

## **I. Tagore, His Colonial Mentality and *Letters to a Friend***

This thesis, which seeks to examine colonial vestiges in Tagore's Letter to a Friend, claims that Rabindranath Tagore as a colonial agent in his letters written to his missionary friends C. F. Andrews. The Bengali poet, writer, philosopher, one of India's most cherished renaissance figures and humanitarian, Rabindranath Tagore (1861-1941), was the first Indian to be awarded the Nobel Prize for Literature and played a key role in the renaissance of modern India. Tagore is most widely known for his poetry, but he was also an accomplished author of novels, short stories, plays and articles. He took an active interest in a widespread range of social, cultural and artistic endeavors. He has been as one of the first twentieth century's global man.

Rabindranath began writing from an early age, and impressed with his free flowing style and spontaneous compositions. He mostly rejected formal schooling; he spent much time being taught at home. In 1878, he travelled to England and sought to study law at University College, London, but he left before finishing the degree.

After returning to India, in 1901, Tagore moved to Shantiniketan to found an ashram which became his focal point for writing and his view on schooling. In the letter, written on October 18th, 1920 from London, Tagore writes about the ashram: "Santiniketan is there for giving expression to the Eternal Man- *asato ma sad gamaya*, 'Lead me from Untruth to Truth', the prayer that will ring clearer as the ages roll on, even when the geographical names of all countries are changed and lose their meaning" (74). He chose the name for the ashram –Shantiniketan meaning 'Abode of Peace'. Tagore was firm friend with Gandhi and admired him very much. But, despite this friendship he could be critical of his views. Tagore, in his *Letters to a Friend*, opposed Gandhi's opinion about British Imperialism and critically writes that: "I

refuse to waste my manhood in lighting fires of anger and spreading it house to house” (72-73). Yet, despite the frequent divergence of opinions, they could admire each other. In 1913, Tagore was awarded the Nobel Prize for literature for his work *Gitanjali*, this made his writings internationally known and his fame spread throughout the world. This gave Tagore the opportunity to travel extensively giving lectures and recitals in many different countries. He also became acquainted with many of the leading cultural contemporaries of the day; this included WB Yeats, George Bernard Shaw, Romaine Rolland, Robert Frost and Albert Einstein. Tagore was an opponent of British imperialism, though he also felt Indians had a duty to improve their self-education; he said that British rule was partly due to the state India had fallen into. Tagore was very much an internationalist; because of his worldwide acclaim as a social, political, religious and aesthetic thinker, at the same time was an anti-nationalist; due to hating his own country’s people though, also writing songs and articles in support of the general principle of the Indian independence movement . His versatile and great personality was acknowledged the world over when he became the first Asian to be awarded the Nobel Prize for Literature in 1913, for his collection of 103 poems called *Gitaanjali*.

The book *Letters to a Friend* consists of letters written to C.F. Andrews (1871-1940), Tagore’s lifelong friend and follower, during the years 1913-22. Many of them were published in India, in the *Modern Review*, and also in book form, under the title *Letters from Abroad*. The present volume represents an entire revision and enlargement of that book, of which only few copies reached England .The material has now been divided into chapters, with a brief explanatory summary of the circumstances in which the letters were written. It contains a preface as well as two introductory essays by Andrews himself. These letters, divided in to several chapters,

-each with introductory notes by Andrews, have made the book not just a collection of letters but a well-knit coherent narrative. About this book, Andrews himself writes:

With the poet's sanction, this volume has been dedicated to the memory of my own dear friend and fellow-worker at Santiniketan, William Winstanley Pearson. He accompanied me on journeys undertaken with Rabindranath Tagore in different parts of the world, and also was my companion when I travelled with him alone to South Africa, Australia, New Zealand and Fiji. (preface)

Andrew talks so many things about the personality of Tagore. Andrew hides the colonial aspect of Tagore and only praises his good aspect. This tendency proved that Tagore feels better enough when west praise him and his work one-sidedly. In the introductory parts of each chapter Andrew notes only Tagore's contribution to develop the fellowship between west and East but not the bad impact of west culture in Indian culture. This point can be taken as strong evidence to prove, Tagore as a colonial agent in *Letters to a Friend*.

All together there are eight chapters, including two introductory essays on *Bengal Renaissance* and *The Personality of Tagore*. The Letters contained in the opening chapter were written to C.F. Andrews by the poet Rabindranath Tagore in the early years when Andrews work as teacher at Santiniketan had only just begun. From the beginning part of the letter, we can point out Tagore's colonial mentality towards his people, and by the words like 'provincialism', 'tenants', 'gaudy' etc inferiorizes Indian people. Each letters, in each chapter, provides a lot of information about Rabindranath Tagore and his life, during the period spent in Europe and other countries. Although this book does not falls on the category of fiction, the series of

letters make us feel like a fiction because of narration of different interesting events. In the middle part of the book, there are many references about India's national movement under the leadership of Mahatma Gandhi in the universal principle of Ahimsa or Non-violence which Mahatma Gandhi professed. Book ends with two appendix, with two letters which were sent to the Editor of the '*Manchester Guardian*' Mr. C.P Scott and to his friend *W.W. Pearson*

In particular, inferiorizing Indian culture and people as uncivilized and barbaric rather than civilized, is the main focus point of the study. It explores Tagore as a colonial agent and his colonial mentality towards his nation's people. In the process of writing letter to his European friend C. F. Andrews, Tagore always highlights Western culture and dominates Eastern culture. Through the critical analysis of Tagore's binary attitude, this study aims at deconstructing the colonial and Orientalist binaries centrally posed in Tagore's narratives. By doing so, the study also aims at highlighting the notion that the discourse which is constructed by Tagore is nothing more than a structure of lies and myths. Tagore's leaning too much up on western culture and admiration of western people is no other than the aristocratic British education and lifestyle which Tagore followed it over his life since his childhood. Tagore's *Letters to a Friend* emphasizes the colonial concept and anti-nationalist view. When a person, forgets all love and deed of country, and blames country and people then he/she never becomes national but straightly anti-national. The book *Letters to a Friend* carries strong evidence of colonialism because of supports for West and neglecting the East being anti-national. Associating this concern, Mohammad A. Quayam elaborates up on Tagore's antinationalist view. He argues that:

Anti-nationalist sentiment that nationalism is a source of war and carnage, death, destruction and divisiveness, rather than international solidarity, that induce a larger and more expansive vision of the world remain at the heart of Tagore's imagination in most of his writings: his letters, essays, lectures, poems, plays and fiction. (33)

Quayam highlights, Tagore was always opposed to the nationalism of real politics and hyper-nationalism. Tagore deemed nationalism a recurrent threat to humanity, because with its propensity for the material and the rational, it trampled over the human spirit and human emotion; it upset man's moral balance, obscuring his human side under the shadow of soul-less organization.

Tagore and Gandhi never saw eye to eye on the way towards India's future, as Tagore stubbornly refused to support Gandhi's nationalist movement against the British rule. Unlike Gandhi, Tagore believed that political freedom and attainment of a nationalist identity by driving the British out was not the right solution for India's problems. Regarding Gandhi's nationalist movement, Tagore argues that, "Let Mahatma Gandhi be the true leader in this; let him send his call for positive service, ask for homage in sacrifice, which has its end in love and creation." Rudrangshu Mukherjee in his essay opines that:

In Gandhi's philosophy, *swaraj* for the nation did not mean merely political independence from British rule. Swaraj, for Gandhi, was something more substantive, involving the freedom of each individual to regulate their own lives without harming one another. (35-36)

Mukharjee further add, Gandhi certainly did not want British rule to be replaced by another form of rule where western institutions of governance and civil society would be run by Indians instead of white men. That would be to have “English rule without the Englishman” (36). He wrote that such a process “would make India English. And when it becomes English, it will be called not Hindustan but Englistan. This is not the swaraj I want” (36).

Tagore withdrew from the movement, unable to take its sectarian and coercive ways. He turned instead to educational work, retreating to the countryside in 1901 where he established a school for children at a place called Santiniketan. Santiniketan in his own words was to grow into Visva-Bharati, ‘a widely-branching tree’. Uma Das Gupta argues about Visva-Varati in the following excerpt:

Visva-Bharati was conceived to be a meeting place of the like-minded from all over the post-war world. Tagore felt that the war had brought a new age into being. “The task of my last years is to free the world from the coils of national chauvinism”, he wrote. VisvaBharati’s motto, *Yatravisvambhavatiekanidam*, meaning ‘where the world finds its nest’, was taken from an ancient Sanskrit verse. (26)

Gupta elaborate, In many ways the Santiniketan institution was a representation of Rabindranath’s personal history. It was for him a response to the troubled questions of his changing times. He grew up when India was a British colony.

Tagore in letter written from Geneva, on May 6<sup>th</sup>, 1921 writes that, “the East and the West have met ,this great fact of history has so far produced only our pitiful politics, because it has not yet been turned into truth”(135). In this line Tagore

highlights the history that relationship of East and West is best on truth, but it remains as a pitiful politics. Here we can see colonial mentality of Tagore because he compares East with the word pitiful and West with truth .Ronald J. Horvath argues in his essay about colonialism in the following abstract:

Colonialism and imperialism were practiced, for example, by a wide variety of peoples at different stages of political development in Africa South of the Sahara before European contact. The Buganda is a case in point; prior to the British period, they actively engaged in imperialism, and after the arrival of the British a process of “sub-imperialism” was initiated. (48)

Horvath with example of Buganda clarifies that colonialism and imperialism were practiced by different types of people at different stages of political development in Africa South of the Sahara before European contact. His views is that, before Europe also there was certain group to colonize Africa and when British came in to the contact it started to engage in imperialism and “sub-imperialism” was initiated.

Tagore’s colonial mentality can be felt in his literature. When Tagore first landed in London, in 1912, he had placed before his English friends some translations of his Bengali poems. He had offered them with singular diffidence, without at all realizing the value of his great achievement. ‘I found’, he said, that I had to strip my Bengali verses of all their gaudy ornaments and to clothe them in the simplest English dress’ (15). Tagore says that, Bengali verses are very old and he wants to change these verses by putting them English dress. Tagore inferiorizes his mother language and highlights western language. This mentality is no other than the colonial.

Giuseppe Tucci writes:

I believe that the vision of Paradise is to be seen in the sunlight and the green of the earth, in the beauty of the human face and the wealth of human life, even in objects that are seemingly insignificant and unprepossessing. Everywhere in this earth the spirit of Paradise is awake and sending forth its voice. (117)

Tucci's argument totally opposes Tagore's idea because beauty lies in ones perspectives and it comes from inner heart. He further writes, we can create paradise by ourselves on the earth, sunlight and the green of the earth in the beauty of the human face and the wealth of human life. If Tucci can see paradise in human face than why Tagore cannot see paradise in his own country? He further writes. Everywhere in this earth the spirit of Paradise is awake and sending forth its voice. Tucci can see paradise everywhere in the earth and can listen its beautiful voice in every corner of the earth. Taking a leave from such issues raised by critics above, the proposed thesis reads the colonial mentality of Tagore and its discourses which were creates in the process of writing letters to his friend C. F. Andrew. By analyzing the above reviews on Tagore's *Letters to a Friend*, the proposed research nearly associates the idea of Mohammad A. Quayam in which he elaborates up on the antinationalist view of Tagore and his deemed nationalism. Similarly, Uma Das Gupta argue about Visva-Varati and the Santiniketan institution where he elaborates the representation of Rabindranath's personal history in Santiniketan. Besides this, remaining other reviews deals with the issues like translation, and Gandhi's Swaraj movement, so differ from the proposed research.

The proposed research focuses upon the critical study of the Indifference of nationalism and hegemonic representation of the East in a colonial narrative of Tagore .Though, many of Tagore's letter capture the genuine expression of his anxiety about



modern civilization and political life in India, but also equally viewed India (Orient) as “other” and Indian (Oriental) people as barbaric and limited and oriental culture as degenerate. As this study dramatizes the logic of postcolonial ideology, it follows the lead of a cultural critic, Edward Said’s *Orientalism*. Said in his essay *Orientalism* opines his view in this way:

The Orient was almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences. Now it was disappearing; in a sense it had happened, its time was over. (01)

Said asserts that the Orient is not only imaginative; rather it is an integral part of European material civilization and culture. With the start of European colonization the Europeans came in contact with the lesser developed countries of the east. They found their civilization and culture very exotic, and established the science of Orientalism, which was the study of the orientals or the people from these *exotic* civilization. Said argues that, the Orient is not only adjacent to Europe; it is also the place of Europe’s greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the other. Said in the following extract makes it clear that, the Orient has helped to define Europe or the West as its contrasting image, idea, personality and experience: “As much as the West itself, the Orient is an idea that has a history and a tradition of thought, imagery, and vocabulary that have given it reality and presence in and for the West. The two geographical entities thus support and to an extent reflect each other” (05).

Said clarifies that, the Europeans divided the world into two parts; the east and the west or the occident and the orient or the civilized and the uncivilized. This was

totally an artificial boundary; and it was laid on the basis of the concept of them and us or theirs and ours. The Europeans used Orientalism to define themselves.

According to Said, the west always think that the Europeans defined themselves as the superior race compared to the orientals; and they justified their colonization by this concept. Said extend this reality saying that Orientalism is a mode of discourse that represents the Orient culturally and even ideologically with supporting institutions, vocabulary, scholarship, imagery, doctrines, and even colonial bureaucracies and styles. Said has talked about different meanings of Orientalism: academic, ontological or epistemological, historical and material. He highlights an academic meaning of Orientalism in the following extract:

It will be clear to the reader (and will become clearer still throughout the many pages that follow) that by Orientalism I mean several things, all of them, in my opinion, interdependent. The most readily accepted designation for Orientalism is an academic one, and indeed the label still serves in a number of academic institutions. (02)

In response to above extract Said further argues anyone who teaches, writes about, or researches the Orient, and this applies whether the person is an anthropologist, sociologist, historian, or philologist, either in its specific or its general aspects, is an Orientalist, and what he or she does is Orientalism. Compared with *Oriental studies* or *area studies*, it is true that the term *Orientalism* is less preferred by specialists today, both because it is too vague and general and because it connotes the high-handed executive attitude of nineteenth-century and early-twentieth-century European colonialism. The point is that, said further writes, even if it does not survive as it once did, Orientalism lives on academically through its doctrines and theses about the

Orient and the Orient. Edward Said goes on to talk about the second meaning of Orientalism. In the following excerpt Said explains the meaning of Orientalism relating with ontological or epistemological idea:

Related to this academic tradition, whose fortunes, transmigrations, specializations, and transmissions are in part the subject of this study, is a more general meaning for Orientalism. Orientalism is a style of thought based upon an ontological and epistemological distinction made between “the Orient” and (most of the time) “the Occident”.  
(03)

According to Said, a very large mass of writers, among whom are poets, novelists, philosophers, political theorists, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, “mind,” destiny, and so on. The Orientals were really publicized in the European world especially through their literary work. Oriental land and behaviour was highly *romanticized* by the European poets and writers and then presented to the western world. Said undoubtedly says that, different types of photos, film, poster, literature etc portrayed the Orient as an uncivilized and barbaric.

Said draws the notion of discourse from Foucault. In fact he makes Foucault’s “Discourse Theory” as the methodology of book .The Orient is represented by the Western the discourse of Orientalism. Said, in the following abstract says:

In short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient. I have found it useful here to

employ Michel Foucault's notion of a discourse, as described by him in *The Archaeology of Knowledge* and in *Discipline and Punish*, to identify Orientalism. (3)

Said further opines that, these representations are created in the network of power, and they create certain truths about the orient which are based on binary opposition. (Said draws this concept of binary opposition from Derrida). According to Said, my contention is that without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage, and even produce, the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period. As Said argues, European culture gained in strength and identity by setting itself against the Orient as a sort of surrogate and even underground self. Orientalism is, thus, a discourse created by the Westerners by generating political, sociological, military, ideological and imaginative power over the Orient. Moreover, Orientalism is a discourse that supports Western imperialism.

Said examines the historical, cultural, and political views of the East that are held by the West, and examines how they developed and where they came from. He basically traces the various views and perceptions back to the colonial period of British and European domination in the Middle East. The Orient existed to be studied and that studying was done by Westerners who believe to be superior to the "others", which is how they described the East. They were basically the opposite of the East and considered to be active while the Orient was considered to be passive. The Orient existed to be ruled and dominated. For Said, the relationship between Occident and Orient is a relationship of power, of domination, and of varying degree of complex

hegemony. “It is hegemony, or rather the result of cultural hegemony at work, that gives Orientalism the durability and the strength I have been speaking about so far”.

(07-08)

*Orientalism*, thus, challenges the concept of colonialism in Tagore’s *Letters to a Friend*. It will be the major tool to oppose the colonial mentality of Tagore in his every letter. Whole research would revolve around the postcolonial critique of the colonialism and its ideology. So Edward Said’s ‘orientalism’ would be the crux matter for the post colonial analysis in *Tagore’s Letters to a Friend*.

The first chapter, as we discussed above is an introduction to the work. The introduction part introduces in brief about the author and then the book *Letters to a Friend* through the lenses of anti-colonial nationalism and post-colonialism regarding Bengali (Indian) nationalism. This chapter also introduce in brief about Edward Said’s *Orientalism*, which is the major tool in this research. The forthcoming chapter II deals with the implications of Orientalist ideology, in Tagore’s *Letters to a Friend*. This chapter explores how Orientalist discourse has been applied in the East and eastern people. It deals all the situations and the events of the letters contained in the book that carry the theme of anti-colonial mentality. Orientalist discourses which were creates on the process of writing letters to his missionary friend C.F. Andrews, where Tagore severely blames his countries people as uncivilized and barbaric rather than civilized. This chapter explore that eastern people have their own self and identity. In the course of analysis, this chapter will adopt the theory of Edward Said, a cultural critic and other postcolonial critics.

In the same manner, next chapter III is the conclusion of the work. With the help of post colonial theory this research is also an attempt to understand the problem

created by European colonization, and established the concept that, the Orient as the imaginative reconstruction of the West. The study relates itself to the postcolonial issues like suppression, resistance, multiculturalism, Translation etc which exists in this book *Letters to a Friend*. Tagore's 'Universalism' or 'One world' idea creates so many controversial views which also played a role to make him anti nationalist and colonial agent. It is concluded with statement that East is independent eastern people are noteworthy and influential but not barbaric and uncivilized rather it is structure of lies and myth.

## II. Rabindranath Tagore as a Colonial Agent in *Letters to a Friend*

This research explores Tagore as a colonial agent in the book *Letters to a Friend*. In the letters, written to C.F. Andrews, Tagore praises West in every situation and give rebuke to his nation's (Eastern) people. Tagore inferiorises East saying as 'Gaudy', 'Simple', 'Uncivilized', 'Narrow', 'Discontinuous', and 'Limited'. Tagore always loves to remain happy in the Western's sophisticated culture and feels congested and narrow in his country. Tagore represented west, its culture, religion as his own and his own country, religion, culture as other which shows straightly the ideology of colonialism.

All together there are eight chapters. In the first chapter we can read Tagore's 16 letters, most of the letters carry the Orientalist theme. In the opening letter sent from London, August 16<sup>th</sup>, 1913 Tagore expressed his views against East informing his friend that time has come to leave England. He writes, 'I find that my work here in the West is getting the better of me' (19). Tagore without delay wants to go back after reached his country. Similarly, in the chapter second there are 13 letters, each letter reveals Tagore's love, care, and thought towards his Western friend, C.F. Andrews and continuously inferiorizes Indian culture and people. In the like manner, there are 8 letters in chapter three and all letters carry the theme of colonialism, where Tagore insults his own country's government regarding financial problem. Tagore also rejects to worship the Hindu Goddess Kali Ma. 10 letters are contained in Chapter four. Most of the letters clarifies Tagore's negative views about patriotism and nationalism. Chapter five contained 12 letters most of the letters opines about Tagore's Santiniketan Ashram and Visva-bharati, a home of brotherhood and peace where East and West might meet in a common fellowship of study and work. Similarly, all

together 16 letters contained in chapter six. The journey undertaken to America, described in this chapter, was directly for the purpose of obtaining sympathy and support for the poet's Visva-bharati ideal. In the like way, chapter seven is full of 14 letters, where Tagore addressed eastern people using the words like 'ragged', 'ragamuffins' and also expressed the fearful views whether he shall be rejected by his own people when he goes back to India after completing his exile life. Last chapter contained 22 letters. Most of the letters carry the theme of colonialism and anti-nationalism. Tagore says that, "I am glad to be in England" (126). Also Tagore writes about Mahatma Gandhi opposing his national movement and patriotism.

From above mentioned short information of all letters in every chapter, we can firmly say that Tagore strongly supports Western culture and people. Most of the letters are filled with the views and expressions against his own country and people. Tagore directly rejects Mahatma Gandhi's non-violence movement and national movement. He opposed the opinion given against British Ruler and becomes happy to give rebuke to his own people. Tagore represents the East and eastern people by the words like 'famished', 'ragged', and 'ragamuffins' (103), that proves Tagore's firm inclination towards West and his colonial mentality upon East in his book *Letters to a Friend*.

To reject the colonialism in Tagore's *Letters to a Friend* the postcolonial theory *Orientalism* and *Cultural imperialism* by the Palestinian-American scholar Edward Said will remain as a main tool throughout the research. Imperialism imposes its power not by force but by the effective means of disseminating in subjugated colonies a Eurocentric discourse that assumes Western superiority by representing "Orient" (Third World) as an exotic and inferior other.



*Orientalism*, examines the power relationship between the East and the West and exposes its impact when West dominate East culturally, politically, and ideologically. Edward Said's *Orientalism* deconstructs the binaristic attitude of 'Other' and 'Our' and proves that it is only European invention and a discourse created by the West about the Orient.

According to Said, the Orient was Orientalized not only because it was discovered to be "Oriental" in all those ways considered common- place by an average nineteenth-century European, but also because it could be-that is, submitted to being-made Oriental (6). Said further writes, I try also to explain how Oriental-ism borrowed and was frequently informed by "strong" ideas, doctrines, and trends ruling the culture (23). For Said, the relationship between Occident and Orient is a relationship of power, of domination, and of varying degree of complex hegemony. He further argues, the orient was Orientalized not only because it was discovered to be "oriental" but also because it could be made Oriental.

The book *Letters to a Friends* starts with a preface as well as two introductory essays by Andrews himself. In second essay entitled with *An Essay on the Personality of Tagore*, Andrews describes about the personality of Tagore and his childhood life. Andrews describes one memorable day in London in this way:

He was lodging in the upper room of a house just outside the entrance to South Kensington Underground Station. The time was morning in September 1972, and a thick London fog filled the air. He was still weak on account of a very serious illness, which had brought him to the west to undergo an operation and his face looked pale and worn .

(7)

In the above mention abstract, Andrews represents the West as a big, healthy, superior and having clear existence by using the words like upper room and morning. Similarly East represents as a small, unhealthy, inferior, weak and unclear existence by using the words like thick fog, still, weak, serious, pale and worn. In the like manner, Andrews describes about Tagore's father as a powerful father figure who always wants to maintain his superiority to become a superior. He writes, how all the household became still and hushed when he was present in the house, as if anxious not to disturb his meditations (7). Above line tries to give the power of father figure to West and East has to become still and hushed in front of father (west). We can see Colonialism clearly in above line where West always dominates East on basis of power. Ronald J. Horvath in his *A Definition of Colonialism* accepts Colonialism as domination. He state:

Colonialism is a form of domination –the control by individuals or groups over the territory and /or behavior of other individuals or groups. (Colonialism has also been seen as a form of exploitation, with emphasis on economics variables, as in the Marxist-Leninist literature, as a culture-change process, as in anthropology; these various points of departure need not conflict, however, and the choice of domination as a focus here will not exclude the culture-change dimension of the phenomenon). The idea of domination is closely related to the concept of power. (46)

Horvath argues that, colonialism refers to group domination and not to social relations and process among sets of individuals at the family. Horvath says, domination weather it is individual or social expressed in the form of exploitation. Economically

also power expose in various ways like as literature, as anthropology etc. Horvath use domination as his significant variable. The term domination is taken to power relation. Without power domination cannot work. He further writes colonialism is that form of intergroup domination; the domination process in a culturally heterogeneous society, in which settlers in significant number migrate permanently to the colony from the colonizing power (50). In this regard, Edward Said elaborates Colonialism is illustrated bellow:

In a quite constant way, Orientalism depends for its strategy on this flexible *positional* superiority, which puts the Westerner in a whole series of possible relationships with the Orient without ever losing him the relative upper hand. And why should it have been otherwise, especially during the period of extraordinary European ascendancy from the late Renaissance to the present? The scientist, the scholar, the missionary, the trader, or the soldier was in, or thought about, the Orient because he *could be there*, or could think about it, with very little resistance on the Orient's part. (8)

Said has assert that, the main strategy of the Westerner to dominate East or Orient is their flexible positional superiority. The idea of European identity as a superior one in comparison with all the non-European peoples and cultures is their power of domination in constant way. According to Said's opinion, Westerner do not want to change their strategy of domination on the basis of power so they always wants to keep it constant. Said further argues, the West wants to creates the possible relationship with the Orient without ever losing him the relative upper hand. There is in addition the hegemony of European ideas about the Orient, themselves reiterating

European superiority over Oriental backwardness. Actually, Colonialism sustain on the basis of power and domination. Europeans gave to their colonization was that they were meant to rule the orientals since they have developed sooner than the orientals as a nation. In the line of Horvath and Said explain above, we can find the thoughts similar to that of Andrews which proves that his explanation about Tagore's personality strongly supports to colonialism and West.

Tagore as the poet is a very successful personality. He has put India on the literary map of the world when his Gitanjali was awarded the Noble Prize for literature in 1913. He became very popular not only among his nation's people but also internationally. When Rabindranath Tagore first landed in London, in 1912, he had placed before his English friends some translations of his Bengali poems. Tagore had said that: I found, that I had to strip my Bengali verses of all their gaudy ornaments and to clothe them in the simplest English dress (15). Tagore had offered them with singular diffidence, without at all realizing the value of his great achievement. Since Gitanjali was written, Rabindranath Tagore has been facing, day by day, larger international questions. When India was colonized by British colony, people used to hate English language. At that extreme point of protest against colonialism, Tagore translated his poetry in colonizer's language. MahashwetaSen Gupta writes:

The interesting point in Rabindranath's case is that the self that he was presenting to the other was in a large sense a creation of that other. The mystic or spiritual Indian was a familiar sphere in which the colonizer could accommodate a native; this self, which Rabindranath presented in his English versions, was a constituted subject which conform to the

boundaries of the discourse that legitimized the native within certain permitted areas. (69)

Sen Gupta in above abstract has tried to explain why Tagore's readership in the west decreased so rapidly. She further writes, The overwhelming success of *Gitanjali* prompted Tagore to translate many more of his poems. But Tagore's translations of his other works came under much adverse comment and Tagore gradually lost his readership in the West. Tagore's colonial mentality can be seen clearly in his act of translation. Tagore always praises English language and called it simple and hating his own language called it gaudy. In the period of protest against British colonialism Tagore should have support it, because that was all about nation and nationalism. To make clear about academic biased attitude Edward Said argues:

The most readily accepted designation for Orientalism is an academic one, and indeed the label still serves in a number of academic institutions. Anyone who teaches, writes about, or researches the Orient—and this applies whether the person is an anthropologist, sociologist, historian, or philologist—either in its specific or its general aspects, is an Orientalist, and what he or she does is Orientalism. (2)

Said in above extract, asserts that the most readily accepted designation for Orientalism is an academic one. This academic meaning of Orientalism says that anyone who teaches about, or researches the Orient in whatever discipline like anthropology, sociology, history or philology, is an Orientalist and what he or she does is Orientalism. If above mention disciplines fall under the academic Orientalism, then translation also falls under this discipline. Tagore translated his Bengali poetry in English so he also became Orientalist. Tagore associated Orient with Western world

through his literary work and portrays Eastern language as gaudy and Western as simple. Being a citizen of that country, it will be his/her responsibility to become a part of the country in every situation. The negative views against nation and indifference towards own country can be called directly an anti-nationalist.

Furthermore in Chapter one, letter sent from *Calcutta* to his friends, on 11<sup>th</sup> October, 1913, Tagore writes about his habits of inclination towards his Western friend and inferiorizes his country's people as inhuman in the following lines:

Evidently, my mind has got into a habit of leaning too much upon my friends whom I had acquired in England, and letting most of its current flow outward. Therefore, coming to my own country, where the contact of humanity is not so close as in the West, I felt suddenly stranded and in a desolation, wherein every individual has to struggle through his own problem unaided. (19)

Here, in above abstract, it is important to examine the words like 'evidently' and 'too much' at first which have become a strong support for Tagore's colonial mentality.

The word evidently explains Tagore's direct attachment to the West and the word too much explains his extreme inclination towards Western society and its people.

According to Tagore's view written above, he is habituated to his friends whom he had acquired in England. Whenever difficult situation comes in Tagore's life, he always remembers his western friends but never his own country's people. Tagore further writes, in his own country the contact of humanity is not so close as in the West. This expression straightly supports to colonialism. A person in his grief and difficulty always remember ones near person to share his all pain. But, Tagore easily rejects his own country people because of their narrow contact humanity. Tagore

believed that contact of humanity is very wide in West where he feels better enough to increase relationship with western people as a friend. When Tagore feels lonely then he never goes to his country's friends but always asks the help of Western friends to sweep his loneliness and the burden of his shoulders. Tagore says that West carries him along with it on its joyous course. As a post colonial study, this types of expression supports the colonial attitude where a person never supports his nation and nationality. Tagore never supports his country's life style and its behavior. he says, in India the range of our lives is narrow and discontinuous. This is the reason why our minds are often beset with provincialism (20). Here provincialism means the lack of sophistication. Tagore argues that, Indian people don't know how to live, how to eat and how to behave with other people because the range of Indian people's lives is narrow and discontinuous. This type of opinion straightly represents antinationalist situation. Mohammad A. Quayum in his *Imagining "One World": Rabindranath Tagore's Critique of Nationalism* clear about Tagore's opposite views on nationalism. He writes:

Tagore was opposed to the idea of the nation; he was even more fiercely opposed to India joining the bandwagon of nationalism. This would compromise India's history and identity as a culture and bring it under the shadow of the West. (42)

Mohammad argues that Tagore was opposed the idea of nation which meant that Tagore was a believer in other country where he can adjust easily foreign culture and language. Tagore never supported nationalist movements he was even more strictly opposed to India joining the bandwagon of nationalism. Mohammad further argues, Tagore thinks that if Indian people march through different movement against British

imperialism, than this would compromise Indian's history and identity as a culture and bring it under the shadow of the West. According to Mohammad, whatever the steps people move forward in the name of nationalism, that all represents the culture. Tagore always supports Western culture so he does not want to become uncivilized by recognizing Indian culture attaching with him in front of the West. But Tagore by opposing the nationalist movements recognized himself as an antinationalist personality.

Tagore was born in 1861, a period during which the nationalist movement in India against the British rule was crystallizing and gaining momentum. In 1857, only four years before the poet was born, the first military uprising for self-rule broke out in India. In 1905, the Swadeshi movement started on Tagore's door-step, as a response to the British policy of partitioning Bengal. Although apolitical by temperament, Tagore at first was drawn to the movement and started giving lectures and writing patriotic songs. Tagore saw the movement turning violent with the nationalists agitating against innocent civilians who were indifferent to their cause, and especially the Muslims who were in favour of the partition for practical as well as political reasons. Tagore found it difficult to accept the insanity of the nationalists in their burning of all foreign goods as a mark of non-cooperation, although it was hurting the poor in Bengal who found homemade products more expensive than foreign goods. He was further disheartened to see that many of the impassioned youths turned to the cult of the bomb, hoping to liberate their motherland from the yoke of foreign tyranny by violence and terror. Thus, finally, Tagore withdrew from the movement. This sudden withdrawal of Tagore was seen as an act of betrayal by many of the nationalist. Tagore further in chapter five, the letter sent from Calcutta,



March 6<sup>th</sup>, 1918 has proved himself as a big antinationalist giving the expression against Indian people being like himself as Western in this way:

Each one of us in this unfortunate country is looked up on with suspicion, and our British rulers cannot see us clearly through the dust which they themselves raise. Humiliation follows us at every step and in each good work we try to do. (53)

Tagore in above abstract, highlights his antinationalist mentality especially by the two words unfortunate and our. Tagore addressed India as unfortunate country and becomes sad with suspicious sights looked up on hm. Here, by the words each one of us clearifiy Tagore himself. He is looked up on with suspicion by both countries East and the West, West in a sense that Tagore represents East and East in a sense that Tagore supports West .Tagore supports British rulers by calling it ours. Humiliation follows him at every step and in each good work he try to do because British ruler cannot see him clearly through the dust which they themselves raise. This shows that Tagore's indifference towards his nation so, we can call him antinationalist. About nationalism, Anita Prakash Lecturer in History Bareilly College Bareilly writes:

Modernity has been criticized as leading to 'subversion of morality, 'standardized routine structures of authority', and 'totalizing, arrogant and violent'. Similarly, nationalism is seen as 'willing to sacrifice Indians at the altar of brand-new, imported, progressivist history of the Indian nation-state in the making. (131)

Anita relates nationality with modernity in above abstract. Comparing with nationalism she writes, modernity has been criticized as leading to subversion of

morality. Modernity brings change in society by subverting old and difficult rules and culture. It standardized routine structure of authority and sustained people oriented authority. Similarly nationalism, she writes, is seen as willing to sacrifice in the name of nation making and progress. It is important to sacrifice ones happiness and even if necessary life also for the happiness of country. It is said that night plays vital role to bring morning. If our martyr would not have been sacrificed themselves for democracy then we could not have seen today. So being a citizen of the country it would be every people's right to save their country from being destroy. Tagore in the name of bloodshed and violence withdraw himself from national movement. Every critical situation is the real examination of human being. So Tagore run away from critical situation and did not fulfilled his duty towards his nation. Edward Said in his Culture and Emperialism highlights the notion of nationalism in this way:

It is necessary, then, to accept as a principle and point of departure the fact that there is a hierarchy of races and civilizations, and that we belong to the superior race and civilization, still recognizing that, while superiority confers rights, it imposes strict obligations in return. The basic legitimation of conquest over native peoples is the conviction of our superiority, not merely our mechanical, economic, and military superiority, but our moral superiority. (17)

Said, importantly highlights the fact that there is a hierarchy of race and civilization and also assert he belongs to superior race and civilization. Said argues about conquest or victory of his race. Victory of race carries the theme of patriotism and nationalism where every citizen of their country wants to see the victory of nationality. Said further elaborates the important of morality and its superiority up on

mechanical, economic, and military superiority. For a patriotic person dignity of his country matters more rather material power. There is no big value of material happiness if country is sinking in pond of colonialism. So a person sees his happiness in the happiness of his country. Withdrawing from national movement against the British colony, Tagore himself support colonialism and proved as Orientalist.

Further in chapter four, Tagore himself declared that he does not care about patriotism which is no other than support for the colonial system. The letter sent from Santiniketan on 11<sup>th</sup> March in 1918 Tagore writes about a letter which he had from University of Sydney asking him if it was true that he would not visit Australia. He has written, in answer, that:

It would be wrong on my part if I refused to accept any invitation sent in the right spirit. Pride of patriotism is not for me. I earnestly hope that I shall find my home anywhere in the world, before I leave it. We have to fight against wrongs, and suffer for the cause of righteousness; but we should have no petty jealousies or quarrels with our neighbours merely because we have different names. (57)

Above abstract is fully irrigated with the theme of colonialism. Tagore in front of western friend declared pride of patriotism is not for me. He earnestly hope that he shall find his home anywhere in the world. Tagore coming in temptation of materialistic life becomes ready to forsake his own identity of being Indian. Patriotic identification with one's country the feeling that this is my country, and my government can help ground a sense of responsibility for, rather than disengagement from, actions taken by the national government. Tagore further says, we should have no petty jealousies or quarrels with our neighbours merely because we have different

name. Here, Tagore has compared patriotism with petty jealous and says this is mere different names and our neighbor is greater than our name. So, Tagore agrees with the invitation by neglecting his patriotic feelings towards his nation. Rogers Brubaker writes:

I want to suggest that patriotism and nationalism can be valuable in four respects. They can help develop more robust forms of citizenship, provide support for redistributive social policies, foster the integration of immigrants, and even serve as a check on the development of an aggressively unilateralist foreign policy. (121)

Brubaker suggest that, patriotism is very much valuable in four respects. The first is, it can help develop healthy and strong forms of citizenship. It means that patriotism and nationalism creates the feeling of we, sense of brotherhood and oneness. Where feelings of we flourished than there will never born any sense of hatred and citizen always becomes happy and strong. The second is, patriotism provides support for redistributive social policies. The third is it promotes or fosters the integration of immigrants where people from different places and countries come to establish themselves. And the forth is it serves as a check on the development of an aggressively unilateralist foreign policy. Brubaker argues the important of patriotism in every aspect of human life. Tagore's rejection of patriotism from his life and strong praise of Western community has clearly supported the colonialism. Through his antipatriotic expression and inclination towards western country he has become an Orientalist. To make clear about Tagore's Orientalist views towards his own country Edward Said writes:

My analyses consequently try to show the field's shape and internal organization, its pioneers, patriarchal authorities, canonical texts, doxological ideas, exemplary figures, its followers, elaborators, and new authorities; I try also to explain how Oriental-ism borrowed and was frequently informed by "strong" ideas, doctrines, and trends ruling the culture. (22)

Said opines that, his analyses try to show the fields shape and internal organization. His argument is that how Orientalism was burrowed and was frequently informed by strong ideas, doctrines, and trends ruling the culture. In *Letters to a Friends* there are so many ideas that support for the Colonialism among them materialism is one. Tagore Inferiorized his nationality and give less importance for patriotism and give more importance for western materialism which precisely expose his colonial mentality.

Furthermore in chapter five, Tagore writes about his Santiniketan Ashram in his letters which were written during a long tour, in Europe and America, in which he was accompanied by his friend W. W. Pearson. Out of misery and darkness of the Great War, Rabindranath Tagore had been led, step by step to the one fixed purpose of gradually forming at Santiniketan Ashram a home of brotherhood and peace, where East and West might meet in a common Fellowship of study and work

At first Tagore's design had been to gather together at his Ashram the scattered religious cultures of Asia in order to present them in a united manner to the rest of the world. But later, he did not want to remain within the limit area of Asia because he thinks that was less wide than humanity (58). Here in Tagore's comprehensive vision very easily irony can be seen. Tagore always supported West as

fortunate and country with humanity and East as reverse to it. What we can called to insult one owns country as uncivilized and lack of humanity, isn't it in human? So a person who does not have any right to talk about humanity, try to do work related to it than that seems ironical. Linda Hutcheon and Sharon A. Butler writes, one can be relatively convincing in showing that single sentences or words can mean the opposite of what they say (245). As Linda and Sharon argument Tagore's views give opposite meaning. Ironical expression proved in opinion given by Andrews about Tagore's Santiniketan. Andrews writes:

During the years 1918 and 1919, he took me with him on many tours, while he wandered up and down India seeking to find a seed-ground in which his thoughts concerning human progress might take root in the soil and afterwards bear fruit. (59)

Andrews's argument is that in search of seed-ground, Tagore took the help of Andrews and wandered up and down India. Tagore's thought was to saw the seed of humanity concerning human progress might take root in the soil and afterwards bears fruits. This arguments also seems ironical because for Tagore India has no capacity of human fertility. Tagore, comparing India with West, has said that coming to my country, where the contact of humanity is not so close as in the west, I felt suddenly stranded (19). According to Tagore's Argument, where the contact of humanity is not so close that society is called uncivilized. Tagore wants to bear fruits by planting the plants of humanity in Indian soil. To keep hope of fruits planting in infertile land is mere fool idea that Tagore himself deserve and this is very much ironical. Though this ironical idea somehow related with the theme of this research but does not supports

fully so it lies beyond our study. This research ahead deals with the numerous examples of Colonial mentality in *Letters to a Friend*.

Tagore pictured to himself Santiniketan opening its doors to the whole world, and inviting those who were lovers of peace and goodwill, in East and West alike, to come together there, on equal terms, without distinction of caste or race or creed.

He named the institution which should offer such word- hospitality, Visva-bharati. 'Visva' in Sanskrit means 'world' in its universal aspect. 'Bharati' is more difficult to translate, but implies knowledge, wisdom, culture. Visva-bharati was to be a House of learning for all peoples and all religions. But following the main spirit of the research, it is necessary to write that, Tagore is following colonialism by establishing Santiniketan Ashram to Visva-bharati. Though he seems attempting to reflect his national attitude towards his nation in the process of educational arrangements at Santiniketan but because of strong faith on British colony later he decided to go to Europe and America for the full support of his institution. C.F Andrews himself writes that:

For the fulfillment of his central purpose it was necessary for him to go once West and invite the west to his Ashram. But at the very time when he was beginning to prepare for his journey, certain disturbances occurred in the Punjab which for a time threw everything else into the background. (60)

Andrews is trying to say that, only Europe and America or West can fulfill the needs of Tagore. Andrews further writes, East does not have such capacity for the support of Santiniketan Ashram. C. F. Andrews himself is colonizer so, he never praise East nor

suggest Tagore to ask the help of his country people for the support of Santiniketan Ashram. For Tagore, the issue that is not related or not touched with West is less important than the issue that is touched with West. When Tagore was beginning to prepare for his journey, in Andrews word, certain disturbances occurred in the Punjab; in 1919 Punjab Riots where Lord Chelmsford's bloody suppression was protest by Panjabi people, which for a time threw everything else in to background. It means for Tagore, visiting West became more important than the bloody suppression of Lord Chelmsford's up on Panjabi people. Apart this big issue, there couldn't be other example of colonial agent. In a book *Selected Letters of Rabindranath Tagore*, Krishna Dutta and Andrews Robinson have included Amartya Sen's Foreword. Sen, though being a product of Santiniketan, writes that:

Tagore attempted to reflect his dual emphases, mentioned earlier, in the educational arrangement in Santiniketan. There were strong elements of nationalism in the focus on Indian traditions, including classic, and in the use of Bengali rather than English as the medium of instruction, and at the same time there were many courses on Western culture and tradition, and facilities also for studying China, Japan, and the Middle East. (XVIII )

Sen opines Tagore's dual emphases on Santiniketan Asram's establishment. First he collect the strong elements of nationalism by focusing on Indian tradition and culture. He also included classic and used Bengali rather than English as the medium of instruction. Sen's Second opinion clarifies Tagore's colonial mentality. Many courses on Western culture and tradition and facilities also for studying China, Japan, and Middle East is no other than the lack of faith and indifference of Tagore toward his



country people. Tagore is creating the situation of able and disabled, faith and unfaith. Edward Said says this is the biased attitude in name of power. Said in the following abstract burrowing the idea of Gramsci's hegemony writes:

In any society not totalitarian, then, certain cultural forms predominate over others, just as certain ideas are more influential than others; the form of this cultural leadership is what Gramsci has identified as *hegemony*, an indispensable concept for any understanding of cultural life in the industrial West. It is hegemony, or rather the result of cultural hegemony at work, that gives Orientalism the durability and the strength I have been speaking about so far. (7)

Said opines that, Culture, of course, is to be found operating within civil society, where the influence of ideas, of institutions, and of other persons works not through domination but by what Gramsci calls consent. Gramsci argues that, hegemony is the consent to the ruled. This happens by making certain ideology or discourse that governed the mind of the ruling class. Said argues Gramsci finds culture operating within civil society, where the influence of ideas, of institutions, and of other persons works not through domination but by consent or by hegemony. According to Said, it is the cultural hegemony that gives Orientalism durability and strength. Tagore also easily gives consent to the Western culture and the ideology of materialism which dominate Tagore's Institution Santiniketan. Tagore's ideology of materialism has been giving Orientalism durability. So for Tagore we can call colonial agent in *Letters to a Friend*.

Simultaneously, in the same chapter the letter written from Near Paris, on 20<sup>th</sup> August in 1920, Tagore move ahead to increase the height of colonialism being a

colonial agent. Without any hesitation Tagore praise West and compare India with different content that identify the India as inhuman, small, limited etc. In the following abstract, Tagore shamelessly compares India with narrow cage of petty interests and has created a big question mark up on the character and responsibilities of Indian people. Tagore writes:

We in India, live in a narrow cage of petty interests; we do not believe that we have wings, for we have lost our sky; we chatter and hope and peck at one another within the small range of our obstructed opportunities. It is difficult to achieve greatness of mind and character where our responsibility is diminutive and fragmentary, where our whole life occupies and affects extremely limited area. (67)

Tagore argues that, Indian people live in a narrow cage of small and unimportant interest. Tagore thinks that Indian people have wings to fly but they do not believe that they have wings. They have lost their sky and they don't know how to fly. Tagore further argues Indian people have small range of opportunities which are obstructed and blocked people are living like birds chattering and pecking one another within it. Tagore insists that Indian people's responsibility is very small and formal and fragmented, where it is difficult to achieve greatness of mind and character because they occupy extremely limited area. Tagore has compared his people with caged bird who cannot fly in the sky. Here Tagore raised the question op on the existence of his own people and he believes Western people have very clear and wide existence. Tagore is trying to dominate Indian people as uncivilized and Western as civilized. In the following abstract, AimeCesaire opines the fact that Western civilization is mere so called civilization. Aime Argues:

The fact is that the so-called European civilization, “Western” civilization, as it has been shaped by two centuries of bourgeois rule, is incapable of solving the two major problems to which its existence has given rise: the problem of the proletariat and the colonial problem; that Europe is unable to justify itself either before the bar of “reason” or before the bar of “conscience”; and that, increasingly, it takes refuge in a hypocrisy which is all the more odious because it is less and less likely to deceive. (1)

Aime’s assertion is that Western civilization has been shaped by two centuries of bourgeois rule. It is incapable of solving the two major problems to which its existence has given rise that is the problem of proletariat and the colonial problem. Aime opines that west is unable to justify itself. Western civilization increasingly takes refuge in a hypocrisy where biased attitude rooted strongly. Aime argues that there is no fair in colonialism which is all the more odious because it is less and less likely to deceive. Europe is indefensible apparently that is what the American strategists are whispering to each other. That in itself is not serious. So Western civilization is a mere so called and it has no real existence in itself. Said also opines that Western or metropolitan word is so called in the following abstract.

A whole range of people in the so-called Western or metropolitan world, as well as their counterparts in the Third or formally colonized world, share a sense that the era of high or classical imperialism, which came to a climax in what the historian Eric Hobsbawm has so increasingly described as “the age of empire” and more or less formally ended with the dismantling of the great colonial structures

after World War Two, has in one way or another continued to exert considerable cultural influence in the present. (7)

Said's argument matched with the argument of Aime that Western and metropolitan world are so-called and it has no any existence. Said opines that a whole range of people in the so-called Western world, as well as their counterparts in colonized world share a sense that the era of high or classical imperialism. Imperialist think they are superior and their power of ruling is best all over the world. Said including the views of historian Eric Hobsbawm's description of classical imperialism as "the age of empire", supports his argument, and more or less formally ended with the dismantling of the great colonial structures after World War Two. Said opinion is that superiority and inferiority is mere superficial ideology of Western culture. Every culture and interest has their own value. Inferiorizing own country's culture and people and searching opportunity of high range in other's country is no other than colonial mentality. So Tagore's colonial mentality is clearly exposed in above abstract.

In the like manner, in the end of chapter five, letter written from Paris on 18<sup>th</sup> September in 1920, Tagore expressed his opposite views up on Non-cooperation movement in India on the leadership of Mahatma Gandhi and introduces himself as a colonialist being. He writes: I refuse to waste my manhood in lighting fires of anger and spreading it from house to house (72-73). Tagore is comparing for the sprite of movement with fires of anger which spread from house to house and directly refuses to take part in. Tagore further writes: "It would be an insult to humanity if I use the sacred energy of my moral indignation for the purpose of spreading a blind passion all over my country" (73). Tagore has forget that there is nothing sacred than one's own country's pride and feeling of patriotism. Again Tagore compares the feeling of love

of nation with a blind passion and asserts that it is immoral to spread all over the country. Tagore, opposing Gandhi's idea is trying to prove Gandhi has walked against nation. Dr. D.D. Pattanaik in his *The Swadeshi Movement: Culmination of Cultural Nationalism* supports Gandhi with his positive views on Non-cooperation movement. Pattanaik writes: "Every movement owes to some ideological context or other, but in case of the Swadeshi Movement of 1905-07 it is more so" (9). Tagore's disagreement with Non-cooperation movement agreement with cooperation with British rule seems an Orientalist. Said's theory says: "Orient" and "Occident" are man-made. Therefore as much as the West itself, the Orient is an idea that has a history and a tradition of thought, imagery, and vocabulary". (5)

Furthermore in chapter 6, letter sent from New York, on 14<sup>th</sup> January in 1921, Tagore again writes his dissatisfaction on Swadeshi, Swarajism and patriotism. He writes, "Swadeshi, Swarajism, ordinarily produce intense excitement in the minds of my countrymen, because they carry in them some fervor of passion generated by the exclusiveness of their range" (91). Tagore exposes the absurdity of Swarajism or nationalist movement and the hypocrisy of the Indian nationalists by showing how selfish and superficial the nationalists were in their quest for freedom. Dr. G. Vijayam opposing Tagore's absurdism supports Gandhi in this line, "For Gandhi swaraj was the quest for self improvement. Hind Swaraj means "rule of dharma" in an ideal state. In its simplicity was the crux of the matter" (4). Vijayam opines that swaraj develops the self confidence and is the self improvement. Said argues, "Yet the distance between Orient and Occident was, almost paradoxically, in the process of being reduced throughout the nineteenth century" (223). Tagore's opposition for Swarajism means support for Western country's rule but Said opposed it because the distance of Orient and Occident is not increasing but slowly reducing.

Further in the same chapter, in same letter cited above, Tagore, once more opines his antipatriotic views relating with humanism. In the following abstract, Tagore exposed Indian people's narrow humanism in the name of patriotism. He writes:

The same process of repression and curtailment of humanity is often advocated in our country under the name of patriotism. Such deliberate impoverishment of our nature seems to me a crime. It is a cultivation of callousness, which is a form of sacrilege. (92)

Tagore opines that, under the name of patriotism, Indian people lack humanity. He writes more, their humanity is very temporal, short and repressed. He asserts that his people deliberately show the nature of poor for Tagore which seems a crime and is a cultivation of cruelty. For Tagore, this type of patriotic attitude is a form of sacrilege that shows disrespect to other countries people. Tagore is showing his antipatriotic feeling towards his country and straightly neglects his country's people. M.A. Depuisset and F. Butera make clear about patriotism attaching with one's country. They argue:

Patriotism refers to attachment to one's own country, and might lead to discrimination against individuals who are not part of the country. However democratic countries strongly promote the nondiscrimination norm. Then, patriotism could present individuals with a normative conflict (i.e., conflict between one's own norm and the in group norm), which has been shown to have a potential for attitude change. (71)

Depuiset and Butera's argument is that one who loves their own country and feels proud to be a part of that country is known as patriotism. There will always be an attachment to one's country, and might lead to discrimination against individuals who are from other country. Patriotism mostly rises in democratic countries, they argue, and democratic countries strongly promote the nondiscrimination norm. They further argue, in patriotism normative conflict may arise which is conflict between one's one norms and the in group norm which has been shown to have a potential for attitude change. For Tagore, accepting patriotism is crime but adopting others (Western) nationality is not a crime. So Tagore's colonial mentality is clearly seen in above abstract. Said in the following abstract argues the boundary notion of East and West. He argues:

The boundary notion of East and West, the varying degrees of projected inferiority and strength, the range of work done, the kinds of characteristic features ascribed to the Orient: all these testify to a willed imaginative and geographic division made between East and West, and lived through during many centuries. (201)

Said's opinion is that, the orient is ascribed the features like boundary notion, the varying degrees of projected inferiority and strength, the range of work done, the kinds of characteristic etc, testify to divide East and West. This was made for geographic division according to willed imagination. Said's argument is that East always characterized on the basis of its performance but West doesn't need all this varying degrees. From above analysis, we can say that patriotism is not a crime but is a means to progress one's nation Tagore opposing its idea seems a colonialist.

Likewise in chapter 7, Tagore was acutely afraid of the distrust of his people for his indifference to Gandhi's *Swaraj* nationalist movement. The letter written from New York, on 18th February, in 1921, he wrote to C.F. Andrews:

I am afraid I shall be rejected by my own people when I go back to India. My solitary cell is awaiting me in my motherland. In their present state of mind, my countrymen will have no patience with me, who believes God to be higher than my country. (98)

In above abstract, it is clear that Tagore's exile life has come in the end. He is afraid where he shall be rejected by his own country people when he will go back to India. Tagore's rejection of patriotism and his notion of 'One World' or universalism with total support of West have made him compelled to exile from his own country. In spite of such rejection, Tagore never sacrificed of wholeness and he always advocated the idea of Universalism. In Tagore's Universal ideal he seems colonialist because rejecting own nation how he can create one world? Utpal Mitra writes:

The word cosmopolitanism has different connotations. According to the philosophical cosmopolitans, who are also designated as Moral Universalists, there does not exist any boundary between nations, states and cultures, as they believe all human beings to be fellow citizens and compatriots. (571)

Utpal's argument is that, the philosophical cosmopolitans are moral Universalists. Boundaries between nations, states, culture and societies are indeed irrelevant in terms of morally accepted notion of cosmopolitanism. He further argues, it appeals to universal reason and treats individuals as similar units with legal consideration



irrespective of their particular nationality and citizenship. Edward Said agree with this views saying “as indeed human reality seems to be genuinely divided, into clearly different cultures, histories, traditions, societies, even races, and survive the consequences humanly?” (46). The main cause of Tagore’s fear for rejection by his own country people is no other than his colonial mentality and his notion of Universalism.

Similarly, in the last chapter, Tagore advocates about humanity relating with his country people. Whenever Tagore talks about Indian people he always says something about humanity. The letter sent from Paris, August 20<sup>th</sup>, 1920, Tagore writes, “we are in a delightful country, in a delightful place in France, meeting with people who are so human” (67). In the letter written from London, April 10<sup>th</sup>, 1921 he openly adores West and writes, “ I have no hesitation in saying that the best Englishman are the best specimens of humanity in the world”(126). This is the colonization of mind. In the name of humanity Tagore all the time raised a big question up on humanity of Indian people and called them inhuman. Dipankar Roy writes, “The loss of ‘self’ under colonialism– when humanity reduced to monologue— results in the colonization of minds” (386). His assertion is that Colonization destroys civilizations. It empties the colonized subjects of all their traditional belief-systems, cultural practices, and ritualistic moorings. It undermines their very sense of self. Edward Said writes, “The Orient therefore alternated in the mind’s geography between being an Old World to which one returned, as to Eden or Paradise, there to set up a new version of the old”. (59)

Tagore has lost his self under colonization and he reduced his humanity which is the foundation of his colonial mentality. He has inferiorized his own country people

saying inhuman and favor Western people as human. Said's idea of mind geography also supports Tagore's colonialism in mind.

Similarly, Tagore's colonial mentality is going underway towards religion also. Tagore in most of his letter shares his happiness and joys in the celebration of Christmas. But he expressed negative aspects of Hindu religion. Similarly, Tagore has declared himself as a religious colonialist in the letter written from Calcutta, July 7<sup>th</sup>, 1915, "There are men who make idols of their ideas and sacrifice humanity before their altars. But in my worship of the idea I am not a worshiper of Kali" (40). Tagore has written against the maternal power. Kali is regarded as the Mata and she is the goddess of power Hindu people keep great faith and worship devotedly to Kali Mata. Tagore being Hindu opposes kali it means he is against Hindu religion. In the introductory part of chapter 2, C. F Andrews writes, "On Christmas day that year he delivered in the Asram a very remarkable address to the students and teacher, speaking of Christ who was called the Prince of peace and how the name of Christ was being denied in Europe" (26). People who belong from Christian religion have denied Christ but Tagore has given a great respect. Tagore should have given this title to lord Gautam Buddha. From this activities Tagore strengthens his mentality of colonialism on religion. Dilip M. Menon in his special article writes, "Colonial structures of governance often ignored the alternative realms - ties of locality and kinship often articulated in religious terms - which, emerged, opposed and even were antagonistic to the idea of a national identity" (1662). Menon's arguments prove that if anyone denies the religious aspects of the country than that may emerged, opposed and even were antagonistic to the idea of a national identity. Said writes, "No religion can ultimately resist disintegration if there is a perpetual gulf between its demands upon the will and its appeal to the intellect of its followers" (282). Said argues that

religion is the big identity of nation and it has the great power to integrate people. There should not be any gulf of demand if there is demand than that becomes colonialism.

One always should be loyal and devoted to own religion. Similarly Tagore being Hindu should have advocated up on his own religion but forgetting his own Buddha he praise the Christ calling him prince of peace. Tagore's clothes of saint, his Asram and his Support for western religion don't match a bit. So Tagore is the follower of Western culture and religion and enhances the colonial mentality in his *Letters to a Friend*.

Eventually, in the end part of the last chapter, Tagore openly declares the place of his second birth in rejoice manner feeling a great proud on it. He ranks the West in larger and at the category of World but at the same time, East narrow and congested. Letter written from Strasbourg, April 29<sup>th</sup>, 1921 Tagore has written:

I am to spend my birthday this year in Zurich. I have had my second birth in the West, and there is rejoicing at the event. But by nature all men are dwija or twice-born, first they are born to their home, and then, for their fulfillment, they have to be born to the larger world.

(133)

In above abstract, Tagore has expressed his personal feelings. It is not necessary to all people to take second birth at other country. One can create their future in their own nation enjoying with their nationality. Tagore has given great respect to the West calling it larger and respectively has kept the East in low rank calling it narrow and small. Tagore by neglecting friendship with Eastern people has developed affinity

with western people which proves that he fully supports colonial Britain and give low position to his on nation and state. Timothy Mitchell writes,

The state needs to be analyzed as such a structural effect. That is to say, it should be examined not as an actual structure, but as the powerful, metaphysical effect of practices that make such structures appear to exist. In fact the nation state is arguably the paramount structural effect of the modern social world. (94)

Mitchell in above abstract heightens the importance of nation and state. He further argues that, the state should be examined from various aspects like powerful and metaphysical effect of practices that make such structures appear to exist. Mitchell, has used words like paramount and social in above abstract that strongly help to praise one own country and nation in high level. Modern world is very social to exist in this word a person also should be social and he also has highlighted that nation should be kept always higher than persons own desire. Edward said is aware of the dangerous situation in the east by colonization. He writes:

Anyone resident in the West since the 1950s, particularly in the United States, will have lived through an era of extraordinary turbulence in the relations of East and West. No one will have failed to note how “East” has always signified danger and threat during this period, even as it has meant the traditional Orient as well as Russia. (27)

Said’s argument is that, in the United State there was extraordinary turbulence in the relation of East and West since the 1950s. During this period, everyone could have noticed about the danger and threat given by West or colonizer to the East. He further writes, East has always signified as danger, exotic, uncivilized and barbaric.

According to Said, even as it has meant the traditional Orient. Said's view is that East has always become victim of West's brutality and turbulence but, this type of binarism is other than the creation of lies and myth.

### **III. *Letters to a Friend: A Document with Colonial Trace***

After examining Rabindranath Tagore's *Letters to a Friend*, this research has come to the conclusion that, the West has inferiorized the East calling it uncivilized, barbaric, exotics and so on in the name of colonization. In the book, in every letters written by Tagore to his missionary friend C.F. Andrews, Tagore has poured his colonial mentality by inferiorizing his own country and people in comparison to West. Tagore aggressively addressed Indian people by calling it inhuman, congested and narrow minded but praises the West as larger world, human and civilized. Mostly Tagore by opposing national movement and showing antipatriotic activities has to live an exile life in Western country. So through his exile life it is clear that, Tagore is strong and reliable agent of West and favors colonialism fully.

Through this study, it's been clear that Tagore's letters carry the colonial theme and supports the West openly. There is wide spread colonial expressions in every letters. Tagore not only inferiorizes Indian people and culture but he raised a big question mark in to the nationality of India by denouncing patriotism. Respectively, Tagore in the name of humanity, in most of his letter addressed Indian people inhuman and low quality life style. Tagore's Santiniketan Ashram and Visva-bharati University also is not far from colonialism. To establish this institution Tagore not caring his own people goes to ask help from Europe and America for the fulfillment of his central purpose.

Furthermore, Tagore refuses Mahatma Gandhi's Swadeshi movement and withdraws himself from movement thinking that if he took part in movement then it would be an insult to humanity. Tagore thinking blind passion for spreading awareness through movement established himself as a colonialist. Likewise Tagore's

colonial mentality can be seen in religious aspect also. He delivered lecture on Christmas day in his Ashram and called Christ Prince of Peace and opposes Hindu religion by rejecting the worship of Mata Kali which is also a strong colonialism in religion. Tagore loves his fellow- being and like to prize them but he never praised his own country people, instead of prize for their love always hate them calling gaudy, Ragged and tenants which is very much colonialist.

In the same manner Tagore always feels proud to call himself Western. So he says “I am glad to be in England again” (126). The things from West are best products for Tagore but from east it is of low quality because of lack of humanity. Tagore very hugely criticizes nationality and patriotism in his book *Letters to a Friend* which is no doubt the best paragon of Colonialist. He thinks that patriotism is the means of repression and temporal property of being cut short of humanity for which every citizen advocate in its name. For Tagore showing this type of nature is crime so he calls it deliberate poverty of his country. He says it is the cultivation of callousness which is a form of sacrilege. Brother is a relationship of same womb of mother. Tagore calls west as his own by giving it the respect of brother but calls his own people narrow minded and Indians which straightly clears his colonial mentality towards his nation and its people. Similarly, Tagore declares without any hesitation that he had the second birth in the West. He also loves to celebrate all enjoyable moments in the west, he feels great to be western and Western people represent humanity. In the same time Western people represents narrow range of humanity.

Hence, this research diagnoses Tagore’s colonial mentality in his book *Letters to a Friend*. By the minute study of this book and with the help of library we came to the conclusion that Tagore in the process of writing letter to his missionary friend C. F. Andrews supports west and inferiorizes East or India, his own motherland in the

period of British colonization. When people excessively rejects his own nationality and favors other he should exile from the country to realize the love towards own country like Tagore. For a patriotic person, his nation will remain in high position then his interests. So from the study of colonialism, analyzing from different aspects and by the application of Edward Said's Orientalist theory, this research has come to the point that, Eastern people are not uncivilized, exotic, narrow, and other as West think ,but is European invention and mere the structure of lies and myth.



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