

Tribhuvan University

Critique of Western Modernity in Marquez's *One Hundred Years of Solitude*

A Thesis Submitted to the Central Department of English, T.U.

In Partial Fulfillment of the Requirements for the

Degree of Master of Arts in English

By

Diksha Lamichhane

Roll No.: 113

T.U. Regd. No.: 6-2-0214-0021-2012

Central Department of English

Kirtipur, Kathmandu

April, 2019

Tribhuvan University

Central Department of English

Letter of Recommendation

Diksha Lamichhane has accomplished her master degree's thesis entitled "Critique of Western Modernity in Gabriel Garcia Marquez's *One Hundred Years of Solitude*" under my supervision. She has carried out this research from November 2018 to April 2019. I hereby recommend this thesis to be submitted for viva voce.

Dr. Mani Bhadra Gautam

Supervisor

Date: _____

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Abstract

This research examines the projection of alternative modernity in Marquez's One Hundred Years of Solitude to show how the trend of alternative modernity has glorified Macondian culture and critiqued western modernity. The concern behind valorizing Macondian culture and critiquing western modernity is to know how a particular society perceives modernity and contradicts with its mainstream practices. The novel incorporates the pertinent issue of social structure of Macondo. Macondians' social alienation and practices are the major events that are studied in relation to alternative modernity that celebrates traditional values of Macondo but ignores the western modernity. By connecting these issues of the novel with the theoretical insights of alternative modernity advocated by Dilip Parameshwor Goankar, Jan Naderveen Pieterse, Charles Taylor and Dipesh Chakrabarty, the researcher investigates the value of native culture of Macondians in One Hundred Years of Solitude. The research concludes that alternative modernity not only questions the mainstream modernity but also glorifies local cultural values.

Keywords: Modernity, Alternative Modernity, Western Modernity, Social Structure, Cultural Values,

Introduction

This research attempts to explore the value of native culture of Macondo in Gabriel Garcia Marquez's *One Hundred Years of Solitude* by applying the theoretical insight of alternative modernity. Meanwhile the researcher shows contrast between Macondians culture and the values of western modernity on the ground of social isolation, political practices, cultural encroachment, scientific obsession and supernaturalism. Moreover, the researcher examines how and why Gabriel Garcia Marquez critiques western modern practices and adorns the native cultural norms. As the novel has been written by incorporating the issues of modern era, it consists of both discontents of western modernity and compromises with local habitudes.

Marquez, a Colombian novelist, short-story writer and journalist is considered one of the most noted authors of the 20th century especially in the Spanish language. His literary works have achieved significant critical acclaim and widespread commercial success, most notably popularizing a literary style known as magic realism. More than his non-fictional works and story writings, he is best known for his novel *One Hundred Years of solitude*. This novel is thought to be a landmark novel that tells the multi-generational story of Buendia family living in the dreamy city called Macondo founded by Jose Arcadio Buendia.

Contextually, the novel, *One Hundred Years of Solitude* encompasses the early Latin America civil war times characterized by constant Colombian internal conflicts, dictatorship, government's over taking and social revolutions. But analytically, many events of the novel relate to social, political, familial, supernatural and cultural aspects that guide the readers to analyze the novel from alternative modernist perspective. Developing a particular perception, the researcher contends that Marquez's *One*

Hundred Years of Solitude is the modernist text that praises the assertive sentiment of alternative modernity and departs from the values of western modernity.

Giving cursory look at the brief sketch of *One Hundred Years of Solitude*, we internalize that Colombian author and journalist, Gabriel Garcia Marquez tells a story of the rise and fall of mythical town of Macondo through history of the Buendia family. It is a rich and brilliant chronicle of life and death, and the tragicomedy of humankind. The novel begins with the flashback technique revealing the childhood memories of Colonel Aureliano Buendia, the elder son of Jose Arcadio Buendia and Ursula Iguaran. Then the plots of the novel unveil many shocking and maddening incidents that take place within and beyond the Buendia family that bind the whole novel in mystery and misery.

The storylines of the novel move along with Buendia family's separation with their ancestral hometown, Riohacha and come across many ups and downs. After Jose Arcadio Buendia kills his cockfight rivalry, Prudencio Aguilar, he is haunted by Prudencio's ghost. Even fearing with giving birth to a child with pig's tail by his incestuous relation with Ursula, he decides to move away from Riohacha in search of a new place. In course of their journey, they happen to spend a night in the bank of the river where Arcadio dreams of a utopian town. Pursuing his dream, Arcadio succeeds to establish the new town called, Macondo which is isolated from the external world. Macondo looks very odd and disturbing city by considering its continuation of incestuous relationships among the family members of Buendia family and outer influences. The city remains isolated until it is visited by nomad group of people called, gypsies and Melquiades along with Arabs. They are more advanced and have obsession with science and technology. As the city is in connection to outsiders, Macondians feel some new changes.

During this time, Buendia family adopts an orphan girl, Rebeca who looks savage by her acts and behaviors. After Rebeca's entry in the town, there is an outbreak of a plague that causes insomnia and memory loss to all the dwellers of the city. Jose Arcadio as the founder of the city tries to control the commotion but gets no way for permanent healing of such unidentified disease. Finally, the magical appearance of Melquiades can help Arcadio to control the worrying situation.

Then the event turns to the political movement of the two political parties- the Conservatives and the Liberals. The Conservatives is charged with the fraud case in the election and Aureliano changes his identity as Colonel Aureliano Buendia and revolts against the Conservatives but gets no success at all. His revolution that he started across Macondo ends with making demoralizing peace agreements with the Conservatives and eventually that leads him to lasting depression and insanity.

After the political upheavals, Macondians face terrible situation from the side of a banana company. This company has provided job opportunity, however the working condition and less wages have worsened the life style of the workers. With the demands of better wages and health condition, the workers call for a strike. In the pretence of holding bilateral meeting with the workers, the government massacre nearly about 3,000 workers and the dead bodies are dumped into the sea. After the massacre, the banana company leaves Macondo and the plantation shuts down.

At the end, the city suffers for a long period of unceasing rain for five years and everything in the city is destroyed and wiped away by a hurricane leaving no sign of human settlement. The last generation of Buendia family, Aureliano II is seen as the survivor of the disaster who turns the pages of the manuscript of the Sanskrit that has been left by Melquiades in which the future of Buendia and Macondo is predicted.

Now reviewing on alternative modernity, the theoretical insight of this research, even there have been a number of research works that have been done on alternative modernity. The trend of alternative modernity has differently been examined by some of the researchers and scholars like: Arif Dirlik, Wu Yuyu, Bill Ashcroft and Tariq Banuri. These scholarly intellectuals have come up with new ideas to define alternative modernity from multiple perspectives.

Arif Dirlik, An American historian in his book, *Modernism and Antimodernism in Mao Zedang's Thought* advocates the pluralized version of modernity and states that "The significance of claims to alternative modernity lies elsewhere: in the assertion of the right to different societies to define modernity. The Euro-American hubris that states modernity must follow the course of westernization, has been questioned and challenged all along" (8). He affirms that every society is free to adopt their local pattern of modernity by subverting the westernized pattern of modernity. He stresses on the notion of localized modernity than the globalized one. Local modernity has been emphasized in contrast to universal model of modernity.

Wu Yuyu, a Chinese researcher, in a journal *Chinese Theory of Anti-Modern or Alternative Modernity* regards alternative modernity as a new form of Chinese modernity and makes evaluative study on the claims of some theorists and scholars who have perceived Chinese model of modernity through separate lenses of understandings. The researcher quotes that "Drawing on the arguments concerning alternative modernity proposed by Dirlik, Liu and Wang, I undertake a comparative study on Chinese and western critical understandings of Chinese modernity" (2). He elaborates the idea of alternative modernity assuming it as Chinese model of modernity that suits to the Chinese norms and values. Meantime, he crosschecks how western and Chinese critical understandings have accepted the Chinese model of

alternative modernity. His argument seeks that there should be the practice of modernity that has to be fit and acceptable as per the need of Chinese society.

In a journal *Alternative Modernities: Globalization and the Post-Colonial*, Bill Ashcroft justifies alternative modernity in terms of various forms of globalization with the specific features of flexibility, locality and hybridism. He enunciates that “A substantial literature has depended on the related concepts of alternative modernity, at large, multiple globalizations and the principle of fluidity, localization and hybridization that they imply” (82). According to him, alternative modernity can be understood as the plural version of globalization which can be suitable in any situation and location with the feature of conflation within a locality and situation.

A Professor from Pakistan, Tariq Banuri in his book, *Modernization and its Discontents* has viewed alternative modernity as a part of dissatisfaction that has come in to the practices after the failures and problems appeared in the process of westernization, particularly in Third World countries. He comes up with the idea that reads “The current uncertainty in the profession has been a catalyst for many new attempts, particularly in Third World countries, to develop alternative approaches which can take into account more centrally the problems and failures of the process of modernization” (1-2). Banuri claims that alternative approaches of modernity have been in practices because of the unsuccessful implementation of western modernity in Third World countries. He realizes that there have been many new attempts to practice modernization which can be the multiple forms of alternative modernity.

Like the researches carried out on the theoretical insight of alternative modernity, the researchers and scholars have made their extensive and authentic researches even on the primary text *One Hundred Years of Solitude*. All the researchers have come up with new ideas which differ from one another. Their

perception is quite relevant to the nature of the text. The researchers like: Robert Kiely, Kusmakar Pokhrel, Jiaqi Yin, and Chandra Prasad Luitel have made intensive researches on *One Hundred Years of Solitude* from multiple perspectives to view the novel differently.

Chandra Prasad Luitel in his thesis entitled *History as Circular in Gabriel Garcia Marquez's One Hundred Years of Solitude* has studied the novel from the perspective of history. His argument is that the novel reflects the history of Latin America. He quotes that “with its complex family relationships and extraordinary events that novel depicts the Latin America’s development in microcosm” (12). His deeper analysis of the primary text from the perspective of historicism draws the text to deal with the real historical event of Colombia. The novel in surface does not open up the issue of Colombian history but when series of events of the novel are studied alternatively then the readers come up with the ideas of real history of Colombia, a Latin American state.

Likewise, Robert Kiely in his review, *One Hundred Years of Solitude: Memory and Prophecy, Illusion and Reality are Mixed and Made to Look the Same* highlights the kaleidoscopic picture of the novel. Kiely quotes that “the writer had not put events in order of man’s conventional time, but had concentrated a century of daily episodes in such a way that they coexisted in one instant” (2). The way of narration is a magician’s trick in which memory and prophecy, illusion and reality are mixed and often made to look the same. In his view, it is very much like Marquez’s novel astonishingly encompasses the divergent themes in it. It is not easy to describe the techniques and themes of this book without making its sound reading to internalize the embedded meanings in it. The novel’s ancient mysterious events,

family secrets and peculiar contradictions make sense and inspire the readers in dozens of ways to uncover multidimensional analysis of the text.

Kusmakar Pokhrel in his thesis entitled *Magic Realism in One Hundred Years of Solitude* has studied the novel from the perspective of magic realism. In his view, by using the magic realism, Marquez tries to reconstruct and rewrite the original history of Colombia. Magic realism is used in this novel as a tool to exaggerate the Colombian culture. He amplifies the absurdity of the culture and the superstition that appear in the novel. He uses magic realism to exaggerate the things that we take for granted in our daily lives. He uses numbers to show extremities, however these numbers also give the story as a sense of magic realism. His sense of magical realism triggers the new insight of understanding the primary text for new knowledge. His perception of studying the novel primarily comprises the ideas that are associated with unusual happenings.

Similarly, Jiaqi Yin in a journal, *International Journal of Literature and Arts* has studied *One Hundred Years of Solitude* from the female perspective. In his research work, he interprets the three representative female characters- Ursula Iguaran, Fernanda and Amaranta Ursula. According to him, Ursula Iguaran is an image eliminating gender binary opposition, likewise another female character Fernanda is an image that has 'no' to say in patriarchal society and the last one, Amaranta Ursula represents awakening of self-awareness of female who decides to fight against patriarchy. On his own words Yin asserts that:

These three females represent different stages of social development, and show that only when females become confident and independent, awaken their self-awareness, and dare to fight against patriarchal oppression, can their subjectivity be fully achieved. Their destiny also reflects Garcia Marquez's

confusion about women's position in a patriarchal society that is although he calls for gender equality, men still have the dominant power. (14)

In this extract the researcher focuses on the issue of women empowerment. The researcher has incorporated the female power and daring acts that make them enough confident to speak and fight against the patriarchal society. The female characters are portrayed as the means of alteration to establish their position and identity. They reject the identity and position that has been served to them by their male counterparts on the basis of their gender and sex.

In the researches mentioned above on *One Hundred Years of Solitude*, the researchers explore the issue of history, magic realism and feminism. So, in this research, the researcher is trying to analyze the novel from the perspective of alternative modernity. The researcher argues that Marquez's *One Hundred Years of Solitude* as the semblance or sign of alternative modernity as it consists of fantasies and delusions of western modernity and truth reality of Macondo city. In the novel, arrival of new technology and cultures, along with the capitalism associated with them, often destabilize the town, Macondo. The adoption of the gypsies' trend and practices turn the town into chaos. The establishment of the banana company has not created unity among the dwellers of Macondo rather has dispersed them and caused sufferings. Contrastively, Macondians survived within such a pathetic situation.

Looking at the historical background of alternative modernity we come to know that alternative modernity refers to as the creation of own modernity according to geographical, political, social and cultural location and adaptation of other modernity in a creative way. This new concept of modernity is believed to have emerged by the influence of the Frankfurt School, a school of social theory and critical philosophy established in 1918 in the Weimer Republic in German. It has

become a new trend for modernist thinkers during 1960s to think critically over the main trend of western modernity. Later on, two of the major modernist theorists, Arjun Appadurai and Paul Gilroy have significantly contributed for the further flourishing and development of this theory. Arjun Appadurai has emphasized on the concept of provincializing the western modernity whereas Paul Gilroy has focused on the paradigm shift of western modernity with differences. The major contention of alternative modernity is to reject the singular and universal form of modernity creating certain distance with western modernity. It fundamentally seeks to preserve the native norms, values and traditions unlike the notion of western modernity. Modernist theorists like: Dilip Parameshwor Goankar, Jan Nederveen Pieterse, Charles Taylor and Dipesh Chakrabarty have made intensive discussion on the concept of alternative modernity that differentiates from the universal practices of main discourse of western modernity.

Alternative Modernities, a book edited by a British Indian professor, Dilip Parameshwar Gaonkar defines alternative modernity as “To think in terms of alternative modernity is to recognize the need to revise the distinction between societal modernity and cultural modernity” (1). Gaonkar distinguishes different forms of modernities by associating them with the structures of communities and traditions that are followed by the people living in those communities. Additionally, Gaonkar argues “An alternative modernity perspective is equally vigilant in exploring the elusive and fragmentary band of similarities that surface unexpectedly on the axis of divergence” (23). It declares that alternative modernity excavates the similarities of modernity in unknown and divided forms of practices that appear in the different facets. Simply, it asserts that the influence of modernity is deviated from its main course and changed into multiple modernities. This conception of modernity has

paved the way for looking at mainstream modernity in an alternative perception so that it can be different from western modernity.

A Dutch-born scholar, Jan Nederveen Pieterse in his book, *Evaluation of Mexican Idylls: A Glance of Non Western Culture* argues that “To think of alternative modernity, and to accept that modernity is not synonymous with westernization, is not to abandon the fact that emerged in the West” (142). He acknowledges that to talk about alternative modernity and modernity is not similar in terms of western modernity. But he reminds that dealing with plural modernities does not mean to forget the contribution of the western modernity for the emergence of other modernities. He suggests that modernizing with the relativity of alternative modernity is not the exact manifestation of western modernity but it is crediting to western modernity for paving the ways for other modernities. For more, he clarifies “Modernity is plural, and it confirms the fact that the historical trajectory of western modernity was not simply a sign of temporal progress but a culturally situated phenomenon” (142). In his view, alternative modernity seeks to redefine the definition of modernity on the cultural ground rather than taking western modernity as the sole modernity of the world. Alternative modernity has been in practice to address the plural versions of modernity which grasps the ethos of right to difference.

Charles Taylor, a Canadian philosopher in his book, *Two Theories of Modernity* discusses alternative modernity connecting it to the cultural and acultural theories of modernity. He distinguishes both modern theories with their distinctive features. According to him alternative modernity can be perceived as:

There are both cultural and acultural theories of modernity and the two can become confused. Western modernity clearly emerges from particular cultural milieu, but it is invariably seen in acultural terms as the inevitable march of

progress towards reason and enlightenment. A purely acultural theory not only impoverish our understanding of the west but also imposes falsely uniform pattern of the multiple encounters of non-western cultures with exigencies of science, technology and industrialization. (180)

Charles defines the concept of alternative modernity in terms of western and non-western cultures that emerge from different perceptions in different time period. He asserts that western modernity is defined by non-westerners on the basis of progress that is backed up by the power of reasoning and enlightenment. On contrary, he affirms that non-western modernity causes obstacles to define and understand the west because of false beliefs that are injected in them by the ideas of science, technology and industry.

In *Habitations of Modernity*, Dipesh Chakrabarty, an Indian historian deals with the concept of alternative modernity on the ground of politics. He claims that practice of alternative modernity can be defined associating it with the mainstream of political ideology and ethics. He opines that “We are talking about alternative practices of modernity as they are lived now, at this moment of history. These alternatives, as we imagine them, are not autonomous of or separate from mainstream politics. We can describe them only through an act of reading certain everyday practices of the mainstream” (55). He believes that what we practice in the present moment as the influence of the mainstream politics that is a part of alternative modernity. He agrees to say that practice of alternative modernity is not self-governing practice rather it is guided through political ideology and value. Further, he adds that alternative modernity can only be described and understood by referring the day to day activities of the mainstream politics.

Gabriel Garcia Marquez's historical novel, *One Hundred Years of Solitude* encapsulates the wider possibilities for multiple interpretations by applying a number of theoretical insights. Even the novel can show other possibilities to interpret it differently from the perspectives of the Biblical influence, magical realism, trauma theory and the eastern philosophical touch. In spite of all these broader possibilities, the novel has strong grip on the concept of alternative modernity which can be unearthed by referring some significant aspects of the novel like: social, cultural, political and supernatural values. These aspects appear in the novel in an absurdist way that strongly contrast to the concept of modernity but conflate to the idea of alternative modernity. The focus of this study is to show how this text refuses the western pattern of modernity and accepts the practice of alternative modernity by valuing the social aspects of Macondians.

Taking theoretical insight of Dilip Parameshwar Gaonkar under consideration, we can examine many of the textual evidence in the light of alternative modernity. Gaonkar affirms that "Alternative modernity revises the distinction between social and cultural modernity" (1). The novel incorporates many of the textual evidence which have close association to Goankar's contention.

The textual evidence that distinguishes the socio-cultural modernity can be presented through the social practices that Macondians have followed in their town. The excerpt that unveils the theme of the social practices is expressed with a reference of a priest, Father Nicanor Reyna when he comes to Macondo for ritual purpose. It is expressed as:

He had planned to return to his parish after the wedding, but he was appalled at the hardness of the inhabitants of Macondo, who were prospering in the midst of scandal, subject to the natural law, without baptizing their children or

sanctifying their festivals. Thinking that no land needed the seed of God so much, he decided to stay on for another week to Christianize both circumcised and gentile, legalize concubinage, and give the sacraments to the dying. But no one paid any attention to him. They would answer him that they had been many years without a priest, arranging the business of their souls directly with God, and that they had lost the evil of original sin. (84-85)

The excerpt gives the vivid picture of Macondian society which has unaccustomed cultural practices. They do not carry out any kind of cultural and social functions by making a kind of celebration and performing ritual activities. They have belief on natural law than divine law, therefore, they have less faith on the existence of God. Even Macondians have no interest at all to be more participative to the ritual functions conducted in their community. They declare that they have been living for many years without any religious ceremonies because they think that there is not any practice of sinful and unlawful acts committed by Macondians. Their socio-cultural practices sharply contrast to the expectation of the religious priest, Father Niconar Reyna.

The distinction of the social and cultural modernity is even connected to the new technology introduced by gypsies in Macondo. It elucidates that “Jose Arcadio Buendia, whose unbridled imagination always went beyond the genius of nature and even beyond miracles and magic, thought that it would be possible to make use of that useless invention to extract gold from the bowels of the earth. Melquiades, who was an honest man, warned him: “It won’t work for that”” (2). This statement hints that Macondians are alienated from the use of modern inventions, as a result, they misuse the scientific tools unwisely. Every year ragged gypsies visit the town with purpose of displaying their new invention to Macondians. Such conditions draw a line of difference between modernity practiced by gypsies and Macondians. Gypsies are

presented as superior to Macondians in terms of being familiar with inventions. Macondians are not influenced more by modern technology than gypsies. But Macondians have their own way of using the scientific tools as per their necessity. They deny following the instructions of gypsies for using the things rather they stick to their own knowledge. In one hand, Macondians discard the outsiders' influence but on the other hand they preserve their own practice.

In the same way another textual instance that deals with the issue of social and cultural difference is highlighted in terms of scientific tools that gypsies brought to Macondo. The same situation is evidenced in the novel as:

In March the gypsies returned. This time they brought a telescope and a magnifying glass the size of drum, which they exhibited as the latest discovery of the Jews of Amsterdam. They placed a gypsy woman at one end of the village and set up the telescope at the entrance to the tent. For the price of five reals, people could look into the telescope and see the gypsy woman an arm's length away. (3)

The provided extract manifests the difference between social and cultural modernity practiced by two social groups of people. The social group of gypsies is thought to be more advanced with technology friendly manner in comparison to Macondians who are completely unaware about scientific inventions. It is revealed that gypsies are quite familiar with new technological discovery and they have skills of using them for the right purpose. In contrast, people of Macondo do not have enough knowledge to handle such new discoveries, as a result, they lack proper ideas of using them and simply they entertain with those latest things only by paying certain amount of money. At the same time, these two groups of people can be seen as literate and illiterate belonging to different social classes that are distinctly separated on the

ground of modern technology. Though Macondians are illiterate or unskilled, they have ability to adjust themselves within their practices and feel comforts to lead their life happily.

The next evidence that captures the variation on social and cultural modernity is “They were new gypsies, young men and women who knew only their own language, handsome specimens with oily skins and intelligent, hands, whose dances and music sowed a panic of uproarious joy through the streets” (16). Through this statement, it is understood that gypsies are viewed as people of new society who are completely different from the people of Macondo. Gypsies are taken as the people of modern period and so they are new but Macondians are treated as traditional people who have not experienced anything new in their life. It shows that Macondians are more dependent upon gypsies for anything new they expect to be introduced in their town, Macondo. The social behaviors and the cultural practices of gypsies are quite unusual to the city dwellers which are supposed to be more advanced. The language of gypsies is different and they are called intelligent. But the condition of Macondians is not much glorified though they belong to same period. Despite such segregations on the basis of language, appearance and society, Macondians do not feel inferior to those gypsies. They do not undermine their position and status but live with dignity and delight. These practices of Macondians differ from the practices of gypsies which show social and cultural variation between two societies. Together with this, with the concept of their originality, Macondians follow the practices in their own way of understanding in their town which counter the concept of globalization introduced by the westerners.

Gaonkar further argues that “Alternative modernity explores the elusive and fragmentary similarities that surface unexpectedly on the axis of divergence” (23).

The elusive similarities that appear on divergence are observed in relation to supernatural power exercised by Melquiades and Prudencio Aguilar's ghost. The incidents that occur in the novel in connection to Melquiades and Prudencio Aguilar strangely appear in different situations but they are similar in nature. For the first time Buendia family is haunted by Aguilar's ghost after the few days of his death. It is mentioned in the line as "One night when she couldn't sleep, Ursula went out into the courtyard to get some water and she saw Prudencio Aguilar by the water jar." (22). It is an event that happens after Aguilar is killed by Jose Arcadia Buendia after winning a cockfight. Then, Ursula frequently encounters with Aguilar's ghost which can be clarified as:

Two nights later Ursula saw Prudencio Aguilar again, in the bathroom, using the esparto plug to wash the clotted blood from his throat. On another night she saw him strolling in the rain. Jose Arcadio Buendia, annoyed by his wife's hallucinations went out in the courtyard armed with the spear. There was the dead man with his sad expression. (23)

This part of the novel represents the superstitious belief of Macondians that is in practice in the town. At the same time, this hallucinatory part in the novel that appears as the element of supernaturalism questions the disbelief of westerners in supernatural power. The reasoning and scientific values of the westerners are failure to address such a hallucinations on the basis of their scientific facts and findings.

In the same way, Malquiades' supernatural quality is revealed in the magical activities that he demonstrates among Macondians and amazes them. The excerpt that demonstrates Melquiades' magical power is:

The fear turned into panic when Melquiades took out his teeth, intact, encased in their gums, and showed them to the audience for an instant- a fleeting

instant in which he went back to being the same decrepit man of years past- and put them back again and smiled once more with the full of control of his restored youth. (8)

The immediate physical changes that Melquiades exposes to the group of people with a kind of magic of his teeth in Macondo, astonishes all of them to believe what is happening in front of them. This act of Melquiades not only terrifies Macondians but also leaves them in panicked situation. Both, Prudencio Aguilar and Melquiades are the representative characters in the novel they emerge from different background but have similar features of practicing supernatural power. Their practices and beliefs are not much common as we human beings believe to happen in the real world. These events in the novel create illusions among the westerners who always boast on the world of science and but not on the world of supernaturalism.

The fragmentary similarities that suddenly emerge in the novel can be cited by referring the local business followed by Aureliano and his mother, Ursula.

Aureliano's silverwork in a lab and candy business of Ursula frequently appear in the novel as their local business that do not change for many years. Though they know the trade techniques of gypsies and Arabs, they do not follow them but run their own native practices. Aureliano's silverwork begins as an experimentation which can be shown as "Aureliano spent interminable hours in the abandoned laboratory, learning the art of silverwork by his own experimentation" (40). It is the beginning of Aureliano's silverwork that he first tries making experimentation by himself. Then he gets someone to help in his silverwork. It is stated as "Arcadio got a little closer to him when he began to help Aureliano in his silverwork" (74). In another occasion when Aureliano is seen engaging in his silverwork is put as "On a certain occasion

Aureliano was there working on his silver” (78). These all textual evidences show that Aureliano has deep devotion to his local work that he has begun in the old laboratory.

On the other hand, his mother, Ursula also indulges in her local business of selling candy. Even this condition surfaces many times in the novel, for the first time it is exhibited as “While his father was putting the town in order and his mother was increasing their wealth with her marvelous business of candied little roosters and fish” (40). The statement reveals that after the proper settlement of the city, Aureliano’s mother has run a business of candy for strengthening their financial condition. At other times, the reference of candy is discussed while comparing the earning of Aureliano and his mother. It is observed in the text as “The dedication to his work, the good judgment with which he directed his attention, had allowed Aureliano to earn in a short time more money than Ursula had with her delicious candy fauna” (52). This evidence exemplifies that Ursula is running her business still for making earning to support her family. These both local businesses remain uninfluenced for many years though there are outsider traders like gypsies and Arabs with different trade policies. Ursula and her son seem traditional but happy to adhere to their original practices than to imitate others.

Even the obsession of Buendia family and gypsies towards scientific experimentation can be studied in the light of fragmentary similarities that surface from different groups of society. The scientific experimentation of gypsies is cited as:

The rudimentary laboratory- in addition to a profusion of pots, funnels, retorts, filters, and sieves- was made up of a primitive water pipe, a glass beaker with a long, thin neck, a reproduction of the philosopher’s egg, and a still the gypsies themselves had built in accordance with modern descriptions of the three-armed alembic of Mary the Jew. (7)

The extract of the novel spotlights on the theme of scientific experiment that has been carried out by gypsies who are always willing to indulge in new discovery and invention. Gypsies have a kind of devotion for making new things by experiencing the objects that they find around them and eventually they turn such things into the new form of their invention. On the other hand, Jose Arcadio Buendia is a representative figure of Macondians who also has been influenced by gypsies for experimenting the things for new invention. He has been provided with an alchemy lab and a daguerreotype lab to experiment many new things. In contrast, he tries using those labs in his own way for a long period of time on the basis of his knowledge and skills but does not want to appoint anyone who knows everything well for using those tools for the right purpose and necessity. The primary use of the labs for experimentation differs in the practice of Macondians and gypsies as Macondians lack sufficient knowledge to use those labs.

Even, when the city is under the threat of an unknown disease that causes insomnia among the people, Jose Arcadio Buendia works for inventing a memory machine. Since Melquiades claimed himself as the learned alchemist of Macedonia, he helped Jose Arcadio Buendia to establish a lab. It is stated as “According to what he himself said as he spoke to Jose Arcadio Buendia while helping him to set up the laboratory, death followed him everywhere” (6). The extract marks that Jose Arcadio Buendia has a kind of fascination to a new experiment. Therefore, Melquiades bears risk for his death to set up a laboratory for Arcadio. In the same way, his intense desire to invent a memory machine also shows how much he is inclined to a new invention. His desire is highlighted as “Jose Arcadio Buendia then decided to build the memory machine that he had desired once in order to remember the marvelous inventions of the gypsies” (49). It is the influence of gypsies that Jose Arcadio

Buendia wished for making something new. It indicates that Jose Arcadio has attraction to the new discovery.

At other times, he got success for making the new photography machine. It is said “Jose Arcadio Buendia was, in fact, frightened on the clear December morning when the daguerreotype was made” (50). It is another new machine that was invented in Macondo with the help of Melquiades. These all series of events that describe to the new inventions of gypsies and Macondians are also taken as the examples of similarities that suddenly come into practices by the contributions of different groups of people from different places. It is clear that Macondians’ local concept guides them to do the things as they want but not as gypsies want. The attempt for inventing memory machine and photography machine in two different contexts unexpectedly come into practice not because of native knowledge of Macondians but it is because of imported knowledge of Melquiades.

Concerning to the theoretical insight of alternative modernity advocated by another theorist, Jan Nederveen Pieterse, we come to know that features of alternative modernity deal with the indirect influence of western modernity for the advent of multiple modernities. The major argument Pieterse puts is “modernity and alternative modernity cannot be thought as synonymous with westernization but are the influence of west” (142). There are abundant examples in the novel that clarify the ideas of Pieterse. The ideas of Pieterse can further be elaborated in relation to discovery of new places for better settlements and incestuous relationship. Moving from place to place pursuing luxuries in life and deep indulgence in sex for pleasure seeking mentality are the major influences of modernity in the novel. The migration system of Macondians for better life is presented as “In his youth, Jose Arcadio Buendia and his men with his wives and children, animals and all kinds of domestic implements, had

crossed the mountains in search of an outlet to the sea, and after twenty-six months they gave up the expedition and founded Macondo, so they would not have to go back” (10). The extract vividly encapsulates the quest of group of people for searching new places for their easy and sustainable survival. The dream of people for living in new places with the opportunities and developments are the impacts of modern world which is practiced by Macondians before they founded the city Macondo to live in.

Another feature of the novel that nourishes the concept of alternative modern trend in Macondians is being more obsess with sex. Throughout the novel, the marital relationship is illegitimate because of blood relationship. The first generation of Macondo that has begun with the illegitimate relationship of cousins, Jose Arcadio Buendia and Ursula Iguaran continues to the illegal relationship between the brother-in-law, Aureliano and the sister-in-law, Pilar Ternera who belong to the second generation and finally the seventh generation’s relationship ends in immoral bond of cousin brother Aureliano II and aunt, Amaranta Ursula. The relationship of the first generation is quoted as “They were cousins . . . Although their marriage was predicted from the time they had come into the world, when they expressed their desire to be married their own relatives tried to stop it” (20). Jose Arcadio and Ursula Iguaran were in blood relationship where there is not any chance for marital relation. However, their relationship had already been predicted so that they had got married without caring their blood relationship.

The line that shows the incestuous connection of second generation is “Pilar Ternera, who lived alone at that time with her two younger children, did not ask him any questions. She took him to the bed. She cleaned his face with a damp cloth, took off his clothes, and then got completely undressed and lowered the mosquito netting

so that her children would not see them if they woke up” (69). This is the statement that shows incestuous relation between the brother-in-law, Aureliano and the sister-in-law, Pilar Ternera. Similarly, the final part of the novel has close attachment to the sexual act between family members which is mentioned as “Aureliano II smiled, picked her up by the waist with both hands like a pot of begonias, and dropped her on her back on the bed. With a brutal tug he pulled off her bathrobe before she had time to resist and he loomed over an abyss of newly washed nudity” (402). The extract highlights the sexual activity of Aureliano when he, by force, enters the room of Amaranta Ursula after she takes bath. These all instances of incestuous relations can be perceived as the symbol of modern influence in the family of Buendia that can represent the theoretical insight of Jan Nederveen Pieterse.

Even scientific invention can be related to the theoretical insight of Pieterse which shows the influence of western modernity. The evidence that presents the idea of Pieterse is “The innocent yellow train that was to bring so many ambiguities and certainties, so many pleasant and unpleasant moments, so many changes, calamities, and feelings of nostalgia to Macondo” (228). The excerpt foregrounds the destructive results caused by the modern technology of the train that has been developed in Macondo. More than happiness and comforts in the life of the people, the use of the train has made them unhappy and nostalgic. Though the train is thought to be the new innovation in the modern world in the area of transportation enhancing the easiness to the way of life to move to various places, but it is not accepted in the way that modern world supposes to be by Macondians. Moreover, they realize that the train is the reason of lasting miseries and sufferings for them. They claim that the use of train in Macondo has piled up ambiguities, unpleasant and calamities in the life of

Macondians. The development and progress brought by the means of scientific inventions have caused miseries in Macondo rather than providing comforts.

Agreeing with the notion of alternative modernity defined by Charles Taylor, there are some textual evidences that represent characteristics of alternative modernity challenging the value of western modernity. He pinpoints the notion of alternative modernity as “There are cultural and acultural theories of modernity. . . cultural modernity is a march of progress towards reason and enlightenment . . . acultural modernity impoverishes our understanding of the west in terms of science, technology and industrialization” (180). The idea of cultural modernity related to reason and enlightenment can be linked with the political consciousness that has been developed among Macondians. Because of political consciousness, Macondians have become more revolutionary to revolt against their employers and for their rights. The instance of their revolution against the banana company is revealed as “The great strike broke out. Cultivation stopped halfway, the fruit rotted on the trees and the hundred-twenty car trains remained on the sidings. The idle workers overflowed the towns” (307). This protest against the banana company manifests the political consciousness among the people working in the company in Macondo. They have genuine demands with the company for proper health and justifiable remuneration for their labor. This condition has been incorporated in the novel as “The protest of the workers this time were based on the lack of sanitary facilities in their living quarters, the nonexistence of medical services, and terrible working conditions. They stated, furthermore, that they were not being paid in real money but script, which was good only to buy Virginia ham in the company commissaries” (306). This kind of frequent movement from the side of the employees makes them more alert about their right and justice in the working places. Such condition is instilled in the people because they are more aware of the

domination and discrimination done on them in the name of offering job and opportunity. They believe that their collective voice and effort may bring positive changes in their life.

Accepting the notion of acultural modernity that is believed to have impoverished our understanding to the west, we can supply some textual evidences which are the representative ideas of the claim. This claim can be justified on the ground of science and industry that have caused destruction in Macondo. Macondians have undergone many bitter experiences after the establishment of a banana company and practices of scientific experimentation. Non-westerners perceive the impact of science and industry as a means of pains and sufferings. They argue that science and industry can cause problems on the lives. The negative impact of science in the novel is observed in the extract that mentions:

He concentrated so much on his experiments in silver-work that he scarcely left the laboratory to eat. Worried over his inner withdrawal, Jose Arcadio Buendia gave him the keys to the house a little money, thinking that perhaps he needed a woman. But Aureliano spent the money on muriatic acid to prepare some aqua regia and he beatified the keys by plating them with gold.

(41)

This extract best exemplifies how the desire to indulge in scientific world has isolated human beings from their social and familial life. Aureliano has no time to eat and take rest because he is working untiringly in the laboratory. Even some amount of money given to him by his father for his expenses, he spends that money on his experiment. These activities hint that science has completely alienated human beings from their personal, familial and social life which can be understood as a negative influence of science.

Another example that non-westerners have developed to understand the west in wrong way is connected to industry. This idea in the novel is incorporated as “Around twelve o’clock, waiting for a train that was not arriving, more than three thousand people, workers, women, and children, had spilled out of the open space in front of the station and were pressing into the neighboring streets, which the army had closed off with rows of machine-guns (309). It is comprehended that the mass of the demonstrators is under the strict supervision of the army force. The demonstrators have fear with the gun-bearing squad who would open fire at any time to control and defuse the strength of the shouting people. The freedom of the people is ceased and they are caged in terror and horror.

After the demonstration came into full-fledged form, there started firing which can be mentioned in the text as “The wild mass was starting to get to the corner and the row of machine-guns opened fire. Several voices shouted at the same time: Get down! Get down!” (311). This statement reveals the panicked situation of the demonstrators after they faced unexpected attack from the side of army. Then the firing goes unceasing by leaving three thousand people dead. Such devastating consequence has overcast the Macondo with the clouds of the greatest tragedy. The whole scenario of the banana company is the representative institution that has caused more destructions, damages and loss than the developments and prosperity in the life of Macondians. Therefore, these activities triggered in the connection to the banana company are supposed as the reversal and repressive results of modernity that has invited misery and pains among Macondians.

The conceptual idea on alternative modernity of Dipesh Chakrabarty signposts that we can bring some of the textual evidence that agrees with his view. His main standpoint deals with the notion of mainstream politics that influences and shapes the

practice of alternative modernity. He argues that “These alternatives, as we imagine them, are not autonomous of or separate from mainstream politics. We can describe them only through an act of reading certain everyday practices of the mainstream” (55). He affirms that to appreciate alternative modernity, we should be familiar with everyday practices of mainstream politics. To verify the claim of the statement we can draw the textual evidence of Macondians’ interference over the decision of the government to appoint magistrate in their town. It can be witnessed in the extract that articulates:

Don Apolinar Moscote picked up a paper from the drawer of the table and showed it to him. “I have been named magistrate of this town.” Jose Arcadio Buendia did not even look at the appointment. “in this town we do not give orders with pieces of papers,” he said without losing his calm. “And so that you know it once and for all, we don’t need any judges here because there’s nothing that needs judging.” Facing Don Apolinar Moscote, still without raising his voice, he gave a detailed account of how they had founded the village, of how they had distributed the land, opened the roads, and introduced the improvements that necessity required without having bothered the government and without anyone having bothered them. (58)

The entire excerpt deals with the political situation of Macondo in which the political consciousness of Macondians is highly regarded as the localized value of politics. They dare going against the decree of the magistrate and turn down the decision of the government to designate Don Apolinar Moscote as the head of the town. They disclose that they do not need any kind of laws and judges because they insist that nothing is there in the town which has to be judged. They assure that they have their local rules that bind them to do the things for right purpose for the right results in

right times. They give the brief account of the establishment of the village with their mutuality and cooperation for the betterment of entire community people. They proclaim that they have never troubled the government and so has the government done. Therefore, they expect no one to be as the head of the town. By such stand of Macondians, we believe that they love their own practices more than of others and they do not follow what others want but implement what they think is better for their town's betterment.

The reference of politics can be drawn by referring the activities of the political parties discussed in the novel. The major political parties mentioned in the novel are, the Conservatives and the Liberals. The practices of these political parties have differently motivated and encouraged their followers to abide by their political ideologies. The Conservatives has tempted its cadres for doing fraud in the election to get victory over their opponents whereas the Liberals united its cadres to protest against the election fraud of the Conservatives.

The election fraud of the Conservatives over its opponent, the Liberals is posed in the extract that says:

At four in the afternoon a roll of drums in the square announced the closing of the polls and Don Apolinar Moscote sealed the ballot box with a label crossed by his signature. That night, while he played dominoes with Aureliano, he ordered the sergeant to break the seal in order to count the votes. There were almost as many red ballots as the blue, but the sergeant left only ten red ones and made up the difference with blue ones. Then they sealed the box again with a new label and the first thing on the following day it was taken to the capital of the province. (99)

This entire extract showcases the political immorality and indignation that is practiced in almost every part of the world. It is the wrong practice of politics that never gives a capable, honest and deserving candidate to the people and place for better achievements to the nation. It is a wrong political ideology that guides its practitioners and followers for wrong causes. In the context of the novel, the Conservatives has motivated its political cadres for doing something immoral that has fueled up immorality among its cadres for lasting.

The instance that reveals the political characteristics of the Liberals can be associated with its opposing stand against the Conservatives' election fraud. The Liberals has appealed its cadres to participate in the protest rally to disclose the election fraud of the Conservatives. This situation is incorporated in the novel by considering the acts of Aureliano. In many conditions he warns the Conservatives' for its fraud. One of the examples is "The Liberals will go to war" (99). It is a part of Aureliano's warning to the main candidate of the Conservatives, Don Apolinar Moscote immediately after he knows the election fraud.

In another example, Aureliano discloses the political immorality of the Conservatives stating that "“If I have to be something I'll be a Liberal,” he said, “because the Conservatives are tricky”” (100). In this excerpt, Aureliano tries convincing other people to be Liberals because the Conservatives plays tricks upon its people to treat it as a good political party. He assures the people of Macondo saying that the Conservatives only holds power with its political trickeries.

For the third time, Aureliano tries to unite his friends to fight against the Conservatives which can be replicated as “When two of them were alone in the kitchen, Aureliano gave his voice an authority that had never been heard before. “Get the boys ready” he said. “We're going to war”” (104). This excerpt exposes the more

rebellious spirit of Aureliano who, at any cost, determines and decides to wage war against the Conservatives for the justice of the Liberals. His purpose is to fight with the Conservatives to make them failure to their political achievements.

Finally, he appears as a rebellion to rebel against the Conservatives. This situation is captured in the line that reads ““Not madness,” Aureliano said. “War. And don’t call me Aurelito any more. Now I’m Colonel Aureliano Buendia” (105). In this part of the conversation with Don Apolinar Moscote, Aureliano declares that he is not any more a common man rather he has changed himself as a rebellion to protest against the Conservatives and its immoral political ethics. These all instances show how the values of alternative modernity have been practiced in the novel in the connection of theoretical claim of Dipesh Chakrabarty.

Conclusion of this research is that alternative modernity can differently be viewed beyond the general trend and common belief of mainstream western modernity. This deviated trend of modernity can vividly observe Gabriel Garcia Marquez’s *One Hundred Years of Solitude* applying the theoretical insight of alternative modernity. The theoretical insight particularly examines the social practices of Macondians positively that sharply contrast to the trend of western modernity. The concept of alternative modernity has drawn the familial, social, cultural, political, supernatural, scientific issues of the novel to the main focus of analysis. These aspects of the novel are analyzed in terms of challenging the western values of modernity and appreciating the practices of alternative modernity. Macondians social practices remained unaffected and unspoiled despite the frequent interferences of gypsies, Melquiades and Arabs. These all stabilities in their practices finally lead the Macondo to the same condition as it was in the beginning. This social

ideology of Macondians manifests that they have thought their social and cultural practices are better than of others.

The finding of this research is that Gabriel Garcia Marquez's *One Hundred Years of Solitude* is a complete manifestation of the concept of alternative modernity that prioritizes the social practices of Macondians that disbelieve on the western modern values. By analyzing these all significant features of the novel, this research comes to the conclusion to claim that Gabriel Garcia Marquez's *One Hundred Years of Solitude* exemplifies itself as a literary text of alternative modernity which accepts the local changes in an assertive sense that clearly takes departure from the global beliefs and ethics of mainstream modernity. As a whole, *One Hundred Years of Solitude* materializes the value of alternative modernity by debunking the significance of long-followed trend of western modernity.

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