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the dissolution of colonialism and the globalization of culture.

## Rabindranath Tagore - Springer

Rabindranath Tagore (1861–1941) was a poet, novelist, playwright, short-story writer, composer, and painter. In 1913, he was the first Asian to receive the Nobel Prize for literature. While he remains India's best-known poet, often one-sidedly interpreted as a mystic, he was a poet-humanist and a prophet of the modern age, his poems and plays known for their unparalleled lyrical beauty and ...

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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

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London in 1986 which aimed to reassess the range of his achievement and the catholicity of his thought.

## Rabindranath Tagore - Springer

Rabindranath Tagore 1961. Towards Universal Man. (Introduction by H. Kabir.) Bombay, Asia. Contents: "The Vicissitudes of Education"; "Society and State"; "The Problem of Education"; "Hindu University"; "The Centre of Indian Culture"; "The Unity of Education"; "A Poet's School"; "City and Village"; "Co-operation"; "The Changing Age"; and "The Crisis in ...

## Rabindranath Tagore | SpringerLink

In this paper, the author looks at Rabindranath Tagore as an educator. A poet, and not strictly a nationalist, Tagore was an

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outstanding humanist and used his imagination and his own personal experience to feed into his educational venture. The essay initiates a hermeneutic study of his writings, as well as a discursive comparison of his ideas with those of modernity and educators located in ...

## [The Educational Efforts of Rabindranath Tagore | SpringerLink](#)

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

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## Rabindranath Tagore in the 21st Century - Springer

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Rabindranath Tagore. B. Broers 1 Neophilologus volume 3, pages 52 – 62 (1918)Cite this article. 60 Accesses. Metrics details. This is a preview of subscription content, log in to check access. Access options Buy single article. Instant access to the full article PDF. US\$ 39.95. Price includes VAT for USA. Subscribe to journal.



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## Restoring Rabindranath Tagore | Springer for Research ...

Abstract India's great teacher, Rabindranath Tagore, came to China twice, in 1924 and 1928. On the first trip, in 1924, he stayed several

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months. He visited Shanghai and spent most of his time in Peiping.

## Rabindranath Tagore in China | SpringerLink

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## Rabindranath Tagore: Adventure of Ideas and Innovative ...

Rabindranath Tagore at the Intersection of Nationalism and Modernity. Authors; Authors and affiliations; Fakrul Alam; Chapter. First Online: 16 March 2017. 1 Citations; 226 Downloads; Abstract. This paper intends to study how, interlinking the influence of indigenous tradition along with his exposure to the Western ideas, Tagore has travelled through his ever-changing notion of

nationalism and ...

## Rabindranath Tagore at the Intersection of Nationalism and ...

The present article would argue that Rabindranath Tagore's music located itself in the realm of the "useless" and the wonderful. His music seems to uphold an alternative regional modernity through working out certain tenets of the Swadeshi Samāj "Rabindranath's Indian alternative to the western idea of the nation" that started to fall apart with the advent of colonialism and World ...

## The Useless and the "Wonderful": Work, Leisure and Being ...

Rabindranath Tagore. Rabindranath Tagore pp 26-49 | Cite as.  
Rabindranath Tagore: Inheritor and Creator of Traditions. Authors;  
Authors and affiliations; Kristine M. Rogers; Chapter. 13

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Downloads; Abstract. Try to imagine it. The setting is rural and riverine: a zamindāri, or estate, in East Bengal. A boat has been secured to the sandy shore. This wooden vessel is large enough to house a man ...

## Rabindranath Tagore: Inheritor and Creator of Traditions ...

In 2009, Reba Som wrote a biography of Rabindranath Tagore with music as the key theme to understand the man and his work. 1 The fact that such a book was published only at this time remains remarkable because Tagore composed over 2,000 Bengali songs, known as Rabindra Sangit (literally, Rabindra Music). As he wrote in *The Religion of Man* (1931), he believed that music, "the most abstract of ...

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## Rabindranath Tagore and Arnold Bake: Modernist Aesthetics ...

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## Rabindranath Tagore - Perspectives in Time | Rabindranath ...

Rabindranath was one of the thirteen children born to Debendranath Tagore and Sarada Devi, in Kolkata in 1861. He belonged to a prominent family of philosophers and religious reformers that occupied an influential position in Bengal.

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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

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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.

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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.

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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.

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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

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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.

The picture on the front of this book is an illustration for Totakahini: The tale of the parrot, by Rabindranath Tagore, in which he satirized education as a magnificent golden cage. Opening the cage addresses mathematics education as a complex socio-political phenomenon, exploring the vast terrain that spans critique and politics. Opening the cage includes contributions from educators writing critically about mathematics education in diverse

contexts. They demonstrate that mathematics education is politics, they investigate borderland positions, they address the nexus of mathematics, education, and power, and they explore educational possibilities. Mathematics education is not a free enterprise. It is carried on behind bars created by economic, political, and social demands. This cage might not be as magnificent as that in Tagore's fable. But it is strong. Opening the cage is a critical and political challenge, and we may be surprised to see what emerges.

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



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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.

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-

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Gandhi debate, this book is a welcome addition to the existing literature.

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

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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!

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