

THE HAHNEMANNIAN GLEANINGS

Vol. XLVI

JUNE 1979

No. 6

EDITORIAL

OUR EDUCATIONAL SYSTEMS : A VIEW IN RETROSPECT

In olden times there was a certain sanctity attached to knowledge. Knowledge was symbolized and placed at the altar as an object of worship. What lent divinity to it is anybody's guess. One argument that sounds more reasonable is the usage of the two expressions Truth and God in a similar sense. The identity of the terms was lost over a period of time and they got merged into one. Truth which is the end point of all knowledge and the knowledge itself, which is the means to the end entered the sanctum sanctorum to be placed there and worshipped.

Donning the garb of religion knowledge became progressively isolated and fell within the reach of a handful. Those possessing it dominated over the rest and were looked upon with a sense of respect and authority. The new incumbents were picked at a tender age of six or seven and were subjected to rigorous educational methods imparted far away from the homely comforts and worldly distractions. Normally the schools were located in the farthest jungles where the teacher resided and received the pupils for educating them. The object of education was to prepare them for a take off stage from which they could evolve out of their own efforts in later life to reach the respective heights depending on their individual capacity. The length of period a pupil required to spend under the teacher varied and was determined by the time taken by him to reach the requisite standards. Obviously, the emphasis lay on the quality rather than the quantity and the methods and techniques employed were aimed to result in the integration of knowledge.

An educational system of this order could not have functioned efficiently but for the article of faith that held together the different forces in the field. A teacher was held in highest esteem in the society for his integrity and keen insight into the functioning of the human mind and interpret its expressions so that, only the right type were chosen for initiation into its divine folds. In this respect the teacher's conduct was never doubted, and he was given a free hand to make a choice of the candidates suitable for being educated and evolved to the desired levels. The teacher, on his part,

owned full responsibility for the manner in which he conducted himself so that, the trust which the society reposed in him was fully reciprocated. For the pupil, the teacher occupied the place of parents once he left his home for the distant jungle abode. The parents had full confidence in the teacher that once the child was received as an inmate of the 'Gurukul' (the 'jungle' school), he would grow both in the health of mind and body in its disciplined environment and evolve as a balanced and integrated personality capable of guiding the society and help it to mould its destiny.

This system was effective as long as there was complete harmony between the forces operating and no breach of trust was committed. But time changed man's values. The immense power, knowledge released generated in him a lust for it. He was tempted to eat the 'the forbidden apple' and he succumbed to his animal instincts. Reason failed him and he steadily declined down the gradient from which he was never able to recover.

What sparked off this situation? It all began when the privileged class started perpetuating knowledge as a hegemony confined to only a certain group of families and segregating itself from others with an air of superiority as if the right to acquire knowledge descended in them straight down the genetic code as a dominant Mendelian trait. It was a case of mistaken identity of the knowledgeable who believed knowledge to be a treasure house capable of being protected through hereditary rights. In course of time, knowledge began polarising resulting in the creation of a class that looked down upon others who happened to be less fortunate as outcasts. This autocratic attitude by the learned sowed the first seeds of envy, jealousy, hatred and suspicion which together led ultimately the mankind into a revolution spinning it in a world of conflicts which progressively drifted it farther and farther away from the path of reality.

It is against this background the merits of our current educational system need to be evaluated. The first major change introduced by the present pattern of education is to shift the emphasis from the quality to the quantity. This was necessitated by the force of circumstances, for the axe had to fall first on the traditional practice of concentration of knowledge amongst the chosen few. Man was completely blinded by his emotions and whatever actions followed with the best of intentions in mind succeeded only in driving him from the Devil to the deep sea.

Man conceived of institutions to safeguard knowledge from it getting filtered away into the oblivion in the process of change. This could only be ensured by breaking the monopoly of a teacher who had hitherto enjoyed the privilege of saying the last word on matters related to education. He was displaced from the seat of authority to a mere functionary of a larger system which was completely controlled and managed by the persons drawn from the society. A teacher thus became subservient to the management. Pruned of his responsibilities he was entrusted with the work of educating those students whom the management admitted. Certain norms were drawn for

selection of candidates for admitting them to schools which were now shifted from the quiet jungle recluse to the heart of towns humming with activity. The teacher-taught relationship changed from the tender parental care and love that created a homely environment in which it became possible to impart education which was 'all inclusive' to a formal reciprocation shown in proportion to the respect admiration and curiosity of the learner to know from his teacher that part of the knowledge which fell exclusively within the parameters of academics. Disciplining the child was shared now by both the parents and teacher.

Man's infatuation for numbers set the process of disintegration into operation. The selection of students, their education both moral and in the academic field which was hitherto managed by a single teacher now passed on into the hands of the management, teachers and the parents. The management itself was constituted of numbers and the knowledge divided into several branches brought into the field a number of teachers each having specialization in a particular field. Correspondingly the number of claimants for disciplining a child also multiplied.

A second factor that emerged out of the numbers was the growth of many small watertight compartments of knowledge each meriting itself as an independent discipline having scant regard for the general standard that bound them together. Each adopted its own standards to measure the concepts without verifying what logical relationship existed between each other. Over a period of time each specialization discovered newer facets of knowledge and got further and further subdivided opening out in the process a demand for highly skilled personnel for managing each one of them. This changed the scope of education and made it more and more job-oriented. All skills were not in demand equally in the society. There were some skills for which there was a heavy demand. They attracted a greater rush of students. When they emerged from the educational institutions the society looked upon them for assistance with a greater sense of security. It stepped up the demand for greater and greater number of them and it became obligatory for the educational institutions to maintain a steady supply down the pipe line. This was achieved by setting certain minimum standards of competence and by matching a student against them through a system of examinations. The examination system brought into the field yet one more establishment of people making the system of education still more complicated. *The worst part of this complex structure was the absence of a common binding force letting loose the functioning of each block independent of the other.*

Imbalance and disintegration thus are the two major factors that have set in the process of devolution of man through our modern educational systems. Coupled with the moral depravation caused by an eroding system of values education has become a field for commercial exploitation. No

(Continued on page 254)

usefulness of Kali carb. He never complained of sleeplessness, thereafter for ten years of happy wedded life.

A middle aged patient with menopausal syndrome, was unduly startling, when I was eliciting reflexes in her sole. Also it was impossible to put speculum in her ear for the fear of unusual ticklishness. "Apprehension in the stomach when touching the foot or any part"—the wonderful keynote of Kali carb. led me to the verification of her symptoms from her repertorial analysis in the drug picture. She had, sleep and stool after aggravation, fear of death, timidity, ailments from bad news. In the family history she had h/o tuberculosis. Kali carb. brought her wonderful recovery. Kali carb. was not listed in the menopause in the Kent's *Repertory*. Kali carb. is not only psoric and sycotic but also tubercular.

We find Kali carb. as one of the remedies for solar plexus patients. Kent says such patients are hard to cure. T. F. Allen warns us not to give Kali carb in fevers, although it is first grade remedy in pneumonias.³ I solicit the learned opinions of stalwarts here to elucidate further on such of these important statements. If these findings are properly interpreted, to narrow down an incurability in a patient becomes a certainty. With such meticulous introspection, one can cure and prevent, gout, hysteria, diabetes and high blood pressure with foolproof certainty in Homoeopathy.

Homoeopathy is a successful therapy in acute and chronic diseases, but the only system of medicine to narrow down an incurability in a patient. Kali carb is my favourite horse. It never let me down for betting on its lovely keynote symptoms.

REFERENCES

1. Kent, J. T.: *Homoeopathic Materia Medica*, American ed., p. 591.
2. Nash, E. B.: *Leaders in Homoeo. Therapeutics*, 6th American ed., p. 129, 130.
3. Roberts, H. A.: *The Principles and Art of Cure*, 2nd revised ed., p. 269.
4. Kent, J. T.: *Repertory*, 14th American revised ed., p. 724.
5. Boericke, Wm.: *Homoeopathic Materia Medica*, 9th American ed., p. 366.

EDITORIAL

(Continued from page 243)

wonder a devout Hindu keeps the doors open every evening to let Lakshmi, the goddess of wealth, enter the house, a rare privilege that is not extended to Saraswati, the symbol of knowledge!

The views and opinions expressed by the authors of articles published in this journal are not necessarily those of the editor and publishers.