**Work-plan and Research Methodology:**

The researcher has preferred to divide his study in the following chapters as one of the established part of the doctoral research design:

**Chapter I: Introduction**

This dissertation would study the influence of Indian culture, literature and philosophy on the poetry of the Irish poet William Butler Yeats and the influence of his poetry on Twentieth Century Indian literature, and also the response of Indian critics and readers to Yeats’s work. The dissertation will take into account literary, cultural, philosophical as well as religious influences, their reception and responses of a culture to literature from another culture.

It is well known that W.B.Yeats was highly influenced by Indian philosophy. Many Indian critics have studied the Indian influence on Yeats’s works in great detail. Western critics have given relatively less attention to his aspects. The dissertation will examine some less studied aspects of Yeats’s response to India and some important aspects of Yeats’s influence on Indian poetry and the response of Indians to the poetry of Yeats. Irish culture and nationalism which are very important elements in Yeats’s poetry and which bear a close resemblance to Indian culture and nationalism play an important role in the Indian response to Yeats’s poetry. These aspects would also be explored and analyzed. This dissertation will proceed with the argument that Yeats’s response to India and the Indian response to Yeats cannot be fully understood without a close study of the cultural affinity between India and Ireland. Most influence studies and theories of literary influence do not take into account adequately the importance of culture. This
dissertation will attempt to relate culture with literary, philosophical and religious influences and readers’ response to a foreign literature.

The introduction would open with a brief biographical note beginning from the publication of Yeats’s first poems in imitation of Shelley, Blake and Spenser published in Dublin University Review in 1885 to the last poems which are marked by a striking maturity and just before his death in 1939. A brief section on the major aspects of Yeats’s eclecticism would discuss his involvement in the occult and magic, the Theosophical Society, his interests in spirits and fairies, Irish folklore and mythology, the Caballah, the Hermetic Society and the Golden Dawn. A section on his status as a romantic –modernist would show how his modernism is related to and is partly drawn from his interest in India. The introduction will trace some of the problems related to the study of Yeats, the relationship of Yeats and India and the response of the Indians to the poetry of Yeats. Problems in attempts to study literary influence without taking into account the cultural aspects will also be discussed.

**Chapter II Hinduism**

Second chapter would define Hinduism and illustrate the diversity as well as unifying features of Hinduism. Here the research scholar will make it clear that Hinduism can be seen as a category in the sense that it has fuzzy edges. Some forms of religion are central to Hinduism, while others are less clearly central but still within the category. There is a wide body of ritual practices, forms of behavior, doctrines, stories, and texts and deeply felt personal experience and testimonies to which the term ‘Hindu’ refers. The term ‘Hindu’ certainly refer in the contemporary world to the dominant religion of the south Asia. The chapter would aptly capture
the difference between religious and sacred and makes the conception of Hinduism clear by
discussing general features of Hinduism. In the later part, the chapter will highlight various
Hindu traditions, chronology of Hinduism, Hindu theology and philosophy. The research scholar
would conclude the chapter with modern developments in Hinduism, both as a rational as well as
irrational discourse which have been highly relevant and important in forming contemporary
Hindu identity.

Chapter 3: Yeats, India and Hinduism

The third chapter will deal with the Indian influence on Yeats’s poetry. The chapter will be
divided into four sections. The first section will summarize Ireland’s consistent interest in and
response to India and some of the cultural similarities between India and Ireland which facilitate
the mutual response of the two countries to culture and literature of each other. The second
section would analyze Yeats’s encounter with India through great Indians namely Mohini
Chatterjee, Rabindranath Tagore and Shri Purohit Swami. The third section will trace Indian
echoes in the works of Yeats, particularly his poetry, the play The Herne’s Egg and A Vision and
relate some of them to the Irish tradition in order to show how the seemingly Indian element has
shades of Irish tradition and his affinity between the two is responsible for Yeats’s response to
India. The influences of the Indian mystic poet Kabir and of Zen Buddhism on Yeats will also be
pointed out. The chapter will conclude with some observations about Yeats’s response to India
which highlight the fact that the Indian influence on Yeats was the just one of the major
influences and the Indian element in his poetry merge with the elements drawn from other
traditions, particularly he Irish tradition in an artistic and creative manner.

Chapter IV: The Influence of Hinduism in the Poetry of W.B. Yeats
The fourth chapter “India’s Response to Yeats” would deal with the influence of Yeats on some Indian poets and the Indian response to Yeats’s poetry. The first section will discuss the response of modern Gujarati poet Niranjan Bhagat who is taken as a representative of modern Gujarati poets. The second section will deal with the tremendous influence of Yeats on the popular Hindi poet Harivanshrai Bachchan and his response to Yeats scattered throughout his Hindi prose writings. The third section will be about Aurobindo’s response which is found in his prose writings and some similarities between the two poets and their ideas about poetry are studied. Yeats’s influence on the poet-critic Shankar Mokashi-Punekar is traced from his collection of English poems titled The Captive. The fourth section will discuss the Bengali response. Tagore’s response in his prose writing and the similarities between the two poets are considered. Some attention is given to the subtle influence of Yeats on poets like Buddhadeb Bose and Jibananda Das. The next section will give an account of response by Indian critics. A number of Ph.D. dissertations and books by Indian scholars on Yeats’s work are considered here. The works of Balachandra Rajan, Naresh Guha, R.C.Shah, Shankar Mokashi-Punekar, Ravindran Sankaran, Harivanshrai Bachchan, Vinod Sen and others will be discussed in detail.

**Chapter V: Theoretical Observations**

The fifth chapter will evaluate the Indian influences on Yeats, Yeats’s influence on India and the Indian response to Yeats’s poetry. Theories of literary influences and reader response by Harold Bloom, Stanely Fish, Louis Rosenblatt, Claudio Gillen and others will be considered and an attempt will be made to apply these theories to Yeats and India. In order to explain why many Indians see too much of Indianness in Yeats, a brief account of some of the cultural affinities and points of contact between the Indian and the Irish traditions would be included. The importance of culture in literature and that of literature in culture will be emphasized. Analyzing the example
of an Indian student’s response to Yeats’s poem, an attempt will be made to show how an Indian reader brings his knowledge of Indian culture to his interpretation of Yeats’s poem with his Irish material and in this process he ‘misreads the poem but this contact between the Indian culture in the mind of the student and Irish culture reflected in the poem helps us to understand the process of literary influence and the response of readers to poetry. The aspects of symbolism, themes, language and nationalism will be discussed. The Arabic element in Yeats will be dealt with in the next section. A discussion of the most well received poems of Yeats in India reveals that these poems contain some Indianness which comes to the poems from their Irish character. Finally an attempt will be made to present a view of literary influence which takes into account the cultural affinities and a process whereby a poet assimilates the cultural and other elements of the precursor poet or literary tradition.

Conclusion:

The last part of the dissertation, ‘Conclusion’ will offer certain observations and summary of the proposed research project. It will conclude the present study by announcing the findings and conclusions regarding Yeats’s response to India, India’s response to Yeats’s works and process of literary reception and influence.

Methodology

As the Present study is a Qualitative one, researcher will use content analysis method. Content Analysis is the analysis dealing with systematic examination of current records or documents as a source of data. In the proposed research project, the researcher will explore the following method.
• As the research-topic is highly concerned with the comparative study of the Indian scriptural classics and the poetry of W. B. Yeats., the research scholar would follow the research methodology of comparing and contrasting both the scriptural works of Hinduism and Occult influence on the poetry of W. B. Yeats.

• To evaluate the Indian influences on Yeats, Yeats’s influence on India and the Indian response to Yeats’s poetry, theories of literary influences and reader response by Harold Bloom, Stanely Fish, Louis Rosenblatt, Claudio Gillen and others will be considered and an attempt will be made to apply these theories to Yeats and India. In order to explain why many Indians see too much of Indianness in Yeats, a brief account of some of the cultural affinities and points of contact between the Indian and the Irish traditions would be included.

• The comparison, analysis, findings and the conclusions of the research would be duly supported by the views, citations and judgments of critics and scholars not only from India but from the West as well as across the world.