

R. Tagore on
Critique of Nationalism

- Ref: Book written by Gautam Laha young +
DMA Guwahati
- 1) colloquium - "Patriotic Guerillas" @ Bhubaneswar
by Arunig Acharya
 - 2) Anandya Sen -
 - 3) Michael Gillian - RTENM. In Interpretation (Kishor Dasgupta Paper SA & Camp + C)
 - 4) Shyamli Dasgupta - @ Critique of Imperialism & Nationalism (pol.)
A Re-Appraisal in Modern Day Context

Tagore's critique of Nationalism emerges most explicitly in his essays and lectures: "Nationalism in the West", "Nationalism in Japan", "Nationalism in India. Construction vs Creation and International Relations. It is also foregrounded in his novels, The Home & the World and also in several poems of Gitanjali and the Sunset of the Century. In these works, he roundly criticizes the nationalism as "an epidemic of evil or a terrible absurdity posing a recurrent threat to Mankind, higher humanity through the canonization of banditry or the brotherhood of hoodliganism.

Contradiction

① While ① visualises self-sacrifice for sake of nation as demoralising since NM teaches "Nation is greater than the people,"

② on other hand, claims power of Self Sacrifice & moral faculty of sympathy & co-opⁿ foreign spirit of social vitality. For ① & ②, 2 are diff from each other. for him sacrifice should be moral not restricted by nation. This forms basis of critique of modern nationalism.

③ Real & Ideal.

Collins calls ① view on NM as not substantive & not intellectually derived as philosophical

④ Gangaya Mukherjee states ① Nationalism is inadequately defined

Instead of talking about pol. freedom his stress on sense of dharma + rejected India's cultural isolation but at the same time deeply appreciates its tradition. Acc to Amartya Sen ① had dual attitude of to Nation

⑤ ① changed his views on violence after partition, where Dhaka (Bangladesh) was seen as Muslim Capital of Bengal Furthermore Khudiram Bose bomb explosion in 1908. He then never supported any political struggle showing violence.

⑥ ① believed eradication of social evils was possible through education to bring modernity to alleviate the poor & cultivating freedom of thought & imagination.
[Ex. Am or Shantirakshak for edu + harmony + order]

③ ① accepted Nobel prize in Stockholm 1913
[debatable 2 day on nobility + closure].

⑧ Indra on caste.

⑤ Biggest evil in Indian society, but for ⑧ it was seen as difference b/w Varna & caste & ^{seen} social, but for

① felt caste & Varna were both responsible for retarding social progress & restricting human freedom, further more reducing ^{Mercil} national & preventing economic mobility

[Ex. Frail → on occupation - indicate caste, similar to greek)
concept of Frail (Functional specialisation)].

Leading to illiteracy, poverty (limit scope of the

③ ① criticized ⑧ for populism charisma as symbol of autonomy. for him it was like giving homogenous solution to all its problems.

but for ⑧ it was ever technology innovation.

⑧ had restricted that as a 'Leader of nation' while ① emph on unrestricted creative thought.

On BRITISH Rule

(7)

① believed India had many valuable lessons to learn from Britain.

② too much ignorance of western literature, as for him India must have association from western countries.

③ India should know how to deal with multi-ethnic character. ① founder with 2 Mahan 1 India & 2nd England, called as his Guru (evident from no. of frequent trips he made)

(often criticised as ① sought the recognition from the west that was never likely to receive in India)

① believed. T. ...

(often criticised in the west that was never likely to receive in India)

- (4) (T) believed India would make a mistake in dissatisfying itself for west, ^{as it would} ~~rather~~ ^{rather} ~~it~~ ^{insular} ~~(what)~~
- (5) # Fighting for ~~spirit~~ spiritual upliftment, socio-econ progress esp. through eduⁿ, morality is more "laure" worth for sacrificing rather for one's life for one's homeland.

Conclusion

(1) as a deep pride indicated in women ideology however (2) Hindu rise of MNCs, ^{as a} new threat over's ~~indian~~ purpose + attacks 9/11 + threat of destructive power (Gomila or Fittest) + growth of rivals + General International situation viewed as less humanitarian. (add detail on spirit + time)

RT & Nationalism:
An Interpretation

Michael Collins

For Gellner (M) is associated with growth of Industrial capitalism while Anderson pens its emergence to period of the 18th Enlightenment, when rationalist, secular thought came to acquire political shape.

- (B) 'Geetanglo' famous work of (T) was a reflection of a united emotional appeal made in music & rhythm & degree inconceivable to western ears (quite diff + pragmatic vision / exp)
- (2) It highlights the relationship b/w prisoners & masters (similar to / compared to humans & God).

(3) (T) seems to connect with socio-cultural & EC development. He identified the chief problem in Ind as being a racial divide & de-humanising classification of society that deems some inferior to others. For him, commitment to (M) leads to shunning of moral responsibilities, makes man lust for power & duties to their family become secondary.

(T) gives Ex of Japan as more soulful & human but more protest itself against western domination.

True Modernism is freedom of mind, not slavery

(T) warns Japan against excessive European influence [murder, killing of innocent men, women etc].