

The Unfolding and Spread of Modernism in the Bengali Literature

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The modernity did arrive in this country in 19th century creating a detachment from the rhizome of tradition and by that time continuity with the native culture had already been separated. The modernity which came into existence in the colonial India owing to influence of thoughts pertaining to waste was at same "indifferent to reality, adopting the past, escapist and tending to compromise". This adopted and imposed modernity was formed according to cultural and political requirements of colonialism. This very modernity which was involved in the 19th century spreading itself luxuriantly said its base into a deep or level connected with the life of Bengalis plus Bengali literature in the 20th century. When the poet Rangolal Bandopadhyay first applied the term 'modern' in the Bengali language before 5 years of the first freedom struggle of India occurred in 1857, that is about 1852, then nobody at all thought about its harrowing side. He wants to you see it as a great plan. If it is not so, why was a picture of confidence in the notion of art revealed in the orderly arrangement of his historical narrative? It needs to be mentioned in course of discussion that almost three years before Rangolal, too, Shatubriyarn in the waist projected his thought exit- regarding 'modernity'(lamodernite), but his poetry did not contain the manifestation of that essence, yet with the arrival of globally lauded poet Charles Baudelaire in 1859, the shadow of modernism was spread over the whole of world through this anthology of poems. Without cooking the expansion of this modernity of in the Bengali literature, its steps of development need to be discussed clearly, as because all the variegated paradoxes and complexities have been in this sequentially developed modernity, and which are to be identified.

The possibility of actual emancipation off selfhood faced a big collapse in social and cultural domains at the very onset of modernity in the 19th century. Society centric thoughts could not alienate itself at this stage from religious thoughts due to compromise of colonial power at every step with the decaying feudalism, but no new perception of life is able to take a shape without the foundation of anthropocentricity. The thinkers of 19th century at that time left a mark of self-contradiction in course of rendering social reformation and, so to say, some of them started thinking that destructive power as saver instead of opposing the colonialism. Feudalistic conservativeness got developed as a primary property of mind in their life and course of activities. Without considering the fact as whether the modernity which grew up on the socio economic base of the waste was applicable in this country under ground reality of colonialism, the applied European turn modernity on the soil of Bengal unforeseeingly. As on one hand the society was disintegrated by the calamitous activities of the followers of Derozio, known as Young Bengal, likewise video on the other hand, the implication of Western centric, too, become hazy like chiaroscuro of dark evening. Raja Rammohan Roy in the opening chapter of this century and Keshab Chandra Sen the closing chapter despite having profound

erudition were extremely and successful is breaking the shackle of religious prejudice, but of course Ishwar Chandra Vidyasagar was an exception amongst them. Krishnamohan bandyopadhyay of Young Bengal group ultimately adopting Christianity devoted himself in the preaching of that very religion, Dakshina Ranjan Mukhopadhyay with a tuft never cut hair kept on the back of his head turned to be an orthodox bramhin, Ramgopal Ghosh establishing amity wait hardcore conservative group set up Hindu Hitarthi Vidyalay (Hindu Well-Wishing school) in order to save Hinduism from the aggression of Christianity, and Rajnarayan Basu become a follower of Hindu religion and tradition. On the other hand, Ram Mohan who offered his leadership in the movement for eradication of suttee, advocated emphatically for female education, equal rights for men and women, stood in favor of the freedom of press, expressing exultation at the information of victory of democratic revolution in Spain arranged banquet in the town Hall of Kolkata, was stricken with maximum despondency at the information of the defeat of revolution of Italy, ran bustling being over delighted at the victory of of French Revolution to French ship with lame legs to show respect to the flag of of French Revolution, spoke out unhesitatingly in front of the British parliament-- "ইংরেজি জাতির অভিজাত সম্প্রদায় ভারতে উপনিবেশ বিস্তার করলে তার ফল ভারতীয়দের পক্ষে বিশেষ মঙ্গলজনক হবে" (if the aristocratic class of English spreads colony in India, its effect would be very beneficial to Indians) so, it signifies that they shattering and old confinement locked up themselves into a new one. The modernity of Bengal of the beginning moments got crippled and was unbearably terminated owing to self-contradiction and self-division of most of them.

In this regard a few lines from Rabindranath's essay 'Etihaas' may be accepted here-- "দেশের ইতিহাসে আমাদের স্বদেশকে আচ্ছন্ন করিয়া রাখিয়াছে। মানুষের আক্রমণ হইতে লর্ড কার্জনের সাম্রাজ্যগর্বাদগার কাল পর্যন্ত যাহা কিছু ইতিহাসকথা তাহা ভারতবর্ষের পক্ষে বিচিত্রকুহেলিকা,

তাহা স্বদেশসম্বন্ধে আমাদের দৃষ্টির সহায়তাকরেনা, দৃষ্টি আবৃত করেমাত্র। তাহা এমন স্থানে কৃত্রিম আলোক ফেলে যাহাতে আমাদের দেশের দিকটাই আমাদের চোখে অন্ধকার হইয়া যায়।" (in this very history of nation which has over caste our native land. Whatever historical narrative be right from the invasion of Mamud aap to the arrogant and Vainglorious time of Lord Carzons Empire happen's to be a motley obscure for India, that does not help our vision regarding native land, rather it envelops award vision only. It throws artificial light on such a point so that the aspect of our nation appears to be dark before our sight).

The blind pursuit of European model in the matter of analyzing social history lies at the root of the fact of 'দৃষ্টি আবৃত' (act of enveloping vision) as cited by Rabindranath here. We may prepare and ideological roadmap collecting a clue from the dialectics process effective in tradition and contemporariness. The analysis which is required from materialistically obsessive angle of vision has not been present at all in regard to social history, and no unobsessive account firmly court in the continuous coming and going video of time was created from the standpoint pertaining two sense of value. Hence 'ঘরের কথা' (tales of native land) has been absent from that so-called history observed through the less of waste. Except a few exceptions, those 'tales of native land' where not heard even in the Bengali literature, too, belonging to 19th century and first half of the 20th century. On the contrary, that Western centricity, it is better to say, the westernized wholeness, stronger in the first half of 20th century, their irresistible obsession towards the imposed modernity was turn into a habitual practice,

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Rabindranath was an exceptional personality in this respect, but his questions, hesitations, doubts, criticism, thought and cogitations concerning 'modernity' have been tactfully avoided. We will have our detailed discussion in this regard subsequently. Before that, dividing the run of the gradual development of modernity in some phases, we will try to understand the inconsistency of multi-colored and complex position and movement of the rapidly changing society.

The primary cycle of attaining hereditary settlement on the part of colonial system from its very beginning in society and literature in the 19th century may be called early-modernity. During this phase of self-contradictions and self-division of the day intelligentsia dependent on colonial system and allegiance to it have been very obvious. In consequence of familiarity with European education and culture new trends of tendencies were noticed in life related thought as well. Although an intensity of social reformation oriented movement it was observed, yet due to strong fascination for feudalistic thought and perception prevailing in the middle age, tidal waves of those movements repeatedly remained unmoving. Spring tides of inspiration and enthusiasm owing to backpulling were converted into neap tides. So far the Bengali poetry this concerned the composers belonging to Pre-Madhusudan the end in regard to fictional literature of Pre-Bankim it had been the representatives of these early modern-chapter.

It is from this very stage there emerged the second one through dialectic process; and its name may be given as Dhrupadi Adhunikta (classic modernity). During this stage the rhizome of colonialist system to a greater extent has gone deep into the ground. The middle class getting over primary state of restlessness in society has gained a closure attachment of 111. As far as the epistemological field is concerned, a fancied image of the idealized past started to be formed in consequence of the study of ideology of the waste; but mode of secular culture was overlooked. Again sense of individualism began to be growing up. Questions were raised against the organisational domination. Female consciousness woke up. All the obsession for old structure was not completely over, yet desire for reformation began shooting up in a culminating way. The persons began boosted up with the sense of individualism did not unhesitatingly surrender themselves to two outstanding portion of collective thought and inspiration of co-operation that were still them in peoples tradition. Different genres rapidly started developing even in literature. New brand of obsessions and Experimentation were also being noticed pertaining to context and form; but all the socio-cultural efforts failed to reach their ultimate stage for the intellectuals not being aware of their own actual position in the colonial system. Chapter of modernity did not last long, because the complexity that which was very cleverly and tactfully created by the feudalist rulers under colonial social substantiality bulldozed the newly emerged structure of thoughts and consciousness. Both Bankim Chandra and Madhusudan had been luminous representatives in the realm literature during this phase and since their creative faculty got developed amid the very socio-cultural self contradiction on 19th century, hence their creative world, too, is full obstacles.

Latest take for example Bankim Chandra's novel 'Anandamath' which once upon a time became 'গীতারমতোশিওরশায়ী' (as scared as the Gita) anti-imperialist revolutionaries. Yet there remains a question, as whether Bankim Chandra able to openly display his anti-imperialist mind state in this novel? Again whom did the Santadol revolt? Did he change the portion containing the context of opposition against feudalism in the succeeding edition out of apprehension of face service? The fact

is now admitted that the main account of the novel was written deriving inspiration from the life of Basudev Bolbont Forke, who alone started a movement in the 1876 to uproot the imperialist power from the colonial India. Even having had a course of discussions with the then Anti-British leadership, he was an successful in forming a a armed force for independence, whose tales of of patriotism m.and self-sacrifice have written in golden letters in the annals video of freedom movement of India. He was exiled does a convict under the judicial do trial of the erst while British government for his anti-British activities. In this understood from some parts of Bankim Chandra's novel 'Anandamath'published in initial additions that the English government itself had been in the target of revolt started by Santadol.The dejected Satyanadolan wanted to die. HD Maharaj made him understand since he did not have any capability to agitate against the Britishers, so, it was better for him to go to the Himalayas to attain peace. Such was the text as published in 'Bongo Darshan', while Bankim Chandra got the novel published in its book form, he revised it in such a way so that the the English were not offended with him. We get instance of flattering English in the fifth edition of this novel. The doctor said in its 8th chapter that is, in the last chapter-"ইংরেজরাজানাহইলেসনাতনধর্মেরপুনরুদ্ধারেরসম্ভাবনানাই।" (If the English does not become ruler, there is no possibility of the revival of Hindu religion tradition). We get extreme instance praising the English at the end part of that very chapter in the conversations Mahapurush and Satyanand-"সত্যানন্দবলিলেন,"হেমহাঅন! যদিইংরেজকেরাজাকরায়আপনাদেবঅভিপ্রায়, এসময়েইংরেজেররাজ্যইদেশেরপক্ষেমঙ্গলকর, তবেআমাদিগকেএইশুংসযুদ্ধকারযে কেননিযুক্তকরিয়াছিলেন?"

মহাপুরুষবলিলেন,"ইংরেজএক্ষণেবণিক- অর্থসংগ্রহইমন, রাজ্যশাসনেরভারলইতেচাহেনা।এইসন্তানবিদ্রোহেরকারণে, রাজ্যশাসনব্যতীতঅর্থসংগ্রহইবেনা।ইংরেজরাজ্যেঅভিযুক্তহইবেবলিয়াইসন্তানবিদ্রোহউপস্থিতহইয়াছে।এক্ষণেআইস-

জ্ঞানলাভকরিয়াতুমিস্বয়ংসকলকথাবুঝিতেপারিবে।" "Satyanand said,"O Nobel! If it is your desire to make the English a ruler, if at this time the government by the English is blissful for the country, then why did you you engage us in this heinous struggle?"

Mahapurush replied,"The English are now traders- sincere raising wealth, do not want to shoulder the responsibility of ruling the country. But due to revolt by the Santan, they would be bound to take the responsibility of ruling the country, as because, there will be no collecting of wealth without governing the country. The revolt by Santan headed up against the settling of the English in the country. Now DU go away, you will yourself able to understood everything after attainment of knowledge."

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