

Dr. Zakir Hussain: His Vision, and hard-hitting Mission as an Educationist for the Progress of Higher Education

DR. PRAVAT RANJAN SETHI

Abstract

The philosophical perspectives are concerned with the aims of teaching and the processes of education. The sociological perspectives are on the whole concerned with the place of education in the society and the joint influence among them. It only sees the positive assistance that education does towards society. Dr. Zakir Hussain believes of the total abolition of existing school system. The concept of ideological state apparatus by Louis Althusser points out how the school is a mechanism of domination in the hands of the state. Margaret Archer points out that domination varies amid a centralized and decentralized school system. More autonomy is possible in a decentralized school system. The knowledge and skills that teachers expand during their pre-service education days may not serve them for all time to come in a hastily changing world. The qualified development programs or in-service education is doomed for updating and broadening the knowledge and skills of teachers.

Keywords: Education, School, Skill, Teacher, Learning

Dr. Zakir Husain is celebrated as a self-less nationalist leader and also as an educationist par excellence. Taking a cue from his educational ideas like the *Nai Talim*, on the eminence of teachers depends on the excellence of education. The complexity of preparing good teachers has therefore frequently been the centre of thinking of educational philosophers, pedagogues and practitioners whether of East or West. For example, Plato in the Republic drafts the question of teachers' training predominantly in relation to his overall ideas on education.

Correspondingly, in the Jesuit system it was prohibited to take to teaching without undergoes proper training. In that, the system of teacher training has been considered at length and thoroughly by Jesuits. Pope Pius XI alleged that perfect schools were the result not so much of good methods as excellent teachers; for this cause teacher should be thoroughly prepared and well-grouped for their work. This is very well brought out by other schools of thought that teacher's training tend to make him perfect in every way and in every respect of his profession as well as personality, to help him leave a positive and wholesome impact on the development of children put to his charge. Comenius, Froebel and Pestalozzi also gave their similar thought on this problem., So did Dewey who argued the principles of teacher training in 'The Relation of Theory to Practice' which deals with the practice of teaching in detail in order to elevate the work of a teacher into a profession. And in so far as Eastern, especially Indian Philosophy is concerned its fundamental focal point is on making teaching the noblest of all professions requiring the teacher to have power over not only personal and professional excellence but also the wisdom of all ages and sages, which in turn makes the selection and training of teachers deserve utmost care. He has not simply to be the train master, but also a friend, philosopher and worthy conduct of mankind and indeed the destroyer of all darkness that baffles mankind in one form or the other. It naturally highlights the imperative need for a perfect system of teacher training. However, the sources of divergence amongst the existing philosophies of teacher training are many; and as pointed out by him, some of them view it in terms of the nature of learning, sources of knowledge, aims of education, role of education etc. But all these things, in a way, point to the fact that quality of education of the teacher has invariably a direct bearing on the nature and quality of education in schools. Dr. Zakir Husain also knew that even in normal circumstances the quality of teachers generally established the quality of education and the proper training of teachers is perhaps the most significant condition for the success of an educational system. He gave his thoughtful consideration to the problem of how best to

arrange teachers. After having conceptualized the kind of teacher he would necessitate for his system of education, he articulated himself extensively on the problem of teacher training that might produce such a teacher who could suit the requirement. He sturdily believed that if universal education is to be related with the conventional of national life, it should be responsive to nationwide needs. So should teacher training too not be allowed to stand in isolation from the mainstream of public life that is, from the school as also from the community. The fact that education must have application to personal as well as social life as also to the needs and aspirations of the people, necessitates that teacher training should also have the same kind of significance. It is necessary that teacher training should comprise among other things an understanding of the new enlightening and social ideology inspiring the system of education, combined with enthusiasm for working it out. Dr. Zakir Husain have a preference to explain the kind of school experiences that would help children cultivate physically, intellectually, emotionally, aesthetically, culturally and spiritually before spelling out competencies he would could do with in teachers. He would like better to prepare such teachers as are sensitive and alive to conditions conducive to the proper enlargement of students. This would involve developing certain knowledge, attitudes and qualities in teachers which could be gained only through proper training besides essential skills needed to successfully carry out his job specifications. According to Dr. Zakir Husain, teachers should not only understand theory of teaching but also how to put it into practice in their day to day work. He thus, highly praised that both theory and practice have a significant place in the training of teachers. Obviously, the most distinguishing element according to Dr. Zakir Husain is seeking in teacher training wholesome incorporation stuck between theory and practice of education as also between pedagogy and subject-content. Any kind of over-emphasis on either of them would overwhelm the very purpose of training as it would only result in lopsided development of the learners. Too much highlighting on theory and abstract principles bereft of considerations for practical

efficacy or on practice of teaching without any reference or relevance to the theory of teaching must simply be anfractuious. In customary teacher training programmes and institutions a host of education techniques and teaching methods are preached rather than practiced leaving a great deal of gap between theory and practice such that most of the teacher trainees leave the method learnt by them during training as a legacy to the training institution itself. The result is a conspicuous culture lag connecting the training college methodology and the real school or classroom situation. Therefore, in order to be really tangible training of teachers must not only bridge the gap flanked by theory and practice but also between the training college and the school. Theories become consequential only when they are made applicable to practice and vice versa. So do training institution and their programmes vis-à-vis schools and other practices. In inaccessible training programmes, the trainees tend to be too intellectual caring too much for abstract theories rather than for their practical implications for and having an important effect interaction with real classroom situation. Dr. Zakir Husain was fully living to isolation of these kinds and, therefore sought after teacher training to get ready versatile practitioners and teachers to meet actual classroom needs, objectives and programmes of the school vis-à-vis socio-cultural development of every person. It is in this particular context that Dr. Zakir Husain wanted integration of educative work and cultural goods at every level of the educational process. Zakir Husain's idea of education is very obvious; education is the process of the individual mind getting to its full possible development. This development is possible only by contact with goods of culture which are the yield of mental effort of similar mental structures. The mind of this student at the stage of development when he comes to the university has, besides the initial vital physical and psychical functions of the human mind, also developed intellectual and spiritual functions whose satisfaction makes him experience what may be termed the absolute, timeless, objective values of, say, the True, the Beautiful, the Good, and the Holy. His basic concern was how to inculcate positive values among children through work

and education and how best to prepare teachers to help them to discharge their onerous role and farm duties to school children and society. He put emphasis on that a teacher should possess adequate knowledge of theory and sufficient practical skill and experience in crafts beside pedagogy. He required teachers to take advantage of the potentialities of crafts for teaching different subjects through the method of correlation. The teacher must be educated to become a method master well versed in the art of teaching and correlating different subjects, life process and activities. Apparently, Dr. Zakir Husain sought to develop a task-oriented teacher education programme to assist teachers efficiently handle a variety of tasks, inside and outside the class such as classify and formulating the objectives of teaching a given subject, communicating an idea or a concept, demonstrating an experiment, organizing a project or a co-curricular activity, guiding an expressively disturbed or a disabled child, winning over confidence and cooperation of parents, playing leadership position etc. He laid emphasis on that instead of imparting theoretical understanding of the principles of educational psychology, educational philosophy, educational sociology etc. teacher's training programme should aim at the application of this principle into practice teaching and other practical work involved in the mentor-mentee process. What Dr. Zakir Husain put forward for training of teachers through skills was also well supported by Gandhiji who was of the opinion that the teacher-student should be skilled to comprehend how he could have resultant his knowledge of mathematics, history, geography etc. through a particular expertise; he should be taught to reorganize, reset and reorient his understanding in a new setting, the background of teaching as well as learning rather than mere learning which he had hitherto been doing during his line of business as a student. He must develop into a true student teacher, learning and coaching at the same time, than being a sheer student. For, he have to at least be relevant all his knowledge to the process and purpose of teaching. He needs to be trained for a new kind of orientation during training as educator. He must be made to develop receptivity as well as eagerness to become an effective

teacher. Besides, a trainee comes for teacher preparation following gaining a few information knowledge of that subject. In addition, he must also seize basic pedagogical skills and knowledge of cultural goods to make his training evocatively effective and socially relevant. He owes an obligation to the cultural goods and also to be students. The teacher's efficiency depends on his aptitude to interpret the cultural goods and to expand insight into the process of cultural goods which led to its creation. Through the understanding and positive reception, the teacher can construct the student to become conscious the values which the creators of that cultural goods might have realized. Teacher-training must, therefore, focal point attention on three fundamental features viz., the teacher, the taught and cultural possessions. The teacher must be made gravely and constructively conscious of how these aspects could be integrated to get hold of fruitful educational results. From the above argument, we obviously see that there are two condition involved in what Dr. Zakir Husain propounded. The first condition goes back to the student-teacher's own information both of the craft and cultural goods. This should be satisfactory and wide an adequate amount of so that the ground could be laid down in the prescribed syllabus of the training course, in the hope that they would be teacher will be able to beneficially cope up with unforeseen questions and unlooked for situations. The other circumstance is the fact that the educator should be competently equipped to be able to monitor the mental responses and processes of students as the communication of activity based craft and cultural goods take place with other educational forces. Unless the teacher has mastered the skill or cultural goods, unless he is thoroughly at house with the skill and cultural goods, he will not be free of charge to observe and interpret the student's reactions. The teacher must be able to make out, examine, take to mean all forces of bodily and mental responses of student viz., bewildered situations, monotony, mastery, beginning of new idea, feigned attention, showing off etc. These three conditions as mentioned above are widespread to all other subjects which the teacher has to educate. In wide-ranging requisites, it can be said that any teacher

preparation programme should take care of these three things. Indeed, Dr. Zakir Husain wanted the teachers to be taught as to help them teach academic subjects not merely in conventional style, but verily all the way through the strength of work and cultural goods. They must be educated to develop a tough feel of social sensitiveness and responsibility. He resolutely believed they must have an academic interest in the life and activities of their human surroundings and a thorough grasp of the intimate connection between school and society. They should also be provided with definite life experiences to lend a hand them develop their inquiring mind and problem-solving faculties. As our instructive educational process fails to put our learner on road to finding by not providing concrete experiences such as observing, perceiving, investigation, doing etc. It is only from side to side as long as opportunity of working in real life situations that the trainee is likely to expand an insight into and sensitivity to social problems as also positive attitude and values. Besides, this will facilitate him to build up communication and practical skill to serve the community. In other words, they should be skilled to classify employment situations, social as well as natural, and also to comprehend their objectives and processes. These so-called theoretical training can be significantly concretized in the course of work and life situations such as flora and fauna, rivers, lakes, mountains, folklores, songs and dances, crafts and other cultural gods of the community including festivals etc. They should also be taught to keep close make contact with with artisans, mechanics, carpenters, farmers and other community resources for their appropriate education and background relevant to their social milieu as also to supplement their better participation in the public work and national rebuilding. Unnecessary to say, Dr. Zakir Husain, like most enlightening thinkers was aware of the ever-expanding frontiers of information. He by no means hoped that any amount of learning or training could ever manufacture a finished product or a perfect teacher. In his words, our object is not to bring into being academically perfect scholars. He sought after instead to produce skilled, intelligent, educated men possessed

with right mental orientation, which should be keen to serve up the community and concerned to help the coming generation realize and understand the cherished life ideals and values. A teacher must be taught to animate to this fundamental role besides being a learner all his life. This is all the more evident in the face of fast galloping exploration in science, technology and other dimensions of knowledge. This also makes sufficient room for on-the-job training via refresher courses and frequent re-orientation programmes beside encouraging selflearning, or self-training, to prevent him from becoming a fossilized teacher after a lapse of time. To obviate the apparent stalemate, Dr. Zakir Husain, aptly laid a great deal of emphasis on two major considerations which should be properly developed during training of teachers. These are: (i) Professional pride and (ii) intellectual interest. In his own words: If professional pride has been quickened and intellectual interest has been generated, many of these teachers will continue their study privately and try to obtain a more thorough acquaintance with certain subjects. These seem to be the major thrust of Dr. Zakir Husain's educational philosophy and especially of his concept of teacher training. He wanted teachers to be initiated in formulating projects and scheme of correlated studies linking life, learning and activity. Teachers must be trained to handle different subjects not in isolation as mutually exclusive branches of knowledge but a interrelated aspects of a growing and developing activity. The teacher training as envisaged by Dr. Zakir Husain is practical and relevant to the present day needs; it is task-oriented, value-based and responsive to national needs; it is also consistent with accepted national goals and values. However, what is most fundamental in his philosophy is that training of teacher is a must whether one is born teacher or otherwise. It is often said that a good teacher is born and not made. Dr. Zakir Husain admitted that there are some qualities of good teacher which are innate and inborn, verily given by God, as a gift. But still some qualities of a good teacher could be acquired and if given by God, they could be made more prominent. A person born with essential qualities of a good teacher can be made a still better teacher by receiving proper

training. To Dr. Zakir Husain, the basic role of the teacher is to guide, to help and to serve; to understand to love and to shape the personality of every child through faith, and Reverence and other essential democratic values. Besides, he ought to be a model for his students in every respect in order to give a positive and wholesome direction to their proper growth and development into worthy men and citizens. A good teacher, as envisaged by Dr. Zakir Husain, stands on the hard soil of reality but possesses spiritual qualities of an oriental guru as well. He is thus an idealist, a naturalist and a pragmatist, all rolled in one with the needs of India in mind. Dr. Husain was very obvious about the function of Indian languages and the importance of mother tongue. He was secular to the core and from this came his hold up for Hindustani which was understood by both the Hindus and Muslims. Like his well-known contemporary Dr. B.R. Ambedkar, he also thought of education as a compelling tool for social justice and empowerment. His views deserve a recapitulation.

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About the Author

The Author's teaching journey begun from Jamia Millia Islamia University for Graduate and Post-Graduate in Arjun Singh Centre for Distance and Open Learning, Jamia Millia Islamia. In addition, he taught at Delhi College of Arts and Commerce of Delhi University. At present, he is working as a Coordinator in Amity School of Liberal Arts in Amity University, Rajasthan. His areas of specialisation are Indian National Movement, Legal History, Caste Studies, Policy making, Gender, Culture and Folklore studies. He may be contacted at pravatjnu@gmail.com.