



“NATIONALISM AND POLITICAL IDEOLOGY IN RABINDRA NATHA TAGOOR AND KUVEMPU LITERATURE” AN ANALYTICAL STUDY.

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INTRODUCTION: Rabindranath Tagore 1861–1941 was a Bengali polymath a poet, novelist, musician, painter, and educator who reshaped Bengali literature and music. He was the first non-European to win the Nobel Prize in Literature 1913 for his collection Gitanjali. Known as Gurudev, he founded Visva Bharati University and composed national anthems for India and Bangladesh. Aspects of Rabindranath Tagore, Literary Impact, Modernized Bengali prose and poetry. Notable works include Gitanjali, Gora and Ghare Baire. Nobel Prize, Awarded the 1913 Nobel Prize in Literature, becoming the first Asian to receive this honor. National Anthems, Composed Jana Gana Mana India and Amar Shonar Bangla Bangladesh. Kuvempu was a Kannada poet, critic, playwright, thinker and novelist that was widely known as the best Kannada poet of the 20th century. His real name is actually Kuppali Venkatappa Puttappa, but his pen name was Kuvempu. He was born on December 29, 1904 in Hirekodige village and died on November 11, 1994 in Mysore, Karnataka, India. Kuvempu’s literary movement was Navodaya and he is most recognized for winning the prestigious Jnanapith Award. He has also won notable awards such as the Padma Vibhushan, Padma Bhushan and Karnataka Ratna, among several others.

Education and Philosophy, Founded Visva Bharati University in Santiniketan, aiming for a blend of traditional Indian education and modern intellectual exchange. Social Reformer, Actively contributed to social reform and critiqued social evils in his writings. Knighthood Resignation, Accepted a knighthood in 1915 but renounced it in 1919 to protest the Jallianwala Bagh massacre. Artistic Expression, Began painting in his 60s, with works exhibited across Europe.

Tagore's legacy remains profound, with his works heavily influencing Indian art, literature, and cultural consciousness. Tagore was a great nationalist. His nationalistic songs became a rage during the Independence movement. Yet, he was averse to narrow nationalism that pitted man against another man. He denounced the craze of materialism that led to narrow-mindedness and greed. He favoured the union of all mankind as children of God. Therefore although he spent his life in Calcutta, the political hotbed of Indian Independence

Movement, he generally stayed away from the hectic activities. He promoted social improvement before political movement.

Key words: Nationalism, Ideology, Poetry and Songs, Gitanjali, Humanity, Swadeshi movement, Spiritual approach, Where the mind is without fear, Navodaya movement, Vishwa Manava, Shudra thapasvi, Sri Ramayana Darshanam.

➤ **Literary Focus on Political Ideology:**

Gora 1909, This novel is arguably his most detailed examination of the nationalist ideology, charting the journey of its protagonist, Gora, from an obsessive, orthodox Hindu nationalist to a broadened understanding of India as a diverse, inclusive, and cosmopolitan nation. Ghare Baire The Home and the World, 1916, This novel tackles the internal conflicts of the Swadeshi movement through three characters: Nikhil the moderate, humane protagonist representing Tagore's views, Sandip the radical, manipulative, and aggressive nationalist, and Bimala who is torn between the two. It illustrates the danger of confusing genuine love for the country with mindless, violent chauvinism. Char Adhyay Four Chapters, 1934- A critical look at the violent methods of some Indian revolutionaries, focusing on the human cost of extremist politics. Poetry and Songs, Many of his poems, including Where the Mind is Without Fear, pray for an India that is free from narrow domestic walls and is elevated by fearless reasoning. Although Tagore wrote successfully in all literary genres, he was first of all a poet. Among his fifty and odd volumes of poetry are

Manasi 1890 The Ideal One

Sonar Tari 1894 The Golden Boat

Gitanjali 1910 Song Offerings

Gitimalya 1914 Wreath of Songs

Balaka 1916 The Flight of Cranes

The English renderings of his poetry, which include The Gardener 1913

Fruit-Gathering 1916

The Fugitive 1921

Do not generally correspond to particular volumes in the original Bengali and in spite of its title Gitanjali.

Song Offerings 1912 the most acclaimed of them, contains poems from other works besides its namesake. Tagore's major plays are Raja 1910 The King of the Dark Chamber.

Dakghar 1912 The Post Office

Achalayatan 1912 The Immovable

Muktadhara 1922 The Waterfall

Raktakaravi 1926 Red Oleanders

He is the author of several volumes of short stories and a number of novels, among them Gora 1910

Ghare-Baire 1916 The Home and the World

Yogayog 1929 Crosscurrents. Besides these, he wrote musical dramas, dance dramas, essays of all types, travel diaries, and two autobiographies, one in his middle years and the other shortly before his death in 1941. Tagore also left numerous drawings and paintings, and songs for which he wrote the music himself.

He wanted Indians to uplift their downtrodden people first and believed that freedom would follow automatically. He longed for a divine kingdom. Tagore was not only 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.

Rabindranath Tagore viewed nationalism not as mere political freedom but as an extension of universal humanism, often critiquing it when it became a mechanical or aggressive force. His poetry emphasizes spiritual, inclusive love for the motherland over narrow chauvinism, promoting internationalism and freedom of the spirit above political organization.

➤ **Aspects of Nationalism in Tagore's Poems:**

Where the Mind is Without Fear Gitanjali, Represents his ideal vision of India a nation free from domestic walls caste, superstition and narrow nationalism, where reason and truth prevail. Bharat Tirtha The Pilgrimage of India, Expresses a broad, inclusive nationalism, celebrating India as a melting pot of races, cultures, and religions a great humanity rather than just a political territory.

Prarthana Prayer, In this poem, he reflects love for his motherland, describing it as a treasure while emphasizing spiritual connection rather than aggressive patriotism. Critique of Territorial Nationalism, Tagore warned against copying Western nationalism, which he termed organized selfishness, arguing that it turns humanity into a dead organization. While early in his life he was involved with the nationalist movement, Tagore later withdrew due to the violent and xenophobic tendencies he saw emerging within it, favoring a spiritual, humanity first approach. Tagore's critique of nationalism, that he sees as a primarily Western construct, is severe, uncompromising and astute. He emphasises.

➤ **The moral power of love and vision of spiritual unity:**

The moral power of love and vision of spiritual unity and says that only those who have the least feeling of enmity against aliens and the sympathetic insight to place themselves in the position of others will be the fittest to take their permanent place in the age that is lying before us. Nationalism is a great menace, he writes. It is the particular thing which for years has been at the bottom of Indias troubles. Also, It is my conviction that my countrymen will gain truly their India by fighting against that education which teaches them that a country is greater than the ideals of humanity. But besides this key theme, which he develops, as well as other themes discussed below, the essay is also full of observations and insights that are priceless. For instance, his observation about how all the great nations of Europe have their victims in other parts of the world, This, according to Tagore, not only deadens their moral sympathy but also their intellectual sympathy that is so necessary for understanding people different from those you're familiar with. This is possibly why, he writes, Englishmen can never truly understand India whereas Germany or France have produced a greater number of scholars who have studied Indian literature and philosophy with sympathetic insight and thoroughness. Also that America has the responsibility of, and the potential for, a great future because you are untrammled by the grasping miserliness of a past. Also how India is many countries packed in one geographical receptacle. It is just the opposite of what Europe truly is, namely one country made into many. Tagore's wisdom about not just India and its place in the world but also other countries came, possibly, not just from his scholarship but from his extensive travel. Between 1878 and 1932, Tagore had been to more than thirty countries on five continents.

Tagore's critique of nationalism: Tagore's critique of nationalism, that he sees as a primarily Western construct, is severe, uncompromising and astute. He emphasises the moral power of love and vision of spiritual unity and says that only those who have the least feeling of enmity against aliens and the sympathetic insight to place themselves in the position of others will be the fittest to take their permanent place in the age that is lying before us. Nationalism is a great menace, he writes. It is the particular thing which for years has been at the bottom of India's troubles. Also, It is my conviction that my countrymen will gain truly their India by fighting against that education which teaches them that a country is greater than the ideals of humanity.

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- **Where the mind is without fear:** Where the mind is without fear is revealing, to say the least. Tagore stresses on the importance of freeing the mind, not just from any external force but from greed and hatred from the mind itself. Else we risk living in a world of abnormality where our strength is not health and our liberty is not freedom. Without this, mere political freedom will be as futile to us as an automobile is to a person who isn't free to use it to go anywhere. In the so-called free countries, he writes. The majority of the people are not free, they are driven by the minority to a goal which is not even known to them. Yet, still, this majority create huge eddies with their passions and they feel dizzily inebriated with the mere velocity of their whirling movement, taking that to be freedom.

Tagore compares the social inequality and crime of caste divisions in India to the crimes the West committed by nearly eradicating the native populations of the Americas and Australia, to the curse of racism in the United States, and to the anti siatic agitations in Western countries that look to deprive foreigners from earning a living in these lands. You say this is human nature,

Reading the poet's essay today, over a hundred years after it was written, one may smile at his early optimism about America if one is gifted with the power of clairvoyance, one will be able to love the America that is to be which went on to embrace imperialism itself for most of the twentieth century and beyond. One may feel, definitely, that his position on the origin of caste in India is far more benign than history leads us to believe it is. But one cannot help but marvel at the vision of this Polymathic genius whose non-fiction as well as fiction and poetry can even after a century has passed make us stop and rethink our present as well as our future.

Tagoor believes in an exclusive political interest. Politics in the West have dominated Western ideals, and we in India are trying to imitate you. We have to remember that in Europe, where peoples had their racial unity from the beginning, and where natural resources were insufficient for the inhabitants, the civilisation has naturally taken the character of political and commercial aggressiveness. For on the one hand they had no internal complications, and on the other they had to deal with neighbours who were strong and rapacious. To have perfect combination among themselves and a watchful attitude of animosity against others was taken as the solution of their problems. In former days they organized and plundered, in the present age the same spirit continues and they organize and exploit the whole world.

In Western civilization and that is why China can look upon you with her best confidence in this her darkest period of danger. In fact you are carrying all the responsibility of a great future because you are untrammled by the grasping miserliness of a past. Therefore of all countries of the earth America has to be fully conscious of this future, her vision must not be obscured and her faith in humanity must be strong with the strength of

youth. the West has come to India. Yet, someone must show the East to the West, and convince the West that the East has her contribution to make in the history of civilization. India is no beggar of the West. And yet even though the West may think she is, I am not for thrusting off Western civilization and becoming segregated in our independence. Let us have a deep association. If Providence wants England to be the channel of that communication, of that deeper association, I am willing to accept it with all humility. I have great faith in human nature.

➤ **Nationalism and Political Ideology in Kuvempu's Poems:**

Universal Humanism Vishwa Manavatawaad Kuvempu championed the concept that every child is born as a Vishwa Manav Universal Human but is reduced to an Alpamanav petty man by society, caste, and religion. He urged breaking the bonds of Alpamanavatawaad petty humanism to become universal.

Inclusive Nationalism Divisive Politics. Kuvempu's nationalism was inclusive, often focusing on a Kannadatva Kannada identity that is part of a larger, enlightened Bharathathwa Indianness He used poetic imagery to show that the Mother Kannada Bharathambe is a figure who brings all children together, rather than separating them.

Critique of Caste and Orthodoxy. In poems like Kula, he vehemently opposed the caste system, arguing that humanity is the only caste. He criticized the priestly class and rigid orthodoxies that create hierarchical structures.

➤ **Rationalism and Nirankusha Mati, In his famous speech and thought:** Rationalism and Nirankusha Mati, In his famous speech and thought process, Aathmashree -gaagi Nirankusha Mathigalaagi Let your intellect be unbridled/free for the sake of your soul , he promoted rationalism, urging students and youth not to accept anything without intellectual scrutiny even traditional, established beliefs.

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Nature as Divine or Spiritual Unity, Kuvempu often found divinity in nature rather than in narrow, man-made rituals, arguing that god is not in a temple, church, mosque but in the universal nature.

Socialism and Equality, Influenced by Gandhian ideals and socialist thought, his work emphasizes Sarvarige samapaalu, sarvarige samabaalu Equal share for all, Equal life for all.

Literary Re-invention of Myths, In Shudra Tapaswi, he re-imagines the mythological story of Shambhuka, subverting the traditional narrative to champion the rights of the shudra, marginalized, with Ram acting as a liberator rather than an oppressor.

State Anthem, His poem Jaya Bharata Jananiya Tanujate is the state anthem of Karnataka, reflecting his deep love for the land and its culture, which he blended with his overarching commitment to humanity.

About Kuvempu: Kuvempu was a Kannada poet, critic, playwright, thinker and novelist that was widely known as the best Kannada poet of the 20th century. His real name is actually Kuppali Venkatappa Puttappa, but his pen name was Kuvempu.

He was born on December 29, 1904 in Hirekodige village and died on November 11, 1994 in Mysore, Karnataka, India. Kuvempu's literary movement was Navodaya and he is most recognized for winning the prestigious Jnanpith Award. He has also won notable awards such as the Padma Vibhushan, Padma Bhushan and Karnataka Ratna, among several others.

Kuvempu started his educational career by being home-schooled before joining the Anglo Vernacular school during his middle school years. He moved to Mysore to complete his high school career at Wesleyan High

School. Some of his works that he later completed were inspired by literature that he studied in high school and throughout his educational career.

Kuvempu went to college at Maharaja College of Mysore with a major in Kannada. He graduated in 1929, but he didn't have many significant accomplishments during his educational career. He later ended up writing several pieces about his education experience, both good and bad. Nevertheless, you always knew that Kuvempu was going to be honest in any piece that he wrote.

Kuvempu had a traditional family with a father and a mother, but his father died when Kuvempu was 12 years old. In 1937, he was forced to get married to Hemavathi because of the advice of the faculty at Ramakrishna Mission. This wasn't an unusual arrangement, as his culture typically arranges marriages. He eventually had two sons and two daughters.

While Kuvempu didn't have many academic awards throughout his educational career, that doesn't mean he wasn't smart. He began lecturing at the Maharajas College during the same year that he graduated from college in 1929. He then moved on to be an assistant professor for a few years before becoming a professor in Mysore in 1946.

From there, he only advanced up in the ranks in the academic teaching profession. He became the principal of Maharajas College in 1955 and was shortly thereafter selected as the Vice Chancellor of Mysore University, his alma mater. In fact, he was the first graduate from Mysore University to ever be nominated to that position at the school. However, his time spent as the Vice Chancellor wasn't perfect. He had to face many challenges as he tried to make changes to the administration. Regardless of the challenges, though, he pushed through and made a significant impact on the college. He held that position until he eventually retired in 1960.

✚ **Famous Poems by Kuvempu:** Jayahe Karnataka Maathe, The official state anthem of Karnataka, Vishwamanavageethe A poem promoting the philosophy of a universal human, transcending boundaries, Tanuvu Ninnadu Manavu Ninnadu A devotional poem offering one's entire being to the divine, Neralu A famous collection of poems known for its deep emotional and nature focused content, Nee Mettuva Ade Karnataka, A patriotic poem dedicated to the state of Karnataka, Bommanahalliya Kinnari. Kuvempu's literature is characterized by a unique blend of Kannadatva, Kannada identity and Indian nationalism, grounded in humanism rather than jingoism. He promoted Vishwamaanava Universal Humanism, advocating for unity beyond regional and religious boundaries while celebrating Karnataka's role in a united India.

➤ **Nationalism in Kuvempu's Literature:** Vishwa Manava Universal Man, Kuvempu advocated for transcending narrow boundaries of caste, Religion, and region to embrace a global identity, while rooted in local culture. Kannada and National Identity. He viewed Kannada identity Kannadatva as entirely consistent with Indian nationalism. He often used the metaphor of Bharati Mother India as a goddess and Karnataka as her beloved daughter, arguing that loving one's state is part of loving the nation. Anti Colonial and Humanist Focus, His works, including his epic Ramayana Darshanam 1957, were deeply influenced by Gandhian ideology and the fight against colonial rule, promoting Sarvodaya welfare of all. Social Reformist Nationalism, Kuvempu's poetry frequently criticized the caste system and social inequalities, viewing these evils as obstacles to national development. Nature and Mysticism. He often infused his nationalistic poetry with a deep love for the natural landscape of Karnataka, connecting environmental beauty with spiritual and patriotic feelings.

A comparative analysis of Kuppali Venkatappa Puttappa, Kuvempu and Rabindranath Tagore reveals two colossal figures in Indian literature who, despite operating in different linguistic landscapes, Kannada and Bengali, shared profound philosophical, naturalistic, and humanistic similarities. Both were polymaths, poets, and educators who reshaped their respective languages while advocating for a universal, inclusive vision of humanity.

- ✓ **Role in Cultural and Educational Movements, Kuvempu,** A pillar of the Navodaya movement in Kannada, Kuvempu pushed for Kannada as the medium of instruction and established the Kannada Adhyayan Sanstha now Kuvempu Institute of Kannada Studies at Mysore University.
- ✓ **Tagore,** Established Visva Bharati University in Santiniketan, a center for learning that brought together Indian traditions and international perspectives.
- ✓ **Both,** Both were deeply involved in education, striving for a synthesis between indigenous knowledge and universal learning.
- ✚ **Universalism and Humanism, Kuvempu and Vishwamanava,** Kuvempu propagated the concept of Vishwamanava Universal Man, encouraging humans to transcend narrow sectarian, caste, and national boundaries.
- ✓ **Tagore and Vishwa-Bharati,** Similarly, Tagore's philosophy was built on internationalism and the unity of humanity, famously stating, Where the mind is without fear. He advocated for education that transcends national boundaries.
- ✓ **Both,** Both opposed communalism and meaningless, ritualistic practices in religion, emphasizing a more personal, spiritual, and moral experience.

Contributions of Artistic and Literary, Kuvempu, Renowned for bringing Kannada literature to the national stage with his epic Sri Ramayana Darshanam a retelling of the Ramayana, for which he won the first Jnanpith Award for Kannada.

Tagore, Known for his lyrical poetry, novels, stories, and songs, winning the Nobel Prize in Literature for Gitanjali. Both, Both were highly versatile, working across poetry, prose, drama, and essays.

- ✚ **Influence on Indian Culture and social Life,** Tagore, As a nationalist who yet condemned narrow nationalism, he influenced the Indian consciousness through his critique of colonialism, yet he was also critical of the nationalist movement's limits.

Kuvempu, A strong voice against caste discrimination and religious superstition in Karnataka, aiming to create a secular and egalitarian society through his writings, such as The Shoodra Tapaswi.

- ✚ **The Influence of Nature and Romanticism,** Kuvempu, Raised in Kuppalli, amidst the lush landscapes of Malenadu, Karnataka, Kuvempu had a deep, mystical, and intimate connection with nature, often seen in his poetry.

Tagore, Tagore's poetry and songs Rabindra Sangeet heavily featured nature, land, rivers, seasons as a medium to reach the divine and as a reflection of human emotions. Comparison, Both poets can be described as romanticists, using natural elements to illustrate spiritual or profound human truths, often drawing parallels with Wordsworthian naturalism.

Similarities Of Tagoor and Kuvempu,

• Feature	• Kuvempu, Kannada	• Rabindranath Tagore, Bengali
• Key Recognition	• Jnanpith Award, 1967	• Nobel Prize in Literature, 1913
• Social Movement	• Anti-caste, Anti-ritualism	• Anti-communalism, Humanism
• Major Contribution	• Sri Ramayana Darshanam	• Gitanjali
• Philosophical Goal	• Vishwamanava, Universal Man,	• Vishwa-Bharati, World Education
• Connection to Nature	• Intimate, Malenadu region	• Intimate, Bengal/rivers Rural
• Focus	• Education & Modernization	• Education & Internationalism

Conclusion: Kuvempu can be considered the Tagore of Karnataka due to his immense influence on Kannada literature, his universalist philosophy and his deep reverence for nature, effectively bridging local identity with global humanity, much like Tagore. He urged breaking the bonds of Alpanavatawad petty humanism to become universal. Nature as Divine or Spiritual Unity, Kuvempu often found divinity in nature rather than in narrow, man-made rituals, arguing that god is not in a temple, church, mosque but in the universal nature.

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