



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Kana Basu Mishra's novel Chakkar: The Search for a New Life

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Abstract: Everything is not the same size all the time in life and our path is so crooked. We have to cross the ups and downs of that life and we get obstacles at every step. Just like Anamika has become our representative in real life, it is not that we will realize all the good things in every moment of life but not the bad ones. In fact, the author Kana Basu Mishra has given the example that there is one Anamika in every human being. Anamika is therefore not just a character in the novel, Anamika is the burning representative of our lives. He is surrounded by the people of the society, the people of his house and his surroundings and above all his own position- which puts us in front of a big question mark. Just like the Chakkar novel helps us to raise the question, Anamika throws us, who are we and why?

Key Words: Society, New life, External and Internal world, Survival, Survive, Struggles

Basically everything changes in tandem with society. There was a time when men dominated and women were far below their judgment. The mentality of darkness and secrecy became the mentality of women. In today's changing society, girls have become equal to men. Ever since social reformers joined in the effort to educate girls, the path for girls seems to have gone one step further. Aiming at independent thinking, girls have been able to travel in their desired direction. They have gained the right to speak for themselves through writing. Women have been able to find their own range even within the boundaries of men. The idea that women can build a world of writing with the words and experiences of their lives is very strong today.

In that genre, the novelist Kana Basu Mishra is a notable name. Who has seen society in a single range. He is a novice with the intention of diverting his creative thinking. Hopeful aunts used to talk about girls, but I started talking about today's women, she said. Yes, she portrayed the girls of the present time, their condition, worldly position, the decaying heart; Because, at the time when he started writing novels, that division or closing phase of girls has gone a long way, but instead it has been replaced by the pain of every human being above all else, which is purely modern. However, not only women, but every detail of the world is captured in her writing. By subordinating them, Kana Basu Mishra has narrated his

novel and with the help of each painting, the painful pain of each character has come out in his novel.

There are some things in human life that turn people into a maze that makes getting out of that place as uncomfortable as a lifetime. When the abnormal life that is pushed by the tension of the accustomed life takes the person to the dead end, then the person will not keep his rhythmic life and will not be able to understand that he will continue with the rhythmic life. The story of Chakkar's is like that. Writer Kana Basu Mishra has brought Anamika to stand in front of us in search of harmony with the cycle of our lives. At the heart of the affair is Anamika, who returns to her childhood after spending several episodes outside of her own life; In that environment, in the early chapters of his own life. Just like "Jahaj dubir por sarbassa khuyiye nabik jemon ghore phere."¹

The Anamika that was twenty years ago is no more, just like the Anamika around the house and all the people inside the house have changed in an instant. Suddenly returning home, Anamika realizes how much difference there is between the external and the internal world. There is a long distance between the two places now. Anamika knows how much she has right over the colony but when she returns home after enjoying the quiet life, Anamika tries to get along with herself.

"Dalpala choriye danriye ache bishal aamgachta. Anamika hank ore dekhche ghachtake. eta eto boro hoye gache? notun bol esechhe aamer dale. ghachtake du'haate joriye dhore jhankay Anamika. jhurjhur kore koyekta mukul pore. o chibiye khay. suswadu noy. tobu. sei chotobelar gondho meshano. ei aamgacher bayas aar Anamikar bayas ek. dujoneree attirish. kichirmichir Shalikh dake. kutkute chikhe tara obak hoye dekhe Anamikake. oi ochena pakhira to jane na ei gacher opor kotokhani adhikaar Anamikar."²

At one point, ignoring the house, saying goodbye to her siblings and everyone, abandoning the pain of her parents, she finds a new life in the words of a Briton. Anamika never questioned herself in her life decisions; Right or wrong, which is actually his way! Anamika wanted new life; It was as if the monotonous needy of the colony wanted to blow away the noise of life. Bratin's love and greed for money, all kinds of temptations, the temptation to emigrate abroad- all these things for her "Unish bachar bayaser bhora joubank emonbhabhe bendhe felechilo jejonneye pichutaan chilo na. se oke kono fande felche, bujhte na bujhte putuler moto o hatbadal hoye gelo."³

Anamika had forgotten that anyone who has children, has his own people. It is too late to understand that Bratin is actually the name of a seal. Why only Bratin, then Anamika has had the opportunity to come in contact with many people.

"Koto haat badal holo. koto adbhut adbhut manuser sannidhye elo Anamika. kuri bacharer itihase or shorir bodle gelo. ghurte ghurte or delhi shahartao chena hoye gelo. Chittaranjan parker ek bangali proudha shilpir kache shes parjyanta jibaner chabikathita pelo Anamika. Bratiner haat theke palabar chesta korleo oke sampurna eriye cholar sahas payni se. sahas payni, Suryanagare nijer ma, babar kache fire jabar. Bratin poriskar take bhoy dekhiyeche, or babar mundu bomay uriye dite Bratiner samay lagbe na. pulisher chokhe dhulo diye Bratin sara Bharatbarsa ghure beracche. thanay giye kono din tar name nalish korle ulto fol hobe. otoeb AnamikaBratiner tairi putul hoye ghurte laglo."⁴

So much so that Anamika was not surprised by the suddenness of the incident, but a kind of humiliation tormented Anamika. So I suddenly remembered her home out of a sense of self-worth. Anamika returned to her old colony after being torn from the spider's web by a spider's web. However, many could not return from the old mentality of the forcible occupation.⁵ This hurt him. Anamika realizes that the people of this colony are a little busy

with Anamika who suddenly disappeared one day. Although Suryanagar colony is now quite modern in style, no one inside has been able to become so modern. So Anamika has more than one question in her mind, tears welled up in her eyes.

“bhetore bhetore atmomaryadar lorai ter peleo nijke prashray na diye o onno katha bhabte chesta korlo. Anamika aaj bhablo, manus boro swarthopor. boro taratari sob bhule jay. kintu oder sange to or kono swarthier samparka chilo na. or jiboner pechoner kuri bacharer ghotona ja-e hok, tate ei para pratibeshider ki ase jay? ekta mukhorochok alochonar bisoy hoye o hoyto onekdin eder mukhe mukhe ghurbe. Anamika khub ashya laglo. manuser banana samaj ebong manasikatay.”⁶

Anamika does not indulge herself, does not want to give. Just in the world of the colony, why do you feel like a stranger in your own world. It seems to Anamika that her parents don't call her and hug her like before. Maybe Sabyasachi Roy and Umashashi have not yet been able to adapt to the sudden move of choosing their own life. Working in Anamika's consciousness, perhaps the people of her house have done and have done the same liberal thoughts, so they will eagerly approve of her, but no, it's not as easy as she thought. The life of the colony has remained in that confined life. Neither Umashashi nor Sabyasachi has been able to accept the matter. In fact, Anamika was incongruous in the horror movie of the world of scarcity. Anamika can't find the key to Tubai's departure, Bubai's death and the broken family; “Tarpur bharare khali khali shishi aar koutogulo hatray. baritake or kemon jeno chonnochara mone hoy. obhaber sange lorai ki e barir ajo shes hoyini?”⁷

Anamika understands that real life is not so easy. There is a stark difference between the life he has gone through and the life he has come to today. He raises multiple questions in his mind. She thinks- “Kiser lajja? ekada atharo bacharer jubati kono ekjoner kache jobai hoyechilo. attirish bachar bayase se bachar chabita khunje peyeche. sobhoyo samajer to oke celebrate kora uchit.”⁸ In fact, it doesn't happen, it doesn't have to be, because Anamika's colony, the people of her house, are hundreds of hands away from the taste of life that she set foot in the outside world. If Anamika wants to make everyone her own as before, an unknown distance should surround them. Everyone can understand the matter, but everyone seems to want to protect everyone. “Anamika Sabyasachir kache egiye jay. o aste aste or gaaye mathay haat buloy. or buro baba kono katha bolen na. gholo chokhe durer akashtar dike takiye thaken. o barir koutuhali mukhgulo unki marche majhe majhe, e barir raghar dekhar jonnye. dukkhe lajja, jantranay kunkre uthche Anamika mukh.”⁹

Anamika tries to float in the new taste of life but realizes that not all situations are for everyone, just as Anamika is no one else in the cycle of life. So she says- “ami eklai chakkar kete jabo. nijer cheye bhalo bandhu aar k hote pare?”¹⁰ Life's ups and downs, complexities, hatreds, fears, worldly tensions, struggles to survive, inferiority complex, new hopes- everything Anamika wants to gather strength to turn around or make a last effort. He broke his lip and smiled as he tried to indulge his sister's despair. When the alliance says that the family will run? What is the current situation of the colony when Anamika thinks that some of these animals have somehow left with her tuition money! Anamika understands that the stain of water on the sand is temporary but it is long lasting in life. Yet he hopes to live, seeking new meaning in life-

“Furiye gele cholbe keno bol? amader payer tolay ekhono maati ache. sei matitake shokto kore dhorte hobe. asole ki janis, amra ek jaygay danriye thaki na. prithibi to ghurche. amrao chakkhar katchi tar gotibeger sange. barbar bhengechure natun hocchi eito benche thaka. . . janlar baire kak dakche. charaiyer kichirmichir. Anamika oder sange ek hote giyeo majhe majhe honchot khacchilo. madhyikhane anekgulo bachar. . . natun kore ki abar hantar practice? ei chokkoror por aar kon chokkor?”¹¹

Not only Anamika in her own life; At the same time, it teaches us that the name of moving forward through hundreds of oppositions is actually survival and life is the name of accompanying this main mantra of survival.

Footnotes:

1. Basu Mishra Kana, Panchti Uponnyas, Samay 16/1B, Bosepukur Road Kolkata 700 042, First Publish- January, 2007, P- 188.
2. ibid, P- 186.
3. ibid, P- 190.
4. ibid, P- 201.
5. ibid, P- 196.
6. ibid, P- 195-196.
7. ibid, P- 203.
8. ibid, P- 202.
9. ibid.
10. ibid, P- 218.
11. ibid, P- 219.

