

BOOK REVIEW:

RABINDRANATH TAGORE'S NATIONALISM

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Abstract

Nationalism is a greater amount of an exposition than a scholarly work. This contains Tagore's ruminations on nationalism from his broad voyages. It is isolated into sections on Nationalism in the West, Nationalism in Japan, Nationalism in India, and fittingly it is finished by a sonnet initially written in Bengali. As per him, nationalism, whenever passed up power would unleash destruction in India. Nationalism, as per Tagore, isn't "an unconstrained self articulation of man as social being but instead a political or business association of a ground of individuals, in which they assemble to expand their benefit, progress and force. It is simply the composed enthusiasm of a people, where it is least human and least profound. Tagore regarded nationalism an intermittent danger to humankind, in light of the fact that, with its inclination for the material and the sane, it stomped on over the human soul and human feeling, it agitates man's ethical parity. It was so beautiful that how his theory is related with different jurists of that time. In few chapters we can see the theory of Karl Marx where he said nationalism neglects individual interest and serves the interest of powerful people same was stated by Marx that society consist of two groups one proletariat and bourgeois where minority exploits majority because they acquire power. That was the major reason why Sir Ambedkar decided to boycott idea of nationalism provided by congress and Gandhi and started the demand of separate electoral for backward classes and down trodden people. Our fore fathers came up with the Great Constitution of India insuring this conflict of individual interest can be resolved. That is why we Have provisions of Fundamental Rights, protection of rights of minority, reservation and representation of exploited class, rule of law , due process of law and separation of powers. They guaranteed every individual of the nation that their right to live life with dignity and honour can be intact. In this paper I am going to talk about how his book explained the clear picture of the real problems in the different society.

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RABINDRANATH TAGORE'S -'NATIONALISM'

Sir Rabindranath Tagore have been my favourite author for quite a lot of time. A Bengali polymath who reshaped Bengali literature, music, and Indian art with contextual modernism in the late 19th and 20th centuries.

The Tagore family was at the forefront of the Bengali renaissance. But he believed that teaching doesn't explain things but stokes curiosity. He was basically famous for his poem, short stories, travelogues, dramas and thousands of songs one of them is our national songs. His works are noted for their rhythmic and lyrical nature. It can easily be suspected in this book called 'nationalism'.

You need to generously surrender it to Tagore; he is still no less lovely composing this article on patriotism than if he were composing a sonnet.

"But I will continue accepting that there is such a mind-bending concept as the congruity of culmination in mankind, where neediness doesn't remove his wealth, where destruction may lead him to triumph, passing to interminability, and where in the pay of Eternal Justice the individuals who are the last may yet have their affront changed into a brilliant victory. Leave our life alone straightforward in its external angle and wealthy in its internal addition. Let our human progress take its firm remain upon its premise of social co-activity and

endless supply of financial misuse and strife." And really this is what Nationalism is all about. It is maintaining the morality amidst the inevitable mechanical aspects of progress.

NATIONALISM is a greater amount of an exposition than a scholastic work. This contains Tagore's ruminations on patriotism from his broad voyages. It is isolated into parts on Nationalism in the West, Nationalism in Japan, Nationalism in India, and fittingly it is finished by a sonnet initially written in Bengali.

The book was described into chapters –

- NATIONALISM IN INDIA
- NATIONALISM IN WEST
- NATIONALISM IN JAPAN

When he started the chapter of NATIONALISM IN INDIA he beautifully described the true essence of the nationalism and why India gets confused with its true concept. He considered the specific challenges faced by India in developing a national sub consciousness to be grounded in Indian cultural sensibilities. According to Tagore the real problem of India was not political but it was social. It was a condition that he says prevails not only in India but among all the nations i.e. called the problem of race as we can found commonly in America. India has acknowledged the real differences between races but yet seek for some basis of unity through our saints like nanak, kabir, etc. He fiercely expressed that we should follow our

Upanishads and our saints who taught us the idea of fraternity, brotherhood, equality which can make any country strong and it was really important for our divided society. He basically highlighted the part that how we Indian got intimidated by the idea of westernisation and stated forgetting our roots which became the major reason why we Indian got confused with true essence of national self consciousness.

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He says that there is a need to prove our humanity by solving the internal differences through mutual help and finding some true basis for reconciliation. Rabindranath Tagore's reflections on the concepts and practice of the civilisation, nationalism, and community are directly concerned with the nature of modern political power and its underlying assumptions about human life. It should not be some political contract it has to have some social grounding. Rabindranath Tagore's reflection on the concepts and practices of civilisation, nationalism, and community are directly concerned with the nature of modern political power and its underlying assumptions about human life. Here the idea of moral men is very central and that is also connected with AURBINDO's definition of nationalism that look at nationalism in wider global situation

which says the concept of humanity is much more bigger than the narrower concept of nationalism, and in all of that individual role is really important what Tagore tried to reflect.

TAGORE'S idea of nationalism can be understood by following from his book:

"I am not against one country specifically, however against the overall thought all things considered. What is the nation. The astuteness of the country isn't in its confidence in the humankind yet in its total distrust truly, this is the rationale of country. Also, it will never regard the voice of truth and goodness. It will go on in its ring-move of good defilement, connecting steel unto steel, and machine unto machine; stomping on under its proceed all the sweet blossoms of straightforward confidence and living standards of the man."

"Patriotism is an incredible danger. It is the specific thing which for quite a long time has been all the base of Indian's difficulty."

"Nationalism can't be our last profound haven. I won't accepting glass at the coat of precious stones and I will never permit energy to win over humankind as long as I live"

“He considered the ideals of nationalism inherently problematic because it leads to moral corruption, moral degenerations and mistreated and contrary to simple living or moral ideals of individuals. He utterly said nationalism is something that serves nations self- interest it

doesn't serve the individual self interest which is not at all acceptable.

He was patriotic but he knows the limit of that patriotism. In many of his work he expressed that the nationalism i.e. love for the nation can't be equated with love for god because to improve the society one need to understand such challenges for improvement or the empowerment.

It was a very jingoistic or xenophobic response for the explanation of the Nationalism that perpetuates violence and stress between communities and the state or the nations.

As indicated by him, patriotism, whenever passed up power would unleash devastation in India. Patriotism, as indicated by Tagore, isn't "an unconstrained self articulation of man as social being but instead a political or business association of a ground of individuals, in which they gather to expand their benefit, progress and force. It is simply the sorted out enthusiasm of a people, where it is least human and least otherworldly. Tagore regarded patriotism a repetitive danger to humankind, on the grounds that, with its affinity for the material and the normal, it stomped on over the human soul and human feeling, it agitates man's ethical parity

He asserts that India has never had a genuine feeling of patriotism, and that patriotism has for quite a long time at the base of India's difficulties. India should battle against the instruction which instructs them that a nation is

more prominent than the beliefs of mankind. He stated, "When you get things that don't have a place with your life then they just serve to pound your life." Therefore, India, as he would like to think, ought to follow her own fate instead of only mimic the west. Patriotism was the favourable place for government. Tagore likewise found the fixation on patriotism as a wellspring of war, disdain and shared doubt between and among the countries. Tagore saw patriotism as a threat to humankind. Tagore was against the possibility of the country; he was much more wildly contradicted to Indian joining the temporary fad of patriotism. As indicated by him, this would bargain India's history and way of life as a culture and bring it under the shadow of the west. Tagore's hostility to patriotism isn't that he was not enthusiastic or that he was against est. He had faith in an advantageous interaction of the east and west, a profound affiliation' or a living connection between the two societies, an innovative solidarity that was conceivable just when the east had found its spirit and its own character. Tagore never permitted his adoration for his nation to hold up traffic of his affection for reality, equity and humankind. He didn't submit to a public cognizance yet to a world awareness – a visva-bodh,, in which each nation would keep land its own light of brain as its offer in the brightening of the entire world or mankind. As per him, one method of accomplishing a feeling of all in all among the isolated individuals is to resuscitate

the old foundation of network celebrations and spread it all over.

Tagore's vision may appear to be hopeful however it is maybe, not unreachable. It requires a compassionate mediation into present selfish and pugnacious patriotism, through the presentation of a good and profound measurement in the organization. The focal worry of Tagore's plan was to feature the bay that would unavoidable show up between patriotism at the political level and network cognizance at the social level, except if the last was permitted to develop at the same time if not in front of the previous. Tagore's disappointment with patriotism in the west was because of its expansionist etatism for example all out control of the state over individual residents, his nerves about patriotism at home emerged from the deficient social base on which it was probably going to rest. As per Tagore, patriotism without anyone else can't go about as an enchantment wand fit for conjuring endlessly the various troublesome powers.

The part on Nationalism in the West gives us the system which Tagore embraced composing on patriotism. Patriotism is, as he guarantees, made by the idea of the 'Country', "in the feeling of the political and monetary association of a people, is that perspective which an entire populace expect when composed for a mechanical purpose."⁽¹²⁾ This working definition doesn't wander from conventional definitions showed up at in the sociologies. Tagore anyway calls attention to

that the 'Country' has an automated and flippant viewpoint that channels man of soul and profound quality. . "this troublesome effort after quality and viability discharges man's imperativeness out of his higher nature where he is considerate and creative. For as needs be work of repentance is involved from his authoritative article, which is acceptable, to the help of this affiliation, which is mechanical. Anyway in this he feels all the satisfaction of good tribute and therefore ends up being amazingly risky to mankind." A proviso on Tagore's term on the utilization of the West, the West alludes only to Europe and does exclude the Americas (most likely both by reason of his conclusions of opportunity and the way that America has quite recently gotten a traction on the platform of world superpowers by then).

The section on Nationalism in Japan uncovers Tagore's profound respect for the Japanese Nation and considers it the country that the Asian district ought to copy (this was distributed in 1942, composed prior and I would nearly offer anything to satisfy my interest on Tagore's response on Japan's support in the Second World War).

The part on Nationalism in India is a greater amount of an assessment and reprobation. Despite the fact that what is interested to me is that Tagore at first legitimizes the foundation of the rank framework as a real reaction to the assorted variety present in Indian culture and reinforces this reserve comparing the Indian

reaction to that of the American reaction which is of pointless deferral and unfair shirking. Despite the fact that Tagore later on requires an activity that ascends over the standing framework and remains consistent with the ethical quality he is embracing in this work.

What is so astounding in perusing this is Tagore composed a postcolonial approach in when such strategies for scholarly talk are yet to be consider decades henceforth, in when future advised researchers like Said and his Orientalism and Spivak and his Subaltern are nevertheless nursing darlings in imagining their particular postcolonial hypotheses. This point is clear when Tagore composed that, "You (tending to Japan) must apply your Eastern brain, your profound quality, your adoration for straightforwardness, your acknowledgment of social commitment, so as to remove another way for this extraordinary clumsy vehicle of progress, screaming out its boisterous disagreements as it runs.

I will end this review by quoting his last poem from the book:

*"Be not ashamed, my brothers,
to stand before the proud and the powerful
With your white robe of simpleness."*

*"Let your crown be of humility,
your freedom the freedom of the soul.*

*Build God's throne daily
upon the ample bareness of your poverty
And know that what is huge is not great
and pride is not everlasting."*