

**PRS 302—Whose Voice? Whose Tongue?
The Indian Renaissance and its Aftermath**

Fall 2008

W 7:00-9:30 PM Dewey 104

Nalini Bhushan, ext 3421, Dewey 4 OH T, Th 1-3 or by appt, nbhushan@smith.edu

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The Indian renaissance in the mid-nineteenth century represented a resurgence of interest in and development of classical Indian culture and learning. It also involved an explosion of new art, politics and philosophy arising from the confluence of indigenous Indian ideas and imports brought by British colonialists and foreign-retained Indians. The ferment generated by the renaissance fueled the Indian independence movement and is the context against which contemporary Indian society is constituted. We will explore the development of Indian identity against the backdrop of this fascinating period, reading the philosophy, art, poetry, politics and religious texts this period produced.

Students are expected to attend all seminar meetings, and to attend several film viewings (good films with *authentic* food!); to complete all assigned reading prior to class meetings; to participate in class discussions; to contribute to online discussions on Moodle about the material assigned in class (a first contribution is required *each week no later than Monday noon*, but conversation can certainly begin earlier, and can certainly go right up to 6:59 PM Wednesday); to write one midterm and one final paper (approx 8-10 pp each); and to give one oral seminar presentation in some Indian language.

Required texts: (All except course reader and Mehrotra are available at Grécourt Bookstore)

MR Anand, *Untouchable*

EM Forster, *A Passage to India*

M Gandhi, *Hind Swaraj*

A Mehrotra, *An Illustrated of History of Indian Literature in English* (order from Amazon!)

J Nehru, *The Discovery of India*

R Tagore, *Gitanjali*

Course Reader available at Paradise Copies

Schedule of topics and readings: (Readings marked * are supplementary.)

10 September

India Imagined I (In this opening section we will examine representations of India and the relationship between Indians and British colonizers.)

Reading: The Macaulay Minute on Indian Education
Mulraj Anand, *Untouchable* (**summer reading**)
EM Forster, *A Passage to India* (**summer reading**)

12 September (Friday), **Film Screening:** *A Passage to India* 7:30 PM, Dewey Common Room

17 September

India Imagined II (In this section we will examine the ways in which colonial Indian leaders, artists and intellectuals and the British imagined an Indian tradition and what it would take to preserve and to advance it in the context of colonization and the encounter with modernity.)

Reading: Jawarhalal Nehru, *The Discovery of India*, pp 40-63, 295-401 (1944)
James Mill, "General Reflections," Ch X of *The History of British India v II* (1858)
AK Coomaraswamy, "Indian Nationality," *Essays in Indian Idealism* (1909)
AK Coomaraswamy, "Mata Bharata," *Essays in Indian Idealism* (1909)
Aurobindo Ghosh, *The Foundations of Indian Culture* (1918)
KC Sen, "Asia's Message to Europe," *Lectures in India* (1904)*

24 September

Arya Samaj and Brahmo Samaj: Back to the Future (Here we study the important religious/cultural/social movements that provided the context for so much of this work and for the construction of a new Indian self-understanding.)

Reading: Aurobindo Ghosh, *The Renaissance in India (1918-1920)*
Autography of Dayanada Saraswati (KC Yadav, ed), (1883)
D Vable, *The Arya Samaj: Hindu without Hinduism* 1-58 (1983)
S Sastri, selections from *History of the Brahmo Samaj* (1911)
MC Kotnala, "The Foundation of the Brahmo Samaj," *Raja Ram Mohun Roy and the Indian Awakening c 6* (1975)
KC Sen, "The Cuch Behar Marriage Controversy," *A Search for Cultural Synthesis* (1878)
D Kopf, *The Brahmo Samaj and the Shaping of the Modern Indian Mind*, cs 10-11 (1979)

1 October

Literature in Bengal: A Cultural Awakening (Bengal, centre of the Brahmo Samaj was central to the development of a new Indian literature, including both literature in vernacular Bengali and in English.)

Reading:

Tagore, *Gitanjali*, with introduction by W B Yeats

R Tagore, "Master Mashai"

R Tagore, "The Postmaster"

Bruce Carlisle Robertson, "The English Writings of Raja Ram Mohan Roy" from AK Mehrotra, ed., *An Illustrated History of Indian Literature in English*

Amit Chaudhri, "The English Writings of Rabindranath Tagore" from AK Mehrotra, ed., *An Illustrated History of Indian Literature in English*

Leela Gandhi, "Novelists of the 1930's and the 1940's," from AK Mehrotra, ed., *An Illustrated History of Indian Literature in English*

AK Coomaraswamy, "Poems of Rabindranath Tagore," from *Art and Swadeshi*

8 October

Authenticity, Creativity and the Genius in Art: Anand Coomaraswamy and Aurobindo Ghosh (In this section we turn to art and art criticism, exploring the tension between an account of what it is to be genuinely Indian and what it is to be a creative artist or intellectual, and examine how the identification of isolated geniuses emerges from and helps to resolve this dichotomy.)

AK Coomaraswamy, "The Function of Schools of Art in India: A reply to Mr Cecil Burns," from *Art and Swadeshi*

AK Coomaraswamy, "The Modern School of Indian Painting," from *Art and Swadeshi*

AK Coomaraswamy, "The Aims and Methods of Indian Art," from *Essays in National Idealism*

AK Coomaraswamy, "Hindu View of Art: Historical" and "Hindu View of Art: Theory of Beauty," from *The Dance of Shiva*

Aurobindo Ghosh, "The National Significance of Art"

SK Nandi, "Aesthetics of Abanindranath Tagore: His Paintings"

Bhushan and Garfield, "Whose Voice, Whose Tongue? Indian Philosophy in English from Renaissance to Independence" pp 1-9

15 October **No Class (Rough Draft of Midterm Paper due on Moodle by 9:30 PM)**

21 October (Tuesday) 7:00 PM Arvind Mehrotra Poetry Reading, Poetry Center

22 October (Arvind Mehrotra is with us)

The Aesthetic Turn: Indian Ways of Seeing I (A specific examination of major trends in Indian aesthetics, with reference both to the visual and literary arts, with special attention to the role of the English language in the development of Indian literature, and to the challenge of the Young India movement to Indian essentialism)

A Mehrotra, Introduction to *An Illustrated History of Indian Literature in English*
Rajiv Patke, "Poetry Since Independence, *An Illustrated History of Indian Literature in English*
BK Sarkar, *The Futurism of Young Asia*, "Viewpoints in Aesthetics"
Mulik Raj Anand, *The Hindu View of Art*, Part II: The Aesthetic Hypothesis

29 October

The Aesthetic Turn: Indian Ways of Seeing II (A continuation of the examination of major trends in Indian aesthetics, with attention to the impact of classical Indian aesthetic theory, and the account of *rasa* and *bhava* on renaissance Indian art theory)

KC Bhattacharyya "The Concept of *Rasa*"
M Hiriyanna, "Art Experience" cs 1-6. 9-10
Ranjan Ghosh, *Great Thinkers on Indian Art: Creativity, Aesthetic Communication and Freedom*, chs 2, 3 and 5

5 November

How to Think about Indian Philosophy under British Rule I (Here we turn specifically to philosophy, and how philosophy prosecuted in English mediated Indian philosophical research. We consider several case studies.)

R Tagore, "Pathway to *Mukti*," IPC Presidential Address, 1925
M Hiriyanna, "Subjective Self-lessness," IPC Presidential Address, 1939
AC Mukerji, "The Realist Conception of Idealism," 1927
D Davidson, "On the Very Idea of a Conceptual Scheme," 1974
AC Mukerji, "Traditional Epistemology," IPC Presidential Address, 1951
WE Sellars, selections from "Empiricism and the Philosophy of Mind," 1956
deVries, *Wilfrid Sellars*, pp 95-114*

7 November (Friday)

Film Screening (*Gandhi*) Dewey Common Room, 7:30 PM

12 November

How to Think about Indian Philosophy under British Rule II (We turn to several other major figures in Anglophone Indian philosophy, exploring the connections between their work and classical Indian philosophical themes.)

KC Bhattacharyya, *The Subject as Freedom*, c I, “The Notion of Subjectivity”

BR Kulkarni, “Professor RD Ranade’s Allahabad Days”

RD Ranade, “Evolution of my Own Thought”

RD Ranade, *Encyclopedic History of Indian Philosophy*, v 2, c 5, “The Problem of Ultimate Reality in the Upanisads”

RD Ranade, “A Vindication of Indian Philosophy”

AR Wadia, “Synthesis of the Eastern and Western Thought in Gandhi,” IPC Presidential Address, 1930

19 November

Foreign-Returned Social and Political Leaders: Sri Vivekananda, Sri Aurobindo and Mahatma Gandhi (Many of the principal religious and political leaders in India during the colonial period and in the Independence struggle were foreign returned. We will explore the ways in which they imported foreign ideas, drew on Indian ideology and integrated these ideas into a new Indian cultural paradigm.)

DM Datta, “Modern Indian Philosophy: its Needs and its Social Role,” IPC Presidential Address, 1952

S Vivekananda, Addresses to Parliament of World Religions

S Vivekananda, selections from *Jñana Yoga*

M Gandhi, *Hind Swaraj*, cs I-XIII

Peter Heehs, “Sri Aurobindo,” from AK Mehrotra, ed., *An Illustrated History of Indian Literature in English*

Sunil Khilnani, “Gandhi and Nehru: The Uses of English” from AK Mehrotra, ed., *An Illustrated History of Indian Literature in English*

1 December (Monday) **Film Screening** *Home and the World* Dewey Common Room, 7:30 PM

3 December

Philosophy and Politics In the Context of Indian Nationalism (The independence movement provided an important context for so much of Indian cultural production and for the development of a sense of Indian identity during this period. Here we re-examine some of the work we have been considering in the context of Indian politics and political rhetoric.)

KC Bhattacharyya, "Svarajian Ideas"

J Nehru, *The Discovery of India*, pp 401-458, 486-555

M Gandhi, *Hind Swaraj*, cs XIV-XX

R Tagore, "Nationalism"

A Coomaraswamy, "The Deeper Meaning of the Struggle"

8 December (Monday) **Film Screening, *Namesake*** Dewey Common Room, 7:30 PM

10 December

The Contest for Authenticity: What makes an Idea Indian? (In this concluding section we re-examine the vision of Indian authenticity and the relation of Indian identity to classical Indian culture and to the contemporary world that emerges from the colonial period, and how these ideas inflect contemporary Indian culture and representations of that culture.) We will discuss the trajectory of Indian culture and thought since independence, and discuss Jampa Lahiri's recent *Namesake*.

J Lahiri, *Namesake**

12 December (Friday), **Film Screening and Party, *Kaal Ho Na Ho***
Dewey Common Room, 7:30 PM