



Review On Nationalism And Humanism In Rabindranath Tagore's Work

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ABSTRACT:

Nationalism is the form that a whole population takes when organized for a mechanical purpose. It was the political and economic union of a people. Humanism places a strong emphasis on the value of people, their nature, and their place in the universe. It entails loving someone despite their imperfections and misconceptions. It is a mindset that places a greater emphasis on human activity than the supernatural realm. In this article, review on nationalism and humanism in Rabindranath Tagore's work has been discussed.

Keywords: Nationalism, Humanism, Rabindranath Tagore.

INTRODUCTION:

In nationalism, a person's loyalty to their nation is valued above their political and social allegiances. Despite the possibility of prioritizing moral or religious beliefs over national identification, nationalism maintains that in the event of disagreement, patriotism for the country must win out. The nation is the centre of political loyalty according to nationalism, which maintains that the nation is the only legal basis for organizing all political activity. The nation, which is made up of all the people who belong to it, has the right to legitimately demand property, lives, and other sacrifices from its residents in order to maintain the collective's survival. The word "Humanism," like the bulk of words ending in -ism, entered English in the eighteenth century and is ultimately derived from the Latin word *humanitas*. The idea, according to historians, predates the phrase used to describe it and covers the various interpretations of the Latin word "*humanitas*," including both charity toward one's fellow humans and the values promoted through humane education.

REVIEW OF LITERATURE:

The purpose of this study, according to P. Borah (2019), is to examine Rabindranath Tagore's humanistic perspective and its applicability to modern society. Rabindranath Tagore is the

most prominent writer in modern Indian literature, and it is because of him that contemporary India first gained attention on the world literary scene. A creative genius from India, Tagore played a crucial role in the growth of the Indian Renaissance in the late 19th and early 20th centuries. Rabindranath Tagore had a significant impact on the dissemination of humanism at the beginning of the 20th century. His values as a humanist and his personality were influenced by a number of things. One of the cornerstones of Tagore's humanism is the idea of interpersonal relationships. Tagore's definition of humanism is universal since it explores the examination of the universal character and creative existence of man. Rabindranath Tagore's humanism can be studied in relation to his core beliefs, such as the excess in man, the notion of freedom, and man's religion. The main focus of this study will be how Tagore Humanism relates to modern culture. [1]

According to A. Borah (2019), Rabindranath Tagore's awareness of interpersonal connections is the most obvious example of his humanism. I'll talk about Tagore's conception of men, the finite and infinite characteristics of men, and the status of men in this essay in order to analyse the universal form of humanism as it was formed. He has thought deeply and purposefully about the ontological position of man in the idiosyncratic dimension as well as the revelation of meaning in connection to nature and interpersonal interaction styles. I'll try to discuss how people connect with one another, with the environment, and with the rest of the world. It will also include some of Tagore's theology in addition to them. [2]

According to N. Rai (2019), a number of Indian thinkers, such as Gandhi, Savarkar, and Tilak, have articulated their views on nationalism in various ways. Rabindranath Tagore is one such globally minded philosopher whose interpretation of nationalism holds a special place in the continuing debate concerning nationalism itself. His idea of nationalism has appeal on a worldwide scale, rather than being restricted to just India. Tagore would never have matched the nationalist discourse that is currently taking place in modern India, which is frequently mischaracterized as "Hindu nationalism." He took issue with the nationalist discourse's frequent use of constrictive language and hubris. Since he perceived traits like chauvinism, aggression, pity for others, and false pride to be widely prevalent, he vehemently denounced nationalism. Tagore believed that such nationalism was not in the best interests of humanity as a whole. This is made very obvious in his seminal work, "Nationalism." If we dig deeper into Tagore's writings and beliefs, we see that he saw nationalism as advantageous so long as it met the demands of the oppressed and the poor. Given his dislike of British control because it causes inhumane exploitation and the country's deterioration, he would therefore be delighted to associate with and want to be in the league of nationalists. He vehemently opposed all racism and the oppressive treatment of Indians by Englishmen. However, if nationalism was only about achieving self-determination from British authority since they are not Indians, he would never endorse such a view. The heated debate between Gandhi and Tagore covered a wide range of topics, and Gandhi respectfully disagreed with

Mahatma on several of them. Tagore disapproved of and thought foolish Gandhi's use of "Swadeshi" as a weapon in the fight against British hegemony. This essay will elaborate on Tagore's nationalist viewpoints and critically assess the debate between Gandhi and Tagore. [3]

Rabindranath Tagore gave the word "nation" a completely distinct connotation, claims P. Chakraborti (2019). Throughout his literary works, essays, and lectures, particularly those delivered in Japan and later compiled in an anthology titled *Nationalism*, his concept of a "country" repeatedly presents itself as an "organization" of politics and trade, primarily derived from the imperial West. Fundamentally, it is neither Asian nor Native American nor Indian. Due to the fact that, as Tagore writes in one of his pieces, "Our history is that of our social life and the realization of spiritual ideals." Our civilization has been invaded by "the nation of the West," which has led to the dissolution of individual humanity and the more organicist ties that unite people in a group or "society," preventing us from fully realizing the unity of man, which Tagore claimed to be the ultimate truth of existence per se. It is especially vital to keep in mind this concept of society supporting nationality and humanism supporting limited nationalism, which I intend to present in my thesis, given the current socio-political situation in India. [4]

Rabindranath Tagore was originally a Bengali author but also contributed to Indian literature in English, claim B. Das and T. Dutta (2019). In actuality, Tagore's early English translations of his writings, particularly *Gitanjali*, which won him the Nobel Prize in 1913, can be considered the founding works of Indian literature in English. Tradition, history, and modernity are all intertwined in Tagore's writing. He was profoundly influenced by Vaishnava melodies, and it has been discovered that a sizable number of his works had strong roots in Indian religious ideas and Upanishadic themes. Through English literature, he reached readers all over the world with his intelligent writings. He was a great mystic poet. In the past, mysticism has been a very positive spiritual force that has greatly helped both God and humanity. For millennia, mystics have kept alive the spiritual inheritance of mankind, which includes this. A mystic must have a distanced perspective; the world need not be abandoned entirely at once. The foundation for understanding Tagore's mysticism is laid out in *Gitanjali*. [5]

According to P. Borah (2019), an attempt was made to examine Rabindranath Tagore's humanistic viewpoint and its relevance to modern society. Rabindranath Tagore, who was the first to establish contemporary India as a significant literary power, is the most well-known author in Indian literature. Tagore, an Indian intellectual prodigy who lived in the late nineteenth and early twentieth centuries, had a significant impact on the evolution of the Indian Renaissance. At the start of the twentieth century, Rabindranath Tagore had a big impact on the growth of humanism. His humanist ideals and personality were shaped by a lot of factors. Communication between people is essential to Tagore's humanism. Tagore's

definition of humanism has a global reach since it focuses on the analysis of man's universal nature and creative existence. The background of Rabindranath Tagore's major concepts, such as the excess in man, the concept of freedom, and man's religion, can be used to analyse his philosophy of humanism. This article's main focus will be on the importance of Tagore humanism in modern society. [6]

According to R. Manjula (2018), Tagore's religion is founded on the anthropomorphization of God and the deification of man. He defined the term by stating that "humanization of God" implies that God is both the God of mankind and the God who resides within each and every human being. According to Tagore, all religions are built on the concept of humanity. All religions are based on this aspect of human nature. According to Tagore, there is no distinction between the divine and human orders. They appear to be the two sides of a single coin. Religion's main goal is to help people rediscover their inherent divinity. According to Tagore, religion should constantly work to bring people together rather than to divide them. Instead of focusing on the variations in beliefs among people, true religion emphasizes the similarities. The ability to transcend one's culture, nation, and sect is the mark of true spirituality. The discovery of one's own soul is true religion. All religious organizations and practises, including those of Islam, Christianity, and Hinduism, were regarded with skepticisms by Tagore. Organized faiths, in Tagore's opinion, are an obstacle to intergroup harmony. In several of his lectures, poems, and novels, Tagore freely expressed his ideas about God, unity, and equality. This essay uses a few of Tagore's poems and novels to examine his perspective on religion and the relevance of his philosophy to modern society. [7]

The goal of the current study, according to A.P. Jani (2017), is to evaluate the numerous nationalistic ideas present in the works of Nobel Prize winner Rabindranath Tagore. Rabindranath Tagore wrote in a range of literary genres, but his works were all ultimately intended to advance Indian culture and aid readers in understanding the broad concept of nationalism. Inspiring readers to use their rights to freedom and sowing the seeds of international harmony were two of Tagore's principal writing objectives. He was a very talented man, and it's crucial to recognize his role in the emergence and growth of nationalism in India. The researcher has chosen a certain Tagore collection to discuss nationalism's traits. [8]

K. Sen (2017) claims that Tagore has come under fire for falling prey to Western liberal-humanist ideals and/or romanticizing Germanic concepts of the "Volk." Other critics have criticized Tagore from a political perspective, contending that Tagore misunderstood the cultural facets of the nation-state and had a misguided understanding of nationalism. Edward Said admits the presence of what might be referred to as "nationalisms" when he distinguishes between "coercive" nationalism and nationalist opposition to imperialism. But these criticisms diverge significantly from his analysis. Tagore can be classified as an anti-

statist but not as an anti-nationalist if one accepts his dialectical understanding of the "nation" as the intersection of "Swadesh" and "Samaj." In this chapter, this alternative nationalism is referred to as Tagore's "vernacular" nationalism. [9]

This chapter contends that despite Tagore's significant condemnation of nationalism, he is accountable for citing Indian customs, according to T. Misra (2017). According to him, these customs form the moral cornerstone of Indian civilization and cannot be soiled by any forceful nationalism from the West. Even though Tagore has fiercely opposed aggressive nationalism as being detrimental to human civilization, he has never been able to fully distance himself from the sentimental aspects of the national sentiment, particularly in his writings on language and a sustainable print community that allow him to be associated with those who sang for the nation. [10]

S. Bhattacharya (2017) clarifies three significant problems with the contemporary interpretation of Tagore and his thoughts on nationalism. First, Tagore's opinions on nationalism have never been consistent; rather, they have gone through a number of stages and are always evolving. The stereotyped portrayal of internationalism without emphasizing its distinctive amplification is the second problem. The failure to contextualize his political writings within the historical context is the third problem. It is important to comprehend the contradiction in Tagore's analysis of nationalism from the standpoint of a humanist universalist philosophy. [11]

Rabindranath Tagore's philosophical beliefs in the context of his vision of Islam in connection to the concept of universalism are only partially understood, according to I. Sarkar (2017). In academic circles, the Islamic civilization has garnered widespread recognition, but its depth and learning have not received the respect they merit. The historical contributions of Islamic civilization seem to be resisted by historians and philosophers in Europe. Even the overwhelming majority of Eastern experts are hesitant to recognize Islam's inherent virtues. Rabindranath Tagore, one of the most prominent figures in the world of poets and writers, took the writings and philosophy of many Muslim philosophers seriously, which allowed him to give us a unique sense of Islamic ideas and philosophy. Rabindranath Tagore seems to have sought out Islam's deeper meaning and developed a kind of value-based outlook on both human life and the cosmos. He probably meant for his works, especially Gitanjali and the Religion of Man (Manusher Dharma), to encourage and guide men in their search for the absolute truth and the unity of God. In this sense, his father, Maharishi Devendranath Tagore, imparted many of the doctrinal features of Islam as a religion to Rabindranath Tagore, who is said to have been conversant with the Qur'anic verses as a young child. The aim of the essay is to investigate Tagore's relationship to Islam. He fostered the idea of timeless truth from the Upanishads, the Tripitaka, and the Bible as a poet-thinker. He realized that the sum of diversity's elements could not be evaluated solely on logical and argumentative standards via a specific discipline and inner

uplift. This encounter appears to have inspired Tagore to seek the ultimate meaning of life and to work with others to advance the universal humanist philosophy. [12]

According to G. Jain (2017), Rabindranath Tagore, also known as "the Bard of Bengal," was a scholar, freedom fighter, writer, painter, and famous personality who made significant contributions to Indian literature. He changed Bengali music and literature in the late nineteenth and early twentieth centuries. For his collection of poems 'Gitanjali,' he was the first non-European to be awarded the Nobel Prize for Literature in 1913. Tagore advocated for the Bengal Renaissance and persuaded people to accept the truth through a large body of work that included paintings, sketches, hundreds of texts, and over two thousand songs. As any youngster, he was sent to school when he was little, but he despised it since the children were not permitted to play. In "The Parrot's Training," a parrot is confined and force-fed text book pages to death, he portrayed his classroom teaching experience. Rabindranath Tagore, a renowned personality, developed the idea of constructing a unique educational institution, from primary to higher education, in the lap of nature, modelled after the old Gurukul Ashramas. In Shantiniketan, he began putting his theories into action by establishing an open-air school where he experimented with his Upanishadic educational ideals. Reading and learning, as well as fun and physical activity, were all important to Tagore. He advocated for the study of numerous subjects in order to broaden a man's vision of things through art and creativity. Tagore revitalized education in Shantiniketan with the goal of fostering literacy through the imposition of social conduct. He underlined the importance of creating a curriculum that helps students grow into global citizens. His goal was to help students develop their personalities, and he believed that learning should be fun and done in one's own environment. He felt that the goal of an educational institution should be intellectual, physical, and social development, and that pupils should be granted freedom while also being sensitized to human existence while revolving around nature. [13]

According to K. Srinivas (2017), Rabindranath Tagore, India's Renaissance Man, tradition and culture merged and evolved during the course of his lengthy life as a result of his exposure to a wide spectrum of ideas and lifestyles from both east and west. We can assess how these ideas were absorbed, adjusted, augmented, and formed in his poetic consciousness. Vaishnava Philosophy and Literature influenced many of his later works. One may see the influence of Vaishnava lyrics on Bhanusimher Padaboli's literary notions. It is the explicit compilation that places Tagore in the context of Bengal's Krishna-Chaitanya religious and literary heritage. In his masterwork plays, poetry, paintings, and musical works, he brilliantly synthesized fundamental themes of Vaishnava poetic phrases such as madhurya, viraha, abhisara, bhakti, lila, sadhana, and shakti, giving them all a magical human garb. [14]

K. Kundu (2015) stated that Tagore's Tour in Italy 1925 and 1926, the author has given a vivid description of Tagore's visit to Italy. Tagore's letters, interviews, dialogues, and lectures

delivered in Italy during that period have given in detail. It contains few numbers of lectures given by Tagore in Italy. [15]

S.K. Das (2012) in his book stated that “The English Writings of Rabindranath Tagore’ is a collection of some Tagore’s essays, lectures and addresses, open letters, speeches, tributes, conversations and interviews. The First volume deals with poems of Tagore; Second and Third volume is edited by Sisir Kr. Das. The second and third volumes include some plays, stories, essays, lectures and addresses, tributes etc. which are arranged according to their year of delivery. And in the Appendix portion some detailing about the said items has been given. In this portion a short history of publication including their arrangements of chapters are also mentioned. However, where the editor couldn’t find the details, he just mentioned from where it is published followed by the year. [16]

Tagore's humanism, according to A. Sarma (2012), is primarily articulated through his concept of inter-personal (I and thou) relationship. I'm going to talk about Tagore's humanism in terms of interpersonal relationships. To explain this concept, I'll start with his concept of man: man as finite and infinite, man within bounds and man without bounds. Tagore has pondered the ontological situation of man in idiosyncratic dimensions, as well as the revelation of meaning in regard to (a) nature and (b) ways of inter-personal relationship, in great depth and breadth. I've also talked about how language plays a part in understanding inter-personal relationships, and I've come to the conclusion that the inter-personal relationship between you and me takes the shape of an intra-personal relationship between you and me. [17]

N. Ghosh (2011) stated that the book “Rabindranath Tagore” edited by Nityapriya Ghosh is the 4th volume of “The English Writings of Rabindranath Tagore”. It contains some poems, plays, essays, lectures and addresses, conversations and interviews, open letters, messages and tributes. [18]

K. Kundu (2009) in his book has given detailing about Tagore’s visit to Italy. It also contains many letters written during his Tagore’s tour to Italy; and also many interviews. The author has also given here Bengali translation to few lectures delivered by Tagore in Italy. But in reality, Tagore has delivered almost 10 lectures in Italy. Information regarding rest six lectures is not given here. [19]

Rabindranath Tagore travelled to Vancouver in 1929 to deliver a speech at a National Council of Education of Canada meeting, as the author of this article, K.M. O'Connell (2008), explains. This article examines how he has been received as reported in the media, but it primarily focuses on the educational objectives he outlines. In addition to freedom from racial and national prejudice, he also made freedom of the body, mind, spirit, and soul a priority when it came to education. [20]

B. Ghosh (2007) explored that 'Rabindra Sangbardhonar Itibritta Deshe O Bideshe' illustrates the different receptions received by Tagore in different occasions. He divided his book into two volumes. First volume deals with the reception received in India and the Second volume deals with the reception received in abroad. However the writer included Bangladesh and Pakistan within India in the first volume. He has also tried to highlight the background history behind the reception and the reception itself followed by some of the Tagore's lecture in full text and some are just mentioned as "Tagore has delivered here a lecture" with no further clue about the same. Therefore the "reception of Tagore" has got here the main importance. Here the writer has given description of the day of reception which includes information regarding the cultural programs that were performed, the felicitation Tagore got, sometimes the photocopies of honors are also given here, the felicitation speech given by the conductors of the programs etc. The book has no bibliography which complicates to judge the authenticity of many information stated there. [21]

CONCLUSION:

In nationalism, a person's commitment to their country is prized more highly than their political and social allegiances. Despite the potential of putting moral or religious convictions before national identity, nationalism insists that in a fight, loyalty to the country must prevail. According to nationalism, which holds that the nation is the only legitimate basis for organizing all political activity, the nation is the centre of political loyalty. The nation has the right to rightfully demand property, lives, and other sacrifices from its citizens in order to ensure the survival of the collective. The nation is made up of all the people who belong to it. According to historians, the concept encompasses the numerous meanings of the Latin term "humanitas," including both charity toward one's fellow humans and the principles fostered through humane education, and predates the phrase used to define it.

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