

Rabindranath Tagore Springer

This edited book frames a new ethos of management that cares for society, future generations and nature whilst also serving the interests of business and the wider community. Employing the practical wisdom of faith traditions, the chapters develop the use of spirituality as a resource for creating business models that take pressing social problems – such as quality of life at work, over-consumption, environmental degradation and climate change – into account. Spanning entrepreneurship, leadership, management education and business models, the chapters in this book aim to develop a spiritually-based caring model of management to face the challenges and reality of the 21st century.

This book explores the educational thought and practice of Asia's first Nobel Laureate Rabindranath Tagore, who spent forty years of his life developing an alternative educational learning centre in Santiniketan, India. For Tagore, the ideal of education was no less than to bring the individual in touch with the whole of life. It should include the emotional, intellectual, aesthetic, socio-political, spiritual and economic, emphasizing at each step how training and knowledge have an organic connection with the environment. Beginning as a primary school for boys, Santiniketan evolved to include Visva-Bharati, a higher educational learning centre that encompassed all-India, pan-Asian, global dimensions, as well as Sriniketan, the Centre for Rural Reconstruction, which concentrated on mass education and agrarian uplift. This book will explore the models such as the ancient forest schools and medieval Buddhist monastic universities of India that inspired the development of Tagore's open-ended educational experiment with its emphasis upon nature and the arts. As well, it examines how Tagore's particular sensitivity to the problems of race, language, cultural differences, economic disparity, and political and gender imbalance speak to concerns that are with us over a century later.?

A study of 'Abhijñānaśākuntalam' has to situate the contexts in ancient through medieval Indian literature and scholarship before it comes to the colonial and the contemporary. In epistemological privileging, this text has become either a Hindoo play in the colonial, Hindu drama in the Hindutva and a love story in the Western theoretical paradigms of scholarship. The essays in 'Memory, Metaphor and Mysticism in Kalidasa's 'Abhijñānaśākuntalam' attempt to restore contexts, especially philosophical contexts, for reading this play.

This book documents the creation of the Bichitra Online Tagore Variorum, a publicly accessible database of Rabindranath Tagore's complete works in Bengali and English totaling some 140,000 pages of primary material. Chapters cover innovative aspects of the site, all replicable in other projects: a hyperbibliography; a search engine and hyperconcordance working across the database; and a unique collation program comparing variant texts at three levels. There are also chapters on the special problems of processing manuscripts, and on planning the website. Early chapters take readers through the history of the project, an overview of Tagore's works, and the Bengali writing system with the challenges of adapting it to electronic form. The name Bichitra, meaning "various" in Bengali, alludes both to the great variety of Tagore's works and to their various stages of composition. Beyond their literary excellence, they are notable for their sheer quantity, the number of variant forms of a great many items, and their afterlife in translation, often the poet's own. Seldom if ever has the same writer revised his material and recast it across genres on such a scale.?? Tagore won the Nobel Prize in 1913. By its value-added presentation of this range of material, Bichitra can be a model for future databases covering an author's complete works or other major corpus of texts. It offers vastly expanded access to Tagore's writings, and enables new kinds of research including computational text analysis. The "book of the website" shows in technical and human terms how researchers with interests in art, literature and technology can collaborate on cultural informatics projects.

Bringing allegory into the light from the neglect into which it fell means focusing on the wondrous heights of the human spirit in its significance for culture. Contemporary philosophies and literary theories, which give pre-eminence to primary linguistics forms (symbol and metaphor), seem to favor just that which makes intelligible communication possible. But they fall short in accounting for the deepest subliminal founts that prompt the mind to exalt in beauty, virtue, transcending aspiration. The present, rich collection shows how allegory, incorporating the soaring of the spirit, offers highlights for culture, with its fluctuations and transformation. This collective effort, rich in ideas and intuitions and covering a vast range of cultural manifestations, is a pioneering work, retrieving the vision of the exalted human spirit, bringing together literature, theatre, music and painting in a variety of revealing perspectives. The authors include: M. Kronegger, Ch. Raffini, J. Smith, J.B. Williamson, H. Ross, M.F. Wagner, F. Divorne, L. Oppenheim, D.K. Heckerl, N. Campi de Castro, P. Saurez Pascual, M. Alfaro Amieiro, H. Fletcher Thompson, R.J. Wilson III, and A. Stensaas. For specialists, students and workers in philosophy, comparative literature, aesthetic phenomenologists and historians of art.

This book is a fresh examination of Rabindranath Tagore's ideas on nationalism and his rhetoric of cosmopolitanism. It critically analyses the poetics and the politics of his works and specifically responds to Tagore's three lectures on nationalism delivered during the early years of the twentieth century and later compiled in his book Nationalism (1917). This volume: Discusses Tagore's perception of nationalism – the many-sidedness of his engagement with nationalism, the root causes of his anathema against the ideology, ambiguities and limitations associated with his perception and his alternative vision of cosmopolitanism or global unity; Cross-examines an alternative view of cosmopolitanism based on Tagore's inclusivist ideology to "seek my compatriots all over the world"; Explores how his ideas on nationalism and cosmopolitanism found myriad expressions across his works – in prose, fiction, poetry, travelogue, songs – as well as in the legacy of cinematic adaptations of his writings; Investigates the relevance of Tagore's thoughts on nationalism and cosmopolitanism in relation to the contemporary rise of religious, nationalist and sectarian violence in the twenty-first century. A key study on the relevance of Tagore's political philosophy in the contemporary world with contributions from eminent Tagore scholars in South Asia as well as the West, this book will be of great interest to readers and researchers in the fields of literature, political science, cultural studies, philosophy and Asian studies.

Translating Tagore's 'Stray Birds' into Chinese explores the choices in poetry translation in light of Systemic Functional Linguistics (SFL) and illustrates the ways in which readers can achieve a deeper understanding of translated works in English and Chinese. Focusing on Rabindranath Tagore's 'Stray Birds', a collection of elegant and philosophical poems, as a source text, Ma and Wang analyse four Chinese target texts by Zheng Zhenduo, Yao Hua, Lu Jinde and Feng Tang and consider their linguistic complexities through SFL. This book analyses the source text and the target texts from the perspectives of the four strata of language, including graphology, phonology, lexicogrammar and context. Ideal for researchers and academics of SFL, Translation Studies, Linguistics, and Discourse Analysis, Translating Tagore's 'Stray Birds' into Chinese provides an in-depth exploration of

SFL and its emerging prominence in the field of Translation Studies.

This volume marks a phase of accomplishment in the work of the World Phenomenology Institute in unfolding a dialogue between Occidental phenomenology and the Oriental/Chinese classic philosophy. Going beyond the stage of reception, the Oriental scholars show in this collection of studies their perspicacity and philosophical skills in comparing the concepts, ideas, the vision of classic phenomenology and Chinese philosophy toward uncovering their common intuitions. This in-depth probing aims at reviving Occidental thinking, reaching to its intuitive sources, as well as providing Chinese thinking with a precise apparatus of expression toward its rejuvenation in a new significance. Studies by Korean and Chinese phenomenologists: Nam-In Lee, Inhui Park, Benjamin I. Schwartz, Anna-Teresa Tymieniecka, Sitansu Ray, Zhang Xian, Zhang Qingxiong, Tsung-I Dow, Ashok K. Gangadean, Yushiro Takei, Louise Sunderarajan, Gregory Tropea, James Sellmann, Tyong Bok Rhie, Sang-Ki Kim, Daniel Zelinski, Qingjie Wang, Calvin O. Schrag, Jung-Sun Han.

This is the first one-volume guide in English, or indeed in Bengali, to the full spectrum of Tagore's multi-faceted genius. It has two parts: (a) critical surveys of the chief sectors of his artistic output and its reception; (b) specialized studies of particular topics. The authors are among the leading Tagore experts from India and abroad. They have drawn upon all relevant material in Bengali, English, and other languages, including the entire body of untranslated Bengali works that comprise the greater part of Tagore's oeuvre. They have also considered the historical and cultural context of his time. The book includes an index of all primary works cited, with full details of their complex history of transmission, and a reading list for Tagore studies in English. It will be an indispensable guide for all scholars, students and informed general readers, even those who can access Tagore in Bengali.

This book presents a selection of papers on advanced technologies for 3D printing and additive manufacturing, and demonstrates how these technologies have changed the face of direct, digital technologies for the rapid production of models, prototypes and patterns. Because of their wide range of applications, 3D printing and additive manufacturing technologies have sparked a powerful new industrial revolution in the field of manufacturing. The evolution of 3D printing and additive manufacturing technologies has changed design, engineering and manufacturing processes across such diverse industries as consumer products, aerospace, medical devices and automotive engineering. This book will help designers, R&D personnel, and practicing engineers grasp the latest developments in the field of 3D Printing and Additive Manufacturing.

The culture of peace and non-violence is essential to human existence, development and progress. In 1999, the United Nations General Assembly adopted by consensus the norm-setting, forward-looking "Declaration and Programme of Action on a Culture of Peace". Governments, institutions, NGOs, other civil society entities and, in particular, individuals – all are encouraged therein to contribute to the global movement for the culture of peace. Related to this vision, this rich and varied dialogue discusses how the culture of peace can be achieved in the world. Based on the extensive personal and professional experiences of two high-profile thinkers and activists, they analyse the challenges unfolding at local, national and global levels and how these relate to humanity's quest for peace, human security and happiness. Although coming from very different positions – one a Buddhist philosopher, educator and leader; the other a UN diplomat renowned for his international work in peace, development and human rights – these interlocutors are united in their search for justice and better quality of life for all and their conviction that women and young people are the most effective means to achieving positive change in the world. The dialogue provides ideas on the key challenges that face our planet: poverty and deprivation, war and violence, nuclear weapons and small arms, climate change and environmental degradation, weak governance and financial crises, marginalization of women and alienation of youth and the relentless drive for materialism. They also invite us to consider how the culture of peace can be practically achieved through an individual, collective and institutional transformation. Recognizing that global citizenship, multilateralism, women's equality and value-creating education are central and inter-linked themes, this dialogue also underscores the inherent strength of spirituality, compassion, empathy, forgiveness, respect for diversity and empowerment that comes from the trials and tribulations of life.

Between 1915 and 1941, Tagore (1861-1941) and Gandhi (1869-1948) differed and argued about many things of personal, national, and international significance---satyagraha, non-cooperation, the boycott and burning of foreign cloth, the efficacy of fasting as a means of resistance and Gandhi's mantra connecting "swaraj" and "charkha". The author tracks the development of this dialogue and argues that the debate was about more fundamental issues, such as the nature of truth and swaraj/freedom and the possibilities of untruth that Tagore saw in Gandhi's movements for truth and freedom. Puri shows that the differences between the two men's perspectives came from differently negotiated relationships to (and understandings of) tradition and modernity. Tagore was part of the Bengal renaissance and powerfully influenced by the idea that the Enlightenment consisted in the freedom of the individual to reason for herself. Gandhi, on the other hand, remained close to the Indian philosophical tradition which linked individual freedom to moral progress. Puri points out that Tagore cannot, however, be unreflectively assimilated to the Enlightenment project of Western modernity, for he came fairly close to Gandhi in rejecting the anthropocentrism of modernity and shared Gandhi's belief in an enchanted cosmos. The only single-authored volume on the Tagore-Gandhi debate, this book is a welcome addition to the existing literature.

This book closes a gap in postcolonial theory through its scrutiny of how four Indian and Nigerian English plays that are situated in national traditions reframed their own cultural terrain in international terms. It maps the trajectory that Indian and Nigerian dramatists, such as Rabindranath Tagore, Wole Soyinka and Badal Sircar, adopted as they moved from the specific to the bicultural to the global. The intercultural dialectic validated here provides a protean comparative scaffolding that evolves out of, and reflects, the interculturality of the literatures it is critiquing, allowing the book to be an entry point, practical guide, and reference for those interested in studying and comparing literatures from Asia and Africa written or

translated into English. Its approach and dialectic can also be expanded for use in comparative literary studies on all intercultural encounters.

Time for Educational Poetics address a discussion of today's philosophy of education and educational research: educational poetics is not limited to a theoretical construction, but rather focuses on creative, imaginative and poetic experience, to being recreated in the teaching-learning process.

The nature of reality has been a long-debated issue among scientists and philosophers. In 1930, Rabindranath Tagore and Albert Einstein had a long conversation on the nature of reality. This conversation has been widely quoted and discussed by scientists, philosophers and scholars from the literary world. The important question that Tagore and Einstein discussed was whether the world is a unity dependent on humanity, or the world is a reality independent on the human factor. Einstein took the stand adopted by Western philosophers and mathematicians, namely that reality is something independent of the mind and the human factor. Tagore, on the other hand, adopted the opposite view. Nevertheless, both Einstein and Tagore claimed to be realists despite the fundamental differences between their conceptions of reality. Where does the difference lie? Can it be harmonized at some deeper level? Can Wittgenstein, for example, be a bridge between the two views? This collection of essays explores these two fundamentally different conceptions of the nature of reality from the perspectives of theories of space-time, quantum theory, general philosophy of science, cognitive science and mathematics.

Belonging across the Bay of Bengal discusses themes connecting the regions bordering the Bay of Bengal, mainly covering the period from the mid-19th through the mid-20th centuries – a crucial period of transition from colonialism to independence. Focusing on the notion of 'belonging', the chapters in this collection highlight themes of ethnicity, religion, culture and the emergence of nationalist politics and state policies as they relate to the movement of peoples in the region. While the Indian Ocean has been of interest to scholars for decades, there has been a notable tilt towards historicizing the Western half of that space, often prioritizing Islamic trade as the key connective glue prior to the rise of Western power and the later emergence of transnational Indian nationalism. Belonging across the Bay of Bengal enriches this story by drawing attention to Buddhist and migrant connectivities, introducing discussions of Lanka, Burma and the Straits Settlements to establish the historical context of the current refugee crises playing out in these regions. This is a timely and innovative volume that offers a fresh approach to Indian Ocean history, further enriching our understanding of the current debates over minority rights and refugee problems in the region. It will be of great significance to all students and scholars of Indian Ocean studies as well as historians of modern South and Southeast Asia.

This one-volume thematic encyclopedia examines life in contemporary India, with topical sections focusing on geography, history, government and politics, economy, social classes and ethnicity, religion, food, etiquette, literature and drama, and more. • Includes "Day in the Life" features that portray specific daily activities of various people in the country, from high school students to working class people to professionals, providing readers with insight into daily life in the country • Defines key terms related to the reading in a glossary • Highlights interesting facts and figures, including information on the military, industry and labor, and finances, in an appendix • Provides at-a-glance information about India's festivals and feast days with a chart of national holidays • Illuminates the text with photos and sidebars, helping to illustrate key topics and allow students to dive more deeply into ideas

Tagore, a Bengalese writer, artist and thinker won the 1913 Nobel Prize for Literature and became an international celebrity. These essays arose from an international Tagore Conference held in London in 1986 which aimed to reassess the range of his achievement and the catholicity of his thought.

Literature and the World presents a broad and multifaceted introduction to world literature and globalization. The book provides a brief background and history of the field followed by a wide spectrum of exemplary readings and case studies from around the world. Amongst other aspects of World Literature, the authors look at: New approaches to digital humanities and world literature Ecologies of world literature Rethinking geography in a globalized world Translation Race and political economy Offering state of the art debates on world literature, this volume is a superb introduction to the field. Its critically thoughtful approach makes this the ideal guide for anyone approaching World Literature.

Friendships of 'Largeness and Freedom' presents the story of three remarkable individuals—Rabindranath Tagore, Mahatma Gandhi, and the Anglican missionary Charles Freer Andrews. Brought together for the first time, the letters in this volume not only bear witness to their friendship but also reveal the universal principles they adopted to pursue freedom from colonial rule. Together, the three friends have given us an alternative legacy—the legacy of a nationalism that worked with complete restraint, that cried halt to the freedom movement whenever it turned violent, and that proclaimed the way forward to be in self-suffering and not in hatred of the enemy. They firmly believed that there must be no separation between the spiritual and the political, even in a political struggle. As Tagore wrote: 'I know such spiritual faith may not lead us to political success, but I say to myself, as India has ever said: Tatah kim? Even then, what?' Offering a glimpse into the recesses of their minds, their letters help us see what their lives were like beyond the myths and legends that often surround such iconic individuals.

Research within a socio-political paradigm or "turn" has been gradually recognized and institutionalized as an important part of mathematics education. This book focuses on the neglected problems, tensions and contradictions evoked by this process. The authors do this by challenging current regimes of truth about mathematics education; by identifying how recent technological developments challenge or suspend contemporary conceptions of mathematics education; by critiquing the ideological entanglement of mathematics, its education and schooling with capitalism; by self-reflective analyses of researchers' impacts on shaping what is and can be perceived as the practice of mathematics education (research); and by confronting main-stream mathematics education with socio-political contexts that are usually

neglected. In this way, "mathematical rationality" becomes contextualized within contemporary society, where it reproduces itself through technologies, social practices, media and other spheres of social life.

This book provides a radical rethinking of the prominent Indian thinker Rabindranath Tagore, exploring how his philosophy of education relates to the ideas of Western theorists such as Kant, Plato and Aristotle. Tagore's thoughts on pedagogy, university and formal education are subjected to a fascinating critique within Ghosh's transcultural framework, referencing a wide range of thinkers across varying time periods, places, and cultures, and developing a greater sensitivity to other traditions, languages, and forms of thinking and writing. The book changes the way we have so far thought about the educationist Tagore, and will be of interest to scholars and specialists of literature, Indian history, and philosophy of education. It is political, deeply philosophical and has a transcultural take on our understanding of a variety of issues relating to Tagore and to philosophy of education in general.

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

Rabindranath Tagore Adventure of Ideas and Innovative Practices in Education Springer

This book provides a philosophical foundation to the theory and practice of education from the Indian perspective. It is guided by an 'axiomatic' approach to education and therefore it deals with the epistemological foundation and value orientation of education. The author discusses the ontological, epistemological, logical, ethical and axiological bases of education in a holistic and integrated manner. The author maintains that education is a planned, methodical and purposive enhancement of human potentialities as a natural development. This presupposes correct and adequate formulation of the objectives and goals of education as per the needs and aspirations of pupils. Education also equips individuals for a good quality of life. Keeping in view the applied dimension of philosophy, this book analyses practical issues of moral education like character building value-negativism in the context of education. It also deals with issues concerning peace, sustainable development, sustainable judicious consumption etc. which should have a bearing on educational policies and programmes.

Cognitive cultural theorists have rarely taken up sex, sexuality, or gender identity. When they have done so, they have often stressed the evolutionary sources of gender differences. In *Sexual Identities*, Patrick Colm Hogan extends his pioneering work on identity to examine the complexities of sex, the diversity of sexuality, and the limited scope of gender. Drawing from a diverse body of literary works, Hogan illustrates a rarely drawn distinction between practical identity (the patterns in what one does, thinks, and feels) and categorical identity (how one labels oneself or is categorized by society). Building on this distinction, he offers a nuanced reformulation of the idea of social construction, distinguishing ideology, situational determination, shallow socialization, and deep socialization. He argues for a meticulous skepticism about gender differences and a view of sexuality as evolved but also contingent and highly variable. The variability of sexuality and the near absence of gender fixity--and the imperfect alignment of practical and categorical identities in both cases--give rise to the social practices that Judith Butler refers to as "regulatory regimes." Hogan goes on to explore the cognitive and affective operation of such regimes. Ultimately, *Sexual Identities* turns to sex and the question of how to understand transgenering in a way that respects the dignity of transgender people, without reverting to gender essentialism.

This new addition to Springer's series on Key Thinkers in World Education tracks the intellectual and philosophical journey of a trail-blazing innovator whose ideas have fired the imaginations of progressive educationalists for almost a century. The volume's in-depth analysis of the educational philosophy of Bengali polymath Rabindranath Tagore offers an unrivalled focus on his highly influential views. Tagore—poet, internationalist, humanist, and the first non-European to win the Nobel Prize for literature—lived on the cusp of change between two momentous centuries in world civilization and foresaw the dissolution of colonialism and the globalization of culture. His ideas on education placed the creative individual at the centre of the quest for knowledge. Eschewing the artificial distinctions between elementary and higher learning, he advocated the importance of sowing the seed of humanism as early as possible, and fostering the individual's enjoyment of education as well as their courage to challenge conventions. In doing so, he anticipated the modern concern with critical thinking at the same time as he was encouraging independence of thought and action as a counter to colonial oppression and condescension. Concise yet thorough, this volume on one of the most original thinkers of the last century covers every aspect of Tagore's highly original educational philosophy.

This book, the first of two volumes, examines ancient civilizations to explore the ethical foundations of modern economic systems. The origin of ethical values is analyzed from a historical context and, through investigating the spread of the Aryan civilization from India into the rest of the world, the links between ancient Russia, India, Japan, and Greece are highlighted. By examining the business management in these societies, the development of an ethical system is explained. This book aims to highlight how trust is fundamental to transactions within an exchange economy. It will be relevant to those interested in economics, development studies, international relations, and global politics.

An exquisite, lovingly crafted meditation on plants, trees, and our place in the natural world, in the tradition of Robin Wall Kimmerer's *Braiding Sweetgrass* and Annie Dillard's *Pilgrim at Tinker Creek* "I was tired of speed. I wanted to live tree time." So writes Sumana Roy at the start of *How I Became a Tree*, her captivating, adventurous, and self-reflective vision of what it means to be human in the natural world. Drawn to trees' wisdom, their nonviolent way of being, their ability to cope with loneliness and pain, Roy movingly explores the lessons that writers, painters, photographers, scientists, and spiritual figures have gleaned through their engagement with trees--from Rabindranath Tagore to Tomas Tranströmer, Ovid to Octavio Paz, William Shakespeare to Margaret Atwood. Her stunning meditations on forests, plant life, time, self, and the exhaustion of being human evoke the spacious, relaxed rhythms of the trees themselves. Hailed upon its original publication in India as "a love song to plants and trees" and "an ode to all that is unnoticed, ill, neglected, and yet resilient," *How I Became a Tree* blends literary history, theology, philosophy, botany, and more, and ultimately prompts readers to slow down and to imagine a reenchanting world in which humans live more like trees.

This critical volume addresses the question of Rabindranath Tagore's relevance for postmodern and postcolonial discourse in the twenty-first century. The volume includes contributions by leading contemporary scholars on Tagore and analyses Tagore's literature, music, theatre, aesthetics, politics and art against contemporary theoretical developments in postcolonial literature and social theory. The authors take up themes as varied as the implications of Tagore's educational vision for contemporary India; new theoretical interpretations of gender, queer elements, feminism and subalternism in Tagore's literary and social expressions; his language use as a vehicle for a dialogue between positivism, Orientalism and other constructs in the ongoing process of globalization; the nature of the influence of Tagore's music and literature on national and cultural identity formation, particularly in Bengal and Bangladesh; and intersubjectivity and critical modernity in Tagore's art. This volume opens up a space for Tagore's critique and his creative innovations in present theoretical engagements.

There has been, of late, a growing realisation that the pace and pattern of economic development of a country can hardly be understood and explained comprehensively in terms of the straitjacket of economics discipline alone. India is a prime example of the importance of the part played by a country's history, culture, sociology, and socio-cultural-religious norms, values, and institutions in its development process. This

book, with its assorted essays of varying depths of scholarship and insightful reflections, attempts to drive home this point more forcefully than ever before. In its search for the non-economic roots of India's overall sloth and murky progress in its broad-based economic and human development, the book illuminates major oddities deep inside a unique mental make-up full of perceptual and ideational dilemmas, many of which are arguably shaped by the long-lasting and dominant influence of what could be called the Brahminical lines of thinking and discourse. With India's hazy and dodgy world of perceptions as a backdrop, the book also addresses – through its intelligent essays - the deep and sometimes dire ramifications of the historic advent and the dramatic advance of neoliberal market ideology today.

This book presents an alternative view of cosmopolitanism, citizenship and modernity in early 20th-century India through the multiple lenses of mysticism, travel, friendship, art, and politics. It makes a key intervention in the understanding of cosmopolitan modernity based on the lives and experiences of Rabindranath Tagore, Ananda Coomaraswamy, Sri Aurobindo, Mirra Alfassa, James Cousins, Paul Richard, Dilip Kumar Roy, and Taraknath Das. Using archival texts and photographs, Mohanty interrogates the ideas of tradition and modernity, the local and the global, and Self and the world as integral to the conception of a cosmopolitan world order. This second edition will interest scholars and students of modern Indian history, comparative literature, cultural studies, Indian philosophy, and South Asian studies and the general reader.

The Alternate Nation of Abanindranath Tagore provides a revisionary critique of the art of Abanindranath Tagore, the founder of a 'national' school of Indian painting, popularly known as the Bengal School of Art. It categorically argues that the art of Abanindranath, which developed as part of what has been called the Bengal Renaissance in the 19th–20th centuries, was not merely a normalization of nationalist or orientalist principles, but was a hermeneutic negotiation between modernity and community, geared toward the fashioning of an alternate nation, resistant to the stereotyping identity formation of the nation-state. It also establishes that his art—embedded in communitarian practices like kirtan, alpona, pet-naming, syncretism and storytelling through oral allegories—sought a dialogic social identity within the inter-subjective contexts of locality, regionality, nationality and trans-nationality. This book is well-illustrated with many of Abanindranath's creations. It will be a rich reference work for students, researchers and academics from various subject areas such as arts and humanities, sociology and cultural studies, and would be precious for artists, art collectors, connoisseurs, museums and art galleries.

This volume brings together eminent Tagore scholars and younger writers to revisit the concepts of nation, nationalism, identity and selfhood, civilization, culture and homeland in Tagore's writings. As these ideas take up the centre-stage of politics in the subcontinent as also elsewhere in the world in the 21st century, it becomes extremely relevant to revisit his works in this context. Tagore's ambivalence towards nationalism as an ideology was apparent in the responses in his discussions with Indians and non-Indians alike. Tagore developed the concept of 'syncretic' civilization as a basis of nationalist civilizational unity, where society was central, unlike the European model of state-centric civilization. However, as the subterranean tensions of communalism became clear in the early 20th century, Tagore reflexively critiqued his own political position in society. He thus emerged as the critic of the nation/nation-state and in this he shared his deep unease with other thinkers like Romain Rolland and Albert Einstein. This volume for the first time covers the socio-political, historical, literary and cultural concerns relating to Tagore's efforts towards the 'de-colonization' of the Self. The volume begins with various perspectives on Tagore's 'ambivalence' about nationalism. It encompasses critical examinations of Tagore's literary works and other art forms as well as adaptations of his works on film. It also reads Tagore's nationalism in a comparative mode with contemporary thinkers in India and abroad who were engaged in similar debates.

Are you puzzled by how to approach and resolve the leadership dilemmas which arise in your everyday experience, and for which you do not feel prepared? Do you wish that the conventional textbook on management and leadership seemed somehow more relevant to you, and that the challenges it posed seemed, perhaps, a little more challenging? Why is it that we find some of the characters of fiction so engrossing? Why do we identify with them and their dilemmas, and why do they remain in our minds long after we have "finished" the book in question? We suggest that literature and the fictional leaders it contains have very much more to offer us than a "good read," and that this is a neglected source. *Fictional Leaders* contains sixteen in-depth and fascinating studies of leaders all over the world. Perhaps your favorite fictional hero, villain or absent friend is already amongst them!

Beyond English: World Literature and India radically alters the debates on world literature that hinge on the model of circulation and global capital by deeply engaging with the idea of the world and world-making in South Asia. Tiwari argues that Indic words for world (*vishva*, *jagat*, *sansar*) offer a nuanced understanding of world literature that is antithetical to a commodified and standardized monolingual globe. She develops a comparative study of the concept of "world literature" (*vishva sahitya*) in Rabindranath Tagore's works, the desire for a new world in the lyrics of the Hindi shadowism (*chhayavaad*) poets, and world-making in Thakazhi Sivasankara Pillai's *Chemmeen* (1956) and Arundhati Roy's *The God of Small Things* (1997). By emphasizing the centrality of "literature" (*sahitya*) through a close reading of texts, Tiwari orients world literature toward comparative literature and comparative literature toward a worldliness that is receptive to the poetics of a world in its original language and in translation.

Papers presented at a summer seminar on Tagore, held at Kolkata in 2000 and a conference on Celebrating Tagore, held at Fayetteville State University, North Carolina in 2004.

This book publishes, for the first time in decades, and in many cases, for the first time in a readily accessible edition, English language philosophical literature written in India during the period of British rule. Bhushan's and Garfield's own essays on the work of this period contextualize the philosophical essays collected and connect them to broader intellectual, artistic and political movements in India. This volume yields a new understanding of cosmopolitan consciousness in a colonial context, of the intellectual agency of colonial academic communities, and of the roots of cross-cultural philosophy as it is practiced today. It transforms the canon of global philosophy, presenting for the first time a usable collection and a systematic study of Anglophone Indian philosophy. Many historians of Indian philosophy see a radical disjuncture between traditional Indian philosophy and contemporary Indian academic philosophy that has

abandoned its roots amid globalization. This volume provides a corrective to this common view. The literature collected and studied in this volume is at the same time Indian and global, demonstrating that the colonial Indian philosophical communities were important participants in global dialogues, and revealing the roots of contemporary Indian philosophical thought. The scholars whose work is published here will be unfamiliar to many contemporary philosophers. But the reader will discover that their work is creative, exciting, and original, and introduces distinctive voices into global conversations. These were the teachers who trained the best Indian scholars of the post-Independence period. They engaged creatively both with the classical Indian tradition and with the philosophy of the West, forging a new Indian philosophical idiom to which contemporary Indian and global philosophy are indebted.

What essentially is a garden? Is it a small plot of land that we put aside to cultivate our favorite vegetables or to grow flowers for our personal enjoyment? Or is it a symbol, a mirror, a reflection of our human passions? The topic of the present volume is the mysterious ways in which Imaginatio Creatrix plays within the human ingrownness in natural life, transposing dreams, nostalgias, and enchantments.

This book critically considers what various Asian philosophies can contribute to a more substantive discourse on sustainability education and educational philosophy. The contributors examine how 'east' and 'west' interact in educational philosophy and practice in Asian contexts. As a collection, they provide a broad view of Asian sustainability thinking that is not dominated by Confucianism, Buddhism, Islam, and post-colonialism, but rather which regards these themes—and other frameworks for sustainable education—as dynamic aspects of Asian contexts, both historically and today. As such, the book invites readers to consider the challenges and opportunities for theorising of sustainability in the philosophy of education, while also critically engaging with the way in which 'Asia' and 'east' are typically understood. Of interest to those researchers in Asian conceptions of sustainability, this book highlights a series of potential insights in relation to the often-foregrounded perspectives of Global North and western-based frameworks. The chapters were originally published in *Educational Philosophy and Theory*.

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