

Bengal Renaissance: A Theoretical Analysis

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Nineteenth century is a glorious era in the history of Bengal. It is said that after the Chaitanya era there had never come such a glorious era in Bengal. During the early decades of the nineteenth century significant development were taking place in Indian society, particularly in Bengal. There were great changes in all spheres of life. In a word, these changes are called Bengal Renaissance. The idea of Bengal Renaissance denoted a kind of rebirth, awakening or revitalization of society and culture after 'decline' or 'stagnation' in pre-colonial period of seventeenth and eighteenth centuries.

Definitely, this 'awakening' was the product of Western education and culture. Modernism got boosted up in Bengal as well as in India by the touch of western civilization. Self consciousness, political consciousness, new social class structure due to a new emerging economic order, and most of all, different lifestyle had a great impact on the old social systems in Bengal. Swapan Basu points out this era accurately, as the beginning of new questions (Basu, 2014: 1). The Western impact had presented a profound challenge to the entire social and cultural fabric of the country and it needed to respond (Ahmed, 1965: 1).

But the meeting of two cultures does not necessarily give rise to a *renaissance*. The reaction to such an event is apt to differ between one country or period and another. That explains why, though the colonized nations might be painted in the same colour as their colonizers, their cultural ethos did not necessarily come to coincide (Majumdar, 2010: 132). The burden of colonial subservience finds expression among the colonized in various gestures and vocabularies. According to Majumdar (2010), hence in most such cases, the consolidation of colonial identity creates a social division: while one stream of the colonized culture turns parasite, another trend grows more and more populist by inducing an upsurge of nationalism (Majumdar, 2010: 132-134). Now it has to be considered how in Bengal exchanges between two cultures (Indo-Western) have been influenced by the colonial situation. But before this, we need to clarify the idea, the term Bengal 'Renaissance'.

I. Origin of the Idea and Term:

The appearance of the term 'renaissance' was connected with the beginning of Indian modernization, when Calcutta became the centre of learning, science and arts in Bengal. It was Rammohun Roy (1772-1833) who had earlier realised the role of Bengal in advancement of cultural and social development of Indians. Without the advent of Rammohun, the modern age would have been much delayed in coming. It was Rammohun who first realised that there was no need to evolve a new system to teach theology, the need at the hour was to teach philosophy and science. In a letter on February 2, 1824, he marked that in Calcutta "the natives are more conversant in English, and frequented associated with European gentlemen", and "the native inhabitants of Bengal, in a great degree follow the example of the opulent natives of Calcutta" (Roy 1982, iv, 885). In a conversation with Scottish Presbyterian missionary Rev. Alexander Duff, Rammohun said: "I began to think, that some similar to European

renaissance might have taken place here in India” (Quoted in Smith, 1879, I, 118). Rammohun’s spiritual inheritors from Krishnamohun Banerjee and Debendranath Tagore to Aurobindo Ghose and Rabindranath Tagore called their time ‘renaissance’ and ‘regeneration’. Phenomenologically, both the idea and the term are derived from inner experience of the epoch-makers, from their consciousness, reflections and mentality (Skorokhodova, 2015: 741).

Also, in the writing of Bankim Chandra Chattopadhyay, we find the term ‘renaissance’. But he did not very much project a recovery with British help. Actually, he spoke of the loss of the ‘renaissance’ itself. His sympathies are not with the strict intellectual regimen of an imagined Vedantic past, but with the less tidy era of medieval philosophers, religious commentators and Vaishnava poets, who were active even during Pathan dominance (Chakravorty, 2010: 122). In the Bengali original¹, Bankimchandra leaves the word ‘Renaissance’ untranslated and prints it in Roman characters with the initial letter in capital:

“How long has Europe been civilized? In the fifteenth century, that means, four hundred years back, Europe was more uncivilized than we are. One incident made Europe civilized. At a stroke, it recovered the destroyed, forgotten and unknown literature of the ancient Greeks. Even as a narrow stream overflows its banks after the rains, or as a dying patient regains the strength of his youth through some divine elixir, so did Europe rise again. Petrarch today, Luther tomorrow; Galileo one day, Bacon the next—there was such a flood of good fortune for Europe. We, also, had witnessed such a thing once: the sudden appearance of Chaitanya in Nadia, and after him Rup Sanatan and countless poets, theologians, scholars. In philosophy we had Raghunath Shiromani, Gadadhar and Jagadish; in smriti (religious law) Raghunandan and those who came after. And there was a flood of Bengali verse. Vidyapati and Chandidas pre-date Chaitanya, but the Bengali poetry on the theme of Krishna that followed Chaitanya’s time was inexhaustibly powerful, unlike anything in the world; where did that come from?

Where did this Renaissance of ours have its origin? Where did suddenly this psychological enlightenment of this nation come from?.....Why did this light go out? Perhaps because of Mughal rule” (BR, II: 817).

The whole conception of renaissance in India was created by philosopher Aurobindo Ghose. In the work on Bankimchandra Chattopadhyay, Aurobindo began ‘the epoch of our Renaissance’ from Rammohun Roy, reckoned to outstanding figures of ones like Debendranath Tagore, Rajnarayan Bose, Aksaykumar Dutta, Michael Madhusudan Dutta, Iswarchandra Vidyasagar, Rajendralal Mitra, Dinabandhu Mitra, Keshub Chandra Sen and others to Rabindranath Tagore. Aurobindo wrote:

Our Renascence was marked like its European prototype, though not to starting an extent, by a thawing of old moral custom. The calm, docile, pious, dutiful Hindu ideal was pushed aside with impatient energy, and the Bengali, released from the iron restraint which had line like a frost on his warm blood and sensuous feeling, escaped joyously into the open air of an almost Pagan Freedom..... This is usually the moral not of a renascence, a burning desire for life (Ghose, 1997: 95).

Aurobindo, in writing, had analysed very early the idea of renaissance in India. He was very much clear about the impact of West in India. He wrote:

“The first effect of this entry of a new and quite opposite civilization was the destruction of much that had no longer the power to live, the deliquescence of much else, and a tendency to the devitalization of the rest. A new activity came in, but this was at first crudely and confusedly imitative of the foreign culture. It was a crucial moment and an ordeal of perilous severity; a less vigorous energy of life might well have foundered and perished under the double weight of the deadening of its old innate motives and a servile imitation of alien ideas and habits..... It revived the dormant intellectual and critical impulse; it rehabilitated life and awakened the desire of new creation; it put the reviving Indian spirit face to face with novel conditions and ideals and the urgent necessity of understanding, assimilating and conquering them. The national mind turned a new eye on its past culture, reawoke to its sense and import, but also, at the same time, saw it in relation to modern knowledge and ideas” (Ghose, 2003 : 408).

Many of the key persons in socio-cultural processes said on renaissance (‘nabajagaran’, or ‘udbodhan’ in Bengali) as an aim of reformist activities of educated elites (Krishnamohun Banerjee, Surendranath Banerjee), as a literary renaissance (Bipin Chandra Pal, Rabindranath Tagore), as religious and spiritual activity (especially connected with the Brahma Samaj), as social reformation (Iswar Chandra Vidyasagar, Kesub Chandra Sen, Sivanath Sastri) etc. (Skorokhodova, 2015 :742).

Thus, the idea and the term ‘the Bengal Renaissance’ had been rooted in the attitude of elites or the “*bhadraloks*” of the period towards their own time and in thinking and feelings about changing Indian reality. There are controversies of supporters and opponents of the idea and the term. They discuss the essence and content of the historical period and the possibility of application of the term to it. Cognitive Scientist Subrata Dasgupta writes:

“The controversies have dwelt almost entirely in the economic, social and cultural realms: whether there was anything like a renaissance at all, its comparison with the Italian Renaissance, its significance (or otherwise) from social, political and cultural perspectives” (Dasgupta, 2012: 1).

The next section proposes to consider the issues of controversies between supporters and opponents of the term’s applicability. While some endorsed it as a “renaissance” as of Western Europe, other scholars pointed out its limited class and religious character or impact on the larger society.

II. Controversy on the Term:

The idea and the term were perceived by researchers to mark the process both of awakening in culture and society and of transformations in minds and thought of Bengal educated elites which was the result of interaction with Western civilization and culture. Observing this intricate network of cultural interactions, many eminent Indian scholars—cultural critics, social scientists, literary historians—have found the nineteenth-century awakening in Bengal strikingly comparable to the *Renaissance* in

Italy. The main cause of discussions and controversies, as well as appearance of opponents for the term is in application of European historical scheme to history of Indian civilization.

All opponents look at Indian history from the point of view of European scheme of history and determine in India the antiquity, Middle Age and Modern Age. They reject the possibility to mark Modern processes in India as 'renaissance', associating the term with the rebirth of antiquity—as in European 14-16 centuries—and defend renaissance character of Indian Middle Age's culture. The Hindu period was equated with antiquity, the Muslim period with the Middle or even 'Dark' Ages and the newly commenced British rule with the Modern Age. In 1817 James Mill published a series of volumes on the history of India and this work had a formulative influence on British imagination about India. The book was entitled *History of British India*², but the early part of the book included a survey of ancient and medieval India while the later ones were specifically about British rule in India. Mill's entire work was written on the basis of his limited readings in books and reports by European authors on India. Elphinstone, a civil servant in India for the greater part of his working life, was something of an empiricist and he was far better equipped and better informed than Mill to write a history of India³. In his *History of India* (1841), he first addresses in Books I to III the issue of the general state of Hindu or ancient Indian civilization. Then in Book IV he distinguished each region of 'Hindoostan' and 'Dekkan' and attempts to chronicle their history. Books V to XII contained fairly detailed chronicles of the 'Mahometan period'. Incidentally,

Incidentally, the periodization of Indian history into ancient and medieval periods corresponding to 'Hindu' and 'Muslim' periods was henceforward established as a convention in Indian historiography. The consequent identification of the 'British' period with the 'modern' period was, of course, suited to the image of British rule as the harbinger of modernity (Bhattacharya, 2011: 18-22).

The tendency to repudiate the term is connected with the estimates of meaning and consequences of the Bengal Renaissance. The scientists argued the epoch had no effects on society, politics, economy and culture of Modern India (historiographical review: Raychoudhuri 2002). Besides, it is only an estimation of the Renaissance results in its influence on society. Most of the researchers clearly focus on elitist and, therefore, incomplete character of the Bengal Renaissance, Susobhan Sarkar had described the Bengal 'Renaissance' as the response to "the impact of British Rule, bourgeois economy and modern western culture" (Sarkar, 1970: 3). He had made differences between the nineteenth century awakening in Bengal and the European renaissance of the fifteenth and sixteenth centuries. First, "the liberation of mind brought by the original renaissance came as only one aspect of an epoch making many sided resurgence which included Europe's discovery of the world, a profound revolution in religion, the foundation of modern science, the rise of centralised states, the beginning of the break-up of the old social system, the re organisation of trade and industry and agriculture" (Sarkar, 1970: 149). On the contrary, "British rule in India did prepare the way for a destruction of the old order, but it had neither the intention nor the capacity to build up a new society in its place" (Sarkar, 1970: 150).

Second, according to him, the European renaissance "flourished in the free and independent states of western Europe" whereas "our awakening came within the strait jacket of a foreign, semicolonial regime" (Sarkar, 1970: 150). Thirdly, the European renaissance drew "sustenance from the rediscovery of the old culture of Europe; ancient Greek thought, ideals and views inspired the new humanist circles". But, on the

contrary, “Bengal renaissance received its original impulse, not from ancient India, but from the alien modern west” (Sarkar, 1970: 150).

There are many researches on the Bengal Renaissance by Indian scholars who describe the epoch as a new enlightenment, revolutionary awakening in a broad context of economic, social and political process. The main intention of the epoch was the synthesis of Indian and Western society. From the works of the authors of this era we find a multifaceted picture of the then Bengal –European contact born out of the contact with Christianity and European rational and free inquiry. Religious and rationalist aspects in the epoch had stimulated an awakening of mind and roused its creative activities.

Aurobindo Poddar suggests that the Bengal Renaissance is not rediscovery of India’s past in the present but awakening of social mind, overcoming of conformism, social stagnation and closed, introvert character of society in India. According to him, the key Renaissance figure is the Bengal intellectual, who had been oriented to rationalism and free-thinking values owing to English education, and had been confronted with old traditional values and surroundings (Poddar, 1970: 7-8). The first period is depicted as prevalence of anglophilism in intellectual’s mood; the second one (after 1857) represented as searching for identity and discovery of United India—religious and cultural—based on Hindu mythology and Puranic literature and opposed to secular civil identity (Poddar, 1977: 250).

Ramesh Chandra Majumdar (1960) analysed the Bengal Renaissance in the broad context of Indian Renaissance as a movement of powerful secular content which created new national consciousness, patriotism, social reforms and new political ideas unknown in India before the nineteenth century. Development of English education, rising of social and political ideas, reforms and organizations are the main trends of the epoch; religious aspects are its concomitant elements (Cited in Skorokhodova, 2015: 745).

Historian Jadunath Sarkar has explained this matter something differently. In his language:

“It was truly a Renaissance, wider, deeper and more revolutionary than that of Europe after the fall of Constantinople..... Under the impact of the British civilization it became a path finder and a light bringer to the rest of India. If Periclean Athens was the school of Hellas,..... that was Bengal to the rest of India under British rule, but with a borrowed light, which it had made its own with marvellous cunning” (Sarkar, 1958/1972: 498).

The cultural leaders of ‘Bengal Renaissance’ were not all Bengalis or even all Indians but they were all of Bengal. Some were concerned with the discovery of the Indian past. Some invented prose as a literary style in the Bengali language, and some new forms of poetry and storytelling. Some were religious reformers, and some social reformers. Some created new modes of education. Some fought on behalf of women’s rights and against injustice to women. Some argued for a more humanistic secular and rational society. Some created a scientific ethos for the country. And some stirred within their fellow countrymen a new nationalist consciousness. But what connected them all was that they shared in the creation and formation, in one way or another, of a mentality which straddled two cultures, Western and Indian. This cross cultural

mentality, Dasgupta calls it as the *Indo-Western mind*, was the ultimate and supreme product of the Bengal Renaissance. Yet this mentality was as much the means to that awakening as its product. Without the West this awakening would not have happened. Without the West there would not have been a Bengal Renaissance (Dasgupta, 2011: 2-3).

III. Western Impact on Colonial Bengal:

The fact that the English acquired political sovereignty over India by way of commerce largely explains the character of their rule. It was, in the early stage, primarily dominated by commercial considerations. The early English rulers of India seemed to have regarded the business of Government as a necessary evil which had to be undertaken in order to preserve their commercial hegemony. Governmental activity was therefore reduced to the minimum. It was primarily concerned with the collection of taxes and preservation of order. The fear that a handful of English men in India were always in danger of being overwhelmed by the 'native' inhabitants, once their feelings were roused by any imprudent measure, was sufficient to discourage any interference in the social and religious life of the people. This policy of non-interference was quite in harmony with the traditional English spirit of compromise, of allowing things to take their own course as long as they did not adversely affect English commercial and political interests (Ahmed, 1965: 6).

Englishmen and Indians, however, could not remain in two hermetically sealed mental worlds. Intercourse, commercial and administrative, brought the two people into closer relationships. The establishment of English rule in Bengal was destined to produce far reaching social and cultural changes.

- **Socio-economic changes:**

Social change is primarily induced by changes in the institutional structures of society, of which the economic structure is of basic and vital importance. We shall have to look for such changes in the economic structure of Bengal, if there were any, during this period under British rule, which will provide the background of social change.

We know that the English adventurers started as traders, and then played the role of zemindar in Bengal, before climbing up to the position of rulers. The same spirit of money making which dominated the field of commerce, also brought a significant change in the texture of human relations in rural society. This was made possible by a change in the attitude to landed property, from 'paternal' to 'contractual' (Ghose, 1972: 12-13).

The Permanent Settlement (1793), despite the fact that it resulted in serious injustice to the interests of the cultivators, had nevertheless, in the long run, promoted some kind of social stability in Bengal. Lord Cornwallis's settlement had produced a new set of zamindars, who, assured of the benefits of security, rapidly grew in wealth and influence. Some of them like Dwarkanath Tagore, for instance, further enriched themselves by judicious investments in commercial enterprises. The development of a mercantile community of Bengal during the first quarter of the nineteenth century was indeed a significant phenomenon in the social and economic history of the century.

The net result of this policy had been:

1. inhuman fleecing of the mass of peasantry upon whom a hydra of exploitation was let loose;
2. Disintegration of the old village economy, with its self sufficient units,
3. Dislocation of traditional handicrafts and artisans, along with the complete disruption of the old law and order system, throwing down a huge chunk of rural people like village *warchmen*, *ghatwals*, *paiks* and others on a perpetual state of nomadism;
4. Subjection of the countryside to the increasing exploitation of the growing cities and towns, converting the latter,--the cities and the town, into reservoirs of overflowing rural distress and destitution.

This is not a 'change' of the feudal framework of society, but a reorientation of the feudal set up to make it more subservient and accommodating to the capitalist-imperialist ethos of the British rulers (Ghose, 1972: 13-14).

The huge wealth or capital accumulated by the new urban Bengali upper class was diverted to land, the investment in which was made safe by the Permanent Settlement for deriving an annuity-like income without any effort or enterprise on the part of the investor. This produced a very interesting and unique social situation in Bengal, the broad features of which are those: the city-capitalists becoming landholders, living most of the time in the city as lords and visiting occasionally their rural estates like feudal princes; the rural landholders squandering most of their peasant-fleeced money in urban luxuries and vices, and their time in indolence and social group-rivalries and caste-politics and a lot of culture-mongering.⁴

This is social picture of Bengal, which emerges in clear outline by the middle of the 19th century. Through this tunnel between the city and the village, flowed the stream of culture and liberal ideas of the West, both ways, that is from the village to the city and from the city to the village. This resulted in the development of a curious culture-complex in Bengal, both in urban and rural affluent sectors, the dominant material and non-material traits of which were local and feudal, with a veneer of European material and cultural traits. These are a few instances of this ulcerous acculturation:

1. Hindusthani music in English tune;
2. 'Drink, Dance and Dinner' in European style, during religious festivals and social ceremonies;
3. Increasing use of consumer goods, luxury articles etc.
4. Patronising *kabi*, *Akhrai*, *Half-Akhrai*, *Tarza*, *Panchali* etc. for pandering to the depraved taste of the urban affluents. (Ghose, 1972: 17)

Varna was the base of social system of this country. The British Govt. took the policy to create a new social order by uniting the two categories of *Varna* and class without breaking the old order of *Varna* in their own interest. Education was its main part.

Arrival of British gave an unexpected fortune to a part of people in India, more specifically in Bengal. They became eager to be taught in English. Historically, it is true that English learning in Bengal began much before 1835. Infact, before 1835, the British had much hesitation in this matter. Some, who had their own interests, learned English with the help of Missionaries. In that time, English education became popular for only occupation, and not for acquiring knowledge. In the first era of English education, grammar and sentence formations were ignored and main emphasis was

given on English words and their meaning. Some tried to cram the English dictionary—they were called ‘moving dictionary’ (Basu, 2014: 10-11). Besides these developments, there was also another development—development of Bengali literature and the role of Serampore Mission connect to the story of the Bengal Renaissance. The answer is that they formed a small but integrative element of a much profounder phenomenon—some would even say the fundamental source of the new awakening—the advent of English or Western education (Majumdar, 1960: 102).

- **Practice of Science and Its Impact:**

Another important result of English rule was the practice of science in Bengali. Preparation for practice of Science in Bengali came from three sources: missionaries, bureaucrats and technocrats of Company and most of all, contemporary intellectuals. It was believed that practice of Science in European School was must to remove superstitions from life. A circle of inter-communication was created by the institutions like Fort William College, Serampore Mission, Asiatic Society, Hindu School, School Book Society, Calcutta School Book Society, Agriculture and Horticulture Society etc.

British Empire was expanded through Bengal. Naturally, ideological blow of west was first realised in Bengal. Likewise, though indirectly, there came the trend of explaining Conquerer and Conquered comparatively. New idiom of watching science was used in this level of ‘discover and exposition’. ‘Difference’ and ‘lack’ were its main perspective. Science was established in the centre of this difference and lack. Civilization was measured from this perspective of development of Science.

Orientalists were also agreed with the concept of superiority of Europe. Once William Jones had opined that all the theories of Newton could be found in *Veda* and *Suphism*. Later, he wrote again, as reason and taste were the feature of European mind, Indian Natural Science was much inferior than Europe (Mukharjee, 1987, 109-110).

From this, ‘Colonization of Past’ was started in the interest of present. To legitimate the rule of West who were successful in Science, India was declared as ‘Science less’. According to Charles Grant, “They (Indian) were mentally paralysed in spheres of discovery” (cited in Roy, 2007: 15). James Mill wrote about ‘*Suryasiddhata*’, “it was the most satisfactory proof of underdevelopment of Science of Hindoos and it was indicative to their culturelessness” (Mill, 1840: 100-101).

To see and justify Science as a part of human development was stopped by Colonial expansion. From Rammohun to Akshay Kumar, everyone had realised that the development of West was rooted in Science. Naturally, they wanted to acquire this source of education. Vidyasagar-Valantine debate was important in this respect. Progressive Rammohun and conservative Radhakanto both were interested in the education of science. A new type of rationalism, morality was created from the practice of Science. Vidyasagar declared *Vedanta* as false philosophy. By writing *Bodhoday*, he had showed that what type of ‘sense’ he wanted. In *Varnaparichay*, he gave instructions on Utilitarian Philosophy—postponing present enjoyment for future gains.⁶ As Gopal was a good boy, he was lovable and ideal to all. He would build a good career in future. On the contrary, Rakhal’s destination was in opposite way, because he could not ignore incitement.

But, in reference of analysis of science, Akshay Kumar Dutta was most remarkable. In the analysis of Science, his ideal was the books of English Scientists. His motive was to make people free from superstitions and religious dogmas. He was the editor of *Tattwabodhini Patrika* and his all essays were published in it. In this respect, Reverend John Enderson opined: “Akshaya Kumar is Indianising European Science” (cited in Dey, 2006: 116).

Akshay Kumar’s popular book “The Constitution of Man Considered in Relation to External Objects” (Part I, 1851; Part II, 1853) was a translation of George Combe’s book. But he had given his own touch in it. There were many instances which were suitable for our country but out of original book. For instance, in the first part of his book, he had given many reasons against non-vegetarian diet and established the superiority of vegetarian diet. But George Combe had opined for non-vegetarian diet in his book. Being influenced by this book many had started vegetarian diet. Even Akshay Kumar himself had also started vegetarian diet (Bandyopadhyay, 2006: 162). In the second part of the book there were reasons against alcohol.⁷ Temperance movement was started by the influence of this book. Some books were also published in support of this. Associations like Bengal Temperance Society, Temperance Association, Total Abstinence etc were also established in this regard. Even, a change in morality was also noticed in society. For instance, polygamy was popular in the family of Dwarakanath Gangopadhyay. But after reading this book, he took an oath for monogamy (Chakraborty, 2006: 110).

Some of his proposals on social reform were just beyond imagination in his times. For instance, he opined for free marriage and supported the right to divorce. Even, he agreed with the necessity for birth control. He wrote: “Man should control his reproductive power in accordance with situation” (Tattwabodhini, Chaitra, 1774). Nothing can be more modern than it. He was very much against child-marriage. In *Dharmaniti* (1856), he had explained the malconsequences of child marriage. According to him, if boy and girl were opposite in nature, then they had to pay for this the whole life (1856: 22). For this, he also recommended communication before marriage. According to him, as they would be partner for lifetime, they should meet and understand each other before marriage. By this there would be growth of love between them (1856: 60-62). No doubt, in nineteenth century this was revolutionary. He was also against of polygamy (1856: 81). In support of the marriage of widows, he wrote that if a widower can remarry then why not the widows (1856: 87). He had supported divorce on three grounds: 1. adultery of husband or wife; 2. life sentence of husband or wife; 3. Opposite in nature (1856: 100-101). He had advocated for women education. According to him, both men and women should be educated. Wife is not only an instrument for sexual satisfaction. So, her intelligence should be polished by education and husband should do this (1856: 89-92). Women should be educated for their child also. Infact, it is the duty of a mother to keep her child healthy and happy. Children are curious in nature and almost they want to know everything from mother. For this, women must study physiology, physics, chemistry, and natural history (1856: 130-132). That means, he had a very much clear idea about the complete development of man.

At the end of nineteenth century, thought of Western Sociology and Anthropology started to gain popularity and serious attention of the educated Bengali intellectuals. On 13th June, 1818, *Different Nations of India and their Living Areas* (first discussion on this matter) was published in *Samachar Darpan*. This type of discussions was also available in *Bangadarshan*, edited by Bankim Chandra. Bankim had discussed

about *Antiquity of Man* and *Bangali Nation* in it. In 1873, *The Evolution of Man* Kshirod Chandra Roychoudhuri was published. Theory of Evolution of Darwin and Huxley was the content of this book. *The Principal Nations of India (1896)* by Haran Chandra Rahar was another important account in this regard. It was a translation of D.J.Mardok's book.

Bankim had discussed on social science in Bangadarshan. He had compared human body with human society in his analysis. Different parts of human body were connected by nerve centre. Ruler was just like the nerve centre. As different parts of the body had different actions, different needs were fulfilled by different persons of society. There was one difference between two, that is, the presence of sense in every person. So, to make every person satisfied was the main motive of society (Bangadarshan, 1874: 550-51).

There could be found the discussion about anthropology and sociology in the writings of Sarat Chandra Chattopadhyay also. He agreed with the mutual cultural transactions between 'civilized' and 'tribes' (barbarous). He opined that there were many tribal culture among the so-called 'civilized'. According to him, the custom of 'sutee' was also a tribal culture (Chattopadhyay, 1979, IV, 570-71). There were much more instances of these types of writings which could be found in contemporary periodicals.

Conclusion:

To sum up, a colonial culture is primarily founded on the relationship of victor and vanquished. Expectedly, cultural exchanges in such a situation start with the assumption that the culture of the victorious race is much superior to that of the defeated one. Further, if there be any hesitation in accepting such superiority, the use of force to induce acceptance appears an easy alternative. In other words, in a colonial situation, culture is measured and applied on the scale of power. Colonial culture is superimposed on an alien base: it is unnatural because it does not spring from spontaneous cultural evolution (Majumdar, 2010: 134-135). We have noted that the major trend of the evolution of modern Bengali culture was modernization by tradition. The cultural leaders felt that the western modernity could not develop fully in a colonial situation. But they were not passive in this context. They had chosen the best prospectus elements of tradition for modernization in limited force and limited scale. It was their own indigenous renaissance. There can be found three trends in Bengal Renaissance:

1. Westophilia:

In this trend, western ideas and achievements of science, technologies and culture are the means of renaissance and the main method is social reform. Western scientific and technical experience, political institutions and cultural heritage and achievements offered to adopt for renovation of Indian society. In broad sense of term, social renaissance have priority in liberal conception and includes social reform, education of people, development of justice sense, civil society, legal state and national economy, development of science and culture. The main protagonists of this trend were Derozians, Ishwarchandra Vidyasagar, Aksay Kumar Dutta, Kesubchandra Sen, and Sivanath Sastri. They wanted to reject all traditional and indigeneous values.

2. Anti- Westernizer or Conservative:

Conservative project paid attention to old ideas, values and institution because its creators believed in the greatness of national spirit in religious and moral spheres and India's message for modern world. They opined that all of Western civilization could be found in traditional Hindu religion. The main protagonists of conservative variants were Shashadhar Tarkachuramani, Krishnaprassana Sen, Radhakanta Dev, Bhabanicharan Bandyopadhaya, Ramkamal Sen. Shashadhar had opined the theory of Darwin was in the *sutras* of *Patanjali*. He wrote complete man born only in India to justify this he had given geographical reason (1806: 3-5). Likewise, Krishnaprasanna wanted to establish that the superiority of modern science was also available in the era of *Ramayana*.

3. Indo-Western synthesis :

There are also a third variant which is the optimum combination of positive achievements Western novation with all positive ones of Indian tradition. This is truly a synthesis of India and the West. The representatives of this school were Bankim Chandra Chattopadhyay, Swami Vivekananda, Bhudev Mukhopadhyay and Rabindranath Tagore. Neither they had imitated West blindly nor they had taken everything Indian. They have taken and analysed everything reasonably.

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