

**CROSSING BOUNDARIES IN AMITAV GHOSH'S THE CIRCLE OF REASON**

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**ABSTRACT :**

After starting in the sanctuary village of Lalpukar, *The Circle of Reason* travels to Calcutta, Kerala, and then to the middle oceans. Alu travels across space in a multi-layered environment that enables him to participate in a variety of three-dimensional issues of human concern, including Satwa, Rajas, and Tamas. The main points of contention, which center on Indian cultural symbolism, are these three comparisons. Amitav Ghosh is interested in how men and women react to their surroundings and what happens to individuals in colonial mentality. With a primary focus on the workers' travel and working conditions, the migration of indentured laborers is well documented. Convicts' lives document their own narratives. They left fragmentary traces in the archives while being considered subaltern. The lives of the deported prisoners are being viewed in relation to the lives of a group of prisoners rather than in isolation.

**Key-words:** migration; post-colonialism; phrenology.

In the twenty-first century, authors who travel to different countries chronicle their experiences there and frequently include characters from their own original culture; these works are typically autobiographical in nature or merely present them to highlight the differences. This study makes an effort to read the border concerns that authors from the late 20th and early 21st centuries, particularly Amitav Ghosh, address in their creative writing. Even though the concept of migration has been present in literature for many years, many creative writers have found a way to express the experience of migration in their works during the twenty-first century.

"Post-colonial literature in English" is a new phrase used to describe the New Literature in English. There are various phases of post-colonial literature, including diaspora literature, literature of resistance, literature of national consolidation, literature of disillusionment, and neo-colonial literature. A post-colonial study is a broad field that cannot be limited to a certain framework or line of reasoning. Post-colonial literature challenges colonialist viewpoints and examines the colonial connection.

Any literature influenced by colonial experiences, including those of the colonial era itself, is referred to as post-colonial literature. Post-colonial studies cover a variety of topics, such as the impact of Western education and cultural imposition on the native cultures of colonized nations, the importance of linguistic choices in literary production, and the psychological manifestation of a speaker who has been culturally indoctrinated to feel inferior or estranged from himself.

Ghosh is one of the few well-known Indian expatriate writers of English among Indian authors. He has established himself in the English-speaking world and made a substantial contribution to post-colonial writing as a journalist, novelist, travelogue writer, and master of the craft of non-fiction. He is an Indian diaspora writer. His creative utilization of his experiences in the three continents is anchored in post-colonialism. Three sections make up the book *The Circle of Reason*: Rajas, Tamas, and Satwa. It follows Alu's exploits when he is wrongfully accused of terrorism. Alu is a young master weaver in a small Bengali hamlet. He runs away from home and goes on a hunt with Jyoti Das, a police officer who specializes in bird monitoring, around the globe. He adheres to his uncle Balaram's values, despite his obsession with phrenology and the Book of Pasteur. In this book, Ghost employs magical realism as a technique. Ghost makes an effort to investigate and elucidate his metaphysical understanding of Indian history, philosophy, religion, and culture. *The Circle of*

Reason compares traditional culture to the framework of classical ethnography and examines the relationship between culture and imperialism. Through three stories that are interwoven with science, philosophy, history, politics, culture, and language, Ghosh illustrates how contemporary western civilization has destroyed traditional village life. Western perspectives and traditional values are in opposition to one another. While his uncle Balaram is fixated on and personifies the western scientific idea, Alu represents tradition.

One of the most well-liked and adaptable genres of the early modern era is travel literature, which in many ways informs and amuses readers, fosters patriotism, and adds to the public record of global commerce routes, figures, and cultures. It entails traveling to various parts of the world and has a cross-cultural or transnational orientation.

Ghosh is an accomplished writer who transforms travelogues into literature, particularly post-colonial texts. He has taken many trips. In his interview acceptance speech, he states:

The experience of living in many different places has certainly had an impact on the way I look at the world. And you may well be right in attributing it to my interest in cultural differences and exchanges. I also travel a great deal so that I can have a proper sense of the places I'm writing about. The more I travel, the more it becomes clear to me that I'm never more at home than when I am in India. But as with the characters in my book, travel is one of the realities of my book, travel is one of the realities of my life so, like them, I've had to learn to carry my home in my head. (Interview chasing the dragon with Amitav Ghosh)

In a way, *The Circle of Reason* is a traveling journal. The author uses an enticing traveling flow to guide the reader through this book. Without the influence of Westerners, he presents his characters as itinerant individuals who have traveled between Arabia and India throughout history. He revisits historical events and travel itineraries while challenging the western worldview as a paradigmatically normative one. Furthermore, the focus is on regular individuals who travel between the Arabian and Indian borders rather than just affluent migrants. As a result, it is a discourse that encounters the Eurocentric narrative of voyage. The book is set in a number of nations, including Yemen, Algeria, Egypt, and India. Al-Ghazira is the setting for the second section of the book, Algeria for the third, and India for the first.

Alu, the main character in this book, moves about a lot. He continues to relocate in pursuit of a brighter future. He travels from his hometown hamlet to his uncle's home in Lalpukur, which is populated by immigrants from Dhaka, at the start of the book. Alu was brought to his aunt Toru-Debi following the passing of his parents. When the elderly woman constantly bothers him at his aunt's house, he feels estranged. He experiences loneliness, alienation, rootlessness, homelessness, and a sense of alienation from his surroundings. He feels lost in the world and is constantly looking for himself. He therefore constantly considers leaving. His uncle Balaram, a fervent admirer of the scientists who visits Calcutta to see them, is his mentor.

Alu becomes estranged and loses all of his relationships in a bombing. He is now a casualty of the pointless conflict between his uncle and Bhudeb Roy, the village landlord. They are the reason he is evading capture. He lives a nomadic lifestyle after being suspected of being an extremist. He leaves without a plan or a goal. He ventures off in pursuit of money, chance, and mystery. Alu visits Calcutta, Mahe, and the Nilgiris before arriving in al-Ghazira. The author provides a thorough overview of the maps of the different locations he has visited:

It used to take three days to travel to Mahe from Calcutta by train (it takes a little less now because of the New Bongaigaon Express). It takes so long because Mahe is at the other end of the subcontinent – on the west coast, only a few hundred miles north of the southernmost tip of the Peninsula. (COR 161)

He flees from his own people and the commotion in order to find solitude and tranquility. He develops an innate personality crack and turns into a vagrant alien after being denied life, family support, and cultural roots in the other place. He travels from person to person, location to location, and nation to nation because he understands that every person and location has limitations under a

particular set of circumstances. He intends to use travel to encounter people, places, and things that will ease his suffering. He arrives in al-Ghazira, a merchant's paradise that has been created and fostered by centuries of trade, located in the middle of the earth.

Al-Ghazira has become wealthy due to trade with other nations, including Persia, Iraq, Zanzibar, Arabia, Oman, and India. A place of economic wealth and opportunity, al-Ghazira attracts people from all over the world with a variety of cultures, backgrounds, religions, histories, and aspirations. In quest of blue-collar jobs in the expanding industries, thousands of Indians and other migrants from other nations travel to al-Ghazira. Alu stays in Mariamma before going to al-Ghazira. There are numerous other individuals who share Alu's mindset, including Hajji Musa, JeevanLal Patel, Sajjan, Rakesh, Professor Samuel, Kartha'mma, Zindi, and Kulfi.

In a harsh environment, an immigrant must endure sterility and fragmentation before attempting to re-create himself while coexisting with others. These immigrants are thrust into each other's company in order to develop their own perspectives and share their thoughts and emotions. Everyone moves to the Middle East in search of improved employment prospects.

Border crossings involve passports, visas, inspections, and other processes that make movement and travel difficult. In pre-colonial times, immigrants did not experience this. Since none of these immigrants have legitimate passports or visas, they are all considered unlawful. People without a passport or visa enter the sand dunes illegally. In her apple house, Zindi holds these immigrants. Without realizing their fate in the foreign country, they eagerly flee to far-off places in pursuit of a better life, shouting in enthusiasm as they do so. The migrant's initial impression of the nighttime light scattered throughout the peninsula embodies the allure that draws them in.

Al-Ghazira serves as the backdrop for the aspirations, setbacks, and daily hardships of men and women who toil to make their lives better. People who reside in foreign countries cherish their country, remember their associations, and feel a sense of displacement and nostalgia. The circumstances surrounding their transplantation are what make them feel uprooted. People who travel to another country in quest of employment do not live happy lives there. They constantly long to return to their homeland. Anatar is an Egyptian man who works alone from home in New York. He was orphaned at a young age and is a widower. He longs to go home every day. However, he never comes back. He struggles with extreme loneliness and is unsure of how to end the agony of being cut off from others.

In the modern world, males have been swept away by the shifting tides of consumerism and materialism. In search of instant success and great wealth, modern men migrate from third-world countries to developed ones. However, it turns out to be just another delusion because the foreign soil feels alien to them and they are unable to break their roots or integrate into the new environment. In *The Circle of Reason*, the Verma family is uprooted for the sake of progress. The Verma family has become very conservative in their adherence to the religious rites, social customs, and cultural traditions of the homeland they have left behind, much like the majority of emigrants who have found some degree of economic prosperity as well as social and political security in their adopted countries. In fact, they grow more conservative than the wealthier and more well-known social classes, whose ranks they have fruitlessly sought to attain in their native country.

On the one hand, the extent of the discontent that caused them to emigrate is reduced by their resolute upholding of the values, beliefs, and other aspects of those classes. It enables them to enjoy in the illusion that the new land offers and gives the impression that their only motivation for traveling abroad is the absence of adequate economic opportunities back home. Ghosh portrays the Verma family to illustrate the immigrant's battle to exist in this world while attempting to combat homesickness and to express their longing for their native land, which they have left behind. It also expresses a difficulty in a sincere, intimate, and beautiful way.

Jeevanbhai Patel, the proprietor of the Durban Tailoring House, is a Gujarati Hindu who leads a disturbed existence in al-Ghazaria, while Zindi, the land lady in *The Circle of Reason*, operates a boarding house for the homeless immigrants. The story illustrates the fight for survival of those

displaced by globalization, focusing on a diverse group of illegal migrants from different regions of India who journey to the fictional Gulf state of al-Ghazira and subsequently Algeria. Apple House, which is maintained by Zindi, an Egyptian prostitute, provides refuge to all of these undocumented migrants. Their time at the Apple House aids in the development, correction, and improvement of concepts and viewpoints. For Zindi, traveling—or rather, transporting others—is a means of surviving an existential emptiness, a metaphysical encounter that eases her suffering and other dashed hopes. She worries about her tenants being adoptive kids.

She shares a lavish Apple home with a retinue of servants and a group of migrants, making it a living metaphor. They are situated on the outskirts of the city since they are immigrants. However, Jyoti Das, the bird-watcher, is also pursuing Alu there. His existence resembles that of a gypsy who moves around looking for food, clothing, and a place to stay. In his mind, travel itself becomes his homeland.

Jyoti Das continues his search for Alu because he is driven to see more birds. He is the one responsible for Alu's trip through Alexandria from al-Ghazira to Egypt, Lisbon, Tunisia, and finally, El Qued, a small village. Boss, Kulfi, and Zindi are with Alu. Zindi realizes she is alone after Kulfi dies in the strange country, loses her equilibrium, and starts to physically and emotionally collapse.

Every expatriate experiences these emotions. This ingrained emotion is heartbreaking and touching. The travelers yearn for the love and safety that the original land provides, as well as for the culture, people, and human relationships. In the complex colonial position in which the displaced Indian lives, life is unstable and unpredictable, and the biggest fear of abandonment haunts them all the time. Zindi is troubled by Kulfi's death in the faraway country. Her cries are too loud to ignore.

... I wondered; I wondered what would happen to me if I died in a desert in a foreign land, without a house or friends to help me. I don't think I would find a Mrs Verma, Alu – not everyone is as lucky as Kulfi – and what would become of me then? (COR 454)

These lines capture a basic feeling shared by all immigrants: the desire for a place to call home, a sense of belonging, and a sense of roots. Zindi realizes during Kulfi's funeral that she must have a way to identify herself, which leads her to turn to her country. Zindi desires to go back to her homeland. She thinks that once she goes back home, all of her dark anxieties about her time overseas will miraculously vanish. Her extended time overseas has made her acutely aware of how alienated she is. She learns from her migration the disproportionate cost she has paid in the gradual loss of her identity, her family, and her sense of self.

The migrant population experiences psychological issues and is constantly confused and bewildered. They all travel around in an apparently never-ending search. They find a reason to travel in the never-ending boredom of life. Alu discovers the reason behind his journey, i.e., he travels for a cause. Zindi's journey is in vain. The sight of the birds, which he could only see by traveling, makes Jyoti Das happy. Because of his covert sympathy for the man he is pursuing, he is suspended from her service. As the story comes to a close, Alu and Zindi are getting ready to cross the border again and go back to their hometown.

The disintegration of identities, alienation, and loneliness that all immigrants face are depicted in Ghosh's novels with universal empathy, giving voice to their suffering and delving deeply into their complicated psychoses. The author of the book *The Circle of Reason* describes the convicts' actual experiences of being deported across the Indian Ocean. It also addresses the transportation of people from one place to another as a means of deportation and segregation based on factors like gender, race, color, violent conduct, and poverty. The book critiques the avarice and brutality of British colonization, drawing on numerous tidbits of life in archives over time and space.

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