1.1 The Indian Teacher

The teacher in India had been given the most honoured place in the ancient system of Indian education. The pupil had been enjoined to first respect the mother and then the father and this had to be followed by respect to the teacher, Acharya devo bhava followed matr devo bhava and pitr devo bhava. The teacher had to be respected because he was worthy of respect. The onus of responsibility to be worthy of respect was laid on the teacher himself. Not only was he expected to be a man of learning, but also was expected to set an example for the pupils to emulate. The two words which denoted the teacher in the ancient stereotype were Guru and Acharya. The word ‘guru’ etymologically meant one who was capable of dispelling ignorance. ‘Gu’ meant ignorance and ‘ru’ meant the one who resisted its march. He was the one who went to extending the boundaries of knowledge so that the obscure corners of reality may be illuminated. Acharya meant one who ransacked all the lore of knowledge (‘a chinotihi Shastrani) in such a way that it was possible for him to himself live a life of enlightenment and wisdom.
When his practice went pari passu with precept he was entitled to be called an Acharya and not till then.

The stereotype of the teacher of ancient India also indicated the quality in the teacher whereby he possessed the knowledge of many of the sciences, secular and sacred. For example, we have cases in our epics of teachers who taught to their pupils Brahmavidya or the science of the spirit along with Dhanurvidya which is almost equivalent to military science at the present time. As to in which science specialized training came to be given, depended on the fitness of the candidate, his aptitude for it, and the like. There was screening process for this called adhikari shodhana. As for the Sadacharya Lakshana or qualifications of a teacher or Saccisya Lakshana or qualifications of a good student we have the respective stereotypes presented to us in some of the Dharma Sastras. The Apastama Dharma Sutra has this to say about the topic, “The teacher is called Acharya because the student gathers from him the dharmas. Never should (a student) think ill of him (the teacher). For the teacher gives him a (new) birth in knowledge. And that is the highest birth. Mother and father engender his body only”. As for the student, “The student must be gentle, subdued, controlled in senses and shrinking from doing wrong, firm in his fortitude, neither lazy, irascribe nor jealous. He must in private bring to the teacher’s notice any inadvertent or deliberate transgression of the rules of conduct on the teacher’s part. To such a disciplined student, all the meritorious
sacrificial and household acts bear fruit in his studentship itself". As for the teacher-student relationship it was said that "The teacher must, with the same anxiety as he would display towards a son, impart learning to the pupil, with the utmost attention and without keeping back anything in the dharmas. Except under unavoidable circumstances, the Teacher must not so detain the pupil in his own private work as to hinder the pupil's learning. The teacher who fails to impart knowledge ceases to be a teacher". That the teacher was expected to be a man of learning and also one who exemplified the elements of character which he wanted the student to cultivate was part of the ancient stereotype of the Indian teacher. This stereotype may be said to have remained unchanged even in modern times.

1.2 Socio-Cultural Perspective of Teacher

From the socio-cultural perspective the teacher in India is expected to fill an important role in so far as the dissemination of cultural values are concerned. He is not only an inheritor of a culture but also a transmitter of that culture. Culture, which Mathew Arnold sums up as "Sweetness and light", is after all the fruit borne by the efforts of self-cultivation. It includes the way in which a man reacts to society, to his material and non-material environment. The difference between civilization and culture is the difference between the outward and the inward, the latter consisting of the pursuit of intellectual, moral and
spiritual values. Civilization can become culture only when the outward and the inward are balanced with each other. Goodness and gracious living are perhaps the indices of a cultured existence.

A teacher can be really a man of taste and culture, when he makes ceaseless efforts to improve the quality of his life and not by a quantitative multiplication of his wants. The public image of him in any civilization and at any time is that he lives a simple life shunning ostentation and luxury. In the ancient image of an Indian teacher he was one who was wedded to poverty, depending for his material subsistence on the community, whose duty and responsibility it was to cater to his creature needs. He was not expected to sell knowledge though the pupils were free to give him a Guru Dakshina when they took leave of him after completing their education.

With this background he sets forth with his task of living up to the dictum that a teacher is a friend, philosopher and guide of the pupil and of the community.

As a friend of the pupils the teacher is expected to cultivate a very intimate attitude which is different from an attitude of familiarity which breeds contempt. Without giving undue license he must create an atmosphere of cordiality in his class rooms avoiding the two extremes of over familiarity and over sternness. He is expected to take a very active part on the playground. He is expected to develop in the pupil a spirit.
sportsmanship in playing the game for the sake of the game without being obsessed with the result of the game. A friendly environment is most essential for imparting the culture that he has acquired. It needs a spirit of camaraderie between the teacher and the pupil.

1.3 **Teacher as a Philosopher**

As a philosopher the teacher is expected to be a man of wisdom. Wisdom is knowledge in action. He must shoulder the responsibility of building the character of the pupil. In this regard the most effective method would be by himself setting an example. When Gandhi was asked to give a message he said 'My life is my message'. This is most important even with regard to every teacher whose responsibility it is not merely to impart learning but to form the character of the pupil by his own personal example. In this regard the most effective mechanism for character formation is the impact of the personality and character of the teacher himself who will have developed in him the courtesies of life, a broad outlook, sympathetic understanding, grade, dignity and nobility. Any one who feels unable or averse to studiously cultivate these qualities must keep away from entering the profession of a teacher. The old proverb 'Example is better than precept' is most apt here.

A teacher would be successful in fulfilling his role as an intellectual guide of the young when he will have acquired a good knowledge of the subject he is dealing with. He must strive to master his
subject and must always be alert to enhance the knowledge of his subject by perpetual reading and study. He must be a king in the kingdom of his subject with his pupils as its willing citizens. Dr. Arnold of Rugby once said that one must cease to be a teacher when one is unable to run upstairs leaping up two steps at once. With a slight change it may safely be said that one ceases to be a teacher the moment he gives up his reading habit to learn more.

Life, however, will not be complete with the cultivation of the intellect. The education of the emotions it equally necessary. This would be rendered possible only by aesthetic activity the pursuit of an art or a craft. The value of this is being increasingly realized at the present time. It would be good if the teacher cultivates an artistic hobby like music, painting and so on.

While all these are capable of being accepted as constituting the duty and responsibility of a teacher, a new problem confronts the teacher in India at the present time. This is in the wake of India becoming a democracy adapting itself to the democratic practice of other countries. In this respect, in recent years in India the position of a teacher has been changing. His role is no longer merely one of learning and teaching. He is being subjected to all kinds of political pulls and pressures. In the new democratic set up in this country, in the political situation that prevails he has a right to come to his own political decisions in so far as he has
his rights as a common citizen. But this is the view that is being commonly expressed by parents and others in the community that the teacher should keep himself aloof from party politics and should resist being made a tool in the hands of party politicians. With his responsibility as a teacher, as a friend, philosopher and guide of the student he must also strive to be the guide, philosopher and friend of the general community which could look up to him for guidance as one who has in him a spirit of detachment free from passion and prejudice and who could give his disinterested knowledge and advice to people who come to him seeking for them. He is expected to fill the role of a leader of the entire community by virtue of his intellectual eminence and strength of character. This is the kind of an image of the modern teacher that is in the mind of all people, who are interested in the future build up of the young people whose Yoga Kshema or well-being is entrusted to the teacher. The teacher must realize that the Yoga Kshema of the pupil and the community to which he and the pupil commonly belong, must be his closest concern. His role in this respect, when it is properly fulfilled, will once again raise the teacher to the same apex which he once occupied in the ancient Indian society.

To fill this role of intellectual and moral leadership of the entire community, the teacher will have to forswear personal political ambition. He must not aspire for political power. He must keep himself apart from active participation in the politics of power. He must look upon his task
as a teacher as his Svadharma by fulfilling which he would attain his self-realization. He must learn to look upon his profession as a teacher as one of the noblest occupations that is ever given to man to fulfill. He acquires a moral power or a moral influence in the community which no mere political office will ever give any one. In this respect he becomes the pioneer of a new humanity and a new Humanism based not on wealth or power but on service and compassion.

1.4 The Role of the Teacher in a Developing Society

In recent years education has been receiving a great deal of attention particularly in respect of its potentialities for overall development of society. The economists construe education as primarily an investment in human capital, in the sense, that, through education the required degree of skill and knowledge is created and imparted to the population, so as to render it both efficient and useful to the society. This approach should have significant consequences for the allocation of national resources for educational programmes. Although one has to observe here that in India, unfortunately, enough resources are not made available for educational programmes. There is also a general agreement about the social investment function of education. Education is broadly looked upon as an agency which would promote the development of an enlightened society. Education is conceived as a dispeller of ignorance. It is felt that planning of the affairs of a society cannot be undertaken
without a sound educational programme. Likewise, education is also looked upon as an agent of modernization and a number of symposia, discussions and seminars have been convened. A perusal of some of these papers makes one feel, that "education" is looked upon as an "ideal type" in the sense, that the capacity of education to fulfill all the functions noted above seems to have been exaggerated. Education is looked upon almost as an independent variable.

1.5 The Role of a Teacher in the Process of Education

1.5.1 Education as a Sub-system

It must be clearly stated at the outset that education is an important social institution and as such can at best be conceived as a sub-system. Education is impinged upon by the total system comprising of economy, polity, family and agencies of pattern maintenance and agencies of integration. Thus the economic resources and facilities which are required for conducting educational programmes may or may not be made available in terms of the state of economy. Polity might also make important decisions in respect of the nature and function of education and deprive education of its essential autonomy. The forces of pattern maintenance such as family, kinship, etc. might also interfere with the openness of the educational system. Similarly, a particular mode of integration in the sense of a given system of stratification might also impinge upon the educational system, e.g., education being denied to
certain strata. It is felt that it is a good methodological devise or precaution to analyse education as a subsystem so that the common error of exaggerating the role of education can be avoided.

1.5.2 Education as a Communication Model

Education has also been analyzed from the point of view of communication. Communication of existing knowledge and skills along with the component of social values is looked upon as the major function of education. In this sense, the pattern maintenance function is obviously emphasized. Thus conceived, education would be a static force. However, the present author has pointed out, that, even as a communication model education can play a dynamic role in the sense of imparting new knowledge and skills as well as social values, provided certain requisites are satisfied. The formulation of education as a communication model and as an "ideal type" in the sense that it exaggerates the role of education tend to conceive education as a self-sufficient and closed system, which it is obviously not nor can it be.

1.5.3 The Role of a Teacher in the Educational Process

There is no denying that the teacher plays a crucial role in imparting education. Nevertheless, there are other variables in respect of education as a communication process. Thus, the students or to whom education is imparted, the teachers, the structural set-up in which
education is imparted, the administrative machinery, the educational system including the courses, syllabi and examination system, the parents of the students, the economy and polity, etc., impinge on the communication process in various degree of importance. The traditional conception which confined education as a process of communication to the analysis of the teachers and students no longer holds good for various reasons.

Then again it would be idle to imagine that the teacher operating at various levels e.g. from primary education to post-graduate and research training would play the same role. The differentials in role at various levels called for role specificities. Briefly speaking, at the primary and middle school level greatest emphasis is placed on pattern maintenance. Therefore, the teachers also should naturally convey that. On the other hand, at the high school and college levels greatest stress is placed on adaptation. Similarly, education is looked upon to promote a newer level of integration. The responsibility of education to inculcate amongst the students a capacity to integrate the diverse social elements, in the light of the changing and new conceptions and ideas, becomes particularly marked at the higher level of education. That is why, education is expected to provide society with leadership in thought and action. Similarly, the adaptive primacy is supposed to take care of efficiency. Naturally, the teacher would be expected to perform a very crucial role in development. As pointed out earlier, not every teacher can 'however'
discharge this expected responsibility in view of the differential roles at various levels.

1.5.4 The Goals of Education in a Developing Society

To the extent that development is not confined to mere economic progress and prosperity, cognizance has to be taken of the social goals such as development of personality, individuality, freedom, equality, social justice, human welfare, etc. Education is also desired and expected to promote the attainment of these goals. There is no denying, however, that there are priorities in respect of various goals of education. In the first place, education and training are looked upon to facilitate a continuous supply of new skills and knowledge so as to master the challenge of the new situation. By contributing to the advancement of knowledge, education can ensure efficiency in a social system. The adaptive primacy of education is thereby highlighted. It is a matter of common knowledge that the societies which have neglected the adaptive primacy in their educational and training programmes, have at least lagged behind if not perished. Small wonder then, that in highly developed and fast developing societies utmost attention is paid to the adaptive primacy of education. Further, through advancement of knowledge and the development of science, technological and other progress becomes feasible. There has to be continuous interaction between advancement of knowledge and its application. The purist
attitude to knowledge in the sense that knowledge is not supposed to be tarnished by utilitarian considerations would no longer be functional. Secondly, education is looked upon to facilitate integration of society at newer levels in the sense that it is expected to promote the capacity to devise and accept new bases of social stratification. This aspect can be taken care of, by promoting open-mindedness through education. Similarly, education is expected to promote rationality and scientific spirit, the essence of which is characterized by the revisibility of propositions. Promotion of autonomy in the individual members as well as the society as a whole is also conceived to be the major goal of education. Education is thus conceived to be a liberating force in the realm of thought and action. In consonance with the formulation that education is a social institution or a subsystem, education is increasingly expected to promote social sensitivity amongst the recipients of education. The ivory tower attitude of educated people naturally comes in for a sharp criticism. Philosophically speaking, education is supposed to promote total understanding of total situation. Therefore, knowledge has to be tempered with social sensitivity. Naturally, this has implications for inculcation of a sense of social responsibility. Further, education is expected to disabuse the minds of the recipients of erstwhile ignorance and prejudice. Inculcation of a new set of values based on social equality, justice, freedom etc., would naturally be regarded as an important goal of education. Thus education is looked upon to promote efficiency as well
as a new set of values which would be dynamic enough to take 
cognizance of the changing situation. In a developing society, therefore, 
very heavy demands are made on education. Since the teacher plays a 
very crucial role in the process of education a great deal would depend 
on his role and performance in ensuring the goals of education.

1.6 Some Prerequisites for the Teacher's Role Performance

In order that the teacher performs the above-mentioned role so as to promote the goal of education in respect of a developing society, there are certain prerequisites which have to be satisfied. First and foremost comes the training and equipment of the teacher. The academic and practical training must be of the highest order relevant to the stage or level of operation. There can be no such thing as the finality of role for it is necessary to sensitize the teacher to new developments in the field including the techniques of teaching. Therefore, the training programmes should necessarily incorporate refresher courses and workshops. The importance of the personality of the teacher cannot be overemphasized. It can be said here that the minimum personality requirement in this context should be the professional involvement and commitment of the teacher. A situation where the teaching career is resorted to as the last resort would be certainly disastrous from this point of view. This apprehension is borne out particularly in the case of many primary and secondary teachers, if not college teachers, by and large. The professional
values should be uppermost in the minds of the teacher because otherwise there would be a continuous comparison with others giving rise to a sense of frustration. It is not through sense of professional achievement that a teacher can hold on to his own. Moreover, it is essential for a teacher to internalize some of the values like social equality, freedom, justice, etc., which are essential for a developing society. It is very important that the teacher should at least be aware to these values. The freedom and autonomy of a teacher are also extremely crucial. If a teacher is hindered in his professional duties and role performance one cannot expect that the goals of education can be ever realized. While in philosophy a teacher is eulogized as a free and independent person in reality, at least in India, very little is done to ensure such freedom and independence. This point will be further discussed below. The social esteem and prestige of a teacher is also very crucial for satisfactory role performance. It is not uncommon to hear many a teacher advise his students against taking to teaching as a career. Again notwithstanding the eulogized and romanticized status of the teacher in the traditional Indian society, the unenviable status and esteem of the teacher is a patent fact.

1.6.1 The Institutional Set-up

There are also certain prerequisites in regard to the institutional set-up which would be congenial for the expected role performance of the
teacher. In the first place, it must be mentioned that the cultural emphasis on pattern maintenance has stultified good teachers. The amount of obstacles which are usually put in the way of introducing modifications, reform and change in the programme, content and methods of education would dishearten even a stout-hearted teacher. It has been mentioned earlier that the educational system puts a damper on innovativeness and the attitude of experimentation. Similarly, the administration in educational systems with its rigid hierarchy also militates against initiative and drive on the part of the teacher. The economic circumstances which prevent teachers from being well paid at all levels and also from providing them the necessary facilities for their professional growth and advancement would naturally hamper their progress. Then again, political intervention in matters of education can also have disastrous consequences, e.g., the whole controversy arising from the medium of instruction.

It has been observed earlier that education is only a subsystem. Students form a very important and significant variable in the process of education. Through the students the parents also play an important part in the whole process of education. Therefore, the student-teacher relationship which must be mainly professional assumes importance to the extent that the teacher is expected to play a diffused role, teacher-cum-parent or guardian, the efficacy of his role is likely to be reduced. Likewise, for the maintenance of the proper relationship between the
teachers and students an adequate degree of support must be forthcoming from the parents or guardians of the students. The relationship amongst teachers is also important and should be also purely guided by professional considerations.

1.6.2 Teachers and Curriculum

The aims and objectives of education depend upon the teacher. Hence a teacher has to play his roles well in the society. His job is to help young children to develop their personality. He has to awaken their interest and encourage potentialities of growth. He has to make them feel secure, happy and friendly. If he is successful in these attempts, he will be appreciated most. Thus human relations of the teacher are of greater significance.

He has to play a vital role in the classroom. There are certain fundamental tasks which the teacher is expected to perform in the school. There are certain bodies of facts and skills in the school, expected of school which young students are sometimes reluctant to master. The teacher is somehow expected to induce his pupils to learn them. In his duty to perform this task, he has to impose upon himself a set of roles, which he and his pupils are expected to play. Whether he likes to play this role or not, it is thrust upon him. Hence the teacher has to play a variety of roles in his relation with his pupils.
In order to interest his students, he has to adjust himself to the school environment. He cannot move about freely; he must learn what is said in the curriculum. He must devote his attention to master the subjects, taught by him in the school. Whether he likes the curricula or not the authorities demand that he study it. Such enforcement induced by the school authority often distresses the attitudes of the teachers to learn the subject of their desire.

Some of the topics in the curriculum may not be even interesting to the students, but in a teacher-dominated social order the students are compelled to learn patiently. Every student must be reasonably quiet, if other students are to learn. What is interesting to a few would be thrust upon all children to learn. Children cannot resist this situation because the teacher is the dominating person in the classroom.

In this tense atmosphere, the teacher lives and does his work. He must make the students learn and therefore he must assume a superior role. He must teach each topic in such a way as to elicit as much knowledge as he can. If the students look around at times when topics are not interesting, he must be able to divert the attention of such students. With his dominating face he should assert the facts he pronounces in the classroom. If there are any disorderly students in the classroom who resent the school routine, the school teacher must know
how to convert such students in such a way as to induce them to evince interest in the study.

1.6.3 Teacher's Leadership

The dominating nature of a teacher is essential in order to make the students take an interest in the topics of the curriculum. Hence this domination is not a mere personal ascendancy, but purely to establish his ascendancy over his students. This personal leadership is neither harmful nor dangerous. It is only a symbol of authority which the teacher could never gain as an individual. Hence, teacher's leadership is a peculiar form of leadership. There is a ritual which goes with it, and personal ascendancy must be filtered through that ritual. The teachers' natural role is embodied in the ritual of the classroom. He has subordinated himself to that role. Many teachers have to assume such roles of leadership as expected by the institutions.

This institutional leadership makes him maintain a social distance between himself and students. This means he is not socially accessible. There is always a social gulf between them. Similarly, the teacher must always hold himself aloof and hide most of his personal characteristics from his students.

Added to this, he must be impersonal at all times. He must give his commands dispassionately. He must simply act according to the
direction of the institution. So he becomes in such circumstances leader of the institution and any action against the demands of the institution breeds contempt. This type of teacher-domination is expected to be tolerated by his students. Students consent to it. This consent is conditional upon the teachers’ continuing to play his institutional role. As long as the teacher maintains his institutional leadership, the students in the classroom accept his authority.

Teacher’s leadership is associated with his prestige. This factor of prestige creates an image of the teacher in the minds and hearts of men. Some kind of picture of his total personality will be formed in the minds of the young pupil. It is quite natural for the pupils to develop curiosity about the teacher and form a picture of the teacher’s total personality. This invariably happens because a social-distance is maintained always between the teacher and the taught. Further, the teacher represents institutional character and this makes the pupil attribute greater prestige to the teacher. Carefully regulated social distance enhances the prestige of the teacher. In order to maintain dominance, the teacher is expected to play several roles which are dynamically related to an authoritative role and which in turn help to make the teacher’s authority acceptable. These roles are considered to make the teacher – pupil relationship happier and more useful. These roles the teacher is expected to play present role-conflicts which make him frustrated. In this frustrated condition he has to train his pupils.
1.6.4 **Teachers and Democracy**

The teachers are enthusiastic about democracy. They entertain progressive and enlightened views about social and economic problems. At the same time they are pessimistic and sceptical. This is because the teacher sees around him many instances endangering democratic order. Defective and inadequate functioning of democracy gives birth to conflicts in his mind. This situation is further aggravated by the facts that many schools where they work are not educating the youths to shoulder the responsibility of a democratic society. They are also irritated and at the same time unhappy owing to the pressure of communalism and sectarianism in the school management. To avert the dangers of such trends the teacher feels it extremely difficult. The school set-up is such that there is no scope for teacher's initiative and freedom, either in framing the curricula suited for democracy or in the management of the schools. The school environment seems to be extremely hostile to the teachers. There is another danger which has untold consequences on the aims and objectives of education. The position accorded to teachers in social hierarchy has far reaching consequences. Inadequate salary and social segregation have made many teachers introverted and a few of them shy, subjecting them to constant worry, resulting in reduced professional efficiency.
1.6.5 Teacher in a Modern Society

Rapid changes are taking place in Indian society since Independence. Changes in family, marriage and ideals of life are the common features of the present day. Rapid industrialization and urbanization have affected religion, economics, political life and recreational tendency of the people. In a process of change, it is but natural that the loss of idealism has taken place. "Truth" has been given a lower status. "Hatred" and "deceitful actions" have gained greater appreciation. Certain sections of the people have grown rich by adopting all kinds of objectionable methods. In such changing conditions, teachers have found it difficult to play the roles expected of them by society since they are under-paid and subjected to social segregation.

1.7 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 imbibed 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 conducted so far have revealed that teachers' 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. (1976) 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, chances of progress, intellectual challenge, prestige and power, etc. Further, effective teachers differed significantly from ineffective teachers on work values like economic returns, chances of progress, prestige and power, etc.

Sukhwal, K.D. (1977) 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 on
dependent variable separately. There is a need to study the interaction effect of these variables on the dependent variable. Therefore, the present study is an effort to investigate the interaction effect of teachers' personality, teachers' attitude towards teaching profession and teachers' teaching effectiveness on the academic achievement of students in mathematics.

1.8 Research Questions

Specifically, the current study attempted to answer the following questions:

1. Whether teachers' personality influence upon academic achievement of students in mathematics independently in case of male teachers, female teachers, teachers with higher qualifications, teachers with minimum qualifications, teachers with higher teaching experience and teachers with lower teaching experience?

2. Whether teachers' attitude towards teaching profession influence upon academic achievement of students in mathematics independently in case of male teachers, female teachers, teachers with higher qualifications, teachers with minimum qualifications, teachers with higher teaching experience and teachers with lower teaching experience?

3. Whether teachers' teaching effectiveness influence upon academic achievement of students in mathematics
independently in case of male teachers, female teachers, teachers with higher qualifications, teachers with minimum qualifications, teachers with higher teaching experience and teachers with lower teaching experience?

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

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