Bon Voyage: A Peer-Reviewed Journal of English Studies

Open Access Journal

Indexed in NepJOL

Print ISSN: 2382-5308



Published by:

Department of English Ratna Rajyalaxmi Campus, Tribhuvan University, Kathmandu, Nepal

Politics of Humanism in Amitav Ghosh's The Calcutta Chromosome Prakash Oattari

Department of English, Madhesh University, Birguni, Nepal

Article History: Submitted 06 April, 2025; Reviewed 22 July, 2025; Revised 23 July, 2025 Corresponding Author: Prakash Qattari, E-mail: qattari.p99@gmail.com Copyright 2025© The Author(s). DOI: https://doi.org/10.3126/bovo.v7i1.83771

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Abstract

Amitav Ghosh's The Calcutta Chromosome is a novel about ethical responsibility that deals with medical research. It narrates human's behavior and inter-personal relationship. This research presents the human psychology, existence and knowledge, in exclusionary perspectives around the world in a span of time. This research explores human activities from other centric perspective. In the beginning, this research presents the westerners' dominance over the non-westerners. Being an anti-liberal, other centered and sensible how a person can perceive the intellectual task in a period of life is the main finding. For this purpose, the action depends according to belief and values. In the span of time, westerns values seem to exclude the eastern values. The researcher opines that selfcentered anti-liberalist concept causes diverse actions. It modifies the binary sight of an action, removes fixity, and changes its actions. It fulfills the gap between enlightenment rationality and rational-sensibility of Levine's notion of 'other'. The argument of Descartes' 'cogito' (self) is counter argued by Levinas, whose notion of self, talks about the self is separate from the world.

Keywords: humanism, sensible, rationality, western, eastern

Introduction

This research argues against the exclusion of the Eastern belief in western thought. It moreover draws the silence and ethics of collective marginal groups. Besides it, the research focuses on L. Murugan, a colleague of Antar, sets a relation with Calcutta dwellers to explore and progress the research about the Malaria Medicine. Murugan in the pace of time loses his western patronage and confidence. Murugan is the voice of rationality in comparison to non-western. Long back Murugan stands powerful personality in Calcutta. Amitav Ghosh in *The Calcutta Chromosome* redraws the western power into new forms of Bengali community. The power what causes in the colonial age the imperialist grasp due to subalternity. Ghosh draws the life of Urmila Roy and Sonali-di as statue. The west is playing in the subjectivity of different figures. They dismiss the hegemonic position of Calcutta dwellers with ethico-political construction in spite of similarity of the biology, cognitive and ethical human beings.

Later on, Ghosh analyses the idea of the westerners in the colonial history by presenting Mangla, a semi god. Murugan's team works silently in experimental research. Although it has a way of influencing the discursive dimension, this group exists beyond linguistic representation, as it is silent. It escapes the workings a discourse as power in the life of human being. Many challenges are created to correspond the new creation or achievement. The ideas of human conscience uplift towards good path, major connection with truth power silently. This silence exists in the subaltern somehow cannot be heard. This western and non- western both combine to get the new for human kingdom.

The novel is the narrative of the experimental research conducted by Murugan's team in Calcutta in subaltern area. This experience gets success with power of human not with boundary of gender, class, nation and scientific freedom and pure phenomenological ambition. Murugan's team deserves 'new science'. Antar, an Egyptian mentor persuades Murugan to conduct the experimental research in Calcutta. Murugan in the secular country along with Urmila, Sonali-di gets extent crazy of relation, values and Hindu's festival. In consequences, in the gap of communication or language, Murugan rationally talks to Urmila. Urmila reasonably cannot reply. Sonali-di, a rational star encounters with him. In this time, she draws him towards non-western to get standard values that combine all and achievement. The non-western location and culture in the span of time developed.

Statement of the Problem

The novel presents the altered sensitivity of human being of different class to find the expression of cystolic components of the respiratory in the same level to underscore the medicine to control the Malaria. The experiment goes under the silence in the local to the inner surface of the Estrogen receptor selectively binds the native and non-native Calcutta dwellers to perform the experiment in the Indian sub-continent culture. In this regard, Aijaz Ahmad writes down the theory parallels celebrates the age of the late capitalism and transnational to be multinational originating in particularly imperialistic countries. At the same time he adds the ethics in the thought, methodology and literature of science brings

the deepest qualities of humanity. It draws background of Amitav Ghosh. The starting of the knowledge and materials of post-colonial study bring the institutional meaning of the biography of human.

The life study does not make a sense in the past and present. The question recalls the reality and ideal historiography of human beings ethics and morality. At the meantime, how can a person do his/her advanced common work in lack of morality in any country? The affinity between human language, norms and values determine their way of living. The moral sentimentalism and rational sentimentalism have to undermine the work. The human's ethical history to note down. This research touches human's critical sensibility to counter rationality.

Literature Review

Christopher Shinn argues for the experimental research. He notices research writing in the narrative. In the multiple perspective this novel has been narrated and the medical history has been fictionalized. He shows the international ultimate of ghost story and dislocation. In the meantime, Shine A. introduces this novel with logic of magical realism in the medical science. "Reminiscent of the experimental writings of *The Calcutta Chromosome* defies easy categorization, being equal parts medical mystery, historical novel, ghost story, and postcolonial thriller" (67). He deals with the Egyptian immigrant to see the dead body as the ghost in the novel but the noticeable point is the ethics and culture of human in the Middle East Asia is hidden. The liberal dimension about humanity can be added.

Similarly, Diane M. Nelson puts his idea in his article, "Laboratories are sites of hard work and discovery, where theories and techniques are tested and new beings are created. Etymologically, "laboratory" is linked to labor and hardship, but also to labi-to slip, fall, or totter" (57) social science and medical science combined to forward the human kingdom. How to deserve the reality and what the procedure among people in practical life to nominate the research that is why the unexpected behavior is done from non-westerns to westerners. Using technology wisely, we can control our environment, conquest poverty, reduce disease, extend our life span, and significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provides humankind with unparalleled opportunity for achieving, abundant, and meaningful life. In order to build constructive social and moral values we need to use scientific methods wisely by fusing reason with compassion. In this way, many critics draw their view on this novel differently. Therefore, this research finds the politics of humanism. It only touches notion of ethics and natural. In the secular context, mostly in the democratic countries, how the human being follow the moral sentimentalism celebrate language and suspect with the linguistic notion in the human history along with to balance the reason and the sensibility.

Methodological Framework

The concept of humanism is associated with human norms and values. Humanism is disclosure; it is agency; it is immersing oneself in the element of history; it is recovering.

Giambattista Vico calls it "the topics of mind from the turbulent actualities of human life" (447). He further remarks, "The uncontrollable mystery on the bestial floor, and then submitting them painstakingly to the rational process of judgment and criticism" (213). What he notices is for what is crucial to humanistic thought, even in the very act of sympathetically trying to understand the past, is that it is a gesture of resistance and critiques. Humanism must talk about morality, values and standards that are vital to an effective and worthwhile human community, about reasonable and acceptable ways of treating each other. He further notices, "Religious, cultural and political linkage and interconnectedness have blurred territorial boundaries in contemporary era" (213). That would pave way to solidarity, peace and love, not fragmentation, hatred and jealousy with each other.

Thomas Mautner highlights on the secular context including language. In the enlightenment age, it shapes humanism in the progress of humankind. Humanism talks about things and activities that are directly and indirectly linked with human and his endeavors. It talks about humans and their activities. It is the criticism that takes human as the means and measure of everything.

Edward Said defines humanism, "Humanism is open, democratic and secular. It is "process of unending disclosure, self-criticism and liberation. The heart of humanism is critique, which "is a form of democratic freedom and as a continuous practice of questioning and of accumulating knowledge" (47). The formalist and historical study of language and literature, or philology, is Said's chosen tool of criticism and is therefore crucial to humanistic knowledge. Kate Scoper reviews the *Humanism and Democratic Criticism* by naming the article "Realism, Humanism and the Politics of Nature" Words form reality and, adopting the Nietzschean slogan, that truth is "a mobile army metaphors and metonyms', reality lies in words. At the same time, since a rigorous dialectic between the socioeconomic circumstances important to humanistic discovery, we would need to engage, in our philological exercise" (23). We all easterners and westerners should announce our way of living and attitude in the history. In the span of time, we cannot exclude any certain community because Anglophone community has also its own essence and mystery. Vico claims to include Anglophonic and Non-Anglophonic to draw the complete human history.

Ghosh presents characterization of both sides, Murugan is the representative of intellect/reason and Urmila is the representation of emotion/sensibility. Murugan and Urmila conduct the system. They cannot be successful without each other in experimental research. Yumna Siddiqi reviews, "Enlightenment humanism, by contrast, refers to the loosely linked eighteenth-century European philosophical movement championed the power of human reason to triumph over superstition and ignorance, and to better the lot of humankind" (69). Siddhiqi focuses on the in the development of humanism. She brings the history of humanism in humanities. The enlightenment humanism is mostly focused that covers European concept and cultures. It gaps to incorporate with other part of world that is

raised by Edward said. So, enlightenment humanism is complete itself. To appreciate the ideological basis of contemporary anti-evolutionism, it is necessary to understand that fundamentalist Christians explain moral decay in modern America by positing an evil conspiracy named Secular Humanism. It was accepted in the Christian community. Said shows the absence of morality at that moment. Thus, the secular humanism is politicizing human nature, moral and humanism was secular.

A period tried to advocate humanism through art. Nevertheless, this period was basically known for exclusion of Oriental issues. This period was too devoted towards colonization and the expansion of western hegemony. Therefore, the humanism of the eighteenth served in the interest of some groups especially in the interest of while middle class Europeans only. Enlightenment failed to address the non-Europeans. It informs about the location to European teams. In the western superiority and oriental inferiority is inaccessible to the scholar of alternative humanism. The behavior of Europeans is regulated by the logic and evidence that they are rational because they operate experimental research, science and technology.

Textual Analysis

Ghosh present the velocity of life for survival. In a span of time, he presents the same character in different tasks. He focuses to decode the life into different companionship. Unlike liberal humanists who assert totalitarian views and establish mainstream values, in order to set voice of voiceless reveal the other sides of truths. In this sense, also both the authors are anti liberals or Levisian- Sartrean ethicists. Therefore, Ghosh remarks,

'It does not matter,' she said. 'You are quite right about Sonali -di . But at the moment we have something else on our minds. We come here to see Mrs. Aretonian. Can we tell us where she is?' 'Mrs. Aratounian?' the bespectacled man said dreamly, his eyes drifting back to Sonali. (166)

Sonali depicts her sudden speech in front of western to encounter in each sector. However, the scientific knowledge provides the meaningful resource to human being to understand the life through the sensibility. With the stake of speech Sonali, being a star, delivers a slogan for human being in the non-western society. This point analyzes the Cartesian model of idea to draw the human life.

Ghosh raises history of non-western culture is elite but it is not recorded because the social anthropologist does not get the record of the past civilization, which is in the different language. Samir Dayal views, "If Kant believed that essence preceded existence, Sartre's own existentialism clearly hinged on the premise that existence precedes essence" (232). That is why, Ghosh inscribes, "Instead of having a historian sift through their dirt, looking for meanings, they wanted to do it themselves: they wanted to load their dirt with their own meanings. He sat up with a start and said, in Arabic" (4). An individual can change his role. In spite of the same existence, the individual can redraw his action; he can play different actions through his talents. Phulboni, Mrs. Aratounion and other characters

role down it in the novel. In the Enlightenment period, many scholars believe in such idea that essence remains beyond existence. Ghosh narrates, "What! Cried Murugan. 'Quick: what time is it now?' Grabing the clerk's wrist, Urmila looked at his watch. 'Who?' said murugan.'Phulboni,' said the clerk. 'Phulboni' sonali cried. 'Yes,' said the clerk. 'Phulboni himself flipped the paper to another scrawled autograph" (168). Murugan finds Phulboni in different work styles. He knows many deeds and changes his workstation. He presents different forms to know the resident. Therefore, Murugan gets him to involve in his team. Phulboni, in the beginning of the narration is presented as simple sweeper. In a span of time, he transforms his personality from dependent to independent and private to public with autonomous power in the life cycle. In this design, it reflects the human nature to stand on the natural life circumstance.

Phulboni also gets astonished when he finds the hazards of life. In the constant condition, he does not underscore the life. In this period, we should try to learn the reality of the each moment and region. The non- western life limits to bind the transcended meaning than perspective of other. So, Western philosophy has most often been an ontology: a reduction of the other to the self. The primacy of the self was Socrate's teaching, the ideal of Socratic truth thus rests on the essential self-sufficiency the same (*Totality and Infinity* 43). Levinas opines that, western term liberalism is egoistical. Therefore, the other is subsumed to the self without considering the distinct existence of the self and other. Ghosh narrates, "Phulboni was frightened now, more than he had ever been in his life, frightened in way that left his brain numb, his vision blurred. He was standing on the rail, looking around in a daze, when he saw the red light again (153). Phulboni's miss-standing to get involved in the movable. The narrative reflects the way of living in Calcutta in the then time. This narrative draws the attention of human reality to show the meaning of nation and goodwill. His work power paves mental and understanding to other sentiment. It gives self-centered attention to the other.

Development in the west is only physical or material. It obviously lacks expertise as a distancing device has gotten out of control especially in some academic forms of expression. At the heart of what I have been calling the movement of resistance in humanism. Its first part of this being reception and reading that is critique. The westerners also lack love and compassion. Human feeling and emotions are disappearing because of the encroachment of technology. Ghosh narrates, "That was just a few hours ago, but now, Robinson Street looked quite different. It was packed with cars, all the way down its length: not the usual Ambassadors and Marutis but big expensive Japanese and German cars. Women in dazzling saris" (49). In the post-colonial, Ghosh depicts the high profile personality. He sees different figures from different nation in India. Even *Dhoti* and *Kurta* is significant in the ceremony one who celebrates seems traditional this function. He acknowledges it. He tries to escape but fails.

Ghosh gets the marriage ceremony in the apartment he finds the sensible and romantic son in that ceremony. "A wedding was in progress in the compound of a large

multi-stored block of flats. The whole street was lit up – all except number three which seemed, in contrast, to be sunk in a well of darkness although it was right next door to the wedding" (49). The brilliant song that gives a sensation to the life and shapes human psychology very sympathetic in this concern he notices and writes his experiences. Samir Dayal quotes in his journal that enlightenment notions of universalism that under European humanism is to be found in Immanuel Kant and Satre explicitly and radically distinguishes his own humanism from Kant's ideas.

Sonali treats rationally but contrasts empiricism and critical sensibility in humanism Said highlights transparency and critical sensibility. Ghosh narrates Sonali first arrival in Calcutta with surprise of Sonali. He finds Sonali's welfare action is supported. He recounts, "SONALI NOTICED that Urmila had gone suddenly quiet after stepping into her building; that she didn't say a word while waiting for the lift, just looked around the lobby with her lips pursed. She could tell Urmila was fighting down an urge to say something disapproving" (57).

In the first visit of Calcutta, many visitors awaits to take her photo and companionship. Among of visitors, Urmila concentrates on her body gesture and nature. Ronnie is ignored by rational mainstream shows rationality in this time Ronnie tries to upgrade human status of his own community Ghosh presents his feeling Ghosh relates, "Even if they did, Ronnie wouldn't believe them. They've got to make it look like he's found out for himself. So they go into a huddle and try to think through their next move (62). Moreover, the complex variety of literature appears to have been reduced by Bloom to and endless instance of the theory. Perhaps all this is way of saying the Bloom is a hedgehog, not a fox. However, all these objection are mainly. A result of the difficulty that people have both with theory as such, and with the impertinent pose of a critic who believes he is getting to the very heart of the poetic audience, always say that his is too abstract. That he has not any right to speak for really big authors like Stendhal or Hugo; what such comments reveal, however, is the inability to deal with theory on intellectual grounds. One does not like Bloom's tone, or Poulet's for that matter, and if one feels that the whole idea of trying to penetrate into a poet's consciousness is ridiculous. If one ought to go on to show if the theory is falsifiable or false a substitute for serious refutation; it is total bad faith. On the other hand, to use the kind of third-hand language associated with high humanism to suggest that Bloom has defiled literature and literary criticism.

Murugan undermines the Hinduism but religion can be interpreted differently. Humanism is always secular in the postcolonial age. In this Indian context, it has multiple status but in the eye of European scholar, it takes as nothing. Ghosh posts in the novel during the period of balancing sensibility and rationality in the postcolonial age. Ghosh views:

'That's right,' said Murugan. 'Fact is we're dealing with a crowd for whom silence is a religion. We don't even know what we don't know. We don't know who's in this and who's not; we don't know how much of the spin they've got under control.

We don't know how many of the threads they want us to pull together and how many they want to keep hanging for whoever comes next. (124)

Urmila puts furious with herself she finds Sonali Das as rational but Sonali neglects the domestic works. Sonali being a film star gets partnership with rational figure and same time she is dressed up with very colorful dress. She communicates with high rang figures she did not care low or marginalized girl. In this case Urmila herself thinks and fills the human status in Delhi and Calcutta.

Maria, being a western is mostly given chances in comparison to Urmila. She gets companionship in each step of opportunities in Calcutta. The western mostly raise the meaningful space of same background than empirical power. This research notices the power of humanity remains in the balance of self and other. The westerner mostly provides an attention on Kantian self. Ghosh positions,"Antar was taken aback by voice: the plumy accent and the unexpected turn of phrase. Walking towards the broad way exit, Maria took him aside to say that Tara was looking for an apartment, that she had just found a job and needed of place to stay in Manhattan. 'What does she do?' said Maria' (8). Tara and Maria are friends. Both understand the same event similarly. They are from different places however they are not egoistical. In the understanding period, their self to notice on the base of autonomous is absolute.

Ghosh draws all characters in the regular attachment of the logic and sense. Most characters present 'self' form but we should get the reality from both sides self and other to redraw the inner meaning of confidence and include all in the same narrative to find the actual right and duty. In this regard, anti-liberal humanist Emmanuel Levinas marks his departure from Kantian humanism gives primacy to the self and rationality over the other and sensibility: "Kantism is the base of philosophy if philosophy is ontology" (Otherwise than Being 179). In his view, liberalism is dangerous because "ontology . . . reduces the other to self "(Totality and Infinity 42).

Rorty's definition of liberalism contrasts Levinas's definition of ethics. Rorty defines the private as being concerned with idiosyncratic, whereas the public is defined as 'having to do with the suffering of other (33). Simon Critichely focuses deconstruction is ethical in the Levinisian sense. Then deconstruction would be concerned with suffering of other human beings and would therefore quality as public. He argues," deconstruction can and indeed should be understood as an ethical demand provided one understands ethics in work of Emmanuel Levinas. Crudely stated, ethics for Levinas is defined as the calling into question of my freedom and spontaneity, that is to say my subjectivity, by the other person"(32). Ghosh narrates, "At the railway station, sir?' gasped the astonished Farley. Exactly so, said Cunningham."(83). Ghosh further adds, "Are you kidding?' Murugan said' you bet. Cunninhgam had the lab on the continent where Ron had a snowflake. It follows that the solution of the malaria puzzle, the time went out in January 1898, some kind of psychotic episode"(121). The Enlightenment that resides in self provides an arrogance.

Logic is more powerful than music because music is sensible part of the life. This human life is combination of sense and sensibility. In this connection, sense cannot acknowledge sense only. Kantian view on the sense is not enough to conduct the norms and values of the life. Therefore, what we bond really the emotion and logic or rationality and sensibility is compulsory to organize. That is why, Ghosh points out "Before Murugan could answer, there was a loud burst of music from the television set, and a voice announced: 'And now we take you to our special news programme" (72). Music has multiple dimensions. It speaks louder than Murugan's language so, Gosh further adds in the literature or what we experience in our life can be expressed through language." 'News!' Mrs. Aratounian said sardonically, settling back into her sofa. 'I get more news from the sweeper woman than I do from this thing" (72). This language has double dimensions. One part contains reason whereas other part empiricism. But in the novel, the empiricism and evidence where we can find the Phulboni's action can be found very sympathetically. She is very logical and presents sympathetically. Cunningham shows respect towards nonwestern cultural in the laboratory. At the railway station, sir?' gasped the astonished Farley. 'Exactly so,' said Cunningham. 'That's the place to go if you need a willing worker: always said so – it's full of people looking for a job and a roof over their heads. See for yourself the next time you're there" (85). Western researcher do not have many passion because they do not belong sensibility because of the logic and like technology they move ahead.

This fragile condition of humanity at the present is the result of the western thoughts and dreams. Farley looks silent and critical sensible. Therefore, Ghosh visualizes, "Once he was gone, Farley made his way silently across the laboratory. Flattening himself against the wall, he crept towards the door until he had manoeuvred himself into a position where he could look into the anteroom without himself being detected" (88). Gosh further add, "Farley had the presence of mind to go hurrying across the room to his microscope. No sooner had he seated himself than the young man came in" (88). The west was always only conscious of the west and it ignored the issues of the non-western world. Ghosh's novel-Urmila the protagonist of the novel learns a lot in research. She learns that we must assimilate the values and ideas of human of the words. She got to know that world is broader and bigger than America

The exclusion of different characters shows inferior quality of civilization in the western side, whereas it depends on the condition of non-western. Lucky and Maria are not excluded whereas Urmila, though a human being, is boycotted in ceremony. In the colonial he finds high humanism not only in the western but also in the non-western. I discover the same diversity and pluralist sentimentalism in the history of humanism in the non-westerner. The non-westerner behavior is tolerable, accommodation and cultural pluralism.

Conclusion

The research finds the change into behavior of the westerner at analysis of rationality. It focuses on the affirmation of critical sensibility through combination of mind and soul. Not only logic can exist but in the Middle East Asia, critical sensibility also

remains. In the non-westerner the human kingdom has been developed in their all sects of culture and power. There is diversity in this spatiality. Murugan should include Urmila to historicize the medical/human history in Europe because it reflects equitable participation. It concerns overall inclusive humanism standing in one place. The same figure should be treated as self-centered and other centered to know the deepest meaning of the rationality and sensibility. In this regard, the gap between westerners and eastern can be fulfilled by the light of Levinisian thought in the literature in practical behavior. Time and psychological is changeable. So, we should change our position on the ongoing practical lifestyle by including all sects' hierarchies, lifestyle to have the actual meaning of humanity.

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