



## HUMAN HARASSMENT IN AMITAV GHOSH'S THE CIRCLE OF REASON

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**Cite This Article:** P. Bhavani & Dr. M. Kannadhasan, "Human Harassment in Amitav Ghosh's the Circle of Reason", *International Journal of Computational Research and Development*, Volume 4, Issue 1, Page Number 16-17, 2019.

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Ghosh is the leading contemporary Indian novelists in Indian Writing in English and whose sphere of pursuits is very wide. He has made his mark in both fiction and non-fiction but is best known for his novels. The anthology includes critical papers and celebrated scholar of the respective field on the diverse aspects of Ghosh's novels. The Circle of reason is one of the finest books that critically assess almost all aspects of Ghosh. This anthology of scholarly and contemplated articles is not all about his novels.

*The Circle of Reason* is Claire Chamber which suggests the philosophies of reason. Science and technology are also associated with these philosophies. It deals with the unsettled life of its protagonist, Alu, who is an orphan enlisted by his foster father – Balam as a soldier in his crusade against the forces of myth and reason. Life of Pasteur provides them with much needed stimulus while they are living at Lalpukur, a small border village in Bengal.

Harassment of the weak oppressed is a universal phenomenon. The subtlest but nonetheless the dangerously damaging form persecution is Human Harassment. Human Harassment can be defined as the use of abusive or derogatory comments or remarks (epithets), usage of comments or words based on race, gender, caste, nationality, religion, creed, region or affiliation. Often these are covered or masked with suggestions, jokes, remarks, passing comments, etc, designed to cause the victim great discomfort. Human Harassment includes criticizing, accusing, blaming, backbiting, bullying, brainwashing, criticizing, shaming, raging, silent treatment, thought policing, telling and more.

Grumman observed that language provides a rich vocabulary for inflicting harm on others by attacking or questioning another person's character, dignity and integrity, or for provocative acts such as annoying, (Sexual) harassment, mobbing and bossing.

The novels of Amitav Ghosh are vignette of Human Harassment. They give a realistic picture of how these different words insidiously insert themselves into human relationships at home, at workplace, in everyday social contacts and public gatherings. Ghosh through his novels has emphasized that communication is not mere exchange of information or ideas but it is exchange of feelings and sentiments. It is a conversation not through the sense but through hearts. When hurtful words are used they pierce like sharp arrows into the very soul of being.

Circle of Reason revolves around Nachiketa. He loses his parents in a car accident. He does not know about his uncle Balam and aunt Toru debi earlier but they show love. They take care of him as their own son. Balam and his brother had been long estranged. He has an extraordinary head which is several times large for eight years old boy. Public are teasing his head which is looking differently. Bolaida utters, his head is not similar to rock, and it is an Alu, a huge fleshly and lumpy potato. From that day onwards he is named as Alu which became a name throughout his life, but Nachiketa Bose is a typical Bengali name.

Balam's chronological studies of Alu's physical appearance confirm his surmise. His intuition was proved in every detail; Alu's body, his mind, his legs, his arms, not to speak of the organ, correspond ended exactly to his great joy. Alu is apprenticed to Shombhu Debnath who is a lowly man in Lalpukur, yet Alu does the same work as he is passionate about weaving. He weaves tons and tons of cloth through his skillful weaving. But unfortunately the over use of his thumb turns it atrophied, Kulfi, his shipmate, holds up the hand of Alu for everyone to see. She scornfully states, look, you are looking at the most useless thing in the world a weaver without thumbs. She pulls his hand back and slaps his face with it. "Hold them up in front of you. They remind that you can never do anything again. Later when Zindi request Kulfi to pose as Alu's wife for the security of the group, she continues her contemptuous remark, "Married to him ... Married to that thumb less half-wit? It's no use, she won't believe it. Not when she sees him and his withered" (385). These insulting of Kulfi naturally make Alu carry his shrunken thumbs with shame and disgust. Such deceitful expressions drive him to feel as if he had lost his very manhood. Kind and consoling words help a person to overlook even his physical disability but the ravaging remark of Kulfi have inflicted more pain and made him be rigid than the withered thumbs of Alu.

Bhubed Roy has thus set in motion Alu's flight from northern India. The young man is relentlessly pursued by Jyoti Das in a pointless misidentification of 'the bad guy'. The first stage of his quest for identity has seen him as an observer of passions of various kinds. In the next stage, the realization becomes more acute as he becomes the principal actor of his own story. Haunted down as an extremist, with the policeman Jyotidas

hit on his heels, Alu moves from place to place in search of safety. In Calcutta he stays in Gopal's home who is a member of a castes of weavers and a mill worker. Gopal and his uncle helped him to go to Kerala there he stayed in a small former French colony of Mahe.

Ghosh is bent on unmasking the crippling effects on the Human Harassment on the mankind. Words attain their own inexplicable power among the people living in the highest ranks of the society or occupying the highest position in power structure. Words in the midst of such people naturally terrorize, severe and inflict innate unobservable pain in the psyche of the victims. They inevitably intimidate the target leaving them confused, dumbstruck and helpless, consequently the objects of verbal harassment develop very low self-esteem as they suffer with internalized inferiority complex.

Patronizing is another diplomatic form of Human Harassments. It is a kind of speech in which a person adopts a passive aggressive approach to give someone a verbal put-down and attempts to control another individual's thoughts or feelings while maintaining a façade of reasonableness or friendliness.

Zindi in *The Circle of Reason* was termed as the queen of eloquence. She can bring empty air and she can transmit it to a body just by talking out of it. That was Zindi's power. They could never tire of listening to her speak, in her welter of languages, though they knew every word, just as well as they knew. Zindi, the huge brothel madam through her sugar coated words, entices poor innocent girls in order to carry her business. Karthamma and Kulfi are lured into prostitution with promises of a prosperous and happy future, Prostitution an illegal, immoral and unfair activity is justified by Zindi. Zindi diplomatically enslaves and exploits young women through her prudent choice of words. She involves herself as a timely help to women, but also she insists about the personal relationship between them is not of business but of family. She legitimizes and hails the glory of prostitution by naming it as 'work' and the women as 'hard worker'.

Ghosh portrays the different kind of stories like Life of Pasteur, money, dirt, purity and cleanliness, rationalism and science. Every character tells the story of one's own experience, and the style of narrating is quite clear. Each character was explain by the novelist in crystal manner. He uses all the devices to bring coherence to the story. The protagonist Alu is good but he never portrays as centre as that of Balaram nor Zindi story. Obsession of Balaram with all the devices mentioned earlier makes him as a character out of comic fantasy in the novel.

The episode clearly pictures the art of weaving and love for Alu's weaving. He is not interesting in western science and ideology. Balaram acquire knowledge of western science and ideology. Alu got knowledge of eastern philosophy. We knew, opposite reaction repel each other like wise both Balaram and Alu fight each other. At last it end with comic effect not as tragedy. Alu's practical knowledge of wearing, bring hope to life.

In *The Circle of Reason* Ghosh visibly described how the protagonist had suffered psychologically by human harassment because of his feature. In this novel he has charmingly explicated the defective and stimulating circumstances. These novels are the collection of attractive images; sentiments and consistent thought on human harassment which fill the minds of the people. It gives bright light on human harassment even though its appearance gets dismantled.

Ghosh has accurately depicted the possibly injurious and endless destruction of uttered harassment. The target of these vigorous voiced implications is to agitate the serenity of human mind. The human psyche clatters and fractures by these uttered concentrations to such a point that the object is ragged to his/her reverence and value. The victim cracks psychologically energetic and identifies that it is literally separated from the normal outer world. The verbal spikes leave a remaining and crippling effect on the human psyche that quests them infinitely a study of the most difficult and unremarkable form of harassment.

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