



A COMPARATIVE STUDY ON ESSENTIAL QUALITIES, ROLE AND RESPONSIBILITIES OF A TEACHER IN ANCIENT EDUCATION SYSTEM.

Bappa Datta

Research Scholar, Department of Sanskrit,
Sidho-Kanho-Birsha University, West- Bengal, Purulia.



ABSTRACT:

It is almost a proverbial truth that the destiny of nation is decided in a classroom. If classroom is a temple a teacher is almost a priest. Thereby, the role of teacher inside or outside classroom cannot be overlooked. A teacher is backbone for a society which determines the lastingness of the posterity. The articulation of the name 'teacher' brings in our mind the idea of responsibility, love, affection, cordiality, liberal distribution of knowledge and the building of the moral stamina of the learners. The catalytic influence of a teacher, which flows throughout one's life, in the life of a pupil can never be denied nor be underestimated. The role played by a teacher in the life every learners does not need any exaggeration. Pretty expectedly enough, the role of teacher gone through a through change down the ages. The continuity of the participation of a teacher in classroom situation and the responsibility of the same in regard to classroom management and performance really deserve our serious notice. The responsibility of teacher, some thousand years ago, was completely different from what it exactly is. The decision making, problem-solving, scholastic attitude and others various qualities of a good teacher or Āchāryas of ancient India is uniquely different from the present mechanized role of a teacher in our days. This research article aims to continue a discourse which will genuinely provide a comparative study between teachers in ours day and the teachers of our antique times.

KEYWORDS: Essential qualities, Role and responsibilities, Teacher education, Ancient education, Modern education.

INTRODUCTION:

Who is teacher? In our days, the definition of teacher is not limited in classroom teaching and performance. It has now a much wider connotation. Anyone, among our close acquaintance, can be a teacher. They all perform an important role in familial education. But now a days a person who teaches in an institution is considered a teacher. Actually mother is the first teacher of the students. According to the Thomas Carruthers "A teacher is one who makes himself progressively unnecessary". But Karl Menniger thinks that "What is the teacher is, is more important than what he teaches "

Now a day's teacher is the most important element in educational process. He plays the central role in teaching learning process. The level of achievement of learner is determined by the teacher competence. So the quality of education is dependent on the quality of the teachers. What is the actual quality of a teacher? In that sense some says teacher is one who can establish a rapport with his students and who has an ability to transmit his or her subject effectively to the students and who can activate student's energy and could make them work in a better way. If rapport is the goal of a teacher, the transaction of the knowledge must be embedded with deep love and sympathy. Swami Vivekananda observed the same: "Without real sympathy we

can never teach well. The true teacher is he who can immediately come down to the level of the student and transfer his soul to the student's soul and see through and understand through his mind.”

OBJECTIVES OF THE STUDY:

- To compare the individual qualities of a teacher in ancient and modern time.
- To make a comparative analysis between in knowledge and skills of a teacher ancient and modern time.
- To find out the behavioral features of a teacher between ancient and modern time.
- To explore the concept of role and responsibilities of a teacher in ancient and modern time.

METHODS OF THE STUDY:

Comparative method: In linguistics, the comparative method is a technique for studying the development of languages by performing a feature –by-feature comparison of two or more languages with common descent from a shared ancestor, as opposed to the method of internal reconstruction, which analyzes the internal development of a single language over time. Comparative method intends to fill in gaps in the historical record of a language, to discover the development of phonological, morphological, and other linguistic system, and to confirm or refute hypothesized relationships between languages.

Qualitative Comparative Analysis: Qualitative Comparative Analysis (QCA) is a comparative method that lays half –way between the qualitative and quantitative approach. It relies on sets and language that is half –verbal conceptual half –mathematical- logical. QCA focuses on what conditions are necessary and sufficient for outcome of interest. In the present research, an attempt has been made through this QCA to trace out the difference between ancient and modern teacher's qualities, role and responsibilities.

Critical method: By holding these assumption up for scrutiny there changes the ways in which the idea or theory or system is viewed and valued. This may include, for example, exclusionary or biased premises that make an apparently inclusive view of principle appear, in a new light, to be actually quite particularistic.

Nature of source of data: As a primary source of data Ancient Indian Educational books was carefully reviewed, critically analyzed and tried to be interpreted. As the tertiary source of data the present researcher some articles, papers on the particular topic make into account by reviewing, analyzing and interpreting methodically.

Analysis and interpretation of data:

Individual qualities of a teacher in ancient time:

Some further qualification of a Āchārya or teacher are given by Yama (Yama ibid) as follows: “A Āchārya should be truthful, Courageous, Capable, Merciful towards all Creatures, believer in God. Firm in the Study of the Vedas and pure in character”-

सत्यवाक् धृतिमान् दक्षः सर्वभूतदयापरः।
 आस्तिको वेदनिरतः शुचिराचार्य उच्यते ॥
 वेदाध्यापनसम्पन्नो वृत्तिमान् विजितेन्द्रियः ।
 दक्षोत्साही यथावृतः जीवनेहस्तु वृत्तिमान् ॥(Yama ibid)

These considerations were binding or respected when the upanayana was an Educational Saṁskāra. In the beginning the upanayana Saṁskāra must have been very simple. In early times when the sacred Vedic lore was handed down from generation to generation in priestly families, the father himself was the guru. In this case, the formalities observed with him naturally should have been limited.

Individual qualities of a teacher in modern time:

In 21st century individual qualities make the teacher stand out in the crowd. Punctuality, Tolerance, Positive understanding, Emotions, Honesty, Intelligence, Reliability, Enthusiastic, Curiosity, Friendly, always well prepared, helpful and efficiency etc. are the qualities with a 21st century teacher is well-equipped. Through these qualities teachers can established an efficient and mutually beneficial working environment with the students. In present time Teacher must be a friend, philosopher and guide of a

student. Now-a-days one of the very important qualities of an effective teacher is good communication. This characteristics spreads among the staff members and the management like a jungle fire through students and their parents. We know that communication is not always done through words. But non-verbal communication which is also known as the body language does count a lot. This communication is usually subconscious, we do it unintentionally or sometimes intentionally (Hubley J. London; Mcmillan; 1993). According to UNESCO 1996 “A teacher is a complete person within curious about her students feelings, passionate, sociable, loveable and super comprehensive”.

Knowledge and skills of a teacher in ancient time:

The best possible teacher was sought for, because the main object of the upanayana was the acquisition of knowledge and the building of character. If the teacher himself lacked in knowledge or virtue, he could not elevate the life of the student. “From darkness to darkness he goes, whom an ignorant person initiates. Therefore, one should desire an initiator, who comes of a good family, who is learned and who is self-controlled” –

“तमसो वा एष तमः प्रविशति यमविद्वानुपनयते यश्चाविद्वानिति हि ब्राह्मणम् । तस्मिन्नभिजमविद्यासमुदेतं समाहितं संस्कर्तारमीप्सेत् । तस्मिन्श्चैव विद्या कर्मान्तमविप्रतिपन्ने धर्मोभ्यः (आपस्तम्ब धर्मसूत्र १.१.११-१३)

“A Brāhmana who is well-read, of good family, of good character, purified by penance, should initiate a child”-

“कुमारस्योपनयनं श्रुताभिजनवृतवान् ।
तपसा धृतनिःशेषपाप्मा कुर्याद् द्विजोत्तमः” (Śaunaka, Ibid)

Vyāsa recommends a person for teachership “Who is a Brāhmana, entirely devoted to the vedas, who comes of a good family, whose profession is the performance of vedic sacrifice, who is pure, who is particular about the study of his own vedic Śākhā and who has no lethargy” –

“वेदैकनिष्ठं धर्मज्ञं कुलीनं श्रोत्रियं शुचिम् ।
स्वशाखायामनालस्यं विप्रं कर्तारमीप्सितम्” (Vyāsa)

Knowledge and skills of a teacher in modern time:

According to Turner-Bisset, various types of knowledge are required to the teachers in the modern time. Such as Subject knowledge, syntactic knowledge, knowledge of curriculum, knowledge of contexts, knowledge of self, knowledge of child psychology, knowledge of objectives and learning outcomes, general pedagogical knowledge etc. (Turner –Bisset 1999: 43-48,). In 21st century there are various skills are acquired or practice to the teachers. Such as love of students and love for own profession, timely preparation and planning of teaching, use of appropriate methods and appropriate teaching aids and examples, appropriate questions to the students and encouraging discussion, group teaching, individual teaching, planning of co-curricular activities, use of the internet, use of modern technology etc.

Behavioral features of a teacher in ancient time.

In ancient India we find there are so many Gurus who offered education very much helpful to prepare his students not only in regard to earn livelihood but at the same time spiritual upliftment of the disciple or the students was their main concern.

Various branches of learning mainly the ‘Pāra’ and the ‘Aparā’ they began to teach. Pāra is helpful for the meaningful existence and Aparā is to supply about the significance of the creation. It is told that ‘dve vidye veditavye Parācaivāparāveti’

In those days mainly the vedic knowledge was imparted. Through discussion the guru made the pupils understood about the secrecy of the world.

Behavioral features of a teacher in modern time.

Now a day's teacher must be devoted to his profession or teaching learning process. His/Her speech must be attractive and spontaneous. He /She should observed to the learners career and their improvement. His/hers behavior must be biased free. Teacher must be respect in histeaching.He must be honest and punctual. He should be energetic to his job. Teacher must be contact or connect with their students. At last he should be teach value education to his students.

Role and responsibilities of a teacher in ancient time.

The relationship between the teacher and the pupil was regarded as filial in character – पुत्रमिवैनमभिकांक्षन् (आपस्तम्ब धर्मसूत्रः १.२.८.) both by Hindu and Buddhist thinkers, the teacher therefore had to discharge several duties or responsibilities in addition to imparting intellectual education and helping spiritual progress. He was the spiritual father of his pupils and was held morally responsible for their drawbacks-

“अतीत्य बंधूनवलंघ्य शिष्यानाचार्यमागच्छति शिष्यदोषः” (Pañcharatra 1.21)

His extra academic responsibilities were varied and numerous. He was always to keep a guard over the conduct of his pupil. He must let him know what to cultivate and what to avoid, about what he should be earnest and what he may neglect. He must instruct him as to sleep and as to keeping himself in health, and as to what food he may take and what he may reject. He should advise him as to the people whose company he should keep and as to the villages he may frequent. If he was poor, he was to help him in getting some financial help from people of influence and substance in the locality.

The teacher's conduct towards his pupil. Loving him like a son and totally devoted to him, the teacher should impart knowledge to him without holding anything back with respect to any of the laws. Except in an emergency, moreover, he should not employ a pupil for his own purpose to the detriment of the pupil's studies.

Role and responsibilities of a teacher in modern time.

Role of a Teacher:

According to National Curriculum Framework for Teacher Education, 2009, a teacher should be careful to his students and he must be a role play to make their character. His teaching strategy would be of the learner's understanding level and age level. In present time teacher's foremost duty is to implant creative development of the learners and to impart the technical knowledge and to develop ethical dimensions of the students, such as motivation, character, self-esteem, decision –making etc. Teachers must be a role play to develop their wisdom and understanding about the present practical problems of daily life. He is to help the students to develop the global vision and future career.

Responsibilities of a teacher:

An ideal teachers must be helpful to his students in the class room. He should identify the student's particular learning styles and their intelligences, strengths and weaknesses. His responsibilities is to encourage the students to take part in discussion various question answer method. He makes the studentsto participate in labs, projects, field studies, role-play, demonstrations and simulations etc.

When the class is over teachers know that their duty is not finished. Then they take responsibilities to take care and help their students even outside the classroom. The teachers know that the pupils will not only become successful citizens in their lives but also will groom themselves as active and beneficial members of the society. Teacher's responsibility is not only to the students, but also to the parents, to the society, to the administrative authority and to the colleagues.

MAJOR FINDINGS:

- I) Essential qualities, role and responsibilities of a Āchārya or teacher in ancient education system is very significant of modern education which cannot be denied even today.
- II) The qualities of a good teacher or Āchārya as was described by ancient education system stand significant in the present day context of modern Education system.
- III) The concept of essential qualities, role and responsibilities of a Āchārya or teacher with special reference to knowledge and skill of a Āchāryain ancient India is prospectus area to carry on further research activities.
- IV) The study also helps us to find the modern context of essential qualities, role and responsibilities of a teacher.
- V) The study really helps us to find out the proper way of decision making, problem-solving, scholastic attitude and others various qualities of a good teacher or Āchārya as it was described by ancient education system.
- VI) The essential qualities, role and responsibilities of a Āchārya or teacher in ancient education system if followed today in educational institution can have immense impact over the process of enhancing and sustaining the quality of teacher in educational institution at large.

CONCLUSION:

From the above study, it can be concluded that, in ancient India the teacher or Āchārya is as respectable as the father. He discharges the duties of the guardian and hence hold an important place in the development of a student. The teacher student relationship was ideal up to 17th century temples, Gurukulas, pāthasālās, Āśhramas, Math and Vidyāpeedas served as the centers of study. Ancient gurukula and similar institutions covered a wide range of subjects besides literature, grammar, philosophy, astronomy, ayurveda, etc. All these were considered essential for a happy, successful life for the students. The techniques of educational methodology was Guru-Śiṣhyaparamparā (Guru acquired knowledge through tapasyā or meditation and concentration) and were transferred to his śhishya or pupils. As a result, the guru was elevated to the level of supreme divine trinity. On the other, side every student was taught the methods of self- control, self- discipline, self-awareness etc. The teaching methodology in a gurukula was carried out mainly in the oral or verbal tradition with appropriate living examples. So tradition of this ancient education system is now not followed but total concept of educational system is reliable 21st century till now.

REFERENCE

1. Banerjee, Manabendu (ed). *Kautilya : The Arthaśāstra*. Kolkata: Sanskrit PustakBhander. 2014. Print.
2. Basak, R (ed). *Some Aspects of Kautilya's political thinking*. Burdwan: University of Burdwan. 1991. Print.
3. Chakraborty, S.K (ed). *Spirituality in Management*. New Delhi: Oxford University. 2008. Print.
4. Kangle, R.P (ed). *Kautilya: The Arthaśāstra*. Delhi: Motilal Banarsi Dass. 1992. Print.
5. Majumder, R.C. *Ancient India*. Delhi: Motilal Banarsi Dass. 1987. Print.
6. Mookerjee, R.K. *Ancient Indian Education*. Delhi: Motilal Banarsi Dass. 2003. Print.
7. Nehru, Jawaharlal (ed). *The Discovery of India*. New Delhi: Oxford University Press. 1981. Print.
8. Pandey, R (ed). *Hindu Sarṁskāra*. Delhi: Motilal Banarsi Dass. 1969. Print.
9. Rangarajan, L.N (ed). *Kautilya: The Arthaśāstra*. New Delhi: Penguin Books India. 1992. Print.
10. Shamasastri, R and Narain, V (ed). *Kautilya: The Arthaśāstra*. Delhi: Chaukhamba Sanskrit Pratishthan. 2005. Print.
11. Shekhar, Himanshu. *Management Guru Chanakya*. Delhi: Diamond Books. 2010. Print.
12. Speltman, J.W. *Political Theory of Ancient India*. Oxford. 1964. Print.
13. Tripathi, R.S. *History of Ancient India*. New Delhi: Motilal Banarsi Dass. 1942. Print.
14. Unni, N.P (ed). *Kautilya: The Arthaśāstra*. New Delhi: New Bharatiya Book Corporation. Print.