Rabindranath Tagore, the greatest Indian literary figure, is first to win the Nobel Prize. He has been rightly designated as the son of India, the sentinel of the East; and the 'Bard of the East; Tagore has been called by Prof. Iyengar as the 'writer who first gained for modern India, a place on the world literary map. His wisdom is not for material success in life, nor for salvation but for contentment and eternal peace'. Tagore, the author of national anthem of India, influenced deeply Indian Nationalism not only through his writings but also by active participation. He was extremely outspoken in his views. In earlier years, Tagore had spoken of nationalism as a bhogolik apadevata, a geographical demon, and Shantiniketan, his alternative university, as a temple which was dedicated to exorcize the demon. He declared more directly that he was 'against the general idea of all nations? Nationalism has become a great menace. Tagore recognized the sanctity of the anti-colonial movement and the futility of the method of 'begging' for 'scraps' used by early Indian
National Congress, at the time, a liberal institution. But he also rejected the ideals of the 'extremists' as he recognized its philosophy to be based on the history of West.

Tagore recognized the need for a national ideology. He recognized that for the same reason, India would either have to make a break with the past medieval western concept. For Tagore, as a result, nationalism itself become expression of only nationalist consolidation, it come to acquire a new stature as a symbol of the universal struggle for political justice and cultural dignity. It was as if he recognized unselfish critical Indian nationalism to be primarily a response to Western imperialism and like all such responses, shaped by what it was responding to. Such a version of nationalism could not but be limited by its time and its origin.

My thesis is divided into four chapters including introduction and conclusion. The first chapter entitled 'Introduction; defines Nationalism – concept and ideology and goes on to analyse, Tagore's concept of nationalism. The second chapter "Nationalism in Gora" discuses Tagore's
concept of nationalism as elucidated in his novel 'Gora'. Gora posits Tagore's consistent and life-long exploration of the issue of religion and nationalism which intersect each other in a country like India where one sees not a political nationalism but cultural nationalism and analyses the intervention of caste, religion, sect and region in nation-building and nationalism. 'Nationalism in Home and the World', the third chapter of my thesis focuses on the consequences of militant nationalism and shows the link between the 'Home' and the 'World' and how one is destroyed at the cost of the other. Home is a miniature of the world but the home will exist only if the world exists. The same applies to the relationship of the nation and the world. The fourth chapter, 'Four chapters and Other Novels; is divided into two parts, Part I discusses and criticizes nationalism in the novel Four Chapters. Here again Tagore projects that militant nationalism breeds on political violence and is callous about the dignity and individuality of man. It only dehumanizes mankind uprooting the very
purpose of human birth. The fifth and the last chapter is conclusion which sums up the findings of my thesis.

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