

THE CHILD AND HIS UPBRINGING

BY

Prof. ANJILVEL V. MATTHEW, B.A., M.Ed.

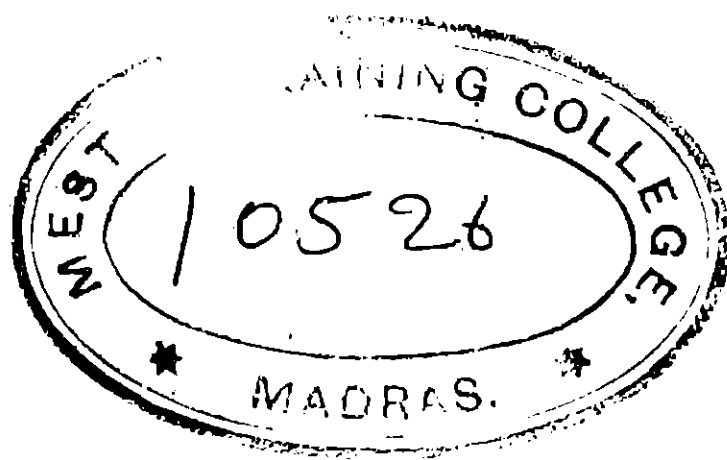
WITH A FOREWORD BY

MISS A. B. VAN DOREN, M. A.

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THE CHILD AND HIS UPBRINGING



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WITH A FOREWORD BY

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FOREWORD

IN countries of the West there is an abundant —perhaps super-abundant—output of books dealing with the subject of psychology as applied to the problems of the teacher and the parent. In India such books are available and are widely used in Training Colleges. Psychological principles are the same the world over, as human nature is the same ; but differences in social structure are such that applications of these principles made in one country may be largely unintelligible in another. There is a real need in India for books on this subject written in India by persons familiar with conditions in Indian schools and with the forms of family and social life which make up the environment of the Indian pupil.

These desired conditions are met in this book. The author shows a wide acquaintance with literature of modern educational method, and with the application of psychology to the learning process. He is also well read in Indian religious thought and knows the life and practice of more than one section of his mother-land. In all the varied subjects with which his chapters deal, he sees the matter in hand in the light of his own experience of the problems facing the Indian teacher and the Indian parent.

Mr. Matthew is not among the number of those who leave religion out of life. His outlook upon life is deeply coloured by a religious atmosphere, and he realizes that a secular form of education can never prepare Indian youth for the deepest issues of life, or for the most fruitful forms of national service.

It gives me pleasure to commend this book to training colleges, to teachers in service, and to parents, feeling that all will find in it much of inspiration and of practical guidance in every-day contacts with children and adolescents.

A. B. VAN DOREN.

P E R S O N A L

THIS book was ready for the press even before my *Psychology and Principles of Education* was published. While regretting the delay in its publication, I am still thankful for the opportunity thus offered more than once to thoroughly revise the matter. In preparing the original manuscript I had drawn exhaustively on some of the articles I had contributed to a number of educational journals, among which special mention should be made of *The Progress of Education*, Poona; *The Village Teachers' Journal*, Moga (Punjab); and *The Indian Educator*, Madura (S. India). I acknowledge my indebtedness to the editors of these journals for the hospitality of their pages. The chapters in this book as they now stand, however, are far from being reprints of those magazine articles, which have been subjected to so much modification in the form of additions, deletions and other alterations that in some cases it is hard even for me to recognize what has remained of those articles in the chapters of this book, *The Child and His Upbringing*.

I am thankful to the following friends who went through the book in manuscript and made valuable suggestions and criticisms: Rev. J. R. Andress, Secretary of the S. P. G. Mission, Bombay Diocese, Kolhapur; Mrs. Irene Harper, Editor of *The Village Teachers' Journal*, Moga, Punjab; and Miss Van Doren, Editor of a number of books on Christian Education

in India. Mr. Andress did the same service to me at the time of the publication of my *Psychology and Principles of Education*, and is managing to find time, in spite of many activities, to do, to give the same kind help for my next book which is almost ready for the press and may shortly be published with the title *Depth Psychology and Education* or '*The Home, the School and the Unconscious.*'

Miss Van Doren has also written a Foreword to this book, for which I am particularly thankful. My thanks are also due to my student, Mr. H. N. Somway, B. A., of the Government High School, Hyderabad (Dn.), for preparing the Index.

Last but not least, my thanks are due to my publishers. It is often a matter of courtesy for an author to thank his publishers. In this case, however, it is an expression of genuine appreciation of the co-operative spirit of Mr. M. Seshachalam, B.A., of *Messrs. M. Seshachalam & Co.*, Publishers, Masulipatam; for I know with what readiness Mr. Seshachalam took up the work, and with what unexpected difficulties he had to contend—on account of war conditions—when he began to proceed with it.

S. M. T. TEACHERS }
COLLEGE,
KOLHAPUR. }
21-2-1943. }

A. V. MATTHEW.

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INTRODUCTION

Psychology was formerly defined as the science of the mind. According to strict etymology it should be called the science of *psyche*, which word in the original Greek refers to those internal factors that are not physical or physiological, a word that is sometimes translated the soul, though *psyche* does not necessarily have the religious associations that soul has. In modern days very few people are content to call psychology the science of the mind, especially in view of controversy concerning what mind is. As a matter of fact there is a school of psychologists who deny the importance—if not the very existence—of mind, who are nevertheless interested in the behaviour of animals especially of man. They accept the word psychology but are content to study, classify, and interpret the conduct of animals, and of man as an animal, without caring to enquire whether it presupposes a *psyche* or not. Even those psychologists who give importance to mind to-day are not primarily engaged in analysing the structure and functions of the mind as their predecessors used to some years ago, but try to study behaviour from the stand-point of the mind. It is this attitude that we have adopted in the following pages.

This book is not, however, a formal treatise on psychology. It is the result of many years of careful and sympathetic observation and study of life, and embodies the author's desire to share his experience with the increasing number of thoughtful people who are keen on finding out how psychology is helpful to

them in the problems they necessarily have to face in the home and the school. The individual cases observed and referred to in the text, are a few of the many instances which the author could have mentioned to substantiate his general statements.

The author himself has been immensely benefited by his study of psychology. By its means he has had a more intimate understanding of the motives and natural tendencies of his neighbours, adults and youngsters, an advantage that has enabled him to get on with people more easily than he would otherwise have done. More than that, it has been possible for him to understand himself better by his knowledge of psychology, a fact that has enabled him to have greater humility within himself and to have more tolerance for the attitudes and choices of others. He knows some persons who have not studied much psychology but are still more self-poised and better socially adjusted than himself. His only contention in this respect is that without psychology he would have been still worse than he is in his internal life and external relations. What is true of the author must also be true of several others, that the insight given by a knowledge of psychology is helpful to them to be more at peace with themselves and to be better at friendly intercourse with others. They will find, we hope, a book like this, of applied psychology, of some use in properly visualising and solving their work-a-day problems.

It is not, however, claimed that familiarity with the field of psychology is all or the most important qualification that the parent or teacher should possess in order to be able to give adequate help to the young

in meeting their daily problems of life. What the present author has said on this topic elsewhere about the teacher is applicable in a measure to all others who are entrusted with the nurture of the physical and spiritual life of the young. A knowledge of psychology is a good acquisition about which any leader of the young may be rightly proud. But if this knowledge is not inspired by a genuine interest in, and personal sympathy with, the individuals concerned, it cannot profit the leader of the young to any great extent. "Proficiency in psychology does not necessarily make a man love his students any more than it makes him love his subject. His interest in his students as human beings and his keenness to be of service to them to the best of his capacity is a reflection of his outlook on life, which regulates all his decisions and activities. A man who cares for work first and then is interested in drawing his salary is certainly different from the man who is anxious to have a comfortable life by drawing a decent salary and finds that he has inevitably to work in order to get that salary. Pestolozzi wanted to psychologise education, but his knowledge of psychology was extremely limited compared to modern standards. What made him a remarkable figure in the field of education was that he immensely cared for his pupils and that, in spite of all his failures in school organisation, he cared above anything else to be helpful to children by being a teacher, nay a father, to those who needed his guidance*."

* A. V. Matthew; *Psychology and Principles of Education*, Ch. II.

Similarly knowledge of psychology can never take the place of knowledge of subject-matter which a teacher should have in order to do his work well. So also an indolent father who has no time to devote to the intellectual and social needs and interests of his children cannot be a proper guide, philosopher and friend to his children. If we try to emphasize the importance of a knowledge of psychology and of the need of applying it in all our relations in life, we are in no way unaware of the fact that psychology alone is not enough for any one to lead his own life aright or to render help to others in their effort to make the best out of their lives.

In writing this book, the author has particularly in view the needs of the teacher, the social worker and the parent, though it is difficult to think of any one interested in the well-being of society who can remain unconcerned about the problems referred to in this book. Not only teachers and parents, but elder brothers and sisters and senior friends of the young will but do one of their elementary duties as thoughtful citizens when they give some consideration to the questions we have raised. Inspectors of schools, members of educational and other boards entrusted with constructive departments of public life, lawyers, doctors, business men — all those who are working for the lasting good of their community should give some attention to the needs of the younger members of the community. It is hoped that they will find here some food for thought.

It may be that the reader cannot agree with all the contentions of this book : if so, he or she—for this

book is intended for women as much as, if not more than, for men—is requested to pause for a moment and to give a mental reply to the writer. The greatest evil very often is not that we do not think rightly but do not think at all of the implications of the situations we have to accept or put up with. No type of mind is of a more sterile nature “than one that is so content with what it has that it wants nothing more, and cannot believe in anything better.”

The first six chapters are devoted to an understanding of the child. The author is one of those who are convinced that the new school of psychologists who deal with the unconscious have important things to teach us, especially those of us who are responsible for the up-bringing of the young. Freud, Jung, Adler and their followers in all parts of the world may violently differ from each other at times: but they all emphasise the need of studying the unconscious phase of life. In the first of the following chapters we make an attempt to acquaint the reader with some of the bearings of the psychology of the unconscious on class-room problems. All who hear and even sometimes use the term complex, for instance, in ordinary speech do not have a definite idea of how psychologists use the expression. It is hoped that the chapter on *Hidden but Powerful* will be helpful to those readers who are interested in the subject but cannot unfortunately afford to pursue it in bigger works.

Some friends who went through the manuscript thought that the writer speaks about the freedom of the child with special emphasis but that he is rather

silent about the need and methods of maintaining discipline at home and in the school. The answer is that the need of maintaining order and discipline is so well recognised everywhere that one can very well afford not to speak much about it. As for the method of maintaining discipline it is our conviction that when the parent or the teacher or any other person who stands *in loco parentis* has a sympathetic understanding of the peculiar needs and aspirations and difficulties of the child as an individual he goes a long way in helping the child to exercise some control over himself; and no discipline is so effective, as the strongest advocates of law and order of even the old school would admit, as the discipline that a person exercises over himself. To understand the child as an individual and to care for him as a unique personality who has his own aspirations and feelings and temptations and talents is the best way not only of getting the best out of him but also of making him a well-adjusted member of society, whether this society be that which is formed by the members of his family, his school or his community. To punish the evil doer is easy enough, but to help him turn over a new leaf requires a sympathetic understanding of his physiological conditions, of his family history and circumstances, of his friends and amusements, of the suitability of his study or occupation in relation to his intellectual and emotional fitness, and a number of other personal details. Moral instruction of a dry character, punishments to lick him out of his scholastic or moral defects, systematic inculcation of fear—these are not the best means of reforming an evil doer.

Harsh dealing will only add to the emotional tension and conflict of the child. Some of the dreams mentioned in the chapter on *Dreams of the Adolescent* will show how waking perplexities and fears are continued even in sleep.

That the teacher or the parent considers that a youngster deserves strict supervision and harsh punishment is not enough to make the sympathetic and unprejudiced observer conclude that the senior friend (guardian, teacher or any one else in the real or self-assumed position of authority) is entirely in the right and that the young person concerned is all in the wrong. It may be not a little surprising to some readers if some one were to suggest that harsh punishments inflicted on an offending youngster by an over-strict guardian may be due as much to the existence of unsolved conflicts and emotional tensions in the punisher as in the offender himself. That is, however, the opinion of the author who, in the seventh and succeeding chapters, makes an attempt to lay bare the true nature of the inner forces and motives that operate in teachers and other adult persons left in positions of authority. It is not suggested that restraints and punishments do not have a place in individual development and ordered social life. Nor is it our idea that whenever a teacher or a parent is obliged to punish it is his fault and not that of the one who is punished that is in evidence. On the other hand it should also be truthfully and sorrowfully confessed that very often teachers and others punish because they do not know of a better way of proceeding on a given occasion, and not rarely the punisher punishes when he is in an ill mood.

Several relevant instances are given in the text of the book, almost all of them from the author's own direct or indirect experience. A sympathetic attempt has also been made to discover the possible causes that put the teacher or the parent in ill-temper. Teachers have so many worries and so many trials that one is inclined to be astonished not that they sometimes fail but that most teachers are able to do the little good that they do in the midst of manifold adverse circumstances. Whatever faults the author has, want of sympathy with the ordinary teacher or guardian of the young is not one. How can it be when he himself is one of those whose portraits are here unveiled ?

The teacher's responsibility (hereafter when we speak generally of the teacher we include also those others who are responsible for the up-bringing of the young, such as parents and senior friends) is a heavy one, and he cannot be faithful to it unless he is able to lift up his eyes and gaze on the ideals and visions that will stand him in good stead when hampering circumstances press on him all around and try to make him forget those virtues, glimpses of which he obtains in his better moods. It is the personal conviction of the author that, on those depressing occasions when he is tempted to be content with lower ideals, faith in God as the Ultimate Reality will pull him safely through. Our teachers are mostly poor, hard worked, and as a profession unorganised. In spite of many redeeming features they often present a sorry spectacle on the whole. But it is the glory of man that in his worst moments he can feel the out-stretched hand of God and can thus steady himself. The chapter on the *Religious Attitude of the*

Teacher is particularly likely to be read with interest and pondered over in a country like ours which is behind none in its search after permanent values. Granted that the religious attitude is essential in a teacher, it is much more so in the parent, though in the chapter that follows, on the *Role of the Parent*, we do not again refer to the topic for fear of repetition.

If Chapters I–VI may be described as studies in the psychology of the young, the next four chapters (VII–X) may aptly be called studies in the psychology of the teacher and the parent. In these chapters we refer, along with other important matters, to some of the pitfalls which guardians of the young should be wary to avoid.

In both sections the importance of social relationship has been more than once referred to, a topic considered in greater details in the next two chapters. Other important aspects of school-life are referred to in the succeeding chapters. *The Sense of Beauty* is a plea that the æsthetic sense may be better attended to in educational institutions. The Chapter on *Reading* details in the first part with the psychology of reading, and in the second offers certain suggestions to make boys read more and better than they do in most schools at present. The school is, however, a small place indeed if it is merely a place of reading. Learning is, according to all modern thought, more a matter of activity on the part of the pupil than on that of the teacher. All activity in the school must, as far as possible, be self-activity of the pupil, and in the chapter specially devoted to it an attempt has been made to

show how pupils can be encouraged and directed in self-activity even in such a subject as history, which, according to many school-masters, is one of the subjects that least lend themselves to paidocentric efforts. In seeking to arouse student-activity it is essential that pupils should be separately and individually studied by the teacher. Though all individuals in final analysis are found to be unique personalities, none can overlook the fact that among men there are broad types acquaintance with which helps interested students of human nature to understand better the several individuals.

In all these studies we give the utmost importance to the present life of students, their life within the school. But no education can be blind to what is to happen after students leave their institutions. In the chapter on *Educating for Life* an appeal is made to educators that the three-fold needs of a grown-up person—the needs that pertain to his moral character, the right use of his leisure, and not any way negligible though mentioned last, the provision of his livelihood—should always be kept clear in the teacher's mental horizon. In all this it is essential that one should have what is sometimes called a psychological distance—a habit of being interested in things without allowing them to swamp us and our psychic equilibrium. Before or after reading the last Chapter in the book, on *Psychical Distance: A Factor in Appreciation*, the reader can profitably go over Rudyard Kipling's *IF*—especially the following lines:

If you can dream—and not make dreams your master :
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two imposters just the same,
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools :

*

*

*

If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much ;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a Man, my son !

CHAPTER I

HIDDEN BUT POWERFUL

THE New Psychology lays great stress on the unconscious ; and the unconscious is the result of both racial and personal experiences. Our native tendencies and primitive impulses are shared by us with all other human beings, and to a certain extent even with sub-human creatures. The difference between one individual and another in relation to these native drives and propensities is more often quantitative than qualitative. In quality my anger and aggressiveness, my curiosity and fear are much like those of my neighbour ; but quantitatively there can be great individual differences. Fear may be found to a greater extent in me than in my friend ; whereas he may, by nature, be more aggressive than I. Personal differences between one individual and another may also be due to the different upbringing and personal experiences which different individuals were subjected to in their early years. We may not remember all that we did and all that happened to us in the past ; but we are what we are as a result of all those past experiences. We may not remember them i. e., we may not be able to recall all our experiences and we may not sometimes even be able to recognize them when we are told of them by some one else. Nevertheless all our past has gone to make us what we are today. These experiences

of ours which we cannot recall, nor even readily recognize, are said to form our personal unconscious.

The personal unconscious is sometimes described as made up of suppressed or repressed ideas. But it contains more. It also contains—rather it is as well the result of—those experiences of ours which never rose to the clarity and discreteness of intellectualized ideas. The experiences of our early infancy come under this category—we did not have formal or intellectualized ideas in those days. Still we had experiences, and we undoubtedly are what we are on account of those experiences as much as we are as a result of experiences that we can remember. In other words undefined experiences such as we had in early childhood have also been constituents of our personal unconscious. What happened to us in those days, the love we enjoyed from those who were near to us or the love that was denied, the sense of security we had or of insecurity, the shocks we were accidentally subjected to—all these are a part of our unconscious self. In course of time we were able to have conscious ideas, and most of these too have been forgotten—we are neither able to recall them nor to recognize that we had them. Some of these are called suppressed or repressed ideas. Repressed ideas are those we automatically refused to entertain; we sent them down as it were without looking at them, as we did not want to tell ourselves that we had these ideas. Suppressed ideas are ideas that we press down again and again from our attention, with a certain amount of awareness of what we do; we know that we do not want to harbour these ideas in our imagination,

and whenever the thought comes up we tell it, as it were: "Oh no! go away, evil thought—I do not want you in my mind" Thus the thought is suppressed while a repressed idea is an idea which we press down without our knowing that we press it down. The distinction is a matter of degree, inasmuch as a constantly suppressed thought tends to be a repressed thought. Both repressed and suppressed ideas form part of the personal unconscious. So also there are in the personal unconscious ideas that are crowded out by more necessary or urgent thoughts, without any conscious or unconscious attempt on the part of the subject to keep the former away from the mind. Again there are things that never held our conscious attention for any length of time—things that never got into the focus of attention. Even such things might have made an impression on us. All these—our early childhood experiences, repressed and suppressed ideas, ideas crowded out of mind by more urgent or more recent ideas, and experiences that never got into the focus of attention—all these go to form our personal unconscious.

A man's present life is affected by the influence of the racial unconscious which he shares with all other human beings as well as by his personal unconscious though it may very well happen that these dynamic influences are hidden as it were from him. Though hidden and obscure they are, all the same, operative within him. When we want to study a person—child or adult—we naturally speak more of his personal unconscious, the experiences that are peculiarly his or hers, not because the racial unconscious is unimportant, but because it is in the individual experiences of a

person that his or her uniqueness manifests itself every moment of life.

The contents of the unconscious have a tendency to seek expression. But no one with a healthy mind would allow all the contents of the unconscious to cross the threshold of consciousness and come into the open. Our sense of propriety—the censor as Freud fancifully calls it—sees to it that some of our desires and tendencies are not allowed free expression. But no censor can make them entirely inoperative or dormant. Though refused permission to come into the open they often manage to find some means of expression. Dreams are one of these expressions. *Depth Psychologists* (psychologists who give special attention to the unconscious—Freud, Jung, Adler and their disciples) often give particular attention to a person's dreams when they want to study the work of the unconscious within him. Even in waking life a practised observer can find manifestations of the unconscious. In this connection one word has received special currency and that is the word *complex*. The word is so often used by those who know something of psychology—and by a much larger number who do not—that perhaps we may stop to examine the special sense in which it is used in psychology.

A complex is something that is not simple. In a sense a sentiment may be called a complex thing, a *complex*, because it is an association of several feelings and tendencies related to a single object of thought. A complex in psychology is very much like a sentiment—one important difference being that a sentiment is a more or less conscious constellation of feelings and

attitudes which one can reorganize by oneself. But a complex is something that its possessor does not normally recognize—unless he gives some well-instructed attention to it. This is what a well-known English psychologist says, in a popular book, about the formation of a complex: “Let us imagine that an idea X becomes for some reason painful to the conscious mind, an idea that we cannot think of without some painful emotion. Now that idea, like all other ideas, is the centre of a constellation of ideas. Because X is painful we tend to repress it, and that constellation of ideas associated with it becomes repressed also, and goes from the conscious into the unconscious and in doing so the whole group becomes coloured by this generally unpleasant association. The constellation is no longer called a constellation when it is below the threshold of consciousness. It is now called a *complex*”.* But when an idea or a group of ideas passes into the unconscious as a complex, it does not thereby become, as was pointed out in the foregoing paragraphs, inactive or powerless; on the other hand, from there it exercises a subtle sway over our physical and mental activities.

A complex may sometimes manifest itself in some trifling, harmless or silly mannerism or prejudice, such as the unexplained dislike of a certain man to some particular colour or object or work. In other cases the manifest results of a complex may be more serious and troublesome to oneself or to one's neighbour. If a man or a woman has an extreme and unreasonable aversion

* H. C. Miller: *The New Psychology and the Parent*, Chapter on The Unconscious and Mental Mechanisms.

to, or fear of, say, cats or cows or a closed room or flowing waters, his personal happiness and his social efficiency are likely to be affected. When things that do not in any way trouble a normal individual, cause much concern to an otherwise normal individual, we say he or she is subject to some complex. In some cases of insanity we have extreme instances of complexes.

In the class-room we sometimes find manifestations of complexes. If a boy or girl is inordinately taken up with or concerned for his or her creed or caste, or is too shy or disturbed over sexual matters, the probability is that that individual is influenced by some repressed emotion. The reaction of such a young person to comparatively harmless situations has been beautifully caricatured by Compton Mackenzie in his portrait of an old maid, Cousin Edith, in *Rich Relatives*. Cousin Edith was shocked that Jasmine Grant talked with Young Vibart. She warned Jasmine :

“We must always be careful, even with the nicest men. I must say that it seems to me a dreadful idea that a young girl like you should be able to meet a man in the train, travel with him unprotected, and actually be accosted by him the next day. Ugh! I’m so glad that we had Spot with us! Brave old Spot!” And in her gratitude to Spot for the preservation of their modesty she gave him half of one of the free biscuits.....(Spot was the family dog).

“Do you know,” went on Cousin Edith, flushed by the thought of their narrow escape and by the

deliciously hot chocolate, "do you know that once, nearly five years ago, a man winked at me in a bus? I was quite alone inside, and the conductor was taking the fares on the top".

"What did you do?" Jasmine asked with a smile. "Why, of course, I rang the bell, got out almost before the bus had fully stopped, and walked the rest of the way. But it made such an impression on me that when I reached my friend's house she had to give me several drops of valerian, my heart was in such a state, what with walking so fast and being so frightened. Perhaps I oughtn't to have told you such a horrid story."§

The mention of something that has some near or distant connection with the repressed group of ideas or feelings makes a stir in one's unconscious self and bystanders observe that according to their standard of judgment the resultant exuberance of feeling is out of all proportion to the trifling cause of disturbance which occasioned the outburst. This is how a complex works. We shall consider at some length two of these complexes.

The father complex gives us evidence of a faulty attitude on the part of a boy towards his father in infancy. As a result he may become a rebel with a fearless disregard of authority and of the claims of his society (it is such boys that give the greatest trouble to the teacher-disciplinarian), or he may become a sulking cheerless fellow, easily resentful and over-sensi-

§ Compton Mackenzie; *Rich Relatives*, Ch. III.

tive to criticism. As for the rebel, all of us are likely to have come across, in our own experience, instances of sons rebelling against their fathers. The experience is unfortunately not rare and even ordinary observers are often able to trace the causal relationship of such revolts.

The sulkiness we often find in certain boys of the class-room may be due to some remediable physical defects—defects of the eye, ear, mouth, nose, throat, teeth or glands—correction of which often results in a spontaneous awakening of the cheerfulness and vivacity of the child. In very many cases, however, it is the home-environment and the training the child receives from its parents that is primarily responsible for the sulking. The healthiest child in the world is liable to sulk if his parents create for him an atmosphere that is conducive to the production of sulkiness. The petty fault-finding habit of the father, his constant nagging, the adverse comparison of his son which he sometimes makes with other people's children—these make the child sulky at home, and, when he comes into the class, he carries his sulkiness along with him. Under these circumstances a wise teacher is careful not to increase the difficulties of such pupils by impatience, contempt, or a false assumption of superiority. He is anxious not to make the boy's life more miserable by the addition of a new complex—a teacher complex.

The term "Father complex" was first used by Freud. The meaning that he gives to the term is different from the explanation given above in one important respect, which, out of fairness we should now

make clear. According to Freud, the re-action of the child to the father has a sex-reference. The son dislikes the father, according to his theory, because the latter enjoys the love of the woman he himself loves, i. e., the mother. But he is helpless and small and is obliged to look on while the bigger man possesses the beloved person, the mother. It is this attitude towards the possession of the mother that is at the root of the two possible attitudes of unadjustment mentioned. Similarly, according to Freud, the daughter may have a like difficulty in her attitude towards the mother. If we do not make this point clear we shall not be able to distinguish *father-complex* from a complex made widely known by another psychologist, Joseph Adler.

According to Adler, the instinct of self-assertion is the foremost dynamic force in human life (according to Freud, it is sex, as hinted above). Each person, according to Adler, strives for personal superiority and when this striving is not successful a sense of insecurity or inadequacy is engendered. This is the origin of what is called an *inferiority complex*. In the class-room the teacher finds much scope for self-display and self-assertion in his opportunity to instruct, power to keep order, and authority to direct the energy of his pupils. But the instinct of self-display and self-assertion is not the monopoly of the teacher. The child who wants to excel his fellows acts under the same impulse. It may even be that the child, if he cannot command the notice of his class by superiority, may try to do so by his unquestioned weakness. This is an astounding statement to make;

but this has been the contention of a growing number of psychologists who follow Adler—*Individual Psychologists*, as they are called. According to them, the child's inability to do sums in arithmetic may be as much a means of attracting notice as his ability to decline difficult words in grammar. Even in such cases as asthma or stammering, so they believe, the unconscious motive may be the same, to draw to oneself that notice which otherwise one could not have received; and like other cases of neurosis they also may be cured by psychological treatments.*

The detailed discussion of complexes however does not come under our province. Even if we as teachers are sceptical about some of the findings of these branches of New Psychology, it is useful for us to carefully consider the means whereby we may give more chances of self-expression to the young folk entrusted to our care.

In dealing with the bearings of the New Psychology on the problems of the school-room, we have to consider such hypothetical mental devices as Identification, Projection, Compensation, Rationalization and Transference of Affect.

All men take delight in the achievement of distinguished people. When we see them excelling on the field, stage or in the oratorium, we cease to think of ourselves for a while and identify ourselves with them. We forget our real selves for the time being

* See Erwin Wexberg : *Individual Psychology*, Chapter on Organ Inferiority.

and see ourselves ideally in the heroes we admire. That is how huge crowds assemble to witness the performance of a cricketer like C. K. Nayudu, to see a poet like Tagore, or a national leader like Mahatma Gandhi; to hear the eloquence of a Subhas Chandra Bose, or the music of a Bala Gandharva. The same principle of identification is at work in the public and semi-public functions of our schools. Boys and girls admire the best songster, the best athlete, and the best speaker among themselves. The process of identification is a powerful factor in the moulding of character. The training in our schools should also enable our youth and children to identify themselves with the noble characters of history. The drama as well as the teaching of history and literature does something in this direction; but there is ample scope for doing more than is done at present.

It is our common nature that, when we fail in anything, we want somebody on whose shoulders we may lay the responsibility for our failure. A bad workman quarrels with his tools. This is what the New Psychologists call "Projection". When a boy fails in his examination, he honestly thinks that the fault is not his, but that of his teachers "who were prejudiced against him". Similarly the inefficient teacher conveniently forgets his own inefficiency and believes that the poor results of his class are due to the indifference and unsteadiness of his boys.

The school boy who fails to do his work at home is sometimes ready to point out to the teacher the mistakes of his fellow-pupils. Boys who behave very

selfishly at home are sometimes found busy with social service for their class-mates. They are urged by an unconscious motive to engage in these activities in order to compensate for their moral defects elsewhere. The wise teacher who understands the real state of affairs will encourage all the noble activities of his children and at the same time will endeavour to lead them to a life of consistent goodness.

An unfortunate lad who comes from a loveless home or has a physical handicap is found at times prone to quarrel with his class-mates. A slight mistake on the part of one of these latter causes an inordinate emotional outburst on the part of the subject, who may even go so far as to assault his seeming opponent. If you ask him why he is so unkind to his former friend, he will justify himself and give a "good reason" for his action. He might tell you that the other fellow was a bully and used to tease smaller children and that he attacked him more for that than for offending himself. This "rationalization" is a lame excuse, and at best is only eye-wash. What he really did was to take an unconscious revenge upon the other fellow for his own misfortunes.

"Love me, love my dog"—thus the proverb; and it implies a psychological truth. Boys begin unconsciously to love or hate a person or a thing because the latter has been associated with some one or with some thing that aroused in them a similar feeling. That is how children learn more readily under teachers whom they love than under equally capable teachers whom they do not love. This is on account

of what we may call "Transference of Affect," the feeling towards a teacher being transferred to his work. It recalls to us the importance of the teacher keeping friendly relations with his boys, which is the basis of good teaching as well as the foundation of sound discipline.

Modern psychologists give great importance to suggestion and we cannot close this chapter without a reference to it. Suggestion exercises a powerful influence on the unconscious and, therefore, on all our life. Negatively, the teacher should be careful not to dub even the most backward pupils as dull and incapable of improvement. The marvellous success of the famous George Junior Republic of America, and of its English imitation, The Little Commonwealth, however short-lived it was, was due to the faith of the founders in their "wicked boys." The faith of the teacher in his boys—and this is the positive aspect of suggestion—inspires self-confidence in them and stimulates them to efforts beyond expectation. The teacher need not repeat in Coue' fashion twenty times every day that in every respect his boys are making sure progress. It is necessary, however, that he should be a man of patience and sympathy, who has an honest confidence that the good in them will in due time bud, flower, and bear fruit.

Also some knowledge of the laws of the unconscious will stand him in good stead in understanding his boys, and perhaps more, in understanding himself. If, in the spirit of the dictum "Man, know thyself," he seeks to understand his own nature and, along with

that, enters into the spirit of the child, and seeks to understand, sympathise with, and inspire the little one entrusted to his charge, he is sure at the end of his life to experience the satisfaction of having spent a useful life, though maybe the world does not recognize the humble but solid service he has rendered it.

CHAPTER II

INWARD TENSIONS BURST

WE want freedom to be given to the child, for without it there can be no healthy growth.

Each child can grow into happy manhood only when he is left free to grow in his own way and at his own pace. When a boy is able to do whatever he wants to do, he is experiencing what Freud calls the Pleasure-principle of life. But life does not solely consist of pleasures. The Pleasure-principle is always met and opposed, as it were, by the Reality-principle. Thus conflict arises. Life is full of conflicts. We want consciously, and more often unconsciously, to enjoy such conflicting things as freedom from restraint, renown, mastery over men and things, and sensuous pleasures. Consciously we may have resigned ourselves to our limited resourcefulness, but the unconscious yearns for the things we consciously know to be beyond our reach. Some people, under these circumstances, substitute the enjoyment of their conflicting goals through dreams and day-dreams, through fancies and imaginations. They do not by this means get the best out of their life, nor do they give to society the service they owe it. On the other hand, they do great harm to themselves through their withdrawal from the world; the result of their losing contact with the real world, unless counteracted in time, may prove disastrous—disastrous

to themselves and disconcerting to all who are near to them. In extreme cases, such lack of contact may lead to the mental melody known as *dementia praecox*; and, in all cases, it means impoverishment of the personality of the one who shuns society and the consequential loss to his own happiness and the happiness and well-being of those with whom he has to deal. One who shuns social contact is not necessarily, a virtuous person, as he is often supposed to be; not rarely, he is the opposite—he is so self-centred that he cares more for his own points of view, his own whims, and his own opinion of himself than those of others, that he has no time to think of what he may do to contribute towards their happiness. He is concerned with what he may or may not *get*, and not with what he may *give*. At the same time it should be recognized that it is not through any wilful selfishness that such individuals happen to be shut-in personalities. Their withdrawing from the world is due to their sense of helplessness and frustration. They are discouraged persons, though they may at times even pose as superior people, superior to those around them. What they need is tactful encouragement to launch out into the wide world and make contacts with their fellows. The ordinary disciplinarian does not usually take the trouble of understanding and helping such “harmless” young fellows, as the latter do not cause him much inconvenience. If discipline, however, is for the good of those that are brought under discipline rather than for the convenience of those who are in authority, it is our duty to give greater attention to the shy, retiring, and over-bashful young fellows in our schools and

homes than we do at present, and to see how far and in which respects it is possible to encourage them to take a wider interest in life.

While inward tensions cause some boys and girls to avoid society and to retire into their own fancies and dreams, there are others who express their inward tensions and turmoils in a more active form—through what we call anti-social activities. While the faults of the first group are of omission, these latter give positive trouble to their neighbours. They are wrong-doers in the ordinary sense of the word. It is the misbehaved boy that very often turns out to be the grown-up criminal, and let us, therefore, look at the misbehaved boy more closely and see what factors make him a delinquent and how we may best deal with him.

The first question we should ask ourselves in this connection is: How does a boy become an offender? In trying to answer this question we have to find out what early tendencies or dispositions were at work which brought about the disturbance in question. For this we have to get information about the kind of home from which the youthful offender comes. It is sometimes supposed that a wicked father or mother usually has wicked offsprings, and classical examples like the Jukes and Kalikaks are mentioned. These notorious examples suggest that heredity decides to a considerable extent the delinquency or normality of a person. But this suggestion is not accepted by all. Many hold with Weissman that acquired traits of character of the

parent are not inherited by the progeny. But whether or not particular evil tendencies are inherited or are merely acquired after birth by suggestion from the home and its neighbourhood, they are, in many cases, already there by the time we detect moral lapses on the part of the youth concerned; and any advice, sympathy or occupation that we give him must be given with all obtainable information of his home conditions.

He who seeks to do good to the offender must also have a knowledge of his social environment. It is true that all slum children do not become delinquent and that all children living in healthy social quarters are not non-delinquent. But common observation and statistical studies both testify to the influence of unhealthy physical and social environments on delinquency. The presense of drinking saloons and houses of ill-fame, the display of over-exciting films and the publication of unwholesome court-proceedings, cannot but influence the young folk who are highly suggestible.

Above all it is the poor integration of an individual that makes him an easy prey to impulsiveness from within or temptation from without. Otherwise, how is it that one child, out of many in a family or child at home in the impressionable years before community, fails to adapt himself to the common environment, while his brothers and sisters who live under the same conditions do not show any marked trace of abnormality? The difference must be in the child himself, since the other factors are nearly constant. This deviation from normal behaviour may be congeni-

tal, or it may have been brought about by disease or by conflicting influences brought to bear on the child at home in the impressionable years before he went to school. Whatever it may be due to, a situation that leaves others fairly undisturbed, leads this one to react in such a way as to make a breach in the standard of conduct.

Before we consider the inner forces that possibly lead to misbehaviour it may be pointed out that many of the supposed offences of children are of so trivial a nature that a wise teacher takes very little notice of them. If any teacher is inclined to magnify these offences, it is an evidence of the ignorance or the poor integration of his own personality rather than that of his victim. In a town where an elephant is a rare sight the school children even in the course of a good lesson raise their heads and sometimes even rush to the door when the huge strange animal passes by the school. There are teachers who regard this as an offence and require the whole class to stand up as a penalty for leaving their seats without permission. * Again there are some boys who are so full of energy that they cannot find sufficient scope for its exercise

* An esteemed friend who read the chapter through notes here: "If the children have rushed to the door without permission it surely is right to exact a penalty. The true course would be for the children to ask permission and the teacher sensibly to grant it." True! But the situation that we imagine is one where, in the excitement of the moment, such permission has not been sought and obtained. On such an occasion the right kind of teacher will recognize the humour of the situation and take a natural and humane view of things.

within the school walls. The reasonable thing to do with such boys is to give them more manual, practical or artistic work, more vigorous games, in short more work and more play, which their nature requires. They cannot be controlled and it should not be attempted, in any case, by physical force. To enforce inactivity on active children amounts to compelling them to be dull and wanting in initiative. "Such obedience," says MacDougall, "is worse than rebellion, and to secure the obedience of our children through appeal to fear is a crime against nature."

There are more serious offences — offences against person and property such as sex-offences, assaults on persons, stealing, wilful destruction of property, etc. In dealing with these matters, some knowledge of the psychology of the Unconscious, a glimpse of which we had in the previous chapter, will stand us in good stead. As we hinted there, it may be a desire for self-expression that we find manifested in delinquent behaviour. The libido or life-force must find expression, and if it cannot do it in normal conduct, it will express itself in objectionable forms of behaviour.

This craving for self-expression may, as we said in the last chapter, centre round the desire for power, desire for the manifestation of the ego-libido, as Adler would have, in opposition to Freud's sex-libido. There was a boy known to me, weak in body and stammering in speech, who, on a slight provocation, would rush at his opponent. He knew that he was defective but (or perhaps especially on that account) he wanted to show, of course unconsciously, that he also had

power. His will to power expressed itself in his temper. Many of the cases of misconduct, of weak boys as well as of strong ones, are similarly explicable as instances of the manifestation of the will to power. Here is one good reason why we should have in a school several such activities as would attract and engage pupils of different capacities and dispositions. The drawing hall, the painting class, the workshop, the music department, the stage, the auditorium, the football ground, the cricket field—all these provide scope for different individuals to exercise the will to power, and thereby reduce the number of unruly or ill-behaved children.

“Succeeding in home tasks, school work, gardening, sports, arts, crafts, doing well in employment, all tend to enrich personality by giving it power to expand and to control new fields. There need be no special talent or ability discovered; all that is essential is for the child to feel satisfaction in doing some new thing well. He derives fresh mastery, courage, and tokens of adult approval. With increased confidence born of new activities, the young delinquent is in a better social position.”†

Freud and his followers regard the sex-instinct as the chief urge or motive force in life. The urge of sex, according to this school of thought, begins even in infancy: and if this instinct is thwarted or unwholesomely repressed, there is a basis for delinquency. Following the leadership of Freud, many psychologists

† Miriam Van Waters: *Youth in Conflict*, Chap. VIII,

attribute cruelty in children to some unrealised sex-feeling or sex-curiosity, and instances have been given of restlessness and conduct disappearing on the part of youngsters when some sex-curiosity was satisfied. However, the sex-urge cannot be allowed to find satisfaction, as far as children are concerned, in sexual acts, nor can it be suppressed. What can be done then? The best thing to do is—to sublimate the sex-urge. When youngsters create forms of beauty with pencil, colour, or plaster, or when they engage themselves in creative activities in the gymnasium or on the play ground, they sublimate their sex-instinct. So also they do, when they help the needy or serve the weak with their youthful strength.

A fruitful source of delinquency is emotional over-tension. This want of emotional control may be brought about by the defective or excessive development of some instinct, or by some defect in the capacity to judge and discriminate, or as a result of internal conflict caused by bad language, discord or cruelty at home. Whatever be the origin of temperamental in-equilibrium, it tends to create trouble for the sensitive youth when he grows up. I have in mind particularly two cases of assault (one boy assaulting his parents, and another one assaulting two of his fellow-students) which stress the extreme need of a loving peaceful home in the moral growth of the young. The want of peace, love and fair play at home creates in a boy a sense of injustice, feeling of indignity, wretchedness and apprehension that almost

compel him to seek relief or distraction by some vehement deed. He may lose all self command and blindly strike an offending or unoffending person. He may hand on the maltreatment to one of his own tiny juniors, "hurting as he has been hurt, cursing as he has been cursed." * We shall deal with this problem at greater length in a later chapter.

Along with this emotional tension, we may find differences in physical and intellectual conditions that make certain individuals liable to become wrong-doers. It is commonly supposed that the majority of offenders are endowed with superior intellectual gifts. Perhaps this is due to imperfect observation. The general tendency to credit offenders with superior talent seems to have arisen from a few cases of brilliant people who have become miscreant through want of work suitable to their talents or on account of some temperamental instability. There seems to be good reason to believe on the other hand that a majority of wrong-doers belong to a slightly backward intellectual group. Cyril Burt in his masterly analysis of two hundred well-studied cases comes to the conclusion that among the most fertile personal conditions that account for delinquency is mental dullness, which, however, is not severe enough to be called intellectual deficiency. Physical defects also contribute not a little to delinquency, and Burt observes that in the cases studied by him nearly 70 per cent were suffering from physical defects, and nearly 50 per cent were in urgent need of medical treatment.

* Cyril Burt : The Young Delinquent, Chapter III.

We now turn our attention to the cure of delinquency. At the outset we have to admit that here our efforts are but partly effective ; for we cannot change any one's heredity nor his innate disposition, nor can we increase his original fund of intelligence. The utmost that we can do is to give him a healthy environment. Even here we cannot do all that we should like to do. For how can we give him a good home, a good school, a good set of friends, and a good town or village to live in ? In order that anything like this may be possible, all the grown up people also must be educated ; the various sciences such as psychology, biology, politics, economics and sociology, should be pressed into the common service of education, along with the humanities and religion. This is, however, a far cry. Meanwhile those who are interested in the reclamation of the juvenile delinquent can engage themselves in some such practical things as are mentioned below.

The teacher or the social worker who seeks to reform a delinquent youngster can gather information about, even though he cannot control, his social environment—information about his parents, brothers and sisters, his economic circumstances and the moral atmosphere of the home, his friends and associates, his occupation, hobbies and amusements, the condition of the streets he lives in or has frequently to pass through, and other social factors that might influence his outlook on life. This information helps the welfare worker to give what possible guidance he can to

the delinquent and to those others who may be interested in his reform.

In all these matters, individual attention must be given to the offender himself. Unless we can give a little personal attention to each individual concerned, our work is sure to remain inadequate. When we know his physical, intellectual, emotional and social conditions, we shall be able to give him some help in his reformation.

Very often responsible people such as even teachers and parents do not so much try to study the ill-behaviour of children as to suppress it. We all laugh at the quack who for a certain symptom applies the same remedy in all cases brought to him, but very many of us follow his example in our treatment of cases of mis-behaviour. Now-a-days, we may not deal as many physical blows to the offenders as teachers used to do formerly but it is a moot point whether we are really more patient and reasonable with the offenders. If we have only substituted for corporal punishment equally—if not more—cruel and disgraceful forms of punishment like nagging, detention, deprivation of privileges, and imposition of additional tasks, we are not much unlike the modern quack who now treats the symptoms with a few more remedies than before, but does not yet bother himself with the root cause of the trouble.

Old methodologists used to tell us that we should punish the wrong-doers so that the cause of justice may be upheld, that others may not do the same wrong, and that the wrong-doer may give up his evil ways. The

reason sounds perfect, but no sooner is it defined than a number of difficulties crop up. Is there such a thing as vindication of justice, an upholding of law and justice, apart from the consideration of the welfare of the offender and the community of which he is a member? Is there a gradation of offences for which we can find a corresponding gradation of punishments and, in any given case of offence, does the corresponding punishment, uniformly applied, serve as a deterrent to crime? If the punishment is not mechanically applied, is the end of law defeated? Again, if the punishment is deterrent to others, does it become reformatory to the offender? If the deterrent punishment is not also reformatory, what should we care more for, its deterrent effect on others or the reform of the offender? These are questions of importance not only for state authorities who are in charge of the law-courts, but also for those who have to deal with juvenile offences at home or in the school. To these latter at any rate—the parents and those who stand *in loco parentis*—the reformation of the offender is more important than “teaching a lesson” to the rest by the method of terror. At home and in the school we dare not think of the crude and barbarous way of refining the manners and forming the conduct of the many by making scape-goats of a few unfortunate individuals.

On the other hand our earnest endeavour should be to foster self-respect in the youngster. We cannot reform him through force. Indiscriminate use of force may do irremediable evil. What Hugh Walpole says about young Peter Westcott in *Fortitude* is true about

many other children as well: "He had beatings on several occasions when he had merited no punishment at all, and it did not make things any better that on this occasion he did deserve it; it only made that feeling inside his chest that everything was so helpless that nothing whatever mattered". If by the exercise of force we try to create in the boy devotion to a particular virtue, we may very likely effect a suggestion in him so that he may have a life-long disregard, if not hatred, for the attitude we want him to cultivate. Nothing that is of any value in life can be obtained in a hurry. We have to work for it and wait in patience. The self-respect of the offender must be allowed time to develop. It is a growth and must come from within. The best of us can but nourish it from out-side. It must grow, blossom, and fructify of itself.

This self-respect he experiences when he does something useful, when he is able to express himself in the making of something beautiful, when he contributes his quota to a common cause. Thereby he wins the approval of his companions and adults, and when he gets praise, he becomes still more anxious to do praiseworthy things and to be praiseworthy himself. Restraint and punishment may be useful to a certain extent in the reform of the offender, but their influence is nothing compared to the inspiration that a person gets by doing well something that is worth doing and when he does it in association with others who are engaged in doing similar good things. Hence the importance of Social Service Leagues, Youth Guilds

and Scout Troops. As a member of such an organisation a boy tries to keep up the reputation of the society that he represents, and this communal self-respect enables him to maintain, even in the face of powerful temptations, a high standard of personal self-respect. This is especially the cause when he and his fellows seek to go out in the service of others who do not belong to their own organisation.

This is the spirit that should underlie the efforts of our schoolmasters, social workers, medical men, and administrators of criminal justice. These last as a body are still mostly untouched by the ideal here suggested. Deterrent punishment is their motto, and long rigorous imprisonment their method. To take but one instance, a case was recently reported in the papers, of a boy of fourteen years who was sentenced to rigorous imprisonment for fourteen years, five of these years to be spent in the Reformatory and the rest in ordinary District jails. Though he was charged and convicted for the murder of his younger brother, the sentence sounds harsh to those who have heard of Children's Courts and the treatment of juvenile delinquents in other countries. Fortunately some preliminary steps in the right direction have been taken even in unhappy India, and we may therefore listen with interest to the prophetic words of a veteran English educationalist

“The goal of penal reform is to convert prisons into schools and colleges and, as a matter of fact, the first steps in this revolution have already begun.

However eccentric these opinions may appear to some readers, I look forward with confidence to the time when all this realm of public discipline will be administrated by the Board of Education, handled as a province of social salvage, with the dark and cruel doctrines of penalty and repression thrust forever from the scheme. Such a consummation depends on the advancement in three professions, law, medicine, and teaching ; as these become more enlightened and more conscious of their power, they will be sustained by a loftier sense of goodwill in the community, and prison-warders will be enrolled in the teaching profession, as staffs of reformatory and industrial schools already are.” *

Will this be true of India When ?

* J. J. Findlay Foundation of Education, Vol- II
Chapter VII.

CHAPTER III

DOES MORAL TEACHING HELP?

P*RĀVIGALALLI cruranāgabedai*—This is a moral maxim in one of the South Indian languages—Kanarese--and a small boy of about ten—I shall call him K. A.—was repeating this and other lines of a didactic poem. He had a small fly in his hand, and he was tearing that poor thing limb from limb with the repetition of the lines of this poem. When he came to the line mentioned above, which means, “Be not cruel to animals,” off went one of its wings from its body. Evidently the singing of the lines was an accompaniment for his cruel pastime. No one can find any exception to the piety of the thought contained in these words, and perhaps the teacher who taught the class believed that he laid the foundation of ethical development in his little boys and girls when he taught them to repeat correctly these words.

But the beautiful maxim did not modify the boy's course of action. It is true that when he caught the insect, the lines “Be not cruel to *pranis* (living things)” flashed through his mind, or he would not have repeated the words; but the words did not mean anything to him. The maxim had not become a part of his moral being; it was a disconnected group of words which conveyed no more moral import to him than the words of a long sermon by a missionary did to an African native who, after listening to it, reproduced the

whole thing textually, with the same gestures, from beginning to end.

Now, there are people who believe that the best poems fit to be learned by children are didactic poems—poems that contain the ethical wisdom of the race, that would guide the children in right paths when they grow up. Instances like K. A's.—and the reader will be able to cite parallel instances—believe our expectations. The same words do not convey the same meaning to all people alike. An individual understands a thing and reacts to it in accordance to his past experience and associations; and the associations, experiences and mental images of a child are different from those of adults, and even from those of other children. If a moral maxim is helpful to the adult, it does not therefore follow that it is good for the child. Again a maxim as such, or its intellectual comprehension, does not necessarily modify a person's conduct. Many people who make a lapse in moral conduct are able to give very correct answers if catechized about their duty.

We learn things by doing. Problems in arithmetic are vague, meaningless things so long as children do not apply their knowledge of processes to practical purposes. Let the little knowledge that the child has be applied to his practical life, and he will find a new meaning, a new interest and a new pleasure in his arithmetic when he comes back to it. If this is so in the field of intellectual studies, it is much more so in the cultivation of attitudes—and character is the sum-total of our attitudes to the facts of life. We have

never heard of a person becoming a noble-hearted individual through the learning by rote of maxims, any more than of one mastering the art of swimming by elaborate instructions on swimming given away from water. The boy with a tendency to be cruel to insects cannot be weaned out of it by the repetition of the words "Be not cruel to animals," nor by the writing of these words a hundred times as an imposition, as some teachers would fancy ; he will have to be trained patiently and steadily in little deeds of kindness to the lower animals.

Kindness to animals, like other habits, is acquired by constant practice. Some Boy Scouts were talking about the sixth Scout Law. The next day one of them reported with much satisfaction how he saw a poor dog attacked by a number of other dogs and how he went to the rescue of the poor sufferer. The joy he feels in such a service to a suffering creature and the encouragement he gets from sympathetic friends to continue doing similar good turns, are more powerful elements in the building up of a habit of kindness to animals than several oral lessons on the duty of being kind. The keeping of a pet by a child and the loving care he bestows on it will generally make him much more inclined to be kind to all animals than another child would be who has not had a like opportunity. When he dresses the wound of his pet dog or regularly feeds from his own hand his pet parrot or dove or hen, he develops the tendency to be tender to all other animals. This vantage ground of tenderness for creatures can be used by responsible adults for the cultivation in the

young of the habits of tenderness for a wider group of living things. It is partly at any rate a difference in training that, when a young fledging falls down from its nest by accident, some boys want to take it up and pluck off its feathers one by one "to see how it behaves," while there are others of the same age who have no peace of mind until the poor thing is restored to its nest. There must be other psychological reasons for this difference in attitude to helpless creatures on the part of the two types of children; but what are we educators for, unless we apply our hands to these practical common sense methods of re-education ?

"Be brotherly one to another." A scout is a friend to all" — these are noble maxims; but when teachers and scout masters do not act up to these principles they teach a different maxim by their practice. In a school there were a number of pairs of "enemies" among the boys. One boy did not speak with another member of his group and sometimes even made a vow that he would not utter his name. The other one reciprocated, and they tacitly agreed to be enemies. A new pair of boys imitated the old pair on an occasion of a mild difference of opinion, and others followed suit, and still others—thus the sulky throng grew strong. It had happened that two of the teachers also would not speak to each other. One does not want to string these facts into a chain of cause and effects. Human life is very complex and it is difficult to lay the responsibility for any situation upon one cause or one particular series of causes. Still, it is undeniable that suggestion is a powerful factor in

life ; and more things are caught through suggestion than are taught by precept. Moral principles are taught and attitudes formed more by the silent influence of casual words and unstudied behaviour of teachers and parents and other respected adults than by their deliberate remarks and expostulations.

Offences are bound to arise in spite of all the care we take about children ; and soon or late we are sure to discover that a certain amount of restraint and control is an indispensable factor in the up-bringing of the child. The author of *the Young Delinquent* believes that unrestrained licence and over-restraint at home are both contributory circumstances that lead youths to break law but, he tells us, of the two conditions, he found licence more productive of delinquency than rigorous restraint. Modern educators advocate freedom for the child, but they do not ignore the need of discipline. *Free Discipline* is the heading of a chapter in one of the famous recent books on education, and this expression gives one an idea which way the wind blows. We want freedom and discipline—we want free discipline or disciplined freedom.

If disciplined freedom is our ideal, it follows that when we are face to face with indiscipline, we have to take steps about it. But what steps? This question we raised in the last chapter and we found that it was no use punishing a youngster with vindictiveness. We hear of strikes and lock-outs in the business world ; we hear of lock-outs in schools, of summary dismissals. If the punishment of one person is intended to over-

awe other individuals into submission, it is defective and harmful for a number of reasons. The writer once happened to see a letter wherein a certain man who was responsible for the education of a number of young men wrote boastfully of his iron discipline. Here the emphasis was certainly put in the wrong place, and subsequent events proved this contention.

If to reform the offender is our purpose, we cannot do it, as already observed, without giving him a lot of individual attention. There was in a certain school a boy who frequently came late and, more often than not, failed to prepare his lessons at home. He was warned by the teacher, but warnings had apparently no effect on him. One day the teacher went out on a walk and incidentally called at the boy's house. What he saw there changed the whole impression of the teacher. The poor boy lived in a small house, and his father was ill and confined to bed for a long period. The boy had frequently to go for medicines to a hospital situated at a distance of about five miles from his house. How sorrowful the teacher felt when he remembered that it was such a dutiful son he had frequently thought to be a morose and sullen student. May God out of His infinite mercy forgive the thoughtlessness of all rash and hasty teachers !

There are sex-offences or offences against rules of social decorum that are supposed to be sex-offences. In one of the biggest schools in South India there was a youngster whose interest in a girl attracted general notice. The conventional rules of the place did not allow any friendly conversation between boys and

girls, though it was a mixed day-school; and when this youngster persisted in meeting his girl-friends he was branded as a bad character. When one day he tried to get into the girls' sitting-room, an act that was clearly against school rules, his mis-behaviour came under the official notice of the Head Master, who, as he was in duty bound, gave him a good thrashing. The punishment created in many and confirmed in many others the notion that this youngster—we shall call him C. N. N. — was a depraved soul. The worst of it was that C. N. N. though he was mostly unrepentant, was embarrassed in the presence of those who knew about the incident. When a certain senior well-wisher desired to see C. N. N., the latter tried his best to avoid him. In the end they happened to meet, and the lad after a lot of hesitation, made a frank confession; and the senior friend explained to him that his feelings of attachment were quite natural and nothing intrinsically to be ashamed of, but that it was unwise not to restrain one's emotions and that the best things of life cannot be had for a song. C. N. N. saw the whole situation in a new light and felt that he was neither a depraved character as others took him to be, nor a half-martyred hero that he regarded himself to be in spite of occasional misgivings. This talk developed into a talk about the ultimate issues of life and C. N. N. went away with a resolution to turn over a new leaf.

To reclaim a miscreant cannot be done in the course of a day. It takes a pretty long time to re-educate a lad into paths of integrity and self-respect.

The figures of three boys stand out prominently in the eyes of the writer in this connection. One boy, B, was an intelligent student but fell into bad company and left the school in spite of all the individual attention given to him by his teachers—an instance showing that even with a lot of attention some cases will turn out to be too difficult for the ordinary teacher to deal with. Two other boys on different occasions were about to tread the path of B but in the end they were amenable to the influence of their teachers. Both of them were hard smokers, indifferent to their work, and showed a tendency to associate with undesirable companions. As a result of patient and sympathetic treatment by a number of enthusiastic teachers, partly also due to their own interest in games, the youngsters turned out to be quite decent fellows. One of them who left his school a few years ago after the completion of his course is undergoing a vocational training and will shortly hold a responsible post in a Government Department. The other one is still (at the time of writing) in the school and is prospering well in the path of self-respect.

There are occasions when we are sorely tried by the continued ill-behaviour of some one of our boys. We are tempted to call such a young fellow in and give him a “hiding”. Let us on those occasions pause and think—will our punishments corporal or in other forms turn the evil-doer from his evil ways? We can spend our ire upon him and may even think that ours is a righteous indignation. A whole galaxy of great men who were angry on occasions may flash through our minds, and we may argue that we also may be

angry and not sin thereby. But will our anger “ deliver the goods ” ? What we could not do through weeks and months and perhaps through years, viz., the reform of the individual concerned, can it be done by the impatience of a moment and a consequent act of impulsive punishment ? If in a weak moment the teacher’s or guardian’s patience is likely to be strained beyond breaking point, let him think beforehand that a hasty punishment will fill the mind of the punisher with remorse and of the punished with bitterness. Instances may surely be cited by the reader himself of such unwise punishments—of what he himself inflicted or suffered—if only he will pause for a few minutes and recall his past experiences. With reluctance, we refrain from the narration of some sad but interesting instances, as they are too personal.

When a teacher deals with a difficult boy or a difficult situation in his capacity as the custodian of law and order in the school-room it is very often wise to make an adjournment before he pronounces his judgment. Let the question be settled a day or two after it has been brought to his notice—and most such situations can safely stand over for short periods. Meanwhile let him coolly think about the action, its provocation, its palliative circumstances, its general effect upon the offender and upon others, and of the effect of the proposed punishment in the given situation. Above all, let the teacher discuss these things in his inner chamber with the unseen Friend Who is always working by His spirit to reform the pupils and the teacher himself, and pray like the poet,

Drop Thy still dews of quietness,
Till all our strivings cease ;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Then let him go out and in this spirit deal with the offender. This attitude on the part of the teacher will enable him wisely to get over many of the perplexing difficulties that he will necessarily have to confront in his professional career. The pupils also find in the character of such a teacher an uplifting influence. When such a teacher incidentally refers to ultimate values in a history or language lesson, he unconsciously—unconsciously to his pupils and very often even unconsciously to himself—drives home a moral lesson much better than does his friend who without this preparation engages himself in moral and religious instruction.

CHAPTER IV

EMOTION AND CONDUCT

ONE of the commonest sources of misbehaviour in any individual, old or young, is, as we saw in Chapter II, some kind of emotional disturbance. As we there remarked, some delinquents are gifted with high intellectual powers, and they turn out to be law-breakers as they do not have in their normal occupations sufficient scope for their talents; but scientific observations does not credit most of the offenders with superior intellects, notwithstanding popular notions to the contrary. Sometimes physical ailments may drive them into paths of social revolt. The most frequent cause of misbehaviour, however, is emotional maladjustment.

Wherever there is a conflict in the soul, there is first of all a likelihood of wastage of moral energy. A two year old child had two sticks in one hand. A grown up person was passing near him, and the small chap wanted to give him a blow. He lifted his hand and dealt a blow, but one stick went to the right side and the other fell on the left. The blow did not take effect because the two sticks went in different directions. That is what happens with our psychic energy also. We give attention to contrary lines of thought, and we fail, fail in both. Ours is somewhat like the case, observed by a psychologist, of a woman who at the climax of hysterical excitement tried with one

hand to open a window in order to hurl herself down and with the other hand strove with all her might to keep it closed.

The conflict may be between two emotions, or it may be between an emotion and an intellectual conception of what is right, or it may be between an instinctive urge of the personality and the social environment. No one can be a great scholar and a great money-maker at the same time. A young man cannot satisfy his desire to be prominent in every way and at the same time carry out in effect his ambition to be a silent, obscure and self-effecting social worker. He can much less satisfy his animal passions and be a model of a sportsman-like character. If his father wants him to be a lawyer while he himself has an aversion for law, he cannot please both his father and himself. If he wants to lead an upright life and if the poor circumstances of his life and the kind of company he keeps tempt him to follow a questionable kind of business policy, there is sure to be intense conflict.

The manifestations of conflict are different in the various types of people. There are the extroverts who jump from one situation to another in search of excitements so that they may get more relaxation of the tension that they experience within themselves. They always attempt more than they can.

“The internal unrest”, as the author of Psycho-Analysis and Neurosis put it, “is incessantly instigating to undertakings (sports, company-promoting, gambling, adventurer-types) and the anxious tension as to the issue of what has been begun

instigates the beginning of new ventures. The tension becomes an end in itself, so that even advantageous undertakings are abandoned if they cease to be exciting.”*

This active-aggressive tension type of behaviour is frequently met with among the juveniles also. Teachers and parents sometimes complain of certain young people who are spoken of as embodiments of fickle-mindedness. What they do not notice is that this change from situation to situation, from one friendship to another, from one hobby to a second and a third and a fourth, is very often the veil that is cast over an unbearable world of internal conflict and tension. The hysterical patient feels unendurable tension and finds a certain relief in physical paroxysms. The boy of hysterical nature breaks furniture and panes of glass. He steals the neighbour's garden fruits not so much for the pleasure of eating as for the relief of tension he unconsciously seeks by doing something.

The introverts, the passive-restrained type of people, also have their conflicts, but they try to meet their problems by retiring from all uncomfortable or unwelcome situations. They increase their tension by excessive holding back, never doing what they could and might do. “The more excitation, the more fearful holding back; the more convulsive the holding back, the more excitation (still).” Boys and girls who are

* Dr. Hans Von Hattingberg (Trans. by Arnold Eiloart) 1931.

too shy to do their part of work when called upon to do so are not necessarily so good and self-effacing as they are sometimes supposed to be, but are often tackling in an ineffective way some internal conflict. While the extrovert's temptation when he has a difficult conflict is to be a busy-body criticising others or be a rash adventurer or a law-breaker or a rebel, the similarly ill-adjusted introvert, the elder brother of the prodigal son, has a tendency to be morose and sullen, taking everything into his cheerless soul like a whirlpool in a muddy stream. He is always self-centered in his thoughts and fancies, and if he is not led out into more self-forgetting habits of life he may in extreme cases develop *dementia praecox*, a listless form of insanity.

The emotional disturbance brought about by an internal conflict does continue even when the original cause of conflict is not present. That is how people who are snubbed by unsympathetic bosses in the offices come home and vent their ire on their helpless wives and children. The daughter-in-law in India who resents her position of constant dependence in the husband's home gets furious towards her own child for the slightest mistake and beats the poor thing, thus bringing about a certain amount of relief for her tense feelings. Many boys who prove mischievous in their schools do so on account of the conflicts that they have either for want of love at home or because they feel that they are not equal to their companions in the sphere of studies or sports. The anti-social conduct of the offender is more often the result of displeasure with oneself and one's own misfortunes than of displeasure with others. This

however does not make the offence any the less serious; hence the work of the educator—whether it be the parent, the teacher, the priest or the social worker—should be to safeguard the young from unnecessary conflicts and to help them to solve satisfactorily those conflicts that by their very nature are inevitable.

How can we help our youngsters in this direction? The first thing that we can do for them is that we ourselves lead a quiet, peaceful and harmonious life. A teacher or a parent with an unsolved conflict in his life is likely to infect the youth in his charge with the emotional concomitant of his own discontent and internal discord. Some one has observed that very often behind the problem child there is a problem parent. While I write these words quite a little army of ill-behaved children march through my imagination, children whose ill-adjustment to society can be related unmistakably to their family life. One man's ill-feeling is passed on to another, he or she passes it to a third individual, and that one passes it on to still another, with the natural result that a cloud of entirely unnecessary sulkiness, gloom and tension pervades the atmosphere which should naturally have been one of spontaneous happiness and good humour. The teacher can see that he or she does not at least aggravate the trouble of the unfortunate child or adolescent by any fresh instance of adult disharmony. More things are wrought by suggestion than this world dreams of.

Herein we observe how suitable is the prayer: 'Lead us not into temptation.' Temptations will

naturally come to all people old and young. But there are certain temptations which we should save our youths from—at least, we should make a definite effort. They should be saved from unnecessary excitements. Cinemas have come to stay, and they are educationally useful. But all films are not of equal value, and all people do not have the same reaction to the same film. Recently a powerful picture was shown in a cinema house and to many it was nothing abnormal though exciting, but one lady who saw it experienced such a shock that she fell seriously ill. Promiscuous dancing is not much practised in Indian circles, but where it is practised it causes great emotional tension. When a parent is warned about his son's tendency to go astray, in ninety cases out of hundred the parent mentions the evil company the boy keeps, especially after he began to attend school. He may be perfectly right, but the teacher and the parent have to put their heads together to save the erring youth from unnecessary temptations. In India, unfortunately, we do not have Child Guidance Associations, whose workers would otherwise have given very valuable guidance and help to the teacher and the parent in saving children from numerous forms of personality deviations. Those that exist, one at Calcutta, another at Bombay, and a few others show by their valuable services what a great contribution they can make towards the solution of the behaviour problems of children.

Even a small child is able to experience in a limited way, the *Numinous*, the Holy One, who is able to

manifest Himself unto the babe and the sage, the Numinous that fills the devotee with reverence and holy fear. A little girl of six listened to an incident from the life of Jesus, and a passing reference to the naughtiness of some children in not giving proper heed to the words of their parents made her shed tears of true repentance for her own faults. But the wise parent or teacher is careful not to emphasise the idea of sin to small children. What the little one wants is encouragement to do the right more than warnings to avoid the evil, the presentation of the beauty of goodness rather than the denunciation of evil.

There are some people who fill the minds of little ones with terror — terror of death, terror of the punishments of this world and of the world to come. It is such persons, who make goodness a bribe to keep off the anger of a stern God, that give A. S. Neill, (author of *The Problem Child*, *The Problem Parent* etc.) what ground he has to decry religion. According to Neill many parents hate their children and want to make them unhappy; and some of the worst offenders in this regard are good parents who always confront the young with a relentless standard of good conduct, and find fault with them when they fail. Though Neill's position is so extreme that we who care for a moral order in society and believe that the foundation of this order must be laid in childhood cannot agree with him, we have yet to confess that insistence on goodness can be over-done and is all too frequently over-done. There is also truth in his contention that some of the most rigorous upholders of right and moral conduct in children

are parents and teachers who are not sure of their own moral standing. They are anxious and insecure within themselves on account of temptations they find it hard to overcome, and so hate themselves for this their weakness and moral insecurity. Such people constantly find fault with themselves and are unhappy. And unhappy men and women are harsh—harsh to themselves and harsh to others. When such self-haters and terror-mongers masquerade as spiritual guides, they make children unhappy and fill their mind with a vague but pervading sense of fear.

Some children seek relief from this ever present emotional tension through aggressive conduct, as we found in chapter II. Others retire more and more into themselves, losing contact with reality as a result of their sense of insecurity. The lay man has a tendency to think that this is not so bad as the former kind of reaction; but modern psychology tells us that this shutting oneself off from the outside world is more dangerous to the integrity of personality than aggressive conduct. There are others who make frantic efforts to be religious and good and thus ward off any evil to themselves or their friends, especially to their parents. Such children develop passive, inactive virtues like patience and forbearance. But the inactivity caused by cowardice is no more devotion to the right than the turning of a Tibetan wheel is prayer. Decisions that are made through fear become inoperative when the cause of fear is removed. A boy of about ten once got up from his sleep with a sudden fear of the Hereafter. He went to his elder brother who spoke to him cheery words. They knelt down to

pray, but in kneeling down the poor boy went to sleep lulled more by the presence of his brother than pacified spiritually by the religious things that the latter spoke. Two boys were caught in a thunderstorm. They were terror stricken, and prayed fervently for the forgiveness of their sins. The thunderstorm passed, and they did at least as much mischief after it as before. In religion fear has undoubtedly a place ; but any system in which fear plays the preponderating part does not deserve the name of religion.

There are other important elements in our emotional life such as joy, reverence, gratitude, sympathy and love ; and they are awakened in the soul among other things by fellowship with likeminded comrades. They are social virtues in more than one sense, and they develop most when we co-operate with others in doing noble things. These virtues do not appear to perfection all at once ; they are latent in all of us and they begin to function when we are roused by the spirit of a good team. When a young man sees a group which he recognizes as his own, engaged in the pursuit of noble ends, something in him tells him to arise, go forth and do likewise. The "consciousness of kind" grips him and he feels an inrush of power. Herein is an opportunity and a challenge. In order to reform the given individual, we must deal with him in his group.

Powerful as the influence of the group is, the more definite and consciously-felt influences that work upon any person are those that emanate from some trusted individual. Inspiration is always personal. It is a

person that is inspired, and the most powerful inspiration that he gets is also from a person. If the inspiring person is also a member of the group to which the inspired one belongs, his influence is enormous. That teacher is the happiest who can count upon a few inspiring members of the class under his charge. Even if there is but one such inspiring student in a class, it is all the richer for his presence there. I was told of a student in a veterinary college by one of his junior classmates. He was a light and a joy to all the students in the college, irrespective of caste and creed. He was highly respected even by his teachers. He was not only faithful in the discharge of all his routine work, but he was a great spiritual force in the college though he never did much talking. He was not good at singing but he sang with enthusiasm; and his spirit caught his listeners, even those who came round to scoff. Though he came from a rich family, he was very simple in his life; and the money thus saved went for charities. He visited the hospital, and his fellow-students who were too shy to engage in such social work accompanied him first with diffidence but later with joy. Many people who came under his influence recognised their past follies and started life afresh. His influence extended beyond the college premises. An ex-service man sent back to military head-quarters some articles he had stolen. Wherever he went, he carried with him an atmosphere of love and goodwill, and the spirit of cheerfulness and helpfulness. Indifferent people became interested in the deeper things of life, and good people were encouraged in their right resolves. Even after he left

the college, his memory was an inspiration to the students who came after him. He stirred, as no one else did, the imagination of students and made the right appeal to the hidden springs of their emotional life.

Without the motive power of emotions and sentiments our wills are powerless to do anything noble. It is true that an undue emphasis on emotions tends to make one "sentimental" and a lover of things sensational. Nevertheless emotions make our life rich and warm; and without strong emotions our lives are likely to be cold and calculating. A life of adventure and faith, of bold enterprise and self-forgetting service—this becomes impossible unless we are swayed by emotions of the right type. *Alpha of the Plough* speaks of an eighteenth century statesman who would stay indoors all the morning considering whether he should ride out or walk out, and would spend all the afternoon regretting that he had done neither the one nor the other. If that worthy were swayed by some noble passion, all his lassitude and hesitation would have been burnt out of him by the fire of enthusiasm, and at the close of the day he would have been thankful for "something attempted, something done." To be passionate for a noble cause is nothing to be ashamed of, for, as some one says, "No heart is pure that is not passionate, no virtue safe that is not enthusiastic." It should therefore be the duty of every teacher who believes in the ultimate values of life to touch the fine chords of emotions and sentiments in his students. He should also prepare the minds of

those entrusted to him so that they may rightly respond to such things as the stillness of the morning and evening hours (the Sandhya of Hindoo worship), the gentle beauty of a graceful landscape, the melody of music, the sweet persuasiveness of a loving character, the glory of a selfless life, and the devotional atmosphere of a place of public worship. A teacher who believes in these things is able to give to the young something which the mere teacher of moral maxims can never give.

CHAPTER V

FEAR IN CHILDREN

THE instinct to escape from too dangerous a situation is common to all animals. The emotional accompaniment of this natural tendency is what is usually called Fear. We are not concerned here with the controversy whether the emotional tone is felt or not when escape from the dangerous situation is easy and unobstructed. Even if fear arises only when escape is not easy and unobstructed it is a fact that in most cases the cognition of a dangerous situation is not simultaneously accompanied by activity; hence fear arises. This is especially so in children whose reaction to a situation is very often not so adequate as in adults.

Fear like all other instinctive emotions is a biological device. If nature had not implanted in us a sense of danger and along with that an affective tone of fear, we would go into many unnecessary perils without a warning, and the danger would be greatest in children in as much as they have not learned from experience which situation is fraught with danger and which is not. Thus fear is in a sense an economy of nature. It is, as such, a help to the educator whose reason for existence is that he helps nature to bring into maturity the immature and inexperienced child. Modern pedagogic opinion has a tendency to swing a little too far against the rightful place of fear in

education. This, however, is not an unmixed evil when we know how the grown-ups entrusted with the education of the young at home, in the school, in the Church and everywhere else, have more often than not tried to frighten their charges into docility by a ruthless appeal to fear. Though fear is undoubtedly necessary to a certain extent, its necessity can easily be overstressed ; no wonder, therefore, that those who protest against too great a reliance being placed on fear as an educational instrument, are themselves at times a little hysterical, as has been the case with Rousseau or Bernard Shaw, in their outcry against the employment of fear in education. Fear as a help in education is easily abused, and then it becomes a positive obstacle to the growth of human personality.

Fear is a natural trait of all persons, as we have already observed, and those people who claim, or are reputed, to be fearless are very often only those who do not feel its affect so intensely as most ordinary people. We fear the unknown. Hamlet contemplated suicide but turned back because he could not make up his mind to face the unknown dangers of the other world. In Charles Reade's 'Cloister and the Hearth' we find a rough soldier facing lots of troubles with his young friends Gerard and Margaret, but getting thoroughly unnerved when confronted with a danger that was entirely new to him, the danger from blood-hounds. A small boy astonished several people by his fearless physical feats. He would climb up a long slender pole lightly supported against a high tree with the utmost dexterity, but in the night would not go out even to the courtyard of

his house unaccompanied by a senior friend. He was afraid of the unknown. Similarly children are afraid of the grotesque and the fantastic. A child was scared when the older children silhouetted weird figures with their fingers on a lamp-lit wall. The strange, the immense, the dark, the grotesque—these frighten most people to a certain extent, and they particularly cause fear in the child, especially when once they have been associated with this feeling by those who surround him.

Emotions are highly contagious. A fearful parent may be surprised that though he does not say a word of his fears to his son, the latter shares his fears. Fear, like other emotions has a tendency to make itself felt to others even when the person subject to it does not orally or in any other explicit manner communicate his fears to them. Fear spreads from one individual to another, but a child is more affected by it when one of the adults to whom it looks up with respect allows himself or herself to be swayed by this emotion. Similarly, when a whole group is terror-stricken, every member is more affected by fear than on other occasions. The institutions in which the author has worked have most of them been co-educational institutions, and we have observed that girls who come to us from girls' schools take a longer time than other girls to move about in the school and outside without unnecessary self-restraint. The Girl School pupils bring with them from their old institutions an air of timidity, a fear of boys and men which our own girl-students do not have. This fear was suggested to them by their group. Those who know the evil that suggestion can do will also see that fearful ghost stories, stories of burglary, or of

gruesome murders are not carelessly retailed to young and susceptible listeners.

Sometimes fear is deliberately inculcated by people who do not realise the amount of harm they thereby do to the young. No mother wishes to see her son growing into a timid man, but this is just what she is preparing him to be when she deliberately frightens her son to keep him out of mischief. Kind-hearted parents buy mischief, and sometimes even life-long mischief, for their children if they happen to employ foolish nurses who try to get a quiet time for themselves by frightening their wards to submission by the narration of foolish stories or use of terrifying threats. Mosso tells the story of a brave soldier who had one strange, vulnerable point. He was afraid of small chapels.† It was later discovered that he was, when quite a baby, threatened by a nurse with being locked in a small chapel by the side of which she had taken him for fresh air. The threat unfortunately made such an impression on him as to make him afraid of small chapels for years after.

Mosso's soldier had a shock in childhood on account of his vivid imagination of what might have happened to him if the nurse's threat had been put into effect. The English psychologist, Rivers, mentions another soldier who was also quite a brave man on the whole, but was afraid of closed spaces and narrow lanes. This unreasonable fear was due to an early experience of sudden fear. One day as a child

† See E. S. Conklin: *Principles of Abnormal Psychology*, Chapter VI.

he was returning from visiting a petty secondhand dealer, when in a narrow lane he was chased by a brown spaniel. The shock remained with him even when he was grown up and had become as good a soldier as most others. Similarly, we find otherwise bold people abnormally afraid of even harmless cats and dogs, of the sight of a snake and sometimes even of earthworms, and many of these fears are traceable to some early infantile experiences.

It is said that children are terribly shocked if they suddenly witness some sexual act. The ancient Romans perhaps realised this very well, and that is how they were ready to punish very severely even the man who but kissed, as the story goes, his wife in the presence of children. It sometimes takes years of patient handling to turn a sex-shocked individual into lines of normal conduct. During such periods of re-education the subject shows fear, restlessness and vague anxiety patterns.

Fear is sometimes the symptom of some natural weakness, either of the body or of the mind. A defective physical endowment or a limited intellectual equipment tends to stir an individual to an unusual extent. The defective individual consciously, and very often unconsciously, recognises his own weakness and has a tendency to get away from the situation which demands too much from him. Sometimes the reaction takes quite a different form. Instead of running away from the situation, he determines to face it, with the result that he makes up for the defect in one direction by excellence in quite another, or gets physically or

mentally broken in the attempt. This is what psychologists like Adler call the result of an Inferiority Complex.

A kind of vague fear is a common characteristic of adolescence. I have collected a large number of dreams of adolescent people, and therein I find that many of them imagine themselves to be travelling **all** alone in a trackless wilderness, that they are attacked by wild beasts, huge giants or other monsters whom they cannot grapple with on equal terms, and that these monsters of superior strength demand of them their **all**. Some of them dream of their being drowned, and according to some *depth* psychologists this is an indication of a latent tendency to suicide—not an impossible inference when we consider the enormity of the task of life that at this stage presents itself to these solitary travellers through the wilderness.

The manifestations of fear are more manifold than even its causes. Perspiration, palpitation, shivering, fainting—these are some of the outward signs of fear that are most widely recognised. Abnormalities of sleep at times form an indication of fear. Some people do not get sleep on account of fear, and some have so much of it at times that onlookers are inclined to think that their sleep is a sign of feelinglessness or indifference. It is not commonly recognised that stammering may be an indication of fear and nervousness. We often read nowadays that stammering and left-handedness often go together, and it has been my good fortune to come across one or two cases where this theory has been confirmed. A left-handed boy was

sent to school and he was forced to write with his right hand. From that time onwards he has been a stammerer. A still more serious instance of the consequence of fear and shock has been reported to me of a girl whom I know. She was sent to an orphanage where strict discipline was enforced. There she was found talking with other children, and the teacher scolded her and punished her. Evidently the punishment hurt her severely. She was seven years old at the time, and so disastrous was the discipline that she now speaks to nobody except to her small sisters or brothers and that too very sparingly and when adults are not looking. Let strict disciplinarians take note!

Emotional and behaviour symptoms of fear are as clear as physical evidences to those who are accustomed to look for them. Cruelty is very often a result of fear on the part of the cruel man or woman. It is not strength but weakness, that leads to many an act of wanton cruelty. So also an over-critical attitude shows more weakness on the part of the critic himself than on that of the man or woman criticised. Undue shyness or bookishness are at times marks of fear. Phobias and compulsions are very often signs of some early, long-forgotten shocks of fear, a few examples of which we have already cited. An extreme tenderness on the part of some children (and sometimes of grown-ups too) may also be a sign of fear. The subject identifies himself with some poor creatures and projects his imagined pain on the suffering creature. Tenderness is certainly good, but when it is too much in evidence, it is a case for sympathetic investigation.

Let us see how we can help children who are abnormally subject to fear. The most important thing to do is somehow or other to help them to exercise self-confidence. If we encourage them, they will certainly believe in themselves — they will exercise self-confidence. We have also to see that such children are not unnecessarily excited. Cinema films, for example, that are quite normal for adults may be too great an excitement for the little ones. The spirit of investigation is not an impossibility even for children, and when some of the things unknown to the child are made familiar to him through processes in which he himself plays a part, we help him to find one of the best ways out of a fear-filled life. To exploit the religious propensity of a child through his sense of fear is a sin; but faith in a loving heavenly Father will stand him in good stead, if wisely guided, to fight against unreasonable fears. Above all we should have thorough patience and sympathy in dealing with people who have fears which we cannot share; otherwise our impatience and ill-temper will add one more burden to their already over-loaded sense of nervousness and fear. In this we can take a lesson from the wise "Tonga-driver" who never applies the whip in dealing with a shying horse.

CHAPTER VI

DREAMS OF THE ADOLESCENT

IT is perhaps not the function of a teacher to dabble in the realm of the unconscious, still the teacher interested in modern psychology is certain to be in an advantageous position in dealing with his students generally and especially so in dealing with the difficult ones. Among other things the New Psychology gives an important place to the consideration of dreams. Of all men, it was Sigmund Freud of Vienna who got people to think that dreams were not merely accidental or inconsequential things but that they were of a piece with the whole personality of the dreamer. Even before his time, there were people who believed that dreams were important and we find examples of this belief in the books *Genesis* and *Daniel* in the Bible and in the *Brihadaranyaka* and *Chandogya Upanishads* of the Hindu Scriptures. Down through the ages, dreams were occasionally felt to be important things, but it was Freud who first propounded the theory that dreams were an expression of character, and that by diving into the region of the dream-world the expert at least could get useful information concerning the best way of dealing with people who had mental irregularities.

All that Freud has said about dreams and their significance is not accepted by even those people who readily acknowledge the services of Freud to the cause

of the science of mind. Freud believes that the unconscious is mostly, if not entirely, made up of repressed sexual desires and impulses, and that consequently the latent content of dreams is mostly sexual. All psychologists to-day accept the contention that the unconscious contains, and dreams to a certain extent express, sexual desires either directly or in disguise. But most of the New Psychologists agree with Jung, Adler and others that the unconscious contains a good deal more than what may even in a broad sense be called sexual. MacCurdy, Rivers, McDougall, to mention but a few investigators of outstanding merit, have given attention to the same subject, and between them they have given us (in spite of differences amongst themselves) a lot of truth which we could not gain from Freud or his uncritical followers.

Thus we learn that whenever there is a conflict between two impulses or groups of impulses, this conflict is likely to express itself in some dream. Along with this let us remember that the life of man is hedged in by the circumstances that make conflict of some nature or other inevitable every day of his life. Thus one is inclined to believe that to dream is as natural as to think is natural, and almost as inevitable. Dreaming is practically thinking continued in sleep. The thoughts of our waking life are made up of conscious thinking and musings. The same process continued in sleep gives us dreams. But in our waking life we exercise certain control over our thoughts and even over our fancies. This control of our self which functions in ordinary waking life is admittedly less active while we are ill or

under the influence of some drug. Then we speak or image things that surprise us when they are reported to us after we are our own selves again. The same thing happens when we are asleep, and we think in an unrestrained way and think not under the guidance of our critical powers but rather in the manner of children. Moreover, our thoughts pertain not only to our childhood but the childhood of the race, as Jung has very ably shown by the application of his principles in the interpretation of dreams of hundreds of subjects. Those who have followed his theory that many dreams express the thoughts and fancies of the race have expressed their satisfaction that it is a workable theory. But we are inclined^e to believe that McDougall, MacCurdy and Rivers are right when they contend that most dreams refer to recent happenings in the history of the subject. The last mentioned writer says: "All the dreams which I have analysed have been referred to recent^e conflicts in the life of the sleeper. Though many dreams and many features of dreams require for their complete explanation going back to the early life of the dreamer, it has been possible to explain every feature, even of long and complex dreams, by the nature of conflicts in the recent experience of the dreamer." The only exception that he would concede even in theory is in the matter of recurring dreams; but even here a recent event may have re-occasioned an ancient conflict. Many other New Psychologists hold that dreams do not all refer back to early childhood.

This does not mean that only the general principles of Freud are accepted and that all his individual

statements are thrown overboard by other psychologists. Freud says that almost all dreams are wish fulfilments. Now most others do not accept this extreme statement; still they agree that a number of dreams are definitely of the nature of wish fulfilments. A certain gentleman suffering from chronic dyspepsia and general physical weakness told me that he was constantly dreaming of performing big exploits requiring much physical strength. This seems to be a clear case of wish-fulfilment. Cases of wish-fulfilment mostly occur, however, in childhood. A large number of children's dreams come under this category, as can be seen from Kimmins' book, "Children's Dreams".

Both the manifest and the latent contents change when children grow up. I have collected a large number of dreams of boys and girls, and of grown-up people. Without presuming to be an expert analyser of dreams, I may be permitted to state my experience that boys and girls feel bewildered when they arrive at the period of adolescence. They compare themselves unconsciously, as we observed in the previous chapter, to the people who enter a forest without a guide. A number of boys dream that they lose their way in the wilderness, and are pursued by wild men or are attacked by ghosts and devils. Here is an instance. The dreamer is about 14. "One day, I dreamt that I went into a great forest and walked about twenty or thirty miles in moonlight. When I walked this distance I found a group of tigers, and being afraid climbed up a tree. In that group of tigers there was one that was particularly large. When they disappeared I got down. I went on and on, when I saw two elephants come run-

ning very fast. I was again afraid and began to run. I ran and ran for a long time, and at last I found a small hut. When I saw it I felt very glad and entered it. There was no one in the hut and I found there many bones and skins. I understood that it was a giant's house and being afraid I began to run back by the same way by which I had come,—and I woke up."

Another boy (15 years) hears of a very strong man whom many people go to see and starts out with a friend to see him. "But we were surprised to see an old man with a long beard, a big stick and a big bag. My friend went to see what was in the bag. But the old man caught him and put him into the bag. I got very angry and went to the old man and beat him. While I was doing it he vanished from sight. I felt very sorry and was returning home. I missed my way and was led into a great forest. There again I saw the same old man coming out of a cave and disappearing. I went into the cave and found there a light. I took the light and began to search for my friend. Just then I woke."

Like these two boys there are many others who try to go back the way they came. The new world of experience into which they enter is to them so strange and terrible looking that they are unnerved and want to go back. They like to be children and do not want to face the dangers and temptations of manhood. Another adolescent dreamer (18 years) sees the stage of manhood "a fierce and mysterious figure, walking to and fro in my room with a long knife in hand." But there is no escape. If they do not have the

courage to enter it like a fighter, they will be taken there like prisoners. Here is a picture of such a one (17 years): "I was sleeping soundly having read hard till midnight. It might have been near the break of day when I dreamt a curious dream. I was walking on a road by a river when all of a sudden I saw a dark man with a grim face looking very cruel. I lost my heart and feared that my days were numbered, for I took him to be the God of death. Yet summing up all the courage in me I said "Good-day, Sir". He said "Cold night. Are you a school boy? If so what class are you in?" "I am in the seventh class, Sir," was my humble and trembling answer. "All right, follow me" said the demon, "I want to take you to my hall." Then I followed him as a poor condemned prisoner follows a policeman. By and by we reached a great building in which the black man locked me up. The hall was dark and I could hardly see anything. There were some unhappy persons like myself, whom I could hear crying bitterly. All of a sudden I thought I was sinking, when suddenly I heard the sound of the bell from a neighbouring temple. I woke up and found myself lying in my bed with the golden rays of the sun falling on my face."

The adolescent dreamers feel that the new world into which they enter demands all that they possess. They cannot find in it a very easy time. It requires all their strength and resources to meet the new situations. They cannot afford to spare themselves. "Some days ago," says another (15 years), "I dreamt a dream. I went to Ramateerth, an everflowing spring

of water. On my way I saw some thieves. They caught hold of me and said, 'Give us all that you have.' 'I told them that I had nothing but a few clothes.' They took them and said, 'You will be our cook.' So they placed me in a cart and went away." Here is one more of the same type, (17 years). One bright moonlight night in March, I dreamt that I got up from my sleep, rubbed my eyes and yawned. All in a moment I saw a cluster of trees which I took to be a forest. From there I saw a tall man with long hair coming towards me. He had a *lota* (small round brass-pot) in his left hand and a trident in the other. He looked as if he was a *Sanyasi*. He wanted me to give him some food. I suspected that he might be a robber in disguise. So in a flattering tone I said, 'Sir, have mercy on me. I am a stranger in this place. My house is far away and I have nothing to give you !' The *Sanyasi* who was hungry and thirsty looked with stern eyes and cried in anger 'Liar, there is something in your pocket. You do not like to give it.' I was much afraid, but I gathered up my courage and said, 'There is nothing eatable in my pocket. There are only two rupees which my father gave me to buy a *dhotar* with.' The *Sanyasi* became wild and said, 'Give me the two rupees or I will curse you.' I did not know what to do. If I gave him the money my father would get angry. So I said, 'I will not give it. Do what you like.' Then he approached me saying, 'Give it or I will rob you.' I ran away crying fearfully."

Another one sees himself killed by a railway train and carried to the cremation ground, a pictorial expression

of the fact that the old order changeth yielding place to new. A new phase of experience demands the sacrifice of the old and the greater the new experience the bigger the sacrifice it demands of things of the past.

Some boys, being pursued or attacked by panthers or tigers, the hard facts of life, get out of them by flight of fancy. This is what one (about 19 years) pictured to himself: "I was on my way to..... The road that leads to it is covered with dense forest. On the way it suddenly grew dark. I had no one with me. I heard the noise of tigers and panthers. I began to tremble and shudder and thought of running away. At once the tiger was in front of me. I tried to run away. But instead of running I began to fly. It seemed to me that I had two wings on my shoulders. In this way I escaped from the tigers. I did not know if I reached the place where I intended to go, but I am certain that I was lying in unknown regions." These last sentences are significant. Fliers on the wings of fancy do not necessarily reach their destination. Still thereby they hope to escape the grim facts of life.

In the adolescent period they begin to feel the urge of sex more keenly than at any time before. At first it is a vague feeling and youngsters see themselves attacked by wild beasts, robbers, and ghosts. In course of time sex feelings become plainer and the subjects become more definitely conscious of them. Their dreams also undergo a similar change, though dramatization and metamorphosis still play a remarkable role. Here is a dream of one (22 years) who has almost passed the critical years of adolescence. "One night I

dreamt that I was walking in the moonlight with a friend, who told me some strange ghost stories. He said that fairies carried off young girls and danced and played with them. I knew that I was not a girl. But to my great surprise I found myself to be a maiden putting on rich jewels and a fairy was taking me. I tried my best to run away and hide in bushes. But she came nearer and nearer and with one bound caught me by my gown and held me fast in her long arms. Oh, what a pity! I was her slave. I could not escape her. I called out to my father and mother, sisters and brothers, but they could not help me. Then I was terribly afraid of what would happen to me and prayed to God to save me from her. At once there was a good shower of rain and my enemy left me and ran away. It was a terrible height from where she left her hold of me. I was falling and that made me open my eyes. But I saw myself on my bed as when I had gone to sleep." Another dreamer (15 years) finds that a lady holds his hand tightly and does not leave him because he says he will not accompany her. Later on he says, "Yes" and still she does not leave him, so that he has to shriek for help. Another one sees a lady "talking to me in a mild tone and with love gestures" and enjoys her embrace. Some see things more allegorically. "I saw a boy selling mangoes. As soon as I saw the mangoes my mouth began to water."

In the following dream of a girl (about 15) we see both the curiosity and the terror of the unknown that are peculiar to the period of adolescence. "I and Kamala, my sister, were walking by a road. We came

to a big rock. There was a woman sitting on that rock. She caught hold of my hands and took me up, but she did not take Kamala up. I told her that if she did not take Kamala I would jump down from the rock. She told me that I would see Kamala on the road when I go forward. So I began to walk. When I was going I saw the Sun and the Moon both shining in the sky, and I said that I did not like to live in that country. I saw a man. I asked him where my house was. He showed me a house. I pushed the door of that house. By the noise of the door my eyes were opened." This last dream is remarkable in several ways. We see there the desire to go up and see what is above the cliff. In order that she may see the things there she wants the help of an experienced woman. The Sun and the Moon shine in the new world, but Fear also is there. There she feels the need of a member of the other sex.

Do these dreams carry any significance to us? I think they do. In the last dream, the dreamer wanted the help of an experienced person in travelling in the new country over the cliff. We teachers can guide and help, if we have patience and sympathy and some scientific knowledge of sex problems. The adolescent boy or girl feels the desire to grow up to be man or woman. That is natural, and there is a glow about it. At the same time they feel perplexed and confused. Some of my dreamers saw themselves toiling at the sea and some were fighting terrible foes in the forest. The intelligent, sympathetic and well-informed adult can introduce them to the facts of life in a reassuring

manner, so that they may not desire to turn back and escape the grim facts of life. Gifts of books like *What a Young Boy Ought to Know*, *What a Young Girl Ought to Know* and other volumes published by the Vir Publishing Co., U. S. A., and other modern publications that give frank answers to the natural questions of boys and girls will enable them to know the truth "without evasion and in a manner that will save them from the consequences of ignorance" and of unnecessary apprehensions of the nature of the life into which they enter. It is also important that whatever help is given must be given with tact, sympathy and truth.

CHAPTER VII

THE HUMAN FACTOR IN THE SCHOOL-ROOM

ONCE I was the guest of a certain friend in a big city. He was a teacher in a high school, and his wife a teacher in another. In the course of our conversation, my hostess grew eloquent about the nobility of her profession, "the profession of imparting instruction" as she put it. I know the manager of a certain high school who, when referring to the work of students, speaks of their "repeating" their lessons. With due deference to these educators, we are constrained to say that the two expressions, the teacher imparting instruction and the students repeating their lessons, represent an old and passing ideal in the school world. The teacher will have to impart instruction and the students will have to repeat their lessons in the future also, but the major problem in the school-room is a social problem and not one of giving information on the one hand and taking it on the other. Students and teachers are workers together in a common cause, and the chief problem in the school-room is a human problem, a social problem, a problem in the art of getting on with each other to the best advantage of all concerned.

If the supreme art of life is, as some one has said, the art of living together, we have to give much more attention than we do at present in our educational

institutions to the motive forces that work in the school folk—the young people who form the bulk of the school population, and the adults who are supposed to be the friends and guides of the young, the teachers. The chief motive forces are conveniently referred to as instincts. The term instinct may not be unassailed by some psychologists; still that is perhaps the best that many of us can find to denote the urge, the impulse, the driving force that leads us on to express ourselves, to seek for recognition from others and to realise ourselves. We shall consider some of the important urges or impulses that are at work in the school.

There is no list of instincts accepted by all psychologists. Most writers, however, accept the following urges or tendencies as universal: the tendency to find out things (curiosity), the tendency to attack persons or things that oppose us (aggressiveness, anger,) the tendency to escape from a dangerous situation (fear), the tendency to display our own importance, the tendency to appeal to others when we are in difficulties, the tendency to respond to such appeal, the tendency to find out a mate, and the tendency to belong to a group. Almost all these tendencies are at work directly or indirectly in the school world. Let us consider a few of these impulses at work in the teacher. If we select a few of these tendencies, it does not mean that others are not at work in the teacher. They are there, but for brevity we choose to concentrate on a few.

We have referred more than once in these pages to the instinct of aggressiveness that works even in small children. Whereas this tendency is to a certain extent

sought to be suppressed in the pupils, there is not so much check imposed on the aggressiveness of the teacher. Like Goldsmith's Village Schoolmaster, the present day schoolmaster also wants to strike the imagination of his audience with his learning, skill, and authority. If in this any urchin or colleague opposes him he feels angry. He wants to make such people smart. It may not be very gratifying for the schoolmaster to think, but it is all the same true, that much of his regard for discipline may be due not to a special regard for any moral imperative or to any disinterested desire to see the next generation grow into perfect manhood, but to his simple natural desire to show off his own importance. "I have said it, and it must be done. Yours is not to question its right or wrong, yours is not to reason why." This is the attitude of disciplinarians, many of whom, as Sir John Adams says, are people who hold up their hands and stop traffic but are unable to direct it properly. Let us readily admit that some good results do accrue to society from the attitude of sensible disciplinarians, but let us also recognize clearly the rock-bottom of such an attitude—the natural desire of the teacher to assert himself, his positive self-feeling, as some would put it.

When a man wants to do a thing and cannot, he feels a lot of dissatisfaction. He is not at ease with himself, nor is he pleasant in his dealings with others. Perhaps his failure to do what he is inwardly urged to do may not be due to any great fault on his own part. The circumstances may not be suitable, or his ambition may be too great for his abilities, or it may

be that he is professionally a round peg in a square hole. Whatever it be, when he is baulked in his urge to show himself off, to express himself as we politely call it, he has two possible courses naturally open to him. He fights those who oppose him and tries to humiliate them — a civilised man rarely goes to the extreme length of trying to destroy his opponents now-a-days, that has gone out of fashion in the relations between individuals of the same state — or he tries to escape from such a situation. The trouble with many people is that they can do neither. They have not the power to demolish the forces opposed to them, nor can they easily give up one place and find a better. Such a situation is the breeding ground for discontented and disgruntled people, people who speak ill of their colleagues and superiors, who find a sinister motive in all that other people do, who spread all around them an atmosphere of suspicion and ill-will. These are the manifestations of what the New Psychologists call complexes.

Sex appeal is never absent from an educational institution. Neither the prison-like walls of a girls' school nor the strict refusal to admit any girl student into a boys' school can keep sex feeling away. That sex is likely to assert itself even where the most rigorous ascetic exercises are practised, is illustrated in the story of Shiva, Kama, and Parvati. The manifestations of the sex feeling may range from the most palpable to the most subtle varieties. When a teacher is minutely attentive to the smallest wish of a girl student, especially when she has a handsome face can

winsome manners, there may be at play in him something more than a tendency to help a girl student from several handicaps in which she finds herself in a predominantly masculine atmosphere. Every one, with the possible exception of the parties immediately concerned, is likely to conclude that herein sex feeling is at work. The tendency of some teachers to be brutally frank where sex references are met with in text-books, and of others to consider that all such passages are to be scrupulously passed over in silence in the common class, may equally be due to the working of some abnormal interest in sex on the part of the teacher. Perhaps even the undue insistence on rectitude and propriety in little matters on the part of some good people may be symbolical of a keen fight they are putting up consciously, and very often unconsciously, against unwelcome feelings and fancies in their own hearts. Let us hope that some of our readers will not feel scandalised if we find some such explanation for the unreasonable, whimsical, though all the same, strictly enforced rules and regulations that one often hears about in educational institutions manned and managed by unmarried women. The fact is, as we have already observed, that whenever any natural impulse is repressed, it invariably leads to certain conflict, first in the conscious realm of our mind itself but later mostly in the unconscious. This conflict is not successfully solved by a large majority of people, with the result that wherever they go they carry with them traces of this unequal fight within themselves. And it has ever been the trick of man to let his forces out on some external enemy in

order that he may be saved from the more unwelcome fight within. External wars have very often been fought in history in order to avoid what has been supposed to be still worse, civil war. The same is true of people who carry on a civil war in their own hearts. Some of the worst punishments one has heard of in educational institutions have been inflicted on little boys and girls by unmarried teachers, men who projected their misfortune on their helpless victims, their own students.

Teachers are as much wage-earners as those engaged in other trades and callings, and like all other people they also wish to put aside a little money for a rainy day. That is a very common expression of one of their instincts, and one reason why many teachers are listless and cheerless may be that they are unable to give expression to this urge that is within them. Property is regarded by man as an extension of his own self, as a part of himself, as his *own*; and it is no wonder that when he has no chance of feeling that he is "worth something," he feels small in his own estimation and appears as one of no importance in the eyes of the world. During days of retrenchment, Governments and managers find it easy to cut the wages of the unorganised, and therefore voiceless, body of teachers; but they do not seem to visualise the grave consequences that may follow. There has been a pretty loud outcry against private tuition in many parts of India. Do the critics pause to think that there is a psychological as well as an economic basis for the prevalence of this evil system?

Many other things can be said about the working of the primary impulses in the world of teachers. It may be that some people form a hasty notion that the expression of primary impulses denotes an evil state of affairs. The fact is just the contrary. No virtue has a sound basis unless it has some relation with our original nature. The teacher who consciously tries to build up the character of his students and make them fit members of a better society is giving expression to his tendency to "construct." The teacher who leads his students into village welfare centres for training thereby responds to his tendency to "protect", the parental instinct, as some call it. The teacher who teaches his boys to behave courteously to girls is sublimating his own sex feelings and is enabling his students to do likewise. When the teacher takes his students out on school excursions, he acts in accordance with his migratory urge. Though the working of the primary impulses may not always be conscious to the individual concerned, nor even be apparent to every on-looker, they are none-the-less important and inevitable motive forces in the lives of teachers, as of all other men and women. He is the wise man who attempts not entirely to suppress these impulses and instincts, but to harness them and make them his servants in the realisation of the true manhood that is within him.

CHAPTER VIII

SAND-BANKS AND BREAKERS IN THE TEACHER'S LIFE

THERE is a small town on the West Coast of India through which a small river flows and mingles with the Arabian Sea. In former days this river-mouth invited a number of sailing ships, including those from Portugal; and the town was a considerable trading centre. But the silt brought down by the river through centuries has made the river-mouth shallow. Hidden sand-banks cause furious breakers which wreck boats and at times even take a toll of human life. The port is still open and some trade is still carried on here, but communications with the port are never very safe.

There are hidden sand-banks in the lives of teachers which wreck the happiness and spoil the character of the pupils under their care. I had first intended to write this chapter under the heading *The Abnormal Teacher*. We very often speak of the abnormal boy or the abnormal girl, and conveniently overlook the fact that some of the teachers are also abnormal people and that their hidden complexes may be as dangerous as, if not more than, the hidden sand-banks that develop at the entrance into a port. But the mistakes that we are about to notice are so common that one is loath to call them the mistakes of abnormal teachers. The mistakes are certainly abnormalities when we

consider the norm as the standard, to which conformity is desired ; but they are unfortunately not abnormal when we regard the norm as what ordinarily takes place, as what is usual or common.

The first type of abnormal teacher we shall consider is the one with an inferiority complex. His greatest trouble is that he has no self-confidence. He experiences consciously or unconsciously a sense of inferiority or a feeling of inadequacy. He lacks the courage to be interested in other people. Many people happen to be ego-centric because they are afraid to form contacts with others. Such people may be compared to children. A child was a parasite in his mother's womb and leads a parasitic existence for the first few years of his life ; and so long as he is thus dependent his weakness and helplessness and the expressions of his helplessness become the means of his exercising a kind of tyrannical control over others. But when he grows up he becomes more and more independent, and establishes contact with his fellows.

“There is an inverse proportion between the feeling of inferiority and the social feeling. For the lower the opinion an individual has of himself, the more ego-centric he is ; the more self-confidence he has gained, the more he may interest himself in his fellow men and feel himself a member of their community. Only that individual who realises he is in a position to contribute something to society is prepared to contribute.” 1.

1. Irwin Wexberg ; *Individual Psychology*.

People who have very little confidence abroad come into the class-room and tyrannise there. The unconscious in them works up a compensation, and they make up in the class-room for what inadequacy they feel in outside society. Thus some of our teachers who are perfect lambs outside become bullies in the class-room. Such teachers do not allow any scope for the self-development of the young. It is necessary that teachers should not illustrate the principle *Ksheena narah nishkaruna bhavanti* (weak people turn out to be cruel). In order to foster the healthy growth of the young, teachers should develop confidence in themselves. Self-confidence is the basis of all true understanding of reality, of clear logical thinking, of all willingness to work even when work appears unpleasant, and of the readiness to assume responsibility. Without self-confidence no teacher can inspire confidence in others.

Another important type of abnormality is concerned with sex. The sexual life of a teacher has important bearings in the class-room. No man can lead a harmonious and happy life unless he rightly directs his sexual urge, and for a vast majority of people married life gives the best opportunity to solve the many psychic disturbances that are brought about by ill-exercised sexual energy. There are some people, however, who because of adverse circumstances or by choice, forego the happiness of a married life; and a number of these become teachers. It is natural that such people are attracted into this profession, because it affords them good opportunities of sublima-

tion—of redirection of sexual energy to other useful channels.

The trouble, however, is that many of them do not attain to a perfect sublimation, and so long as the libido (the sexual energy) is not perfectly sublimated it manifests itself in several unwholesome ways. Much need not be said of those people whose sexual energy is entirely out of control and whose lack of control results in sex-offences. If, after repeated warnings from their own failures, they still continue to live an unnatural life, they bring certain ruin and dishonour upon themselves and what is worse, upon others. Sins of impurity are bad everywhere, but they are dreadfully evil in the teacher, especially the teacher who considers his job as a God-given vocation. If he offends the little ones entrusted to his care, "it were better for him if a mill-stone were hanged about his neck and he were cast into the sea !"

But these obvious sins are not the only kind of results of imperfect sublimation. Sex enters into the teachers' life and manifests itself there in more indirect and subtle ways. It was observed in the last chapter that some of the most cruel punishments we hear about in school rooms are those inflicted by people whose sex life has not been normal and satisfactory, in whose bachelor-life sublimation has not been very effective. Here we give one actual instance. Mr. T.———is an old bachelor and has worked in more than one Secondary School. He is notorious for the corporal punishments he inflicts and in this respect sometimes makes little distinction between boys and

girls. If a student forgets his cap at home, he is thrashed for it at school. If he makes mistakes in writing to dictation, he gets caned for that. Once in his class some school-children spent time talking when Mr. T. ——— had expected them to work. His righteous indignation was stirred and of course he gave the “culprits” an educational flogging. Some of the onlooking children felt the ridiculousness of the situation, and smiled—though very likely it was not a conscious jeer at the teacher himself. The irate Mr. T.—— felt it to be a terrible offence. He came down like a wolf on the fold, duly chastised the boys and girls, and spared not the rod. What with the physical pain and what with the mental shock, one of the girls thus punished had to be carried out of the room in a fainting fit. Students of psychology, especially those who have given some attention to abnormal psychology, need not be told that cruelty is very often associated with unsettled sex feeling. The name for it in modern psychology is *sadism*.

Overwhelming kindness and attentiveness may also, as we have already seen, be another expression of the same unsatisfactory state of emotional life as produces cruelty and over-strictness. It is not unlikely that the same individual may at different times illustrate both attitudes. The overwhelming kindness and morbid attentiveness of the sex-disturbed individuals need not always have a wholesome effect on their objects of devotion. Apart from all other possible evils, such a relationship leaves the junior friends very little scope for independent development

and self-realisation. The constant leadership of such a teacher is as bad for the growing boy or girl as the continued close attention and endearment of his or her parent. Again, it may lead to an arrest of natural development by the perpetuation of the homosexual tendencies. This is by some people regarded as a greater temptation for women-teachers than for men, but the writer is familiar with several cases among the latter. It is a subtle temptation which should be honestly faced and overcome by all concerned.

A third type of teacher who has become one-sided is the one who is too much absorbed in interests outside his profession. The inspiring and successful teacher is interested in his pupils. His boys and girls are his prime care in life—not their doing any particular piece of work nor their passing any particular examination. When students solve correctly their problems in algebra for instance, the ideal teacher certainly feels a certain amount of satisfaction. But his greatest pleasure consists in seeing his pupils develop adequately in life and in character—in which the solving of problems in algebra also has a certain place.

The trouble with many teachers, however, is that they devote too little time and attention even to the professional aspects of their work. There are teachers who devote much of their spare time and sometimes even a part of the working periods of the school to moneymaking pursuits. We know several teachers who as managers of mercantile firms, promoters of banks, and agents for industrial concerns, try to do as much “business” as regular business men. Mr. Y. is

a good man in many respects, but he thinks of life in terms of money. He often speaks of money. He often speaks of the struggle for existence in the economic world; and on his way to school, speaks to himself half audibly about his money transactions. His pupils have a shrewd suspicion that, when they are given a sum in arithmetic and are doing it, he is silently going once again over his financial adventures. On the other hand there are others who are heavily in debt, whose life is a regular warfare against worry and anxiety, whose usefulness is vastly reduced on account of their indebtedness. They may be respected among their acquaintances for the goodness of their hearts, their skill in teaching, their devotion to their schools, and their enthusiasm for educational ideals. In spite of all these, they are likely, on account of their debts, to forfeit much of the respect from the public which should rightly have been theirs. This too is certainly a tragedy.

In condemning the attitude of those teachers who try to make money by extraneous pursuits, it should nevertheless be admitted that the salary of some is miserably low. Some time back the writer happened to attend a meeting of primary school teachers in one of the most educationally advanced parts of India. There were among the audience full-time teachers who were getting a salary of Rs. 7-8-0 (Seven rupees, eight annas) a month! And there are hundreds of such teachers who are expected to maintain a family of five members on an average upon this meagre monthly dole. Even some of our teachers who are university

men fail to get a decent salary. Under these circumstances unless they try to supplement their salary by some other spare-time occupation, they are sure to starve. Ordinary people cannot be expected to care for the physical and spiritual welfare of others, when they are themselves struggling with the wolf at the door. Here is matter for thought for all who have the welfare of the nation at heart.

It is sadly true that neither of these two classes of people—the money makers and the chronic borrowers—can do their rightful work to the satisfaction of their conscience. Their attention cannot be properly directed to the acquiring of intimate knowledge of their subjects and to the mastering of the technique of teaching; much less can they spare time and energy to the all-round progress and development of their students. They are either not inspired by high ideals or cannot faithfully try to work out the ideals they have set before themselves, and in either case are incapable of inspiring others as they would otherwise have been able to do. “Need and the search for satisfaction make up the whole story of our life,” says a modern author. But such people as we have considered, in spite of all their goodness, see vividly needs other than educational, and search for the satisfaction of those needs that loom large in their own eyes.

These are some of the sand-banks that lie hidden in the lives of teachers and are apt, if unnoticed, to spell disaster to themselves and to the many that are entrusted to their pilotage. A knowledge of these dangers will help us all to avoid them, for it is useful

to remember that normal people also have tendencies which, if carried to the extreme, would end in serious abnormalities. Let us conquer in ourselves the tendencies and habits which might dash us to pieces in these dangerous breakers.

CHAPTER IX

THE RELIGIOUS ATTITUDE OF THE TEACHER

THERE are two ways of looking at the universe : the way of the one who looks up and the way of the one who looks around—or, as we more usually put it, the religious way and the scientific way. The scientific view is not necessarily opposed to the religious view of the Universe : but whereas by the former we look upon nature as a kind of perfect machine, by the latter we regard it as ordered by a Spirit who seeks to enter into relationship with men.

This idea of a friendly Spirit did not become humanity's possession all at once. Primitive man rather feared the Unknown than looked to it for sympathy and love. He seems to have felt more inclined to propitiate the mighty Unknown than to cherish thoughts of friendliness and devotion towards it as to a benevolent being. In course of time men's views changed and they began to think of the Spirit of nature as a loving, sympathising, guiding spirit ; and there arose prophets and seers in various parts of the world who, by their clear intuitive vision, were able to know more of God, and were anxious to share their experience with others.

Religion has always been a social affair. Our attitude to the *Spirit of the Universe* postulates an attitude of fellowship and comradeship with our fellow

men. There is no religion where there is no sense of brotherhood. Nothing that is of value is enjoyed by a man in absolute solitude ; he may retire from society for a while, but he cannot live solitarily for ever. Even the Hindu sanyasi who lives years of solitude in some Himalayan cave accepts the fact when he says, "I am Brahma", and goes on in the same breath to say, "Thou too art That". It is the glory of Islam that it lays the greatest importance on the brotherhood of all believers. So also of Buddhism. It is a pity then that religion which should unite all men into a brotherhood tends to divide them into a number of opposing camps. The Lord Jesus Christ prayed for humanity "That they all should be one," but the ideal is still distant.

What shall we do in order to see this ideal of world brotherhood realised ? Pacts and paper-agreements cannot solve the problem of national, racial, and inter-communal jealousies and hatreds. We observed that religion is a social affair. It is equally well a matter of individual conviction and experience. The religion that ignores the individual loses a most important factor in the development of the religious sense ; and one who truly cares for the sanctity of his own religion cannot be indifferent to the sentiments of those individuals who are his neighbours. It is a mistake to suppose that it is an unalloyed passion for one's own religion (more often it is an inadequate understanding of one's own faith) that leads a man to be contemptuous of what his neighbour holds dear, and thus lays the foundation of endless discord and

strife. The communal problem in India will be nearer a solution when our teachers increasingly realise this fact.

The religious attitude is one of deep humility. The religious man knows that at every step in his life he enjoys the unmerited grace of God. He also feels that his life apart from God is very inadequate and unfruitful. He recognises within himself the attempt of "the carnal mind" to prevail over the divine. He knows by experience what religious books call sin. He is ready to acknowledge his mistakes and to make amends whenever possible. A self-righteous man, one who is blind to the blemishes of his own character, blights his own spiritual progress.

Parents and school-masters need the habit of confession as much as any other people. They see the follies of erring youth and try to show them the better way by word of mouth, but in the process they are likely to forget that they themselves are liable to err. The habit of always correcting and guiding others is likely to give the mentor a blissful idea of his own unfailing rectitude, a subtle danger that can be visualised and avoided only by those humble people who have a little quiet time for self-examination and confession.

Another characteristic of the religious man, of the man with a genuine religious attitude, is his trust in God and His goodness. Some one has said that a teacher's work is the noblest of professions but the sorriest of trades. The teacher, not very rarely, sees some of his students who started life with but

a fraction of his own knowledge earn several times his own remuneration. A very heart-rending affair—if he looks at his work as a means of livelihood! But the right kind of teacher is not dismayed by experiences of this nature. He knows that the God Whom he serves understands the whole situation and will provide him with the necessities of life. More than this his feeling of security about material things, is his unfailing faith that he is a fellow worker with God, a creator. The work of creation is hard and painful, but infinitely joyful. The teacher with the true religious attitude has this joy which his limited control over the good things of this world cannot take away. There is a Sanskrit Vidyapith at Dharwar, in the Karnātak, presided over by a Sastri of great learning and intellectual powers. Though he is still in early middle age, he is recognised as one of the greatest Sanskrit scholars in the Deccan. He is able, if he but makes up his mind, to amass a fortune for himself by his 'scholarship alone. But he spurns wealth and the prospects of becoming wealthy. For years together he was drawing only Rs. 50/- a month, as the head of the institution, and in days of depression he cut down even this meagre allowance by fifteen per cent. Mediocre professors in Government Colleges draw twenty times that amount and more. Still he does not care, and does not crave for more. He has been taught that *Vidya* (enlightenment) is a *dan*, something that is to be given away as a gift to the deserving, and he does not want to sell his learning. He makes a free gift of it to others, taking in return only what is absolutely necessary for his livelihood. Of course, well-wishers almost force gifts on him, and

he has some ancestral property. But in the midst of it all, he lives a simple, pure and God-fearing life, never caring for the good things of this world. It is good to know that there are such splendid souls even today when material affluence seems to be the criterion of a man's worth and economic competition is generally recognized as one of the legitimate principles of modern life. They belong to the same goodly order of the society as the Swiss educator Pestalozzi who, when permitted by a powerful magnate to mention a boon, asked for a "School". All honour to these givers of good gifts, the noble teachers who make *Vidya-dan* the ideal of their life, who, themselves being poor, make others rich.

Religion is sometimes ridiculed by those who admire strength and virility; and very often the extreme worshippers of the "he-man" type of man or woman are those weak ones who feel their physical or moral weakness and try—often unconsciously—to compensate for it by their intolerance for any person or movement which appears to want in power and drive. But true religion is never a milk-and-sop affair. As Mahatma Gandhi has, time and again, pointed out forbearance and patience, readiness to put up with insult and not to strike when one could strike back effectively, eagerness to offer friendliness and sympathy even to those who seek one's hurt—these virtues which are associated with the loftiest type of religious experience known to us—are not marks of weakness. Religion that inculcates these virtues tends to raise man or woman above the level of those heroes who are

honoured with a military cross in times of war. Such a religion transforms even a mediocre person into a hero.

There is however no doubt that the best of us have our weak moments, and that religion upholds a man in these weak moments or periods of life. Religion in other words offers comfort and solace in distress. When this function of religion is over-stressed, it gives its critics ground to call it an opiate. Though the chief function of religion is not to be an opiate, to coddle and lull a man like a fond mother, the peace and solace, which religion brings to those whose lots are hard to bear, is an important factor in maintaining the integrity of personality when it is buffeted by overwhelming adverse circumstances. There are occasions when persons reputed for their strength and courage go under while a weaker person who puts his (or her) trust in God stands unbeaten. Any number of instances can be given of such persons made strong in their weakness. The teacher needs the consolation and the calm joy of religion as much as anyone else. He has to carry not only the burden of his own life and that of his family, but he has the care of a large number of young folk who are entrusted to his care. Day in and day out he is engaged with boys and girls who cannot be dealt with according to the rules of static science but according to the dynamic laws of personality. No teacher, however experienced, tactful and talented he may be, can afford to go to his class with an easy complacency. He deals with boys and girls who may be like one another in common

instincts, appetites and tendencies but who are essentially so different one from another in the details of dispositions and behaviour-patterns as to give each individual a separate character which requires the special, individual care and help of adult friends like the teacher. Again he has in his class truants, miscreants and slackers; misfits in occupation and surroundings; and the abnormally developed or the abnormally retarded in mental life. Who can help all these cases by his own skill and ability?

Again whether he was or was not fitted temperamentally and by disposition to lead an efficient social life he has constantly to lead a community life. He has to mingle freely with his pupils and to freely associate with the parents of his pupils. Some of these are hard to get on with, and by their criticism and harsh remarks make his life a constant ordeal. He cannot escape their notice; he lives as it were in a glass-house where not only his actions but even his attitudes and points of view are constantly watched and commented upon. If, along with these, he has envious colleagues and a fault-finding chief to deal with his fate is rendered so hard that he sometimes despairs and cries out: "Who is sufficient for all these?" A teacher who, when thus sore pressed, can commune with a Father Spirit who understands him and gives him His uplifting communion, is thereby enabled to go out with confidence and assurance. He braces himself up by his fellowship with his God and meets internal worry and external opposition in the spirit of a calm victor. This is how many weak people are

rendered strong—stronger often than even those naturally strong people who have not learned to draw upon the invisible resources available to all that are willing to put themselves under the necessary spiritual discipline.

CHAPTER X

THE ROLE OF THE PARENT

ABOUT a decade and a half ago a star of unusual splendour, Sadhu Sunder Singh, shone in the spiritual atmosphere of India. The Sadhu was a man of deep spiritual power and mystical insight. While touring in England an officious divine—suggested that a course in theology would be helpful to him, when the Sadhu coolly replied that he had been in the greatest theological seminary in the world. The astonished divine wondered, which it was, and the Sadhu said: “I was in the lap of my mother!”* “The Sadhu (who has since been taken away in the prime of his manhood) was looked upon with high regard and veneration wherever he was known; and in all places he used to attribute the highest praise to his mother who had constantly drawn his attention in his early years from material things to spiritual.

It is not, however, a rare experience either here or in the West for young people to feel thoroughly dissatisfied with their early upbringing. They find that they are not adequately equipped with sufficient means—economic, social and intellectual—to enable them to stand well in a world of conflict and competition. All around they see quick changes taking place, to which they are not able to readily respond with success, and they are inclined to throw the blame at the door of their parents. The youth of to-day is a

* See Streeter and Appaswami: *The Sadhu*.

product of the modern age, glorying in immense possibilities to make the best out of life in the form of pleasures and achievements; but he feels that he has started with a bad handicap in his own home. As one writer remarks:

“To his natural parents he has not always responded so uncritically (as he has done to his social environment). Maturing experiences have brought comparison with other and better parents, illumination from modern psychology, (and) the devastating contrast between his own upbringing and that which he intends for his children. He has been unable to stifle a resentful revolt against his inadequate rearing. The outcome is the familiar hiatus between the older and younger generations.” *

In this chapter we shall consider some of the precautions that can be taken in order to reduce this distance between the older and younger generations.

One of the first things that parents can do to bridge the gulf between their children and themselves is that they should ever seek to maintain an attitude of learning. There is a common belief that persons cannot learn new things after their youth is well past. There are brilliant examples disproving this popular belief. Experimental studies too by Thorndike and others clearly indicate that the belief is erroneous †.

* Henry P. Van Dusen: *The Mood of Our Generation* in Stanely Jones and Others: *The Christian Message for the World To-day*.

† See Thorndike: *Adult Learning*.

What unfortunately happens is that when people are grown-up their interests, instead of being widened, are narrowed down to the customary, and they dare not attempt new things. Nevertheless even in ordinary life we at times come across persons who are refreshingly different from the ordinary—men and women, who try to learn with and for their children. Mr. M was a man of about 40 years and had long ago left off all interest in High School mathematics. But he found that his children in the high school wanted help in this subject; so he worked hard and brushed up his mathematics. His friends said that he worked at his figures harder than his children. Another parent learned French to share his son's burden and to be able to help him. About two thousand and five hundred years ago there were people in India who did the same kind of thing. A certain house-holder had a son named Swetaketu. He taught him many things and later sent him for higher studies to a very learned king. The boy very soon came away from the king's court because he felt that the education he had till then received from his father was very inadequate. Swetaketu's father who was entirely free from self-conceit himself then went to the king to be instructed by him in those things concerning which he could not teach his son. The king received him with due respect and requested him to ask of him any boon he would like to. He grew mildly indignant that the king should have misunderstood the purpose of his visit and said, "Let such things as belong to the world of men be yours. As for me, O king, speak to me those things concerning which you questioned my son". The king,

it seems, was a little perplexed ; in the end however he mustered courage to tell the elderly man that he too should be prepared to discipline himself before receiving *Higher Instruction*. To the honour of the man it may be said that he was prepared for the discipline, even though he was already a husband and a father, and advanced in years.*

As important as learning *for* and *with* the children is learning *from* them. Unless you are like little children you cannot enter into the kingdom of heaven—said Jesus Christ. We gain rich and varied experiences while we grow up, but in the process we are apt, unless care is taken, to lose some of the finest things with which we started life, such as : the sense of wonder which is the root of all intellectual and spiritual attainments, the assurance that all good things are ours despite artificial barriers and partitions set up by exclusively minded adults, the unsophisticated faith in the goodness of all men especially of those who are near us, the optimism that the future has a store of happiness hidden in it, and the artless delight in form and colour which “fills the air with gladness and involuntary songs.” § Instead of these there will close upon us, while we boast of our practical lore and skill and efficiency, what Wordsworth calls the shades of the prison house of custom—

Heavy as frost, and deep almost as life. †

* See Chandogya Upanishad, Chap. V : Sec. 3.

§ Wordsworth : *Characteristics of a Child Three Years Old*.

† *Intimations of Immortality*.

The way out of this dismal sequence of events is to listen to the great teachers of the world who in various ways exhort us to learn from the child. "Let us learn from our children, let us give heed to the gentle admonitions of their life, to the silent demands of their minds. Let us live with our children: then will the life of our children bring us peace and joy, then shall we begin to grow wise, to be wise." § Wordsworth believed that he could be a much better teacher than he was if he had learned sufficiently well from children. Addressing a child of five he says:

O dearest, dearest boy: my heart
 For better lore would seldom yearn
 Could I but teach the hundredth part
 Of what from thee I learn. †

The child seems, in its own way, to repeat to the older folk the words of the ancient *Rabbi Ben Ezra* of Robert Browning:—

Grow old along with me:
 The best is yet to be.

The acceptance of this gentle but insistent invitation of the young by the elder generation makes possible a life of sharing between them. Young folk, when they arrive at the stage of adolescence and even before it, have many problems, and in these problems they seek help from experienced seniors. If the parents have understanding and sympathy, children will seek their friendship and confide in them their worries and

§ Froebel: *The Education of Man* II: 42 (Hailmann's translation).

† *Anecdote for Fathers*.

perplexities. If not, when the time comes they will seek for knowledge and relief from tension in other quarters. If the parent should be in the proud position of a sharer in the problems and perplexities of the adolescent and of the elder children, he or she must have won their joyful comradeship and love when they were smaller.

A child requires mother-love and father-love for social and emotional growth, as much as he requires nourishing food and fresh air for his physical development. It may be in some cases that the actual mother or father is dead or absent, and it is possible—though it does not always happen—that another individual may step in and satisfy the love-hunger of the child. If that chance too is denied, the little one is in a poor way indeed! For a small child is quite a helpless figure who has to do battle against huge odds: numberless material things which he cannot remove or control, and countless living beings—men and animals—which baulk his every step. In this encounter with animate and inanimate objects he feels himself small, powerless and weak. It is then that the love and sympathy and understanding of his mother and the strength and courage of his father reinforce his drooping spirits and give him self-confidence. Children who are deprived of this assurance of help from their parents suffer profound discouragement with all its after effects: failure at school, hopeless timidity and inhibition, fear of people, and unwillingness to enter into social relations. The more insecure these children feel within themselves and the less capable of solving

their life's task, the more they withdraw themselves from the outside world and feel tempted to be content with the interests of their own little selves. Being so centred in themselves they have no time and energy to devote to others, with the result that they receive in turn little regard and affection from them. When such children grow up they make narrow, love-less, self-centred and cheerless grown-ups—men and women who are hard to please and easily irritated. How different would they have been in their internal life and their social relations if, instead, they had been brought up by loving parents in the midst of affectionate brothers and sisters !

But love is not everything. There is great need for tact and discretion. If lovelessness is an evil, so is pampering. It is no good for the growing personality of the child that all his difficulties are cleared for him by his parents. The over-helped child becomes more and more conscious of his need of help. He is never left alone and the result is that he feels that his parents and other adult members of the family, not to speak of servants, are there to slave for him and to look after him night and day. They never want to be left alone, and some of them do not wish to go to sleep. Even when they sleep they wake up at night and by their screams and tears manage to keep the mother attending to them through sleepless nights. Such children have at times a tendency to regard themselves as unique people, of special social standing, and much superior to others. That this pose of superiority is really a mask that covers a deep-

rooted feeling of inferiority which keeps on to them like a dead-weight, appears in clearer light when such persons grow up.

“They long for the lost paradise of childhood all their lives; and all their lives they want to reproduce the situation of their childhood to which they had been accustomed.” Such a person “is for ever searching for an environment to love and admire him. He will be looking for powerful and influential individuals who will back him. If he succeeds in attaining his desire he saves himself the labour he dare not begin alone. He fears nothing so much as competition with equals. He does not want to take dangerous chances, and only where he is unique, only where he can be the beloved darling, and only where he can find individuals who will put themselves in the service of his weakness, will he deign to live.”¹

Harsh treatment of children and pampering them are opposite evils; but often they spring from the same mistaken view of life. Parents look upon children as part of themselves, and believe that they *have* the children in the sense that they possess them. Many persons think of their children as a kind of investment—a source of comfort, strength and security in evil times. To the ordinary Hindu parent, a son is an essential acquisition, lest he should fall after death into the hell called *puth*--(hence the name *puthra* for a son, one who saves from *puth*). Even those modern

¹ E. Wexberg : *Individual Psychology*, Ch. V.

parents who regard children a nuisance consider that any disgrace incurred by them is their own personal disgrace. Their imperfections, limitations and follies are viewed as their own by parents, and they therefore hate them all the more. The father's zeal to correct his son's mistakes may be due to what psychologists now-a-days call the mental mechanism of *compensation*. Similarly the unusual virtues seen in the son by a fond and over-indulgent parent may be due to his *projecting* his own qualities on his child. Both weaknesses often arise out of parents identifying themselves with their offspring. The parent's identification of himself with his children serves a certain biological and educational purpose in the human race ; but it implies a violation, however well-meant it may be, of the sanctity of the personality of the child. One who respects human personality has to recognize the fact that each life has a right to express itself according to its own tastes and talents, provided it does not interfere with the exercise of similar rights on the part of others.

This brings us to the question of discipline at home. The general principles and usual practices we have referred to in former chapters regarding the exercise of authority and control of school children by teachers are applicable here also. We shall now refer to one or two situations of special significance to the home. There are some parents who want to take a hand in all their children's affairs. Mr. E interfered wherever a quarrel was reported between his and other children, and invariably punished his own children whether they were the aggressive party or were merely on the defence. Mr. L on the other hand

quarrelled with a subordinate because the latter took to task L's son who was working under him. The hypothesis of one father that his children can never be innocent and the presumption of the other that his can never be in the wrong are both pernicious in their influence on children in the long run.

The disciplinarian father or mother often tries to dictate to children. There are many parents, for instance, even to-day who try to impose their own belief or unbelief on their children as Hiranyakasyapu sought to do on Prahlada in Hindu mythology. So too in the matter of intellectual and artistic predispositions. Darwin's father was at first bitterly opposed to his son making what afterwards turned out to be an eventual voyage of scientific research, and what loss the world would have sustained if a wise uncle had not intervened! Mr. O was a teacher of literature but hated his son writing poetry and discouraged him in season and out of season. Children need the guidance of parents, but when they strongly and persistently set their mind on a thing, the latter should think hard whether they have a right to claim the final word in the matter!

Unsteadiness in dealing with children is another evil that parents like teachers have to guard against in themselves. A father who is tender towards children on one day and is harsh and nagging on another day keeps sensitive children always nervous and nervous children are not infrequently ill-behaved too. Wherever we have problem children very likely there is a problem parent behind the scene, one who lives an un-integrated life within himself and is therefore

irritable and illtempered in his relations with others. He may love his children and may generally be ready to sacrifice his time and resources for their sake. But when he comes from the workshop, farm or office worsted in an encounter with an unsympathetic boss or colleague, or while he is pressed for money and is engaged in an internal conflict as to whether he should or should not resort to some questionable means for a highly desirable end, or when he grapples with a painful physical malady, he is upset over little things, quarrels with his wife, and finds fault with his children for trifling offences. These latter become restless and unhappy and behave rudely and impulsively with each other and their playmates. Loving but illtempered parents not only create unhappy homes but sow through suggestion the seed of discord and disharmony in families of the second and third generations.

Harshness and extreme fondling have both evil consequences on young folk, but there is something more dangerous and more heavily fraught with evil, and that is the presence of vice in the home. Who can describe adequately, for instance, the misery that exists in a home where the father or mother, or both, take to drink ? Along with drunkenness, and sometimes even without it, other forms of evil also may enter into the sacred precincts of the home and may cause ruin there. Cyril Burt vividly refers to some of them :

“ Crime, brawling, bad language, irregular unions contracted by the parents, immorality on the part of other inmates of the house, sexual molestation of

the child by its own relatives, heartless or brutal usage in countless forms and varying degrees, all tend to set up, by their progressive effect upon the young and sensitive mind, such a sense of injustice, such feelings of indignity, wretchedness and apprehension, that as he grows more critical and independent, he finds himself at length impelled to seek relief or distraction by some vehement deed of his own. He may lose all self-command, and blindly strike an offending party. He may hand on the maltreatment to one of his own tiny juniors, hurting as he has been hurt, cursing as he has been cursed. He may seek to escape it all by refusing to live with his family, perhaps supporting himself by theft or by other immoral means.

“Where these conditions obtain, the home becomes a veritable hell”, as I have observed elsewhere, “home which evidently was meant by providence to be a miniature heaven on earth. For, delightful beyond the power of words is a loving home where the young members of the family grow in grace and wisdom, rejoicing in the love they receive from others, and making them happy in return by the doing of all those little things which a guileless joy of service inspires them to do. Children who grow up in such family circles have the best chance, other things being equal, of leading an adequate, efficient and cheerful life of social adjustment when they go out into the wider world.”**

* Cyril Burt: *The Young Delinquent*, Ch. III.

** A. V. Mathew: *Psychology and Principles of Education*, Ch. XI.

Children of well-balanced and sensible parents often grow into self-confident, cheerful and efficient individuals. Extreme geneticists may attribute this to heredity. Heredity has evidently something to do with it--none who gives any time to the findings of biologists who have specialised in this aspect of the question can deny the importance of a good stock or family in the propagation of desirable qualities in human as well as in animal species. But many traits in our social and individual life can be explained even without drawing in what someone has called the heredity spectre. If there is a heritage through the blood, there is the equally potent, if not more potent, factor of social heritage wherein the laws of sympathy, imitation and suggestion operate. It is in the process of growing up in a social group that man has acquired a great part of his social and moral manners and virtues as well as his traditional skill, knowledge and wisdom.

The basis and starting point of all social life of man has hitherto been the home. It is there that he begins to pick up language, the greatest instrument in the participation of social experiences. It is remarkable that the use of this great instrument is acquired by the child almost unconsciously--at any rate before he begins to be self-conscious. Here in the home, also unconsciously, he picks up his social manners and customs. The ill-fated Juke and Kallikak families made much of by writers on heredity may equally well be pointed out as glaring instances of the perpetuation of evil traits through ever-present, adverse social cir-

cumstances. Again it is in the home, and more often unconsciously than by deliberate choice, that man lays the foundation for all his later reaction to beautiful scenes and works. If in childhood the eye and the ear are accustomed constantly to harmonious and graceful sights and sounds, a standard of taste and elegance and aesthetic appreciation is established. On the other hand disorderly and tawdry associations established in early life make it hard for people to keep to standards of tidiness and gracefulness when they grow up. What is true of language and manners and aesthetic taste is also true of the acquisition of a sense of moral values such as truthfulness, loyalty, and other virtues which we think of when we talk of a noble character.† The foundations of all these experiences are laid in the home. It is true that in helping the young to realise the best that is in them, parents cannot entirely dispense with restrictions, inhibitions and sometimes even punishments. But the ideal is so to surround the young with every thing that is true and lovely and good that evil may inevitably be looked down upon as something disgusting and loathsome. For their sake parents should ever try to be students of good taste and good form in arts, manners and conduct, and should endeavour all through life to extend the boundaries of their intellectual interests.

† See Dewey " *Democracy and Education*," Ch. II.

CHAPTER XI

THE INDIVIDUAL AND HIS RELATION TO SOCIETY

IF freedom is our birth-right, it is not only for the adult but also for the child. In order that any life should produce its own harmony and music and beauty, it should be left free to produce its own note and assume its own shape. It is no easy matter to produce exactly the same sound from two similarly constructed instruments; harder it is to shape other individuals into a pattern that one has formed in one's fancy. As some one has remarked, a young oak tree may be stunted in its growth by outward influences; but it can never develop into a cedar or a teak tree. Human life has been compared to plant life. The comparison may not be a perfect one; but there is this appropriateness in it that it calls our attention to the fact that the child's mind is no *tabula rasa* on which the educator makes whatever impressions he chooses. If the comparison with plant life does nothing else, it at least invites us to regard the child as a living organism whose development must come from within.

Recognition of the child's individuality, however, does not mean that there should be no check on him at all. Absolute freedom is a myth. It is necessary that the child should realise that he does not know

everything and that there are people whose words and sentiments he should respect. However we may resent the theory that "Authority is the first means of education and obedience the first duty of the child," we nevertheless have to admit that authority has a certain place in the training of the child. The individual, perfectly to realise himself, must have freedom; but freedom does not mean licence, licence to do whatever one's impulse or whim may suggest. This is the kind of freedom advocated in Rousseau's *Emile*, but we are inclined to give more attention to Pestalozzi who says "Freedom is good, but obedience is also good. We must put together what Rousseau has put asunder."

Obedience can however be overdone, especially so when it is demanded by dictatorial rulers of the State. Reckless disregard of the consequences of the pursuit of one's individual whims and fancies and ambitions does not lead to the realisation of the best that is in a man, much less to the welfare of the body-politic; and this is why in ancient days both Plato and Aristotle maintained that the claims of the State are prior to the rights of the individual, a doctrine re-asserted in modern days by Hegel. But the present history of Hegel's country and of other countries of Europe, which during these days suffer the dire consequences of ruthless dictatorship, does not inspire outsiders with the wisdom of stressing the importance of the State over against the claims of the individual. We are not proud of the efficiency of a state bought at the cost of the freedom of speech and self-expression in daily life of even its best citizens—not to speak of its

foreign and military policy which has resulted in slaughter and destruction unprecedented in world history. Particularly dangerous is the role of an autocracy when it interferes with the education of the young, and demands conformity to its tenets from all educational agencies in the State. Under circumstances of this kind it is easy to forget that the State attains to its best only by the self-realisation of all its individuals. The State has not a perfect, ready-made norm — and as a matter of fact no individual or organisation has it either—according to which the character and career of all its youthful citizens can be moulded. In striving to produce a loyal normal citizen out of every school-boy we may stunt or distort his growth. The State is one of the elements, a very important and indispensable element no doubt still only one element that forms the child's environment; and every one will grant that the child, the living self-determining organism, is more than its environment. The environment is for the child and not the child for the environment. Failing to keep in mind this vital principle, we may try constantly to direct the activity of the child to an imaginary standard of normal citizenship. We scarce leave him space to grow; for “incessant directed energy” as Sir John Adams observes, leaves no room for the development of qualities that are essential for the true self-realisation of the individual.”

All the same, we cannot overstress the fact that the individual can realise himself only as a member of society. The marks of a man of character are, according to John Dewey, forcefulness, judgment, and

responsiveness to emotional and aesthetic influences. Force he might exercise in fighting with the elements of nature as Robinson Crusoe did ; but judgment and appreciation are to a great extent atrophied unless he has social intercourse. It is not good that man should be alone ; it is positively harmful for the child to be alone. No freedom and no spontaneity has any value in the life of a child or adult except as he realises himself as a member of society.

The child in order to realise himself and be a useful member of society needs training. The need for training, however, does not necessarily postulate need for constant, imperative orders from adults. The child should be directed to all healthy exercises more through the silent inspiration of his elders and through association with his playmates and school-fellows than through commands and prohibitions. No healthy life is possible without any inhibition consciously or unconsciously imposed upon himself by an individual ; but care must be taken by educators to give as few restrictive orders as possible. Each child must adjust himself to his environment ; but the adjustment must not be forced upon him.

Endeavouring to adjust the child to the environment rather than the environment to the child, we may, as has been already pointed out, neglect the value of the most important factor concerned, the child himself ; but we can do a great deal (which we are not doing at present) by way of securing the right kind of atmosphere in which our children may grow up to a healthy manhood. The influence of the physical and

social surroundings is immense on the mind of the child. It may be less formal but not less formative than the systematic work of the school. We do not deal in this chapter with the physical surroundings but a word is necessary on the influence of the social system on the child. "We speak and write so much of educating *for society* that we do not pause to think", as one writer puts it, "of educating *by society*"*. We are so busy determining the kind of society we wish to create, that we consider all too little the society which we have and in and through which the education must be given.

By society we mean the great system made up of many smaller subordinates: families, churches, castes, trades, professions, political associations, etc., each of which has some controlling power over the average child. Educationists, therefore, not only cannot ignore these institutions but have to exercise all their influence so that they may be made fit educational agencies for the young folk; for, every minute of their life they are absorbing and assimilating the ideas unconsciously expressed through these institutions. "So important are the environmental conditions that the educational process as a whole may be described," as Sir John Adams puts it, "as the absorbing and being absorbed by the environment."

Important as are the unconscious and indirect effects produced on the growing personality of the young by these social institutions, (which are not

* F. Clarke : *Essays in Politics and Education*.

always considered educational means or agencies but which none the less they are) we have yet to consider with particular attention the work of those institutions that are deliberately and avowedly started for the education of the young. It is not our purpose to review all the functions of a school, but it is necessary to bear in mind that the right kind of school aims at the development of individuality through social service. Each child in the class-room is a special case; his needs and aptitudes, his temperament and outlook are different from those of others. Nevertheless, they are all members of a wider social system, they should all be trained to offer that service to society for which they are most fitted. The child is entitled to receive help from society but he has obligations as well; and he must be trained to serve society according to his ability, to repay in small instalments the huge loan which mankind has advanced to him through his parents, neighbours and playmates.

How can the child be educated in schools to serve society? Before he can serve society, he must understand it. His knowledge and experiences are so limited that he does not have an adequate idea of the needs of society and of his opportunities for service. So one of the best ways open for the teacher to lead the child to a life of service is to acquaint him with the affairs of the world. The education that is given in most schools is widely condemned as book-lore that has no connection with practical life. There may not be many like Bernard Shaw who assert that their school-life was really detrimental to their education; but

there are a host of people who protest against the divorce between school and the real life outside. Some of our educators are like the fairies, Sir Houn and Lady Esclairmonde in Rudyard Kipling's story,¹ who passionately loved their adopted human child and taught him all the fairy lore and fairy arts but never allowed him to intermingle with other human beings, though they very well knew that the moment he touched cold iron it was only such human experience that would stand him in good stead, as then he would automatically forget all his magic art. One of the remedies suggested against the evil indicated is that the teacher should refer to outside activities and try to make them intelligible to the youthful mind—to take the teeming world, 'the big, booming, buzzing confusion' that it is to the child, and reduce it to order and meaning for him.

This explanation of the outside world, valuable as it is, is not sufficient. The children must be enabled to deal with situations similar to those the grown-ups meet with in actual life. The school must itself be a vital social institution. "The only way to prepare for social life is to engage in social life. To form habits of social usefulness and serviceableness apart from any direct social need and motive and apart from any existing social situation, is, to the letter, teaching the child to swim by going through motions outside of the water."² Sham or make-believe tasks may be of some use, but they do not arouse the interests of the child as a real life situation does.

¹ R. Kipling Rewards and Fairies.

² John Dewey : Ethical Principles underlying Education.

One criticism against Montessori games is that though they have an important psychological value, being based on the play-impulse of children, they have the disadvantage of being artificial. The child is more interested in the making of a real thing, something that is not only of ultimate practical interest. This principle is made use of in the Project Method of teaching.

What good do we expect to result from children putting their heads together and planning the construction of a road, the building of a house, the erection of a shop, or the making of some necessary school or house-hold furniture? Through such school-enterprises children are trained to take part in the activities of society even while they are in the school. They begin to love the work, and more than the work, the way it is done. One who observes children easily recognises that they delight to work in co-operation. In giving a common task for all the children of a section, class or school to do in common, we encourage in them a tendency to regard the school as a community. A common task brings about a community of feeling, and this communal spirit is one of the greatest assets any school can acquire.

Give children frequent opportunities of reciprocation, co-operation, and natural helpfulness, and the problem of the relation between the individual and society is nearer a solution than ever before. By such reciprocity and co-operation each individual is confirmed in his inborn belief that he is working something that he has a work to do and that that work is important in the fulfilment of a common enterprise. Even avowedly

backward and dull children brighten up and put forth fresh and successful effort when by taking part in a common venture they realise that their services are not only permitted but are really needed and that they themselves can help forward the scheme in hand. The most important consequence of such self-realisation is not that the work is successfully finished but that the child gets a new outlook on life. He believes that this world is worth living in, and that he is himself not so insignificant and society not so callous as he formerly supposed. With this new faith, he takes a saner view of his social responsibility. Hitherto he would have resented any suggestion of his being responsible to any one else ; but now he is ready to do whatever is expected of him as a member of his little community. If he has any temptation to be a drone, the gentle suggestion of a sympathetic teacher and the infectious enthusiasm of his fellow students lead him on to useful exertion. In this manner he realises his own individuality and becomes a serviceable member of society.

CHAPTER XII

THE SCHOOL AS A COMMUNITY

WE saw in the previous chapter that man is by nature socially minded and that he finds his own fulfilment and complete well-being only by sharing to the full the life of his community. No man lives to himself, at any rate no man can live his best at all unless in permanent and constant fellowship with his kind. And the function of the school is to train people to enter into a well-adjusted social or community life. What Susan Isaacs says of the infant is true with necessary modifications of the elder child as well as the adolescent. Gradually, and with many temporary crises of difficulty, he changes from the self-centred youngster "bound in the circle of his own wishes and fears and fantasies, limited in every direction by lack of strength and skill and knowledge to the independent but socialised" individual who is able to assert himself against grown-ups or other children and yet to remain loving and friendly; who has left behind most of his childish fears and obstinacies, "and knows that he can learn and make and do in the real world. The degree to which his development is satisfactory will very largely depend upon the extent to which the environment has furthered these forward-moving tendencies in his mind"[†].

[†] *Susan Isaacs: The Nursery as a Community* in *On the Bringing Up of Children*. P. 205 (Ed. John Rickman) Kegan Paul, 1936.

One of the most important environmental factors in the life of the child is the school. But by school we mean more than the teachers of the school. Certainly the teachers form one of the important elements that make up the school, but neither individually nor even collectively do they make up the whole school. The boys themselves form at least as important an element of the school as the teacher. If one element is to deserve greater attention at all, it is the pupil element. This does not mean any way the belittling of the importance of teachers; but we have to recognise, more than we sometimes do, that the intercourse of the pupils between themselves is quite a major factor in school life. The teachers and the pupils together make a community, the school community.

The community is a psychological group. A company of people is not necessarily a psychological group. The large number of people who pass one after another through a crowded street in a city, or a company that gather round a snake-charmer or a juggler on a village roadside, do not form a psychological group. Neither do the spectators who come together at a street corner on the rumour of a motor-accident deserve to be called a community. Though they form a crowd who are vaguely anxious to know what has happened or what is going on, their coming together is a fortuitous occurrence. What are then the marks of a community?

For one thing, it has a history behind it and a body of customs and traditions. After centuries of troubled existence the small Hindu sub-castes (not to

mention the chief castes of Hinduism) still function as potent organisations because the members of these bodies feel that they are the descendants of ancestors who tried to do their duty and left them an inheritance of which the succeeding generations may well be proud. The remembrance of the past is equally powerful in keeping intact and strengthening the isolated Muslim bodies that we sometimes find in the heart of a Hindu province. These communities have a continued existence. As a matter of fact, the continuity of a group may be either formal or material. In these instances it is material where the members do not change at all, except by such natural occurrences as birth, death, etc. Where the group as a whole does not change, while the individual members change as in a University Senate or a Legislative Assembly, we have formal continuity. That social group may be said to be the most highly developed which has both types of continuity.

The members of a community have powerful common interests and this community of interest is not of a spasmodic nature as in the instances mentioned above, but is an abiding factor in their social life. It gives a tone to their common life and leads to a homogeneity of feeling concerning a number of things that they all consider important in life. This homogeneity of feeling may not be so keen as the citizens of many of our towns and villages felt when they came together as a mob and indignantly burnt a number of foreign articles of clothing, or a few buildings. The group which deserves to be called a well-organised psy-

chological group has a common motive of action which keeps it together, is strengthened by common sentiments, and is inspired by common ideals. As members of such an organised community, the individuals of the community endeavour to keep up a standard of self-respect which they would not do as isolate individuals. If by being members of a community the members do not feel an urge to rise above their own individual levels, that community is not worth the name of a community in the sense in which we have used the term. Thus neither a group of Americans who in anger lynch a Negro for a real or supposed offence nor an Indian mob that burns down a railway station or a post-office makes a highly organised group. They are not lifted above the level of crowd morality by an ennobling and sustaining ideal. Another important distinguishing mark of the community is the communal self-consciousness, the feeling of each individual that he is a member of a community and that the community is his. The individual considers the community an extension of himself. He is willing and ready to identify himself with the community of which he is a part. He feels that whatever affects the welfare and self-respect of the community affects himself. He lives for it and if necessary is ready to die for it.

The greatest good that teachers can do for a school is to work for the creation of the right atmosphere in it. The moral fibre of the young is not strengthened by the advice administered by the teachers but by the

‡ The Group Mind, Cambridge University Press.

observation of the healthy moral life of the adults. All men are suggestible, especially the young. Hence teachers who lead a clean, steady optimistic life will infect their students with a desire to lead similar lives. If a teacher lives a selfish, melancholy or unintegrated life, he silently persuades students by his example to see and live in the dark ways of unenlightened, gloomy, ill-adjusted personalities. If teachers live a life of mutual sympathy, and understand and co-operate with each other in the spirit of friends and comrades, they thereby lay the foundation for a sound corporate life among students. If along with leading a noble life, the teachers can find time, as they should—no matter what excuse they may find to the contrary—to establish friendly relations with their students, they may be said to have set to work for the creation of a right atmosphere in the school. On the other hand we must not forget that there may be some people who may not respond to the prevailing moral tone of the school, either on account of heredity or evil training in the past or constitutional or other difficulties in adapting themselves to the circumstances. Concerning these, we are not called upon to bear sole responsibility, for the child, being a free individual himself, cannot be changed entirely to what we would like him to be. Still even among such children there may be some who, if not entirely amenable to the influence of the teachers, may nevertheless find it hard to break away from the traditions of the general school community made up of students and teachers. "The influence of the herd has a great power of increasing the suggestibility of the individual. Man is a

gregarious animal and in all his ideas and actions he is influenced by the dictates of the herd"¹. So even for the sake of the one who does not seem to respond, we have to give attention to the ninety-and-nine who do respond. In order that this may be possible, we require that the teachers of the young should have sound intellectual equipment; but it is still more necessary that they should have noble sentiments and ideals, "for the young folk are affected", to use McDougall's words "by the subtle process of suggestion and emotional contagion rather than by any process of purely intellectual appreciation."

In this connection it will not be out of place to put in a word about those who are responsible for the management of the school. The right suggestions that help to bring about a healthy moral and social atmosphere in a school cannot be expected to emanate from a body of discontented teachers. It is the duty of teachers not to consider their work a mere means of livelihood but to regard it as an opportunity for service. But for the best of teachers there is a body as well as a soul; and in course of time there will be, if there are not already, a number of other bodies depending upon this one. Hence it is necessary that teachers should be provided with an adequate salary. We cannot think of the higher things of life when the wolf is at door.

Another thing the managers have to see about, whether the management is in the hands of the Government, local boards, missionaries, education societies

1. R. G. Gordon Personality, Chapter XII

or private individuals, is that teachers are not overworked. Just as good work cannot be done by hungry teachers, it cannot be done by jaded teachers. When a teacher has to work for six out of seven periods into which the schoolday is divided, what amount of thinking and study can we expect out of him? Any one who is acquainted with the laws of human nature can see that rest and leisure are absolutely necessary for renewed intellectual and spiritual as well as physical efforts. Teachers may idle away their time, says the critic. The answer is that teachers have a right sometimes to be "idle" for we agree with Tagore that there must be some spiritual vacuum in our life, and that it is these vacuums, these unengaged idle periods, that are the most productive periods of life.

The history of a school, with its tradition and prestige and its unwritten code of propriety, tends to produce, under the influence of contented, leisured and inspiring teachers, the right atmosphere that is necessary for the school to function as a community. The most essential feature of an organised community however is the consciousness of the individuals that they make a distinct group. Hence the importance of such things as school-day celebrations, social gatherings, inter-class competitions and matches, and excursions. Also opportunity must be provided for the school to have interaction with other similar institutions. For

“Development of the group spirit is formed by and dependent upon conditions similar to those which develop the self-consciousness of individuals.

The individual consciousness of self is developed chiefly by intercourse with other individuals by imitation, conflict, competition and co-operation. Without such intercourse it must remain rudimentary. The individual's conception of himself is perpetually extended by his increasing knowledge of other selves; and his knowledge of those other selves grows in the light of his knowledge of himself.

There is perpetual reciprocal action." 1.

The same is true of communities, and therefore of school communities as well.

The existence of smaller groups within the bigger group tends to deepen the same spirit of corporate life; therefore such institutions as scout troops, debating societies, dramatic associations, mechanical guilds and social service leagues deserve all encouragement. It is not contended that the smaller institutions within the school community should be encouraged solely because they tend to make the members of the school feel homogeneity of interest and a corporate unity. Each of these institutions is worthy of existence and encouragement for a variety of reasons. For instance a dramatic association is helpful not only because it is a training ground for some budding actors but also because it affords present pleasure to those who take part in the performance either as actors or as spectators. Similarly a social service league is a desirable and necessary institution not only because it gives training for humanitarian activities in the future but because the service which young folk can do is intrin-

1. McDougall The Group Mind,

sically useful in that it makes closer the relationship between the school and the outside world and supplies the school population with a motive for an active life. Thus their activities are helpful for a number of reasons; but they are here mentioned primarily because they tend to create *esprit de corps*.

It is sometimes contended that these things are practicable only in residential schools and that, considering the circumstances under which most of our schools are run, these ideals are all impracticable. There is some truth in the statement that these suggestions can be better worked out in residential schools where teachers and the taught live 'together and can come into frequent contact and association with each other. This does not however mean that an honest attempt need not and cannot be made to realise this ideal in our day schools as well. Our province is famous for a number of education-societies; the organisers of these societies, and others who are responsible for the starting of schools, should honestly attempt to make their institutions psychological groups of the kind described above, for there is nothing very admirable in founding institutions merely for the production of successful candidates in the matriculation examination. What we mostly stand in need of is not more facilities from Government—which we undoubtedly want—but the service of those men and women who, inspite of various difficulties, privations and handicaps are still willing to consider their work a God-given vocation and not merely a means of livelihood. The sympathy and appreciation which young people get from such

teachers is the living force that binds together all the members of an educational institution into a big family, a community. Where such personal relationship prevails between the educators and those being educated, the question of discipline also becomes a comparatively easy problem ; at any rate, it does not become as knotty as it does in those schools where the teachers see very little of their students outside the school-room.

In a school run on community-ideals, students do not feel cramped or enslaved, though they are expected to respect other people's rights. True community-spirit is incompatible with the principle of intimidation ; hence, in such schools submissiveness is not inculcated as a first virtue. On the other hand encouragement is given to the young to exercise freedom, spontaneity and initiativeness. Teachers in such schools realise the truth underlying the words of Bernard Shaw :

“ If you once allow yourself to regard a child as so much material for you to manufacture into any shape that happens to suit your fancy, you are defeating the experiment of the Life Force. You are assuming that the child does not know its own business, and that you do. In this you are sure to be wrong ; a child feels the drive of Life Force (often called the will of God) and you cannot feel it for him.”¹

Though we do not agree with this merciless critic of educational policy when he calls schooling a “ monstrous system of child imprisonment and torture ” and

¹ G. B. Shaw : Treatise on Parents and Children.

describes every attempt to bring up a child in the way he should go as a "very mischievous and cruel sort of abortion," we nevertheless regard that every child, as he says, has a right to its own bent. The talents of many children however are "wasted by parents and their deputies, the teachers, who are ignorant and silly enough to suppose that they know what a human being ought to be, and who stop at nothing in their determination to force their children into their moulds."² In order that a school may become a sphere of communal activities, it is essential that much more responsibility should be placed in their own hands than is done in most of our educational institutions. It is natural that mistakes may be made by the boys; but without the possibility of making mistakes, without some risk, nothing can be achieved that is worthy of being achieved. Again, do not the adults—parents, teachers, and others—make mistakes? This problem of self-government in schools is an interesting one, but we cannot enter into a full discussion of it at present. In passing, however, we may observe that the Junior Republic in America, the Little Commonwealth in England, the Court of Honour in the Boy-Scout troops, all these institutions prove that self-government by the young under the guidance of the grown-ups is not a figment of the imagination but can be brought within the limits of practical politics, and that it leads to the strengthening of the sense of unity in the members of an institution.

² Ibid.

There is still another aid for the realisation of the group spirit in schools which though difficult is still worth attempting in all schools that strive for an ideal. Why should we not attempt to have a short period of common worship every day before the day's work is begun ? If all the students cannot be accommodated in one hall they may assemble under a shady tree in the open air during fair weather or they may meet in two or more of the more spacious class-rooms; but the division into sections need not be made according to the creed of the boys but according to the age or standards. If such a service is attempted, it should be conducted on general, non-sectarian lines. If this is not possible, even worship according to credal groups should be preferred to no worship at all. In non-sectarian inter-religious or inter-denominational gatherings, it is essential that the prayers offered should as far as possible be acceptable to all. Even a time of silent worship will have a great influence on the minds of the worshippers. The writer does not advocate compulsory attendance on these occasions of worship; but all should be free to come if they so desire. Of course, if common worship of any kind is introduced the conditions will have to be first studied, and conditions are not the same at all times and in all places. There is one, however, that is of the greatest importance in the success of this undertaking, viz., it should be conducted by one who seeks to live consciously and steadfastly in tune with the Supreme Reality, the source of everything that is true and beautiful and good. If such a common worship as has been outlined can be regularly held, it will be an uplifting spiritual force in the lives of the

participators and will also lead to the development of the group-spirit in the school.

A school thus conducted becomes an object of pride to all the young folk who are privileged to spend some time therein, for they are enabled to make a happy fusion of their egoistic and altruistic tendencies. The young people get scope for exercising all their powers and of expressing themselves to the utmost for the common good of the community. The pupils of such a school feel that the school is theirs, that its reputation means their reputation, and that any adverse remark made about the school is a black mark against themselves. They are loyal to their school, and if they are loyal to their school to-day we can reasonably hope that to-morrow when they go out into the wide world, their ideal of loyalty will stand them in good stead in maintaining healthy relationship with the larger groups with which they will then be associated. Such a school deserves to be called "a highly organised group", a community.

CHAPTER XIII

THE SENSE OF BEAUTY

IN the authoritarian type of school, learning was supposed to have been a teacher-pupil affair.

The lesson was planned by the teacher and the student had to submit himself to the method and purposes of the teacher. In the new type of school which we are looking forward to, education becomes a social affair, an affair of the whole student population. The teacher has to be a very important man in the new type of school also, but he is there not as the symbol of a system of drill-and-practice, but as an interested friend and witness of student-efforts, an expert adviser and an inspiring leader. "The fundamental weakness of the present day teacher," as a writer on education in Soviet Russia aptly puts it, "appears to be his inability to call into play the initiative and the creative abilities of the children. Nowadays even the school is beginning to get away from mere dry-as-dust study and the teacher is compelled more and more to become an organiser." 1.

This change of outlook is bound to be reflected in the appearance of the school also. According to general opinion, if a building is spacious and is well-ventilated and is situated in a healthy part of the town, there is nothing more to say about it. Unfortunately it is a fact that many houses of learning are

1. Character Education in Soviet Russia — Edited by
W. C. Trow.

over-crowded and are ill-equipped. In many Primary Schools in India children squat on an unpaved and dirty floor and have to bend down to the ground when they write. In the case of Secondary Schools, it is on the whole being increasingly recognised that the school-room should be spacious and that it should be adequately equipped. But the managers of even these institutions are likely to be shocked to hear of an ideal of beauty being proposed for their school-room. If however the school is to be a place of joy that should attract our young people, it has to be made as charming as possible. It is there that the future citizens of the country spend some of the most formative years of their life. The attitudes that they cultivate there are likely to be life-long possessions for most of them. When they come to us their minds are comparatively unsophisticated by habits, precedents and prejudices, but by the time that they leave after half a dozen years or more, they go away with conscious and unconscious impressions which mould their lives ever after. Those who seriously think about it certainly try to give these their important guests the best time that they can afford to give.

The school-room beautiful is not necessarily a costly edifice. Even if the attempt to make the school-room a fair and lovely place involves a slight additional expenditure, it will certainly give back in course of time much more than its money's worth to students and teachers, and through them to the community that stands behind the school. Our real want is not so much that of money as of men who think

that an ideal of beauty has a place in our schools. An easy satisfaction with the existing order of things is at the bottom of all our failure to go ahead. This is so in our national and civil affairs, it is so in our personal and social life, and it is certainly so in the realm of education. We are very often satisfied with the fact that "Our school is at least no worse than others." The ideal man may or may not try to excel others, but he certainly tries to excel himself. So also does the ideal school. The teachers working in such a school cannot but be impressed with the seriousness of their responsibility. Let us consider a Secondary School. A large number of students, perhaps a majority of them, will, as we have already noticed, enter into life immediately after they leave our hands. A few of them will go for higher studies, but quite a large number will enter into life directly or after a little technical experience obtained elsewhere. As far as any general or liberal education is concerned, our school is the last that the majority of pupils attend, and their attitude to life, in so far as it depends on any one institution, depends on ours. The art of reading and writing was taught to them in the Primary School, and we teach them how to express themselves a little more freely both in speaking and writing. A certain moral tone also is emphasised directly or indirectly in our schools, though it may be nothing when compared with the standard of those moral or social enthusiasts who criticize the teachers from outside and are not prepared to give them the least help even when they could easily have done so. But the richness of life does not depend upon what we eat and what we drink, nor

solely on what we think and what we do, but also on what we feel and how we feel towards nature and life. In short there is an aesthetic side in life, to which we have to give attention in our educational institutions.

We speak of physical education, of intellectual training, and of moral instruction, but we do not hear as much as we should of aesthetic education. Aesthetic education like moral or religious education is not imparted by a set course of lessons. The aesthetic attitude is rather caught than taught. In order that our young people may be helped to create and appreciate beautiful things, we educators, whether we educate our own children in our homes or are in charge of other people's children in the school, should do our best to surround them with the best things possible. Among other things we have to be particularly careful about the school-room. Sometimes we find a very dirty class-room, and perhaps the only thing that has made it dirty is the reckless throwing about of little odds and ends. If all the members of the class including the teacher spend a couple of minutes removing these little things strewn on the floor, an ordinarily well kept room can be made to have a tidy appearance again. This does not mean that the sweepers should be encouraged to be lazy, but it does mean that even where they are regular in their work, the members of the class cannot afford to forget that it is their duty also to see that their common room is kept clean. It is not very expensive to keep a few waste-paper baskets in a school, and a lot of difference does exist between schools that keep these rather

inexpensive things and those that do not. It is likely that where waste-paper baskets are a novelty and where the tone of the school is nothing to be proud of, some of these baskets will be turned into foot-balls during short recesses, but if the teachers really do care and if students are provided with opportunities to show their prowess elsewhere, they will in course of time begin to appreciate their usefulness. Similarly it does not cost anything to keep the blackboard clean, and there is no reason why odd scribblings should be allowed to be on for any length of time. At any rate when a teacher gets into a class-room he should see before he begins his work that the black-board is clean. A slovenly indifference to things of this nature often bespeaks an indifference to greater things in life.

The scribbling of indecent things on walls and posts and pillars is a much graver matter. It is not only dirty from an artistic point of view, but is a symptom of some moral disease to be carefully attended to. According to the nature of the writing, it may mean that there is not the right relationship between the teacher and the taught, or it may mean that students do not have enough scope for the exercise of their individuality, or that there is some unsatisfied curiosity on the part of some adolescent people, or that there are some sexually abnormal individuals among the youth concerned. Whatever may be the cause, it is something to be investigated. The investigation is not to be undertaken to find out the guilty person to punish him ; the purpose is something higher, to find out the individual or individuals who require our loving

service more than the ninety and nine righteous people. So when the exhibition of indecent words or pictures seems to give satisfaction to our students, we have to be doubly vigilant. Such things are against good taste in art, and they militate against moral ideals. The unfortunate individuals who delight in them have to be re-educated into more healthy ways of individual and social life. All life is one and when we give proper attention to one aspect of it we help to raise the value of the whole.

To keep the school-room and the premises free from untidiness is only one factor in making it beautiful. It is certainly the foundation of a prevailing sense of beauty that should be the characteristic of every house of learning. But tidiness alone does not give a sense of the beautiful. Colour and pattern also are important things. With just a small fraction of additional expenditure, we can at the time of the annual repairs give a pretty appearance to our walls by the process of distempering. A class may be given "house-keeping" duties with regard to their own class-room. A friend who has gone through these pages says that she has known classes who do all their own sweeping, and white-wash or paint their own room-walls. Such responsibility is undertaken by the class with a sense of privilege. Not only do children enter into it with joy, but their whole attitude to the school undergoes a healthy change. They grow proud of the school through what they do for it themselves. If one class in a school does it another class tries to emulate it, then another, and so on until the whole school improves

immensely in their pride and care of the buildings, and in aesthetic appreciation. Heads of institutions now-a-days spend a lot of money, and that rightly, for the purchase of books and maps and charts. What a difference it would make, if they spend a small fraction of it for the buying of a few beautiful pictures ! Again, more often than not, we find a few budding artists in every school. If we encourage them, they are ready to present the school with some of their work. It is a great encouragement for them to know that their work is appreciated, and a little praise leads them on to produce more and better things.

A school exhibition can be arranged once a year, say just before the Deepavali or Christmas holidays or at some other convenient time, and all students should be invited to send in exhibits. Personal experience tells us that where there is the spirit of co-operation between teachers and the taught, where there is the true community-spirit we pleaded for in the last chapter, a large variety of things can be produced which will do credit to our young artists and will foster a spirit of emulation in the more slothful. Those productions which are of outstanding merit may be preserved in the school and they will have a very valuable influence on the whole school community. Some school productions of this type seen by the author were so good that they would have given credit even to regular art-schools had they produced them, though their creators in the secondary schools concerned never received the skilled guidance nor saw the inspiring specimens provided in schools of art.

During a *School-Week*, a period of time set apart for intensive extra-curricular activities in a school, sports-competitions can be arranged, parents may be invited to visit the school, music and elocution competitions may be held, and a whole drama or scenes from several different plays may be staged. Naturally a public meeting will also be held. In all these things it is student enterprise that is to be mostly enlisted. The wise teacher will so manage that even the initiative comes as far as possible from the student body. The arrangements for the various functions of the Week should be made as far as is practicable by the students; at any rate it must be done with the willing co-operation of students. This however is not difficult as young people are anxious to show the world what good things they are capable of producing. Also they delight in group-work. The great value of such annual functions is not only that the public will have a high regard for the school and will go off with the conviction that their children are getting the right kind of education, but that students themselves will have a higher sense of their own individual and corporate importance. Also once having helped to make the school-room beautiful inside and out, they will tend to keep it beautiful under work-a-day conditions, and this sense of beauty will be a life-long possession.

The keeping of a garden is another aid in the cultivation of a sense of beauty in the young. It is not only an asset in the study of nature (a garden is very often insisted upon for this purpose), but it is a positive help for students to realise the value of beautiful things. When the students not only see

that a garden is a lovely thing but that themselves help to make it lovely, they are sure to find an additional pleasure in it. When they work on it and daily see its growth, they have a personal pride in it. They thus enter into the spirit of the poet who says

A garden is a lovesome thing, Got wot !
Rose plot,
Fringed pool,
Fern'd grot,
The veriest school
Of peace ; and yet the fool
Contends that God is not. -
Not God ! in gardens ! when the eve is cool ?
Nay, but I have a sign ;
'Tis very sure God walks in mine.

In later life they may make their own gardens which may be much bigger than the school garden ; nevertheless the delightful memory of the school garden will be to them something apart. It is not necessary that the school garden be a large one, though of course a big school will ordinarily require a larger garden than a small school, and it may grow but slowly. Still if it is laid out according to some plan, is carefully kept, and tended with love, it will remain to the school folk a thing of beauty and therefore a joy for ever. In a Teachers' Conference held in one of the District Head-quarters in Bombay some of the primary school teachers were presented by the authorities with special certificates for their schools having maintained good gardens. Whatever may be said about the appropriateness of singling out a few

people for special distinction, it is creditable that those responsible thought of honouring teachers for their garden work.

From all this, it follows that the work in the school should be done not with a mere utilitarian view but with an aesthetic purpose as well, in such a way as to give joy both to the learner and the teacher. If school-masters are always thinking of the success of their students in public examinations or of some other equally matter-of-fact end, they can neither have what Hegel calls the spirit of "estrangement", the source of all joy and artistic pleasure, nor can they communicate this joy to others. They must have the spirit of adventure, so that they may at least to a certain extent be enamoured by the distant and the foreign, and not be solely moved by considerations of the immediate and the useful. It is by losing himself and his immediate purposes that the wise leader of the young finds his own life and the life of his students. (For further discussion on this topic, please see chapter on Psychological Distance). The following words of Oscar Wilde, sounding paradoxical as they do, are still of vital significance: "The only beautiful things are the things that do not concern us. As long as a thing is useful or necessary to us, or affects us in any way, either for pain or pleasure, or appeals strongly to our sympathies, or is a vital part of the environment in which we live, it is outside the proper sphere of art. To art's subject matter we should be more or less indifferent." *

* Oscar Wilde : *Intentions*.

CHAPTER XIV

ON READING

BEHAVIOUR is generally motivated by innate propensities, more commonly known as instincts.

When we apply this term to human activity we do not contend that man's behaviour is of the same level or pattern as the instinctive activity displayed by a sparrow in building its nest. What we mean is that there are some latent propensities or tendencies in man as in other animals—mammals, birds or insects—that are displayed on occasions when suitable stimuli are presented. The range and capacity of these tendencies vary from species to species in animals. In man there is a much wider range of latent tendencies than in lower animals and a greater plasticity in his behaviour patterns, with the result that his reactions to various situations are more varied and intelligent than theirs. His instincts are thus brought into play in situations where no reaction would have been possible in lower animals. Who would think, for instance, of any concentrated effort on the part of a chimpanzee, one of man's closest neighbours in intellect, on being presented with a copy of the *Mahabharata*, the *Manusmriti* or the *Bombay Chronicle*! How different however is the reaction of an educated man on receipt of such books and papers! Many chords in the instrument of his mental make-up are touched thereby.

Let us see then, in the first place, what instincts or natural propensities are at work in people who are fond of reading. The most obvious instinct in the reader is curiosity. The little child explores his body and his surroundings. This spirit of exploration is the basis of all his intellectual growth. The wise man however never outgrows a healthy curiosity. If a man is too old to feel a desire to know what lies beyond him in space and time, he is virtually dead in intellect and the disintegration of his body will inevitably follow suit. The man of curiosity wants to know what happened in the past and how it happened, and has a desire to have a forecast of what is to come in the future. The good reader is interested in a large number of things and thereby he lives more adequately and in a wider world than his neighbour who attends to only one or two aspects of life.

The propensity for aggressiveness is also at work in the reader. Man is a fighter and he fights with all circumstances that tend to keep him in a narrow sphere. He cannot by the nature of things have first hand intercourse with distant people and things, and he tries to fight against this limitation by reading. Personal communication extends to only an infinitesimal fraction of the world traversed in thought by the ordinary man, and he makes up for this inadequacy by flights of imagination aided by records left by others. Man wants to make his way up to the front and he finds not only physical obstructions but also obstructions from innumerable rivals who have the same goal. Naturally he wants to be better equipped in this

struggle for the higher life and he finds in reading a means of exercising his will to power, his spirit of aggressiveness.

The reading habit is sometimes found associated with the instinct of fear. There are some people in whom early failures have left so lasting an impression that even in their adult life they show traces of fear and diffidence in all their contacts with the outside world. Such people try to escape the shocks and frustrations of an active life and find a refuge in their studies. They may be called bookworms or recluses by others; but were it not for the fellowship of the masterminds that they enjoy in their seclusion, their life would be intolerable.

One who is fond of books is naturally delighted to keep his volumes neat and in good order. Very often he takes a lot of pride in showing off his book-cases quite a legitimate satisfaction, and at worst an excusable foible, in men and women who are otherwise retiring and unassuming. At the same time there are others who treat their library as more of an ornament to be displayed than a store-house of materials to be intelligently handled. In any case the instinct of self-display is there. We find the same instinct at work in the use some people make of their learning. Thus we come across pandits—they hail from the West no less than from the East—who want to impress the world with the extent and degree of their erudition.

Books are great possessions, and collectors of books indulge the instinct of hoarding, the same

instinct whereby the diligent ant stores its food against a rainy day. There are people who will pay anything for the manuscript copy or even for a first edition of old books that have made a mark in history. Admirable as the love of books is, we sometimes find it hard to appreciate the wisdom of some lovers of books who run into heavy debts on account of their desire to own all those books the titles of which they fancy. In our country, however, for every one who is guilty of this indiscretion there are hundreds who can afford to buy books but who nevertheless consider the purchase of books a wasteful luxury. There are also some clever men who try to build up a library with books they borrow from others and never bother to return !

The food-seeking motive is another factor that gives rise to the habit of reading. Many regular and steady readers are found in educational institutions either as students or as teachers, and to most of them reading is potentially or actually a means of getting their bread and butter. The same motive is at work in pressmen, book-reviewers and others of their kind. Most people who read to be more efficient in their professions are to a certain extent affected by this motive.

Psychologists are not agreed as to whether there is in our psychic life such a unit as the religious instinct. While some hold that the tendency to look up to the unseen Supreme is the effect of a religious instinct, others believe that what we call the religious instinct is the resultant of a number of more primary impulses or instincts working in unison. Whatever it

may be in its pristine essence, there is no question that most of us are influenced by the thought of the Beyond, the Unseen. This is how religion arises, and reading has always been associated with it. In early history it was the ministers of religion who were most learned. Even today reading is inseparably associated with a religious life. The reading of sacred books is considered by many old and retired people the only kind of work they can legitimately engage in before they go out to meet their "Pilot" face to face. That it is not only the old people who are interested in religious literature may be made clear when it is reported that next to fiction the best-sellers among books are religious books.

The protecting tendency or the parental instinct is also at work with some readers. They are the people who read for others, who read with a missionary purpose. Many people who earn their living by reading may also be moved by this altruistic motive. For instance it is not true that teachers and editors who live as it were by their books are guided by only selfish motives. The spirit of service is undoubtedly there, though most of our motives are mixed ones and not unalloyed, rudimentary units.

Reading is one of our most individualistic habits; but even this has a social bearing. The existence of public libraries and reading rooms illustrates this fact. Love of books is one of the links that bring together people of different temperaments and sentiments, of different customs and habits, and even of different creeds and races. Our motherland, in spite of all differences we find therein of languages and conflicting

communal and provincial interests, is still the home of a nation because in India we have our intellectual life mostly nourished by one and the same Hindu literature.

It is not only instincts that make us fond of reading. Imitation and suggestion also are operative in making readers of us. What another man does, especially when he is a respected member of society, we have a tendency to imitate. Even when we do not conscientiously and deliberately imitate the reading habits of others, we are imperceptibly inclined to do likewise when we live in the midst of people to whom reading is an indispensable practice. This is what psychologists call suggestion. Thus reading is twice useful : it is useful to the reader, and it is also useful to those people who can read but who still stand in need of a little encouragement and inspiration from outside to find intellectual and spiritual food in the written word.

Teachers in schools and colleges have a special responsibility in this matter. It is good therefore to remind ourselves that, as far as the teacher-element is concerned, it is only those teachers who take keen interest in reading themselves that can inspire in the student-world a desire to read and understand things for themselves and to widen their mental horizon. A friend of mine told me that he sometimes takes his book of library jottings to the class and leaves it there for some time. That is certainly a helpful thing to do. But even if no such book is taken to the class, students easily discover which teacher tries to keep himself abreast of the time and

which one tries to live upon the remembrance of things that he once knew. Teachers call students lazy, but it is indirectly a sign of their own laziness that they do not hear students calling some of them lazy. If we move freely among them, we shall know the other aspect of the matter. The teacher's attitude towards the book-world is one of the ways in which his laziness or carelessness is manifested. No doubt many of the teachers in our schools are under-paid and are carrying on a desperate fight with the devils of worry and anxiety ; still so long as they are in charge of youngsters whom they are bound by an unwritten contract to lead aright in all directions, it is necessary that they keep themselves at their best for the children's sake. A great teacher says: "For their sake I sanctify myself, that they also might be sanctified through the truth." Educational Conferences are becoming common these days, and we are helped by the spirit of comradeship there enjoyed. But a more constant source of inspiration is a well-stocked library. Some of our teachers read nothing but newspapers, and those moreover representing but one aspect of public questions. This is better than not reading anything at all, but a teacher who is keen on his work makes time for other and more permanent forms of literature. Even the man who has happened to pass his examinations with distinction finds it necessary to renew his acquaintance with his materials in order to conduct really useful lessons. The ideal teacher has time for still more intellectual work. He is a life-long student, a grown-up student who gives his cultured attention to a number of subjects—though he is never merely bookish—and gives some

special attention to one or two of these. Such a student-teacher is the best guide that students can get in the school. Under his sympathetic and inspiring guidance, students begin to love literature, gather useful information for themselves from many books, and form habits of intellectual self-help.

It is customary to divide the boys' section of a school-library into the lending department and the ready reference department. A water-tight division like this is likely to take away from the usefulness of the library. The writer, however, has seen the evil effects of costly reference books of the school being allowed for use at home quite as freely as the volumes of the lending department. Another classification is by subjects. This is a most useful practice. Without a reasonable and systematic grouping of books under subjects, the use of the library becomes a cumbersome matter and much avoidable waste of time is incurred. Also many of the books belonging to the General Literature series may be divided into class-sections—each class or standard having its own books and if possible its own bookcases.

If the teacher is keen on it, he can convert many of the students under his charge (let us hope that few teachers are expected to care particularly for more than forty) into enthusiastic readers. As we have already noticed, the zeal of the teacher is catching. But the good teacher is not merely satisfied with his personal influence, he studies the tastes and predilections and capacities of his students. To give a boy regularly books above his ability is very likely to

discourage him and to create in him a distaste for reading. Of course, those exceptional students who are keen on going to the top and make use of all opportunities to do so, will keep on reading somehow or other even books that are not quite suitable. Again, there are geniuses who are a law unto themselves, men like Bernard Shaw who even in his childhood disdained to read the so-called children's literature and found pleasure and profit at the same intellectual feasts as are provided in good libraries for the grown-ups. But it is up to us teachers to make reading pleasurable to the less gifted and the less ambitious members of the class as well as to their more brilliant classmates.

It is not a difficult thing for heads of institutions to introduce regular library periods during school hours in their own institutions. Whatever be the number of library periods we may conveniently have—the number will naturally vary from class to class and from school to school—it is most useful to have occasional periods of supervised silent reading on the part of students. The world of education is realizing more and more that the function of teachers is not so much of teaching students as of helping them to learn. So also in the matter of the library, the good teacher is himself a wide reader but his chief duty to students is to help them to read and enjoy books and periodicals for themselves. Occasional library periods are valuable in that during these periods we can help the reading of our students by sympathetic guidance and supervision.

The value of such supervised reading may be illustrated by several concrete instances. A class

wherein the boy who had read four or five books was considered to have done exceptionally well is now feeling, under changed circumstances of encouragement and inspiration, that for a boy or girl to finish one book a week, is nothing impracticable or unusual. On the other hand, if a student is not able to finish one volume—the size and the style and the subject matter of the book, of course, vary according to the standard—in the course of say two weeks, that student is not considered quite up to the mark by his fellows. This does not, it may be assured, interfere with the general studies of students, on the other hand it helps them in their ordinary work.

If a teacher is able to have about forty-five suitable books on such a subject as History and Geography, for instance, he can very well convert one of the periods devoted to that subject into a library period. Boys enjoy a little freedom and delight in the opportunity to read something that is not purely a text-book in that subject. It enables them to come back to their Texts with renewed interest. Again, where this kind of reading is encouraged, the examination does not loom unnecessarily large before students; indeed they face the examination with more confidence than their Text-ridden fellow-students.

It is not teachers alone who have a responsibility to cultivate reading habits in those who would otherwise neglect reading. The State and the Church should devote as much attention to the subject as the so-called educational institutions. That is how in all forward-looking countries we witness the rapid growth

of what is usually known as the Library Movement. We talk much about adult education, but the education of adults will not make much headway unless a reading habit is systematically encouraged in the community. People who amass wealth for themselves will earn the gratitude of their less-fortunate fellowmen if they spend a part of it in endowing efficient public libraries. Many people can thus be given facilities to commune with the master minds of all realms and ages.

CHAPTER XV

ACTIVITY IN THE CLASS-ROOM

THE normal child loves work, though it was once supposed both in the East and in the West that he had natural aversion to work and that he must therefore be educated without sparing the rod. Thanks to the enthusiastic efforts of eminent educators like Rousseau, Pestalozzi and Froebel, a thorough change has come over the educational world. It is now increasingly realised that, left to itself, the child combines thought and action.

Even now however the time-old faith in the capacity of the child to profit by merely listening to the wisdom of the adult continues to influence the practice of teaching in schools of the traditional type throughout the world. In such schools (and who can say that they do not form the majority of educational institutions) children are generally kept physically inactive while intellectual stimuli are applied to them. Instead of the child being launched into fields of activity in connection with all his thoughts, the old type of schoolmaster dissociates as it were the cycle of children's thought and activity which nature had designed not as two distinct processes but as one. He forgets as one writer puts it that "all through life spontaneous work is educative just as education consists in spontaneous work ¹."

¹. Sheila Radice : *The New Children*.

Many honest teachers who believe in the usefulness of practical work in subjects like science or geography wonder how far it is possible to introduce the principle of activity into such a thing as a language lesson or history lesson, which for all that they know is a telling lesson. We shall here try suggest certain means of introducing activity into the history hour. The reader will concede, it is hoped, that what is true of the history lesson is *mutatis mutandis* applicable to other subjects that now are supposed to be unsuitable for the teacher who wants to enlist student-activity in the teaching process.

What are the means of self-expression for students in a history lesson? We shall certainly admit that there is bound to be some telling in this subject, though all telling need not be by the teacher himself. As a matter of fact in the lower classes he should teach history in the form of stories. These stories must be told in an analytic and systematic manner with regular stages and pauses in the course of the story. After a pause one of the boys may be asked to narrate what was said up to that pause. To follow a long story at one stretch without such stages is a difficult matter for little children; for even though "the child is keenly interested, he fails to put the story together. He forgets the sequence of the earlier part before the end is reached. 'In thinking round' the last point which has been told, he misses the next." ¹.

¹ The Teaching of History in Elementary Schools (Chapter VI) by Archer, Owen, and Chapman,

A good teacher tries to enlighten as many interests of the boys and to call in as his allies as many of their native instincts as he possibly can; for, those things that appeal to a larger number of the instinctive interests of the boys are better understood, grasped with more pleasure, and therefore retained for a longer period than those objects that seek to evoke a single interest. The boy's interests in men, women and children of other times and other countries, his constructive instinct, his instinct of acquisition, of self-display—all these will be called in by an efficient teacher of history. After or in the course of a history lesson, such a teacher would ask the boys to make a small pencil sketch of some suggestive objects mentioned in the story such as a throne, a sword, a ring or a book. Crayons and colours may occasionally be used. In the case of more advanced boys more difficult exercises in art and hand-work may be given, of course, care being taken that the secondary matter is not allowed to usurp the first place in the pupil's attention. Keeping this fact in view we shall nevertheless find that historical subjects provide an unlimited range of exercises in this direction. Historical objects as armour, costumes, or articles of furniture, scenes of historical events such as the battle of Panipat or the siege of Seringapatam, illustrations of architecture such as a Bijapur dome or an Agra mosque or a South Indian temple—there are some of the things, sketches of which may be copied in the children's note-books in the higher classes of elementary and in the lower classes of the secondary schools. Making models in clay, cardboard or wood from actual

objects or from a teaching model is slightly more difficult. Still more so is the making of a picture from a pen-picture given in a book. The experience of those who have attempted such things proves that though a little difficult they are quite workable and that the interest created and the definiteness of knowledge and vividness of impression acquired are eminently worth all the time and energy spent over them and more.

“In some well-known schools (in America) the children illustrate each stage of civilisation by making appropriate objects the rough Indian wigwams, clay pots, mattings and rugs made at the first stage, are followed up by a graded series of manual occupations illustrative of the development of civilization; and in one case, the course is brought down to modern times by the making of machine models by older boys”.

Another form of self-expression is dramatisation of the history lesson. “Words, pictures and diagrams all have their place as stimuli to the imagination in studying history, but they are not nearly so effective as dramatic action”². This action may be either extemporaneous or prepared. Extemporaneous action by the pupils is not as difficult as one may at first fear it to be. The teacher must give a definite impression to the pupils of the characters dealt with and give a few

¹. Article by Ethel H. Spalding M.A. on “Teaching of History in schools” in the Teachers’ Encyclopaedia Vol. II

² Imagination and its Place in Education, by Edwin A. Kirkpatrick.

directions. For the rest he must retire to the background, saving himself from the unnecessary fear that without him everything will be at sixes and sevens. The boys may make mistakes ; but the teacher should not interfere at every stage. Little mistakes may very well be passed over and more serious ones may be tenderly corrected at the end of the performance. The possibility of such dramatisation has been proved beyond doubt in some schools, and there is no reason why, given the right kind of teachers to guide, stimulate and advise, the same cannot be done occasionally in all our schools.

If extemporaneous dramatisations are possible, much more so the prepared ones. For the latter, care must be taken to provide the children with necessary stage materials. There are some who go even to the extent of saying that unless the dress and other materials of the period represented are available it is no good staging such plays. Though this contention may be regarded an over-statement it nevertheless emphasises the importance of procuring as many materials as possible. They are necessary to create the right atmosphere. The co-operation of the class can be sought not only in procuring (or making) the necessary materials but also in arranging, choosing and, where needed, even in inventing the various parts of the plot. The pupil's interest is heightened when he participates in "the drama which he has himself planned in part, in accordance with his interpretation of events and characters. After successful efforts of his own a child or youth is nearly always more appreci-

ative of what others have done.”¹ Pupils in secondary and elementary schools can, under proper direction, be trusted to do such work especially when it is to be done in the vernacular. Such activity calls forth the intellectual and aesthetic capacity of the young. For one thing their conception of the times dealt with is much more real, concrete and vivid than it would have been after reading scores of pages on the period. This general impression is retained years after much of what was learned through books is forgotten. Again, through dramatisation pupils are enabled to identify themselves with the heroes of the past, to put on their clothes, to think their thoughts, to speak their words and to do their deeds. This has an ennobling effect both on the actors and on the spectators. The history lesson appeals to the child because it affords him opportunities of identifying himself with the great ones of the past.”²

One of the most important functions of the history teacher is to give scope to his students to envisage the past by their imagination, and effective imagination pre-supposes the habit of observing relevant facts. Therefore children should be encouraged to see, hear, touch and do, whenever possible, so that they may not have to depend on one type of image only. One excellent way of giving children such a chance is to take them out on an occasional excursion. An old temple, a ruined fort, a deserted place of worship, a

¹ Ibid.

Psycho-analysis in the Class-room (Chapter X) by
G. H. Green,

half-filled historic ditch or tank or well, an ancient inscription on a stone pillar, a shrine with carving and sculptural work, reputed places of resort associated with the name of some sage, poet or hero—a few at least of these may not be far away from a school and it is the duty of the history teacher to take his pupils there at times. By such excursions they get much clearer and more permanent impressions of the distant past. A sketch of the historic object visited, made at the spot by each child, however crude the figure may be, will not only stimulate observation for present but will remain in his hands a memento which will lead him “often to think of these things, so that his knowledge is frequently recalled and thought over, and thus becomes more readily available.”

The preparation of a time-chart by the class and in the case of senior pupils by each individual is another aid to the formation of distinct mental images, especially with reference to the sense of time. Even well educated people sometimes speak and write as if they had no correct idea of the comparative importance of the various historical periods. It is true that a historic period must not be adjudged important or unimportant for its being chronologically long or short. All the same a right sense of time is an essential factor in having a correct historic perspective. The drawing of the time-chart, either a vertical or a horizontal line with divisions and sub-divisions to mark off centuries and years, or years and months as the case may be, will prove a powerful aid to all students especially school-children, to form right notions of time.

The use of books is another, in fact the most generally recognised, form of activity that leads to intellectual development. It is true that in the lowest classes books cannot be made use of, but in the higher classes they can be used by each pupil. Is the use of text books allowable? Should historical readers be recommended to pupils? These are questions that meet with various answers from different authorities. It is our opinion that neither the misuse of the text book or the historical reader by some people nor the evident defects of many of the books that pass under this category, warrant the wholesale dismissal of these books from school room. But the pupils, especially in the higher classes, must be encouraged to refer to copies of original documents, source books, contemporary writings of historians and of men of letters, and to later authoritative books on the subject. Reference to such books presupposes the provision of a well stocked library. If possible there must be a small library for each class as well as a large one for the whole school. In this instance we may copy something from the system of Miss Parkhurst even if we do not intend to be thorough-going Daltonians. The senior pupil may also be encouraged to keep a big note book in which he may jot down whatever he thinks worth jotting down: a poem, a pen-picture from some great prose-writer, an extract from an original document, or even an imaginary conversation between two historic characters. By so doing he not only gets a full impression of the periods studied but also catches a little of the spirit of the research worker,

Another device in the teaching of history is to encourage students to make their own judgements on historical events and characters. Pupils of the higher classes can be called upon to express their approval or disapproval of a line of action followed by one or more of the characters they study. This will lead them on to think, reason and evaluate. Sometimes the whole class may convert itself into a debating association (with an elected president) and discuss such questions as the following:— Was Aurangzeb's annexation of Golconda and Bijapur a wise political action? How does Shivaji deserve our respect as a man? Were the Spaniards morally justified in fighting the English in 1588? Does Cromwell deserve to be called a sincere man? Sometimes also the class may be asked to draw comparisons between Elizabeth and Akbar, Mary Queen of Scots and Ahalyabai Holkar, Shajahan and Aurangzib, Nana Fadnavis and Raghoba. Such discussions and estimations provoke pupils' thought and lead them to exercise their power of judgement. Even discussions on current happenings or politics should not be under taboo in the higher classes.

What we have said concerning the possibility of enlisting student-activity in the history lesson will hold good in other subjects as well. The main principle we should steadily hold before ourselves is that the study of any subject—history, natural science, mathematics, languages or whatever else it is—is intended for the educand and not he for the study. Our ideal is the making of a perfect society, each member of which

realises the best in himself, and through self-realization makes his best contribution to the welfare of the community. If each individual is to attain complete self-realization, he must not be imposed upon by even the most well-meaning pedagogue. The former must be allowed to act for himself and it must be the privilege of the latter to confirm the following words of an American educationist

“In every act of education the learner must undergo the educative process. To the extent that this principle is realised, teaching brings results. When the learner does not participate, the best plan is sure to fail. Therefore, the first issue in all teaching is that of bringing the work of children into the foreground, making child-activity play the larger part with teacher-activity directed solely towards the stimulation, inspiration and guiding of the children”¹.

¹ The Improvement of Teaching (Chapter IV) by G. E. Freeland.

CHAPTER XVI

TYPES OF MEN

IT is a common-place observation among modern psychologists that no two persons are absolutely alike; that if there is one thing in which people are alike, it is that they are all unique. There are many people who do not approve of the expression 'the normal man'. Where is the norm which entitles you to say, "This man is of normal disposition" or, "That man is abnormal"? Or where are the types into one or another of which all people can be classified? Logically and psychologically, we have to confess, there are no strict norms or types which enable us to group or classify very accurately the folk we see around us. Nevertheless it is possible to imagine a few norms or types, and to see whether an individual falls mainly on this side or that side of a supposed border-line. "At first sight," says a great French teacher of the 19th century, "all children look much alike; at the second their countless differences appear like insurmountable obstacles; but better viewed, these differences resolve themselves into groups easily understood, and not unmanageable." * The existence of these types—hypothetical as they are, and to a certain extent even arbitrary—nevertheless helps us in our study of human nature.

Ancient leaders of thought in our motherland divided all men into three classes, as those of (1) the

* Edauid Seguin—quoted by R. J. Fynne in *Montessori and Her Inspirers*. Ch. III (Longmans; 1924).

Satvic temperament, (2) the Rajasic temperament, and (3) the Tamasic temperament. The Satvic people are moderate in their enjoyments, pure in thought, disinterested in service, truthful and pleasant in conversation, wisely discreet in making gifts, and self-possessed and well-balanced in all their behaviour. The Rajasic people do good, but there is more of egoism than of altruism about their benevolence; when they do a service or make a gift, they have an eye on what they are to get in return. If they are not thoroughly mean or selfish, they are equally strangers to the noblest flights of human virtues. The Tamasic people have corrupt and unclean tastes, and make gifts disrespectfully and contemptuously—gifts that, instead of blessing both the giver and the receiver, degrade both. If they bestir themselves in the affairs of other people, their motive is not to serve but to ruin them. Needless to say, even if such people conform to the externals of religion, they are worse than strangers to their inner spirit. This has been an Indian classification of human beings; and though this is not a systematic psychological analysis, the very fact that this classification has been in vogue for more than two thousand years, shows that there is much to commend it.

We shall now pass on to a popular classification that used to be prevalent in the West. The old writers there imagined four “humours” in the body and derived character traits from these humours. Thus the man in whom blood was the dominant humour was supposed to be a ‘sanguine’, man and the one in whom black bile prevailed was supposed to be ‘melancholic’; similarly

yellow bile seemed to account for 'choleric' temperament, and thick colourless phlegm for a 'phlegmatic' disposition. No doubt here is revealed some insight into the character of men; but as an eminent writer observes, "It is impossible to demonstrate any facts to support the inference, that these types had anything to do with the special variations in the constituents of the body" ¹.

Modern medical men too have their classifications of humanity, according to temperaments. But it is hard for us laymen to follow them when they grew eloquent over such things as the actions of endocrine organs or ductless glands that cause variations in temperaments! We may believe the doctors when they say that the secretions of the various glands such as the thymus gland, the pituitary gland, the thyroid gland, and the adrenal glands bring about in all of us physiological and psychological effects. Unfortunately, however, these theories do not enable us, non-medical people, to arrive at any comprehensible classification of persons according to their differences in character and dispositions.

We get a more intelligible classification from the famous psycho-analyst, Dr. Jung. He divides all people into two classes, the 'extraverts' and the 'introverts.' Broadly speaking, the extravert is one who tries to adapt himself to circumstances, while the introvert thinks that his inner world is more important to him than any adaptation of himself to external circumstances. The extravert tries to influence men

¹. Gordon: *Personality*—1926—Kegan Paul & Co.

and things so that they may serve his purpose ; but if at any time he finds his aims impracticable or methods ineffective he is ready to change them so that thereby he may get on better with his environment. Even at the cost of being labelled an "opportunist", he seeks to get on amicably with the prevalent circumstances. Not so the introvert, whose prime care is to cherish his own feelings and opinions. He cares more for his own than for public opinion. While the eyes of the extravert are upon the outside world, the introvert looks deep into his own soul. "Of the two worlds, the outer and the inner," says Dr. Van der Hoop, "with which the psychic life is concerned, it is the inner world which will be of most importance to the introvert," * while what matters most to the extravert is the outer world. The introverts have an inwardly directed mind, and when different possibilities of action present themselves, they choose rather to be led by their own feelings and opinions, whereas persons of the extraverted type, though not unmindful of their own, are primarily concerned with adapting themselves to their surroundings. The lives of the extraverts are "governed more by their sense perception than by their inner needs and laws." †

It may be questioned whether there is any one who is entirely an introvert or entirely an extravert. The extreme extravert may have his moods of silence and introversion, while even the most typical introvert may at times try to assert himself and make his exist-

* *Character and the Unconscious.*

† Gordon : *Personality.*

ence felt. Jung himself admits that extraversion and introversion are two attitudes; that a man may be extraverted in certain things while he may have an introverted attitude in other matters. Also at different times he may have different attitudes. All the same, it is likely that in any one individual one attitude is more predominant than the other; and it is the more predominant attitude that decides a man's type.

Jung has in his later works elaborated his theory of types. He refers to the four primary functions of psychic life—Sensation, Intuition, Feeling, and Thought; and points out that the temperament of each individual varies according to whether one or another of these functions is predominant. For instance, if a person is chiefly guided by his feelings when trying to adapt himself to daily life, his thoughts, sensations and actions will be strongly influenced by his feelings. This applies also to the predominance of any other function. Each of these functions may either be extraverted or introverted. Thus Jung speaks of eight types of persons, such as the Extravert Sensation type, the Introvert Sensation type, the Extravert Intuition type, etc. A detailed description of Jung's eight types of people, apart from the objection that it savours too much of the old faculty psychology, will prove uninteresting and confusing to most readers; nor are all the functional types necessarily mutually exclusive, though, of course, the extreme extravert is very different from the extreme introvert. What Mrs. Mumford writes of different

types of children, is *mutatis mutandis*, true of the grown-ups as well

“Our grouping may be vague and indefinite, for natural groups have no sharp lines of demarcation. Children who appear by nature to belong to one class may by training pass out of this class into another. Some children appear to belong equally to more than one class, for natural groups have centres but no border lines”.

It is also interesting to see how, as in the physical world, so in human relations also, very often “Like attracts the Unlike.” This attraction between contrasted types may be due to an unconscious recognition on the part of one person that the other has developed in him those qualities in which he (the former) himself is lacking. This may account for the fact that the Apostle Paul—a thinking extravert, as Jung would perhaps call him—could not work well with any of the other extraverted apostles, for instance St. Peter, but could work in perfect harmony with the introverted Silas or Luke. The same reason holds good in explaining how the extraverted St. Peter could work without any hitch with the introverted St. John.

Much of the intolerance and harshness of criticism that we level against our neighbours is due to our imperfect understanding of their temperament. We are very often unmindful of the peculiar make-up of their psychic life and are inclined to call them “superficial” if they happen to be extraverts, or

¹ *The Dawn of Character in the Child.*

“melancholic” if they happen to be introverts. May it not be that we ourselves are a little too much introverted or a little too much extraverted, and that there should be a more harmonious re-adjustment in ourselves?

Extraverts do not know what an amount of pain they sometimes give to an introvert who may live in their midst. The following dream experienced by a friend of the writer may give an idea of what the introvert feels:—

“In my dream I saw a coffin, and wanted to see who was inside. Behold, it was my own self! My sisters and relatives were there.. They were all weeping. I was wondering why they should weep when I was in sound health. I tried to speak but I could not speak. At last someone brought the lid. Then I just moved my hand. My brother-in-law who was standing near noticed it and said: Don’t close it; he is alive.”

This dream, as I take it, indicates that the dreamer at least in the unconscious regions of his mind feels that his existence is not generally regarded as something of great importance, and that even some people who are closely associated with him behave as if he was not alive. They think that they can bury him; yet “he is alive.”

The worst danger of extraversion is not only that the extravert by his rashness and his relatively uncontrolled actions may inconvenience some introverts but that by his eagerness to be agreeable he may do harm to himself. He may be an adept at adapting himself to the varying circumstances and may be very

tactful; but in adapting himself to the surroundings, he may forget the needs of his own soul. He may submerge his own individuality and waste all his psychic energy in being pleasing or tactful. This is a danger nations as well as individuals have to face. Hence Tagore's warning to the people of Japan: "Let Japan find her own true mind which will not merely accept lessons from others but will create a world of her own which will be generous of its gifts to all humanity." ¹ The same advice was later given by the Poet to the people of Ceylon and of Sind. Nations like individuals find it easier to imitate the example of others than to work out their own salvation according to their own vision and self-study. Even Christian Churches whose avowed reason for existence is the need to transform the moral standards of the world find it immensely easier to do as other public bodies do to please, flatter and follow, rather than to reprove, counsel and guide.

"Instead of guiding the life of the world," as Tolstoi says, "the Church, to make itself agreeable to the world, interpreted Christ's teaching in such a way that no demands relating to life resulted from it, so that it did not prevent people from living as they had done before. The Church yielded to the world and having done so once, it followed the world's way." ².

The introvert too has his snares. Just as the extreme extravert may be unsteady and superficial or

1. See *Visva Bharati Quarterly*, January 1925.

2. Tolstoi: *What I Believe*.

rash and hasty, the extreme introvert may become "a shy dreamer, impractical and absent-minded, his head constantly among the stars." ² Unable to find satisfactory situations in practical life, he may retire to an imaginary world and find therein the realization of his cherished desires. He may become a day-dreamer finding in fantasy-formation a substitute for real achievement and a compensation for his recognized deficiencies. Even when an introvert is not an extreme specimen of his type, he has difficulties which the extravert does not share. He finds it harder than the latter to make friends and to discuss his plans with them. Alone he makes his plans and tries to bring them into practice. In his attempts he does not seek and so cannot obtain that co-operation from others which an open-minded, genial, unself-conscious extravert obtains. If he fails he becomes still more reserved and still more reluctant to share his plans with others or to launch out on new ventures. Thus the vicious circle goes on.

We, in India, have had a profound respect for our introverted Rishis. They have left us a legacy of noble thoughts and speculations—the result of their withdrawing from the buzzing world into their own illuminated hearts and the fellowship of a few like-minded people who lived with them in the forest. It was possible for them to do it as, though introverted in a way, they did not allow themselves to be circumscribed in their interests. They did not shut their intrepid souls within themselves but allowed them to

2. MacDougall: *An Outline of Abnormal Psychology*.

expand. They belonged to what an American psychologist would call an expansive as opposed to a contractive type of people.¹ The “contractives” hold the things that they possess so tightly— for fear of losing them that they are crushed in the very holding. Through fear, distrust and despair, or through jealousy and hatred, they fail to achieve expansive contacts with others, while the “expansives”, however reserved in outward manners they may be, have an exploiting mind, are not ego-centred and take delight in contributing their share towards the happiness of the world. The Rishis belonged to this type of expansives who, even when they concentrated their attention on the Self, did not think so much of their narrow individual selves as of the Universal Self.

Thus neither in our individual nor in our collective life do we encourage extreme extraversion nor undue introversion. To be a busy-body and move from place to place, seeking excitement and sensation, and constantly endeavouring to be pleasant and agreeable—this may be an indication of a shallow mind. On the other hand to withdraw from the world of reality and to be engaged with one's own plans and fancies, with one's own cares and worries, prevents that healthy relationship with the outside world which is essential for healthy personality development. Even if we agree with the hypothesis of certain present-day psychologists that each subject's position in the intro-extravert scale is mainly determined by some chemical influence

1. H. A. Overstreet: *About Ourselves*.

of the nature of a 'hormone' or endocrine secretion, we have still to recognize that early training and individual acceptance of ideals modify each man's reaction to his environment, and that it is therefore possible to save most people from the results of the two extreme positions. Here is a chance for those who are responsible for the education of the young.

CHAPTER XVII

EDUCATING FOR LIFE

ALL educating should be for life, but there is a lot of work done in the name of education that has no great educational value. Many institutions are conducted because it is the fashion to do so. The organisers of such institutions do not seem to have realised in any measure the value or purpose of education, any more than as a means to keep pace with the changing order of the day. This desire to be abreast of the times does not appear to be peculiarly man's. Dr. Kohler refers to certain fashions among the anthropoids he kept under observation. Once it was a fashion with the chimpanzees to dig the ground with a stick; when one of their number started it, his example was assiduously followed by all his fellows. They dug so whole-heartedly that big holes were formed in their caves as a result of their continued activity. Another time the fashion was to carry something on their body. When the carrying fashion was in vogue, chimpanzees were found carrying anything that they could reach as a pleasant burden over their bodies. Stone, tin, rag, straw—nothing came amiss to them when the carrying fashion was on. Similarly, many people establish schools just because it is a fashion to do so.

Many organisers of schools do not seem to care particularly about the moral culture of pupils. Character is said to be caught rather than taught, but there are managers who would employ any kind of

teacher provided he can be had at a low salary. They neglect the fact that the principle-less life of a teacher is an incentive for the pupils to lead an unprincipled life. The suggestions that emanate from a teacher indifferent to high moral ideals counteract the deliberate efforts of other good people who try to turn a boy into a conscientious citizen of the world. The glory of an institution like the Viswa Bharati of Dr. Tagore is that it seeks to give scope to the many-sided development of the young individuals who enter there. The period of silence that is insisted upon in such institutions in the morning and evening *sandhyas* is of great educational value, especially when that silent period is spent among sylvan surroundings. There the spirit communes with the spirit of the Universe, and the subjects turn out stronger and more unified individuals as a result of these experiences.

The common life spent in an Ashram-like institution under an inspiring head is of great educational value. Dr. Tagore's Viswa Bharati is one of those educational institutions, in some respects the greatest of the kind in India and certainly the most famous; but there are others that work with similar noble motives and with similar ideals in view, though the grade and method of work of these institutions widely vary. There is, for instance, a First Grade College started in the extreme south of India at Alwaye in Travancore. It prepares students for university examinations in Arts, but the college has been brought into existence by a band of young men who value character as the greatest thing in life. The leader of

the group was a young man who enjoyed indifferent physical health but was invariably respected for his faith in God and love for man, who, when the College was formally opened, refused to be its official head but has none the less been always regarded by all as its virtual head, ruling it by love and sympathy and the irresistible power of his unassuming personality. The first place in this College is given to the culture of character, though like other good educators the teachers in this institution—devoted men from the West as well as those from India who planned and started it—rely more upon the silent example of its workers than upon their oral precepts.

There are several other institutions, one can joyfully record, in all parts of India that work with the same ideal. Some of them are famous institutions like the Gurukul of Haridwar, but most of them function in more limited spheres and are famous only locally for the devotion of their workers and for their excellent moral influence. There are still other institutions like Mahatma Gandhi's Ashram at Shegaon, Wardha, the Ashram of the Christa Seva Sangh at Poona, or the Medical Ashram at Tirupattur (Madras) which cannot be classified among schools and colleges but are nevertheless educational institutions of a high order. In all these institutions the ideal of the Gurukul of the ancient Rishis has been well maintained—of communion with God and nature, of young people living together with fellow students, and of devotion and of implicit obedience to the resident Guru.

Education for life implies training that would

enable a person to spend his leisure hours in useful and pleasant occupations. It enables him to have an enlightened interest in the affairs of his fellowmen and in the progress of the world. It develops in him a taste for the beautiful. No education is worth the name unless it is liberal in this sense. He is a truly educated man who recognizes that thought is the essence of existence and art is its necessary embellishment. Unless a person is enabled by his education to spend time in useful and delightful ways even when deprived of many of his creature-comforts, unless he can find pleasure in intellectual and artistic attainments of himself and of his fellows and in the loveliness of nature, he may be said to have had an inadequate educational career.

An education that is a preparation for life enables one to earn a decent livelihood. Moral, intellectual and artistic culture are all more or less dependent on a care-free and well-nourished physical life. There is close correlation between these different aspects of life. In India to-day education, however, does not very often mean a capacity for efficient economic existence. The rudiments of literary education do not necessarily enhance one's earning capacity; sometime even the reverse happens when the product of the school or college becomes less efficient a worker than his uneducated neighbour. The remedy is not the elimination of literary education, but the supplementing of it by vocational training. Several attempts in this direction are made in different parts of India. One of these is that made in the Maharashtra High School conducted by the Anath Vidyarthi Griha, Poona. "It was in 1921

during the national education movement," as Dr. Khair, the present Headmaster and a past student of the school, puts it, "that the Maharashtra High School was started. Among other things, an important feature of the school was the combination of practical training with literary studies. The regular high school curriculum, with necessary and desirable improvements, was taught for three hours and a half every morning. There were five periods of forty minutes each for six days in a week, thus making up a total of thirty periods for literary studies. In the afternoon, two hours were given by every pupil for practical training. The students mostly belonged to the lower middle class of society, coming from all the districts of the Bombay presidency."*

The first attempt to provide for vocational training was to send out pupils of the school to a few tailors, painters, book-binders, weavers, carpenters and clay workers in the city who expressed willingness to co-operate with the school. In the course of eight years they found that apprentice training in independent establishments could not work to the satisfaction of the school management unless it was possible to control with authority the training imparted to apprentices in small workshops. The next step was to start industrial concerns or workshops in the school itself. First a small printing press was established. Gradually other departments were added until the school had a full-fledged printing press, bindery, type-

* In *The Progress of Education*, Poona, Oct.—November, 1942.

foundry and a small mechanical workshop. In the workshop provision was made for elementary training in wood-work, gold smithy, paper work (making art-fans) and tailoring. So also a laboratory for small mechanical industries was developed in order to give the boys experience in making soap, tooth-powders, hair-oils, perfumes, inks, varnish and other small articles.

Every boy, from the first secondary standard to the sixth, was obliged to devote one hour and a half for practical training. The Matriculation class was exempted from this work. All these boys belonged to the Anath Vidyarthi Griha, a residential Institution of which the Maharashtra Vidyalaya is a part. Most of the boys appeared for the Matriculation examination, and the percentage of successful candidates has usually stood high, from 50 to 100 per cent.

The syllabus of vocational training for the six years of the High School was divided into two sections—the Junior and the Senior. The Junior classes (Standards I to III) were given general training in handling wood, clay, iron, cloth, paper and other materials. The object was “to train the fingers and the eyes”. For the Senior classes (Standards IV to VI) more specific work was prescribed. The boys were to follow the same vocational subjects for two or three years continuously, to get substantial training in a particular field.

The plan succeeded well especially in the field of the printing industry. The boys got valuable vocational experience before they passed the Matriculation. Some of the boys intending to enter the industry,

spent about half or one year more for further training and then were employed. For the other boys this practical training served as a part of their general education. They either proceeded to higher education or entered different fields not connected with vocational training which they had undergone.

Poona is a great educational centre. But experiments of this kind are made in humbler places as well. At Honavar, a small town in North Kanara, a young man with no high academic qualifications worked on similar lines and founded an institution that sought to combine in one a literary education of the elementary grade and an industrial type of education. All the boys in the institution got tuition in language study, music, and physical culture; and all of them got some training in either carpentry or smithy or wood carving or leather making—all except the youngest who were too small to engage in such activities.* There is another school at Alibag near Bombay where an attempt is made to combine secondary education with training in useful arts such as carpentry, weaving and printing. The visitors to this latter institution observe that the introduction of an industrial element into this high school has not in any way adversely affected its literary progress.

In India especially no education for life is complete that forgets the land—the countryside—and its problems. We in India are, in a peculiar sense, children of the soil and our educational and economic

* This institution has ceased to function in this respect on account of a series of adverse events.

progress are all bound up with the land. The following words of the poet Tagore deserve therefore earnest attention from teachers who try to educate their young for the problems of life as well as from all others who desire to see greater attention given to the economics of agriculture.

“ The reckless wastage of humanity which ambition produces is best seen in the villages, where the light of life is being dimmed, the joy of existence dulled, the natural threads of social communion sapped every day. It should be our mission to restore the full circulation of life's blood into these maltreated limbs of society ; to bring to the villages health and knowledge ; wealth of space to live ; wealth of time in which to work and to rest and to enjoy ; respect which will give them dignity ; sympathy which will make them realise their kinship with the world of men, and not merely their servient position... Our object is to try to flood the choked bed of village life with the stream of happiness. For this the scholars, the poets, the musicians, the artists have to collaborate, to offer their contributions. Otherwise they must live like parasites sucking life from the people and giving nothing back to them. Such exploitation gradually exhausts the soil of life, which needs constant replenishing by the return to it of life through the completion of the cycle of receiving and giving back.” *

The most outstanding example of education combined with agriculture and other land operations is

* Visya Bharati Quarterly, October, 1924.

that of Santiniketan with the attached department of Sreeniketan. There are minor experiments of this kind made in other parts of India. For instance, quite a successful attempt at combining agriculture with secondary education is made at Rajapur in the Ratnagiri District of the Bombay Presidency. More instances of what happens in Bombay are mentioned here than in other provinces as I know more of the education of this province—it is not claimed that go-ahead measures of this kind are found more remarkably here than anywhere else. Latterly from the time of the Congress Ministry a number of Government High Schools in Bombay have been converted into occupational schools. Some of these High Schools are now technical, some commercial and some agricultural schools. This venture is welcome in that it gives greater scope to private educational societies to expand their policy of spreading literary education, but it is still more welcome in that the Government has made to occupational education a contribution that poorly financed private educational agencies cannot afford to make under existing circumstances.

An education that is for life must give scope to the young to exercise their various interests and attitudes in the work-a-day condition of life as they find it. Mahatma Gandhi's Basic Education scheme has much to commend it in this respect. It seeks to base the education of the young on real tasks and problems which people all around them (the community) have to face—an ideal visualized and advocated for years together by John Dewey of America in his long life.

Mahatmaji's Basic Education is craft-centred. The system of education based on this ideal does not neglect the subjects taught in ordinary village schools, but those subjects are sought to be taught in relation to a basic craft or occupation. The original scheme of Mahatmaji embodied the hope that education in village schools would be financially self-supporting, a concept that has justly been relegated to the background when efforts were made to put the scheme into actual practice. Though the school need not and should not be expected to be self-supporting in the sense that children's labour is remunerative enough to meet the cost of the maintenance of the school including the teachers' salary, the experience that children gain in sharing the practical life of the community is worth more than any money returns that may be expected. Again, though it is not right to expect the children to pay by their own efforts for the maintenance of the school, it is not impossible to meet part of the cost of the expenses involved in craft-training by marketing in the school-community or outside the things produced by children in the spirit of play and project.

It is important to recognize the fact that in all these efforts to educate for life, the teacher's personality is of the utmost importance. It is the zeal, the sense of devotion, the aptitude for leadership, and the skill of the teacher that makes or mars all schemes of educating for life. One such teacher has been described in a B. B. C. talk by William Holt. * He is

* See *Educational India*, Masulipatam "Foreign Currents" Section. November 1942.

Mr. G.W. Greening, a village schoolmaster in the village of Evershot in Dorset. The children in his charge—after the beginning of World War II, his pupils have numbered among them a few young evacuees from exposed cities too—are taught hedging, hurdle-making, gardening, bee-keeping, and clean milk production. The County Council have let them take over a model cow-shed and the children run it, look after the cows, milk them, and keep records.

“Take a cow as the central idea”—is Mr Greening’s suggestion. In caring for the cows, for instance, the children learn history and geography of the places around, where their cows graze. His scholars measure the rainfall every day, keep a chart of the temperature, and the direction of the wind. History is taught with the aid of heirlooms brought into the class by children from their homes. The whole scheme looks like a kind of archetype of Mahatma Gandhi’s scheme of Basic Education, worked out in an English village for about twenty years by an English village teacher. What makes this experiment in education most interesting, as William Holt sums up, “is that it teaches a way of life for free boys and girls. It is dynamic, it trains the scholars to apply their learning directly to life, it is character training in the deepest sense because it is philosophical. The children are led to literature and the fine arts not as two separate subjects which have no relationship to ploughing and the labour of production”, but through their direct practical experiences. Mr. Greening’s success is a proof from distant England that common enterprises of this kind,

where school work is centred round common activities of daily life, are capable of being carried out in day schools. It is a helpful confirmation that the Basic Education scheme of Mahatma Gandhi and his Congress followers can be put into practice with great advantage where there is a capable and enthusiastic teacher supported by the local community which the school intends to serve.

Residential schools, however, have a further advantage in this respect. They not only can develop a craft-centred education but can also give practice to the young in the art of living together. The advantages of living together have been clearly brought to the fore in those countries where the exigencies of World War II necessitated the shifting of large numbers of children—evacuation as it is commonly called—from zones of possible danger from air attacks to comparatively safer “reception areas”. Residential schools have their benefits even if the young stay together and are served by a body of servants. But they are still more useful as means of education for life where the young are not only served by servants and attendants, but take part in serving each other by running their own houses. Residential schools of this kind are also found—though not in large numbers—in different parts of India. Among famous examples of this kind may be mentioned : The Village Teachers’ Training School at Moga in the Punjab and the Methodist Boarding School at Ushagram in Bihar.

A few years ago I read of an interesting educational institution called the Moose-heart School. The founder

of the school was Mr. James J. Davis.¹ The purpose of the founder as he himself tells us was that this institution must not only be a teaching institution but that it should also be a home. At first there were only eleven children established in the home, but the number rose rapidly. When the working man understood that there was an institution which would take care of his children if anything happened to him, he was ready to contribute regularly something towards its upkeep. Thus the Moose-heart idea caught the imagination of men, and membership increased enormously. With the increase in the number of contributors, the work also steadily developed.²

Boys and girls of all ages, ranging from one month to eighteen years, were found at Moose-heart; some of the students were even born there, the mother having been admitted with her youngsters soon after the loss of the father. In the kindergarten stage the babies played in the meadows. After kindergarten, the boy mixed agricultural studies with his

1 The details are from James J. Davis: *The Iron Puddler*, Bobbs Merrill, Indianapolis.

2 Moose-heart is in Fox river valley, thirty seven miles to the west of Chicago. At the time of writing it was "the home of more than a thousand fatherless children and one hundred and fifteen mothers who are there with their children and several old men whose working days are over." Moose-heart was at once a school, an orphanage, a farm and a town. It might be called an agricultural residential school. It occupied more than a thousand acres in the richest farming region of Illinois.

books in the primary school. First he planted a small garden and tended it. Next he learned swine-husbandry; and then dairying and the handling of horses. The girl learned poultry raising, butter making, gardening, cooking, dress-making and millinery. After the boy had a general course in the various branches of agriculture, he was permitted to specialise in any one of them if he wanted.

After this grounding in agriculture which all the boys must have, the student got an introduction to the mechanical trade. Then he might select a special trade and specialise. The usual Grammar-School and High-School courses are taught to all students along with their agricultural and technical lessons. Students are graduated at eighteen. One of Moose-heart's earliest graduates made a high record in his academic studies and mastered the trade of cook, pastry-cook, nursery man, cement modeller, cornetist, saxophone player, and landscape gardener. He could make a living at one of them and if all these trades should fail, he was yet a scientific farmer and could go to the land anywhere and could make it produce bigger crops than could be done by the untrained man who was born on the soil.

The young folk lived in cottages and did their own cooking and house-keeping. There were no dormitories where hundreds slept, and no vast dining rooms. In each cottage there was a group of boys or a group of girls living under family conditions. They were not all of the same age—some were Seniors and some were

Juniors, and the big ones looked after the little ones. Each cottage had its own kitchen and ordered its own supplies from the general store. The girls' cottages had each a matron (sometimes a widow who with her little ones had been admitted to Moose-heart), and she advised the girls how to do the buying and the cooking. In the boys' cottages there were a proctor to advise them and usually a woman cook. All the boys did their own dish-washing, sweeping and bed-making.

This was the Moose-heart form of education, as described by its founder himself. I have not heard of it since and do not know of its later progress. Whether the project has continued to be the success that it was or not the experiment was eminently worth making.

It has been already pointed out that day-schools also can do much by way of encouraging the art of living together. There is still another means of doing it—making use of the Scout organisation. Scouting is especially desirable in day-schools. In residential institutions, sympathetic masters can obtain for their young wards many of the advantages of Scouting even without the formal introduction of the system of Scouting. In day-schools, however, there is less of corporate life, no camping together of chums, and very little time available for extra-curricular activities. Under these circumstances, the introduction of Scouting will be of immense benefit. What Scouting does for boys is done by the system of Girl-guides for girls. Both systems provide plenty o

scope for cultivating healthy habits and attitudes which will stand one in good stead throughout life—habits and attitudes of self-reliance, readiness to serve, and of cheerful co-operation with others.

CHAPTER XVIII

PSYCHICAL DISTANCE

A FACTOR IN APPRECIATION

WE hear nowadays a lot about appreciation; and *psychical distance*, a term that first came into vogue about twenty-five years ago, refers to an important factor in appreciation. What is meant by psychical distance is that the creator of beauty and its lover should dissociate the beauty they contemplate from practical stand-points. Psychical distance means, in other words, an attitude of detachment and is obtained "by separating the object and its appeal from one's own self, by putting it out of gear with practical needs and ends."

Though the expression "Psychical Distance" is comparatively recent, the idea of detachment or disinterestedness as a factor in the creation and appreciation of beauty is very old. A beautiful work of art such as a skillfully executed oil-painting can best be enjoyed when the onlooker does not stand very near to it, but at a certain distance from it. One who stands very near gets a blurred vision. Similarly a beautiful scene from nature makes the most powerful appeal when the observer stands at a little distance from the object; for from that distance he is able to make a more adequate estimate of its form, proportion and general harmony than if he had stood in its immediate proximity. The same principle of distance

lending enchantment to the view holds good in the realm of the products of the mind also.

Dr. Marshall points out * how Aristotle, Kant, Schiller and Herbert Spencer refer practically to the same idea each in his own way, and how every succeeding thinker in the line develops the thought of his predecessor. Aristotle remarked that the pleasures of beauty involve the complete absence of lust and desire; Kant spoke of disinterestedness as a characteristic differentiating aesthetic from other pleasures; Schiller compared aesthetic pleasures to the delights of play; and Herbert Spencer putting the idea into terms of biology said that aesthetic pleasures do not involve life-serving functions.

Let us now see whether or how far disinterestedness can be possible in any work of art. We cannot think of any person being uninterested in his work; if he does not feel interested in it, he will not attend to it. When we say that disinterestedness is a factor in all creation or appreciation of beauty, we mean that the person concerned is not primarily interested in obtaining material advantages out of his pursuit of beauty. Even should these accrue, his chief interest is not in them but in the pleasure that he feels or that he hopes to communicate to others through the means of his art. "The products of true science and true art", says Romain Rolland, "are the products of sacrifice and not of material advantages. The vocation could be known and proved only by the sacrifice which the savant and the artist make of his repose and of his comfort, in

* H. R. Marshall: *The Beautiful* (Macmillan 1924).

order to pursue his vocation.”¹ When the artist thinks primarily of his profits, he destroys that psychical distance that he should have maintained, and the goddess of beauty eludes his grasp. He is like the carver who in Austin Dobson’s poem listened to the advice of the Caliph. Formerly he used to give the first place to his art, and cared not whether other people appreciated or not with the result that he produced excellent things; but the trouble was that no one bought, and he had nought to eat! In this condition the Caliph saw him and gave him advice of wordly wisdom.

The carver sadly shook his head;
He knew ’twas truth the Caliph said.
From that day forth his work was planned
So that the world might understand.
He carved it deeper and more plain,
He carved it twice as large again;
He sold it, too, for thrice the cost;
Ah, but the artist, that was lost.

The principle that underlies psychical distance was emphasised over and over again, and applied to workaday ethic in the Mid-Victorian period by Ruskin. He appealed to the lawyers and merchants, to the doctors and soldiers and priests, and through them to all trades and professions, that they should all care first for their work, for their opportunity to serve humanity, and think only as a secondary matter of their emoluments. He did not deny that the workman was worthy of his wages, but the thought of the wages

1. Romain Rolland: *Art and Life*.

should follow, not precede, his solicitude for the interests of those whom he should serve. The true servant of humanity is like the happy warrior

Who comprehends his trust, and to the same,
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth or honour, or for worldly state;
Whom they must follow, on whose head must
fall

Like showers of manna, if they come at all.

This also seems to be the essence of the Buddha's teaching on desire; for, his teaching that desire must be annihilated seems incomprehensible unless by desire we mean the selfish desire that removes all psychical distance. The *Nishkama-Karma* teaching of the *Bhagavad-Gita* is a systematic and elaborate insistence on what we here call psychical distance, as applied to the field of ethics.

Several applications of the principles of psychical distance may be met with in the school-room. At the outset it is good to notice that the ideal, however, is the shortening of psychical distance without its total annihilation. If the mental or psychical distance is too much, there cannot be any enjoyment. On the other hand psychical distance should not entirely disappear. Just as the true artist does not put material interests before his interest in the art, the true student does not put examination requirements or critical studies before the aesthetic enjoyment of the subject dealt with by him. Good teachers too take pains to see especially that this latter ideal is not frustrated. In the

attempt to clear away all difficulties, from say Shelley or Swinbourne, the teacher very often by his detailed explanation makes it difficult for his students to enjoy the imagery or music of the work concerned. Students fail to see the wood for the tree. The over-enthusiastic and painstaking teacher speaks so much about the hidden meanings and intricate significances that the unfortunate students are perforce obliged to give their attention to the teacher and his theories and interpretations and are rendered unable to let their minds play in a "disinterested" way with the thoughts and fancies of the poet.

In this matter we in India have a special difficulty to contend with. Most of us teachers and students in our secondary schools speak some Indian language or other at home; but we have to learn and teach the works of the best English writers. We, Indian teachers, do not want to lag behind in educational methods and practice. Educationists in other parts of the world have begun to give more attention to the aesthetic aspect of good literature than to its mechanical and technical aspects; and we want to follow their example. But how can we make our students appreciate what we ourselves but inadequately appreciate and when our students are unable to discern the meaning of many of the words and expressions that should necessarily be understood before they can enter into the spirit of the author? The attempt to find out the meaning of a poem, for instance, becomes so mechanical in nature and utilitarian in purpose that psychical distance gets almost annihilated.

Again many of us, being foreigners to the English tongue and to English customs and habits, cannot comprehend the situation and the general atmosphere of the incidents referred to, in some passage of English literature that we have to teach or study, with the result that teachers and students are obliged to do a lot of preliminary language study before we can hope to appreciate it. The fact that an Englishman if he ever attempted to teach a literary passage in an Indian language would find equal or greater difficulties in his task does not make ours anyway lighter. Those who have ever attempted to teach an Indian High School class some portion from Mark Twain or such an essay as Robert Lynd's 'The Mouse' will have understood the difficulty to which we refer. Without a lot of explanation some of the things that are of every day experience to an English class cannot be understood by an Indian class. It is not always possible to give time to such lengthy explanation on account of the amount of work prescribed. Again many things that should be easily enjoyed lose their charm when they are explained in details. For instance the enjoyability of a jest lies in its surprise, and when once it is explained it becomes insipid. Before the explanation, the psychical distance was too great for the student to grasp and appreciate; and when things are explained so much of voluntary attention is employed in the process that psychical distance is almost annihilated.

One of the strongest criticisms of the inglorious haste in student-life and of the thought-killing

verbosity of teachers comes from a rather unexpected quarter, from Miss Helen Keller of America. Though deaf and blind she was taught so well to speak and read and write that she prepared herself for College work and was duly admitted, after a regular matriculation examination, into an ordinary (normal people's) college in America (Radcliffe College). Here she found what many others find, that the work in a school or college is done too hurriedly and mechanically to allow students to enjoy their work. They do not get that psychical distance that is so essential in the appreciation of things beautiful.

“ Gradually I began to find ”, says Helen Keller, “ that there were disadvantages in going to College. The one I felt and still feel most is lack of time. I used to have time to think and reflect, my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit, which one hears only in leisure moments when the words of some loved poet touch a deep sweet chord in the soul that until then had been silent. But in College, there is no time to commune with one's thoughts. Many scholars forget, it seems to me, that our enjoyment of the great works of literature depends more upon the depth of our sympathy than upon our understanding. The trouble is that very few of their laborious explanations stick in the memory. The mind drops them as a branch drops its over-ripe fruit. It is possible to know a flower, root and stem and all, and all the processes of growth, and yet to

have no appreciation of the flower fresh bathed in heaven's dew." ¹

Hellen Keller wrote these words while she was still young, with the memory of those "interminable comments and bewildering criticisms", as she calls them, fresh in her mind. The same observation has been made by more mature critics. Bernard Shaw has, in his usual provocative manner, made strictures on the mechanical, marks-grinding system of studies in his prefatory essay on *Misalliance*. Not many years ago a good book on poetic appreciation by Jagger was published by the London University Press. There the author stresses the same point as we are driving at, that an analytic, critical study of poetry, useful in its place, is likely when given undue prominence to take away from the charming effect of a beautiful poem. "As a poem," he says, "cannot really be built from parts by the poet, it cannot be revived by studying meanings, apprehending rhythms, perceiving images. Considered in themselves, the details which are revealed by analysing the form of a poem are meaningless, because a poem is an indivisible unity." ². The author does not suggest that critical interpretation and analytic study are useless. What he means is "that those operations are only justified as means of deepening appreciation, that the fact that it is only the external side of poetry that is being examined must always be remembered, and that while appreciation is in process

1. Helen Keller : *Story of My Life*.

2. H. Jagger : *Poetry in School*— Ch. V (1928)

the minds of the pupils will be distracted by comment or by study of isolated facts". What is true of poetic appreciation is true of all works of art.

Even in the outside world, the stress on the practical utilitarian point of view militates against the appreciation of the beautiful. The engineer who is absorbed in the consideration of schemes for the installation of a hydraulic plant over the Gersoppa Falls cannot enjoy, unless he takes a more or less detached point of view, the majestic flow of the Raja, the furious rush of the Roarer, the million water-shoots of the Rocket, or the dignified gracefulness of Lady Blanche with

(Her) thousand wreaths of dangling water-smoke
That like a broken purpose waste in air.

There is a story that a distinguished novelist and poet pointed out to his wife in one of their evening strolls a beautiful lamb that frisked about in the fulness of health and vigour. The lady briefly replied: "Meet for the dining table!" The story bears out Prof. Charles Fox's contention that aesthetic intuition and any sort of practical appeal are diametrically opposed to each other. Like the student who in his preparation for examinations fails to notice the beauty of language and sublimity of thought of a Shakespeare or a Milton, the farmer who visits his fields every day to notice the progress of his crops may happen despite idyllic expectations of pastoral writers to the contrary, to be blind, to the beauty with which nature has sought to surround him. Only in so far as he ignores the practical and the useful and merges himself consciously or

unconsciously in the contemplation of the beautiful can he be redeemed from the boredom of the monotonous and dull experience of a country-life.

Not only a matter-of-fact prosaic, utilitarian point of view, but even the stirring of certain primitive feelings, may interfere with one's enjoyment. Let us again consider a beautiful landscape. If we are in no way interested in it, it has no appeal to us. If on the other hand our attention is drawn to some frightful aspect of it and we are afraid that our nearness to it will result in some personal danger to us, the landscape fails to appeal to our aesthetic sense. A party of school boys went on an excursion to see a waterfall. One of the party dared not go near the precipice down which the water fell to a depth of several hundreds of feet. When he was on the edge of the abyss, thoughts of his personal safety so overcame him that he could in no way enjoy the beauty of the falls which he had made a two days' journey to see. When however he stood a fair distance from the precipice, he was able to enjoy the scene as much as any of his other friends did. Those who have travelled in a motor car over one of the steep ascents of a high mountain range, as on the West coast of India or in the Himalayan valleys, will be able to sympathise with the student who went to see the Falls but could not enjoy it on account of his fears. The more they think of their safety and of the risks to their lives, the less they are able to feast their eyes on nature's bounty. Only when they cease to think of their personal safety can they

have their eyes opened to the beauty of the downs and dales through which they pass.

There are some people who are afraid to stand alone in the dark. Though they may be capable of being enchanted by the myriads of stars that peep out from the dark canopy of heaven, they cannot enjoy the beauty of the heavenly host unless they have some one within call who will be ready to help "if anything happens". A class of students was learning Wordsworth's *The Education of Nature*. The students enjoyed on the whole the imagery and suggestions of the poem, but many of them could not understand how Lucy could find *glace in the storm*. They could think of the beauty of dancing leaves and tossing twigs, but not of breaking branches and falling trees, of furious waves that dash up against rocky beaches, of roaring billows and foaming creeks, of roofs of houses that leap for joy for their liberation from man-made restraints—the beauty of these things they could not think of, for their associations with a storm, as most other people's, were of a fearful nature. When once they could draw their minds away from the calamitous concomitants of a raging storm, they too could visualise a graceful storm. If however they had no interest of any kind in a storm, if their psychical distance for a storm was unduly great, i.e., if they had taken an entirely impersonal view of it, then also they would not have seen any beauty in it.

Even in the appreciation of another individual's character or personal beauty, a certain detachment of outlook—a certain psychical distance is a necessity.

The popular saying that no man is a hero to his own valet is based on the same observation. That is how no prophet is honoured in his own country. It is a notorious fact that the best judges of a man's character are not the members of his own household. One of the contributing causes of the number of divorces and separations between partners in life in those circles where there is free social intercourse between men and women is the ignoring by both parties of the principle that we have discussed here at some length. Such husbands and wives are so near to each other physically and psychically that they fail to see each other's beauty, whereas another person, a comparative stranger, sees the neglected one as a phantom of delight because he or she maintains that distance which the official life-partner has failed to maintain. If the husband had maintained the original psychical distance which made him in early days worship the very ground on which his beloved stood, he would have found her upon nearer view, still a loveable being even if not as Wordsworth describes (evidently his own wife)

A perfect woman, nobly planned
To warn, to comfort and command—
And yet a spirit still, and bright
With something of angelic light.

He however failed to keep the psychical distance, and she too did the same, with the result that they are now attracted in other directions where the psychical distance has been reduced without its being totally annihilated.

The stress on the useful, the material point of

view of profit and loss, is an enemy to the self-forgetting service which we usually associate with seats of learning. In ancient times, teachers on the whole, seem to have honestly attempted to live up to the ideal of the *nishkama-karma* (disinterested service) of the Bhagwat-Gita. The teacher worked and had his wages ; but to him wages was not the first consideration. He worked because it was his privilege to serve society according to his lights and talents. Work and you will get your wages, but do not work *for* your wages, said Ruskin ; and ages before Ruskin was born, the village teachers and Sastri and Pandits of India worked in the spirit of disinterested service. They were devoted to their duty and received gladly whatever emoluments that were given to them with a free will, but whether they got less or more was not, as far as we know, a weighty consideration with them. The same ideal, if not an even sterner one, was accepted by some members of the medical profession. Specialists in the treatment of snake-bites, for instance, seem generally to have taken upon themselves the pledge of not receiving anything in return for their services. The modern economic principles of competition and rivalry have so engulfed us that where we should have worked in the spirit of detachment, we teachers and doctors and all the rest of us, are mostly thinking of how best we may get on in our economic and social life. For one Sastri of the type mentioned in Ch. IX there are hundreds of trained and untrained teachers who hanker after "private" tuitions. One does not intend to suggest that to think of our physical needs

is a mistake ; but it is good to remember that when we give our prime consideration to our material needs, we fail to have that psychical distance which is an important factor in ethics as well as in aesthetics. When the teacher thinks first of his being in the good books of the manager or inspector, and thinks as a secondary matter of doing his work to his own satisfaction, he is actuated by a wrong motive. Even when he cares for the praises of the public and thinks first about his being spoken well of by them, his is not quite a disinterested service ; here too the danger of his annulling psychical distance is great.

This is also true about "social service" activities of students. To encourage children to do service to others is helpful, but when they have an eye to the publication of their good turns in the local Scout Gazette, they are in some danger of removing the necessary psychical distance in the realm of social service. Playing to the gallery is an unhealthy practice in any department of life. It detracts from one's usefulness and efficiency. When a person is self-conscious, he is distracted and is not able to put his best into his work. A person who wants to show himself off is also poor at team-work—he is so full of plans to make himself conspicuous that he has little scruple to sacrifice, when it suits his purpose, the interest of the team to his own advantage. Public life always presents a few such characters, and in our schools also we have students who always strive to be in the lime-light whatever may happen. Young people consciously, and perhaps to a grea

extent unconsciously, desire to express their individuality, and it is right that they should do so, or they will not grow. Along with it, however, they should also be trained to respect the attitude expressed in the lines:

For me it were enough to be a flower

Ordained to blossom at the appointed hour.

“To be doing good to someone else is the life of most good women”, says Thackeray. So also is the life of the adolescent boy. He is capable of being led into altruistic, disinterested paths of service. Unless as a boy he learns to have a certain detached attitude, to maintain what we have called a psychical distance, even with reference to those courses of action in which he may be highly interested, he will find it hard, when he grows up, to take part in matters that are not of profit to him. He must be trained in other words to experience that joy which is the portion of all who transfer interest from the way in which they do a thing to the greatness of the thing to be done. Joy of this kind makes the weak, strong; and gives the mediocre and obscure, the glow of heroic zeal.

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