

# Educational Thoughts of Kazi Nazrul Islam and Its Relevance in Contemporary Era

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**Abstract** Twentieth century is revered as the most auspicious epoch of modern Indian civilization. Many dazzling stars came into the various fields in the aftermath of Indian Renaissance who further removed ancient mist from society. In the period of full flowering of nationalism, Kazi Nazrul Islam appeared to be a pole star to guide the common folk. He is one of the versatile figures in Bengali literature authoring many poems, songs, plays and novels. He is well known as 'Rebel' poet. His writings are equipped with equal amount of empathy, humanistic principles and universalism. In the era of Swadeshi he was also of the opinion of Indianization of education framework in vogue. He had deep respect on the glory, values and age-old tradition of India. He advocated for incorporation of these ideals in curriculum but in a scientific line. He uttered relentlessly in his poems for a secular school education system combined with scientific temperament. Though he was a supporter of individualistic learning, he identified himself with universal outlook. Moreover he rendered different sets of moralistic tenets for learner and teacher for a meaningful teaching learning process. Above all he was vocal for moral development of young students in a Gandhian line. His radical thought pertaining to women education is best exemplified by one of his poem Nari which seems to be a promulgation of crusade at that time. To sum up, his writings are against struggle, injustice, inequalities of people's life. By analysing his works at length here the paper will try to interpret his attitude towards education. In this background, the present paper has tried to focus on the educational thoughts of Kazi Nazrul Islam- Concepts of Education, Aims of Education, Curriculum, Methods of Teaching, Role of Teacher and Relevance of his educational thoughts in contemporary era.

**Keywords:** education, educational thoughts, aims, curriculum, methods of teaching, teacher

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## 1. Introduction

India is a large country with rich varieties like languages, religions, race, gender, castes, customs, so on and so forth. The mother India has brought forth a constellation of extraordinary heroes in course of her glorious struggle for freedom and intellectual blooming. They are Iswar Chandra Vidyasagar, Swami Vivekananda, Sri Aurobinda, Rabindranath Tagore, M. K. Gandhi, Kazi Nazrul Islam and so on. In the chapter of Indian renaissance they played pivotal role and committed their lives for the altruistic mission of the nation. Kazi Nazrul Islam was a rare jewel among them. Hence, the name Kazi Nazrul Islam needs no introduction. He shines like a luminous star in the galaxy of organic intellectuals. He was the national poet of Bangladesh and a towering figure in Bengali literature. He was a compassionate lover of toiling people and champion in the arena of rebellious poetry, creative composer, poet of the socially downtrodden, singer, lyricist, columnist, novelist, music director, music teacher, short story writer, film maker, editor, journalist, drummer, an actor, a soldier,

politician, philosopher, social reformer, freedom fighter, a revolutionary, the great spiritual luminary, patriot, a pioneer of modernism and so on. Nazrul has been a prominent and firm voice against oppression, injustice, deception and conspiracy. He was born like a bud in Churulia village of Bardhaman in undivided Bengal, later Paschim Bardhaman, West Bengal but the fragrance of his great literary creativity and virtuosity permeated the entire land and beyond. Nazrul was popularly known as *Bidrohi Kobi* i.e. the Rebel Poet of Bengali literature, who was later lauded as the national poet of modern day Bangladesh. But in true sense, his idea cannot be confined to a limited frame of geographical space; rather he should be acclaimed as the world poet. He is also known as the 'Bulbul' or Nightingale of Bengali music for his unique contribution. His nickname was "Dukhu Mia" (hapless chap), which rightly beckons the poverty and economic misery of his life right from childhood years.

Nazrul was a trailblazer of love, peace, tolerance, freedom, justice, harmony, and cooperation through his songs and poetry. He possessed splendid human spirit and was endowed with the gift of courage, spectacular faculty of intellectual creativity, humanity, and passion. He was

so genius and spontaneous that he could communicate his sentiments in the most delightful manner through his works. Nazrul didn't just rebel against the British colonialism but he also raised his vocal opposition to local moneylenders and their fiendish power. Similarly he rebelled against the individuals who attempted to crush the local culture and himself a caustic critic of blindness and narrow prejudice. The story of his life shows how he fought against those who conspired to make the nation dependent by importing foreign education instead of indigenously developed education. There is no walk of life in which Nazrul didn't leave the lasting signature of his creative endeavors. He is a flag bearer of secularism, human rights and freedom. He made an honest effort to resuscitate and reshape the antiquated Indian culture at a critical period. His contribution to the field of language, literature, philosophy, religion, politics, society and education is incredible. His profound artistic sensibilities and depth of thought pertaining to literature, music including education serves as guiding light for generations of scholars and youth all over the world.

## 2. Objectives of the Study

This paper is an attempt by the author to bring out a hitherto undeveloped area of study with the following objectives:

1. To know the Educational Thoughts of Kazi Nazrul Islam – Concept of Education, Aims, Curriculum, Methods of Teaching and Role of Teacher.
2. To explore the relevance of Nazrul's Educational Thoughts in contemporary era.

## 3. Research Questions

1. What are the Educational Thoughts of Kazi Nazrul Islam – Concept of Education, Aims, Curriculum, Methods of Teaching and Role of Teacher?
2. What are the Relevance of Nazrul's Educational Thoughts in Contemporary Era?

## 4. Methodology

This study is purely theoretical. Qualitative approach has been followed in the study. The data for the study has been gathered chiefly from two significant sources i.e., to consider the account and different works of Kazi Nazrul Islam and as optional source, necessary data were also gathered from various books, diaries, articles composed by various resource persons on Kazi Nazrul Islam. The investigation was delimited to cover the educational idea of Kazi Nazrul Islam.

## 5. Discussions

### 5.1. Objective No.1: Educational Thoughts of Kazi Nazrul Islam

Human life is the noblest and most perfect of God's creations. His capacity to think and thirst for knowledge or

education set him apart from other animals. Education is how a man becomes a man. S/he is the result of his education. Education is vital to the harmonious development of both individuals and communities. Education is a driving force, a torchbearer for eradicating ignorance and proving the truth. Education is an instrument for changing the whole world. Education provides knowledge and knowledge empowers us.

#### 5.1.1. Concept of Education

We cannot find Nazrul's educational thoughts directly lumped together at a particular point within the oeuvre of his writings. Rather his educational thoughts lie scattered throughout his writings. Nazrul has culled his creative elements from various fields of life. He stressed on the pragmatic and real life oriented education system like Gandhiji, Rabindranath Tagore and Vivekananda. For him education should be a powerful tool for free thoughts and humanism. Nazrul's poems encompassed all forms of natural and human expression. Humanity and by extension human emancipation constitute the ideological core of Nazrul's work. His educational thoughts and multi-dimensional activities of education lead us towards emancipation. He thus believed that education was nothing but emancipation of man. It is a way of liberation. According to Nazrul, oriental preparation of good conduct and refined manners are pre-condition of good education. In order to get proper education, moral training and adherence to values are necessary. According to him, education is not only to complete the syllabus, but also to develop character and confidence. He considered educational institutions as the temple of learning. This is the place where we interact and mutually enrich ourselves and discuss about expanding the contours of education.

According to Nazrul, education must be related to life and action of every individual. Education is life and life is education. Real education is the combination of the power of life (*Pran*) and action (*Karma* or *skill*). It is not possible for any country to survive by mere imitating the educational system of other countries. Education enables people to be ruled by them. That is known as real education. Education is not a commodity to buy and sell. It is not meant for commercial transaction. According to him education helps pupil to inculcate culture.

- √ According to Nazrul, education is not limited to personal interest but it has wider connotation. It fulfils the group or societal interest.
- √ Our education system must link with the needs of the people in terms of culture and reality of the country.
- √ According to him, education should not be politicized. Education should not be allowed to be designed by politicians for fulfilling narrow agenda as we find the bias in today's time that ulterior motives often sneak into the domain of education and tries to shape it. The door of education should be opened for all the people irrespective of caste, creed, colour, religion etc.
- √ Education does not mean literacy. The rate of educational literacy increased day by day, but the rate of education has not increased [1].
- √ Education is meant for true human welfare.
- √ Education must be free and compulsory to all.

- √ Education is meant for self-respecting nation.
- √ Primary focus of education should be on development of learner's life not merely on the wellbeing of livelihoods.
- √ Education will make our life force more alert and alive [1].
- √ Our education is the teachings that nourish both the body and the mind of children.
- √ According to him education is educating both mind and heart. Instructing the mind without taking into consideration the heart of young learner is against the basic principle of education.
- √ Nazrul told about indigenous education, liberal education and religious education.
- √ Education must make the nation self-sufficient.
- √ Nazrul was not simply in favour of 'learning' for the sake of knowledge acquisition. He put emphasis on indigenous education which is capable of changing the national character. He believed that by coercing pupils to study some course would amount to stifle their self-satisfaction and self-motivation. Consequently learning to them is bound to be lifeless [2]. Nazrul Islam's goal for education is to provide a self-contained, excellent, and integrated education that is rooted in local tradition. He thought that people should be free of foreign education and strong in their homeland-culture, creative thinking and self-reliance. He was not opposed to foreign education but there was an important note of caution in his realization. According to Nazrul, "*We are gradually losing our national identity. In most places this blind imitation of ours has turned into ridiculous 'Anukaran'.*"
- √ He first saw the necessity to bring education closer to the country's soil and people, as well as history and legacy. In this connection, his thought is that if the national school is properly established, eternal humanity can be practised with its own literary-cultural combination, and world consciousness can be attained by transcending narrow nationalist feelings. And it is in this regard that we will achieve our due independence [2].
- √ The perceptual education of Nazrul is a wellspring of life and energy.
- √ In his address to the "Bengal Muslim Youth Conference at Sirajganjin 1932, Kazi Nazrul Islam stressed the need for both men and women's education. He noted that the development of women should not be restricted to the classroom. There is no alternative for women's education to contribute to the development of society and the state. Through education, women can lead the way in attaining a better future. Nazrul believes that education is an important step in developing a woman's life and overcoming the various obstacles that she faces in the Muslim society [2].
- √ Nazrul's educational philosophy did not place a high premium on any single social group. Rather, all people of all classes should be granted the right to education. That is to say, the people of the country, particularly the illiterate rural society should be encouraged and sensitized about the importance of education. To put it another way,

Nazrul Islam believed that universal education was necessary for the general growth of national life.

- √ Education must be child centred. According to him education must be based on the child's need, interest, ability etc.

### 5.1.2. Aims of Education

- √ According to Nazrul Islam, there are two main principles regarding the aim of education: the practice of creativity and the liberation of life from subordination and oppression. However, as traditional education is unrelated to the country's way of life and tradition, the core objective of education is doomed to fail in this system. It should, however, be highlighted in this context that the boycott of foreign education was not supported by Nazrul Islam. Such foreign educational material was acceptable to him, despite the fact that it was incompatible with his own culture and values, as well as with his native consciousness and feelings [2].
- √ Nazrul Islam greatly emphasized on education which make the learner self-dependent and self-reliant. The aim of education must be self-supporting and self-sufficient.
- √ The major goal of education is to achieve it in a way that is consistent with his ideas, beliefs, country, and time.
- √ The aim of our education or national university should be to integrate two elements - vitality and energy. This is our single hope 'National University'/ Jugabani.
- √ One of the goals of education, according to Nazrul Islam, is to promote free practices and the accumulation of knowledge. Nazrul Islam believed that education is one of the objectives of life. He believed that this process can help individuals reach their goals and live a better life. He was also surprised by the modern Muslim youth's tendency to get into education just for the sake of getting a job. He repeated the idea of making promises for the betterment of society and national life through real and genuine education [2].
- √ The aim of education is to make a real human being. He has given much importance on dignity of human being. Like Marx he elevates the dignity of human beings of all classes and all ranks. In the poem, *Manush* (Human Being) Nazrul writes:

"I sing of equality.

There is nothing greater than a human being, nothing nobler!

Caste, creed, religion—there is no difference.

Throughout all ages, all places, we are all a manifestation

Of our common humanity." [3]

#### √ Physical Development:

Physical development of the child should be the aim of education. Physical development is beneficial to a child's overall development. He desired that a youngster would acquire a robust physique and become courageous. He recommended a variety of physical activities for the

child's physical development, including exercise, drill, manual labour, tree climbing, games, and sports etc.

#### √ **Parity between Men and Women:**

Nazrul accorded high importance to women. No nation can be developed unless its women are given due respect. For national development men and women play equal role. The aim of education should give equal importance of men and women. Nazrul has written another significant poem on women's right and showed his proper respect to them. *Nari* (Women) is one of the eloquent and pulsating poems by Nazrul to show the respect and his thoughts to establish the parity between men and women's right.

“I don't see any difference  
Between a man and a woman  
Whatever great or benevolent achievements  
That are in this world  
Half of that was by a woman,  
The other half by man.” [3]

#### √ **Equality of Man or Universal Humanity:**

The aim of education is to establish equality of man or universal humanity. All are equal irrespective of caste, colour, creed and so on. Education plays an important role in order to bridge the gap between have and have not's. Nazrul Islam had a part in raising public consciousness about social and economic discrimination and injustice. Nazrul advocates for equality and glorifies the subjects rather than the king in his poem “King and Subjects” (*Raja o Praja*) [3]:

I am the bard of equality.  
At the crossroads I sing,  
Where pity and sympathy  
Have made us all comrades and brothers. (lines:1-4)  
It is a simple question,  
We are all children of this earth,  
But can you tell me  
Why are some kings, rolling in luxury  
And some subjects, starving in gutters? (Lines: 5-9)  
It is the people who create kings  
And not the kings the people. (Lines: 18-19)

According to Sultana (1969) Nazrul believed in equality and that society's inequality would not be solved unless the lives of those in the working class were altered [4].

In his childhood, Nazrul developed a secular mindset that in the course of time pushed him to be a communist by ideology. For him ‘equality’ is the essence of truthfulness whilst ‘inequality’ is itself untrue. Nazrul poeticized the gospel of equality by sweeping away all the odds of inequality and man-made barriers. In his life and in the field of his literature, he has seen everyone with equal eyes and wanted to spread the message of equality among all. A large part of Nazrul's communism is covered by Swami Vivekananda's words – “*Above all, man is not above truth*”. He wanted to tie everyone, Hindu, Muslim, Christian, in one thread [5]. That is why, in the poem ‘Hindu-Muslim,’ he hoped to bring everyone together -

“Mora is two Kusum Hindu Muslims in one stalk  
The Hindu is his eye, the Muslim is his soul”.

Similar way equality also reflected in *Samyabadi*:

“I sing the song of equality --  
Where all obstacles have become one,  
To unite Hindus, Buddhists, Muslims, Christians.  
I sing the song of equality”

Even today, his poems and songs inspire and provide strength to remain defiant in the face of injustice, sufferings, and exploitation. He wanted to establish a society where there are no gaps among the human beings. Through proper education Nazrul wanted to establish a classless society in order to bring equality among all. He sought to flourish a sense of fraternity at global level by means of proper education.

#### √ **Universalization of Education:**

Nazrul Islam believed in the universal education. He wanted to spread education for all human beings. Education is not meant for one but it is for the masses. For country's progress we need universalization of education irrespective of caste, creed, colour etc. So the aim of education should be universal.

#### √ **Individual and Social Development:**

Nazrul also emphasized on individual and social development aim of education. Education must fulfill individualistic aim first, then socialistic aim. For development of individual and society as well as nation combination of both aims are necessary.

#### √ **Development of Character:**

He believed that character development is the most crucial aspect of education. It was, in his opinion, the most urgent goal of education. There is no such thing as education without character. Everything is lost when a character is lost. Therefore building of honest and upright character should be a thrust area of every education system.

#### √ **Development of National Integration / Feeling:**

The aim of education is to foster a sense of national identity. Nazrul had a strong sense of patriotism. He was proud of his Indian culture and heritage. In his writings, he expressed his patriotism. Children should express their love and respect for their motherland and country. Education should be provided in order to foster a sense of patriotism among them. The aim of education is to promote national integration. It is also one of India's most fundamental requirements. For the promotion of nationalism, religious education, mass education programme such as social services, communal living etc. habit of candid studies needs to be promoted.

#### √ **Preservation, Enrichment and Transmission of Culture:**

Culture is the index of society. It gives our identity. This is created through great cost, time and labour. So preservation of culture is necessary. Not only that, enrichment and transformation of culture from one generation to another generation through education is also necessary.

#### √ **Religious Harmony and Peace:**

The aim of education is to establish religious harmony and peace among the people in society. Nazrul despised fundamentalism and was a strong champion of Hindu-Muslim harmony. He wished for people to be religiously liberal. He devoted several works to hail the holy Qur'an

and the life of Islam's prophet Muhammad in order to elaborate the notion of human equality. In 1920, an editorial in Jugbani, Nazrul presented his ideal of religious unity hyphen

Come brother Hindu! Come Musalman! Come  
Buddhist!  
Come Christian! Let us transcend all barriers, let us  
forsake  
forever all smallness, all lies, all selfishness and let us  
call  
brothers as brothers. We shall quarrel no more”.

In 1922, he started editing *Dhumketu*, a weekly in which he said, *Dhumketu* is not a journal devoted to communalism.... Its main goal is to remove the roadblocks and misunderstandings that stand in the way of Hindu-Muslim unity [6].

√ **Social Service and Activities:**

The aim of education is human development. It is possible through social service, sacrifice and activity. These are the most coveted objects of life.

√ **Development of Adjustment:**

Education helps the pupils to adjust with various environments. Education must enable the child to face the changing and challenging demand of the society.

√ **Emancipation of Man:**

The aim of education is to emancipate the human being. Education should lead to freedom from various aspects. Education must help to develop his inner self.

√ **Eradication of Unemployment or Poverty:**

A poem named *Daridro* (Pain or Poverty) has been testimony to his high degree of social consciousness where he depicts grief and sympathy for his impoverished fellow countrymen. The aim of education must eradicate the problem of unemployment or poverty.

√ Another aim of education is to remove political influence on education. Education should be free from any kind of political issue. Educational institutions should not be politicized.

√ Education should assist people to adopt a simple-living and high-thinking mindset.

### 5.1.3. Curriculum

√ Curriculum is the tool by which we can achieve the goal of education.

√ The inclusion of the glorious history and tradition of the country in the national education system can illuminate the hearts of the youth. In the context of education, what transpires from Nazrul's opinion is: First of all, it is necessary to introduce such a curriculum, so that there will be the smell of the soil of the country, the victory of heroism and heroism. He believes that this is the only way out before any other attempt is made for the external liberation of the national life [2].

√ Subjects linked with knowledge and life should be included in curriculum.

√ He believed in activity centred curriculum.

√ He has given importance to mother tongue. He believed that proper education can be imparted through mother tongue. Through mother tongue students can understand the subject matter easily. It

serves the purpose of basement for a robust education ecosystem.

√ Curriculum should be flexible and it should be changed according to the interest of the students, teachers and the society. Curriculum must fulfil the need and interest of the students as well as the society.

√ Nazrul suggested the study of language, literature: world literature and peoples' literature, social studies, history, geography, mathematics, science, music, art, poetry, philosophy, religion, technology etc. in curriculum. Art means execution of truth and truth means good and beautiful. He (as an army) also emphasized on physical exercise, game and sports, co-curricular activities etc. in curriculum.

√ One of the means of communication is language. Nazrul Islam understood the necessity of acquiring a different language. Because he understood it was possible to cross one's own borders and enter the citadel of a different language, so establishing contact with world civilization and determining one's true position and that of others; scriptures of the world civilization, literature and culture, science, history, heritage, and so on, to make it easier to make contacts. The President's address on the occasion of the establishment of the Chittagong Education Society in 1922 echoed Nazrul's ideas. However, respect for the mother tongue and obtaining a comprehensive perspective are prerequisites for his support for foreign language study. The only way to master a foreign language is to have a thorough understanding and command of the mother tongue. As a result, a conscious person's first task is to practise his or her mother tongue and master it completely [2].

√ He has also emphasized on Theology, Arabic-Persian or Urdu in curriculum.

√ He also favour of liberal education.

√ Students must learn about the country, the nation's courage, brother of manliness, religion is true - they learn from the heroes of the country's dedication, employee leave and actions, fearless courage, the example has inspired - it's less joy. - True education / prediction [2].

√ Instead of practising creativity, unthinking copying of foreign knowledge and the knowledge gained through it alienates the native tradition and becomes a barrier to the creation of a human consciousness link with one's own tradition. Accepting foreign education does not prove the reality of fertilization, and self-learning classical tradition is equal to rejection. Detachment from native culture and tradition and speciality is an outright insult to personality, humanity, and mankind in general [2].

√ Community services or activities are also encouraged by Nazrul.

√ He gave importance on indigenous knowledge or education and culture in curriculum. Indigenous heritage and culture is one of the means of creating a relationship between the newly introduced education and the local mentality. Nazrul emphasized on the indigenous education. The indigenous education-history-culture has the

fundamental characteristics of nationalism, heroism, and victory stories. In a nutshell, his desired 'education' is ethnic-related education. According to him, achieving the general welfare of the national life through the nation's stupid intellect is unachievable. As a result, the engagement of young people who are proud of their country's legacy is also required. And it is only via such education that these two attributes of intelligence and youth can be combined.

- √ Rejecting the traditional foreign curriculum in government schools, he was supportive of the indigenous way of life and cultural-traditional teaching programs through the establishment of national schools [2].

#### 5.1.4. Methods of Teaching

- √ Nazrul suggested the teaching: External and Internal characteristics are only tied to native mentality, weather, and elements.
- √ Mother tongue: Like other Indian educationists, Nazrul also told that all education should be imparted to the pupils through mother tongue. Children can easily comprehend education when it is delivered in their native language.
- √ In order to make this educational program effective and successful for the general public, he has given importance to the use of conventional education as well as the ever-familiar methods and materials of the people.
- √ Self-learning: All knowledge is within pupil and it requires only awakening.
- √ Moral principles should be instilled in children through real-life examples.
- √ Learning by doing
- √ Discussion Method
- √ Learn outside of studies
- √ Activity method: He pushed for constructive and creative activities while adhering to the activity ideals. All teaching approaches should be based on activity.
- √ Direct experience / Observation: It is a simple method of teaching. Face-to-face interaction with nature and natural surroundings is the best way for a child to learn.

#### 5.1.5. Role of Teacher

- √ A teacher should be a 'Rebel' (*Bidrohi*) in the real sense of the term. He should fight against all kind of illegal activities.
- √ He should influence his students through his ways of living, feeling and doing.
- √ He should possess a sound moral character and lead an ideal life.
- √ He should possess a strong physic and sound mentality.
- √ Teacher should not consider teaching profession is for livelihood. Teaching profession is life itself.
- √ He should possess sound knowledge of subject and qualities like humanity, patriotism, dedication, love, cooperation etc.
- √ He is an embodiment of self-confidence, self-control, sincerity, honesty, humanity, spiritual equality etc.

- √ Teacher should develop a strong belief in *swadeshi* or native or indigenous education which is linked to our own society, culture and life.
- √ Teacher must remove the wrong things related to education and show the right path to the students.
- √ Teachers play a pivotal role in building the character of the students.
- √ Teacher should be a man of dynamic personality.
- √ Teacher is required to be a strong believer of *Swaraj* like Gandhiji. *Swaraj* is ruled by self. Education is also rule by self.
- √ He should be sympathetic to his students and love his pupils' heart and soul. Teacher must come forward in order to solve various problems of students.
- √ Recently, we see there is a lot of irregularity and corruption in the recruitment of teachers at all levels of education. Teacher appointed in the dark path can never be the guide of the nation. It leads the whole nation toward instability. Nazrul was against teacher recruitment through unfair means.
- √ According to Nazrul to be a teacher, need real experience outside of studies.
- √ Teacher must do various constructive works other than holding high position in various steering committees.
- √ Nazrul said that, teachers should not be limited to just sitting with philosophical views. Their practical life must also have its reflection ('*Satya Shiksha*', in Jugbani).
- √ He also considered the external and mental distance between the teacher and the student. Because, in his opinion, the only way to obtain the desired education is to bridge the gap between the two. In his address to the President at the Jana Sahitya Sangsad's inaugural celebration in Calcutta in 1936, he articulated this viewpoint on education [2].
- √ The role of teacher in creating awareness among people against social, economic discrimination and injustice.
- √ Teacher must believe in human religion, not in any particular religion. He must relinquish ideas of narrow religious beliefs. He must be a secular man.

## 5.2. Objective No.2: Relevance of Nazrul's Educational Thoughts in Contemporary Era

His educational philosophy was actually based on the egalitarian ideas of national and international integration, which was popularized by the buzz word of "*Samyabadi*". People can't deny his notable contribution for the modification and the development of the Indian Education System. It may be considered that Nazrul's ideas of education offer a new shape and new concept in the field of Indian Education System. His educational thoughts are of great relevance in present day's context. When we look at our country's current educational situation, we see a lot of ambiguity. Nazrul had a great vantage point from which he could see that the entire human enterprise was heading towards a terrible end, and that only the right kind of education could save it. Nazrul thus made a unique and extraordinary contribution to education. Here some remarkable points emerge. These are given below:

- √ The visionary Nazrul has guided the path of national liberation by expressing well-thought-out views on education.
- √ The educational philosophy of Kazi Nazrul Islam is based on his general philosophy related to his life and experience which Nazrul acquired from the world and nature.
- √ Nazrul realized that through education man should develop the notion of his/her proper right. Nazrul's wisdom was the outcome of his ceaseless struggle with poverty, hunger and sorrow of life. As the result, education should be related to students work field so that he/she can acquire minimum bread and butter for his sustenance.
- √ Modern education is considered as child centred education. Education is imparted according to the need, interest and ability of the students. Nazrul also emphasized on child centric education which prepares the life of the students.
- √ Like other educationists and philosophers, Nazrul Islam also put emphasis on the universal education. Education is not only meant for a group but also for the mass. He wanted to promote education among all human beings for holistic development of the country. Recently National Education Policy (NEP) 2020 also emphasized on access of education for holistic development.
- √ Like all other psychologists, Nazrul emphasized on individual differences in education. He also tried to establish and develop the self which is inner core of the man. In his writing he stresses on self-dignity which is essential in our today's society.
- √ Nazrul educational thoughts make us patriotic for the country. This means we should dedicate our lives for the countrymen, not for own sake. In the words of Nazrul, "*ami gharer chhele noi, parer chhele.....desh chhele*". This idea is very much pertinent in the 21<sup>st</sup> century.
- √ Delors Report (1996) suggested an integrated vision of education based on two key concepts, 'learning throughout life' and the four pillars of learning, to know, to do, to be and to live together. Nazrul emphasized on learning to live together and mutual relationship in his writings so earlier.
- √ Recently we are talking about inclusive education. Nazrul also told about the same in his writings.
- √ Paulo Freire's educational thoughts reflected in his famous book "*The Pedagogy of the Oppressed*". Nazrul was born, brought up and lived with oppressed. He saw and realized the agony of the oppressed from close corner throughout his life. So his feeling about "*Philosophy of Oppressed*" in earlier times some extent similar to Freire's "*The Pedagogy of the Oppressed*" that the existing educational system played a central role in maintaining status quo regarding the age-old tradition of oppression and the scenario must be altered to provide a level playing field to those of historically oppressed. There should be a system of education that emphasizes learning as an act of culture and freedom. Nazrul's idea on equality is emerged from the philosophy of oppressed. Chaklader (2003) writes, Nazul is the first and prominent poet in Bengali literature to speak out strongly for the impoverished and oppressed [7].
- √ He had emphasized on indigenous and native education. He criticized on foreign policy in education which is not based on our own culture and traditions. According to Nazrul, education should afford both skill and heart. Education must be combined between *Pran* (heart) and skill. The people should not be *Anukaran* to foreign education. In this aspect, his suggestions are both commendable and notable.
- √ Nazrul also laid emphasis on one of the aspects of emotional intelligence i.e. empathy which is very much essential in today's society.
- √ He was the icon of awakening the youth. Youth possesses immense potential and power like sun; it may lead the society from darkness of ignorance to the light of knowledge as a vanguard of enlightenment. He emerges playing the games of colour and departs through spreading a variety of colours. Where the sun (of youth) sets, that is the exact premises where the dark hair of the night is spread [8]. In his writing, Nazrul always trying to awake the youth.
- √ His writings are always powerful sparks to aware all the people in various areas of life.
- √ In Indian context, it can be safely said that today's education system lacks the core ideas of ethics, values and morality. In this regard, his educational thoughts are very pertinent in order to develop character and moral values.
- √ Nazrul supported the idea of equal rights and opportunity for both men and women in the field of education. He also emphasized on human rights. This idea is the need of the hour.
- √ At present, education is being used as a stepping stone to stay in power to realize the political consciousness. According to Nazrul, education should be free from politics. According to Swami Vivekananda, "*The gift of knowledge is the highest gift of the world*". So education is real a pious activity. It should not be polluted by narrow political influence. Nazrul began editing *Dhumketu* (The Comet), a weekly political and literary publication. In this backdrop, Nazrul's educational thought is good enough.
- √ In the milieu of the indigenous' reconsideration about the establishment of a national school, Nazrul Islam began to consider the character of the newly suggested education.
- √ His educational ideas placed a premium on topics like the harmonious and close relationship between the student and the teacher, the application of teaching materials, and teaching methods that are relevant to the student's life and qualifications. He did not believe that obtaining an education only for the purpose of employment was acceptable.
- √ He edited a newspaper named the *Dhumketu* (Comet), the manifesto of which was to express the sufferings and injustices prevailing in the then Bengal society.
- √ Nazrul was a Muslim by birth but he was free from any kind of religious orthodoxy or bigotry. Being an utmost secular person he had profound faith on

all other religions including Hinduism. Moreover he developed a religion of his own which was humanism with the concept of the Almighty. This idea of Nazrul may stop the religious conflict among the people in the globe.

- √ His revolutionary works and ardent spirit encouraged and inspired the nation greatly.
- √ His literature is exuberant encompassing a wide array of themes say liberty, equality, fraternity, love, revolution etc. which are very much essential in today in order to make man human as well as create better society.
- √ In today's world, Nazrul's educational ideas are quite valuable. Only the appropriate kind of education, according to Nazrul, can address many of society's and country's problems.
- √ Nazrul was a fervent supporter of universal free and compulsory education for all children in the country, regardless of caste, creed, gender, or socioeconomic background. This educational concept in India has been endorsed by all Indian committees and commissions.
- √ Nazrul was the first to bring ghazals to Bengali, and he was a vocal opponent of intolerance based on gender or religion. Love, freedom, humanity, and revolution were all themes in his writing. These are all highly relevant to the current situation.
- √ Nazrul fought for freedom. His work was revolutionary, and his readers enthralled by his spirit of revolt and patriotic zeal, called him a *bidrohi* (rebel) which was also the title of one of his poems.

*Bolo bir*

*Balo Unnato Mamasir*

[Declare, oh brave one, declare, y head is held high]  
-Kazi Nazrul Islam, *Poem Bidrohi (Rebel)*

- √ Nazrul was the poet of human. He tried to reshape his own folk through drama, song, poetry and other works. He was introduced to Hindu myths and *Puranic* stories while he was in his early teens, and he began writing songs for leto singing groups [6] which are still educative and relevant in today's world.
- √ He has much emphasized on individual freedom and happiness. Education is meant for emancipation of man. Education must help to express the inner potentialities. This idea is very much significant in the present day.
- √ Nazrul tried to preserve and transmit ancient Indian culture through his writings. Recently NEP also stressed on Ancient Indian Knowledge System.
- √ We often talk about quality education. According to Nazrul, education is not literacy, not for livelihood but it helps the students to develop their mind and heart. Quality education may possible though the combination of mind and heart. This thought of education is very much apt in present context.
- √ Now-a-days, due to narrow religious concept, we are fighting with each other. Nazrul's idea on religious harmony is very much pertinent in this context. 'Hindu-Muslim,' 'Temple-Mosque,'

'Hindu-Muslim War,' and other pieces by Kazi Nazrul Islam have appeared in various concerns of Ganobani. He was a fervent supporter of religious harmony, often campaigning for improved Hindu-Muslim ties. He spreads the universal principles of love, peace, tolerance, freedom, justice, harmony, and cooperation via his songs and poetry. He has combined Islamic and Hindu values in his work. His notion of religious harmony is still applicable today.

- √ Nazrul was a protagonist in advocating absolute gender equality in education which was a radical idea of that time. In his poem '*Nari*' (Women), Nazrul repudiates what he sees as the long-standing oppression of women, proclaiming their rights [9].
- √ Nazrul used Gramophone recording machine and other technological gadgets. He also emphasized on science and technology. Recently NEP 2020 recommended the integration of technology in curriculum.
- √ According to Nazrul, education should not be commercialized. Education is not the commodity to sell and buy rather all should take the opportunity to get right kind education for individual as well as societal development. This concept still holds ground.
- √ Education is a key democratic component. The success of democracy is heavily reliant on education. We now see few political parties in India working for their personal interests rather than for the betterment of all human beings. National progress is hampered by narrow politics. In light of this, Nazrul's views on democracy especially spiritual democracy and politics are extremely important.
- √ Nazrul was the pioneer of modern drama and classical music in India. His classical music followed by nook and corner of our country, India.
- √ Modern era is also known as the era of globalization. Due to advancement and innovation of technology we are forgetting our moral values. Education without value is no education. So Nazrul also emphasized on value education in his different works.
- √ Nazrul's thought on education consists of educating both mind and heart. Real education must be combined mind (man) with heart (*pran*). This idea of education is praiseworthy in the modern era.
- √ Nazrul's thought on eradication of poverty must be followed in the 21<sup>st</sup> century. Despite the fact that Nazrul was not an economist, he shares Amartya Sen's understanding of the significance of freedom in relation to man's economic development and the alleviation or eradication of poverty.
- √ Nazrul's contribution to the formation of Bengalis' independent political consciousness is remarkable. Nazrul composed *Shyama* music and *Kirtan* on the one hand, and Islamic melodies on the other. No one else has been able to capture the spirit of revolt and the emotions of youth as he has. The 'Rebel Poet' was his moniker [10].
- √ Instead of western hegemonic capitalistic mind, a true *Global Mind*, driven by strong ideals founded

on global humanity and spirituality, regardless of time, place, or race, may address poverty and other social and economic ills.

- √ Nazrul emphasized on liberal education in so earlier in his writing. In recent times NEP 2020 also stressed on the same.
- √ Education is not meant for mere livelihood issues rather it has broader implications in all round development of life.

## 6. Conclusion

From the foregoing discussion, it is clear that Nazrul's educational thoughts – concept of education, aims, curriculum, methods of teaching, and the role of the teacher – are still highly significant in the new millennium. He was a multi-faceted creative genius who produced unique contributions in a wide range of subjects. It is high time to think Nazrul's thoughts on various aspects in general and educational thoughts in particular for creating a real man, better society and better nation. The great American poet, lecturer, journalist and essayist Emerson rightly said that a great poet is the “speaker” and “representative” of his countrymen. Nazrul was not only the poet of India and Bangladesh but also the poet of Man and World. Nazrul said, “*Even though I was born in this country (Bengal), in this society, I don't belong to just this country, this society. I belong to the world*” [11]. With Nazrul's (the poet and rebel) death at Dhaka, the capital of Bangladesh in 1976, a great chapter of Indian, Bangladesh and World social, literary, cultural and educational history came to an end. Though Nazrul is no longer with us, as long as sun shines, star twinkles, day-night occurs; his notable works continue to inspire human civilisation. We shall always remember him with a sense of awe and reverence. His writings encourage fiery patriotism and

irascible courage. His music appeals to people of all ages. We can evaluate Nazrul by listening to his perennial song: ‘I will go afar eternally, yet I won't let myself efface’ (*Ami chira tare durechale jabo, tobu amare dibona bhulite*).

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