



ANURUP CHANDRA SEN: THE UNTOLD TEACHER BEHIND THE REVOLUTIONARY

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RESEARCH ARTICLE



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Abstract

Anurup Chandra Sen (1898–1928) was a well-known revolutionary leader in the Indian freedom movement. However, his role as a teacher is now almost forgotten. According to the revolutionary Ganesh Ghosh, he was one of the main organizers of the revolutionary group in Chittagong and a close associate of Masterda Surya Sen. In 1922, he joined Burul High School as a teacher. He did not see teaching only as a profession. He saw education as a way to build a strong nation. He worked to develop patriotism, morality, discipline, and social service among his students. He founded the Debating Society, the magazine Sadhana, and Burul Palli Hitaishini Samiti for this purpose. His excellent teaching skills, love for his students, belief in social equality, and strong human values made him an ideal teacher. Along with his revolutionary activities, his ideas about education and his work for society remain important for the present generation. This article examines Anurup Chandra Sen's role as a teacher, his ideas about education, and his contribution to building society.

Keywords: *Revolutionary Teacher, Chittagong Revolution, Secret Constitution, Student-Friendly Teacher, Progressive Education, Local History*

Introduction

“Anurupda was truly a great leader of an important revolutionary political group. ... He built the revolutionary group of Chittagong with the revolutionary leader Masterda Surya Sen almost from the very beginning”.¹ Revolutionary Ganesh Ghosh made this comment about his elder brother, Anurup Chandra Sen (1898–1928). Even today, if one listens carefully in Burul and the surrounding areas, one can hear stories, though not widely discussed, about his role in forming the revolutionary group and his anti-British activities with students. He was senior to several well-known revolutionaries, including Masterda Surya Sen, Nagen Sen, Ambika Chakraborty, and Charu Bikash Dutta. He also wrote the secret constitution of the revolutionary group. At one point, he became a dangerous person in the eyes of the British authorities. These were only some parts of his revolutionary activities.

The important question is whether we know Anurup Chandra Sen only as a revolutionary and whether his work should be limited only to his opposition to British rule. The answer is no. Calling him a ‘martyr’ (*shaheed*) is not enough to understand his complete personality. He was a disciplined, responsible, progressive, thoughtful, patriotic, fair, and caring teacher. He had deep knowledge and a strong understanding of many subjects. He was highly skilled in different areas of learning. Unfortunately, many of these qualities are now almost forgotten. Therefore, it is important to bring these remarkable qualities of Anurup Chandra Sen to the attention of the present generation.

In colonial India, teaching was not only a means of earning a living for many revolutionaries. It was also an effective way to organize young people, develop patriotism, and spread anti-British ideas. For this reason, the identities of ‘teacher’ and ‘revolutionary’ often became closely connected. A teacher is a person who is engaged in the noble work of education. Teachers work in schools, colleges, universities, and other educational institutions. A teacher does more than simply teach lessons. A good teacher helps build a nation, develops knowledge and a sense of justice, teaches values, and prepares young people to contribute to the development of the country. Teachers also help students become responsible and capable citizens.

The contribution of great teachers has a long history in India. In ancient India, the work of teachers and thinkers such as Guru Vashishtha, Bharadwaja, Ved Vyasa, Rishi Shaunaka, Kapila Muni, and Adi Shankaracharya remains well known. In the modern period, the contributions of teachers and educators such as Ishwar Chandra Vidyasagar, Henry Louis Vivian Derozio, Satyendra Nath Bose, and Sarvapalli Radhakrishnan continue to inspire the present generation. In this wider tradition of education and nation-building, the life and work of Anurup Chandra Sen deserve greater attention. His contribution as a teacher, his educational ideas, and his concern for students and society provide an important area for historical study. Many revolutionaries and nationalist leaders in India were associated with the teaching profession during the freedom movement. Some worked as school teachers,

some as college professors, while others used education as a way to spread revolutionary ideas. Such “revolutionary teachers” were not uncommon in colonial India. Some notable examples are as follows.

Surya Sen, popularly known as ‘Masterda,’ worked as a teacher at the National School in Chittagong. He used his position as a teacher to build a revolutionary organization and later led the Chittagong Armoury Raid.² Aurobindo Ghosh worked as a professor and later as the principal of Baroda College. At the same time, he became one of the major thinkers of revolutionary nationalism in India.³ Bipin Chandra Pal began his career as a teacher and later became one of the leading figures of the Swadeshi movement.⁴ Lala Lajpat Rai, although mainly associated with the legal profession, played an active role in the national education movement and worked for the spread of education. Henry Louis Vivian Derozio was not directly involved in revolutionary activities, but he had a strong influence on his students at Hindu College. His teaching helped develop ideas of nationalism, social reform, and the Bengal Renaissance among many of his students. Bhupendranath Dutta used education and journalism to spread revolutionary ideas. Taraknath Das taught abroad and worked to build international support for Indian independence. Rash Behari Bose, although he worked at the Forest Research Institute in Dehradun, was also deeply involved in educating and organizing young people. Aruna Asaf Ali worked as a teacher before joining the freedom movement.⁵

The famous phrase ‘Maker of Man,’ associated with John Adams, highlights the responsibility and duty of teachers. An ideal teacher is essential for making education meaningful and effective. One of the most important qualities of an ideal teacher is strong character. Dr. Rajendra Prasad stated that a teacher’s character should be such that there is no difference between what the teacher says and what the teacher does.⁶ In this sense, Anurup Chandra Sen’s words and actions reflected the same values. His personal character, teaching, and conduct were closely connected, which made him an inspiring example of an ideal teacher.

Objectives

The objectives of this study are to collect biographical information about Anurup Chandra Sen and examine his historical background. The study also aims to analyse his principles, ideals, and educational ideas as a teacher. Another objective is to examine the relevance of his educational ideas in relation to present society and the modern education system. Finally, the study seeks to highlight the need to reassess his personality and contributions at both the local and national levels.

Methodology

This study will use the Historical-Descriptive Method. Through this method, the two major aspects of Anurup Chandra Sen’s life—his revolutionary activities and his role as a teacher will be discussed and analysed together. Primary sources will include contemporary newspapers and journals, government records preserved in archives, memoirs written by revolutionaries, oral interviews with local elderly people, and family documents. Secondary sources will include academic books, research articles, and commemorative volumes related to the revolutionary movement, local history, and educational thought. The collected primary and secondary information will be carefully examined and evaluated through Comparative Analysis and relevant historical contexts. Special attention will be given to Anurup Sen’s educational ideas, principles, sense of discipline, care for students, and social awareness. This approach will help present a complete picture of his personality and show why his ideas and contributions remain meaningful to the present generation.

Analysis and Discussion

Anurup Chandra Sen was a revolutionary, teacher, and social reformer who took part in the Indian freedom movement against British rule. He belonged to the period of intense revolutionary activity in India. He was born in 1898 in Noapara, Chittagong, into a poor family. His father’s name was Kamal Kumar Sen. He completed his I.A. degree from Chittagong College in 1918 and his B.A. degree in 1920. He became involved in the revolutionary movement while he was still a student. During his M.A. studies, he came into close contact with Masterda Surya Sen and became an active member of the Chittagong revolutionary group.⁷

In January 1922, Anurup came from his birthplace, Chittagong, to teach at Burul High English School.⁸ At that time, India was experiencing strong political activity under the leadership of Mahatma Gandhi. Students, teachers, workers, farmers, and people from different sections of society joined the movement. One important part of the Non-Cooperation Movement was the boycott of British schools and colleges. During this period, many teachers and students left British schools, colleges, and universities and joined Swadeshi educational institutions as teachers or students.⁹ During this period, 190 Swadeshi educational institutions were established in Bengal alone.¹⁰ Thus, while Congress supporters across the country were actively taking part in the Non-Cooperation and Swadeshi movements, Anurup Chandra chose to teach in a British-established English school, Burul Ray Institution. However, one important reason for this choice was his role as a “revolutionary teacher.” His main purpose was to carry out revolutionary activities while working under the cover of his teaching profession.¹¹

Soon after joining Burul High English School, Anurup Chandra Sen attracted the attention of the students through his personality, teaching skill, and friendly behavior. At that time, Shri Prabhat Chandra Ray was a student of the school. Later in life, he recalled his first meeting with the new teacher. He wrote, “When I went to school, I heard that a new teacher had arrived. I and all the boys in our class were very happy to hear the news. Three or four students from our class and I went near the door of the school library and looked inside. We saw a short and thin man sitting among the other teachers. His eyes were very bright. He seemed to be about twenty or twenty-two years old.”¹² This short but vivid description gives us an idea of Anurup Chandra Sen’s

appearance as well as his personality. Although he had an ordinary physical appearance, his bright eyes, confident presence, and lively nature created curiosity and respect among the students from their first meeting.

Prabhat Chandra Ray's memoir also shows that the arrival of the new teacher created great excitement among the students. This was mainly because of Anurup Chandra Sen's friendly nature, simple lifestyle, and ability to build a close relationship with his students. He reduced the usual distance between teachers and students and made teaching more interactive. As a result, he soon became more than a subject teacher to his students. They began to see him as a guardian, guide, and role model.

It is important to note that Anurup Chandra Sen was still very young at that time. He used his youth, energy, and enthusiasm to develop patriotism, self-reliance, discipline, and social responsibility among his students. His classroom was not limited to textbook lessons. He often connected education with history, literature, nationalism, character building, and social service. In this way, he made learning more connected with real life. This was one of the main reasons why the students felt a strong and natural attraction toward him. The memoir of Prabhat Chandra Ray is an important contemporary account of this relationship. It helps us understand the human side of Anurup Chandra Sen and his strong influence as a teacher.

Anurup Chandra Sen's first class at Burul High English School showed his exceptional qualities as a teacher. On his first day at the school, he taught the English poem 'Ethereal Sky'. Prabhas Chandra Ray, who was present in that class, later recalled the experience. He wrote that the poem contained many difficult words whose meanings the students did not know. Anurup first asked them to write the meanings of the difficult words in their notebooks. He then explained the poem in clear and simple Bengali. In this way, the students understood the poem very well. He also wrote that all the students were amazed by Anurup's unusual teaching ability.¹³

This memory clearly shows that Anurup Chandra Sen's teaching method was student-centred, well organised, and based on clear explanation. He did not simply translate the lesson. He explained the difficult words, the beauty of the language, and the deeper meaning of the poem in simple and clear language. As a result, he made the lesson easy for the students to understand and left a strong impression on them from his very first class. The students spontaneously said, "We had never heard English being taught so well before".¹⁴ Such an honest response from the students shows his strong teaching skill, deep knowledge of the subject, and ability to connect with students. This incident also shows that teaching, for Anurup Chandra Sen, was not only a way of giving knowledge. It was also a creative process through which he developed the students' thinking ability, language skills, and self-confidence.

Anurup Chandra Sen's knowledge was not limited to English language and literature. He also had deep knowledge of Bengali literature, Sanskrit, history, mathematics, geography, and other subjects. When a teacher was absent from school, he would willingly take that teacher's class and teach the subject with equal skill. His wide knowledge reflected his extensive study, sharp intelligence, and sincere dedication to teaching. The memories of his students also show that after finishing his classes, he often spent his free time studying in the school library.¹⁵ This shows that teaching was a continuous process of self-learning for him. For Anurup Chandra Sen, teaching and learning were closely connected and supported each other.

The foundation of his love for learning was built during his student life. Anurup Chandra Sen was a very bright and successful student. He received a Divisional Scholarship in the Chittagong Division in recognition of his excellent academic performance. This strong academic background later helped him become a teacher with knowledge of many subjects. It also strengthened his confidence, analytical ability, and teaching skills in the classroom.

Anurup Chandra Sen understood that the true development of students was not possible through textbook-based education alone. He believed that co-curricular activities were necessary for the development of students' intellectual, moral, and social awareness.¹⁶ With this aim, he established a 'Debating Society' with the students of Burul High School. The society held regular discussion meetings every Saturday after school. These meetings included discussions on the history of freedom movements in India and other countries, nationalist ideas, and the lives and works of great leaders. The ideals, struggles, and sacrifices of figures such as Giuseppe Mazzini, Giuseppe Garibaldi, Khudiram Bose, Sri Aurobindo, and Bal Gangadhar Tilak were discussed with the students. Anurup Chandra Sen himself usually led these discussions, while other teachers of the school sometimes also took part.

These meetings were not only a way to gain knowledge. They became an effective means of developing logical thinking, independent thought, patriotism, leadership qualities, and public speaking skills among the students. Students also recited patriotic poems, read literature, and discussed current issues. These activities helped develop their cultural and human values. One important activity of the society was the monthly publication of a handwritten magazine called "Sadhana." Both teachers and students regularly contributed essays, poems, stories, and other writings to the magazine.¹⁷ This gave students an opportunity to develop their literary skills, creativity, writing ability, and freedom of expression. Thus, Anurup Chandra Sen's initiative was not limited to a debating society or a literary group. It transformed the school environment into a lively centre of national awareness, literary interest, creative thinking, and intellectual development.

Anurup Chandra Sen had deep love, care, and a strong sense of responsibility toward his students. His student, Prabhas Chandra Ray, wrote in his memoir, "His affection reminded me of a mother's love".¹⁸ This statement clearly shows the deep human bond between the teacher and his students. Whenever he heard that a student was ill, he would visit the student's home without considering differences of caste, religion, or social status. Prabhas Chandra Ray further recalled, "In the summer of 1922, I suffered from typhoid. I was ill for more than a month. He came to our house almost every day and advised me to recover

quickly”.¹⁹ Such personal care from a teacher was uncommon even at that time. It shows his deep humanity and sincere concern for the welfare of his students.

However, Anurup Chandra Sen’s affection never became excessive or careless. He could also be strict with students who were careless about their studies or neglected their duties. For him, discipline was not a way to punish students. Rather, it was a method of developing good character, self-control, discipline, and a sense of duty. Through a balance of affection and discipline, he tried to develop moral values, humanity, and responsibility among his students. For this reason, his students remembered him not only as a subject teacher but also as a guardian, character builder, and ideal teacher.

The responsibility of an ideal teacher does not end with classroom teaching. A teacher should follow the values of social service and also encourage students to develop the same spirit. Anurup Chandra Sen strongly believed in this idea. With the aim of improving rural society, he established the ‘Burul Palli Hitaishini Samiti’.²⁰ Through this organization, he took initiatives to establish a gymnasium and club for the physical development of young people, a library to promote learning, and an orphanage to help poor and helpless people. For him, education was not limited to the four walls of a school. He viewed education as a way of life that was closely connected with social welfare, self-reliance, and service to humanity.

Along with his social work, Anurup Chandra Sen was also a strong supporter of social equality and human values. At a time when caste discrimination and untouchability were common in rural Bengal, he rejected divisions based on caste, religion, and social status. He accepted invitations from Scheduled Caste, tribal, and Muslim families with equal respect and warmth. Through his own actions, he stood against social discrimination.

A significant example of his human values can be found in an incident from 1923. An old man from the Bagdi community lived in a field near the Palli Hitaishini Samiti. He earned his living by begging in nearby villages. One winter night, he became ill and died. Because he belonged to a lower caste, no one in the village came forward to perform his last rites. In this situation, Anurup Chandra Sen instructed the students of the Samiti to go together and cremate the old man’s body.²¹ This was a brave and humane act in the social conditions of that time. Later, a hearing was held in the local landlord’s court over this incident. However, through Anurup Chandra Sen’s wise advice and logical approach, the matter was settled peacefully. This incident shows that he did not teach his students only about social service. He also taught them through real-life action to stand against social prejudice, caste discrimination, and untouchability. For him, service to humanity was the highest form of duty, and he wanted his students to make this ideal a part of their daily lives.

Another important example of Anurup Chandra Sen’s social work can be found in connection with the annual Shiva fair at Joyrampur village near Amtala. At that time, thousands of people visited the fair, but the fair authorities did not have enough arrangements for public safety, discipline, and visitor support. Seeing this situation, Anurup Chandra Sen discussed the matter with the fair authorities and formed a volunteer group of about 150–200 students and local young people from Burul High English School.²² The volunteers worked at the fair for three to four days. They helped maintain order, assisted visitors, and took part in different public welfare activities. The students also performed these duties with great interest and dedication. At the same time, under Anurup Chandra Sen’s guidance, they continued to attend school regularly. Thus, he maintained a balance between education and social service.

Through this initiative, Anurup Chandra Sen did not present social service to his students as only an idea. He gave them practical lessons through real-life activities. These activities taught them public service, discipline, leadership, responsibility, and teamwork. For him, a school was not only a place for gaining knowledge. It was also a training centre for developing responsible citizens. Therefore, his social work had a positive effect on rural society and also played an important role in shaping the character of his students.

Serving poor people, supporting neglected and disadvantaged groups, and working for the welfare of humanity were important ideals in Anurup Chandra Sen’s life. As a teacher, he received only a small monthly salary. After meeting his basic needs, he spent almost all of the remaining money on social service. When hungry, helpless, or poor people came to him for help, he never sent them away empty-handed. Instead of saving money for himself or securing his future, he gave greater importance to reducing the suffering of others. At the same time, he spent part of his income on the activities of the revolutionary group and another part on the organizational work of the political movement. As a result, he had little chance to achieve financial stability for himself, and he was often unable to meet his family responsibilities. He even found it difficult to provide regular financial help to his widowed and poor elder sister. Once, his sister wrote to him in a letter, “Anurup, I have heard that you are very kind. You spend all the money left from your school salary, after meeting your own food and clothing costs, on your party and poor people. Will you forget your poor widowed sister? Can you not help me?”²³ This letter reveals a deep human conflict in Anurup Chandra Sen’s personal life. He faced a difficult choice between his family responsibilities and his larger national responsibilities.

In reply to this letter, he told his beloved student Prabhas Chandra Ray, “Millions of widows like my sister are living in great hardship. Who will look after them? We are trying to make the country free so that these millions of widowed mothers and sisters and the poor people of the country can be freed from British exploitation and oppression”.²⁴ This statement clearly shows Anurup Chandra Sen’s political ideas, humanist outlook, and revolutionary ideals. He did not ignore his personal responsibilities. Rather, he understood that the suffering of his own family was not an isolated problem. It was part of a larger social condition created by colonial rule. Therefore, he believed that ending the system of exploitation was a greater form of service to humanity. For him, building a free society where no mother, sister, or poor person would suffer from hunger, injustice, or colonial exploitation was more important than solving the difficulties of one family member. This idea shows his broad vision, practical understanding,

spirit of sacrifice, and deep political awareness of society and the state. Therefore, Anurup Chandra Sen cannot be fully understood only as a revolutionary or a teacher. He was a humanist revolutionary who placed the freedom of the nation and the welfare of the people above his personal interests and family happiness. This ideal gave him a special place among the revolutionaries of his time.

A teacher should be responsible because a teacher's personal behaviour has a strong influence on students. Students often learn not only from what a teacher says but also from what the teacher does. A teacher's own character, discipline, honesty, and behaviour can leave a lasting impression on young minds. At the same time, being a knowledgeable and intelligent student can provide a strong foundation for becoming a good teacher. Anurup Chandra Sen's life shows how knowledge, character, responsibility, and care for students can come together to create an ideal teacher.

Being a teacher is certainly a noble profession, but not every teacher earns a lasting place in history. True teachers do more than teach lessons. They take responsibility for improving society and connect knowledge, morality, and human values with social life. Such teachers can become important figures in their time. History shows that many teachers used their intelligence, logical thinking, and strong ideals to take part in political movements, national struggles, and social reform. Their work was not limited to the four walls of the classroom. They aimed to develop patriotism, moral courage, self-respect, and social responsibility among their students. For this reason, they are remembered not only as educators but also as builders of society and national consciousness. They did not explain religion and social values through blind belief. Instead, they viewed them through reason, morality, and human welfare. In Western thought, such people are often described as humanists because their ideas focus on human beings, human dignity, and human freedom.

The well-known Victorian novelist and thinker Mary Ann Evans (George Eliot) believed that human social and moral development depends on human relationships, sympathy, and a sense of humanity rather than on supernatural power. In her view, the idea of God can also be understood as a symbolic expression of the highest moral qualities of human beings. From this humanist perspective, the life and work of Anurup Chandra Sen show that he was more than a revolutionary or a teacher. He was an idealistic person who devoted himself to the welfare of humanity. His support for poor people, his efforts to develop the moral character of his students, his sacrifice of personal interests for the national freedom movement, and his respect for human dignity all reflected his humanist values. He did not treat religion as a matter of narrow rituals and customs. Instead, he found the true meaning of religion in serving people, establishing justice, and creating a society free from exploitation. Therefore, it is more appropriate to understand Anurup Chandra Sen not only as a revolutionary teacher but also as a humanist thinker and a builder of society.

Anurup Chandra personally served people from Dalit communities, helped members of the Muslim community, and welcomed tribal people into his social circle. Many people may not feel the need to act in this way. Instead, some people treat these groups as outsiders and may develop attitudes that lead to their suffering and exclusion. Anurup Chandra followed a very different path. His actions were based on equality, compassion, and respect for all people. This idea is closely related to the words of Rabindranath Tagore, who said, "In the making of character, true genius does not follow any narrow religious rule. ... Those who are truly human carry their own moral law within themselves. That inner law naturally agrees with the universal laws of humanity".²⁴ This idea strongly reflects Anurup Chandra Sen's life and work, where humanity, equality, and service to others were placed above social and religious divisions.

After Anurup Chandra Sen joined Burul School as a teacher in 1922, a significant change began in the social and mental environment of the whole area. His arrival was not simply the arrival of a new teacher. It also brought new ideas, patriotism, and human values to the local community. In rural colonial Bengal, schools were important places for developing national awareness. Anurup Chandra used this space to encourage nationalist ideas among the students. For him, education was not only a way to pass examinations. It was also a means of building character, developing self-respect, and creating a spirit of service to the country. This idea was reflected in the 'Students' Literary Association', which he helped establish in 1923.²⁵ The main aims of this association were to encourage students to read and write, develop independent thinking, learn about national history, and develop love for the country. Through regular literary meetings, discussions on the lives of revolutionary leaders from India and other countries, debates, speech competitions, and handwritten student magazines, he turned the school into an active centre of cultural and intellectual activity. As a result, students were not limited to textbook knowledge. They also had opportunities to understand the political and social conditions of their time and develop as aware and responsible citizens.

Rabindranath Tagore wrote, "The sign of true education is that it does not merely make a person learned; it makes the person truly human." Anurup Chandra Sen's educational ideas reflected this principle in practice. Many students who came into contact with him later followed honesty, morality, social service, and patriotism as important values in their lives. He understood that the success of the freedom movement did not depend only on political activities. It also depended on building a generation with strong values, logical thinking, and love for the country. Therefore, he connected classroom teaching with the larger goal of developing national character. From this point of view, Anurup Chandra Sen was more than a teacher. He was a 'National Teacher' who connected education with revolutionary ideas, human values, and social responsibility. The literary association founded through his efforts became a small but effective centre for developing future citizens. It helped students develop independent thinking, leadership skills, and a sense of national duty.

An analysis of Anurup Chandra Sen's personality and activities shows that he was not simply an armed revolutionary or a teacher. He was also a humanist thinker who connected education, politics, and social service. He had a strong revolutionary spirit, but

this was combined with moral values, logical thinking, and deep sympathy for others. Revolutionary Ganesh Ghosh described him as a close associate of Surya Sen, but his contribution went far beyond writing the secret constitution or taking part in anti-British activities. Through his ideas and actions, he showed that a teacher's duty is not limited to giving knowledge. A teacher must also help build character, create social awareness, and develop humanity among students.

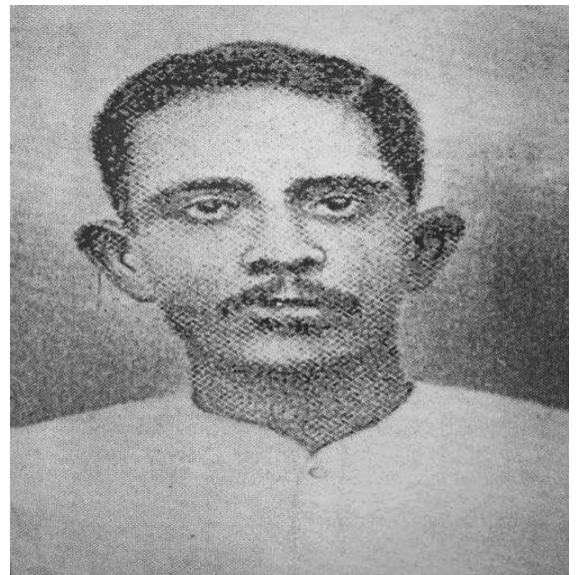
History shows that many teachers used their knowledge and intelligence to take part in politics, social service, and national freedom movements. Anurup Chandra Sen was different from many of them because he looked at people as human beings beyond social and religious divisions. He freely supported Dalits, Muslims, tribal communities, and other disadvantaged groups, even when such actions were considered unnecessary or risky by many people. This attitude closely reflects the idea of the Victorian novelist Mary Ann Evans (George Eliot), who believed that human moral progress depends on humanity and that the idea of God can be understood as a reflection of the best qualities of human beings.²⁶ Anurup Sen's social activities clearly reflected this humanist spirit.

Today, the scope of education has expanded greatly, but moral values and ethical ideas seem to be becoming weaker. Even so, society has not completely lost these values. The credit for keeping these values alive can certainly be given to teachers like Anurup Sen. Their lives remind us that education becomes complete only when it is based on humanity, justice, and moral values. Therefore, Anurup Chandra Sen is not only a historical figure. He is also a living example of an ideal teacher who connected knowledge with strong values and planted the ideas of freedom, justice, and humanity in the minds of his students. If the present and future generations can follow his ideals and methods, it will benefit not only education but also society as a whole. Remembering such 'revolutionary teachers' is therefore not only a way of respecting history. It is also an important step toward building a more humane future.

Conclusion

The life of Anurup Chandra Sen is an important part of the history of India's freedom movement. At the same time, it is a living example of the values, ethics, and humanity of an ideal teacher. His revolutionary activities, his courage to stand beside poor and oppressed people, and his strong commitment to discipline and moral values in education made him a rare personality. Today, when education is often focused mainly on professional skills, the example of a teacher like Anurup Sen reminds us that true education must connect knowledge with morality and humanity. His life shows that a teacher is not only a giver of knowledge but also a powerful force in building society.

His name may have received limited attention in history, but his ideals and educational ideas can still guide the younger generation toward justice, equality, and humanity. Therefore, remembering Anurup Chandra Sen is not only an act of respect for history. It is also a commitment to a better and more humane future. The lives of teachers like Anurup Chandra Sen show us that, even after many challenges, we have not completely lost the values and ethics of the ideal teacher. We should give full credit to such "revolutionary teachers" for preserving these values. If we can carry these ideals forward, it will ultimately benefit society as a whole.



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