

Introduction to Modern Indian Political Thought
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Lecture - 06
Rabindranath Tagore: Cosmopolitanism

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RABINDRANATH TAGORE

Key themes :

- Nationalism
- Cosmopolitanism
- Idea of man



1

Hello and welcome everyone, today in this lecture we are going to discuss Rabindranath Tagore and critique of his ideas on nationalism, and also his views on cosmopolitanism. In previous lecture, we have discussed Rabindranath Tagore as a thinker, as a poet, as a political philosopher. And we situated him in the larger contexts of Indian intellectual tradition, as well as his response not just to the Indian condition and Indian challenges, but also the global challenges. And we tried to understand his thought and his ideas, in the Indian as well as in the global context.

And we have discussed his views on nationalism, where he was not just critical of Indian nationalism or any other form of nationalism, but he will develop a critique of the very idea of nationalism and that is something very interesting in his thought process. So, he himself was deeply engaged in the social and political issues of India and continued to engage intellectually with some of the burning debates and discussion around social and political philosophy challenges of India as well as the world But he gradually rescue

himself from the active participation in the politics, whether it is the anti-colonial struggle in India or in any kind of political agitation.

So, he started in the beginning as a very active participant in the social political movement. So, in swadeshi movement in some of the some of the congress session in Bengal, he actively participated, but from the swadeshi days itself on various issues he gradually develop a intellectual, difference from the tactics or the strategies followed by many contemporary political leaders including the congress and its various leaders.

So, we have discussed these things in the previous lecture, basically we have focused on his critique of nationalism as an idea and why it is obstructive, and lead to moral ethical corruption in individual in the society and we need to transcend or we do not need to actually follow that path of nationalism. One of the interesting point in Rabindranath thought is, and that we have to understand that his intellectual understanding is he is very straightforward; and very simple in a sense, it lacks any theoretical pretensions and that allowed him to think see think or see things as they are, and accordingly he responded to the situation.

And therefore, he considered nation and nationalism as it emerge in the west and he taught that the nationalism that emerge in the west was product of the historical condition and circumstances of the west which is absent in India. And if we blindly imitate and follow such idea and apply it in the Indian context, the outcome will be very destructive. And therefore, he believe that it is a passing phase of passing phase of history and not necessarily the inevitable one.

So, his faith was in the larger march of humanity and human civilization rather than any particularities of nation or nationalism or any other ethno ethnic particularities and specificities. So, he realize the larger our own march of humanity towards universal humanity, global solidarity rather than based on any narrow conception of nation or nationalism. So, he wanted Indians not to follow that path, which in his opinion lead to lot of destruction bloodshed and violence in western countries which influence; the whole world.

And therefore, he thought that India can better develop its character, its own identity even without following the path of nationalism, and that is something very interesting and why will why Rabindranath Tagore become such a fascinating intellectual, we will

discuss when we will discuss his views on cosmopolitanism; where contrary to many other scholars in his opinion, cosmopolitanism is something which is not absence of any particularities or once on tradition or inheritance, but his views on cosmopolitanism actually flourishes or emerge out of once deep engagement in the his or her particular culture or tradition, so that is various fascinating in Tagore.

So, therefore, even on developing India and its Indian character he believe that one can develop it in a better way, taking into account the cultural sensibility of India rather than blindly imitating an idea which emerge in the modern west, and which is very problematic and contrary to the human cooperation. So, let us so that we have discussed, today we are going to discuss critique of Tagore's views on nationalism and his views on cosmopolitanism. In the next lecture, we are going to discuss his views on idea of man and also the debate between Gandhi and Tagore.

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CRITIQUE OF TAGORE'S NATIONALISM

- Rabindranath's idea of nationalism faced numerous criticism on various grounds.
- It was Tagore's strong opposition to nationalism that prompted several Western intellectuals, notably Marxist critic, Georg Lukacs, and the English novelist, D.H. Lawrence, to criticize him severely.
- Lukacs condemned Tagore as a 'wholly insignificant figure who survives by sticking scraps of the Upanishads and the Bhagavadgita into his works amid the sluggish flow of his tediousness'.
- Lawrence on the other hand criticized Tagore for creating binary of east/west.

2

So, if we look at the critique of Rabindranath Tagore views on nationalism, we find he invited a lot of criticism not among his on fellow countryman including Gandhi and many other leaders in India C.R. Das, but also a lot of foreign scholars strongly criticize Tagore for his views on nationalism. First we find that, he is a strong opposition to nationalism from several western intellectuals notably even like Georg Lukacs and D.H. Lawrence and many others believed his views on nationalism, he is too poetic, too

simple to understand the one says to understand the historicity of this idea or the historical relevance of this idea.

So, in Lukacs criticism what he writes about Tagore is that, he was a wholly insignificant figure, who survives by sticking a scraps of the Upanishads and Bhagavad-Gita into to his works amid the sluggish flow of his tediousness. So, basically this criticism against Tagore views on nationalism is a kind of nostalgic or deeper association or affiliation with India's Upanishadic or Bhagavad-Gita another text which Rabindranath Tagore followed.

And in Lukacs opinion which is like Tagore because of his association with this Upanishadic ideals and Bhagavad-Gita and it ideals, he really failed to understand the contemporary or his own historical time and the necessity of ideas the problems or the challenges that society in his time is facing. And then using an idea which is there in the ancient time or in ancient India and seeking to revive it or reapply it in solving the contemporary problems Lukacs and many others find such ideas very very problematic, and they also believe that therefore, Tagore do not have as much influence as perhaps a Gandhi and many other (Refer Time: 09:33) thinkers have.

There may be variance in the proportion of criticism against Tagore, but many other scholars also argued that Tagore somewhat remain in his in his poetic intellectual realm aloof or somewhat indifferent to the political happenings that is perhaps true to some extent, and he did not really actively participate like say Gandhi, Nehru and many other thinkers then. But, his experimentation in Shantiniketan and intellectual engagement with these debates or something, which remains fascinating and shape the consciousness of modern Indian self or that is why he remains one of the prominent modern Indian, Indian thinker.

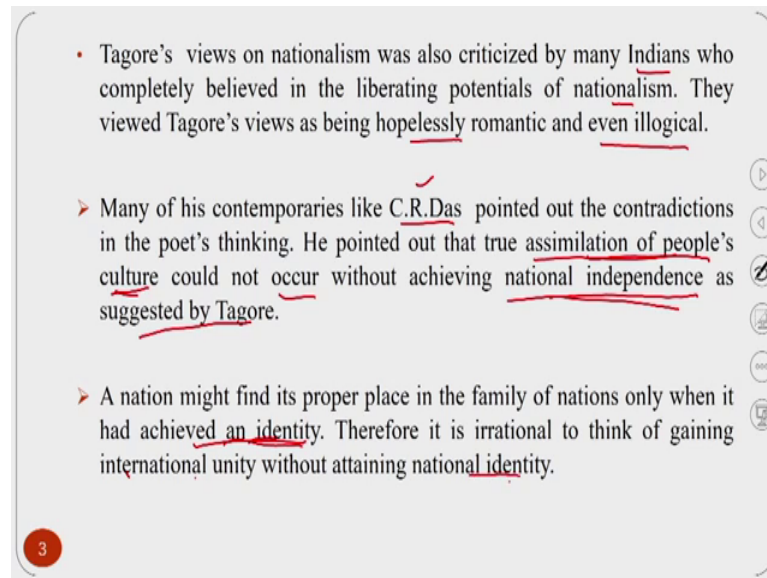
And through Tagore, Gandhi we can better understand the debates that was going on during them anti-colonial struggles in India. like Partha Chatterjee and many others have argued about this unpragmatic or idealistic approach in Tagore when it comes to solving many social and political challenges, and that makes him aloof. And Rabindranath Tagore was himself aware of such unique or aloofness in his political position or intellectual position on some of the debates, and we have discussed it in our previous lecture.

So, for Lukacs because this sticking or associating with the Upanishadic another ideal and trying to revive such ideals and trying to use such ideals to solve contemporary problems was a bit problematic for Lukacs. Similarly, Lawrence the other scholar criticized Tagore for creating the binary of east and west. So, we understand that the world of early 19th or 20th century, there is a kind of binary between east and the west; orient and the occident. And that kind of binary produce a kind of polar opposite civilization, and then we try to compare between east and west try to ensure the dialogue between east and west. So, Rudyard Kipling, his famous views that east is east and west is west and never the dorsal meet.

So, with that kind of understanding which Tagore criticized and certainly after Edward said work on orientalism, we understand the political part of this kind of knowledge production and creation of binary between two kind of hegemonic block east and west, which is very plural; which is layered, which is very different heterogeneous. And then you in the heuristic principle in terms of knowledge production, you create two blocks and then try to compare between the two which help in sustaining the colonial rule or imperialism.

So, what we find in Tagore was a kind critique of such kind of aloofness such kind of differentiation between east and west, but according to Lawrence he himself get entrapped in this binary of east and west and trying to ensure some kind of dialogue between the two, which is very which is very problematic in the words of Lawrence.

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- Tagore's views on nationalism was also criticized by many Indians who completely believed in the liberating potentials of nationalism. They viewed Tagore's views as being hopelessly romantic and even illogical.
- Many of his contemporaries like C.R.Das pointed out the contradictions in the poet's thinking. He pointed out that true assimilation of people's culture could not occur without achieving national independence as suggested by Tagore.
- A nation might find its proper place in the family of nations only when it had achieved an identity. Therefore it is irrational to think of gaining international unity without attaining national identity.

So, we also find is that Tagore's views on nationalism was criticized by many of his Indian colleagues and contemporaries as well. And there critique is like Tagore completely miss this liberating potential of nationalism and therefore, they argued that Tagore's views on nationalism is hopelessly romantic and even illogic.

Now, this is very interesting point to think about where as I have said in my previous lecture there have been different waves of nationalism. So, when Tagore, Gandhi and many other Indian leaders were engaged in anti-colonial struggle that was the third wave of nationalism. And nationalism has many expect to in, Tagore's understanding was a kind of intellectual engagement with this idea of nationalism, divide of the practical or the immediate historical circumstances of his time, necessity of his time.

And therefore, these thinkers believed at it is the luxury, for a thinker like Tagore to detach himself from the contemporary requirement or necessity of his countrymen and think about or imagine a world which will be free from all kind of nationalistic, particularistic thinking. But for many leaders and thinkers who are involved in day today politics, they thought there are there are necessary or there are liberating potential in the nationalism which one cannot ignore. And therefore, in their opinion Tagore's views on nationalism remains very romantic and even illogical.

So, despite of so many evils which we have discussed through Tagore in the idea of nationalism. Nationalism also develop some solidarity, it has certain cultural roots where

people are willing to die for their country, so that strength comes not just by some kind of mechanical construct of an idea, unless these ideas have some cultural psychological roots and that makes the idea of nationalism relevant, even for our contemporary times; and in many countries we see the priority over nation; priority of nation over the other nation. So, America first India first and such ideas or reflection of such understanding of nation and nationalism which continue to resonates our contemporary times.

So, when we were fighting the British many Indian thinkers believe that the nationalism and India can contribute in the global community only, when it achieves political freedom or assert its national identity independent from any foreign rule. And therefore, in their opinion that idea of nationalism has enormous liberating potentials which Tagore seems to completely miss. So, like C.R. Das points out the contradictions in poets thinking, he pointed out that true assimilation of peoples culture could not occur without achieving national independence as suggested by Tagore.

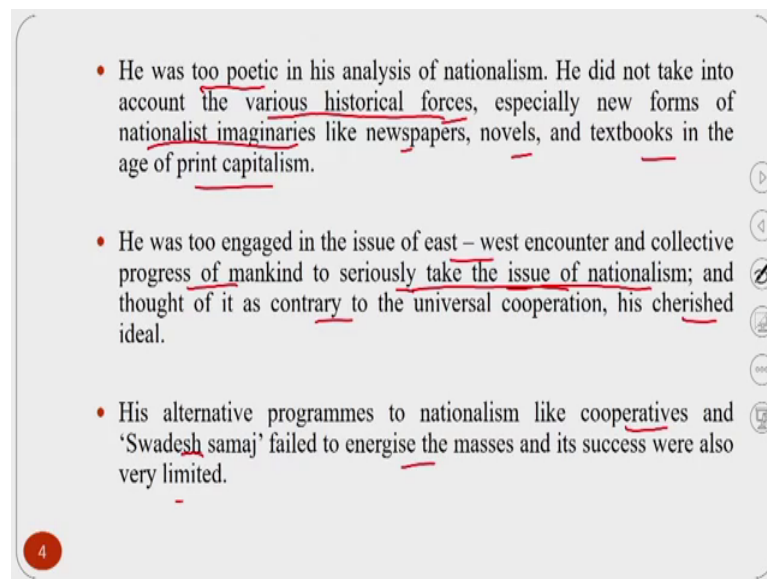
So, Tagore wanted to develop aim solidarity which is not fragmented in the narrow domestic walls of nation nationalism or any other kind of particularity. So, he was talking about universal humanity, the solidarity the new man, new moral modern man we will discuss about his views on (Refer Time: 17:21) men, that men is not guided or construct restricted by his or her narrow nationalistic obligation or morality or ethics; that men considered himself herself as a part of larger global universal self.

And therefore, he believed at nationalism is a kind of obstruction in such ideas, but contrary to such view C.R. Das Chithranjan Das argues that there is the contradiction in poets thinking, where you cannot have assimilation of peoples culture; without having the national independence, without achieving the nationalism. So, true a dialogue will happen only when you when a nation has independence political independence, without political independence to think of true dialogue, true assimilation is him illogical or a kind of wishful thinking for many other thinkers, and they find it very contradiction including Gandhi, we will discuss in the next lecture.

Now, the further argue that a nation might find its proper place in the family of nations only when it achieved an identity, what would be that identity? That is something we need to seriously think about and true that understand or analyze Tagore's views a nationalism. So, therefore, it is irrational to think of gaining international unity without

attaining national identity, to when a group of nation or different cultures ties to develop universal harmony, universal cooperation that harmony and cooperation or assimilation of differences will not be possible, unless one attain or achieve an identity; and that identity at a collective level cannot be caste, cannot be religion cannot be ethnicity, it has to be a nation or national identity. So, many of these leaders believe that two attain international unity, international cooperation or universal solidarity there is a necessary or necessity to achieve national identity in the first place.

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- He was too poetic in his analysis of nationalism. He did not take into account the various historical forces, especially new forms of nationalist imaginaries like newspapers, novels, and textbooks in the age of print capitalism.
- He was too engaged in the issue of east – west encounter and collective progress of mankind to seriously take the issue of nationalism; and thought of it as contrary to the universal cooperation, his cherished ideal.
- His alternative programmes to nationalism like cooperatives and 'Swadesh samaj' failed to energise the masses and its success were also very limited.

So, what we find is in his approach or views on nationalism Tagore was too poetic in his analysis on nationalism. And he did not take into account the various historical forces, especially new forms of nationalist imaginaries like newspapers, novels, textbooks in the age of print capitalism. So, perhaps there is some a limitation in terms of assessing the historical forces, which enables such kind of imaginaries to be constructed in the first place.

So, in Tagore and his engagement with these ideas of nationalism and as we have discussed in previous lecture, that Tagore was a unique political thinker, his social and political thought is very different from many other Indian political thinkers, precisely because of his poetic or idealistic approach to politics and society, which makes him similar to many thinkers certainly like Aurobindo Ghose, Mahatma Gandhi and many other modern Indian thinkers.

But in terms of influence, in terms of actually shaping the pragmatic politics, Rabindranath Tagore remains somewhat aloof, somewhat uniquely positioned in terms of the larger historical developments that were taking place in India and in the world. So, one of the criticisms that can be labeled against Tagore is that because of his poetic approach he fails to understand the historical forces, and these historical forces certainly I have taken from Benedict Anderson, who considers or who defines nationalism as an imagined political community.

And this imagined political community becomes possible, because there are new developments especially through print capitalism, which leads to a standardization of language and the language enables and cuts across this time and space. Develop a horizontal solidarity, because millions of people not meeting each other in their physical life, can imagine themselves in their psychological world, in their mind space with millions of others whom they will never interact. But they can develop a solidarity and emotional bonding aware of them, and that is enabled through the print capitalism.

So, Rabindranath Tagore and in his assessment on nationalism, we see that he really does not engage with the historical forces or the historical circumstances, which enables and which necessitates this kind of imaginaries to become possible. Now, the other criticism that can be labeled against Tagore's views on nationalism, is his over-emphasis, in fact obsession with this engagement with east and west. And the best example of such engagement and dialogue is his educational experiment in Shantiniketan.

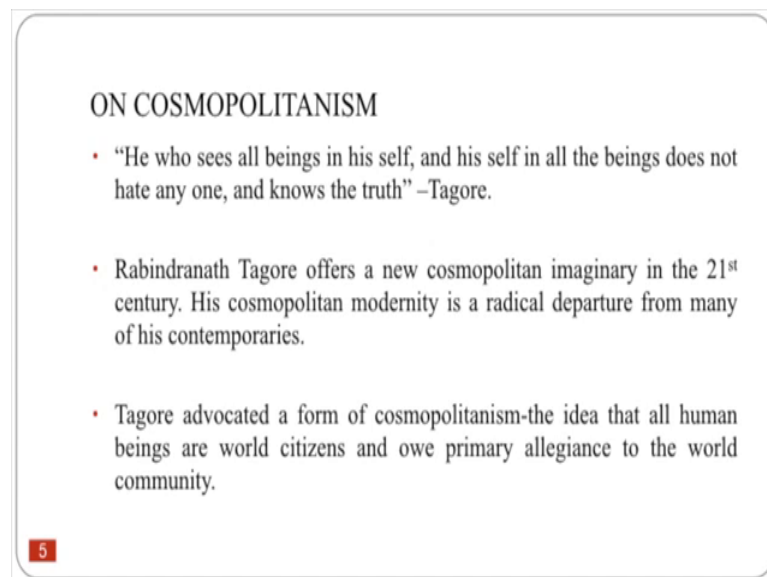
So, his obsession with this east-west encounter and collective progress of mankind, seriously take the issue of he was too engaged with this encounter or encounter with east and west and progress of one common humanity, to seriously take the issue of nationalism. And this dialogue or encounter with east and west remains his ideal and therefore, he thought of nationalism a kind of abstraction, a kind of restriction to this global universal cooperation to flourish to emerge. And that is why perhaps he somewhat underestimated the liberating potential of nationalism or the necessity of nationalism for a country fighting imperial rule.

And the other point is his alternative programmes to nationalism like cooperatives which he initiated in many parts of rural Bengal and Swadeshi samaj failed to energize the

masses and its success we are also very limited, so that is the other criticism of Tagore. So, in place of nationalism or nationalistic kind of ideology, he favored cooperation among the people for their economic betterment economic improvement or Swadesh samaj to replace the hierarchy of caste and creed among the people and to develop some kind of solidarity, do not really energized the people enough. And they were, deeply influence and shaped by the new former of nation and nationalism in India; so that is the some of the criticism on Tagore's views on nationalism, but as we are aware that the nationalism necessarily lead to conflict violence.

And we have seen time and again the war, conflict and the violence perpetuated in the name of national superiority and some examples were two brutal to even explain such like Nazi German or fascism which take the nationalism to a very different level of all in compassing control or regimentation of thought and individual life's. So, nationalism has dark side of it and Tagore was well ahead of his time, to understand or to express his reservation or his criticism of nationalism, even when nationalism has some kind of universal expectance, not just in the anti-colonial countries fighting the imperial west, but also in the west itself.

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ON COSMOPOLITANISM

- “He who sees all beings in his self, and his self in all the beings does not hate any one, and knows the truth” –Tagore.
- Rabindranath Tagore offers a new cosmopolitan imaginary in the 21st century. His cosmopolitan modernity is a radical departure from many of his contemporaries.
- Tagore advocated a form of cosmopolitanism-the idea that all human beings are world citizens and owe primary allegiance to the world community.

5

So, Tagore remains in his intellectual engagement with the nationalism much ahead of his time, but in the historical circumstances which is safe the politics of his own country say India; his influence was somewhat lesser than say the influence of leaders like

Gandhi, Nehru and many others. Now, we move to his views on cosmopolitanism and that is something which is the chariest ideals of Rabindranath Tagore and contemporary times also the challenges that we are facing same; whether it is global warming or threat of nuclear warfare, or global terrorism, or hunger, or starvation, or death from something which is curable diseases.

So, the east of sustainable development that requires global cooperation, global ethics. And these challenges cannot be tackled by any country or a group of country, even if it is very powerful economically and military, it requires global cooperation, global association among them nation. So, cosmopolitan ideals are very relevant in contemporary times, but these ideals or not new.

So, in the Greek time or in the Roman time and also in ancient Indian ideals of Vasudhaiva Kutumbakam, these ideals of world as a one family or this contemporary phase of globalization certainly makes this ideal more profound more relevant, then it was in any previous phase of human history. Because of the challenges that our contemporary global world is facing which requires, which necessitates global cooperation and different countries coming together.

So, Tagore was more for such global cooperation, global ethics and developing a kind of ethics or morality which will transcend the particularities of nation and nationalism. So, I will begin his views on cosmopolitanism with this with this phrase or quotation from Tagore, where is says that he who sees all beings in his self and his self in all the beings does not hate anyone and knows the truth. So that is the basis of his philosophy, his philosophy of self is views on self which he explain as a being which transcend his on particularities, his on local circumstances, local cultural or traditional setup and include all the beings in his self, and his self in the all beings; so that complete immersion of self in the other or in the other human being.

A love that individual not to hate the other, but to develop a kind of mutual, trust, dialogue and love that is the basis for human cooperation human solidarity that Tagore believes, and nationalism or any other kind of particularities obstruct such mutual cooperation dialogue or trust to emerge. So, he believes that the one who sees all beings in his self and his self in the all beings does not hate anyone, and knows the truth; and that is the fundamental truth.

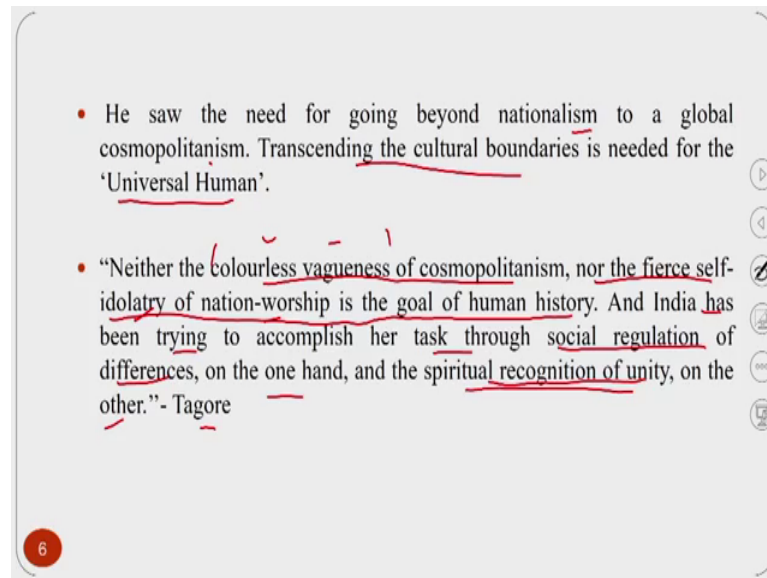
So, Tagore despite of so many wars, conflicts, world wars, violence and all kind of mechanical repetition of everyday life, remain hopeful and that hope was in universal cooperation, in universal solidarity, universal manhood or universal humanity. And that that was for him the truth of human existence not the war, not the conflict, not the hate with others which is some point fend by this nationalist forward, and he wanted this kind of man to emerge.

So, Rabindranath Tagore offers in new cosmopolitan many scholars like (Refer Time: 31:19) argues that social and political thought in Tagore. Enables us to criticize patriotism and in place of that develop a cosmopolitan imaginary. And we will discuss more on that, so what we find in Tagore's views on cosmopolitanism is the possibility or enabling of develop in this cosmopolitan imaginaries for our 21st century world. And he was articulating it, in the very beginning or the first 2, 3 decades of 20th century.

So, this cosmopolitan modernity which is their in Tagore is radical departure from many of his contemporaries, which were deeply engaged with national question or the question of nationality. So, he was a departure for such kind of such kind of thinking. He advocated a form of cosmopolitanism which is the idea that all human being as a world citizen and owe primary allegiance to the world community.

So, the moral obligation of human being is not to his or her on community or nation, but to a global community which is the humanity at large, and Tagore wanted to develop that kind of solidarity, that kind of universal humanity. And therefore, many scholars like (Refer Time: 32:48) as I have said, believe that the social and political thought of Tagore can be a very solid basis to develop cosmopolitan imaginaries in the 21st century.

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- He saw the need for going beyond nationalism to a global cosmopolitanism. Transcending the cultural boundaries is needed for the 'Universal Human'.
- "Neither the colourless vagueness of cosmopolitanism, nor the fierce self-idolatry of nation-worship is the goal of human history. And India has been trying to accomplish her task through social regulation of differences, on the one hand, and the spiritual recognition of unity, on the other." - Tagore

Now, he wanted to go beyond the nationalism to a global cosmopolitanism and transcending the cultural boundaries is required to develop this universal human, so that transcending the limitation of particularities or nation is required to develop this global cosmopolitan universal humanity. So, again to code from Tagore, he writes neither the colourless vagueness of cosmopolitanism, nor the fierce self-idolatry of nation-worship is the goal of human history. And India has been trying to accomplish her task through social regulation of differences, on the one hand and spiritual recognition of unity on the other.

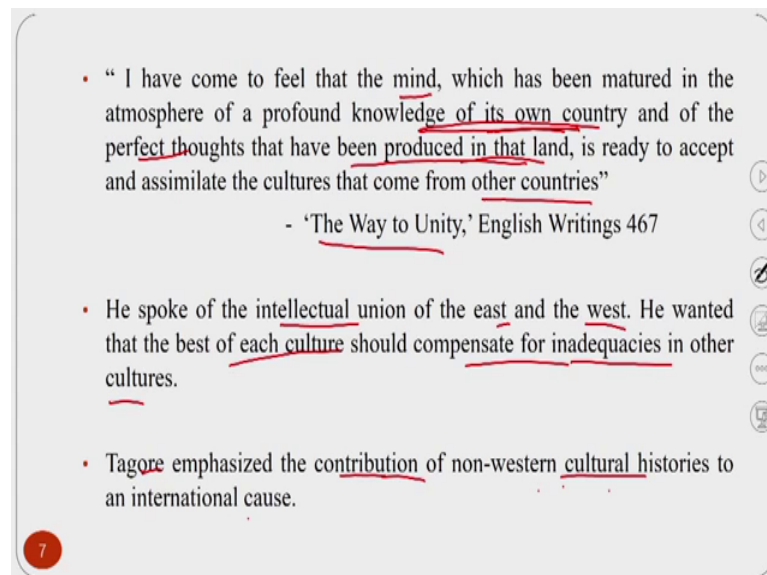
Now, that encapsulates his thought on cosmopolitanism where he believes that the colourless vagueness. So, to explain you this idea on cosmopolitanism, many people argue that cosmopolitanism can be defined as a imaginary which not just transcend the local or the national, but also emerge in absence of such local or national. So, the other way to put it is a kind of detachment, a kind of moral, emotional, psychological detachment from ones roots.

So, for many liberal scholars like Kantian abstraction or stoic's philosophers, cosmopolitanism or cosmopolitan person is someone who do not belong or remain attached to a particular national local cultural community setup. And imagine him selves, develop the emotional or psychological outlook to consider himself as a global citizen completely it has from any kind of particularities.

Tagore is questioning against such kind of colourless vagueness of cosmopolitanism on the one hand, and the fierce self-idolatry of nations worship on the other. So, the other side of this kind of imagination is the fierce worshipping of national identity. And he believed that both of these extreme opposites is actually contrary to the global goal of human history. And he believe that this global cosmopolitan attitude and imaginary is possible; when one is willing to live with the difference, adjust with the difference and develop a common unity.

So, he thought or he believe that India can play a significant role in regulating it's on differences and also understanding the spiritual unity or recognition of this is spiritual unity as its necessary or navital goal. And that kind of approach towards India's position in a international, set of or in a global community of nation, you will find in many other thinkers as well be it Nehru, Gandhi, Raja Ram Mohan Roy and many Aurobindo Ghosh, many others believed in this unity of mankind, a spiritual unity, so the country remains different they represent their own self their own identity. But they have to ultimately recognize the necessity of global cooperation to tackle many of the global challenging.

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- “ I have come to feel that the mind, which has been matured in the atmosphere of a profound knowledge of its own country and of the perfect thoughts that have been produced in that land, is ready to accept and assimilate the cultures that come from other countries”
- ‘The Way to Unity,’ English Writings 467
- He spoke of the intellectual union of the east and the west. He wanted that the best of each culture should compensate for inadequacies in other cultures.
- Tagore emphasized the contribution of non-western cultural histories to an international cause.

So, Tagore believes that India can and should manage this social differences as well as understand this spiritual unity. And he further writes in developing this unity and his work the way to unity, that I have come to feel that mind which has been matured in the atmosphere of profound knowledge of its own country, and of the perfect thoughts that

have been produced in that land is ready to accept and assimilate the cultures that come from other countries.

Now, here he is making a (Refer Time: 37:17) from many other cosmopolitan imagination or thinking whereas, for him the role or significance of once on tradition, one once on inheritance are equally important for developing their cosmopolitan imagination or developing universal solidarity. And to understand the other culture and assimilate the other culture, accommodate the other culture. So, for him the knowledge of one's own country.

So, for Tagore cosmopolitan is a is not negation of ones on culture, ones on tradition, but to develop a sensibility which is emerge in ones on culture and tradition and yet open or flexible to accommodate and except from the other culture, another tradition and that we one can think of developing the global cooperation and universal solidarity.

He spoke of the intellectual union of east and the west. And he wanted that the best of each culture should compensate inadequacy in the other culture. So, in Tagore it is not the absence of ones on tradition ones on culture, but ones identity is safe by this thing; their own culture, their own tradition and yet they are willing to accommodate and learn from other culture.

And this mutual trust and encounter in Tagore's opinion, will help in solving the inadequacy in any other particular culture or individual culture, so that way the different cultures or adjustment with different cultures will lead to mutual give and take, mutual dialogue and it will enrich or it strengthen the global solidarity or global attitude and sensibilities, which cannot be developed on this mechanical statistic, statist approach to global world or global cosmopolitan world.

So, Tagore was someone who also emphasized the contribution of non-western culture, which is denied by many western thinkers and their Europeanization of world. So, the west is not a kind of geographical expression, but it is there in the intellectual psychological world of non-western countries and society. Tagore believed in this contribution of non-western cultures in developing such global cosmopolitan thinking and tradition. So, it continues from what we are just discussing, that the knowledge of particular cultural tradition is the basis for understanding others, and it can help in relating others morally.

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- He assumes that knowledge of particular cultural traditions can provide the basis for understanding others and it can help in relating others morally.
- For Tagore, cosmopolitanism does not derive its justification through the theoretical contemplation of abstractions. Rather, the motivation to be a cosmopolitan is ultimately grounded in an existential orientation, a way of being in the world.
- His faith in the essential unity of mankind influenced his vision about the historic battle of the nationalism of the East against the imperialism of the west.

So, ones on culture the particular culture, Tagore is not negating or undermining, but he considered as a building block as a basis to understand other morally or interact with others in a more accommodative way, which help in removing the suspicion and mistrust and one way dialogue and discussion. So, for Tagore cosmopolitanism does not derive its justification through the theoretical contemplation of abstractions. So, as saying many thinkers like Kant, Kingdom of Ends and many others theorized or Russo.

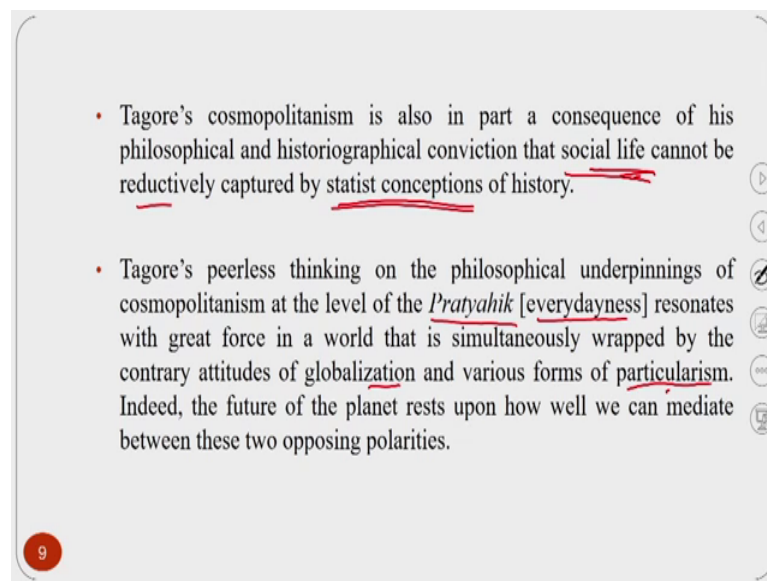
Theorized about this cosmopolitan attitude and sensibilities by obstructing the concepts, the question of cosmopolitan sensibilities, but for Tagore it is kind of practical way of achieving that that solidity. And I think, in Tagore one can find the resources for developing such practical sensibilities or approach to develop cosmopolitan imaginary. So, it is not the abstraction, but a kind of achievable in the real practical world by understanding ones particular culture, but willing to understand the others and also, than giving and taking in the mutual trust and cooperation.

So, for Tagore the motivation to be a cosmopolitan is ultimately grounded in the existential orientation, a way of being in the world. And that way of being in the world is also, to be rooted in ones on culture; and that is why his views on cosmopolitanism is also considered as a rooted cosmopolitanism. So, he traveled the world, he understand and develop a dialogue or friendship with other culture, other continence, other

individuals, but remain deeply and emotionally connected with his on native land Bengal or India, so that he does not see as a obstruction or as a problem.

So, loving one culture, immersing oneself which on ones culture, understanding its thought, developing one sensibility form there on culture, is in no way an obstruction to develop a global cosmopolitan approach and outlook, that is something very unique in the Tagore's views on cosmopolitanism. And his faith in the essential unity of mankind, influenced his vision about the historic battle of the nationalism of the east against the imperialism of the west, and that is perhaps his obsession and belief and he was so convinced about this human unity or unity of the humankind. That he somewhat undermine the historical role of nationalism in the east to fight the imperialism of the west that was going on in many Asian and African countries.

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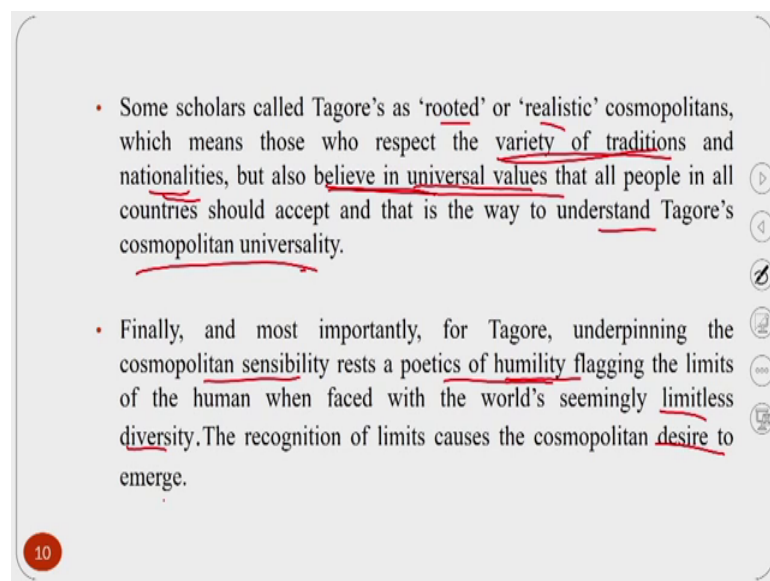


- Tagore's cosmopolitanism is also in part a consequence of his philosophical and historiographical conviction that social life cannot be reductively captured by statist conceptions of history.
- Tagore's peerless thinking on the philosophical underpinnings of cosmopolitanism at the level of the Pratyahik [everydayness] resonates with great force in a world that is simultaneously wrapped by the contrary attitudes of globalization and various forms of particularism. Indeed, the future of the planet rests upon how well we can mediate between these two opposing polarities.

Now, Tagore's cosmopolitanism is also in part a consequence of his philosophical and historiographical conviction that social life cannot be reductively captured by the statist conception of history. So, he believed as we have discussing previous lecture, the problem of India is not political, but a social problem and that social problem cannot be tackled by the state and its intervention or mechanical approach, but by developing the solidarity based on the cultural sensibility of the people, in and the idea of Swadeshi Samaj and other things is reflection of such approach.

So, what we find is Tagore's peerless thinking on the philosophical underpinnings of cosmopolitanism at the level of Pratyahik that means, everyday's everydayness resonates with great force in a world that is simultaneously wrapped by the contrary attitudes of globalization and various form of particularism. So, in contemporary times we find this kind of tassel, this kind of opposition or contradiction between the global forces of capital goods, sensibilities, movement, social movement on the one hand and assertion of particularities on the other. And that makes Tagore's views on cosmopolitanism, even more relevant today than it was when he was writing in articulating his thought.

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- Some scholars called Tagore's as 'rooted' or 'realistic' cosmopolitans, which means those who respect the variety of traditions and nationalities, but also believe in universal values that all people in all countries should accept and that is the way to understand Tagore's cosmopolitan universality.
- Finally, and most importantly, for Tagore, underpinning the cosmopolitan sensibility rests a poetics of humility flagging the limits of the human when faced with the world's seemingly limitless diversity. The recognition of limits causes the cosmopolitan desire to emerge.

So, indeed the future of the planet rest upon, how well we can mediate between these two opposite polarities, that is there in the world. So, some scholars called Tagore as rooted or realistic cosmopolitanism rather than someone merely contemplating or obstructing his thought on cosmopolitanism, which means that those who respect the variety of tradition and nationalities. But also believe in the universal values, that all people in all countries should accept and that is the way to understand Tagore's cosmopolitan universality.

So, his cosmopolitan universalities not to reject, the particular culture, particular nationalities, but to understand that particular sensibilities and develop to a note to ignore underestimate the universal value of universally solidarity or the unity of human civilization. And that is the way for developing cosmopolitan universe solidarity and

makes him more applicable and relevant than those who are merely contemplating about cosmopolitan thought and imagination.

So, finally, for Tagore underpinning the cosmopolitan sensibility rests a poetics of humility flagging the limits of the human when faced with the world's seemingly limitless diversity. The recognition of limits causes the cosmopolitan desire to emerge, so that is he believe something which is natural flow of human imagination, human solidarity which mean begin with their own particular cultural national outlook, but it will ultimately emerge in the global cosmopolitan universal outlook as well.

So, that is our views on Tagore's understanding of cosmopolitanism and why he remains a very significant thinker, not just for his views on criticism, views on nationalism, but also due to his acute or correct understanding of cosmopolitanism as a way forward for the world and understanding the unity of humankind as the basis or the real truth, and that should develop on trust, love or mutual cooperation. And he considered nationalism or obsession with the nationalism as a obstruction to such kind of cooperation to emerge. And on this point one is it is interesting to note that, he predicted in 1920s or 30s these possible cooperation between the fighting nation of Europe.

So, when one of his friend ask him about, how he can remain so peaceful in the circumstances when the world is fighting or engaged in so much of conflicts and violence. Tagore was deeply influenced by that question and then he responded that this is merely a kind of passing face of human history and ultimately the nation of the world will realize the necessity of cooperation to tackle their individual and the collective problem.

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11

So, on these views on cosmopolitanism, you can look at some of these words, like Ramachandra Guha and Pantham we have been following it, in many of the lecture. For this views on cosmopolitan, you can particularly look at Rustom, Bharucha, Another Asia Rabindranath Tagore and Okakura Tenshin. And also, this very interesting work by Sachinanda, Mohanty and he chapter on The World in a Nest: The Cosmopolitanism of Rabindranath Tagore. This chapter is from his book on cosmopolitan modernity in early 20th century India. And also Ashis, Nandy, The Illegitimacy of Nationalism Rabindranath Tagore and his politics of self, you can look at and also a very interesting article on Tagore's Conception of Cosmopolitanism by Saranindranath Tagore. So, these are some of the readings on Tagore's views on cosmopolitanism. And, if you have any question, comments, please feel free to write.

Thank you.