

透過儒學和佛學的教師角色之哲學研究

*尤俐妮、**許健將

*國立中興大學教師專業發展研究所碩士生

**國立中興大學教師專業發展研究所副教授

摘要

本研究是根據儒學與佛學的哲學觀來探討老師的角色模式。在本研究中，根據儒學和佛學，其一般的教學目標、教學方法，對教師來說，如同道德原則一般，是由於每種哲學內容都具有獨特的意義及目標的真相，而經規範、分析、推測後，給予定義和討論。此外，基於孔子教育和佛陀教誨的主要思想理由，研究者綜合兩種對教師角色的哲學研究的見解，來分別達到培養學生要能對自己和其他人誠實，以及引導學生到正確的觀念上與有正確的智慧。因此，教師應該要能夠根據儒學和佛學原則，其中包括如孔子思想和達摩的修身養性、佛教的自我發展來引導他們的生活，教師應該要有舉證和有大眾可接受的價值觀，良好的行為舉動以及事業道德感，進而促進教師的美德和知識品質。此研究還發現，這兩位歷史人物的教義，共享著個人職業上以及合乎情感方面的相似點。最後，姑且不論他們角色模式的相關性對現在的情況來說中不中肯，無可避免的是良好的教師模式可從兩種哲學來闡明，那會助於教師在生活上和實行上的實踐，以期達成孔子和佛陀的價值觀。

國立中興大學 

National Chung Hsing University

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Introduction

Before proceeding to discuss the role of the teacher, it would be important to consider the concept of the role. Havighurst and Neugaten (1962) defined the social role as a consistent pattern of behavior common to all persons who have the same position or place in society and a pattern of behavior which is expected by other members of society. From this concept, it shows how essential the role is for the occupant of a position because the expectations held of an occupant will imply how he ought to act, not necessarily confined to how it is anticipated that he will act. In other words, if we know that a person is a teacher, we will know how he will and ought to act in performing his role. Therefore, the concept of the role lets us see how expectations help to understand the function of the teacher has not only in the classroom, but also in the school, community and society, and to help determine the quality of interpersonal relationships between the teacher and the others. Freppon et al. (2001) said that in teacher education it is good to focus on what teachers should *do* in the classroom as teaching is immensely complex, so teaching needs highly skill, but we also nonetheless need to focus on how the teacher should *be* in the classroom, including their changes and growth. Therefore, if a teacher realizes the teacher's role, he will know how he should be as a teacher of whom the expectation held. It might be said that the successful teacher is always being aware of the teacher roles which are appropriately in response to different circumstances (Hoyle, 1969).

According to the study of Musgrove and Taylor (1965) on how teacher perceived their basic role, they asked a sample of teachers working in different schools to rank their role perceptions or commonly educational aims in which they valued in respective order. They found that the moral training took the first place, followed by instruction in subjects, social training and so on. In short, "if education requires capacities to assist others to grow in wisdom and moral discernment and such wisdom inevitably involves appreciation of and sensitivity to others as ends in themselves more than means to ends, those charged with the promotion of such wisdom would surely need to possess and exhibit some measures of it themselves." (Carr, 2003, p. 43) Thus, it certainly can be said that moral sensitivity and deed should be the precondition in teaching in order to achieve the educational goal as far as the fact that the educational goal is to help others grow in wisdom and moral recognition is concerned.

At present, it is undeniable that the moral development of the student is increasingly emphasized in all schools. A student needs help when he or she faces difficulties in understanding properly, thinking logically, and acting morally. Therefore, the teacher must decide what kind of life and direction the student should be prepared for in their development of mind. In dealing with this decision, it is

imperative that the teacher lean on some worthy example and recommendations of cultural preservation. Those are the historical figures, Confucius and Buddha, who have been commonly respected as a model educator of many generations of a mankind and whose occupation or profession had connected with teaching. Moreover, their educational philosophy would not only greatly elevate the mental development of the young, but their personality is also considerably worthy of replication for all teachers regarding their exemplar. A good teacher, according to Heck (1984), has to be a model as only by being a model that one can have a courage and trust and openness to let students experiment with being. Consequently, the role model teacher will be synthesized and presented in this study.

Literature Review

The Comparison between Confucius and Buddha

There are some general comparative studies between Confucius and Buddha. In 1962, Jaspers Karl wrote *the great philosophers: Socrates, Buddha, Confucius, Jesus*. This work presents the lives and teachings of the two Masters in parallel fashion, but often without deep comparison between the educational thoughts of these Masters. For example, Jaspers introduces the basic meaning of the nature of man (仁) in the thought of Confucius and that of the transcendent redemption (Nirvana) in the thought of Buddha in separate sections, with general philosophic ideas, but without deeply examining the similarities and differences between their basic philosophies. Jaspers's work differs from this study on one hand in that the latter emphasizes the philosophy of Confucius and Buddha related to teaching and teacher. On the other hand, Jaspers's work is relevant to this study in that these teaching philosophies of the two Masters are based on their whole philosophic ideas.

In 2007, Pannavajiro wrote *A comparative Study of Social Concepts in Theravada Buddhist Philosophy and Confucian Philosophy*. This work is a Master thesis written by Theravada's Buddhist venerable. The main comparisons in this work are (a) Meaning of social parts to the lifetime of the Buddha and of Confucius; (b) Dharma of Social; (c) Concept of family; (d) Concept of education; (e) Concept of economy and (f) Concept of polity. Regarding to education as related to my study, he pointed out that the educational goal of Confucius is the earthly well-being vs. that of Buddha is the hope to both worldly well being and transcendence. He also presents some similarities between them as Buddha, like Confucius, emphasizes inward practicing from what being learned or studied. Also, the different point is also brought, i.e. the level in learning of each individual, in Confucius, depends on the eagerness of the learners vs. that, in Buddha, depends on the level of wisdom. But I found that there is no any difference between these two philosophies at this comparative point. I

am certainly convinced that both wisdom and eagerness of the learner are also comparatively emphasized by Confucius as a precondition for better learning, which I complement further discussion in this regards in the conclusion part of this study by giving observation to Confucianism from Buddhist viewpoint and other commentary on Confucianism itself in order to gain objective claim. I believe this cross-examination helps broaden view and reduce objectivity in studying.

Different from this work, the following study will not bias towards either Confucius or Buddha. I think it is meaningless to discuss similarity or differences without a contextual or referential framework because any two things can be similar and different in some ways. Though this study might involve comparative approach, this study on the whole will not focus on the comparison or difference between Confucius and Buddha' teaching. The comparison is not for its own sake. Following study will examine both of them on the basic of their distinctive characteristics and virtues. And I will focus on narrower point as only the role of the teachers relevant to teacher and teaching contents so that the definitive studying in defining the role of the teacher could be complement. Furthermore, as he used commentaries of Confucius in English version only, different to this study, I will use other Chinese commentaries on Confucianism so as to gain the originality in content as possibly I can.

The Educational Thought of Confucius

Chen Jingpan wrote *Confucius as a Teacher* in 1990. This work seeks to discover Confucius as an ideal teacher with the ideal characteristics of Confucius as a teacher. The main difference between Chen's work and this study is that Chen's work presents details that my study will not deal with, such as Confucius's teaching (Ren 仁, Li 禮, Xiao 孝, Chung-Yung 中庸, Poetry, History, Music), but this study will only focus on the role of the teacher. However, Chen presents some ideas about the role of the teacher such as Confucius's teaching methods ("Democratic Method-education for all", Friendliness, Individualization, Motivating, Apperception, methods for self-cultivation) and the close relationship between Confucius and his disciples. However, this book involves educationally philosophical concepts of Confucius, but there is no much observation exclusively on 'the role of the teachers' from the Confucius' educational thoughts and practices. In this regards, my study takes a distinctive purpose.

In 2008, Shim wrote *A philosophical investigation of the role of the teacher: A synthesis of Plato, Confucius, Buber, and Freire*. The study points out Confucius regards the role of teachers as leading self-cultivation as merely one point in his abstract. Though he tries to single out the main role of the teacher and explains this regards according to Confucius's perspective, a few verses in the Analects are not

enough to support his point by themselves. On the other hand, I found many other synthesized roles of the teacher brought by Shim. I think at least Shim should have explained and supported his leading point that the role of the teacher is a leading self-cultivation as major body-content. Otherwise, he should have put other roles of the teachers he interprets into the abstract section also. Also he argues that self-cultivation is not the precondition of relationships. I think he overlooks some points. And I will add my point to challenge his view from Buddhist viewpoint under the subtitle “The methods of the teaching of Confucius.” Similar to this work, I discuss mainly about the role of the teachers. But I will single out the role of the teacher, which is found repetitive by exploring from the aim, method in their teaching and their characteristics in reference to the Analects and other scholars’ commentaries, and then reinforce those defined roles in each paragraph. Different from this work, I put subtitles to help readers find the relation of any subsequent paragraph. In addition to the similarity in the exclusive discussion of the role of the teachers, I also adopt the methodology of Shim asserting that as his study was discussed philosophically; therefore, it should be articulated speculatively, analytically, and normatively¹ as it has a unique meaning and goal. Because of my study objective is to define a role of the teacher as it is related to the model, the method of Shim is suitably adjusted to this realm of studying on the basis of the study would not focus on what became of these philosophical teacher role’ ideas verified or popularly held, including authentic or not in their own time or subsequent history.

Furthermore, due to the author’s low ability in reading Chinese, the Analects in English version have been used instead; the two English versions of the Analects will be referred so that, in addition to the retrieval of precise understanding, the author could accomplish the *interpretation* level as referred by Clark² (2006) as much as those who can read Chinese.

The Educational Thought of Buddha

Similarly, the study of the role of the teacher in Buddhist view can be found in that of the educational thought of Buddha or other related topic about teacher ideal in Buddhism. Frequently, the evident dialogues of Confucius or Buddha’s and their

¹ To illustrate, to discuss “normatively” means relating to an ideal standard or model, “analytically” means relating to careful examination in the division of elements or principles, and “speculatively” means relating to basis on reason, not on fact, or relating to contemplation in theoretical, rather than practical.

² He posed the question of how ones who can and even cannot read Chinese should come to the bewildering variety of interpretations and try to achieve an understanding of Confucius. And he suggested that we not restrict ourselves to the present by reading ancient commentators as well; read a wide variety of commentators from a wide variety of perspectives: read it many times and read it in many translations; this is called interpretation. He further recommended not hold restrict by the current or most issued understanding of Confucius. Read the philological work of those who can in case whoever cannot read Chinese. (Clark, 2006, p. 130)

disciple, as recorded in the Analects (論語) and Tripitaka (大藏經) respectively, seem significantly for many authors to excerpt or refer them to their work in terms of the Confucian and Buddhist educational philosophies. For example, Pinijmontree (2005), Seangnil (1991) and Khemapanyo (2007) also cite the verses from primary source, Tripitaka, in their researches on the teacher's quality and ideal in Buddhist view particularly. Different from my study, however, the original or primary source like Tripitaka is unable to be directly cited due to my ability limitation in reading this original text. I use other commentaries regarding the teaching in the light of the role of the teachers ascribed in Tripitaka which is the Buddhist canon of the *Theravada*³ (小乘佛教) branch of Buddhism of Thailand. Consequently, the literatures relating to Buddhist philosophy in Thailand, which are dominantly written in Thai, are particularly referred as the representative of the Buddhism and served as my scope in the studying of the role of teachers in Buddhism; therefore, Thai teachers as the representative enterprise of teacher are consistently mentioned.

The role of the teacher in Confucian view

Uncounted millions of people have been teachers, but there is a small number of whom, as individuals and solely by their teaching of the juvenile, having changed the course of human history. Nearly all the great teachers of the Eastern Chou dynasty, including Confucius, Mencius⁴ (孟子) and others, shared the same traditional view of the honor and respectability of teachers. They themselves were all aware of their sacred profession and divine obligation as teachers of others. They embraced their responsibilities, and carried out their duties so honestly and wholeheartedly that the traditional reverence for teachers was still more enhanced, and has continued down to present Chinese culture throughout many centuries (Chen, 1993). Zhou (1985, pp.34-35) revealed that the Confucius' educational ideas had significantly contributed to the eradication of slave-owning system society (奴隸社會) in China and his ideas also influenced hundreds of schools of thoughts (百家爭鳴) consequently blooming during that era. The fact that Confucius did so gives special interest to the methods and content of his teaching. Confucius, known as the Master K'ung or K'ung Tzu⁵ (孔子), acting as a private teacher, accepted men of every life condition as his students according to his saying "I instruct regardless of kind." (AN 15.39, Huang, 1997)⁶ His

³ Pali term, this word refers to the only one of several early branches of the Buddhist monastic community. It is the dominant form of Buddhism in much of South East Asia, especially in Burma, Cambodia, Laos, Thailand, and Sri Lanka. This version of Buddhism emphasizes the monastic community of the followers, the life of monks and nuns, and the Arahant as the highest ideal of Buddhism practice (Laumakis, 2008).

⁴ Mencius (371-289? B.C.) was linked with Confucius through his study under a disciple of Tzu-ssu (子思), who was grandson of Confucius. He represented the idealistic wing of Confucianism.

⁵ The word "Tzu" (子) or "Master"

⁶ The Analects book fifteen, chapter thirty-nine

grounding belief is that man is naturally good and can improve in order to become valuable member of state by education.

Regarding Confucius as an educator, he said “He who keeps reviewing the old and acquiring the new is fit to be a teacher.” (AN 2.11, Huang) It can be legitimately interpreted that he reminded teacher to keep reviewing old lessons and acquire new knowledge. This teacher quality of continuity and reflection on their teaching is the important role of the teacher to achieve teaching objectives according to “It was Confucius’ view that pedagogical process could best be accomplished by diligent and ongoing practice and repetition” (Douglas, 1991, p.20). In addition, Confucius declared that he had never rejected to teach anyone, even though he might be so poor. He said, “To anyone who spontaneously came to me with bundle of dried pork, I have never denied instruction.” (AN 7.7, Huang) Never poverty nor humble birth was an obstacle to study. This suggests the role of teachers that should have loving-kindness to all students. No matter what class or race he is, whether he is rich or poor, noble or common, every one equally has opportunity in education. Confucius, however, avoided wasting time teaching student whose studying aim was only to pursue wealth and position; men who pretended to be concerned with higher things, yet were ashamed of shabby clothes and coarse food as he said “A *shi*⁷ (士) who aspires after the Way⁸ (道) but is ashamed of poor clothes and poor food is not worth discoursing with.” (AN 4.9, Huang)

The aims of the teaching of Confucius

In regard to his aim of teaching, he tried to form students who would think and act righteously in order to serve better kind of society. Fung (1952) pointed out that Confucius considered teaching as he said “teaching was to nurture and develop a person so that he might become someone who would be useful to his state” (p. 48). To ensure the progress or reform of society, he believed in the importance of the individual. Even though the end of goal was for the good government, it does not mean the result of his teaching should merely produce an efficient government officers and nothing more. Above from it, his aim was to cultivate his students’ moral character that should really be as nearly as possible the ideal moral character as he spoke of *Chun Tzu* (君子), which has the most defined English terms as “gentleman” or “superior man.” According to one of the two aims in teaching, the possible ideal moral individual, his teaching substances, accordingly, center on how to possess this

The Analects of Confucius: Lun Yu will be referred to as AN in this paper. I use two versions of the Analect: a) literal translation with an introduction and notes by Chichung Huang and b) revised edition of translation by Ku Hung-ming

⁷ The class of men ranked between ministers and commoners, inclusive of minor officials and scholars.

⁸ Or “Dao”, sometimes, “the Way” is used by Confucius to refer to the doctrine of wholehearted sincerity (忠恕) (zhong shu) and liked-hearted considerateness (恕) (shu)

quality of individual which undoubtedly relates for the dominant part to ethical and moral teaching as seen in the passage, “the Master instructed in four aspects: culture, moral conduct, wholehearted sincerity and truthfulness” (AN 7.24, *Huang*) In interpreting *the Way*, which is the supreme doctrine of Confucius’s philosophy, Master Zeng who was the prominent disciple, clarified what the Way means to the pupils that “the Master’s Way consists in wholehearted sincerity and liked-hearted considerateness, that is all” after Confucius said to him “ Well, Zeng Shen (曾參), my Way is threaded together in one string.”(AN 4.15, *Huang*) From this statement and its preceding one distinctly owe to the essential quality of his goal in teaching from which we hereby can draw is “真誠” or the “truthfulness.”

Even though his teaching had made his students to become the moral character which was outwardly able to be perceived by him or even others, but this was not the final goal of Confucius. Above from it, the capability one person can deeply maintain moral character in his own traits and social behavior even if he is with himself alone without a beholder is the core in Confucius’s teaching. Whether he could hold tightly the conscience even if there are no people knowing and existing indeed indicates the truthfulness. The truthfulness can be also measured by the continuity and sincerity of doers regarding their conduct. We can find the repetition of this moral term in *the Analects*, thereby leading us notice that it was one of the most discussed terms, that is to say, when Zi-zhang (子張) asked how to elevate virtue and discern delusion, then Confucius said, “Keep wholehearted sincerity and truthfulness as your major principle...” (AN 12.10, *Huang*) Again, once Confucius said, “Keep wholehearted sincerity and truthfulness as your major principles. Do not befriend those beneath you. When you make a mistake, do not be afraid to correct it.” (AN 9.25, *Huang*) Likewise, he also commented, “In days gone by, men educated themselves for their own sakes. Men now educate themselves to impress others.” (AN 9.24, *Ku*, 1979)⁹ The preceding passages provide the reflection that in more advanced global civilization students tend to study not for their own sake, but for the sake of the others. In other words, they study in order to satisfy the surrounding people. When they can not keep the same level of other’s satisfaction, they will easily be put in excessive sadness. In regard to the behavior, people tend to behave properly before the others, but not when alone.

Accordingly, other than the righteousness, the truthfulness which ought to be exhibited not only on social interaction, but on our own self conduct is Confucius’ the most emphasis as the Master said “A gentleman considers righteousness his major principle: he practices it in accordance with the rituals, utters it in modest terms, and

⁹ It means (The Analects, chapter nine, part twenty-four, revised edition of translation by Ku Hung-min in 1979)

fulfils it with truthfulness. A gentleman indeed!” (AN 15.18, *Huang*) We, though, acknowledge how kind Confucius was, but he certainly rejected one kind of people which was the hypocrite. Douglas (2009) referred to Confucius, “he especially disliked hypocrites, whom he called goody-goody thieves of virtue” (p.34). The role of the teacher, therefore, ought to implant the truthfulness in student’s character as well as in the teacher himself and to support them to study for themselves, following their real interest and ambition.

Additionally, another one of his teaching aim was to build the ideal society governed by the ideal government or rulers which were the gentlemen in consistent with the earlier reference of “*Chun-tzu*.” To add the further definition of gentleman, we can draw it from Confucius saying “the gentleman cherished virtue; the small man cherished land. The gentleman cherishes institutions¹⁰; the small man cherishes favors.” (AN. 4.11, *Huang*) It implies that the gentleman concerns himself about most is his moral accomplishment; what the small man concerns himself about most is his personal interests. Confucius believed that good government became possible if government was administered by men who possessed the qualities of gentleman. He said, “If you can govern a state with courtesy and deference, what difficulty do you have in conducting state affairs? If you cannot govern a state with courtesy and deference, what can you do with rituals?” (AN 4.13, *Huang*) It means without the proper conduct of the rulers, the rituals will be useless to them finally and the chaos as well as controversy will be following. Also, he added, “If in government you depend upon laws, and enforce the laws by meeting out punishments, you may keep the people from wrong-doing, but they will lose the sense of shame for wrong-doing. If, on the other hand, in government you depend on virtue and maintain order by encouraging the rites, the people will have a sense of shame for wrong-doing and, moreover, will emulate what is good.” (AN 2.3, *Ku*) As a result, the head of states or all the government officers should be an example of honored conduct as by doing so, rather than by preaching or punishing people, they could achieve ruling people. Similarly, teacher as the exemplar, in deed, suits the small context such as a classroom and is defined as the role of the teacher.

The methods of the teaching of Confucius

In terms of his method of teaching, Confucius’ teaching methods was practical- oriented and being exemplar’s method. Generally, there is no mention of classes or examinations. Confucius at times incorporated into one at a time by sometimes talking himself and questioning. He used the question as to urge the students’ activity: not only being the hearers or learners, the students must be the

¹⁰ “Institutions” here refers to ritual institutions.

doers. Also, Confucius preferred students to ask question as he said “The gentleman has nine things to think about:...in doubt, he think about inquiry.” (*AN 16.10, Huang*) Nonetheless, to be able to ask and answer all knowledge he gave was not the first importance, but to put knowledge into practice was of the prime concern indeed. He regarded the nature of man as the same in all, but due to practicing that institutes the different kinds of human. Confucius said “Men, in their nature, are alike; by practice they become widely divergent.” (*AN 17.2, Ku*) Additionally, he said, “Therefore a gentleman can always put into statements whatever he defines; whatever he can put into statement, he can carry out.” (*AN 13.3, Huang*) It makes us find out he was the facilitating of students’ personality rather than being the imparting of information. Even though he himself acted as the fostering of students’ practicing, his own life best ever exemplified his teachings. This is one of the most important reasons for the success of the teaching of Confucius because where we can find the better method of teaching rather than practicing what we teach. As such, it might be this reason leading us to fully respect him as the ideal teacher who sets a good example for all teachers in any cultures. The following passage in *Mencius* proves his teaching success because he could make his disciples wholeheartedly admire him and wish to follow his example as narrated “Tzu-kung (子貢) once asked Confucius, ‘Are you, Master, a sage?’ Confucius replied, ‘Sagehood is not what I can aspire to. Only I never tire of learning nor weary of teaching.’ Tzu-kung said, ‘Not to tire of learning is wisdom; not to weary of teaching is benevolence. Since you are both wise and benevolent, you must be sage.’...Mencius said ‘I have not been able to emulate any of them, but it is my wish to follow the example of Confucius.’” (*Mencius, 2.1.2, Legge, 1979*)¹¹ How importance the good role of the teacher as the modeler appears strongly magnified at this point.

At this point, we can point out that good model is the good material for learner to learn from, which is supported by Confucius’ saying, “If a man is really upright in his personal conduct, he will be served without even taking the trouble to give orders. But if a man is not upright in his personal conduct, though he may give orders, they will not be obeyed.” (*AN 8.6, Ku*) Again, Tong (1970) contend that Confucian thinkers have little confidence in “preaching” for guiding moral rectitude although it is true that the example can be helpfully clarified by the wise preaching, however, if he is not a good example, his word won’t have power as compared with the influence of his conduct. Therefore, the role of the teachers is to be a good modeler.

Shim (2008) clarifies the relations between learning, teaching and

¹¹ It means (*Mencius, book two. part A. chapter two, translated by James Legge in the publication year of 1979*)

self-cultivation. Shim initially referred to what Ames and Hall (1987) pointed out that the original meaning of Chinese character 學 (to learn) is 學友 (to teach) which scholars during the pre-Chin period tried to become learned men through teaching together with learning. The top part of the character 學 (to learn) is 臼(to lock), which means two hand interlock in mutual support. So “to learn” indicates personal growth through the mutual efforts of teaching and learning, that it is said, we can improve ourselves by teaching others. Si (1966, p. 524) referred to the passage in the *Advice to Fu Yueh* (by King Kaotsung of Hsia Dynasty, now an chapter of *Shuking*¹² (書經)) that through learning that one comes dissatisfied with own knowledge, and teaching others makes one realize uncomfortable inadequacy of his knowledge and this uncomforted makes one feel stimulate to improve himself. Thus it is said, the teaching and learning stimulate one another. Teaching is the half of learning according to “教學相長也，學學半”. Shim also added when we teach others, we realize of which knowledge or attitude (or character) we lack and deserve to be further studied in order to make better, then we are able to improve pedagogically and ethically. Further, this process is propelled by the reflection and effort of self-cultivation. In the lights of moral engagement and self-cultivation , similarly, Carr (2003, p.65) indicated that teaching “would appear to involve the cultivation of complex normatively indexed sensibilities and sensitivities that go well beyond formal or abstract reasoning about rights and duties.” At this point, we can obviously see that to cultivate morally feelingful quality according to Carr contains as significant dimension as self-cultivation of Confucius. Carr also further concluded that teachers need qualities of normative or moral reflection and engagement not just to cope well with their professional or vocational practice, but to help others to develop such qualities for the purposes of ordinary positive human association. Summarily, we can draw the main point from preceding claims that moral cultivation and reflection are significant qualities for the teachers.

To this point, I would rather to assert my point in addition to Shim’s point. Shim does not agree that self-cultivation is an independent process and a precondition for building relationships as he claims self-cultivation develops from and through relationships. For me, I totally agree his claim, but I believe that self-cultivation in one way or another can be independent process or precondition for building relationships as well. As the above point that teaching is the half of learning according to “教學相長也，學學半, together with the criteria (other than a mere criteria of teaching) of learning and reflection e.g. the meditation process and listening, reading and considering moral teaching; one can cultivate oneself without any interaction or relationship with others. I do not mean to bias towards Theravada Buddhist which

¹² The Shu King is the Chinese Historical Classic compiled by Confucius

regards the meditation as the way to cultivate moral feeling and a means to attain wisdom. But what I meant is if we give observation to Confucianism without from Buddhist viewpoint, it might lead to an objective conclusion.

Insofar as he taught certain students, not certain subjects, consequently, his method of teaching was immensely individual and different for each student because each student had a different problem. Consequently, his teaching method and teacher-student relations are inherently personal acquaintance, thereby manifesting his affective (feelingful) teaching dimension. He in the first place was to measure each student. As every good teacher must be, he minded on a student's character. He recommended that teacher make his students comfortable and then ask them to tell their ambitions freely without reserve. But during the time they talked he was keeping away impressions, considering how to take advantage of their good points and overcome their weaknesses. How he analyzed the character of a man is according to "see how a man acts; look into his motives; examine what he is content with. How can a man hide his true self, how can he hide his true self from you?" (*AN 2.10, Ku*) That is, first observe present behavior; then look at his past conduct and lastly observe his intention for future. It's certainly reflects the caring attitude for his students of the Confucius. Li (1996, p. 267) indicated that Confucius's attention towards students; which focused on children's psychology "心理", have arisen two thousand years ago before the alarm of that concern in western education. As a result, his teaching method according to student mental endowment, known as "因材施教", places the school of Confucius as the greatest school in history of mankind.

Having analyzed his disciples, the Master shaped his instruction accordingly. He occasionally gave different students totally different answers to the same question. When Tzu Lu (子路) asked him whether, when he was taught anything, he should immediately put in practice? The Master then said, "How can you practice something as soon as you hear it when your father and eldest brother are alive?" Ran You (冉求, 子有) asked: "Should I practice something as soon as I hear it?" The Master said: "Yes, practice it as soon as you hear it." Gong-xi Hua (公西赤, 子華) said: "When Iou (由) asked: 'Should I practice something as soon as I hear it?' Master said: 'Your father and eldest brother are alive.' But when Qiu (求) asked: 'Should I practice something as soon as I hear it?' The Master said: 'Yes, practice it as soon as you hear it.' I am puzzled. May I venture to ask why?" The Master said: Qiu tends to hold back; therefore, I urged him on. Iou has the courage of two men; therefore, I held him back." (*AN 11.20, Huang*) This conversation explains that Confucius instructed according to each disciple's shortcoming and need. At this point, Tong (1970) also further suggested that "in communicating knowledge teachers must be guided by the susceptibility of the learners. To those whose talents are above mediocrity, the more

advanced subjects may be added. To those who are below mediocrity, the more complicated subjects must be reduced” (p.75).

The quality of Confucius’ role as the quality of the role of the teacher

Confucius treated his students informally and relationally friendly without stern discipline, not acting as a compeller, but with truthfulness. He never put emphasis on punishment for wrong doing but he urged right-doing, not on compulsion but on persuasion. Rather than consistently call for loyalty from them, he gave much more productive instruction of being loyal by himself being loyal to his students. He said, “forget our position and our age. I am but one of you, so let us express our ideas frankly and without reserve.” (Quoted in Jingpan, 1993, p. 397) It apparently and internally reflects the sincerity and friendliness in his teaching and even his character, which is unbelievable that it came from the mouth of a very noble and excellent teacher. Tu (1998) also described Confucius as “‘plain and real,’ his plainness and reality of his life illustrate not as revealed truth but as an expression of self-cultivation, the ability of human effort to shape his own destiny” (p.8).

Additionally, Confucius supported students to think for themselves as they all had potentiality in themselves. He opened the way but not take them to the place; guiding without pulling them; urging without suppressing them. These make the learning process gentle and easy according to “道而弗牽，強而弗抑，開而弗達。道而弗牽則和，強而弗抑則易，開而弗達則思。和易以思可謂善喻矣。” (Si, 1966, p. 539) Confucius was not furious if his students shared disparity in what he said. He simply gave a skeptical smile at one of his students, who made statement with which he did not agree according to “‘what he said was not modest,’ said the Master, ‘so I smiled at him.’ ” (AN 11.25, Ku) He at times frankly said that they were right and he was wrong. He did not convince them that they were wrong, and he even tried not to coerce them by mentioning about the authority of a book, of an antique notion, or of himself as their teacher. But he justified by reasoning and, if he could not agree with him, he will let it go (Creel, 1949).

However, the above saying is not meant that Confucius was an easy teacher or less demand in his students. On the contrary, it meant that he had high expectation of his students as he made it clear the goal of his teaching that their final responsibility in what they should do for themselves was ultimately theirs. He used gentle humor to make his own point when he said that Tzu-kung was constantly criticizing others. And Confucius said Tzu-kung has certainly perfected himself, to have time to spare for this. And Confucius gently said he himself did not have as much leisure as Tzu-kung (Creel, 1949). It seems that he was not relatively tight-reined in his discipline; however, this kind of discipline was not to make his students become resistant. But

they exactly have the loyalty and love for him in hugely surprising way which has not been seen often in human kind history. This point in itself gives a testimony of the passage in Confucian classic, *the Book of Rite* (禮記), “凡學之道嚴師爲難，師嚴然後道尊，道尊然後民知敬學。是故君之所不臣於其臣者，二：當其爲尸則弗臣。大學之禮，雖詔於天子，無北面，所以尊師也。”Si et al. (1966, p. 543) illustrated that the most difficult thing is to establish a respect for the teacher, when the teacher is respected, then people respect what he teaches, when people respect what he teaches, then they respect learning or scholarship. The Confucius’s qualities of affective and truthful person permeated in his role establish his exemplar so meaningful that a large number of his disciples follow and respect his teaching.

The role of the teacher in Buddhist view

Buddhist ideal is that do good begets good and do bad begets bad. The effect of *kamma*¹³ (業, 因果報應) as merit and sinful deeds contributing ones life condition are built from this life, other lives and previous lives. Thais give value to the following conduct: if one realizes ones places in family and social hierarchies and behaves appropriately, one will also be nurturing social harmony which is similar to the principle of rectification of name¹⁴ in Confucianism. These traditional values are going along with the justification of the status quo, not making waves as well as not sharing negative feelings (Wallace, 1996). Wallace (2003) pointed out teachers are pillars of morality. In general, Thai education has been a religious oriented enterprise centering on maintaining Thai culture and Buddhism which has been the national region since the earliest times in which Buddhist approached to education. At the beginning of the 20th century, the government schools molded after the British system included secular subjects to the Buddhist curriculum. Consequently, even now science, technology, the social sciences and other subjects are coherently combined with the concentration of continued religious and morality that permeate the government educational curriculum used in all Thai public schools. As such, the role of the teacher as the moral parents which is the Thai ideal significantly comes to its place. In addition to being moral parents, Thai teachers also have a long history of being the transmitter of information, ideas and values.

To sum up, Rungsayapan (1987) indicated that the philosophy of Thai education has intimately related to the Buddhist philosophy, especially the Buddha’s

¹³ **Kamma/Karma:** It is literally meant “action” or “deed.” This term refers to the fact that actions, intentions and states of mind produce the consequences. The basic Buddhist definition of it is that proper and improper, wholesome and unwholesome mental tendencies or habits leading to actions that eventually produce the consequences (Laumakis, 2008).

¹⁴ **Rectification of name** in Confucianism means that if each one fulfills his duties as father, son, king, minister, husband, wife, elder brother, friend, in accordance with the definition of these respective terms, the community would be well-ordered.

moral teaching. Furthermore, Carr (2003, pp. 39-40) also claimed that education is-no less than health and justice- essentially moral practice. It is rather to realize that good practice in teaching field is internally related to certain overriding moral obligations to deal with the needs and interests of children. At any rate, education and teaching would appear to satisfy the general requirements of profession that professional practice should be theoretically and morally as well as technically implicated.

The aim of teaching and education in Buddhist view

Buddha's proverb that the wholesome nation will be existed because of the good teacher (Chaisongkram, 1999) conventionalized the teachers as the fundamental mechanism in sustaining the life-long flourishing nation. For the most part, we can explore the perceived morally wholesome teacher according to Buddha's addressing in regard to the teacher. In respect to the importance of the teacher, teachers, in Buddhism, are highly revered and socially important status. Buddha portrayed each person as a center, surrounding with influential groups of people who directly have an impact on the person placed as a center. The surrounding groups of people are categorized into so-called six directions. Buddha placed the teacher as one of the most influential people or directions after parents who determines whether bad or good human life conditions of each person will occur. Buddha also demonstrated one's fulfilling reciprocal role and responsibility in each of these six relationships as the six-direction¹⁵ principle. Tatachevo (2002) extended his studying on these mutual relationships according to Buddhist principle that the role of the teacher considered as the highly important person, construed as the south direction, is that: 1) to help students become better people by constantly teaching them admirable etiquette and giving good advices, 2) to fully provide both general knowledge as well as the dharma¹⁶, that is to say, to help them being good thinker and doer, and to provide guidance on how the students can put the knowledge they have learned into practice in their daily lives, 3) to sincerely teach in full extent of knowledge without hiding or reserving, 4) to commend students in public so as to reinforce the admirable behavior and 5) to protect students and make them mentally strength from any other viciously influencing relationship or mentioned direction. Essentially, we can draw the conclusion from what the most important role of the teacher according to Buddhism philosophy or the wisdom of the Buddha that the general goal of teaching, for the most part, emphasizes on the result of teaching which could lead the students to

¹⁵ The six directions represent the six kinds of human relationship in respectively; the east represents the parent; the south, teacher; the west, spouse; the north, friends; above, religious teacher; and below, employee.

¹⁶ It means the order of the universe, the nature and proper functioning of things, the basic elements of a thing, the moral law, ethical duties, and truth (Laumakis, 2008).

possess the Right View or wisdom.

However, how a teacher completely fulfill the above major role depends accordingly on at least the following qualities: having right views, being sincere or truthful, being knowledgeable and being patient or dedicated. The destructive consequences of teachers unable to fulfill the role is that it will lead a student to the misleading problems such as fighting, drug addict and prostitute in female children: moreover, it will unclearly lead to teacher problem which, however, tremendously affects the students sooner and later. That is to say, the students are the most affected victim especially if they are from the unsound family background. Hence, in general sense, if the crab cannot walk straight, how it can teach its baby to walk straight. The teacher is also as such.

The quality of the teacher in Buddhist view

In the light of the characteristic of teacher model, there is also the Buddha's discourse with regard to what qualities the teacher should be equipped with. Buddha stated that a good teacher was a person who possesses the quality of *Kalyanamitta-dhamma* (佛法) or the quality of a good friend which has to be *Piyo*: lovable or endearing, *Guru*: respectable or venerable, *Bhavaniyo*: adorable or emulable, *Vatta ca*: being a counselor, *Vacanakkhamo*: being a patient listener, *Gambhiranca katham katta*: able to deliver deep discourses or able to treat profound subjects and *No cattane niyojaye*: never recommend groundlessly; not leading or inducing to useless end. (Chumjit, 2007; Khemapano, 2007, Kidthook, 2007; Payutto, 2002;). Additionally, Buddha said in teaching, teacher should be generous or having mercy on his students because mercy is based on love and dhamma, not from the hidden condition, i.e. he desires to take advantage of his students for gaining money, reputation and their respect. According to his discourse "whoever can see dhamma, he will see me" (Quote in Seangnil, 1991, p. 54), Buddha did not want anyone blindly study dhamma due to personal enchantment in Buddha that it was not only useless, but wasted the time in study dhamma if any student was addicted to him, not to his element of teaching. Anyhow, the teacher who is proud of gaining student's respect is considerably placed in harm because the increasingly accumulated pride will eventually turn to the greedy which will inevitably lead to the depress at last as things considered not in the right view always end up with grieve. Furthermore, Buddha added teacher should not teach in search for money or benefit. This point may not be even well in applying to the teacher in present context, however, what he said was fitly situated in his time in which teacher had no salary, therefore, salary, in this view, should not be counted as benefit, but it should be thought as the consequence of committing in responsibility. As such, teacher should not teach in search for wealthy

from a student.

Apart from the meaning of the referred quality of generosity towards students in one view, it also has another view which has implication of open-mindedly listening to the other's knowledge or opinion. In Buddha's time, there were many schools, many of which boasted their superiority and refused to acquire new knowledge even listen to any other different views from theirs. Buddha compared these people to the blinded who fumbled only one ear of the elephant and immediately came up with what the whole figure of the elephant was like as well as refused any elephant image which was assumed by other blinded men fumbling on a mere certain part of the same elephant had arguably claimed. Good teachers, therefore, are not to be like these blinded men.

What's more, Venerable Sariputta, the right-handed disciple of Buddha who played the key role in unifying the Buddhist enterprise and able to establish understanding among various controversial groups of faith, was praised by Buddha as a teacher model according to the reflection of his life and works. In the light of the practice, he had quality of being a grateful person (*Katannukatavedi*), satisfaction with whatever he owned (*Santutthi*), being exerted to learn, restraint, and so on. And in the light of his role in Buddhist teaching's propaganda, he was trusted by Buddha as the great preacher with excellent teaching techniques (Piniymontree, 2005).

The methods of the teaching in Buddhist view

In terms of the teaching techniques of Buddha and venerable Sariputta, their lecturing techniques could reflect interpersonal and affective teaching. Even though his teaching content, based on the purpose of teaching, were in moral domain, his teaching methods can definitely fit any terms of teaching knowledge content and worthy to be replicated by all teachers. Initially, Pannavajiro (2007, p. 108) indicated that Buddha compared human types which situate level of human ability in learning or human wisdom as the Four Lotus Types: not stained from the water, water-leveled, under the water, and stained in the mud which represent person whose wisdom is superior, average, below average and feeble-minded respectively. The last type embraces the people who are useless to teach. As a result, I assert that teacher should realize this distinguish so that he can understand and choose method to teach each students in the best way found effective according to students' nature .

The study of Piniymontree (2005) and Seangnil (1991) indicated that prior to starting the new topic, Buddha began the teaching topic by introducing the old background knowledge and then connecting it to the teaching content. This is considered the good beginning of any kind of teaching. Second, the teaching content should be delivered according to the level of difficulty that lets start from easy to

difficult, reachable to far-fetched knowledge and material to abstract, however, these should be handled according to the background knowledge potentiality of each student. In other words, how to make student easily grasp is counted as the effective teaching method that reflects the somewhat student-centered learning approach. Third, language use was also considerably concerned that teacher should have powerful language to make understanding between themselves and learners. Buddha used gentle words as well as strong but tactful words to specially reprove ones whoever showed intolerable bad conduct. He also taught his students to use language in representing the meaning wisely, but he tried to remind them not to be easily touched or hold tightly with the language as it was categorized as the supposition. Hence, the ability in language usage is so important and should be specially accorded with the maturity of each student. Fourth, equal treatment for each student is highly regarded. To see teaching as valuable conduct increases the teacher' respectability in not only teaching but each student also, thereby helping enhance their intention in teaching. Fifth, to stimulate the liberal thinking was also Buddha's teaching principle. Nonetheless, liberal thinking must be necessarily based on the right view, not necessarily confined to any freedom thinking at ones' convenience. Next, not just only teaching knowledge, to specially take heed on students who are in special need and offer them some help is also necessary. Lastly, teaching by objectives served as the Buddha's advice that teacher should not deviate from the main points which were not in line with objectives so as to assist students to better understand the present content knowledge.

Above all, according to one of the educational goals, not only in Buddhism but in our contemporary educational philosophy, is to assist students to grow in wisdom and possess moral discernment or possess the Right View conducive to their living not just skilled or well informed but also morally worthwhile lives, so regardless of how numerous good teaching methods are available, any teaching method in order to create right thinking, right doing and right problem-solving skill is all considered the definitely right teaching method.

Dharma (佛法) for teacher in Buddhist view

Chaisongkram (1999) indicated that faith, in Buddhism, is basically the belief in decency based on rationality and must be reined by the wisdom. Having the faith in teaching, accordingly, helps the teachers confident in their potentiality in achieving the professional goal and firmly convinced that teaching is the greatly honorable occupation in transmitting wisdom and knowledge to mankind. As such, applying the Buddhist's teaching and leading life principles or any other philosophy to create the

faith in teaching vocation is so important and it is not different from practicing the dharma at all. That is to choose the Buddhism's principle first, and then try to practice until feeling of the happiness or satisfaction in teaching live. There are many Buddhism' dharma that teachers are able to use them creating the faith in their career in response to their personal objectives. The dharma for self-development was also important to help build worship/faith in their occupation, for example, the *Sammadithhi* "having the right view" is the first factor of the Buddhist Noble Eight Paths. As well, *Brahmavihara 4* consists of **Loving-kindness** (*Metta*) towards all: the hope and the wish that a person will be, including the living things, happy, **Compassion** (*Karuna*): the sympathy to try to help others from suffering, **Joy** (*Mudita*): Gladness in the accomplishments and happiness of others — oneself or another, sympathetic joy, and **Equanimity** (*Upekkha*): the neutrality, seeing and learning in reality, or being stable and judging by follow the moral's rules. Equanimity also means being stable when facing loss and gain, praise and blame, and success and failure and is not treated only with friends, but all living thing and all people equally, including offering help to them. What's more, *Iddipada 4* is another method in helping teachers to succeed in teaching. It is consisted of **Desire** (*chanda*): to be extremely fond of what you are doing and pay attention to it not because you need profit but because you love it, **Energy** (*viriya*): to be industrious, vigorous, **Mind** (*chiita*): to be advertent, concentrate on what you are doing and never lose your mind from it, and **Investigation** (*vimamsa*): to constantly use wisdom to investigate the failure to improve yourself. Hence, I am convinced that wisdom is the most important equipment to cultivate oneself for betterment.

The other dharma for self-development able to support the quality of teachers with regard to the virtue and knowledge in order that teachers be efficient are such as *Sappurisadhamma*, *Ariyavaddhi 5*, *Iddipada 4*, *Khati-Soracca*. In addition, the dharma for conducting the way of life which was the principle to sustain the economic and social stability are such as *Sangahavatthu 4*, *Ditthahammikattha* and *Santosa* (Seangnil, 1991).

Conclusion

The finding of this study is that Confucius and Buddhist philosophy is based on the truth about human development and understanding of the nature of life. The concepts and methods were suitably in line with the truth of human lives and society which could be suitably adapted and then applied by teachers who have much influence on the social development. Importantly, we need intellectually secular knowledge along with philosophical knowledge. The former serves as the instrument in earning a living and the latter serves to direct us the right path and make us have

understanding, compromising and right views or wisdom towards life, thereby leading a life on the basic of truthfulness. As such, we can keep our life happier and well adjusted to any kind of difficulties or hardships. Otherwise, it can be evidently imagined what will happen if people are merely intelligent but lack of moral discernment.

The synthesis of the role of the teacher through Confucianism and Buddhism

Before further defining the role of the teacher, I would like to bring my point in addition to Pannavajiro (2007) who drew a comparison that human learning ability from the Confucian viewpoint depends on the eagerness of the learners, while that from Buddhist viewpoint depends on the level of wisdom as referred *Four Lotus Type*. This author pointed out Confucius and Buddha presents the different idea on human nature in learning. However, I am certainly convinced that Confucius also regarded that not only eagerness or dedication in learning as he said "...If I have brought up on corner and he does not return with the other three, I will not repeat" (*AN 7.8, Huang*) but the wisdom also is an important criterion to achieve better learning. This Confucius's verse shows the deductive method, knowing the rest by knowing one point of them through the process of questioning and thinking; being taught something and then drawing relevant inferences from it. This process is definitely in accordance with having wisdom according to what Ylimaki & McClain (2009, p. 31) explained that in Buddhist tradition, the method of gaining wisdom requires guidance, sample cases, opportunities for questioning and thinking and experiences. The role of teacher is, therefore, to facilitate or guide the student in proceeding their ways when they want to know something but they cannot. I give this observation from the Buddhist view; however, I also found commentaries on Confucianism themselves such as Chen (1976, p. 30) who refers to the verse in the *Analects* according to "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these..." and, similarly, the study of Jaspers (1957/1962, p. 60) which pointed out that Confucius also distinguishes four types or levels of man. The highest embraces the saints, those who possess knowledge from birth. Second is those who must acquire knowledge by learning; they can become "superior man." The Men of third level find it hard to learn but they do not let this discourage them. Those of fourth level find it hard and make no effort. The two middle types are on the way; they progress even though they may fail. Only the highest wise men and the lowest fools are unchangeable. To this point, I conclude that both Confucius and Buddha share similarity in the viewpoint on human

nature which situates level of wisdom and ability in education. The role of the teachers should realize these individual differences in order to understand each student level of wisdom so that teachers can shape what they should teach in the way found effective for each student.

The synthesis of the study also contributes to teachers the role of Confucius and Buddha whose occupation would appear to connect with teaching. Both of them firmly set their goals of teaching people in order to make them better; grow up to be **Truthful** people with possessing **Right View or Wisdom** for leading their lives. As being truthful students, when they make a mistake, they will not be afraid to correct it. And as understanding dhamma is the wisdom, in order for there to be growth in the understanding of dhamma we must listen, read, and consider it. Hence, to teach dharma and help student to understand dharma is the role of the teacher. That is why the role of the teacher is to implant morality to student. The above two qualities: truthfulness and right view or wisdom are synthesized from Confucius and Buddha teaching philosophy respectively, which shape the teachers' role accordingly in implanting students these qualities in turn by being an exemplar who possesses these two qualities. The above referred *Iddipada 4*; to help teacher succeed in teaching, contains the quality of investigation (*vimamsa*): to often use wisdom to investigate the failure in order to improve ourselves. This Buddhist teaching shares similarity with Confucius's thought in that self-investigation or reflection while teaching helps teacher succeed in teaching. And because investigation, according to *Iddipada 4*, is to consistently use wisdom to investigate and better ourselves, being a teacher certainly needs to own wisdom.

I highlighted the important point that being a good teacher is more than just about being knowledgeable or able to articulate and express his or her ideas clearly and in a way that inspires others as we have all experiences how some teachers (both secular as well as religious teachers) can make a subject come alive and inspire us to want to learn. But a good teacher also needs to be moral character. A good teacher should be like that! Indeed, our actions and how we behave sometimes teaches others more than what we say. Therefore, qualities and values constituting students' life improvement are necessary for the teachers to exemplify. In conclusion, other than the above listed qualities such as cultivated; to display compassion, patience, being openhearted, a good teacher essentially needs to be truthful and has the right view and wisdom. In this way, their action would be able to inspire students. Furthermore, as the role of the teacher is to instill moral and good values to their students as well as to play the leaders' role in locally, socially and culturally enterprises, they should possess moral conduct and professional ethics by leading their life according to the principle of Confucianism and Buddhism, so self-cultivation and reflection as well as Dharma

for self-development such as *Brahmavihara 4* and *Iddhipada 4* will make teachers to become the worthy person of honor.

In brief, both Confucianism and Buddhism share the same teacher's role model that hugely put emphasis on possessing the moral recognition, reflection and cultivation (wisdom) other than good command in knowledge or pedagogy (intellectual). Moreover, both of Confucius and Buddha exactly exemplify whatever values or virtues they taught and they have legitimately affective dimension in their teaching deliberation or judgment. The inherently personal teacher-students relationships can be drawn from both Confucius and Buddha's teaching. These good relationships can show the students that the teachers care for them and they try to follow teacher's examples.

Confucius and Buddha as the teacher model and their modern relevance

However, some might ponder the Confucianism and Buddhism serve only a limited purpose. They can illustrate traditional ideals, but they do not speak to later times or contemporary circumstances in which teaching institutional issues are embedded. Hereby, I did not attempt to show what the outcome of this ideas for good or bad in their own time or subsequent time. But we can inevitably to say that both Confucius and Buddha as a teacher are appealing, not in his worldly success, but in their self fulfillment in teaching and their cultivation of what they had worked for through their lifetime. Thus they assure us their path able to lead to a meaningful conclusion. This is not good enough for dealing with the claim that their good role models of the teacher are misappropriation to serve the contemporary teacher institutions or modern educational purpose which inevitably requires the teacher who charged with the promotion of such purpose to assist students to grow in wisdom and moral discernment? Isn't true that the twentieth century teachers' roles should not in line with good model of teachers from the two thinkers whose teaching philosophy is not limited to informal education enterprise because teachers in school need to encourage moral self-cultivation, relational skills and reflection through their teaching in class and the interaction with students? Eventually, although the long list of role model mentioned above might seem long and daunting; how can anyone possibly posses all these qualities before starting to be good teacher, the aspiring teachers need not to be discouraged!

National Chung Hsing University

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A Philosophical Investigation of the Role of the Teacher through the Confucianism and Buddhism

Darunee Yotimart

**Institute of Professional Development for Educators
National Chung Hsing University
Graduate Student**

Jen-Jang Sheu

**Institute of Professional Development for Educators
National Chung Hsing University
Associate Professor**

Abstract

This study explores the role model of the teacher according to the philosophical views of Confucianism and Buddhism. In this study, general teaching aims, teaching method as well as the moral principles for teachers according to Confucianism and Buddhism were defined and discussed normatively, analytically and speculatively due to the fact that each philosophical content has a unique meaning and goal. Also, the philosophical studies of the teacher's role in both views were synthesized by the researcher, based on the justification that the major ideas of Confucius's teaching and Buddha's teaching were to achieve goal in developing students to be truthful to oneself and others and to lead students to possess the right view (wisdom) respectively. Therefore, teachers should be able to exemplify and possess acceptable values, good conduct and the moral reflection quality by leading their life according to principles of Confucianism and Buddhism which include such as a self-cultivation in Confucianism and Dharma for self-development in Buddhism in order to promote the quality of teachers in the light of virtue and knowledge. The research also found that the teachings of both history figures share the similarity of vocationally personal and legitimately affective dimensions. Finally, regardless of the disputed relevance of their role model to our contemporary situation, it is inevitably said that the good model of teachers illustrated from the two philosophies will be beneficial to teachers in living and practicing it as ends in themselves more than means to ends.

National Chung Hsing University

Keywords: The Role of the Teacher, Philosophical View, Role Model Teacher