

# Indian Modernity and Tagore's Dance

**ABSTRACT**

Rabindranath Tagore's invention of an entirely new dance style liberated dance from the formulaic choreography and narratives of classical Indian dance. Tagore advocated naturalistic rather than stylized expression, with the stated purpose of creating an aesthetic vehicle for conveying the drama of human emotional experience. This style, *Rabindra-nritya*, the first 'modern dance' of India, was and has remained entirely uncodified, relying on the creative impulse of the individual dancer interpreting poetical compositions. This flexibility, however, has tended to be accompanied by a lack of formal rigour and codification, which may help explain why Rabindranath's dance style has never gained acceptance in India as a serious art beyond the Bengali cultural domain.

Rabindranath Tagore was born into a cultural world that valued itself as the bearer of unchanging artistic traditions. Given the extraordinary sophistication of classical Indian music and dance, the conservative impulse is understandable. Tagore was one of a handful of Indians who, ahead of their time, refashioned tradition, and by infusing it with original and individual creativity invented a new cultural tradition that served as the foundation of modern consciousness in India. As an example of creative rethinking, Tagore's work on dance is particularly remarkable, for, by departing in style and content from established practice, it liberated dance from the formulaic choreography and narratives of classical Indian dance and thereby opened public consciousness to a new aesthetic.

It is important to bear in mind that Tagore began his experiments with dance at a mature age, but his familiarity with dance began early. His family culture included performances staged by classical dancers in the family mansion, and while in London in the late 1870s as well as in later visits he went to operas and ballets. Although he received prolonged formal training in classical Indian music, he had no parallel experience in the discipline of classical Indian dance. Nonetheless, he was obviously so fascinated by the potential of dance that he made it an essential part of the new and hybrid performance genre he created in his dance dramas. He also emphasized its importance by making it an integral part of education at Santiniketan. Sita Devi tells us that in 1911 Tagore himself danced as Thakurda in *Raja /The King (of the Dark Chamber)* at Santiniketan, and

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**The Dancer's**

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*Catalog of Copyright Entries. Third Series* Library of Congress. Copyright Office,1977 Dancing on the Fault Lines of History Susan Manning,2025-01-28 Dancing on the Fault Lines of History collects essential essays by Susan Manning one of the founders of critical dance studies recounting her career writing and rewriting the history of modern dance Three sets of keywords gender and sexuality whiteness and Blackness nationality and globalization illuminate modern dance histories from multiple angles coming together in varied combinations shifting positions from foreground to background Among the many artists discussed are Isadora Duncan Vaslav Nijinsky Ted Shawn Helen Tamiris Katherine Dunham Jos Lim n Pina Bausch Reggie Wilson and Nelisiwe Xaba Calling for a comparative and transnational historiography Manning ends with an extended case study of Mary Wigman s multidimensional exchange with artists from Indonesia India China Korea and Japan Like the artists at the center of her research Manning s writing dances on the fault lines of history Her introduction and annotations to the essays reflect on how and why these keywords became central to her research revealing the autobiographical resonances of her scholarship as she confronts the cultural politics of the late twentieth and early twenty first centuries

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