QUALITY ENHANCEMENT OF TEACHERS

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ABSTRACT
Teaching is one of the most complicated jobs today. It demands broad knowledge of subject of discipline and classroom management techniques; and a desire to make a difference in the lives of young people. With all these qualities required, it's no wonder that it's hard to find great teacher. Recent research has paid a great attention to the critical role and importance of teacher’s capacity building and development of their effectiveness. The teacher plays a very critical role in molding the character of every student. The teacher must get himself up to date in his subjects and must try his level best to pay individual attention to his students so that all of them do fare well in the class and in everywhere. Teachers must evolve best and innovative teaching methods to tap the potentialities that are dormant in every student. The real need in our medical culture is to create and sustain learning environments that allows regular, skilled, and authentic feedback for student and teacher. If the teachers actively engage in their own learning activities, get them updated in recent medical advances made, students will be also motivated seeing them. This kind of self-regulated learning is key to engage students on learning, which is likely to lead to continued improvement in students.

KEYWORDS: Capacity Building, Discipline, Knowledge, Student, Teacher.

INTRODUCTION
Knowledge, by virtue of its eminence importance in life regains the highest position. In ancient period this was considered as God on account of knowledge. From the very beginning of human civilization main aim of student life was to be expert in "Bramha Vidya" (absolute knowledge). Among the educational quadruples’ (chatuspada), teacher is considered as primary source.

QUADRIPLES OF TEACHING:-

According to Taitariya Upanishada Shiksavalli (2nd Anuvaka) quadruples’ of teaching are of four types. There are as follow-

1. Acharya means Purvarupa,

2. Antyevasi(Shisha) means Uttarrupa,

3. Vaka (Methods) means Sandhana and

4. Vidya (Knowledge) means Sandhi.
For example the word "Jagdish" is formed by two components, first part is "Jagat" and second part is "Ish". Here "Jagat" is purvarupa and "Ish" is uttarrupa. The word "Jagdish" is the method or sadhana and the entire process hidden behind the word, "Jagdish" is sandhi or knowledge.

**AYURVEDIC METHODS OF LEARNING:**

In vedic period the teachers were considered as Deva/God. In Ayurvedic classics the flow of knowledge and its better utilization has been described in three phases-

1. **Adhyayana** (proper methods of study),
2. **Adhyapana** means (proper methods of teaching) and
3. **Tadviddha Sambhasa** (methodical discussion).

**Adhyayana**

After upanayana (initiation), the true study was started. Both students and teacher used to sit in the north side north side of fire place, acharya with facing towards east and students towards west. If there was one student he might sit in right side of teacher. Student always sat in lower level than that of guru. Student first saluted his teacher and washed his hands and flexing his knee s sat accordingly. He usually sat not too far nor too close. He should neither take any support nor to touch the ground sitting. His face always directed towards guru. It was also essential for student to study under guru. According to Shankhayana Grantha adhyayana, usually stated with Gayatri Mantra.

**Adhyapana**

According to Paniniya Siksha, in vedic period adhyapana was totally oral. Teacher lectured the topic and heard it attentively. It was also called tradition of struti. In those early days study of book also considered as worst. Gautam Muni also expressed his digressed to those who wrote veda.

Teaching method was generally based on question-answer. The method was as follow-

- First teacher used to describe the matter with example.
- Then student asked question to solve his own query.
- After hearing student's enquiry the teacher must answered politely like father and solved student's query with giving laukik example.
- Lastly teacher concluded that he had completed his speech regarding his (student) question.
SAMBHASA:-

Sambhasa were also carried out in those days. Person politely asked their question in front of different sages and the learned person gave the answer regarding that matter. In assembly of every teaching school, student used to ask question and hearing each question carefully guru drew the conclusion and announced it.

STAGES OF CLINICAL LEARNING:-

Similarly, Acharya Vagbhatta has depicted three stages of clinical learning. There are as follow-

1. Patha (Study),
2. Avavodha (Intigration) and
3. Anusthana (Appliance).

It is also important that proper clinical Ayurvedic practice can't be possible without these three stages.

1. PATHA:-

Patha literally signifies method of proper study. Acharya Sushruta has described the method as

"Padam paadam shlokam wa"

Pad means a word with meaning and by pad we identify definite words with proper meaning.

Paada means 1/4th portion of the sloka and by paada we get the relation with others words.

Sloka means entire verse. By sloka we gain the entire meaning of the topic.

There are also different kinds of pathas available like

- Samhita Patha (means study the text as it is),
- Pada Patha (means study of different words by splitting),
- Krama Patha (means study of different words of the verse in definite sequence)

etc.

2. AVAVODHA:-

By avavodha we get-

- Grammatical Acceptation- After patha properly the underline grammatical rules should be expected or gained according to clinical acception.
• **Classical Utilization of Thoughts**- Then all the classical thoughts are to be utilized according to the need with scientific explanation.

• **Proper Technical Realization**- Each technical terminologies and process should be adopted with accurate reasoning for proper realization.

• **Reach to Exact Clinical Insight (View)** - A researcher/student in later stage should have the aim to reach nearer to the truth with utmost clinical insight.

3. **ANUSTHANA:**

After proper realization every clinical view is to be incorporated and implemented with accurate practical outlook. Necessary adaptation should always to be made in the practical aspects, analyzing the realistic results.

After that a teacher should teach according to merit of the student and propagate the subject matter like ultimately. He should promulgate according to the timely demand.

Patha and avovodha are also not complete without close supervision of the preceptor (acharya). A complete teacher can only be able to uplift the status of the student and as well as stander of the Ayurveda itself through those processes.

Hence proper assessment of teacher should be done and quality of the teacher, as per advancement of the science and timely need, must be improved. To re-establish the science of life in a highly celestial position.

In Ayurvedic system also a teacher should suppose to be of high moral and intellectual abilities should enable people to attain a knowledge which would give them fulfillment of life. He is required to be ideal to the people and should be a source of knowledge and inspiration to them.

**TEACHER SHOULD HAVE THE KNOWLEDGE OF ENTIRE TEXT,**

That are,

• **Adhita Shastra**- means he should have the depth knowledge of the text.

• **Bahusruta- Shastra**- means teacher should acquaintance with other texts.

• **Agraupaharaniya**- means he should have the knowledge of Tri-karma (Purva-Pradhan- Paschata).

• **Krtayogya**- means teacher should have the huge practices on every subject to gain kushalata.

• **Visikhanupravesa**- means clinical expertisation by repeated practice.

**TEACHER'S QUALITY ENHANCEMENT:**
There are some criteria through which teacher will enhance his qualities. The criterias are as follow-

- **Certification of the objects** - Teacher should clearly define all the objectives.
- **Course organization** - A teacher should organize the course and subject matter exceptionally well in agreement with course objectives.
- **Subject knowledge** - A teacher should have the knowledge of subject is broad, accurate up to date.
- **Variety in class room techniques** - A teacher should use effective and varied class room methods and techniques; lecture discussion, demonstration visual aids.
- **Ability to arouse interest** - A teacher should have the capacity to interest very highly among students.
- **Grinding the learning process** - A teacher should give the opportunity to think and learn independently, critically, and creatively.
- **Mannerism** - A teacher should have pleasing mannerism and also free from annoying mannerism.
- **Fairness in grading** - Grading should be fair and impartial by a teacher and grades based on several evidences of achievement.
- **Willingness to help** - Instructor should be exceptionally friendly usually willing to help student even if busy.
- **Personal interest to student activity** - A teacher must give close personal attention and recognition of student's product, examination term paper, theme and notebook.
- **Recognition of own limitation** - He should welcome differences of opinion, honest in admitting when he does not know.
- **Clear speech and enunciation** - He should speak clearly and distinctly.
- **Sense of humor** - A teacher should always enjoy a good joke (even when it is on himself), yet know when to be serious.
- **Effective decision making** - He must have the ability to make a effective decision even in adverse situation.

**CONCLUSION**

To make the Ayurvedic education convenient and effective teacher the most important human factor of education, should build himself with classical and up to date knowledge.
of all related subjects and should develop excellent techniques of presentation for the students and general people as well.

REFERENCES


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