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Nota di contenuto	Introduction : whose voice? whose tongue? philosophy in English in colonial India -- Pandits and professors : the renaissance of secular India -- Rabindranath Tagore, "Nationalism in India" (1917) -- Aurobindo Ghosh, "The renaissance in India" (1918) -- A.K. Coomaraswamy, "Indian nationality" (1909) -- Lajpat Rai, "Reform or revival?" (1904) -- Bhagavan Das, "The meaning of swaraj or self-government" (1921) -- K.C. Bhattacharyya, "Svaraj in ideas" (1928) -- A.K. Coomaraswamy, "Art and swadeshi" (1910) -- Aurobindo Ghosh, "The future poetry," (1917-1918) -- R. Tagore, "Pathway to mukti" (1925) -- B.K. Sarkar, "View-points in aesthetics" (1922) -- K.C. Bhattacharyya, "The concept of rasa" (1930) -- M. Hiriyanna, 'Indian aesthetics 2,' "Art experience 2 " (1951) -- An Indian in Paris : cosmopolitan aesthetics in colonial India -- R.D. Ranade, "The problem of ultimate reality in the Upanishads" (1926) -- Vivekananda, "Jnana yoga" (1915) -- A.C. Mukerji, "Absolute consciousness" (1938) -- Ras Bihari Das, "The falsity of the world" (1940) -- S.S. Suryanarayana Sastri, "Advaita, causality and human freedom" (1940) -- A.C. Mukerji, "Sankara's theory of consciousness" (1937) -- V.S. Iyer, "Sankara's

philosophy" (1955) -- P.T. Raju, "Skepticism and its place in Sankara's philosophy" (1937) -- Bringing Brahman down to earth : Lilavada in colonial India -- The Plato of Allahabad : A.C. Mukerji's contributions to Indian and to world philosophy -- A.C. Mukerji, "The realist's conception of idealism" (1927) -- Hiralal Halder, "Realistic idealism" (1930) -- K.C. Bhattacharyya, "The concept of philosophy" (1936) -- M. Hiriyanna, "The problem of truth" (1930) -- G.R. Malkani, "Philosophical truth" (1949) -- A.C. Mukerji, "Traditional epistemology" (1940) -- Symposium : has Aurobindo refuted Mayavada? / Indra Sen, N.A. Nikam, Haridas Chaudhuri, and G.R. Malkani -- A bibliography of significant work in Indian philosophy from the colonial period and the immediate post-independence period.

Sommario/riassunto

This book publishes, for the first time in decades, and in many cases, for the first time in a readily accessible edition, English language philosophical literature written in India during the period of British rule. Bhushan's and Garfield's own essays on the work of this period contextualize the philosophical essays collected and connect them to broader intellectual, artistic and political movements in India. This volume yields a new understanding of cosmopolitan consciousness in a colonial context, of the intellectual agency of colonial academic communities, and of the roots of cross-cultura
