

Educational thought of Dr. Zakir Hussain on training of a teacher

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On the quality of teachers depends the quality of education. The problem of preparing good teachers has, therefore, often been the centre of thinking of educational philosophers, Pedagogues and practitioners whether of East or West. For instance, Plato in the Republic sketched the question of teachers' preparation particularly in relation to his over all ideas on education. Similarly, in the Jesuit system it was forbidden to take to teaching without undergoing proper training. In that, the system of teacher training has been considered at length and thoroughly by Jesuits.¹ Pope Pius XI believed that perfect schools were the result not so much of good methods as good teachers; for this reason teachers should be "thoroughly prepared and well-grouped"² 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 job 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 discussed the principles of teacher training in "The Relation of Theory to Practice" which deals with he practice of teaching in detail in order to raise the work of a teacher into a profession.³ And in so far as Eastern, especially Indian Philosophy is concerned, its fundamental focus is on making teaching the noblest of all professions requiring the teacher to possess 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 school master, but also a friend, philosopher and worthy guide 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 Shukla⁴, 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 determines the quality of education³ and, therefore, the proper training of teachers is perhaps the most important condition for the success of an educational system. He gave his thoughtful consideration to the problem of how best to prepare teachers. After having conceptualized the kind of teacher he would require for his system of education, he expressed himself extensively on the problem of teacher training that might produce such a teacher who could suit the requirement. He strongly believed that if general education is to be related with the main stream of national life, it should be responsive to national needs. So should teacher training too not be allowed to stand in isolation from the main stream of national life that is, from the school as also from the community. The fact that education must have relevance 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 relevance. It is essential that teacher training should comprise, among other things, an understanding of the new educational and social ideology inspiring the

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