

# Educational perspectives of mahatma Gandhi and dr. Zakirhussain – A comparative study

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## ABSTRACT

Gandhi's contribution to educational theory and practice is outstanding. He was a great educational thinker of modern Indian. The common people ordinarily identify his educational philosophy with the popular wardha scheme. It is of course an integral part of his educational philosophy or Basic scheme of education. The wardha scheme covers the age group from 7 to 14 years of age. This is not the only scheme which Gandhi had profounded. He had made several experiments in education during his life time, of which the wardha scheme is only a culmination of his system. Therefore, it is not synonymous with his entire philosophy of education. In his system of thought, education is for life and through life and therefore, everything is related to eternal values. He is a revolutionary educational thinker, in the sense that he wanted to bring about a new social order through his new scheme of education. ZakirHussain educational philosophy shields the whole of life in its various aspects. It moves between the 'poles of the eternal and the temporal', between the awakened conscience and skilled efficiency, between conviction and achievement. His philosophy comes close to the Platonic thought that education is a movement from darkness to light. It recognized the Aristotelian logic of the intellectual element in education but it laid more stress on the moral component in it, as Kant had done. ZakirHussain's humanism was dream from Plato, his idealism from Hegel and his liberalism from Gandhiji. He rejected the utilitarian thought of John Stuart Mill who has linked education to the pursuit of pleasure.

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## 1. Educational Perspective of Gandhiji

Gandhiji was deeply human, and would do everything to alleviate the sufferings of even the smallest of those who came to him for succor (Nagendra, 2000). Gandhiji have been always methodical in his studies. His books and lessons were his sole comparisons. It is found from his autobiography that he never paid enough attention to games and physical activities during his school days. Explaining the neglect of games and physical activities, he remarks, "I never took pan in any exercise, cricket or football, before they were made compulsory. My shyness was one of the reasons for my aloofness, which I now see was wrong. I then had the false notion that gymnastics had nothing to do with education. Today I know that physical training should have as much place in the curriculum as mental training" (Mani, 1964). (Gandhi, 1929) Commenting about his school days he says. "I was not regarded as a dunce at the high school. I always enjoyed the affection of my teachers. I never had a bad certificate".

"The essence of the greatness of Mahatma Gandhi and its future implication are quite clear in his philosophy of life deep and profound, saturated with idealistic and spiritualistic doctrines. Amongst the great philosophers of India, he stands supreme as a practical philosopher who believed not in theorizing but in putting into action, in the practical field. All the idealistic principles, he advocated in his philosophy, are both deep and wide" (Safaya, 1981). This statement implies that Gandhiji believed in the happy amalgamation of between ideal and real. He advocated that to be idealistic one should have a realistic approach.

## 2. Gandhi concept of Education

Etymologically the English word 'education' means improvement or development of the mental and moral state or condition of an educant. For Gandhiji education is an endeavour to develop or unfold the latent talent of a person. But mere acquisition of knowledge of arithmetic, alphabet and even literature can't be considered as education. In his view educational curricular at all stages will have to be a balanced one so as to simultaneously develop the body, mind and spirit of an educant, without which education will be lopsided and incomplete. For him true education is something different, which must equally develop the body, mind and spirit, the three constituents of man.

Gandhiji was a Naturalist, Idealist and Pragmatist. When he advocates that children should be taught in an atmosphere free from superimposed restriction and interference, he is a naturalist. But his 'freedom' is not a 'license', which may mean that the individual should be allowed to follow his own inclination, whims and caprices, Gandhiji emphasized discipline, regulated and well directed life. In this emphasis he was an idealist. He wanted to inculcate self-discipline among children and considered that time and money spent on education wasted if the children did not learn discipline in their schools. Discipline, he believed, should not be imposed to child (Taneja, 1989).

Since Gandhiji believed in self-realization and absolute truth - the creed of an idealist, he could not be pragmatist, but this is not true. He was a pragmatist in the same degree as an idealist and naturalist. He blended the practical and the spiritual values. It was through grappling with real situations of

life that the child realized himself. Learning by experience was the chief motive behind his craft-centered education. His craft-centered education is an ample testimony that Gandhiji was a pragmatist. Relating education with real life situation, stressing dignity of labour, providing social experience to the child, emphasizing learning by self-activity, minimizing verbalism and bookishness, coordinating and correlating of the subjects of study are some of the features of Gandhian education which go to prove beyond any doubt that he was a pragmatist. On September 11 while writing in a News Paper, Gandhiji writes Education should be an insurance against unemployment. Dr. M. S. Patel very aptly concludes Gandhiji's philosophy of education as, "naturalistic in his setting, idealistic in its aims and pragmatic in its method and programme of work".

### 3. Aims of Education as stated by Gandhiji:

Gandhiji is of the opinion education should be such that it help an individual to become self-supporting in later life. He believes that education alone is of value which draws out the faculties of a student so as to enable him or her to solve correctly the problems of life in every department (Sen, 1965). He desires that each boy and girl should be self-supporting by finding an occupation after receiving the formal education. Expanding this idea further he says:

*"The child at the age of 14, this is after finishing a seven years course should be an earning unit. Even now the poor people's children automatically lend a helping hand to their parents - the feeling at the back of their minds being; what shall my parents eat and what shall they give me to eat; if I do not also work with them? That is an education in itself... you impart education and simultaneously cut at the root of unemployment" (Harijan, 1937).*

This should not be lead one to believe that Gandhiji wants every child to be a wage earner. In fact, he wants him to learn while he earns and to earn while he learns. His labour should be a part of his learning and is to make him a worthy citizen.

Talking to the girls of the Kasturba Balik Ashram, New Delhi, on April 22, 1946, Gandhiji says:

*"I attach far more importance to the cultural aspect of education than to the literacy. Culture is the blueprint of our society. It is the reflection of society. Culture is the foundation, the primary thing which the girls ought to get from here. It should show itself in the smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you dress, etc, ... Innerculture must be reflected in your speech... ." (Harijan, 1937).*

Thus, according to Gandhiji, culture is not a product of intellectual work. It should be the equality of one's soul, pervading all aspects of human behaviour. To him this is a very important aim of education. He stressed the youth to shoulder the responsibility of cultural enrichment and diffusion through education.

By education Gandhiji wants to train the hand, heart and head of the child. He lays greater emphasis on the education of three H's than on the teaching of three R's (Reading

Writing and Arithmetic). In the education of hand, heart and head he forces the all round development of the child. We have already seen that he wants to bring out this all-round development through a craft. He says: "You have to train the boys in one occupation or another. Round this special occupation you will train up his mind, his handwriting, his artistic sense and so on" (Harijan 1937).

Gandhiji considered good handwriting as a necessary part of education. Therefore he wants that the child should be taught the art of drawing before he is taught to write (Gandhi. 1929).

Gandhiji laid so much emphasis on character building as an aim of education. Literary education is of no value, if it is not able to build up a sound character (Sen, 1965)<sup>11</sup>. Education should establish the ancient tradition of religion, of Ahimsa, of love and fearlessness. Truth and Ahimsa constitute the key not of education.

Real education must secure to the student, economic, social and spiritual freedom - all the three in fact (Jyotibhai. 2004).

Gandhiji prepared to accept the value of knowledge and of scholarship if they in building good character. He observes, "The end of all knowledge must be the building up of character" (Carlton, 1932).

### 4. Gandhiji's concept of the Methodology and Procedure of teaching:

Gandhiji believes that in order to train the whole man education should be craft-centred. A system of education in which a craft is the centre can lead to the highest development of the mind and the soul. The craft chosen should be manual and productive. It is to be taught scientifically and not mechanically. It is to be a starting point of other subjects as well - "a meeting point of both physical and social environment represented by such subjects as general science, social sciences and creative and expressional arts". When teaching the craft and through craft other subjects, stress should be laid on the principles of cooperative activity, planning, accuracy, individual responsibility in learning. Gandhiji attaches a spiritual significance to the craft-centred method. The basic philosophy of craft centered education is rooted in pragmatic philosophy which stresses on learning by doing (Project method).

Craft-centred education lays emphasis on such important principles of teaching as provision of useful experiences and activity as well as correlation of subjects. All this helps to develop an all round personality in which knowledge, action and feeling are evenly balanced (Dhimon, 1987).

It is a method which not only stresses the importance of student's activity, experimentation, discovery and discussion rather than passive reception and absorption information, but one which establishes an intimate relationship of the school with life and reality. It is the craft centered education advocated by Gandhiji which gave birth to Vocational revolution in our country. Craft is a sort of socially useful product work, revolving round some meaningful activity.

Above all Gandhiji believed that handicrafts if introduced in schools and taught properly and would help in the development of the child's personality. Research has conclusively proved that the exercise of the hands has vital part in the development of the human brain. Teachers have found by observation that both normal and retarded children, work with hand has resulted in quickening intelligence. This principle has been accepted in all progressive countries. The project method proceeds on this basis. The Montessori Method flows this principle by providing children with play things, which they can touch and handle so that their little fingers are trained to them.

Gandhiji gave importance to the story as an instrument of education. He considered stories as of great cultural value. All good teachers have realized the natural desire of children for stories, their power of appeal to the imagination and the consequent quickening of the spiritual life of the child, through the joy he experiences in hearing them. But the stories to be interesting must be full of action and should be told in simple, vivid and natural language.

Gandhiji also attached great educational importance to music. In an article in the Harijan dated 11<sup>th</sup> Sep. 1937, he said: "The modulation of the voice is a necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of the boys and girls and create in them a real interest in their education." The song satisfies an imperative need in the child's nature and it is necessary that we should recognize this natural impulse and take advantage of it in educating the child. The ethical effect of the message received through the story, talk or a lesson can be enhanced or emphasized through song (Committee Report, 1960)<sup>15</sup>.

### 5. Teacher:

"Gandhiji wanted the teacher to be a model of behaviour, 'the image of society', 'a compendium of virtues'. He wanted teacher to teach by example then by precept" (Setharamu, 2004). He wanted teacher to be role models.

According to Gandhiji teachers are responsible for shaping the personalities of their students. Gandhiji accepts teacher as an ideal person and regards him as the priest of child's spiritual heritage.

Teacher must be over-all tamed, efficient, full of knowledge, faith and enthusiasm. He should have leadership qualities. He should be an initiator. He should ignite the minds of the students. A teacher, according to Gandhiji has to be a friend, guide and path finder for his student. He should be embodiment of all good virtues. They must be patriotic men of character and naturalist in outlook. He wanted right type of teachers dedicated to their profession and ready to serve the masses. A teacher should believe in the principle of simple living and high thinking. He should, develop an All round personality (Physical, social, emotional, intellectual development) of his students. He should be a nation builder and shape the destiny of his children by sticking to high ideals. He should develop the seeds of cooperation, team spirit and group cohesiveness among the students. From his own experiences as a teacher, Gandhiji advocates that a teacher has

to be empathetic. He should, realize and feel the joy and pain of his students. Zakir Hussain Committee endorsed Gandhiji suggestion that we should devise ways and means of improving the status of teacher, so that we may have adequate number of well - qualified and competent teachers. He should instill courage in them to speak truth and sow the seeds of non-violence and peace in them.

### Concept of Curriculum and content of Education:

Curriculum in Gandhi's scheme is activity-centred and craft-centred. As M. S. Patel has put it in style "Craft occupies the position of the sun in the vast solar system of human life, satisfying our material needs in perfect harmony with the higher values of life" (Patel, 1953). Curriculum according to the Gandhiji should be flexible, diversified and dynamic.

The subjects in the curriculum included the following:

- a) Basic craft-agriculture, spinning, weaving etc;
- b) Mother tongue;
- c) Mathematics - useful for craft and community-life;
- d) Social studies - social and economic life of the community, culture of the country, history of craft, etc;
- e) General science - nature study, zoology, physiology, hygienephysical culture, anatomy, etc;
- f) Drawing and Music.

He advocated uniform education for boys and girls up to the fifth Grade and diversified education thereafter, general science to be replaced by domestic science for girls along with craft for both. He laid special stress on development of good handwriting (Setharamu, 2004).

### 6. Concept of Discipline

Gandhiji thinks that the highest form of discipline comes through self-control and not by being free to follow stray impulses. "It is rather by denying himself such freedom that he becomes master in his own house, achieving the higher freedom to follow light that is in him unhampered by the chains of his lower nature" (Dhimon, 1987). Gandhiji believes that real freedom comes through self-discipline that arises spontaneously from the inner springs of life rather than that which is imposed. Thus, he gave us the concept of "voluntary discipline" which is a synthesis of freedom and external control. Such self-discipline arises from a life of restraint, fearlessness, usefulness and self-sacrifice - discipline through a practice of non-violent conduct. "Gandhiji's craft centred education encourages conjoint and cooperative activities. And out of these, emerges a sort of social control or social discipline is evident also from his emphasis on the ideals of citizenship through education" (Setharamu, 2004).

### 7. Educational perspective of Dr. Zakir Hussain:

Dr. Hussain by nature was simple and deeply religious. His family was very cultured, descended from a clan of the proud and chivalrous Afridi Pathans who had come and settled at Qaimgunj, a small town in Uttar Pradesh (Nagendra, 200).

The first school which Zakir Hussain joined was the Islamia High School at Etawah. Then he joined the Mohammedan Anglo-oriental college at Aligarh. He was an active student of the college and was Vice-president of the students union (Roy, 1972).

Zakir Hussain was a symbol of perfection, rare combination of wisdom, knowledge, practicability and refinement of personality. He was a brilliant star on the firmament of India intellectualism and nationalism, who placed before us the concept that the goal of mankind is knowledge and not pleasure. The central point of emphasis in his educational thinking has been the quality of the individual character and not the social or political organization of which the individual may be a member (Shiekh, 1991).

Zakir Hussain's contribution in the field of educational theory and practice is really outstanding and has been considered as a revolutionary educational thinker of modern India. Dr. Hussain not only conceptualised education but also practiced it. He did not content himself by advising others to do the right things, but he made his own life and epitome of the values he preached. As in the words of "Indira Gandhi" "when Dr. Zakir Hussain was sworn in as president he remarked that the nation had done a great honour to a teacher. His life-long quest was to learn and deepen his understanding in the educational institutions which he headed and the larger sphere of public life.

Dr. Zakir Hussain strove to enlarge minds and hearts of people. His own life was an education" (Indira Gandhi, 1982). Plato in his book Republic dreamed of Philosopher Kings and it was privilege on India that Dr. Zakir Hussain who was a great philosopher was appointed as its president.

Undoubtedly Dr. Hussain was most creative educationist. Who enriched education's purpose as well as contents, experimented in methods and techniques, elucidated its true relationship not only with the national past, present and future, but also with the precious legacy of men as a whole. He has, on the one hand shown sensitiveness to social and psychological foundations and on the other, been deeply involved in its moral and spiritual implications.

#### **8. Zakir Hussain as Educationist:**

Zakir Hussain was one of the greatest thinkers of our times in the field of education. Himself a distinguished scholar, writer, teacher, preacher, thinkers, worker and philosopher, he had made outstanding contributions to the development of modern Indian thought through his educational and social philosophy. He became the father of a new trend in educational and social philosophy. He believed sincerely that national renaissance could come through the flood gates of reformatory education. He mooted the idea that real education should combine science with ethics. It should stimulate a search for values. It should promote a passionate quest for truth. It should aim at perfection and excellence. It should become an instrument of social change and national development and it should contribute effectively to the full development of the individual personality.

Zakir Hussain vehemently fought against dehumanized, irrelevant and alienating education. He was all for the humanizing process and would say education was for humanity, of humanity and by humanity, education meant fostering excellence or desirable dispositions, but this excellence should serve some social good. This aspect he emphasized again and again (Sheikh, 1991)".

His devotion and exponential role in the cause of basic education propounded by Mahatma Gandhi arose from the deep seated conviction that, Education in a poor country must be related to the needs of the poverty stricken millions in the villages. Dr. Zakir did not subscribe to education, which has single point entry and single point exit. He pleaded for education for life or continuing education. He averred that "those who think that after coming out of colleges and schools their education concludes and they do not need any further education are thoroughly mistaken. The objective of education is not merely that children be taught reading and writing in the schools or be taught some selected books in the colleges and universities. There are not only two or three frontiers of education but providing many opportunities for keeping fresh their knowledge and great objectives". Education is a lifelong process and Dr. Zakir Hussain advocated that a teacher has to remain abreast with the latest developments in education. He should have a spiritual thirst for knowledge.

As an educationist, Dr. Zakir Hussain has presented to us profound educational thought. He believed that the greatest task of the educator is to help the child to grow according to all of his potentialities. The task of the teacher is to present the most congenial environment for the fulfillment of the inner potentialities of the child (Safaya, 1981).

#### **9. His concept of Education**

Education is an attempt to know the mystery of life and things. Life is the gift of God, but good life is the gift of wisdom. Wisdom comes from knowledge and skill. Knowledge and skill are aspect of education. Education is the training of mind, body and soul. Man's behaviour is affected by the things around him. His elders, youngsters, home, family, friends, foes and the whole society impinge on his behaviour; his food, shelter, income, property and the basic needs of his life would have an effect on him; his thoughts, feelings, likes, dislikes, motives, intentions, desires and all emotional impulses affect his behaviour; his actions, deeds, plans, proposals, successes, failure have a bearing on his behaviour; his faith, belief, religion, art, craft, literature, music, manners, conscience and the creative comprehensive whole called culture influence his behaviour. An attempt to know all this is called education. Not only to know, but also to understand appreciate and find new meaning in all this is education (Sheikh, 1991).

Thus, education is an attempt to know all about man in society and also his role in the universe. This knowledge would offer us an exciting picture of the march of man across the centuries and the work of the multitudes of human beings trying to pass on to us a better life than theirs. We get a picture of the story of the development of human society, its arts and letters, philosophy and religion, science and technology, adventure and administration, culture and way of life and all other aspects relating to man's significant activities. "Zakir Hussain had bestowed a good deal of thought on these issues and problems (Sheikh, 1991). He was an exceptional person who was a creative thinker and educational reformer of eminence. He was not an arm-chair thinker nor was he disposed to accepting any theory uncritically. He tested them, put them in the crucible of practice to see whether they were workable. Zakir Hussain's insight into the totality of human experience ever since man gained consciousness is

the subject matter of his educational thought, which we get through his speeches, teaching, actions and life.

Zakir Hussain regarded education as the process of guided development of the individual and society in rational, moral and spiritual capacities. Education would have a formative effect on the mind, character or physical appearance of an individual. Education is handling down a cultural heritage, values, skills, knowledge by means of schools, colleges and other agencies. This process results in the transmission of arts and sciences and also in promotion, growth and extension of such a process. Education is a purposive activity with the intention of acquiring something worthwhile.

#### 10. Aims of Education:-

The sphere of Zakir Hussain's educational thoughts is very large. He covers the whole range of theory and practice of education and particularly makes one realize the importance of child's individuality. He emphasizes character building and cultivation of moral values as the aim of education. He has not only highlighted the teacher's position, his duties and characteristics but has also shown by his own example that these are achievable. He has given a refreshing meaning to educative work which is at once convincing and practicable. He is a consistent exponent of the idea that education is a process of transmitting cultural goods (Salamatullah, 1999).

Dr. Hussain does not favour any single narrow, rigidly definable objective of education for the obvious reason that education has to span the whole life in its various aspects. How scholarly and skillfully he explains the point when he says; It should "move between the two poles of the eternal and the temporal, between conviction and achievement". Speaking on the same point at the convocation of the University of Jammu & Kashmir, October 22, 1962, he stresses the same point of view in a style of his own:

*"I have said repeatedly and the repetition will cause me no embarrassment till I am convinced that it is unnecessary; the purpose of education is to establish a living and fruitful relationship between the growing mind and the cultural goods - the articles of daily use, the social forms, the aesthetic, literary and technical achievements, the philosophy, the religion - which are the product, the embodiments of minds which have built up its environments and those for whom these achievements are a means of understanding, an urge to further creation, a guide to fulfillment and self-realization. We do not all have the same aptitude and tastes, all cultural goods do not have a like attraction and significance for all persons. Many of us do not fit precisely into any psychological category. A harmonization between comprehensiveness of aims and precision of methods is, therefore, all important in education" (Vij, 1970).*

Individual is the main concern of Education whatever may be the goal of education, Dr. Zakir Hussain believes it from the core of his heart that it is the quality of the individual character which should be the chief concern of any education worth its name. A teacher content with the mere communication of knowledge but unconcerned with the impact it has on hearts and minds of the

young learners is no true educator, he asserts. For him, institutions - social or political are important but the individual is more important (Saiyidian, 1966). The ultimate objective of education, according to Zakir Hussain is making of man. The aim of education are determined by the place and importance according to the individual in a society (Salamatullah, 2004).

#### 11. Curriculum:-

Dr. Zakir Hussain did not wish that everyone should study the same thing uniformly. He said, "To hammer into shape an educational ideal, considering it valid for all, is absolutely hopeless enterprises. In a democratic society the individual aptitudes should be developed and helped to grow so that the individual may evolve into a morally free and autonomous personality" (Convocation Address, 1963).

Zakir Hussain wanted that everyone must know his own language besides one or two other Indian or foreign languages. Along with natural sciences, student should learn something of social science, because while natural sciences explain the substance of the phenomena, social science give "essence" of the totality of the phenomena, that is what, how, whence, whither and why of everything in this world. He therefore, advises "science with ethics" and says "the concern of the science colleges is not only to send out successful engineers and technologists but also truly educated men. If an engineer can make machines, he should also be capable of enjoying good poetry, good books and good human relationship. The objective of education is to develop in a child the capacity to solve speedily the ordinary numerical and geometrical problems arising in connection with his craft and with his home and community life, so there should be inclusion of mathematics in the content of education. Knowledge of business practice and book keeping should be provided to children.s

For Zakir Hussain teaching of mother tongue is the foundation of all education. He advocated games and physical activities for the proper growth of student. There should be a place for music and dance in the school it may develop the sense of harmony and rhythm among the children.

Drawing and painting develop in the child the habits of accurate observation and the power of differentiate between forms and colours. Dr. Zakir Hussain advocated curriculum that is Ethic centered and reflects, morality, character and humanism (Paul, 1960).

#### 12. Role of Teacher:

Dr. Hussain himself was a teacher. He was the embodiment of noble qualities and possessed a deep insight, A good teacher according to him is one, who is inspired by deep personal, irresistible desire, to see human personalities in full bloom around him (Salamatullah, 1999).

"In his Radio talk on 15th May 1936, Dr. Zakir Hussain described a good teacher. This speech can be counted among masterpieces of literature and is unparalleled for its meaningfulness and oratory. Many of its pieces have become quotes that inspire. For example, "on the title page of the life book of a teacher, what is written is not knowledge, but the subject of love. He loves human beings, he loves the values society possesses and he loves those little hearts that are going to

imbibe these values in their future lives. A teacher helps them to acquire these traits as much as they can and in the manner they choose. And this performance provides pleasure to his heart and satisfaction to his soul".

The emphasis that Plato placed on the self-training of teachers was also a component of Zakir Hussain educational thought. He fully realized that a teacher first has to make himself a "good teacher", only then he will deserve to educate children and for this a teacher has to consider himself a student throughout his life. He fully believed and practiced throughout his life Plato's view that only correct education frees one from mental slavery and manifests creative abilities. This is the only way that imagination and innovativeness can be nurtured, knowledge and wisdom increased and civilization advanced.

Zakir Hussain not only conceptualized education but also practiced it, he did not content himself by advising others to do the right thing, but he made his own life an epitome of the values he preached and he took all possible measures to improve the lives of his colleagues through his own behaviour (Salamatullah, 1999)<sup>36</sup>.

A good teacher must have some capacity to assume leadership and some vision so that he may be able to assess the impact of education on the child's total personality.

Basically Dr. Zakir Hussain was a teacher and he had a deep insight into the profession and was the embodiment of the noble qualities which a teacher should possess. He was a profound scholar with a deep thirst for knowledge. He had a fair knowledge of not only the humanities, but also the modern sciences. At Tibia College, Poona, he evinced deep study of Persian and Urdu literature. Himself, he was a great writer and his literary places in Urdu are small gems. His literary taste and fluency in expression were remarkable. In brief, he had all the qualities of a true teacher and he served as the best ideal (Ragunath, 1981).

As an educationist, Dr. Hussain has presented to us profound educational thought. He believed that the greatest task of the educator is to help the building child to grow according to all of his potentialities. The task of the teacher is to present the most congenial environment for the fulfillment of the inner potentialities of the child.

### 13. Instructional Method

In Zakir Hussain committee report, it is mentioned that teacher should have to be such as would prevent the drainage of talent to other more lucrative channels. We should, therefore, devise ways and means of improving the status of teachers, so that we may have an adequate number of well qualified and competent teachers (Patel, 1953). Zakir Hussain's chief principle was "learning by doing". His concept of doing was not merely intellectual but to a large extent spiritual. The intellectual element of this concept he had taken from German educator, George Kerchesteiner and spiritual element partly from Muslim mystics and partly from Mahatma Gandhi, blending the two with his own concept of "active education". He believed that education is the transmission of spiritual and cultural values of a nation to its younger generation in such a way as to make it an integral part of their life. These values are incorporated in the various

organs of the cultural corpus of a nation, like religion, morality, science, art, etc. The educator has first to realize these values in work himself and then to help his pupils in realizing them. The sole effective medium of the realization of these values is work. Thus religion can only be realized through scientific experiments and art through artistic activity" (Taneja, 1989). In Jamia Millia project method was specially used in primary school. Dr. Hussain favoured this method because it is appropriate for the mental and social development of children. Zakir Hussain was so much convinced about the value of the project method for the training of mind and suggested that all educative work should be carried out in the project way. So, this principle was followed in Jamia "a school of work" where book-teaching was minimum and practical activity with an educational value was maximum.

### 14. Discipline

Dr. Zakir Hussain believes that a school without direction and discipline cannot be called a good school. But discipline should not be imposed to children. A suitable freedom and suitable restriction is required. It should be according to the child's taste and interest. Individuality of the child must be realized. Discipline should lead a student towards right direction and finally towards right destination. Dr. Zakir Hussain emphasized that freedom and authority are not contradictory but complimentary to each other. The two have to go together because there is no authority in education, which does not recognize inner freedom. Similarly there is no freedom without regulation and orderliness. Authority does not signify compulsion and freedom does not stand for license and arbitrariness. As in the words of Dr. Zakir Hussain, "There is no autonomous personality having no principles, without regulative principles society would be chaotic jumble" (Taneja, 1989).

So Dr. Zakir Hussain advocated self-discipline and not an imposed discipline. Discipline must bring forward his inner qualities in a free and fair atmosphere.

### 15. Jamia Millia Islamia as Zakir Hussain's Laboratory:

Dr. Hussain in the early thirties of 20th century was extremely dissatisfied with the English system of education which was completely divorced from Indian culture and confined to education in 3R's. The products of this English system remained ill-adjusted to the Indian community and their accomplishments were hardly related to their social responsibilities. In his own words, the English system did not train individual market organizations for bringing goods and services to the right places at the right times, Dr. Zakir Hussain wanted that education, to be truly Indian, must draw inspiration from Indian culture and national character.

Without believing in theorizing, he took up practical steps in establishing and heading a new institution Jamia Millia Islamia (National Muslim University)- As K. G. Saiyadian said, "It was national in the sense of being rooted in national culture and Muslim in the sense of drawing inspiration from Islamia thought". This institution is the best product of Dr. Hussain's intellectual imagination. He condenses a number of educational experiments there and made it a laboratory for practicing the highest educational items and latest techniques of teaching. The institution aimed at a national system of education, teaching patriotism and co-operation. It became one of the foundations of basic education and of a scheme of adult education. Dr. Zakir Hussain, Dr. Abid Hussain and M. Mujeeb are called

the life members of Jamia. Keeping in view the limited resources of Jamia Dr. Zakir Hussain and his committed friends worked on a salary of not more than Rs.200- for a period of 20 years (1926-46). Life, blood and sweat of Dr. Zakir Hussain and his committed friends is mixed with every brick of Jamia when one visits Jamia, Dr. Zakir Hussain reflection is seen in it.

Here, the latest techniques like the project method of Dewey, nursery education, the co-relation method and democratic administration successfully tried. Jamia Millia has made a very high contribution to basic education, adult education and rural education in the country. It was the first to develop a community approach in living and learning, to encourage self-government, to

communicate idealism, to preach national services and to train for responsible citizenship. Jamia was his laboratory to test, verify and validate his educational thinking. Here the wisdom from east and west was pooled. People of all castes and creeds were welcome. All the educational innovations like project method, community living, citizenship training, integrated curriculum etc. were effectively and successfully tried. (Taneja, 1989). Dr. Hussain worked as Vice-Chancellor here for about 30 years. During this period, he was successful in conducting many experiments through visionary leadership and some real gifts of his personality like sincerity, dedication and devotion, to a great cause called Education.

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