CHAPTER - I

INTRODUCTION

1.1 The Teacher: The Changing Image

Walt Whitman, in his poem "An Old Man's Thought of School", presents a vignette on teacher's challenge:

"And these I see, these sparkling eyes,
These stores of mystic meaning, these young lives,
Building, equipping like a fleet of ships, immortal ships,
Soon to sail out the measureless seas,
On the soul's voyage. . ."! 

This serves a back-drop for a closer examination of the teacher's image through ages. Whatever the philosophy, the system and the structure of education, the significance of a teachers' role in sparkling the challenge for learning cannot be denied. Scanning the sweep of educational history in India, it is easy to see that the teacher's image has, in the course of time, unquestionably changed from an "inner-directed" teacher to that of a "stereotype".

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1.2 The Inner-directed Teacher

The luster with which the Hindus invested the word “teacher” may be gleaned from the hierarchy of their Gods: “Matri Devo Bhava, Pitri Devo Bhava, Acharya Devo Bhava”, that is, the first God is Mother, the second Father and the third “Acharya” or “Guru,” or teacher. Further, it is said, “Guru Brahma, Guru Vishnu, Guru Devo Maheshwara,” which implies that the teacher is the creator, the sustainer and the ultimate liberator.

He was the embodiment of all the virtues, deeply learned in spiritual and temporal knowledge, leading a life of simplicity (voluntarily embraced), devotion and unsophistication. He was a man who had experienced an inner integration of mind and heart. He was ‘sans peur, sans reproche’ (without fear and without reproach). Such a teacher inspired filial love of the students and reverence of the society. For his high personal qualities, he inspired among his students affection, veneration and life-long devotion and was aptly called Andhkar Nirodha – the dispeller of darkness. The harmonious relationship between the teacher and the pupil was a pre-requisite to effective, efficacious and worthwhile education. While in the West, it was the institution that inspired the sense of belongingness, in India it was the teacher on whom was bestowed this sense. Not only did he guide individual disciples in character-building and education, he also guided the destiny of the
nation by giving correct advice to the kings and the council of ministers. Even the kings bowed before him. He went on extending the horizons of his knowledge. While he lived the life of enlightenment and wisdom himself, he instilled in his pupils religious piety, ideal of brotherhood of man, and fatherhood of God and thus was the pivot of the society, respected and honored by all.

Through the peerless example of pupils like Ekalavya, one gains the appreciation and importance of the teachers. Ekalavya, when refused admission by "Drona" to his school, completed his studies under the inspiration of the inanimate representation of his animate preceptor.

Knowledge was considered the third eye of man, giving him insight into all affairs and teaching him how to act and this knowledge which society regarded as priceless, was possible only through the teacher, who was almost defined by virtue of his being an inner-directed teacher, *perse* understanding himself before trying to understand others, not content with dull thought, an indolent mind or loose money. His being inner-directed is manifest from his prayer:

"Let this Indra save me with intelligence, Oh God!  
I could become possessor of immortality,  
May my body be very vigorous!  
May my tongue be exceeding sweety!  
May I hear abundantly with my ears!"
Such a sincere teacher worked on the premise that learning is essentially personal and must result from self-motivation and eventuate in self-discipline. He "must teach with all the heart and soul". He was considered "as the trustee of nation's culture, and any violation or non-fulfillment of that sacred trust was one of the gravest sins"\(^2\). The people were conscious that the kind of order that the teacher imposed upon himself reflected not only his socio-psychological personality but also the impact that he was bound to have on his disciples. Since the teacher had in him the meaningful synthesis, so the public thought that he was capable of synthesizing for pupils. His values reflected his teachings. Unless he himself bore living testimony to the philosophy of life he preached, he could not hope to become teacher at all. The social traditions and mores sifted in grain from the chaff and the servants, setting no store to monetary compensations, considered respectively as the greatest wealth. Their thinking was dominated by the spirit of enquiry, courage of conviction and sense of humility.

### 1.3 Tradition-Oriented Teachers

Long before the advent of the Muslim rule in the 11\(^{th}\) and the 12\(^{th}\) century in India, a wave of traditionalism had set in. Barring rare

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exceptions, the higher centres of learning of Hindus were busy carrying
the traditional body of knowledge and "in the relative absence of
originality all their emphasis was on conservation of heritage, straining
its meaning to apply it to the changing conditions". In general, the
teachers in this period leaned on traditional values, which often became
rituals and rules, protecting them against the struggle of creating their
own meaning. Instead of crystallizing their own understanding, they
tended to conform to the commonly accepted values and consented to
abide by the traditional norms in the matter of pupil-teacher relationship
and acceptance of remuneration or personal service by students. Quite
naturally, such teachers received only a tacit consideration by the public.
The rare among them, who had a spark of ingenuity and brilliance,
however, caught the special notice of kings, rulers, chieftains, nobles and
public men who gave them utmost consideration and encouraged their
pursuit of learning by munificent cash and land grants. Their public
image was quite high. In the villages, there were stereotype teachers,
who enjoyed blissful indifference of the public with regard to the nature
of their work and were paid in kind.

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3 Atulananda, Chakrbarti, *Thoughts on Indian Education*. New Delhi, Ministry of
1.4 Dichotomy in Tradition

The ushering in of Muslim rule and the changed political context had its impact on social institutions including education. Great centres of Hindu learning of the by-gone days had either been destroyed by the Muslim zealots or "were deprived of the stimulus and support of royal and public patronage which now applied" itself to the promotion of Islamic learning."  

"For about a century or two Hindu education and literature followed their own independent course supported by their own votaries." The image of the Hindu teachers was not tarnished among the public, which valued their learning.

Although by and large the Islamic consequences remained fighting for domination, they had brought fine traditions of education from Islamic countries. Mosques, temples and madrasas became centres of elementary education and great institutions, academics and libraries were established for higher learning. Great teachers or Ustads taught there and they were honoured by kings and laity alike. Judges, lawyers and ministers were recruited from among them. They occupied a high position in society and commanded universal respect and confidence.

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because of their unifying influence in making no distinction between the sons of the rich and of poor." Whenever a learned teacher lived, scholars from princes downwards would flock to receive knowledge. This period is characterized by a dichotomy of tradition. Education became the hand-maid of tradition and traditionally oriented teachers. Tradition-orientation, however, depended upon the personal qualities of the teacher, upon what he was and what he knew. On the one hand, there was an excellent, skilful and scholar-teacher, and on the other hand there was a dry-rot practitioner and repeater of text books and set routine.

"In Islam the learned teacher would not take payment for giving what he thought to be the best intellectual gift, he would not be a wage-earner. It was an obligation on the part of the community to support him and those who would learn from him. The idea was sufficient to inspire both the teacher and the taught and to command respect from the multitude." Dr. Keay endorses this view and maintains that the social status of the teachers was high and they were men of character who had the confidence and respect of their fellow men." Professor Mujeeb is, however, of the opinion that such teachers "did not enjoy

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7 Professor Gulshan Rai's Article on 'Our Educational Problems' – II Tribune, dated 4.8.1935.
freedom and security except when they had patrons."\textsuperscript{10} Undoubtedly, the recognition of teachers depended upon the personal character of the reigning sovereign. If he had a literary taste, he encouraged learned teachers. His court became the beehive of literary men. He lavished endowments on them and his nobles and subjects played no small part in munificence and in catching the spirit of their sovereigns. Muslim history is replete with instances, which bear ample, testimony to the high esteem a teacher enjoyed. Sultan Balban gave advice to prince Mohamed, "Spare no pains to discover men of genuine learning and courage. You must cherish them by kindness a munificence that they may prove the soul of your council and instruments of your authority."\textsuperscript{11} During the Sultanate period, Delhi rose to eminence as a resort of learned men. Feroze Tughlak had built a "palace of grapes" to receive learned men. Humayun assigned a place to the scholar next but one to the emperor in dignity.\textsuperscript{12} Akber's court was crowded with scholars, who were raised above wants, even to affluence. Jehangir was an unfailing friend of the learned. Shahjahan appreciated and rewarded literary worth from whatever source it was evinced. Aurangzeb honored the tradition of his forefathers.

\textsuperscript{11} Briggs' Translation of \textit{Tarikh-I-Perishta}, Volume - I, p.267.
\textsuperscript{12} Jaffar, S.M., \textit{Education in Muslim India}, Lahore, Ripon Printing Press, 1936, pp.78-79.
Throughout the Muslim rule the outstanding teachers enjoyed the esteem that they deserved on account of the spark of brilliance and scholarship while the dry-rot remained the under-paid hack.

1.5 Image on the Declining Crest

The 18th Century in Indian history is a dark period in which a great deal of regression in social life took place. Mughal power was disintegrating. Political adventures of all descriptions appeared on the scene and life became increasingly unsettled for all. It was no time to think of anything except the barest issue of survival for both individuals and cultures. The glimpses that one gets through writings by British authors of the Indian situation indicates that education was being given in the old conservative way, wherever possible, by those who still professed to teach, although they had very little new to teach, and to enkindle the thought and inquisitiveness of students. The traditional methods and ends had been over-worked both by Hindu and Muslim teachers. "Very few cared to test traditions anew, for very few could think of any new values."13 This stagnation of the general intellectual activity created a wide gulf between the lofty ideals for the teacher and the popular estimate of his value. The public image of the teacher was on the declining crest. Such conditions perhaps provoked Lord

Macaulay to say, “The masters, the refuse of all other callings, discredited footmen, who cannot work a sum in the rule of three, men who do not know whether Jerusalem is in Asia or America, to such men, men to whom none of us would entrust the key of his cellar, we have entrusted the minds of the rising generation and with it the happiness, the freedom and the glory of our country.\(^{14}\)

### 1.6 The Wider Perspective

In the wider perspective, the Indian teachers’ compare in other countries fared no better or worse. In these countries, the pendulum of teachers’ image was swinging between extreme and cruel jibes and elevating portrayal. It is an irony of situation that in the country of Socrates, Plato and Aristotle the task of instructing the young was entrusted to slaves, while in Athens the image of the teacher was that of a citizen-teacher. On the one hand Nero caused a man, Peetus thrasea to be beheaded because he looked like a school master and on the other Rome’s image of the teacher was father-teacher.

To Oliver Goldsmith the village school master

“a man severe he was to all the country dear, and passing rich with forty pounds a year,”

\(^{14}\) Quoted in *Indian Education* (Vol. I, No. 7), New Delhi, Allied Publishers, July 1961, p.16.
Although he does not like us to forget the other side of the picture when in the same breadth he says,

“A man severe he was, and stern to view,
I knew him well, and every truant knew,
We had the boding tremblers learn’d to trace,
The day’s disasters in his morning face:
Full well they laugh’d with counterfeited glee,
At all his jokes, for many a joke had he,
Yet he was kind, or if severe in aught,
The love he bore to learning was in fault.

In a fit of anger perhaps Lord Halifax had said, “The vanity of teaching often tempteth a man to forget he is blockhead,” while in the words of Longfellow, “for Parker Cleaveland Teacher’s chair became a throne,” O.W. Holms says in Rip Van Winkle:

“The times were hard when Rip to manhood grew,
They always will be when there’s work to do,
He tried at farming, found it rather slow,
And them at teaching what he did not know.”

The English fiction from Thackery to Dickens onwards usually portrayed the school master in an unamiable light, although in a different context, George Bernard Shaw blurted out, “He who can does, he who cannot, teachers. In an idealistic mood, the same Shaw said, “I am not a teacher, only a fellow-traveller of whom you asked the way. I pointed ahead of myself as well as of you.” Perhaps euphemistically
Oscar Wilde said, “Everybody who is incapable of learning has taken to teaching,” while Ruskin called the teachers as the guardians of the Elysian Gate. In the middle of the 19th century in an English village, the local clergyman was speaking. “We are very democratic in this village, our committee consists of three ladies, three women and the village school mistress.”

Not bothering about the biological implications, the social ones are quite plain, three ladies, three women, but still further down the scale, the village school mistress. Contemporaneously on the continent it was thought that “the victory of the Prussians over the Austrians was a victory of the Prussian over the Austrian school master.” Eight years after, in the Reichstag it was remarked, “The Prussian school master won the battle of Sadowa.”

The public image of the teacher in England of 1911 was that the teaching profession was “not regarded a worthy employment for a man of capacity, was supposed to be something effeminate or enfeebling and more and more regarded as an occupation for women rather than men.” The use of terms “egg-head” and “pin-head” are indicative of the present day image of the materialistic western world.

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16 Privy Councillor’s Peschel’s Speech, July 17, 1966.
In U.S.A. today, "To a much greater degree than is the case with medicine or law, teaching is a vocation about which every adult is likely to have strong opinions. The familiarity with the teacher's *modus operandi* has not in many instances added to the teacher's profession prestige. Since teachers live in a glass bowl, their idiosyncrasies are more visible than those of most other professional workers and it is their apparent weaknesses rather than their strength which seem to leave the deepest impression on the minds of those taught since some teachers have not always measured up to their professional caliber. While the American people appear willing to support many services that bring them either physical comfort or security, they have been less enthusiastic about supporting long-range educational programmes that cannot easily be assayed."20

Prior to independence in India, the decadence of the teacher's image was complete. The teacher belonged to one of the most neglected and suffering sections of the community. Teaching became an unattractive profession, because (1) the financial prospects offered were so poor that no intelligent person with reasonable aspirations, unless prompted by certain ideals, would care to look at it as worthy of adoption; and (2) those who took to this career, the majority of them did

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not appreciate the challenge, the bracing possibilities and the intrinsic compensations of this profession.

1.7 Decennium of Image Building

Free India became pledged to a vast programme of educational expansion and reconstruction. In this context, it was increasingly realized that no system of education can rise higher than the level of teachers. Simultaneously with the educational developmental programme commenced the image building of the teacher-to-be. In the Second, Third and the Fourth Five Year Plans of Education, one of the main emphasis has been on the urgent need to improve teachers' emoluments which had been low by whatever standard one may judge them whether in terms of need-based wages or the social value of the services rendered. In order to restore the public image to which teacher's role in the life of the nation entitled them, the Government of India came forward with liberal share of increased expenditure for the improvement of teachers emoluments. A chain of salary revisions set in, as a result of which the salary norms of teachers of all categories are in upward swing. The latest oracle in this direction is the recommendation of the Kothari Commission, the implementation of which has radically changed the salary structure of all from the primary to the university teachers.\(^{21}\) The

Commission’s real contribution is the laying down of the principles for determining the pay-structure. To ensure “feedback of a significant proportion of the talented men and women into education”, the Commission suggested “intensive and continuous effort to raise the economic, social and professional status of teachers, adoption of national scales of pay, the remuneration of teachers working under different managements to be the same and the remuneration of teachers to be broadly comparable with that of the senior services of the government”. “The differences in the remuneration of the teachers at the different levels should be in the ratio 1:2:3 of primary, secondary and university teachers. The improvement in salary scales should be lined with the improvement in qualifications and quality. A mechanism should be adopted to adjust them to the cost of living.”

Earlier in 1953, the Secondary Education Commission had recommended the Triple Benefit Scheme, which has received a favourable consideration and implementation in some of the States and the Union Territories.

To safeguard the conditions of service of teachers of aided schools, the Union Government have enforced the Government Aided Private School (Discipline, Punishment and Appeal) Rules in all the Union Territories. Under these rules, Appellate Tribunals have also been set

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up. To enable the meritorious children of primary and secondary school teachers to prosecute university education, the Central Ministry has brought a scholarship and loan scheme into effect. Since 1958 the Government of India have launched a scheme of National Awards to outstanding teachers as a token of their devoted service to their institutions and community. Several States also have followed suit in instituting State Awards on similar lines. With a view to bring about a change of outlook and to fit them better for their work, the U.G.C. sponsors travel grant for teachers to enable them to visit specialized institutions which have developed finer techniques of work. Under this scheme, the senior teachers are enabled to attend international academic conferences held in foreign countries. Grants are made for the publication of learned works of scholar-teachers. The Universities, the State governments and the individual institutions are liberally aided for building staff-quarters. Recently, a scheme has been set afoot to enable the seasoned scholars and experienced teachers to continue their teaching and research activity after the age of superannuation.

In 1962, the Government of India set up a trust know as the 'National Foundation for Teachers' Welfare' to channelize private philanthropy for the laudable object of providing financial assistance to teachers or their dependents in indigent circumstances. To serve as a
reminder to the society and to keep the teacher's crucial role in focus, every year on the 5th September, since 1962, the Teacher's Day is celebrated all over the country. With this plethora of measures and earnestness and the determination of the Government to restore a wholesome public image of teachers, there is every reason to look forward to a better image of teachers.

1.8 Value Judgement

So we come to the conclusion that teacher's image vacillated from a point this side of idolatory to a long spell of superciliousness, ultimately rousing the social conscience to restore the public image. Once the teacher was almost at the top of the social ladder. In this, the factor which counted most was the personality of the teacher that created the public image. In course of time the outlook of the teacher and the society has greatly changed. The social structure has also changed. Our ancient civilization was non-industrial but intellectual. Our present civilization is industrial but non-intellectual. Science and technology have brought in a new outlook, which has its own problems, competitions, worries, loss of the real values of life and happiness, a steep decline in the levels of thinking and understanding and a hectic and non-contemplative life. Considering these things thoughtfully we are driven to the conclusion that for all our technology, we have paid dearly.
In our history humanity was never closer to catastrophe and extermination as it is now.

On whom shall we fix the blame? The statesmen, the politicians, the economists or the planners? On all these; more than that the defect lies in the mind of man. And most closely concerned with the man’s mind are the teachers. But the teachers again are themselves affected by the general outlook and their socio-economic status.

Which should come first—more pay or more respect? It requires no second thought. Before proceeding to contemplate over the choice, it would be good if we get rid of an exaggerated notion of respect. Democracy rejects the notion that any one man is entitled to more respect than any other man. That kind of thing was possible when both teachers and students were very few and education was confined to a coterie. In an age of mass education, it simply is not possible. Even if only a formal but empty gesture of respect were to be shown to the teacher, no man would be able to keep his hat on because he would run into a teacher every five steps. A hard core of self-respect is to gain the respect of those whose respect is worth having.

Why should we expect the teaching profession to be composed of self-sacrificing saints as in the hoary past? Reminding the present-day teachers of the self-negation of past teachers and asking them to emulate their example is to lose touch with the reality of the modern conditions.
Money is not everything certainly but in any society where money value is the dominant value, asking for better pay-packets and perquisites is no mean accomplishment. In the educational market, as in any other, low prices have a way of going with inferior products. If the standards are not as high as are wished for, the reason is that the conditions of service effectively deter the best people from making teaching their career. Recently, emoluments have improved no doubt, but each increase has been granted as a concession—a little too late all along the line—with the result that the recipients have never been given to feel that the reward is open-handed or the correct value for the services rendered. Added to this is the continuously rising spiral of prices, which reminds us of the words of Alice in Wonderland who said “In this place you have to be constantly running if you want to remain where you are”.

1.9 Professionalization of School Teaching in India

Teaching at the school stage has so far not emerged as a profession in our country due to its lack of autonomy and unified and strong support of its members. The most crucial question of life and death before school teachers is as to how to maintain their very existence in the difficult social, economic and political conditions of the contemporary democratic set up of our Indian society. Hence in order to improve their economic and social status in the society, if, like members of other
professions, the school teachers also organize themselves into professional organisations and put up their demands in a peaceful and dignified manner, they need neither be ashamed of doing it nor should they be blamed for it by the society. Their professional organisations, which have hitherto, been suffering from several weaknesses, should try together strength by securing the maximum co-operation from school teachers. They should struggle with boldness and courage in order to improve the status of teacher in the society. They are expected to do a lot of constructive work for the welfare of the teachers as well as for the improvement of educational standards in the country. Theoretically speaking, in a democracy professional organisations cannot be blamed for developing alliances with political parties in order to gain support for the improvement of the status of their members, and teachers' organisations should not be treated as an exception to it. But these organisations must ensure a decent civic behavior of their members even when they demonstrate for any cause, by prescribing and strictly enforcing a proper code of conduct. The dignity and effectiveness of school teaching as a profession can be enhanced if the government and other institutions of our society give full support to the professional organisations of teachers.

1.10 Sociology of the Professional Preparation of School Teachers

Several social and cultural lags exist in the institutions preparing teachers for our schools. The net result of these lags is that the trainees
experience a great deal of misery and disappointment and they do not turn out to be really efficient school teachers. It is, therefore, desirable that major teacher training institutions having a wide range of subject specializations and large faculties should be opened. This will minimize the misery of the trainees due to the undesirable practice of internal assessment. The tendency of disallowing admission to third divisioners in teacher-training institutions should be treated as undesirable since even they have potentialities to turn into good teachers. The teacher-training institutions should improve the content of their courses and other institutional practices in keeping with the latest global trends in teacher education as well as the emerging needs of our country. They must ensure a proper socialization of the teachers in making.

1.11 Sociology of Classroom Teaching

In order to ensure the effectiveness of class-room teaching, it is necessary that close and healthy social relations among teachers and students should be established. All efforts of the management and staff should be directed towards creating a healthy social environment in every school. Teachers' cliques formed out of the considerations of caste, religion, region, political affiliation, economic interests etc. adversely affect the education of children. It is desirable that the teachers and the management should try to liquidate these cliques in order to ensure the development of peace, harmony and shared sense of responsibility.
There exists a built-in inertia in the system of education in India which cannot be got rid of unless teachers themselves try to improve their public image, and develop professional competence and sense of responsibility towards the nation's children. The teachers should teach their classes in an enlightened and honest manner. Each new session should present before them a stimulating challenge as to how best they can contribute towards building a truly democratic, co-operative and ideal social environment in the school as well as in their classrooms.

1.12 Social Characteristics of School Teachers in India

On the basis of available empirical data and personal experiences of the seminarians, it was revealed that excepting a small percentage of women teachers working in urban areas who came from upper or upper middle class levels, a large majority of school teachers in India came from lower and lower middle classes. As such their economic and social backgrounds, levels of academic attainments, socialization, social sensitivity, intellectual attainments, empathy and enlightenment about the social and political activities in the country are usually very poor. Most of these teachers are introverts, worried and pessimistic people, usually torn between conflicting ideas. They are quite traditional in their beliefs and practices. Their public images or stereo-types reflect their low standard. And so, it should not at all be surprising to find that even women teachers do not wish to marry men teachers. Most of the school
teachers do not wish to take any part in initiating any new changes in the society or in the school. They find much solace in conservatism and get disturbed at the slightest pointers of social change. Their participation in intellectual activity also is at low ebb. Their power of expression or communication and levels of sophistication in social dealings are also generally poor. Such is the overall socio-psychological make-up of our school teachers by whom the younger generation of our country is being educated. It is very necessary that by raising the efficiency of the teacher training institutions and by providing maximum economic and social facilities to teachers, their quality should be improved.

1.13 Roles and Role-tensions of the School Teacher

In the contemporary democratic and modernizing Indian society, a school teacher cannot rest content with the fulfilment of his traditional role of teaching a few subjects to the students of his classes. Now he has to perform multiple roles in keeping with the diverse expectations and needs of his several reference groups; he has to function not only as a subject teacher, but also as a leader in intellectual pursuits, as an agent of morality and as a spearhead of non-violent social revolution in the developing Indian society. The seminar discussed these roles in the context of the ideology of the common schools system. It was strongly felt by the seminar that there should be a greater participation of the
teacher in the school system as well as in the community. The teachers should try to develop modern values and attitudes in themselves as well as in their students. They should make sincere efforts to ensure proper socialization of the students and make them aware of the demands of the changing society of our’s.

The teacher can play the pivotal role efficiently and effectively with responsibility and devotion only when the dignity of his work is recognized, when he is given the respect which is his due and when he is not to gnaw his teeth for the satisfaction of his needs. Instead of feeding him on high-sounding phrases like “nation builder”, “noble profession” etc., the society is urged to re-examine its attitude towards the teacher and vouch-safe economic and social justice to him. When the teacher suffers, the real sufferers, though indirectly, are the young ones placed under his stewardship. While the society is urged to strive to give to the teacher adequate material rewards, social appreciation and high status, he on his part should create a wholesome public image through personal virtues, influence and fulfilment in their pupils.

There is a vast difference between the outlook of rights and the outlook of duties. No creative man puts rights before duties. For the teachers, duties come before rights. If duties are well-performed rights will follow. Not only rights but social esteem and influence will come in
the wake of self-less and enlightened pursuit of the mission of transforming the society.

1.14 Need for the Present Study

Whether teaching is an Art or a Science, to be an effective teacher one must develop certain attitudes and qualities, which make teaching effective.

The role of teachers, particularly those of secondary schools in shaping the personality of younger generation, is becoming increasingly important. Whether teacher is viewed as a model, director, supervisor, guide, co-worker or leader, the teacher has a crucial role in moulding the behaviour of pupils. The secondary school teacher may be regarded as the builder of the nation.

The task of a teacher today, is far more difficult than it was a few decades ago. The tremendous explosion of knowledge, development of teaching technology and availability of different channels of education, like TV, video and audio lessons have on the one hand provided opportunities which were not available for effective teaching, and on the other hand, increased the challenges and responsibilities of the teacher. In the past, when the teacher was the main source of knowledge he/she could not afford to be static and lethargic.
Studies have been conducted to analyze and determine the special qualities of successful teachers. Although the studies have revealed different findings, there are certain basic qualities, which are common to most of the successful or effective teachers. These qualities are to be imbided by all the teachers, if they are be effective teachers. The dimension of effective teaching normally includes: human relations dimension, instruction dimension and evaluation dimension. Those teachers who are good on these dimensions can become good professionals in their fields. Teachers with commitment, interest and love for teaching can be more effective in their profession.

Teaching process is an interaction between the personalities of the teacher and the pupils. The teacher’s personality, his values, attitudes, outlook, behaviour and overall performance exert influence on his pupils. A competent teacher is considered to be one who is not only intelligent, personally desirable and socially adequate and also professionally able individual with optimum motivation for self-actualization. Research students conducted so far have revealed that teacher’s personality has significant effect on students’ academic achievement.

Many studies have related the two important dimensions of personality, extroversion and neuroticism, to school achievement. The former characterizes the person who is outgoing, social, and interested in others rather than himself. The latter is developed from chronic anxiety,
caused by multiple and obscure sources, that makes the person ineffective in carrying out the ordinary affairs of living. He feels exhausted, helpless, and excited. The findings though not completely consistent, have tended to indicate that these two personality variables of teachers are important in predicting school achievement.

Attitudes of teachers towards teaching profession have been shown to be a significant predictor of school achievement. Studies have revealed that students who achieved the highest grade in each subject had teachers with highly favourable attitudes towards profession. Attitude is a comparatively stable, emotional and learned pattern of behaviour, which predisposes the individual to act in some consistent way towards his/her profession.

Chandra, D. (1977) studied the perception of work values in teaching. The study, among other things revealed that teachers with favourable attitude towards teaching perceived their job favourably on work values like social service, intellectual challenge, prestige, etc. Further, effective teachers differed significantly from ineffective teachers on work values like economic return, social service, etc.

Sukhwal, K.D. (1976) studied the attitudes of married lady teacher towards the teaching profession. The study revealed, among other things, that a high percentage of those who were identified as having a
favourable attitude towards the teaching profession also revealed the highest percentage of problems in actual work situations.

Thus, it is revealed that a liking for the profession is an essential pre-requisite for its success. In the teaching profession, success is measured in terms of the academic achievement of students. Hence, the teachers should develop right type of attitude towards the profession in order to achieve the goal in the educational field. The goal is to transform the personalities of the students into beings useful to the society.

The review of studies conducted so far clearly shows that although teaching effectiveness, personality and attitudes of the teachers are thoroughly investigated, these studies examined their effect independently. There is a need to study the interaction effect of these variables. Therefore, the present study is an effort to investigate the interaction effect of teachers' personality, teachers' attitude towards profession and teachers' teaching effectiveness on the academic achievement of students.

1.15 Research Questions

Specifically, the current study attempted to answer the following questions:
1. Whether teachers' personality, influence upon academic achievement of students in social science independently in case of male teachers, female teachers, teachers with more experience, less experience, higher qualification and minimum qualification?

2. Whether teachers' attitude towards teaching, influence upon academic achievement of students in social science independently in case of male teachers, female teachers, teachers with more experience, less experience, higher qualification, and minimum qualification?

3. Whether teachers' teaching effectiveness, influence upon academic achievement of students in social science independently in case of male teachers, female teachers, teachers with more experience, less experience, higher qualification and minimum qualification?

4. Whether the interaction of teachers' personality, attitude towards teaching and teachers' teaching effectiveness taken 2 variables and 3 variables at a time, significantly effect upon academic achievement of students in social science when the data were classified into male teachers, female teachers, teachers with more experience, less experience, higher qualification and minimum qualification?

The present study tries to find out the possible solutions to these questions.