

Tendencies of Intellectual forces at present

Susanta Kumar Samanta

Abstract

Role of Intellectual forces in the society is very vital. They may help a large number of people to understand different political issues, social issues, economic issues & religious issues. Through the enlightening speeches, ideas & thoughts and exchange of views, they try to enrich awareness and raise the consciousness of the general people. The damndest thing is that such 'elite' or 'enlightened' persons or group of persons are ceasing from their moral responsibility when common people have been suffering from various problems of distress, disintegration and dissociation. Common people are starving for employment, health and honour etc till they remain silent, they are not coming forward to give leadership and organise the people for proper movement, to insist them to make good choice for live. The paper is an attempt to introspect the causes or elements responsible to build up such undesired environment.

Keywords: articulate, awareness, camouflage, clash, conflict, consciousness, crisis, democracy, disorder, enthralled, humanistic, idea, ideology, leadership, outlook, propaganda, responsibility,

In the past Intellectual forces were often found to be stirred by social and ethical problems of political, social, economic and religious aspects of the society. They possessed the strength and capacity to induce the mind of general people, the moral ideas of right and wrong, conception of true and false. They tried to raise their consciousness and reinvigorate their mind. Being aware of the problems of the individual along with the society as well as having the potential of ideas and thoughts such 'elite' class or such 'enlightened' class or such 'articulate' class have always taken the responsibilities and tried to enlighten the people. Not only that, they also gave leadership in shaping the attitude and outlook of the common people through interaction with each other and guidance. The powerful communicating principle in this regard, helped to restore awareness and fresh thinking of the people to combat with the situation. They used to stimulate those people from various angles through explicit expression in speeches, sketches, writings & songs. These leading personalities were dedicated to play their vital role in the pursuit of democracy, social safety and security, political and economic equality. Unfortunately, at present they are silent, they are ceasing from their social & moral responsibility of rendering right leadership and proper guidance to the people so that they motivated to do the needful and insist them to make the right choice of the way of life. Today they are reluctant to organise movement and proceed further when people have been suffering from unending

situation of distress, disintegration and dissociation in all.

Rulership has transferred from British-hands to hands of Indian. We are celebrating 75 Years of Independence of our motherland. But it is till disappointing that every citizen of India is not enjoying equal right, equal opportunity and equal status. Even, they are not equipped with minimum useful things needed to live on. Rather, they are ignored, unrecognized and unaddressed frequently by their own Government. Actually, “In modern civilization, for which an enormous number of men are used as materials and human relationships have in a large measure become utilitarian, man is imperfectly revealed.” (Tagore R. , The modern age, 2008) Not only that every individual is to struggle incessantly in this way or that way for his or her life and livelihood. Sometimes the struggle is against the surroundings, sometimes it is against the social distrust and sometimes it is against own. The situation is completely disappointing and helpless. But in no way, it is unbearable and unacceptable. None the less, the intellectual forces who were supposed to give leadership for the sake of humanity, brotherhood and unity have become inactive, puppet in the hands of the ruling party in Government and they are speechless. The nexus of imperialism and publicity management is very clear today. The celebrities are now happy with petty selfishness and material gain. It does not matter whether most of the people of the society survives or not.

In the transitional period of medieval and modern times we have witnessed people were interested in sticking to the ideas, ideologies of culture, style of art, science, music and architecture etc. of old days but they were bewildered with the sudden arrival of new things, new styles, new ideas and thoughts of modern times. Clash between old values and new values were inevitable. Comparison between conservatism and modernism was also undeniable. But the situation was overcome. Because, the intellectual forces were very intimate and vigilant of the particular time and space. The irrelevancies were discarded immediately with the proper guidance, humanistic approach and thought of the thinkers, authors, artists, musicians, scientists and investors etc. Like parents, the articulate persons tried to protect the people, defend the people, guard the people from danger, crisis as far as practicable. They never confined them in the comfort zone. They always came out of the orthodox or conventional thoughts. They usually considered to include intensified classical scholarship, various scientific and geographical research & discoveries, the sense of individual human potentialities, adequate and perfect assertion of the active and secular ideas over the religious and contemplative thoughts.

Renaissance was manifested. Humanistic revival of art, science, music, literature, architecture and other new process of learning was originated at that period. In continuation of this landmark, Movement against Partition of Bengal led by Rabindranath Thakur alone in 1905 also fostered a miracle change in the attitude, behaviour and outlook of the Bengali people.

In the later part of nineteenth century, the ideological conflict reached to its highest level. People were enthralled by new ideas and different ideologies of Communism, Democracy and Concept of Hindu Rashtra etc. The pioneer of the 'Theory of Dialectical Materialism' or 'Theory of Democracy' and others explained their importance and role in the social changes. However, Democratic model was accepted by most of the people all over the world. But unfortunately, in our country, party rivalries have gone to its extreme point leading misunderstanding, violence, blood-shed and murder etc. On the consequence, the combination of political and social tensions is posing threat to the welfare aspect of democracy. As a whole, economic, social, political and cultural life of the people has become hazardous, dreadful.

With the help of the power of providence and strong expression of the visionaries we may apprehend how 'our Western values have destroyed our civilization' and there are certain other relevant factors or elements also responsible for 'immense dissipation of energy and unmeaning suffering and degradation.' Let's study and introspect further more. Problem of present is the consequence of ruthless politics and social alienation. At this time nothing is asserted positively, in everything there lies doubt possibility of knowledge – even doubt prevails on the principles of religion also. According to Rabindranath Thakur – "And therefore nothing today has been left for the people through which they can express their collective mind, their creative will, or realise their dignity of their soul, except the political instrument, the foreign model of which is always present before their envious gaze." (Tagore R. , 2008) Due to destruction of fundamentals of civilization, the intimate of human relationship is missing. 'Communication of mutual sympathy and understanding' is obstructed owing to lack of 'caste and communal' harmony and 'religious fanaticism'. Further, it is true that a bulk of people in India, are till ignorant and they are unable to read their own minds. As a result, their minds are subjugated into dumb and blind obedience. Enormous 'material advantage' has tempted every individual and made them forget the 'inner realm of spiritual values' as well as obligations. Even, people of weaker section are being exploited by with the help of 'organised machinery of power and scientific machinery of utilitarianism'.

Modern civilization may be called the result of material civilization, political civilization or power civilization where a large number of people are being used as materials only. “.. the immense power of money and propaganda – working everywhere behind screens of camouflage, creating an atmosphere of distrust, timidity and antipathy” (Tagore R. , The spirit of freedom, 2008) The society has turned into mechanical organisation. People are losing true freedom and humanity. There lies a little scope of analysing human mind, its dreams and aspirations. “The modern age has brought the geography of the earth nearer to us but made it difficult to come into touch with man. We go to strange lands and observe; we do not live there. We hardly met men; but only specimens of knowledge. We are in haste to seek for general types and overlook individuals.” (Tagore R. , East and West, 2008) We are lacking of ‘emotional idea’ generous thought of creativity, the great mentality i. e. consciousness. Needs are increasing in multiplied way and the realisation is ultimately gripping out. Corruption, immorality, striving for money, power and position have vitiated the society resulting socio- economic crisis, distrust and discomforts of civilization. Political biasness, social unrest & economic imbalance is playing the dominating role. Contradictions and conflicts are increasing gradually day by day. Inevitable cultural values are at stake now. Most interestingly, “in recent centuries devastating change has come over our mentality with regard to the acquisition of money. Whereas in former ages men treated it with condescension, even with disrespect, now they bend their knees to it.” (Tagore R. , The modern age, 2008)

Economic liberalisation along with technological advancement and digitalization of ample information has brought physical comforts in our life and material wealth for us. But gifted hazardous complexities incidental to such progress. Speed of life has increased to a great extent, but emotion, sensibility, sympathy, love & affection, inter & intra dependence and moral values of life have been withered away. Immoral practices are ruling everywhere. In buses, trains and market places of crowd one individual is struggling against each other. Somebody is being wrongly blamed by other. Someone is pushing elbow to make his own way. Sometimes the struggle is for getting the things early before other. People having wealth and people having no wealth both are swallowed in the trap of narrow mindedness. Due to monstrous presence and dominance of dishonesty, competitiveness, consumerism, inadequacy of facilities for all and immorality, life has become extremely excited, fretful and weary. Economic disparity, corruption, greed, nasty rivalries and fighting between political parties has turned the society

into an unhealthy world. “The nation has thriven long upon mutilated humanity. Men, the fairest creation of God, came out of the National manufactory in huge numbers as war-making and money-making puppets, ludicrously vain of their pitiful perfection of mechanism. Human society grew more and more into a marionette show of politicians, soldiers, manufacturers and bureaucrats, pulled by wire arrangements of wonderful efficiency.” (Tagore R. , Nationalism in the West, 2008)

‘Meanness, cruelty and lies, in politics and commerce’ have vitiated ‘the whole human atmosphere’. People are ‘afraid of love’, they “clamour for their rights and forget their obligations, and they value comfort more than happiness and the spirit of display more than that of beauty.” (Tagore R. , The educational mission of the Visva-bharati, 2008) People are deviated from the ‘human religion’, ‘human relationship’ is in question and social qualities are not in practice now. In consequence, people are often confused.

Democracy is regarded as most suited way of life to the civilized people in the world. It is assumed to provide congenial atmosphere and infrastructure for the welfare and upliftment of the common people. It ensures employment, equal opportunities, freedom, tolerance, social safety & security, development & progress as a whole. Indian democracy, the largest democracy in the world, eventually the deeply rooted democracy has proved the ability to withstand so many challenges evolved from ‘multi-religion’, ‘multi-cultural’ and ‘multi-lingual’ characteristics of the country. But recently it is observed that a number of people are far from attaining all these amenities, desires, spontaneous urges and their natural joy of life. It has degenerated into vicious cycles of demands, desires and artificialities due to abstaining motive from the Government to continue proposal, projects and policies towards welfare and living of the common people. Besides all these, intellectual forces comprising artists, authors, singers and social thinkers are turned into puppets of the ruling party and playing the silent role.

On the whole, the ethical, philosophical, social, economic and cultural elements and factors have changed their features time to time leading new historical-sense, social-sense and economic approach in the process of transformation of civilization. It is reflected virtually in every sphere of life and livelihood. As a result, social differences have increased, mutual trust is no longer existing, urge of cooperation has been undermined to a large extent; one ideology is not respected by the other no more. But we are hopeful that new, effective political and socio-economic

system will emerge and develop to recover humanity and cooperation which we lost. Social regulation of differences will be eliminated and spiritual recognition of unity will be re-established with the active participation of the powerful intellectual forces. For this – “Humanity must adjust itself to the spirit of the age and develop a harmonious cooperation of efforts in order that our present sufferings, born of unnatural competition and exploitation, may be alleviated.” (Tagore R. , Birth-day message from the poet, 2008)

References

- Tagore, R. (2008). Birth-day message from the poet. In S. e. Das, *The English writings of Rabindranath Tagore (V-4)* (pp. 753-753). New Delhi: Sahitya Akademi.
- Tagore, R. (2008). East and West. In S. e. Das, *The English writings of Rabindranath Tagore (V-2)* (p. 530). New Delhi: Sahitya Akademi.
- Tagore, R. (2008). Nationalism in the West. In S. e. Das, *The English writings of Rabindranath Tagore (V-2)* (p. 434). New Delhi: Sahitya Akademi.
- Tagore, R. (2008). Philosophy of Fascism. In S. e. Das, *The English writings of Rabindranath Tagore (V-3)* (p. 775). New Delhi: Sahitya Akademi.
- Tagore, R. (2008). The educational mission of the Visva-bharati. In S. e. Das, *The English writings of Rabindranath Tagore (V-3)* (p. 629). New Delhi: Sahitya Akademi.
- Tagore, R. (2008). The modern age. In S. e. Das, *The English Writing of Rbindranath Tagore (V-2)* (p. 542). New Delhi: Sahitya Akademi.
- Tagore, R. (2008). The modern age. In S. e. Das, *The English writings of Rabindranath Tagore (V-2)* (p. 539). New Delhi: Sahitya Akademi.
- Tagore, R. (2008). The spirit of freedom. In S. e. Das, *The English writings of Rabindranath Tagore (V-2)* (p. 545). New Delhi: Sahitya Akademi.