UNDERSTAND
YOUR
CHILDREN

H. R. BHATIA, M. A.
HEAD OF THE DEPARTMENT OF PHILOSOPHY
Birla College, Pilani (Rajasthan)

NEW HINDUSTAN PUBLICATIONS
9A/92, W. E. A., Karol Bagh,
DELHI

1st Edition *Price* : **Rs. 5/15/-** **1950**

Printed at Ashoka Press, Darya Ganj, Delhi.

UNDERSTAND
YOUR
CHILDREN

H. R. BHATIA, M. A.

HEAD OF THE DEPARTMENT OF PHILOSOPHY
Birla College, Pillani (Rajasthan)

NEW HINDUSTAN PUBLICATIONS
9A/92, W. E. A., Karol Bagh,
DELHI

1950

"If we want our country to become a first rate nation, we must have first rate men at the helm and in all walks of life. We must develop the young minds of our children on the right lines, so that they may be conscious of their responsibilities to the country and to society without which no nation can progress."

Jawahar Lal Nehru.

"The childhood shows the man, as morning shows the day."

Milton, Paradise Regained.

"What greater or better gift can we offer to the republic than to teach and instruct our youth ?"

Cicero.

All rights reserved

Printed at the Ashoka Press, Darya Ganj, Delhi.
Published by Mrs. Usha Khanna, 9A/92 W.E.A.
Karol Bagh, Delhi.

TON TRAINING COLLEGE
2220
155.4
MADRAS-14
Jo

Contents

Pages.
I. The child is discovered 1—10
II. The new approach 11—18
III. The seed and the soil .. 19—35
IV. The value and formation of habits 36—55
V. Children at play 56—76
VI. Discipline among children 77—90
VII. Lies children tell .. 91—106
VIII. Development of emotions .. 107—125
IX. The growth of knowledge 126—141
X. The young architect 142—154
XI. Rivalry and competition 155—168
XII. When children imagine things 169—186
XIII. The use of money 187—205
XIV. Sex education 206—221
XV. Moral Development 222—237
Conclusion 238—239

PREFACE

Education is a grave responsibility and each generation has to provide suitable education and training for the young. But the education of the young is no longer a simple straightforward affair. In the first place, the environment in which we live, move and have our being has grown exceedingly complicated and it has resulted in increasing, broadening and complicating the aims and objects of our educational effort. We have to educate young people to health, happiness and efficiency, to give them knowledge, understanding and wisdom, to teach them the right use of leisure, books and money, to foster in them desirable habits and virtues, to make them honest, social and moral, to build in them healthy sentiments and attitudes towards sex, religion, country and war, to prepare them for international understanding, peace, and goodwill and the like. Secondly, events of the last thirty years have shown fairly conclusively that all our traditional methods, attitudes and ideas in the field of education have missed fire. They have neither been exhaustive nor correct. They failed to take reasonable account of some of the basic needs and interests of children and altogether neglected a number of others, so much so that one may be a Master of Arts or Science or a Doctor of Philosophy and regress to barbarism, cruelty or meanness. The education of the head has left the heart untouched. Emotions, the prime movers of human behaviour, have been sadly ignored. Man has made remarkable progress in knowledge, in understanding and controlling the great forces of nature, but he is still a child trying to play with the instruments of an unlimited power to kill and destroy. He sets up international organisations to control the actions of communities and nations but he himself is a helpless victim of his own raw and unabashed emotions and instincts. In what manner accredited representatives of big nations sometimes bully and taunt each other at Lake Success bears out how raw and uneducated emotionally the best of us are and how anger, envy, hatred, aggression and the like are burning within us.

There is at present a plethora of books on psychology and its applications. Exhaustive studies are being made of the powers, abilities and interests of man and how they grow and develop under different influences and environments. Every nook and corner of the human mind and body is being turned inside out to discover hidden and basic causes of his conduct and behaviour. It has been found that the roots of the trouble lie in childhood, that the early relationships in which children live and the problems and difficulties which they have to face in infancy are all important, and that if we wish to change the entire complexion of adult relationship in every aspect of civilized community living, we must begin with the child. This is the basis of our great present-day concern for the welfare and education of our children.

Books on children are very welcome and happily quite a large number of them are being published every year. But there is room for more considering that basic principles of child study and education have to be studied in each country in the light of its peculiar traditions, context and culture. No doubt, human nature is the same all over, yet minor adjustments have to be made in education to suit the needs of varying groups and communities. India, on the road to a new freedom and culture, must reconstruct her several institutions, the home, the school, the club, the community and the nation, since they all turn on human nature and social relationship, any attempt at studying the growth and development of human ways and attitudes in our country is worth making. It is in this hope and confidence that I am venturing to present still another book on child study and education. Obviously it cannot be exhaustive, for the task of complete education of children is colossal and can be treated with justice only by a number of specialists, but a handbook dealing with basic interests and abilities of children and with some of the important problems of parents and teachers is not without its value. Thoughtful parents and teachers are always able to extend the application of what they read to fresh and new situations and problems.

In view of the growing public interest in psychology there is a general demand for books on the study and education of children. Not only parents and teachers but also social workers, legislators, mental hygienists, Welfare supervisors may find the book interesting and useful.

The present book is the result of the author's long experience of handling children and studying them in the light of what he has read and taught for more than twenty years in child psychology. He has been working for a new approach to the problems of education in the home and the school and in writing this book has drawn material freely from his numerous articles and pamphlets. He wishes to acknowledge his indebtedness to all those magazines and journals, particularly to the Calcutta Review and the Punjab Educational Journal whose editors have generously allowed him to make use of all his articles published in their journals. Three of the chapters are re-prints from the Calcutta Review but the rest are appearing in the present form for the first time. He is also grateful to his friend Mr. V. P. Varma, M. A., Librarian, Birla Central Library, for kindly reading the typescript and making useful suggestions.

AUTHOR

MESTON TRAINING COLLEGE, MADRAS

I

The Child is Discovered

THE present century may rightly be called "the age of the child". On all sides there is an increasing interest in the child, his nature and his needs, and a growing concern is manifested over his welfare and education. The United Nations Organization has made huge grants for improving the health of children in backward countries. There is hardly any progressive country where the best brains and resources are not being employed to devise ways and means for the rapid and all-round progress and improvement of material, moral and intellectual opportunities for the growth and development of the young. It appears as if the child has just been discovered, and in a sense it has been, for fresh knowledge of child development, new ideals and methods of education, habit clinics and mental hygiene, and experimental schools are not only in vogue but have forced us to revise our everyday attitude towards children and their ways. Every advance in our psychological knowledge of children has revealed to us larger possibilities of their education and has strengthened our faith that through a fuller education and the right guidance and environment the inherent goodness in human nature can be brought out and freer and better adjusted personalities can be developed. So deeply has this realization worked into our everyday thought that we have not infrequently begun to demand, secure and establish what we call "the rights of children".

Our traditional attitude towards children is one of vacillation and easy indifference. Many of us in India think that our children belong to us by an inherent right, they are a part of our indisputable and absolute possession, as are our cattle and even womenfolk, and it is nobody's but our lookout how we treat them, whether we educate them or not, or how ill or well we educate them if we educate them at all. Others think that the child is always with us, why be so urgent in attending to his needs? His education at home is a matter of adult leisure and recreation. If we learn about any of his harmful traits we are inclined either to minimize their evil consequences and excuse him for being a child, hoping that he will outgrow such harmful traits with age, or to take too radical, if not too monstrous, a step of beating, strapping or practising some other ingenious device of mental torture. But if the child is the father of the man, if he or she is the man or the woman of tomorrow, can there be anything more urgent and important than the demands of his physical, mental and moral growth, and should we not bring in the latest and the most reliable scientific knowledge to bear upon the supreme and vital task of child upbringing? Parenthood is a sacred trust, it involves not only privileges but also obligations. Every parent is a trustee of the future progress and happiness of the race and it is his or her bounden duty to work for it with knowledge and care.

Let us try to understand in greater detail some of the values and purposes of child-study. What after all is the use and objective of getting into closer contact with the little people at home and what new advantages are likely to accrue both to the teacher and the parent from such knowledge and understanding of childhood as will be attempted in this book? The problem is anything but simple and that for two reasons. In the first place, the child is a growing personality and we have to obtain a genetic picture of individual development through all stages. No one stage is intrinsically more important than another. Each has its special scope, it leads to the other and should be studied in relation to that which follows. Secondly, our knowledge and insight in this field is growing day by day and with this growth newer values are sure to dawn on us.

We cannot help educating our children, if not intentionally, then unintentionally. The process of education starts very early and goes on irrespective of whether we will it or not. The child from inner necessity is urged on to react to his environment and is in its turn affected by it. This education is inevitable and its tragedy is that it has no direction, no motive and no purpose. The child drifts on rudderless in a world of chaos. Its only hope is the parental instinct. In the past, when life on this planet was simpler, this instinct was sufficient to guide the child through such difficulties as he had in his early years. Today life is thoroughly socialized, so closely knitted round highly evolved institutions, that this instinct alone simply will not do, unless it were controlled and educated to meet everchanging demands and situations. The parental instinct, suited admirably to the needs of primitive life, fails to deal with those of the present age. Its inadequacy has been brought home to us by the recent growth of psychological knowledge and its manifold applications to the study of children. It has revealed to us that the earliest days of childhood play a role whose importance has so far been grossly undervalued, not to say completely ignored, that before the age of ten when the task of education is popularly said to begin, the child has formed most of the "mind sets", received most of the shocks and is no longer as plastic as we assume it to be and that most of the stubborn mental disorders and consequent mental instability, so widespread in minor degrees, are traceable to the early repressions and taboos. Should we, in the presence of so much reliable knowledge, resulting from methodical analysis, allow ourselves to be guided by blind faith, superstition and impulse ? If knowledge and science give understanding and discrimination, if they impart direction and purpose to all that we undertake, certainly they are needed most in the all-important business of education, child-study and child guidance If our influence on the development of children is inevitable, let it be modified by science, knowledge, understanding and discrimination, rather than be controlled by blind impulse which may work for good or for evil. "Understand your children, for I am sure you do not know them." This reproach of Rousseau administered to Europe a century back may well be administered now to parents and teachers in India. If we wish to improve, extend and vitalise education, our efforts and measures should be based on our knowledge of child nature and needs. If childhood shows the man as morning shows the day, if it reveals the potentialities, the extent and scope, of his future development and perfection, it deserves far more attention, understanding and consideration than it has hitherto obtained. Only then can we hope to eliminate a good part of the waste and miseducation that has become a fashion to bemoan.

Almost every parent has the good and welfare of his children uppermost in his heart. He feels perturbed over any slightly undesirable trait displayed by his child. Most of the parents are quite conscientious in their anxiety about the welfare of their children, but they should fully realize that they themselves are responsible for their education. What a child becomes in later life is to a large extent the reflection of his parents' ambitions and wishes, their hopes and fears, their thoughts and ideals, in brief their entire behaviour and attitude towards the child. If parents realize this, they should start worrying as to what they should do, how they should set about the task of his education and how they should modify their own behaviour towards him. Let their sense of responsibility steer clear of vague anxiety and fears, and become constructive by calling in the aid of knowledge and wisdom. Let them not learn half-truths about children through haphazard trial and error, for slight mistakes may have very far-reaching consequences. Let them profit by our fast increasing knowledge of children and through understanding manipulate the environment, adapt it to the needs of their child and thus assure a wholesome growth of his personality. The undesirable traits of the child should no longer alarm them but should present them fresh opportunities for knowing and thereafter educating their child better. Thus child-study and understanding will dispel doubt, anxiety and alarm which disturb and mar domestic peace and consequently the growth of children.

But inducements to understand children aright are not only subjective and domestic but also social. If children are better educated, they benefit not only themselves and their parents but also the society at large, in which, later as adults, they will live, move and have their being. Thus it is that child education and guidance offers vast opportunities for social reform and reconstruction. Looking about us today we find that in no age was society more unstable than it is at present. "Everywhere old forms are collapsing, old methods are proving futile, chaos is increasing and civilization is endangered". But whether this change is for the worse or the better, it certainly calls for a readjustment, a new orientation in almost every direction and we are face to face with the problem of creating a culture adapted to modern life, of building a new and better world. The brick and mortar for building this humanity of tomorrow is a living material which grows, develops and hardens into shapes too difficult, if not impossible, to alter and recast later. Any attempt therefore to engraft the new culture on humanity must begin with the early impressionable years of childhood. What children are and what they can be should be of prime importance not only to the parent and the schoolmaster, but also to the legislator, the priest, the public worker, in fact to everybody who is anybody in the wide field of educating the younger generation to "a finer shape, a fuller reality".

Children are not only our greatest concern but also our only hope in the sad and bad world of today. Statesmen haunted by fear, distrust and lack of security have lost their grip on events and refuse to learn from experience. Even after two World Wars sabre-rattling continues and "cold wars" cast the shadows of coming events. To ensure permanent and lasting peace and security we have not to discover and invent H-bombs, nor to plan for a world-government by one single agency, nor to devise a code of conduct for weak and strong nations, but to purge men and women of fear, malice, jealousy, hatred, arrogance, narrow exclusive selfishness, the desire to exploit and suppress, so that they may have faith in themselves and in others, that they may learn to live together as civilized human beings and to pursue values which may promote human good and dignity.

All this has been repeated *ad nauseam*, but it deserves any amount of repetition till it is hammered into the very mind and heart of all people. The question often asked is : What are we to do individually about it ? We can do some self-examination as many people whose heart and mind are in the right place have advised mankind in all ages. This may do some good. But educating others is always easier, pleasanter and more satisfying than educating ourselves and the younger they are the more effective and successful educational effort is. Hence whenever there is a crisis in human affairs, whenever civilization and all that it stands for is threatened, people think of bettering educational effort and opportunity.

One great attempt in this direction was made by Mahatma Gandhi in his craft-centred education. It was not merely to teach a craft, to make young people practical, to educate the hand or to make education self-sufficient that he pleaded that all school subjects should be taught through some handwork. The basic philosophy was that such children will learn to appreciate and admire others' work, will acquire habits of co-operation and mutual helpfulness and will abstain from the evil tendency to exploit and live on the fruits of other people's labours — a tendency which is insidiously sapping the very moral fibre of our culture and civilization. *The right education of children is the only cure for certain ills which modern civilized life has produced.*

But apart from the values of child-education, we must not forget that we have inherited a vast and rich culture, huge resources in mechanical inventions and tools, science, poetry and philosophy, art, religion and social tradition. One is simply amazed to recall how each of the preceding generations has toiled step by step to make our life more comfortable, happier, richer and fuller. It has all come as a free gift but does it not imply any obligation ? We too owe a debt to the next generation and the least that we can do to lighten the debt is to help educate the next generation to a better humanity, better for themselves and better for those that will follow them, in an ever-flowing stream of human life.

II

The New Approach

CHILD psychology has made a rapid and remarkable progress during the last fifty years and this is mainly due to the use of scientific methods in the field. Our old approach was based on tradition and mere speculation and there were several incorrect and unhealthy ideas about child upbringing and education, current among parents and teachers. These could not stand the test of scientific study based on methodical observation and have been replaced by new and healthy ways of thought. It would be both interesting and useful to review them in passing and to stress what new truths have been brought to light by the study of child psychology.

(i) One of the most important truths which knowledge of child life has made clear is that the child and the adult differ not only in degree but also in kind. Two decades ago even front-rank psychologists held this view that there was no reason for studying the mind of the child, as distinguished from the mind of the adult. They maintained that "if we could find out how the mature mind was constituted and how it functioned, we could know how the child mind was constituted and how it functioned, because the latter was simply a miniature copy of the former". They did not realize "that in the development of the human mind from birth to maturity changes occur which make it different, not only in strength of range or power but also in other important respects, in the adult stage from what it is in infancy, childhood or youth".*

---

* THE CHILD : HIS NATURE AND HIS NEEDS by O' Shea. Children's Foundation.

Even today many people really believe that the child is a small man or woman and you can understand him very thoroughly by reducing the scale of adult psychology. Nothing could be farther from truth or a greater injustice to child nature. Do you measure the food needed by a youngman of twenty and divide it by his years to find out the amount of food needed by a child of one ? Does the doctor prescribe for a child simply the twentieth part of what he would have prescribed for a youngman of twenty . Does the teacher administer to the first primary class one-tenth of the knowledge he imparts to the tenth class boy ? His food, treatment and education are decided on a basis other than a merely mathematical proportion. The child is a creature different from the adult. His needs and problems are different, to understand him in the light of adult motives and impulses is to understand him not. The mental life of the child has its own laws and we grown-ups find it difficult to study because we have forgotten how we used to feel and behave when we were children. Besides, children are ever growing and changing. Today the child is different from what he was yesterday and he will be still more different tomorrow. This observation may be discounted by many whose knowledge of children does not go beyond that of outward features and behaviour. No doubt the child continues to be the same physical mechanism, he has the same sensitive organs and his responses are not very much different from day to day, but his interest and attitudes do suffer rapid and constant changes. What appeals to him today, stirs his imagination and commands his attention may pass unnoticed tomorrow. At one time he is susceptible to some influences and quite indifferent to them later. Children cannot help us to understand them for they are not likely to understand our catechism. They are quite innocent of adult logic and and their answers would hardly satisfy our standard. The child is original, the same act may have different motives in the child and the adult, in different children or in the same child at different times or ages. An adult breaks a thing because he no longer regards it valuable, because it has annoyed him, or because he wishes to annoy its owner; and a child may break and destroy a thing because he loves it and out of his love wishes to move it more rapidly than it ordinarily would, because he is so full of energy that he cannot sit still, but wishes to do something, to wreak a change in his environment. He may throw it to have the sheer joy of exercising his limbs, or because he is curious to know what will happen when it is broken, or because he is tired of playing with it for so long. For children the distinction between constructing and destroying does not exist, for they have no knowledge of the values of things and when they construct or destroy, they do so most often to satisfy their sense of self-expression, both physical and mental. Thus all those who have anything to do with children should guard against the danger of considering the child a mere miniature copy of the adult and of interpreting its behaviour in terms of adult motives and interests.

(ii) Among children as well as adults, the fact of individual differences is too patent to pass unnoticed. No two children are alike. They vary in size, health, knowledge, intelligence, temperament and in numerous other characteristics, physical, mental and social. "There are the giants, the dwarfs, the tall and the short, the blondes and the brunettes, the beautiful and the ugly, black and white, good and bad, choleric and phlegmatic, brilliant and stupid, blue-eyed and brown-eyed, and other extremes too numerous to chronicle. Between these extremes there are all shades and grades of apparent difference. Besides these obvious differences there are innumerable variations which are not so apparent and hence thought not to exist." * This fact of individual differences has some important bearings on child study and guidance. In the first place, every child should be given individual attention and study. Though parents and teachers are called upon to study children in general, to know what general tendencies and impulses they display, to trace their growth and development under certain general influences and to label them into certain general heads as superior, inferior or normal, they should know *their* children individually and intimately in the light of this knowledge of childhood in general. They should proceed to apply this general knowledge to the particular child they have under their charge after due consideration of the peculiar situation, influence and environment in which he or she is being brought up. The science of child study can only indicate broad lines of child guidance and in view of numerous individual differences among children, individual deviations of treatment shall have to be determined by individual parent and teacher in the light of what he or she knows about *his* or *her* child. The vast amount of knowledge about children should only help to suggest, not prescribe, what treatment and guidance *your* child needs. Do not treat children *en masse*, nor think that the method which helps your neighbour with his child will help you with yours, though you can profit by his experience. Each child is a unique individual and deserves and needs individual treatment.

(iii) Again we should not fret if children under our charge do not turn out to be just what we would like them to become. Often parents get impatient that even though their child is healthy and normal both in body and mind, he is far different from the spirit they had wanted to infuse into him and does things in his own way and not as his parents would like him to do. This alarm is baseless, for every child starts life with his own mental capital and invests it in his own way. His slight variations from the parent stock far from disappearing, grow, for it is not easy to provide identically similar environment, and thus lead him to develop different traits and inclinations, tastes and attitudes.

---

*Bolton : PSYCHOLOGY FOR TEACHERS.

In a family with more than one child, parents should recognise the fact of individual variations a bit too well. They should know that while A takes to heart every piece of instruction and advice, B treats it lightly and C is sure to go against it impulsively. Parents who recognise this fact of individual differences do not treat every child in the same way, under pretence of fairness and justice but modify their attitude and treatment in the light of each individual child's temperament and mental make-up.

(iv) Another fact that the scientific study of child life has emphasized is that the process of education starts very early. Even long before parents have any idea, the infants under their care are forming their mind-sets and permanent attitudes in life and environment and hardening into shapes which later it will cost dear to alter and reconstruct. Whately tells of a mother who once asked a clergyman when she should begin the education of her child, who, she told him, was then four years old. "Madam", was the reply, "you have lost three years already. From the very first smile that gleams over an infant's cheek your opportunity begins". The earliest years play a role whose importance has so far been grossly under-estimated, not to say completely ignored. It is usually assumed that the 'serious task' of educating must begin round and about the twelfth year of life; some persons hold that before a child is seven years old education 'is of no moment'. Now, according to the findings of psychologists, a child of seven has already gone beyond the stage when his affective life is plastic, for the decisive shocks come before the sixth and even before the fourth year. A child of tender age should never be handed over to the care of second-rate persons. Psycho-analysis emphasises the fact that a very young child's psychical development is already well advanced and extremely complex, so that education is of primary importance from the very outset. The child mind is extremely sensitive and as psycho-analysis has revealed, receives several rude shocks in infancy, as for example, at the time of weaning, separation from mother or from fraternal rivalry. A wise parent will take care that such shocks are made as mild as possible, through understanding, sympathy and goodwill.

(v) Again the danger of studying aud interpreting child behaviour in isolated acts is very great. A child is an incipient personality, his mind as well as character is an organic growth and his casual behaviour is a poor index to what he is now or what he is likely to become in future. If the same outward act can be differently motivated in different children or in the same child at different times, it is very necessary to know him more intimately, in greater detail and to interpret his motives after due consideration of his habitual behaviour. Study the child as a whole, not piecemeal. The integrated whole can seldom be deduced from our knowledge of the parts, the functions of the organs. Therefore if we are to deal with children at all, we must deal with the entire child. That should be the focal point in our study. Instead of singling out particular acts and activities of children, we should try to reach the basic unity of individuality which underlies them. To that end it is very necessary that we know the child-in-relation ; we should know the child at home, the child in school, the child among his playmates, the child among his brothers and sisters and so on.

A very serious obstacle to our systematic and objective approach to children has been the persistent, wide-spread and altogether wishful thought that childhood is the happiest time of life. Poets and reformers have painted this period of life in golden colours. Where children are, God is. No doubt young people are free from worries which haunt adults, they are also free from their cunning and deceit, but whoever tells us that childhood is the happiest period either has had exceptional circumstances or has completely forgotten his early years. "I believe it to be true" says Ethel Mannin, "that for nine people out of ten childhood is the unhappiest time of life. The trouble is that so few people remember their own childhood ; very few can remember as far as three years old ; they may remember incidents, but they cannot remember emotions. I believe it to be true that only the people who *can* remember what it *felt* like to be a child, who can remember childish griefs and fears, are capable of giving children a happy childhood, and of protecting them from psychological harm."

(vi) Child-study is keenly alive to the influence of parents and teachers themselves. Both of them most often forget that they themselves are a very important and effective part of their children's environment. They are not only responsible trustees of the child's possibilities of future growth and development but also an inevitable model for the child to follow. The parent needs to be a good example, a good model for the child to copy and try to emulate. Children are so situated that quite instinctively they desire

---

Ethel Mannin : COMMONSENSE AND THE CHILD (Page 9) to be like their parents. "The parent is the first model and it is very important that it should not fail". It is not what the parents say and profess that is of significance, rather it is what they do and what they are. Wise parents will not only preach, instruct and coax but live and practise ideals with which they wish their children's personalities to vibrate. They will share their children's joys and sorrows, tasks and tribulations, their play and work, most intimately and informally and it will be during this intimate and informal community living that they will be able to project into their children's personalities details of desirable standards of moral and social conduct. When there is a mutual give-and-take, and a bond of respect based on understanding and sympathy, an acceptance of each other's values develops more easily. Mere verbal instructions and precepts do not avail if they are contradicted by the everyday behaviour of parents and teachers themselves. If the latter behave consistently, conduct themselves with dignity, honesty, frankness and sympathy, if their actions are marked by spontaneity and self-control, if they are masters of themselves and hold out a worthy example, the children under their charge will surely develop the same ideas and ideals. Adults are a very powerful part of child's environment and their influence will be for good or for evil according as they set a worthy or an unworthy example in their own behaviour.

(vii) The most common defect in the attitude of parents towards children is over-repression, the child is not allowed to feel and behave as a child and to develop his personality along lines suited to his inherent nature. No doubt the behaviour of the child in early age is crude and undirected and will continue to be so if it is not adequately directed by education, example and precept. But to many parents this direction means nothing less than a continuous and uncompromising system of "don'ts" which provide but too little opportunity for self-assertion and the development of initiative. Children are hedged in with prohibitions and repressions that stifle any spark of initiative that may be smouldering within. Parents dominate them autocratically and they lose all self-confidence and courage, and grow into timid, dull and stupid people. Do not, therefore, in the name of discipline, order the children about and deprive them of legitimate freedom of play, assertiveness, initiative and social intercourse. Let them breathe greater freedom, trust and courage. Let them take the initiative in as many things as possible, make a choice and arrive at decisions. Let them meet difficulties in their way and solve them. Let them have more opportunities for self-expression, originality and development. In fact let every child be a child. The more completely he is himself, the more apt he is to become an adult who is worthwhile.

(viii) But with the best of intentions and effort on the part of both the teacher and the parent, the child may not be able to adjust himself easily to the new situation and may develop traits and attitudes which interfere with his adjustment in the family, school or social group. He may grow to be a "problem" or difficult child whose behaviour is not in line with those who surround him and who is a source of trouble and annoyance to his elders. He may be addicted to telling falsehood, stealing, phantasy, disobedience or to any other form of social maladjustment. Sometimes his behaviour is the result of very commendable motives but the method he follows to carry them out is at fault. A desire to please is not a bad motive but if it leads to stealing money from home in order to buy tit-bits for friends, it is hardly desirable. Such problems in child behaviour are too common, both at home and in the school. How are we to tackle them ? Very often such behaviour develops in spite of the effort and care on the part of parents and teachers, due to influences over which they have no control nor are likely to have any. But this does not mean that they should excuse themselves on that account and sit down under a feeling of despair and ineffectiveness. Mental hygiene offers the hope and the regimen. Let them set about studying such behaviour, find out its peculiar motives and circumstances, alter undesirable influences and environment and re-educate the child to a better social adjustment. Happily we have amassed a great deal of knowledge about children based on extensive studies of individual behaviour and in its light it is growing more and more possible to re-educate children to a healthy and harmonious living, integrate and absorb them into the community and ensure social progress, for without harmony progress loses both meaning and value.

Parents, teachers and all those who are in any way responsible for the upbringing of children should work with understanding, knowledge, insight and sympathy to make their wards normal, that is like the great majority of people, capable of growth, development and achievement. A normal child will have lapses, such as he will outgrow in the course of development. A child throws things, cannot carry his cup as well as we do, cries at the smallest provocation or obstruction, but we do not take much notice of these shortcomings for we are confident that with age, even unassisted, he will steer clear of them. Thus a normal child is not a perfect or ideal child, such a one would have his abilities so fully developed as to leave no room for further development. On the other hand a normal child will require all the help and encouragement which the common run of children require. He will be neither super-normal nor sub-normal. Of course it is difficult to draw a hard and fast line to denote the average or the normal and most of the children do show slight deviations from the normal on the plus or the minus side, for, after all, we are dealing with growing organisms, not static things. But there is a standard of efficiency which most of us can expect from normal people. The super-normal, quicker at knowing and doing things, will need superior opportunities for a freer and fuller growth of his superior abilities and the subnormal, inferior in knowledge and accomplishment, will need an extra dose of attention and encouragement to breathe greater self-confidence and come in line with the average. Mistakes every child makes. Whoever grows, tries, errs and improves and the child, growing at a rate far faster than the adult, is liable to make more numerous mistakes and stumble at every new advance. But his lapses, far from being run down and condemned, should be approached with love and sympathy. A friendly lead, a kindly word and a helping hand will smooth the course and avert the stumble.

III

The Seed And The Soil

ONE of the moot questions in the study and education of children is the role played by heredity in comparison with environment. There are two schools of extreme opinion ; one holds that the character and conduct of children is unalterably fixed by what they inherit from their ancestors and the other maintains that it all depends upon what opportunities are provided by their environment. The controversy is between heredity and environment, between nature and nurture.

On the one hand it is held that inborn nature is the chief factor in development and solely determines the possibilities to which the child can be educated. All education is limited by certain capacities and interests which a child inherits from his parents and which unfold themselves in a manner and order which is not much influenced by the environment in which he lives. This emphasis on heredity discredits all thought, effort and painstaking control over the environment in child education. Instances of personages like Babar, Shivaji, Ranjit Singh, Ishwarchandar Vidyasagar, and others are cited to show how strenuously these people fought against hostile circumstances of life, how bravely they set at nought the discouraging forces in their environment and how they rose to power and distinction in spite of the serious obstacles and handicaps that blocked their way. "Circumstances of life are what rocks and winds and currents are to a ship : merely accidents that make his qualities manifest but have nothing whatever to do with producing them".† Thousands of youngmen are placed in similar surroundings, their spirit far from being roused is irretrievably damped and they die fighting a losing battle. If only a few reach the heights of achievement and distinction, it must mainly be due to their inborn genius which shines in spite of obstacles. Therefore, it is maintained that inherited traits, original nature or native endowment finally determine character, conduct and personality.

---

† EDUCATION, ITS DATA AND FIRST PRINCIPLES by Nunn

On the other hand it is thought that a child is born with a great variety of possibilities and is capable of any sort of development within the range of human capacity. What a man has done a man can do, if he gets favourable opportunities in life. The genius is as much a product of circumstances and education as the idiot is. The mind of the child is a mass of clay, passive and plastic, to which environment may give any shape it likes, or it is a clean slate, a *tabula rasa* of Locke, on which experience impresses its forms. The exponents of this view turn to the same Babar, Shivaji, Ranjit Singh and Ishwarchandar Vidyasagar and ask why their ancestors or descendents did not show the same degree of talent and achievement. These individuals were the product of the social, economic and political influences of the age in which they lived and could not have reached those heights if their career had a different setting. Man grows into what his circumstances, training and education make him.

Rousseau, Pearson and Galton are the chief exponents of the "heredity" school and offer two main lines of argument in their support. In the first place they work out a close relation between the child's physical and moral qualities. Children, physically healthy and fit, are morally good and commendable. Statistics, it is claimed, show so high a degree of correlation between the two kinds of qualities that it seems impossible that they can be derived from different sources. Since the physical qualities are without doubt inherited, the moral qualities must be equally so. It would mean that a given certain person to be tall, long-armed and dark-eyed, certain moral qualities can be safely predicted. Secondly, researches, which Galton and others have carried out into the ancestral history of twins, scientists, judges, artists and kings, seem to demonstrate fully the fact that distinctive mental ability is the result of inheritance rather than of education. The depressing history of the Jukes family emphatically silences all argument against original inheritance. Of the 1200 members in five generations 300 died in infancy, 310 spent 2500 years in poorhouses, 440 were destroyed by disease, 400 were physically wrecked by their own wickedness, 7 were murderers, 60 habitual thieves who spent on an average 12 years each in prison, 150 were convicted criminals and only 20 learned a trade. Such investigations as these seem to prove once for all that education is all paint ; it does not alter the nature of the wood that is under it, it only improves its appearance a little.

On the other hand those who believe that education is the be-all of a person's mental and moral make-up point to the history of civilization, how man, a wild animal, has built glorious edifices of culture, art, science, philosophy, religion, society through experience, learning, education and training. If heredity had been the sole arbiter of his fortune, he would have remained the same old primitive that he was twenty centuries back. Again instances of reclamation and re-education are not lacking in which hopeless wrecks of life through sympathetic and right guidance turned over a new leaf and started life afresh on a definitely sounder and better plane. Environment alone makes or mars a man and heredity is its insignificant shadow.

These two extremes of opinion have a very strong hold on popular thought and since they bear on the attitude of parents and teachers towards child-upbringing and education, it is important that both should have a very clear perspective of the relative importance of heredity and environment. Those who emphasize the role of heredity despair of education, and neglect it altogether. Whenever children fall short of their expectations and whenever efforts to cultivate among them better habits miss fire, they drift into a mood of easy fatalism that heredity has pre-destined their character and conduct and it is futile to try to avert the full force of the coming tragedy They lose all hope of their children's reclamation and let them develop haphazardly under influences that chance throws in their way. Mangoes cannot grow out of cotton seeds, but if one works with knowledge and understanding he can improve the quality of mangoes by careful regulation of the environment as he can make cotton seeds grow into productive plants and yield a larger harvest. Their natures are originally different and their growth is determined along certain definite lines but it certainly rests with us to improve those lines along which they *can* develop and make the most of their inherited capital. Careful manuring, preparation of the soil, irrigation and such other helps as scientific cultivation makes for, will enable the seeds to grow into larger and richer plants. It is futile to expect the child to overstep the limits set by his inheritance but the educator can always help him within those limits by providing favourable environments for the best development of his inherited capacities and powers. The tremendous force of environment as a stimulating and selecting force on races becomes evident if we consider the astonishing regeneration of Japan in the recent past.

Others, who neglect heredity and presume that education, training and environment can achieve all that is within human capacity, are guilty of overweening optimism and incur considerable waste of effort, time and money in trying to realise the impossible. The best type of education and training cannot create interests, capacities or talents which are denied to an individual by virtue of his inheritance. Even the most capable of art teachers cannot make ordinarily gifted pupils into good artists and his influence on some of them is not even appreciable because they have not inherited talent or even inclination for art and he cannot create artistic talent. Education and training can at the most select, stimulate and encourage any talent that is already there. It can eliminate those influences and circumstances which inhibit and stunt the full growth and development of inherited traits and capacities, and encourage and provide for those which favour it. There is a place in the world for almost every type and degree of ability and wise education requires that inherited inclinations, capacities and interests of every child may be studied early and every facility should be provided in his environment to develop all that is best in him as an individual.

Both these extremes of thought proceed on a wrong assumption that heredity and environment are mutually exclusive forces. They are neither forces nor mutually exclusive. The entire question is not whether heredity or environment, nature or nurture, is the more potent or important force ; in fact "the two aspects of life which we embrace under these terms are in no sense opposed to each other, they are not separable, neither of them has any meaning apart from the other". The first requisite to a very clear understanding of the issue is to recognise that there is no such issue. The question we are trying to answer is not a question at all. Every growing organism, whether a plant, an animal or man is not exclusively either heredity *or* environment but heredity *and* environment. It is a centre of free, creative activity and what it grows to be is the result of both his inherited capacity and environment, which not only co-operate but interact. So the problem for education and society is not to decide a choice between these two aspects of life, but to know how the best possible environment can be provided for every child so that he or she gets from his or her entire inherited endowment all the value that is in it.

The true relation of heredity and environment will become clear if we study the part played by seed and soil in the growth of a plant. The seed has the power to grow into a certain *kind* of plant but how ill or well it will grow depends on what soil it gets. If it falls on a stone, in the sun or is crushed, it will not germinate ; if it is sown in a poor soil with too much heat or water, it may germinate but will not thrive long or bear fruit and if it falls on good soil and has favourable influences like manure, water and sun, it will grow into a very good plant. The plant cannot grow without either the seed or the soil. It needs both.

The seed and the soil do not operate independently of each other but are mutually dependent. Sir B. N. Mitra started life as a clerk on Rs. 60/- per month in the Military Accounts Department and had evidently inborn talent for understanding and solving the most intricate of financial problems. His genius spurred him on and he rose to the highest position in the department. Could he have done so without either native talent or favourable opportunities provided by environment ? Could he have done so if he had neither ability nor interest in his work or could he have done so if he had accepted employment in a school ? Sir C. V. Raman could not be fitted into the same hole. The scientific curiosity in him could thrive only in the stimulating atmosphere of his physics laboratory. Uniform environment of the accounts department encouraged one and discouraged the other because their inherited aptitudes were different and did not let them grow in the same direction. We cannot make every clerk employed in the accounts department do as well as Mitra did nor can we make every clerk that leaves it a Raman. With all our most painstaking efforts for improvement we can add not one jot or tittle to the native capacity of children and they will start approximately at the same level as we did and like us struggle their way up. This, however, should not make us lose heart and look on heredity as the hand of fate which irrevocably stands in the way of progress. There is another side to the medal too. Heredity is a great conservative force, which, though it cannot be altered, maintains the excellence of standard type of plants and animals and enables man to preserve his level of accomplishment. Man's misfortunes, mistakes and follies do not have an irretrievable effect on his advancement and his inherited traits protect him a great deal from the dangers of harmful environment.

But though we cannot add to or improve the heredity of the next generation we can always pass on to it a better social heritage by contributing to build up better and efficient institutions and traditions, more wholesome and stimulating attitude towards life and its ideals and more rational and altruistic faith in the commonweal. We can create for them a healthy and stimulating atmosphere in which their dormant capacities, interests and talents will not only have a freer play but also develop more effectively to the best advantage of humanity. Every latent talent will find scope for expansion and advancement in an environment saturated with wholesome influences.

But what is that children inherit? Do brothers and sisters have the same heredity ? Do mental qualities run in certain families ? Why do children take after some parent or ancestor more than another ? Are defects also inherited? These and a score of other questions torment many a parent and answers which they manufacture on the basis of folklore or with the help of their uncritical judgment often lead them to a very wrong attitude towards their children.

The child grows from the union of germ cells from the father and mother and starts life as a little speck of jelly. In nine months time it grows into a fully developed baby but during this period of development it has received nothing from outside except food and water. What it grows into was potentially present in the little speck of jelly at the time of conception. "The baby has no direct connection by nerves or even by blood vessels with his mother and nothing that she thinks or does can affect his development in any way except indirectly as it may affect the quality of the food supplied to him by her soaking from arteries through the placenta".*

Each of these germ cells has a nucleus containing twenty-four pairs of little strings of beads called chromosomes. The father provides a germ cell with twenty-four pairs of chromosomes and the mother provides another germ cell with twenty-four pairs. There are thus forty-eight pairs of chromosomes. The two sets of chromosomes join together in pai s after having thrown away one member from each pair so that they enter into union with only twenty-four single chromosomes. Their union restores the normal number of twenty-four pairs and with this the baby starts life. This cell division and reduction of chromosomes explains why children in the same family differ from each other so widely. "At each conception cells unite which have thrown away different chromosomes. The number of possible combinations, no two alike, which can be made by taking two sets of twenty-four chromosomes each and shaking them outruns far into millions. The variation among children, therefore, is to a large extent simply a reflection of the fact that though legally they have the same ancestry, biologically they represent different selections from the ancestral assortment of chromosomes".

Thus each child inherits equally from the father and the mother. But it must be remembered that each parent was also the inheritor in equal parts from both his or her parents, who in their turn inherited equally from their parents. Thus each child owes half of his original equipment to his parents, one-fourth to his grand-parents one-eighth to his great-grandparents and so on into the shadows of long ago, in geometric ratio. The stream of life flows on and the child inherits his capital not *from* his parents but *through* his parents. This should explain why a child has the chin of his mother, the forehead of his father, the blue colour of his eyes from his grandfather, the hair from his uncle, the nose from his aunt. Perhaps it would be more appropriate to say that they have drawn these from the same stock and represent different assortments of the same. Many children do not resemble any near ancestor at all and draw from some remote member of the line, and many represent mixture of traits.

---

* OUR CHILDREN : Fisher and Gruenberg.
Ibid.

Again, it must have been quite clear now why children of the same family vary and why each member of the race is a unique individual. The fact of individual variation has already been stressed in the last chapter and all that needs further emphasis is that in view of individual differences no treatment, no manipulation of environment, no education or training will make all children come up to a uniform preconceived standard of achievement. Rather education should provide for the fullest possible expression and expansion of each individual child's mental and moral aptitudes. His best development does not consist in making him reach an ideal perfection set up by his parents or teachers but only that set up by his inheritance. Each child inherits a unique assortment of traits, interests, tendencies and capacities, each of which may be present in varying degrees in comparison with other individuals. Mohan can recite better than Sita but she is quicker in arithmetic and cleaner in drawing. Asha resembles Mohan in recitation and Sita in arithmetic and drawing but differs from both in being less talkative than either. One child is marked out for one kind of activity and another for another.

A question is often asked whether children inherit from their ancestors specific traits or simply a general ability to develop along certain lines. The investigations referred to above incline us to the view that the inheritance is very highly specialised and that certain types of talents and traits run in families, but this conclusion is obscured by three considerations. In the first place, what we attribute to heredity may be due only to social heritage and traditional atmosphere in which children of a family are born and educated. In a family every child may be inclined to music not because musical talent runs in the line but because the example of adult members holds out a strong inducement to the younger people and the house is saturated with musical atmosphere. Secondly, children are never an exact replica of any of their parents. They differ from them and often these differences make them directly opposite of each other. It is not uncommon for tall parents to have short children or for short parents to have tall children, for stupid parents to have gifted sons and for artistic parents to have inartistic children. Such variations clinch the proof that specific traits *always* run in families. Thirdly, it is a well known fact that a genius son of a genius father is an exception rather than the rule. Nature seems to pull the progeny of a genius to the average.

But specialised inheritance does not mean that if a mother can cook and sew well, the daughter will be born with such ability. No child is ever born with ability to cook, sew or perform any other particular kind of skilful act. When we call a child a born writer, painter or musician, all that we mean is that he has a natural aptitude for the acquisition of that skill. He has a native disposition or tendency towards it and given an opportunity will acquire it more readily than others less gifted. Sometimes such a gifted child may see or search for such opportunities where others are indifferent but without them his potential gifts will not find any expression or development.

But if it is depressing to learn that skills and traits assiduously acquired by parents cannot be transmitted to the next generation, it is equally encouraging to know that they will take their defects acquired through misadventure or disease with them to the grave. A lame parent will not beget lame children nor does a blind mother beget a blind daughter. The removal of rats' tails, generation after generation, will not yield rats without tails or with measurably shorter tails. No doubt certain diseases are transmitted but that is because the poisonous taint has spread to the germ plasm. Such defects as do not reach the germ cells are not passed on to children.

Among Hindus there is a widespread belief that during the period from conception to birth it is possible to mould the baby-to-be physically, mentally and morally through the mother. Pregnant women are given pictures of beautiful and healthy children to look at and inspiring books of adventure or biographies of eminent men to read in the hope that thoughts, feelings and sentiments aroused in the mother in this way will be reflected in the child that is coming. Several stories are extant in which the knowledge and arts acquired and ideals cherished by mothers during a few weeks before labour are said to have made heroes of their offsprings.

Such stories fill the young parent-to-be with concern as to what he can do before birth to equip the baby in the womb with desirable traits and he starts collecting pictures of beautiful children and cheap biographies of eminent personages, whom he wishes his child to take after. Science has no evidence to support it. All that pictures and stories can be said to achieve is to mollify the mother's temperament during pregnancy when she is inclined to be irritable. The only significant way in which the baby can be helped is to take such steps as will improve the nutrition and health of the mother on which the nutrition and health of the child depend.

Mcdougall has listed certain general innate tendencies which are found in all members of the human race and which are the mainsprings of all human behaviour, though they manifest themselves at different levels of development. Principal of them are :

1. Flight or Self-preservation
2. Repulsion
3. Curiosity
4. Pugnacity
5. Self-assertion and Self-abasement
6. Parental instinct
7. Gregariousness
8. Construction
9. Acquisition
10. Reproduction

The same general capacity is capable of alternative development. The instinct of curiosity may lead one child to be an eavesdropper, another a nasty meddler, another a detective and still another to be a research student or discoverer. The instinct of acquisition may make a child a thief who reaches out to everything that attracts him, a collector of curios, or a scientist who collects facts. Self-assertion may make him a bully and a tyrant or a staunch upholder of righteous and just causes. It is here that the importance and value of a judicious control and selection of environmental influences shines supreme, Cotton seeds will certainly refuse to yield mangoes and only a foolish farmer will attempt such an impossible task. The sensible ones employ all their resources and knowledge to provide a better soil, a carefully selected manure, well-timed irrigation and the like to enable the cotton seed to grow into a tall beautiful plant that will yield the maximum amount of cotton within its capacity and the best quality of it.

These general dispositions manifest themselves at different levels of development and the wide-awake parent or teacher will not miss such manifestations nor fail to provide for their full and healthy development. It is not difficult either, considering that the child's inclination will also be on the lookout, as it were, for such encouragement and stimulation and he will readily co-operate with the teacher or parent in making use of what opportunities are thrown in his way. Another very important characteristic of instincts helps the task of the educator. They get modified in the course of experience and are replaced by habits which are more reliable motives and more potent forces of conduct and action.

The most important thing for the educator is to try to study children placed in his care and know what are their native traits. Children should have larger opportunities to engage themselves in as many types of activities as they possibly can both at home and in the school and the parent or the teacher should be on the watch as to what types of activity interst a child most so that he may select such environment as will stimulate their natural interest and inclination.

Several types of "intelligence" tests have been devised since the early part of the present century and with their help useful information can be gathered regarding the inherent mental bias of children for music, drawing, literature, mechanical work and so on. The system of "intelligence" tests is being gradually improved upon and from their application some informative suggestions can

MISSION TRAINING COL

always be gleaned both by the teacher and the parent. In the light of these suggestions the opportunities which a particular child needs should be provided both at home and in the school, so that he should make the best possible use of the mental capital with which he starts the business of life.

The tests have revealed that children can be ranged along a continuous scale of higher and lower abilities and they are often classified into "subnormal" or inferior, "normal" or average and "supernormal" or superior. Of course there are differences even among children of each of these classes. All that is attempted in such classification is to indicate that there are dull, backward and inferior children who are below the average and need more patience, sympathy and care at the hands of the educator, there are more average, normal or mediocre children who can keep pace with what is being taught to them and there are superior, bright and forward children on whose right education the future of civilization depends and for whom larger and richer opportunities shall have to be provided to develop at a quicker pace. Among superior children there are distinct degrees of superiority as among inferior children there are distinct types of inferiority. Among the former we have the genius, ever powerful and mysterious, the "infant prodigals" who excel early in one particular type of ability and the simply bright and forward children who acquire knowledge more quickly. Among the latter we have "dull" children who are slow or weak-witted either by inheritance or malnutrition, backward children whose development has been retarded by defective early education and environment and who are laggard in learning; and the mentally deficient children who are so deeply defective in mind from their very birth that they are unable to guard themselves against common physical dangers or to manage themselves or their affairs. The dull and backward may succeed in life, though they cannot make any headway in academic instruction. How helpful it would be if parents in India have a working knowledge of these differences among children and modify their attitude towards them in the light of this knowledge.

To a very considerable extent a strong mind goes with a strong body and good health and good intelligence often go together. Some correlation between temperament and physique is possible. A lean and thin child of poor build will be less social, more given to tantrums and day-dreaming or more closely tied to the apron strings of his mother. A strongly built child may turn out to be a bully, a leader of his gang or a self-complacent seeker after his own praise and comfort. But there are hardly any signs or manifestations from which anybody can reliably predict another's character. No one, howsoever skilled, can tell the intelligence of children by merely looking at them and even if he guesses aright, his supposed insight is nothing more than a guess and should be treated as such. But parents and teachers can work for a healthy mind by ensuring a healthy body and can control to some extent the emotional outbursts of children by attending to their digestion and nutrition.

But what can environment and education really accomplish? The fact that heredity has set certain definite limits to the scope and effectiveness of educational effort should not be blinked, nor should it cause us to abandon all hope and responsibility. Heredity endows each individual with capacities, aptitudes and interests and it is for education to provide scope for their expression and expansion through favourable environment and lead them to the highest level of development. In the realm of human values it is not capacity or ability that counts but accomplishment, success and efficiency and to that end education and training are as, if not more, important, for capacity without training is blind and may miss fire. We are all born with a number of bodily and intellectual tools but it is not their possession or presence that matters but their use, and considering that there can be a right and a wrong use of tools, it is clearly the responsibility of education to teach and ensure the right use of our physical and intellectual powers.

The importance of environment becomes evident when we consider how largely our ideas and sentiments are moulded by the people we meet, the society in which we move, the books we read, the trade we ply and the wife we wed. Happily selected environment has worked miracle with many a hopeless delinquent, reclaimed many a hardened criminal and made many a sinner atone for his sins. Tests have revealed that a large number of delinquent children are normal and their fall was due, in most cases, to harmful influences, persons or ideas or both, to environment and education. A change of environment has regenerated many of them and enabled them to develop into self-supporting and honest citizens.

But while the educator has to study children's nativ endowment and work within its limits, he has also to realise that, placed as he is, he cannot have the best conceivable in the present world. The ideals of perfection he has invented in anticipation of his children's development have got to be toned down to what is possible and available. He will have to study the little world in which he has his own being and see what opportunities and means can be brought within his children's reach and what knowledge, skill and art should be taught to them in the light of rapidly changing conditions of life on this globe, in the present century. He has to work for those ideals, skills, tastes and acquisitions which will be prized most in the future society of which the child will, later as an adult, find himself a member. And finally, he must see that he himself is a very vital part of the child's environment and not only should present a worthy example but should change with the changing child and the everchanging world.

IV

The Value And Formation Of Habits

LIFE is a tissue of habits and the health, happiness and efficiency of an individual depend on what habits he has acquired in the course of his experience. A man is lazy or industrious, selfish or generous, bold or shy, honest or dishonest, sympathetic or callous, in the several relationships of life, largely because he has practised being that and not something else. His viewpoints, his tastes, his likes and dislikes, the use he makes of his ability, material resources and social status, the ease or otherwise with which he makes friends and fits into their life, the joy and satisfaction he gets out of his pattern of life, in fact a thousand-and-one other traits, qualities, relations in their several shades and degrees, are, to a very large extent, matters of habit. He who abounds in vigorous health and succeeds in maintaining it for long, he who always takes a bright, sunny view of things, readily co-operates with others and is intent on making the best of whatever is thrown in his way, the good craftsman who executes his work skilfully and quickly, the open mind that can see virtue and commend it wherever it may be found, irrespective of caste, creed or person, the cyclist who pedals his machine along a line on the road with ease and skill— all these owe their achievement, health, happiness and efficiency to the great power of habit. Our manner of speaking, walking, writing, playing, sitting; our hours of rising, bathing, eating, working, sleeping; our beliefs, prejudices, opinions, faith in our hopes, fears, enthusiasms ; these and numerous other items of life are reflections of our habits. Whatever we do and think tends to become habitual and we are what we tend to do and think An individual is truly a bundle of habits; strip him of his habits, his character and personality loses its content and cannot at all be visualized. "Personality is clothed in habits. Habits are the garment of the soul".

This ability to form habits is the most striking and useful characteristic of man, whether we see him as an infant, a child, a youth or an adult. Whenever any action is performed by him several times it becomes easier to carry it out, and if it is continued it becomes so easy that the muscles and nerves employed in carrying out the action do so with very little effort from his conscious will. He may, in fact, not know that he is performing the action until it is nearly, or quite, completed. This action has become "habitual", automatic and a "habit" has been formed. This habit-forming ability is very useful in so far as it eases the burden on the hard-working executive part of our mind and leaves it free to carry out new and unaccustomed types of action. When a four-year-old child tries to lace his shoes for the first time, he is awkward, makes many unnecessary movements, puts the laces in wrong holes and seems somewhat ill at ease in the situation. But after some months of practice he will lace his shoes correctly in a fraction of the time previously taken. Still later he will lace them with ease and automatically, and when he grows up he laces them so mechanically that he is hardly conscious of having performed the act, so much so that even after five minutes he will not be able to recall as to what foot, left or right, he laced first and will be able to carry on active thought or conversation while performing the act. Lacing of shoes has become so habitual and automatic that it has released his thought and attention to be devoted to higher, better and more useful tasks.

Or again, take the case of a boy trying to learn to play on the harmonium. He takes an aggravatingly long time before he can strike the proper key. He concentrates his full attention and effort of will on it but still often fumbles and touches the wrong keys. He practises at the instrument assiduously but this practice leaves him tired ; his mind is fagged and his fingers are strained. After months of regular practice his performance begins to show greater efficiency. It is because the movements have become habitual. Practice has made him perfect. His movements are far more accurate and regular, his hands feel at home on the key-board and move to proper keys with facility. There is no effort, strain or fatigue. Playing on the harmonium is a source of pleasure and even a means of recreation. He can often attend to other things without interfering with his performance at the instrument.

But there are habits of thought as well. One person replies to letters the same day they are received ; the other habitually puts them off till he cannot do without replying. Of course writing individual letters is not habitual but the general trend of replying to them the day they are received or putting it off is a habit. "A good instance of a habit of thought is that of making puns. There are some persons who continually make puns simply because they have fallen into the habit of doing so. Of course each single pun requires attention , but the general trend in this direction rather than in other directions is a matter of habit". The practical businessman looks at life's problems with a cool calculation of profit and loss ; the idealist is moved by their possible effect on the sentiments and sympathies of his fellowmen.

Good moral character is also a matter of habit. The honest man is he who habitually practises honesty ; faced with tempting and difficult situations he has not to weigh the pros and cons of his course of action and decide as to which he should follow. The habit of honesty he has formed facilitates his decision, he follows the right path without a moral conflict, in fact with the same ease with which he slips his feet into his shoes. On the other hand, one, who is not habitually honest and with whom other considerations also weigh, has to make an effort, to fight an inner struggle with his conscience, to expend considerable thought and attention to the advantages and disadvantages of the alternative courses of action open to him, before he makes a choice. And if he ever decides in favour of the honest course, it is at the cost of a great mental strain and he feels as if he has made an uphill effort and great sacrifice of other things that matter to him.

Thus we find that habit enables us to perform the petty processes of daily life mechanically without any effort of attention and releases higher mental powers for tasks demanding more difficult and complex co-ordinations of bodily and mental acts. Habit saves and conserves mental and bodily energy. "It is simple simon–pure economy to reduce the constant and unvarying functions of life to the plane of automatism, to take them out of the focus of consciousness and thus leave the higher centres free to deal with the changing, varying problems of existence. A man could accomplish very little if he had constantly to devote his energy and attention to the little details of everyday life. If he had consciously to adjust his muscles at every step of his walk to his office, he would have little strength left for the business of the day; and if he had always to resist the temptation to unsocial and immoral actions, the mere operation of physical forces would make corruption the rule and not the exception in every department of life".*

---

* THE EDUCATIVE PROCESS by Bagley

It is habit that makes possible all sorts of acquired skills. It tends to increase efficiency in all forms of action, makes them more accurate, diminishes fatigue of body and mind and insures greater speed. Habit stabilises behaviour and facilitates self-control and discipline. A large part of virtuous character is the result of virtuous acts ripening into habits.

In view of the powerful role played by habit in life, the aim of all education, as of all instruction and discipline, both at home and in the school, should be the inculcation of right habits. If habits make the man, if they constitute and lie at the basis of character and personality, if they ensure his health, efficiency and happiness, every objective which the agencies of home and school set themselves to achieve would be measured in terms of what it contributes to the cultivation of desirable habits in young minds. Both of them have rich and large opportunities for this achievement and should work in close co-operation, so that the influence of one serves to add another hammer-blow to the process of building-in of habits started by the other. William James thinks that the cultivation of proper habit is the sole aim of education. Thus the importance and value of habits stands justified both as a means and as an end.

The key to the formation of habits is repetition, practice, drill. Thinking and acting in the same way for a number of times makes that thought and action *recur*, whenever the circumstances of its original occurrence are repeated. Every time a child in a Hindu family enters the kitchen he is asked to take off his shoes. Constant insistence on this action builds in the child a habit, in course of time, so that he no longer needs any admonition from his elders to take off his shoes. As he reaches the door of the kitchen the shoes take themselves off, as it were. Most mothers in India put babies to the breast whenever they cry. The baby under these circumstances acquires a habit of crying as often as it can; for his cries through repetition have come to be associated with feeding. It will be difficult to teach such babies regular habits of feeding at fixed intervals. Whatever is repeated in any definite way gets fixed up in that very way. It becomes a habit. Habits have been described as the garments of the soul. To have them fit closely one must wear them a number of times so that he impresses upon them the creases which will make them peculiarly his own.

But why should repetition so fix an action that it becomes a habit almost "a second nature"? Physiologically every action leaves an impression on the nervous system and every repetition of the action makes the already made nerve-paths deeper. Each repetition of what has been thought and done before makes our thought and action along that line easier, it is like the cart falling into the old wheel ruts on the road. Habits are accumulated modifications of the nervous system brought about by sheer mechanical repetition. Psychologically habits are an application of the law of association of ideas. A stimulus is presented to the child and he responds to it in a particular way. If the same stimulus is repeated a number of times and the same response follows, the stimulus and the response get so closely associated together that whenever the former occurs the latter follows automatically. A Hindu child is asked to wash his hands, mouth and face after every elimination and in course of time washing gets so strongly associated with elimination that it simply cannot help being done, whenever the latter takes place. According to a new terminology the child is "conditioned" to the washing.

The fact is that habits are formed by repetition and practice has been made out into a law by Thorndike. He calls it the "law of exercise". Habits are acquired by doing the thing over and over again. Repeated use strengthens the association between response and situation, so that whenever the latter is presented the former automatically follows. The principle is too obvious to need discussion. We learn to run by running, to write by writing, to swim by swimming, to speak by speaking. And yet many parents expect habits to be formed by some sort of a top-hat trick. They would not admit this but what else do they mean when by sheer coaxing, preaching and exhorting, they expect children to acquire desirable habits? Sermons and exhortations may help children to acquire a moral vocabulary but not a moral character. Real people are those who live a certain life without talking or hearing about it and the most effective way of understanding the meaning of things that need to be done is to do them. Ample opportunities for doing several kinds of things should be provided in every school and home before children can be expected to learn them, to do them with ease and skill. Simply "telling" will not do. "Don't tell lies", "Always obey your parents", and other precepts uttered in moments of annoyance will not help the formation of habits unless children are afforded actual practice in respecting truth and their elders in their daily lives.

Habits require practice but many parents deny or reduce sufficient opportunity for practice through sheer goodwill. For one thing, they are too eager to do most of the things for their children. They always lace their shoes, always button their coats, always wash their hands and always do this and that for them. Of course, parents can do these things better than their children but they are robbing them of opportunities to learn and form habits of doing these petty things with ease and skill.

"Form habits as they will be used" is another precept which stresses that children should repeat and practise actions in the same situations in which their habits when acquired are going to be helpful. For example, it is no use asking children to con over the several letters in a word and thinking that they are learning spelling. The need of correct spelling arises in writing and it is in writing alone, and not in oral speach or reading, that they should repeat correct spelling. It is no use drilling children to repeat tables of weights and measures, multiplication tables and the like when the situations in which they are going to be used are different from those in which they are being learnt. Many parents are surprised that at home their children misbehave, fail to be tidy and courteous and disobey them, though in school the teacher has nothing but praise for them. Many teachers complain to parents against their children's misconduct, though the latter find them extremely well-behaved at home. It only shows that habits formed in one situation and under one type of conditions are not necessarily carried over to behaviour in other situations. Many children obey one parent and disobey the other. It may not be, as is commonly supposed, that the child is afraid of one and not of the other. What seems more plausible is that he has formed a habit of obedience in relation to only one of the parents.

Habits ensure a certain type of behaviour in a certain type of situation and parents and teachers should provide for those types of situations in which they wish habits when acquired, to function. Habits are highly specific in operation. They do not extend beyond their sphere of action, beyond particular situations which are apt to call out their activity. Because a child has been taught by experience to refrain from teasing a cat, he will not necessarily avoid the crushing of flies on a window pane. Because a child brushes his hair and clothes before going to school, laces his shoes and buttons his coat, it does not follow that he will be equally careful in arranging his books on the desk or refrain from spilling ink on his clothes or seat. A habit of tidiness in respect of general appearance and clothes applies to general appearance and clothes alone.

Of course there are general habits that touch upon the entire mental and moral life of an individual, such as habits of punctuality, justice, temperance, orderliness and the like. But they are based on abstract ideals which the individual approves and makes his own. The child who is a creature of impulse cannot be expected to come up to this level of conduct. He acquires specialised habits which later on can be hitched to such ideals and made more general. But this is a much later stage. In the beginning the child will be trained to be neat and tidy in his clothes, books and playthings. It is only when he has acquired this habit in a number of varying situations and with respect to a number of varying things that we can put before him an ideal of neatness in the abstract as a general quality desirable in itself. Another advantage of this law of exercise and use is that while the child is engaged in practising one thing he is definitely debarred from doing other things. In learning to do one thing he naturally withdraws himself from doing other things, specially its opposite. Hence it is that the formation of desirable habits of conduct prevents and definitely discourages the formation of undesirable habits. While good impulses are strengthened and harden into habits through use, the bad ones are weakened and fall off through neglect and disuse. It follows, therefore, that the atmosphere, work and life in the school and the home must be socialized, so that children should have ample opportunities for accepting obligations, returning courtesies, respecting each other's feelings and rights, and for practising numerous other virtues which make not only for social etiquette and decorum but also for genuine nobility of character. Children should be free not only to mix freely among themselves and work together but also to meet teachers and parents more informally. If the latter instead of feeling superior, as most of them do in India, bring themselves down for some time every day to participate in children's work and play, they will be providing through their own example, a rich field of occasions for them to build up valuable habits. Moral life is essentially social life and moral habits can be acquired by daily living in such social relations as provide exercise and practice of such virtuous behaviour.

As habits are formed through frequent repetition, they take time. We cannot form habits in a day, not even in a week. Habits are nervous grooves or associations and these require time to form or ripen. Often parents get impatient after a few repetitions and expect their children to do things as perfectly as people do from a habit. Perseverance should be the key-note of the attitude of a parent who wishes his child to acquire desirable habits. Initiate the child into that type of behaviour, offer opportunities for frequent repetition and then wait and watch. There is no place for a hurry in education and the parents' attitude of perseverance will breathe confidence into the child.

When once habit formation has begun, there should be no lapses or exceptions. Never say "I will let you off this time but you must never do it again." By letting him off this time, you are making him do it again. You are not merely neglecting the particular habit you wished to encourage but actually encouraging some counter habit which you wished to suppress. Many parents work themselves into an easy mood of generosity when they find their children doing an untoward thing like smoking, breaking things in a temper, stealing or disobeying. "After all he is a child", saying so the parent overlooks many a minor fault of the younger people at home and postpones their initiation into desirable ways of conduct. "From Monday next I will see that you never spill ink on your clothes or soil your hands with it". It is well if the parent is so determined as that but by letting the child neglect neatness till Monday next or take it easy till that day, he is actually strengthening the habit of dirtiness which will later on thwart his effort to cultivate the habit of neatness. In the formation of habits the time to start is *now*. Stick to it persistently without a break, a lapse or an exception. It is because lapses are allowed and exceptions are easily made that the habits of the young turn out to be weak enough to succumb to temptation to go astray. "Each lapse is like the letting fall of a ball of string which one is carefully winding up : a single slip undoes more than a great many turns will wind again."

But repetition is not enough to ensure the formation of a habit. Quite a number of children will be found failing to do the washing after elimination, if no adult member of the family is looking on. A child may be keeping his things tidy day in and day out and still may have no habit of tidiness. Many parents know too well that repetition fails to do the trick and the child continues to perform the routine only so long as it is insisted upon or watched. The moment parents' attention and vigilance is withdrawn or relaxed, the child is tempted to do his own liking. It is possible, therefore, to have endless practice without acquiring the habit for which the practice was undertaken.

The question arises : what makes practice successful in the cultivation of habits ? The answer must be given in terms of feeling. Repetition under compulsion and pressure may yield external conformity to a standard for a time but does never engender a habit unless the child is interested in the action, understands and appreciates its value and draws some satisfaction from its regular performance. If the child in a Hindu home does not understand the use of taking off his shoes at the kitchen door, if the act has absolutely no meaning in his emotional life or if the act does not give him any satisfaction, he is sure to forget doing it as soon as nobody checks or watches him. On the contrary if he comes to realise that his act is being applauded by adults around him, if he knows full well that obedience to parents will bring him reward in terms of praise and regard or if he feels any joy in having accomplished something, he will take off his shoes with pleasure, make an effort to remember having to do, and soon acquire a habit of doing so. Practice of acts pleasant and satisfying builds a positive habit and doing unpleasant and distasteful things again and again engenders an aversion.

Babies flourish arms and legs and the exercise of limbs yields them pleasure. They repeat it again and again till they are tired and soon acquire the mechanism of walking and holding things. They repeat new words and sounds as it affords them pleasure to be able to manipulate their speech tools for new achievement, more so when those around applaud and encourage him, and acquire habits of speech. Compliment a child on his neatness, he will acquire an interest in being neat and if the complim is repeated a number of times he is neat, he will continue to be so and soon get into the habit. Growing children acquire skills and habits through interest, pleasure and satisfaction they derive from what they do and if we wish children to acquire desirable habits we should never fail to appeal to their interest which is the mainspring of action.

Many parents in India will be inclined to discount this fact. To them interest means making things easy, "sugar-coating" them and if the child is to be prepared for the hard knocks of later life he should acquire habits under stern and un-relenting practice.

The system of education in ancient India seems to have been based on some such conception. It prescribed a rigid discipline for students from the very start and required them to learn by rote a good deal, even though they felt no immediate interest in that work. This system might have served the needs of our ancestors, but things have changed greatly since. Recent researches in psychology have thrown a flood of light on child-life, its needs and development. In the light of all this knowledge and our present needs, it is not possible to find any support for the rigidity and sternness, which characterised the old system.

Austerity and self-denial are even now held in great esteem in India and the idea of making things interesting does not appeal to most of the parents. But in the first place making a certain type of behaviour pleasant and interesting does not mean making it easy or soft, and even if it does, nothing is lost by making things agreeable and linking them to child's needs, interests and impulses. Interest is not fatal to effort. On the contrary those who have an intimate knowledge of children will bear ample testimony to the fact that it is only when children are deeply interested in a work that they put in their best effort. Under force and compulsion they conform to a certain type of behaviour only so long as force and compulsion last. Remove them and the child quits work. But when they are interested in a work no obstacle is too great and no effort is too big to strive for its completion. Interest is the urgent active impulse propelling the child to self-realization. It is not a state of mind to be created but one that is already there awaiting to be made use of by parents and teachers.

Repetition should be purposeful and pleasant. If it is forced on the child he will go on behaving in a uniform way to keep up appearances, at the same time acquiring an inward aversion to the act This is far more harmful, for this negative attitude will produce the opposite habit of dislike for the act and the child will rebel as soon as he is in a position to do so. One parent who was very particular that his son should never move out barefooted compelled him to put on shoes and laced them in a way that the young fellow could not untie them. Day in and day out the fellow was thus laced and since undue external interference with free activity is irksome to children, he acquired a habit of great dislike for shoes. After some time he learnt how to untie his shoes and merrily went about frolicking barefooted. It was with great difficulty later that he could be induced to use his shoes. My child three years old does not move without shoes even when his older friends tempt him. Once early he did so and stumbled on a thorn. His mother pulled it out but impressed upon him, with as loud a voice as women are capable of, the danger of going out without shoes. Later when she saw him playing with shoes on, she seldom failed to say a word or two within his hearing "S.—always plays with shoes on, how good he is etc. S.—himself will tell you not to go barefooted lest some thorn should prick you." It is simply because he made a start in a strongly emotion situation which held an unfailing appeal to his natural interest and kept it alive.

One of the most powerful interests in children is that they seek pleasure and avoid pain. Conduct which gives comfort, satisfaction and pleasure tends to be repeated and that which is followed by pain, discomfort and punishment is avoided. Besides, there are specific "drives", instincts of curiosity, self-assertion, construction, acquisition and others listed in Chapter 3 which determine conduct. Wise parents recognise their power and existence and provide varied opportunities for their legitimate expression and exercise and encourage their development along desirable lines through rewards and punishments. Good impulses when associated with rewards develop into habits. Reward and punishment are used here in a psychological sense to mean pleasant and unpleasant results respectively. When a successful performance is rewarded and unsuccessful punished, the former will tend to become habitual. A wise parent will praise all successful efforts of children and point out their mistakes. In this way they will not only be induced to take pleasure in achievement but also to realise the standard of achievement expected of them. This knowledge will stimulate them to self-improvement.

There should, however, be much more rational use of rewards and punishments than is made at present by an average parent or teacher. Some parents make too frequent a use of punishment, they are always criticising, ridiculing or condemning their children's efforts and achievements, and thus stifling their urge to act and learn. In such a case the child either gives up doing the thing or does it in the absence of the adult critic. He may develop lack of confidence, undue shyness and other like habits Some parents go to the other extreme of rewarding every little effor made by children in the hope that this will encourage them to make a better effort and improve. But there is a danger that in this indiscriminate use of rewards, the child may never know his mistakes or deficiencies, may rest content with a low level of achievement and lose all impetus to hitch his wagon to the star. Some parents pay too little attention to their children so long as they are quiet and are not getting into mischief, and play with them or attend to them only when they cry or disturb them in their work. Some children develop a habit of crying or disturbing their parents whenever they want anything or feel neglected and wish to attract adult attention. Here an undesirable act of crying or disturbing in work is rewarded and develops into a bad habit. Similarly sometimes good impulses are punished. The child wants to hold the cup himself and take tea as his father does, but the latter afraid that the cup will be dropped and broken does not let the child do his liking and even scolds him for his obstinacy. Here is a good impulse which should never have been suppressed through punishment. Instead of losing temper and raising hue and cry, as is often done, the child should be instructed and helped to hold the cup firmly and if he does it successfully, he should be frankly praised with a word of caution. A wise parent will encourage: "Why, Ram, you are learning to hold the cup. Only hold it tight." A stupid one will cry: "You naughty little rogue, you will break the cup and then I will have to slap you. Take tea from my hand or run away".

In many schools children are given extra exercises after school hours as a punishment for negligence. This is definitely harmful as it builds in them an aversion for work and hardens their habit of negligence.

Rewards should seldom be offered in advance lest they should be considered a bribe and the child may start qargaining for better and higher rewards without making any appreciable progress in his work. Unless they stimulate children to greater effort and progress, rewards defeat their purpose.

Rewards and punishments should take into account the level of achievement. Successful efforts should be rewarded and mistakes and defects should be clearly pointed out. And the level of achievement expected of a child should be set with due regard to the level of his physical and mental development.

The upshot of this long discussion is that the most effective way of building habits is to provide opportunities for persistent practice with active interest in results. But is there no limit to the amount and duration of this practice ? Recent investigations in psychology show that it does not pay to practise anything for a long time. Children cannot concentrate on or do anything for too long a time. They soon get tired and fatigue retards progress. It is more effective to spread practice over a longer period of time with intervals of rest. For example, it is far more helpful to do sums for 4 periods of 30 minutes and spread these periods or practice over the day allowing rest than to do this work for 2 hours at one sitting. Practice should be regular and persistent but punctuated with intervals of relaxation. The saying : "We learn to swim in winter and skate in summer", stresses the need of such intervals during which the acquired habit will get fixated. Besides, the individual comes back to work with renewed zest and energy.

But with the best of training, care and intention children often do develop undesirable habits of teasing, lying, stealing, crying and the like, due to influences over which parents and teachers have no control nor are likely to have any. In fact the formation of bad habits is so common with most of us, parents and teachers, that the chief concern is not the cultivation of good healthy habits but the "breaking" of bad unhealthy ways. Now, this "breaking" task is full of pitfalls and many a young child hardens into a callous "delinquent" beyond any hope of reform simply because of the mistaken attitude and measures taken by their parents and teachers. In the first place, the growth of bad habits should be guarded against very early by setting up good ones instead. The child begins to form habits very early and the tendency of the habits to become established is stronger in the early years of childhood than in the later. The younger the child the more receptive and plastic will be his mind. Not having acquired any habit as yet the organism and mental structure is weak enough to yield to influence readily. Childhood is the impressionable or formative period of life and if the first impressions made on it are good and wholesome, half the battle against bad ones is won. The advice to start early is the advice to begin on a clean slate. Here as elsewhere it is the early bird that catches the worm.

Secondly, there is no such thing as "breaking a bad habit" if by that phrase is meant the rooting out of any trait. The problem is not to displace a bad habit but to cultivate a good counter habit so that the former has no scope for expression or exercise and falls off through disuse and neglect. The child, who has developed the use of bad language when he is annoyed, is not allowed to be annoyed for several days and consequently to use bad language. In course of time the bad habit dies a natural death though nothing was done to "break" it directly. Good habits have an expulsive power over bad ones and that is why slovenliness and negligence are stamped out by neatness and care, diffidence by confidence, lying by truth-telling, naughtiness and mischief by regular work and hobbies. The latter simply replace the former and if parents wish to break some bad habit they should work for the cultivation of the better counterpart, so that bad action becomes more difficult to perform than a good one.

But this is a great uphill work and though the methods and cautions are very much the same whether we build or break a habit, they have to be worked with greater rigour and care when some old habit has to be replaced by a new one. The right action should be forced and absolutely no exception should be permitted. The child should start in a highly emotional attitude so that the prospect of failure or going wrong is associated with punishment and that of success with reward. He should be determined to succeed and have faith in himself. Many children through constant caustic comments of parents acquire a feeling of utter helplessness. They as well as their parents work themselves into a conviction that "it is no use, he has got into the habit". Such an attitude in either of them is fatal to conversion which needs hard struggle towards righteousness and a sincere belief in our ability to succeed.

But there is a danger even in good habits. Habit is stereotyped mechanical behaviour and in view of the fact that habit is nine-tenth or more of one's daily life, a person who has cultivated very commendable habits may at best be a mere imitator of his own past. A mere bundle of habits, he may be simply re-living his past and since life is always a complex affair with a margin of novel situations at every turn, the stereotyped creature who can only repeat and duplicate his past may fail signally to meet and adapt himself to novel situations.

That is why habit has been described as a good servan- but a bad master. The person whose entire moral stockt in-trade consists of habits alone may have no initiative for meeting a change in his environment. The longer he behaves in a particular way, the more difficult does it become for him to behave in a different way. But such danger can be warded off if children are encouraged to keep the faculty of effort alive, to judge their achievements in the light of higher standards, and see what more room is there for improvement, and to practise reasoned self-determination in situations that hold out several alternatives for their choice. Human mind is pliable, its most essential character is that it learns from experience and progressively adapts itself to changing environment and so the danger from forming habits is far too insignificant as compared with what results from not building any good habits at all. Good education both at home and in school will make possible the acquisition of useful skills in daily routine and the cultivation of desirable habits of conduct in relation to fellowmen and release higher powers for a life of wise self-direction and independence.

V

Children at Play

IF there is any charactertistic so obvious in children, it is their tendency to play. Every child plays and childhood is the playtime of life. Children would not be children if they did not play, play is their chief business in life and if any one wishes to understand their nature and needs, he cannot do better than watch them at play. Reading, reciting or talking the child is apt to be artificial, he holds back his inner self as he knows that everything he says or does is being watched, but at play he is himself and his inmost thoughts, feelings and attitudes find a free, natural and spontaneous expression. Therefore it is in the many varied forms of play that we may see revealed the possibilities of their future development, their dominant interests at different ages, their preferences, aversions and come to know their real needs.

But why do children play ? To this question several and varied are the answers given by philosophers and educators and though none of them is complete enough to explain play fully, each of them emphasises some important aspect of play and helps us to understand children's nature and active life in play. Spencer urges that children play because they are so full of animal spirits, so overcharged with muscular energy that they cannot sit still. They play in order to expend their energy. Just as lions roar when well-fed and birds sing, similarly children in their normal conditions produce more energy than they need and indulge in play in order to provide outlet for such surplus energy. Most parents are inclined to accept this view. If a boy has strength and vigour to run after a football, why not ask him to run errands ? If he wants to *play* hockey why not ask him to beat dusty carpets or washable linen ? What time and energy girls spend in playing with a doll may as well be spent in looking after the baby at home. These things involve the same type of activity as play and at the same time lead to useful results. But do children get an equal amount of pleasure in doing them ? If not, they will be very poor substitutes for play. But why do children play in just the way they do and why do their play interests differ at different levels ? This view is unable to explain.

Groos regards play as a preparation for the business of life. In the several types of play children practise the forms of activity which they will later need and upon which their struggle for existence may depend. Childhood and youth are periods specially provided by nature to enable young people to develop, mature and perfect those skills which they will need in later life. That is why boys play such things as require hunting, attacking, running, defending or play at soldier, hawker or railway guard and in games acquire group competition, co-operation, discipline and other special traits, which will stand them in good stead in adult social life. Girls play with dolls and kitchen utensils, they practise being a mother, nurse or teacher. Their instincts and intelligence are being awakened, matured and perfected through play. Play thus becomes a preparation for the life they are to lead in mature years. But how do children, ignorant of adult needs, nevertheless, prepare for them ? Besides, if accepting this view, we were to direct children's games accordingly, we would rob them of their freedom and spontaneity in play and introduce a seriousness which would be fatal to the very spirit of play.

Stanley Hall looks upon play as a group of bodily habits of the past persisting in the present. In play, children recapitulate the entire history of mankind, they go to play as if they remember a lost paradise. When children play at hunting, with bow and arrow, go swimming and building caves on the sandy beach or enjoy playing with toy boats, trains and aeroplanes, they are repeating the main epochs through which human civilization has passed.

McDougall traces all play to a motive of rivalry. No doubt there is a spirit of competition in most games and without it much of the zest and enthusiasm in games would be lost, yet there are several types of playful activity in which this element of rivalry is altogether absent. In the play of infants and make-believe play there is hardly any competition.

Still another view is that play affords an opportunity to relax and amuse oneself. Serious living calls for effort and concentration, and leads to fatigue, therefore children as well as adults engage in play to refresh themselves. All play is recreation and relaxation, a turning away from the serious business of life. Indoor games like chess, cards or carrom, outdoor activities like football, fishing, cricket or hunting, social engagements like going to a circus, picture-house or club, are all means of play. This explanation may be true of adult play but does not apply to the play of young children for whom play is the most serious business of life and who cannot therefore be needing relaxation from it.

All these theories emphasise different aspects of the value of play in child life and education. They show us that play is the most sacred right of children and that both at home and in the school, the two chief influences in their education, frequent opportunities and facilities should be provided to encourage children to engage in wholesome play activities. No one contains the whole truth, yet much of what each says is true.

Play is not easy to define but going over the several definitions one may describe its general features.

In the first place, play is instinctive. Every baby breathes, cries, sucks, moves his arms without trying to do so and at first without being aware of it. Similarly he throws things, runs, jumps, talks. All these activities are instinctive, children have a natural inborn desire and ability to do them and with practice their ability develops into skill. This instinctive desire to do things, to be active and exercise as many limbs as possible is the origin and beginning of play and is accompanied by a satisfaction and joy that arises from activity itself, irrespective of its results or achievements. That is why all normal children play and the child that does not play is either ill or abnormal . Left to themselves children seldom sit still, they soon devise some sort of play and busy themselves in it. Placed in strangest situations and with strangest companions, they do not take long to overcome their shyness and indulge in wholehearted play even if they do not understand the language of their companions. *Play is the most natural and spontaneous expression of child life.* But though play is instinctive there is no special instinct which we can call the play instinct, for in that case all play must mean definite responses bound to definite situations. A cursory review of the play activities of children will reveal how varied and numerous are their interests ; almost every form of activity, every kind of impulse, mood, movement, interest, instinct is tapped in play. Of course what impulses and interests are dominant at a particular stage will determine the nature and form of play at that stage. Running and chasing is not found among children under eighteen months nor dramatization under three years nor rivalry under six. Runabout children do not play with rattles. All instincts find expression in play, play is a general field for their exercise and development.

Secondly, play is activity, it is not idleness. Merely loafing away time is not play, it is the absence and loss of play interest and spirit. Young people actively interested in play seldom dawdle away time. But, as has already been stressed, play is not limited to any particular form of activity but is a field for many. When children play hop-step-and-jump or at chasing, throwing or shouting, their activity is essentially and predominantly muscular and bodily; when they play at searching, pointing distant objects or counting birds on the tree, their activity is essentially sensory and when they play at telling or listening to stories, solving riddles or reading nonsense rhymes, their activity is essentially mental. Or there may be a combination of all three as most often is in mature games like cricket or hockey. From this it should be clear that play does not exercise any definite part or parts of the body. It seeks change and variety and affects the individual's entire make-up, mental as well as bodily, his whole personality. Play signifies a wide and varied range of activity. It is characteristic of the intellectual activity as truly as it is of the physical: observation, attention, imagination, judgment, reasoning and conative tendencies are all tapped in play.

Thirdly, activities called play are marked by attention and interest of a strong, all-absorbing type. At play children are so deeply engrossed in, and their attention is so deeply concentrated on what they are doing that they are hardly aware of what is passing just near them. Full of enthusiasm, inspired by a tenacity of will and purpose and forgetful of all else, they do not hear the mother's call or the school bell but merely go on with their play. This attitude of mind found in play is the attitude which represents the greatest efficiency in all mental effort. It is because in all good play there is complete absorption in the matter in hand, the individual forgets his own self and intuitively follows the spirit which leads to the maximum of result with the minimum of effort. Any work done in this spirit becomes an art, the work of a genius. The greatest achievements of the race in the fields of science, philosophy, literature, industry or art have been made by individuals who worked in the play-spirit. The greatest geniuses are persons who have carried into their mature work the same forgetfulness, the same absorption in the activity in hand, the same following of the spirit. They are all grown-up children who have preserved the spontaneity and simplicity of their childhood.

This aspect of play is a great asset to education and if at home or in the school adult influence and teaching should be passed on to children through activities in which children have an all-absorbing interest and on which they concentrate attention with enthusiasm as they do in play, education would be a task far less irksome than teachers and parents think it to be. Effective, fruitful education is as active as play, for children are better educated through what they do for themselves rather than what others do for them and play is the best opportunity for self-expression and self-activity in which the end is lost in the means. So it is not for nothing that modern education insists on what is known as the play-way methods of instruction.

And this leads us to the fourth and the last aspect of play. Play is engaged in for its own sake rather than for any ulterior goal or end, it is its own reward. Play is freely chosen for its own sake and the gratification that is derived from it is immediate, ingrained in the very activity itself. The feeling of joy and satisfaction, inherent in activities called play, suffices to keep them going and is the sole motive for them. This, however, does not mean that play is aimless and has no direction or purpose. It has a direction and a purpose, an ideal to be pursued and achieved. The purpose is self-prescribed and constitutes a vital part of human nature. In play this ideal or purpose has so strong a grip on you, that you entirely identify yourself with it, that you lose yourself in the pursuit and think not so much of the result as of the immediate activity itself. The end is lost in the means and the fight goes on regardless of what it costs or achieves. The chief aim in play is the satisfaction or pleasure and in this respect it represents a true picture of life. Just as in life there are a lot of aims for which we stress and strain and yet they are all subservient to the all-inclusive aim of satisfaction and pleasure in achievement and success, similarly children may have good many aims as skipping a rope, climbing a tree or building a house of bricks but they all are pursued for the pleasure of doing and accomplishing things. Pleasure in activity and joy in achievement is the *raison d'etre* of all play.

This attitude of mind in all play marks it off from work with which it is so readily contrasted. Work is serious, it is engaged in for some result useful to the individual or society. If there is any pleasure in work it is derived from a contemplation of the end it achieves rather than from the process or activity itself. Work is always carefully selected and done for some special purpose and hence it is deliberative rather than spontaneous. It lacks the variety and vigour of play because the attention of the worker is divided between work and its result. In work one has often to go on, even if he is tired, in the interest of the result that is to be achieved by it. Hence work is never free and spontaneous like play. It is this attitude of mind alone that distinguishes work from play, else no given activity can arbitrarily be placed in either class. The same activity may be work at one time and play at another. Boys engaged in building a make-believe house carry heavy loads of bricks and love to do it whether any house is actually built or not, but, engage them on a building work that is in progress, they will shirk it and regard it an imposition, irksome and tiring. Their heart is not in it, they no longer undertake it in play-spirit and look upon it as drudgery. Again, if a spirit of competition is introduced, they vie with one another and try to do more and more. Their attitude has changed from one of work to that of play. Thus it is the same activity which is work or play according as the attitude of mind is one of free spontaneity seeking satisfaction in the activity itself or that of constraint, going through activity somehow to gain an end outside it. Play means free activity indulged and enjoyed for its own sake, varied but suited to the ability and development of the child. Work means deliberate activity undertaken for a special purpose with a narrow range and possibly lack of interest.

From this point of view, work to be more efficient and effective both for the individual and the society should function as play and children should be encouraged to undertake the tasks of learning and education in this play attitude.

To sum up, all play is activity prompted by a feeling of vigour. It is free self-expression for the pleasure of expression. It is a natural unfolding of the inner impulses from inner necessity, an act performed spontaneously and for no conscious purpose beyond the activity itself. The pleasure results from the very exercise of the various bodily and mental functions.

The values of play are varied and many. In the first place it is a means of physical education. That children should play in order to achieve robust health and strong physique seems too trite a statement but considering how little attention it has received at the hands of parents and teachers in our country, it will bear any amount of repetition. There are two main reasons why play should be preferred to gymnastic or drill. Firstly, because play is so interesting, it is easy to secure physical exercise without any external compulsion. To take exercise at the parallel and horizontal bars or with chest expanders is tedious and monotonous, it requires a considerable will-power even on the part of adults and children do not follow the routine with as great an enthusiasm and vigour as they do when they are engaged in play, in games like football or hockey. Games and sports are self-prescribed and freely chosen, and lead to greater effort but physical drill and gymnastic lack interest unless a spirit of competition is introduced and they begin to function as play. Secondly, the traditional belief that much of the necessary physical exercise can be obtained through work is no longer true under the changed conditions of life. Work today is mainly indoors and at best affords exercise to a few parts of the body. Outdoor work in which young people found exercise for all limbs is gradually disappearing and this change has told more seriously on the weaker sex. Girls, except that they can help in washing, sweeping or other type of house-work, have no out-door life and need more badly the physical benefits of play. Play should enter the Indian home and the girls' school and there should be play centres for girls too, before we can reach our aspirations in national health.

Thirdly, play is a great intellectual influence. It affords mental rest and recreation. Human mind gets tired, following a long period of continued effort or worry during which attention is concentrated on a single purpose or line of thought and craves for a change. Play provides just the change which relieves and relaxes the mind. In fact greater the stress and strain of work, the greater the need for recreation and rest that play affords. Fatigue, sorrow, depression and ennui are worked off by play. Children tired from study, rush out of their rooms during the recess and come back greatly refreshed and invigorated. The change of attention gives rest to the tired parts of the mind. Men and women who have enjoyed playing in their childhood and youth fare better in their adult life when they can easily and readily turn away from their strenuous work to play and recreation. Their play spirit remains with them, they have preserved their capacity for self-entertainment and they are insured against worry, despondency and other depressing influences of life.

But play does more than that. It provides for a wide range of experiences. Not only does a child move all the limbs and muscles in play but also his mind is receiving a large variety of impressions through the senses. They arouse him to new activity and thus provide a new field for further impressions. Playing with marbles, blocks, paper or plasticine, children explore new regions of-sense perception and acquire distinctions of form shape, colour, size, sound and taste. This value of play for sense training has been clearly recognised by the founders of the kindergarten and they insist that early education should be given through sense training, the best provision for which is made in play. The modern tendency is to provide children with a larger number and variety of toys both at home and in the school, so that they may be encouraged to observe and experiment, to know and study closely what surrounds them and thus acquire a practical interest in their environment.

In play young people come in contact with other people, younger and older, and gain from their experience and thoughts. This exchange of ideas, learning other people's point of view and getting one's own modified by the experiences and thoughts of others, broadens the individual's mind and prevents him from growing one-sided and exclusive. His intellect is sharpened and stimulated. Young people meeting in free spontaneous play, throw off all restraint and self-consciousness and can know and judge each other in his true colours. This gives them true insight into human nature, they learn from their playmates and they learn about them, and this equips them to meet and deal with men in life. No wonder then that great men like the Duke of Wellington accalim that they learnt their first lesson and last lesson in leadership, in the playground.

Play, thus, offers rich opportunities for knowing first-hand the things and persons about us. This concrete knowledge is a great help in their formal education in which young people are called upon to do a great deal of abstract thinking. Actual experience is the basis of abstract thought and without it the higher mental processes like memory, creative imagination, inventiveness and reasoning are not possible. Consider how Newton was led to discover the law of gravitation from the simple observation of an apple falling from the tree to the ground and how George Stephenson was led to invent the steam locomotive engine while working as fireman at a colliery. Most of the inventions in science and industry, most of the ideas in philosophy and religion, had their source in the concrete experience of individuals and play is a fertile field for such concrete experiences and knowledge. In education the order of mental growth is from the concrete level of sensory, motor and emotional life to the abstract level of thought and symbolisation in which action and feeling are mostly absent, and play rehearsing this order and providing for the basic activities should find a prominent place in the lives of all growing people and more so in the lives of children who are growing at a rate far faster than that of adults.

Play is a training ground for character and there is hardly any virtue which does not find scope for its cultivation in play. Self-assertion, self-direction, self-reliance and self-control are as much stressed as loyalty, co-operation, justice and honesty. The player leads as well as is led, he recognises the binding nature of law.

Play makes for aesthetic education as well. It provides an outlet for feeling but feelings are not expressed unbridled. In socialised play emotions of an individual are controlled to harmonise with those of others and as higher thought comes into play in more organised games, feelings too get educated and intellectualised. Young people no longer indulge in loud sounds, quick movements or display of bright colours but work for refined appreciation in which pleasure results from the contemplation of thought and action, of the beautiful in ideals of human conduct and life.

Play is a great teacher. It makes for health, knowledge, thought, inventiveness and aesthetic taste, but above all it is a great training ground for character. Character is the man and when it is lost all is lost. Play harnessing the primary instincts and emotions of children, the brick and mortar of character, enters into the very fastnesses of our moral, social and civic life. It provides for their expression, exercise and growth along certain prescribed channels and regulates thoughts, desires and actions of the child to form habits of conduct which determine his moral worth. As an individual, the child needs for his success and happiness in life such qualities as courage, ingenuity, initiative, the capacity to decide quickly and put his decision into action, perseverance, steadfastness, self-reliance, self-control, ambition, enthusiasm, thoroughness, aggressiveness and reliability; as a member of society in which he has to enter into harmonious relationship with others the child has to learn to be kind, generous, friendly, truthful, fair, courteous, considerate, tolerant and sociable; and to be a useful citizen he must learn to be loyal to a cause, to acquire a spirit of co-operation, optimism, self-sacrifice and to learn to command as well as to obey. For the promotion and levelopment of all these qualities play should be encouraged both at home and in the school.

Altogether too many values may seem to have been claimed for play. No doubt these qualities can also be acquired outside the playground, but play, being natural, free, spontaneous, enjoyable and embracing all sides of life, should pervade the entire life of children. Considering that play can be the whole of life, there need hardly be any misgiving about the claims made on its behalf.

Opportunities for play in Indian homes and schools are not what they should be. There is not enough space in towns and children can just snatch a game on the road or in lanes which are never too clean or safe. At home there is no spare room where they can play undisturbed. And if there is space there is not enough material to play with. The time-table in school provides for one period for physical drill and a short interval in the middle but there is no play period. In primary schools at least it seems aboslutely necessary that at least one-third of the time spent in school should be devoted to play and considering that play periods refresh and reinvigorate the young people there seems to be no reason why play periods should not punctuate the study periods in the daily routine of high schools too. It is a great pity that parents and teachers in India take none too kindly to children's play and are inclined more to frown than favour any move to let them devote more time and attention to play. Medical examinations have come in, health charts and reports, milk and mid-day lunch are engaging the attention of the teacher and the school boards but no organised step is being taken to ensure that each and every boy and girl should have the benefit of all round training, physical, mental and moral, which participation in games makes possible. Schools have begun to appoint an apology of a games instructor but the benefits of play do not reach those who need them most. Only the players beign to play more earnestly.

Parents should study and provide for the play needs and interests of their children from early infancy. Play is a basic need and play motive is the deepest and the most serious. "It is deeper than the hungers" as Joseph Lee remarks, for it is growth itself under the guardianship of the great achieving instincts, the chief of which are fighting, hunting, creation, curiosity, rivalry and sociability. All these are tapped in play and they form the constant element in child's life and become the warp of the resulting fabric. To deny them an opportunity for expression, exercise and development in play is to stunt child's growth, physical, mental and moral. Thus play is an urgent need to which both the home and the school must attend.

In actual practice the need of play is fully recognised but opportunities for play are not provided for all. In most schools in towns play facilities are almost wholly lacking; there is no space in the cramped school building and consequently there is no time set apart in the time-table for play. Where provision is made, it is mostly because the school is eager to be represented in the local tournaments. Boys with a marked tendency and efficiency for certain games are selected and coached to win laurels and trophies for the school and thereby raise it to a position of honour which sister institutions may envy and covet. Thus the universal and basic character of play is wholly ignored and the very children who need the benefits of play do not get them. When play is the basic need of the growing child and youth, our next step is to provide opportunities for games and sports for all. The "play-for-all" movement needs sorely to be taken out of the stage of mere academic discussion of teachers' training colleges and to be honestly put into practice in schools.

Moreover, play interests differ with age and the wise parent and teacher should study such differences and provide for their active expression and fulfilment. Games for the young should be appropriate to the mental and physical development level at each age period. The child under three is mainly interested in sensory and motor control plays. Building with blocks, books, cups ; digging in sand; rolling, kicking, moving and putting into its mouth everything it can lift, liking the things that are brightly coloured, that move quickly and that produce sound; are some of the activities in which the baby's interests are readily expressed. Until six the child is interested in imaginative or make-believe play with crude construction work. The tendency to be active is strong and the chief source of pleasure is in the variety of movements. Wading in shallow water, playing with swings, balls, sticks, imitating parents in farming or house-keeping, playing the post man, the soldier or the guard, riding make-believe trains, horses or cars, mark this stage. Imitation and make-believe stimulate their impulse to be ever active and widen their sphere of constant and varied play. After six imitation tends to be replaced by self-assertion and children begin doing things on their own initiative. Running, chasing, dodging and the like are more in evidence but self-assertion is so strong that more time is lost in disputing than in playing. Passion for self-display and pride in achievement is strong and interest in competition is entirely individual. It is just at this stage that the school and the home should co-operate to provide an ample opportunity for individual contests in sports and feats of strength and skill. Till twelve this spirit continues to be dominant, muscular control and skill grow, interest in physical activity is vigorous and varied and co-operation and team spirit begin to dawn though still at a low ebb. After twelve the gang spirit begins to develop and team games are more popular. Ideals of self-sacrifice and heroism appeal strongly and interest in club activities like scouting sharpens. Group loyalty is strong and no sacrifice is considered too great to bring honour to the team or the school. Special care should be taken to guard against physical risks involved in strenuous and long continued physical exertion.

A study of children's play at the several stages of growth will reveal the gradual development of group consciousness. At first the play is essentially individualistic—child, toy, and imagination. Later, imagination gives place to the spectator, the child plays by himself but wants somebody to look on. This is followed by the play of several children together. The group is small and indefinite in number, the plays are mostly dramatic and there is no idea of any goal or plan. Gradually the groups begin to divide into gangs, teams and "sides" and individual competition makes way for co-operation and group rivalry. From " pairs", "sides", "gangs" grows the team spirit, and with it co-operation and fellowship and subordination of personal glory to that of the team. Pleasure in personal achievement is not lost but it grows less dominant.

Sex too makes a difference to the play interests and habits of children. Quite early, boys show instinctive partiality for vigorous and active type of expression, such as is found in running, jumping, throwing, fighting, wrestling, and girls incline to motherly tasks, imitate their mothers in household duties and enjoy playing with dolls, in dressing and showing them off. Tradition also helps to widen the gulf between the play interests of boys and girls. In our country a girl's place is definitely in the kitchen and she cannot step out of the home freely. She has to help her mother in various ways, to dress, talk and behave with certain restraint and decorum, and to curb her desire to indulge in free boisterous play. Custom invests her too early with clothes which obstruct freedom of action. Boys naturally leave their company and seek their opportunities for vigorous and aggressive play outdoors.

Girls cannot be as strong and skilful in physical activities as boys but to a great extent the unjust taboos of social life are to blame for their weakness. The fair sex **is** the weaker sex. No doubt, girls are handicapped by limitations of their physical growth and development, but whether the present condition of their physical health is not due to the nagging custom of purdah and other social evils is a question to be seriously considered. Girls have less endurance, strength and skill and seek rhythmic play that involves less vigorous movements, such as dancing, chorus singing, skipping, clapping or dramatising. The spirit of competition, the sense of co-operation and team loyalty which organised group play involves are absent from their games. Considering how much of their interest and co-operation we need in the growing demands of social and civic life and how much they have to contribute to our tastes and happiness in life, it is very desirable that they should be allowed greater freedom in play. Of course, we cannot prescribe for them the same kind of play activities, but if our programme can accommodate individual differences in the play interests of boys, there is no reason why it should not provide for divergent interests of girls. At maturity play interests of men and women have a tendency to converge and we find them enjoying the same kinds of games. It is only in childhood and adolescence that their play interests show marked differences and a wise school and home will provide suitable opportunities for such differences. All that must be remembered is that in the interest of mental and bodily health and vigour, the need of freedom to play should be recognised and fulfilled.

Any child, girl or boy, who does not play, not only misses the joy of childhood, but also fails to acquire the all-embracing benefits of play already described, and by failing to develop all that is best in him as a boy or in her as a girl, fails to become the efficient man or woman nature has destined him or her to become.

Should children's plays be supervised? What is the part of a teacher or a parent who joins their play? In infancy parents play with and for their children. Children are treated as playthings and are rocked, pressed, smothered with kisses and not seldom thrown into air or raised above the head. All this is bad. Infants play by kicking their arms and legs, by chirping, and parents can help only by letting them do so by themselves. Later, toys come in and parents play with them not only to initiate children to their right use but also to entertain and amuse them. This does help to cheer up the child but it should never be forgotten that he will enjoy more playing with his toys himself rather than looking at others play with them. In every stage of life play is a great opportunity for self-activity and self-expression and whenever adults join young people in games, they should not usurp their right to act and play freely. Play with children by all means, but be one among them, come down to their level of self forgetfulness and keep yourself in the background to enable them to play freely. By no means should adults play for them and reduce active players into passive spectators. The tendency to show off and overawe youngsters is all too common with most of us and we should guard against it when joining children at play. The benefits of play are reaped only by playing and not by looking on.

Can we teach children to play ? Some would say "You might as well teach fishes to swim as children to play". Play is free and untaught, to be told what to do and how and when to do it kills the freedom of choice in play and adults should let children make the most of their opportunities and materials for play. This is not quite as true as it seems. Parents and teachers will have much to teach them if they join to play as one among them and offer guidance and help only in the best interest of the game. They should lead, stimulate and encourage children to discover for themselves opportunities for enjoyment in play and not drive or order them about. The presence of an adult often adds to the zest of the play and young people play with keener interest and greater vigour even though it may be just to impress him with their speed, strength or skill.

Our discussion would be incomplete without a word about toys and their choice. A toy is anything a child can play with. The more he can move it, the more he can do with it, the more he can make it serve some purpose, the greater the enjoyment from that toy. Toys should inspire children to activity and fulfil the demands of their physical and intellectual growth. It means that they must be selected with due regard to the stage of development and interests of children. In the beginning, toys should be light in weight, bright in colour, quick in movement and sweet in sound so as to help children to fix their attention on them easily and to develop their sensory apparatus.

Rattles, painted rubber balls that shriek when pressed, small dolls and the like will do. To give them bugles that they cannot blow or mechanical toys which they cannot manipulate is silly. Toys should keep pace with the mental development of children, since for them they are the chief means of education.

Often stuffed animals are bought for children. They are welcomed at first but when children learn on moving them that they serve no purpose, they are soon discarded. Mechanical toys also receive no better attention. They can perform only one kind of movement and cannot satisfy children's keenness for adventure and activity. For children of runabout age, plasticine, blocks of wood, empty tin boxes or garden tools, football or a tricycle or paper with scissors to cut designs will do much better, for they will afford great opportunities for active adventure. Live animals like cats, dogs or rabbits will provide real companionship and great fun.

But let there not be too many toys, lest children feel helpless, not knowing what to do with them. Select toys wisely and not too many at a time.

VI

Discipline among Children

EVERYBODY seems to agree that discipline has an important place in the child's life, but there is nothing like agreement as to the purpose of discipline, its nature or the method by which it is to be acquired. The word has had a great run in the history of education, meaning widely different things at different times. In the middle ages it meant religious discipline of the soul through self-denial and asceticism, then it stood for a training of the faculties, later, for order, restraint or self-control. Even today parents and teachers understand by it so directly conflicting things that one may begin by inquiring into the very needs of discipline.

Every child loves freedom, he wishes to have his own way and to behave as it occurs to him. He is a creature of impulse and has no thoughts, ideas or purpose. But he has to live in a social order and before he can be admitted to adult society he has to learn manners and etiquette, to follow certain rules and customs and to act upto certain traditions and ideals. He has to learn to respect the needs, opinions and efforts of his fellowmen, so that his own freedom does not interfere with the freedom of others. The child knows nothing of social needs or of the needs of his personal welfare. But parents conscious of such needs and anxious to secure his welfare cannot let him do whatever he feels like doing. They wish him to exercise control over himself, his actions, his speech and feelings. The conflict between what the child wants to do and what the parents' experience and conditions of life require that he should do or avoid doing is at bottom the problem of freedom and discipline.

The wisdom of the race speaking through parents and teachers calls for obedience and surrounds the child with injunctions, commands and prohibitions. Anxious for the welfare and safety of the child, parents and teachers are too eager to direct and guide. On the other hand, the young inexperienced child is driven by impulse to adventure and experimentation. Obedience is the means by which parents direct children to health and safety, protect them against dangers of impulsive action. This discipline, in the home or the school, is the basis of institutional and social existence. Again, it is necessary for each child to learn to do skilfully and cheerfully many things he cannot do untaught. He has to learn to dress himself properly, to lace his shoes, to button his coat, learn reading, writing and many other things, which demand an effort and which are not quite agreeable to him. This learning is not possible unless certain social conditions of law and order, peace and security obtain in the environment and unless the young people conform to what guidance and direction the parent or the teacher has to give them. All learning needs discipline as a pre-condition.

Child, as a rule, is selfish and makes excessive demands. He thinks he is the only person who matters all the time. But our culture demands that children should acquire a civic sense, a social spirit, habits of co-operation and fellowship. And it is only through discipline that we can educate them to understand, appreciate and realise the needs of civic society.

Lastly, discipline is necessary for children themselves in as much as it gives them a sense of security and self-confidence which comes from knowing one's work and place in the environment, from having a definite knowledge of what one has to do and what is expected of him. A person without any discipline is insecure, unable to make any decisions, uncertain of himself, and ashamed and reproachful of himself when he realises his inability to conform. So it is not freedom unrestricted which makes children feel independent but discipline which gives them knowledge and skill of what they should do and how they should behave in our changing environment. Discipline leads to self-assurance and self-confidence.

It would be helpful to understand some common types of discipline. Our traditional and common ideas of discipline are those of threat, control, rigid obedience, disapproval and punishment. From the dim dawn of civilization comes the proverb "Spare the rod and spoil the child" and to this day many a wise parent makes the rod the symbol of discipline. The demand for discipline is the demand for rigid and prompt obedience. It is for the child to obey and for the teacher or the parent to order. No punishment is considered too severe for any act of disobedience or of flouting the authority of the parent or the teacher. At home the mother is continually shouting "Don't do this" and "Don't do that" and in the school the teacher surrounds him with rules and prohibitions. If children sit still as parcels in a railway godown, in compulsory goodness, both the teacher and the parent are highly pleased. Children must keep quiet, they must work and move about in silence as they are told, they must always be good which means obedient and passive. And if they rebel, they must be broken with the rod even as the horse is.

Many parents and teachers follow this type of discipline so rigorously and heartlessly, permitting no exception or latitude, that it may well be described as military discipline.

Just as in the army the "inferior" must approach the "superior" in a way which is an elaborate ritual, similarly the child must approach the parent and the teacher with folded hands, respectfully addressing him as Sir and never showing any disregard by any gesture or speech.

Pressure and punishment are the basis of this discipline and order is not solicited but enforced. Such a discipline is very useful to where it belongs, but at home and in the school where the young people are to be stimulated to develop all that is best in them, the approach should be one of understanding and sympathy, and discipline should be based on mutual respect between the young and the old. A few homes and many schools follow the military idea of discipline and parents and teachers who resort to it may be either of the two types. They may need strict military discipline because it gives them a chance for an outlet for their sadistic drives. The more severely they punish children, the more strongly the aggressive self-assertion of young people is aroused and the greater seems to be the need for military discipline and punishment. The second type of teachers and parents who take to severe unforgiving discipline are phobic and suffer from deep neurotic anxiety that young people will not obey them half as much as they wish nor have any respect, sympathy or regard for what they ask them to learn. They, therefore, believe in goose-step and regimentation of young people to make their own way of thought and life safe and commendable.

Then, there is that formal type of discipline first proposed by the English philosopher Locke, but in India it is inherent in our outlook and philosophy. Mind grows through intellectual exercise and if you wish your son to learn to reason well, let him study mathematics; body grows through the "hardening process" of physical exercise and if you wish your son to develop a strong physique, let him take to vigorous gymnastic and sports; and conduct is disciplined through constant denial and control of desires, and if you wish your son to develop a disciplined will, let him practise asceticism and self-surrender, every time his passions and feelings drive him to any type of behaviour. Whatever virtues or powers you wish to work into the mind and character of young people must be practised by them without break or exception. Self-control is taught by abstaining from any indulgence in pleasure, any exuberant display of enthusiasm and passions. Young people should be Brahmcharis, living a life devoid of all happiness, and eschewing delicious, rich food, fine clothes or entertainment. Plain living and high thinking is to be their motto. Such asceticism is out of tune with the spirit of the age in which it is rightly believed that education is not merely a preparation for life but is life itself. Life in the school should be continuous with the life in the home and both should be marked by the same enrichment of experience as is adult life. Education is a process of living; knowledge, feeling and action should be very harmoniously blended in it; and all activity should be for the realization of concrete ends and purposes.

Natural discipline is unconscious and consists of restrictions placed on the individual child by his heredity and environment. Whenever he attempts to transgress the laws of nature, he meets either with failure or with punishment. The burnt child will dread the fire or as the Greek proverb says "Pathemata mathemata," that is, "Our sorrows are our lessons.". This *discipline of natural consequences*, as it is described by Rousseau, is inevitable and subjects the child to the law of necessity, which he is to find in things rather than in the moral code of society. Experience, not instruction, is to be the sole teacher of the child. If his wishes are unreasonable they will meet with physical obstacles or with the punishment which results from his own actions. These lessons will be recalled when the circumstances occur again. Obviously this type of discipline cannot commend itself to parents and teachers who have a genuine regard and concern for the welfare and happiness of their children. The natural consequences of leaving children to circumstances may be too harmful and out of all proportion to their fault. Nature's discipline may be too harsh and may do irretrievable harm. The need of discipline is essentially social and arises from an understanding and appreciation of the rights of others. How can natural consequences teach such an understanding and appreciation ? Besides, this type of discipline is wasteful and slow. If timely advice can save young people from serious injuries why should they be made to purchase wisdom at so big a cost ? No doubt, children should, to a very large extent, be left to themselves, to work out their own interests and achieve their own aims and purposes, but is it not possible to guide and direct them so as to avoid harmful consequences without in any way interfering with their freedom ? The younger children cannot be allowed to work out for themselves, from the very beginning, the accumulated experience of humanity and deprived of the benefits of all past experience. Adult guidance and counselling, therefore, should lessen the severity of discipline by natural consequences.

Finally, true discipline is the "art of making disciples." It is not mere order, obedience, conformity or tacit acceptance of all that the parent or the teacher does or says, nor is it mere self-denial and self-control. It is a comprehensive term including all these and much more. It is not only a means of education but also its end. It has a significant bearing on the entire character of the individual and stands for such qualities as emotional balance, intellectual sanity, respect for the rights and feelings of fellowmen, a sense of responsibility and respect for law and authority. And it is the duty of homes and schools alike to work for and through discipline.

All true discipline is self-discipline. It is not what parents and teachers do to the child but what the child does to himself. Discipline is not mere order, for order is external and does not present any problem. Order is a matter of course, you impose your will on others, make them conform to a fixed procedure by some authority or fear or self-interest and you secure order. It is externally imposed and refers to outward behaviour. A home may be very quiet, children following a routine of eating, dressing, working, playing and the like, and nobody making any ado about instructions from the mother ; a school may be very well managed, children going about their work and play regularly and punctually, obeying the teacher and not showing any sign of revolt; and yet there may be no discipline. All this conformity may be entirely outward and children may be seething to throw off the yoke of the parent or the teacher. True discipline is based on deliberately formed aims and ends, intelligent, persistent and vigorous interest in their pursuit, thoughtful planning of means and resources to realise such ends and a steadfast effort to realise them against all difficulties and obstacles. If children know what they are to do, wholeheartedly engage in doing it, in spite of difficulties and hardships, and execute their aim energetically, they will acquire all the discipline they need. In those schools and homes where parents and teachers plan their daily life and work with full co-operation of young people, where all major tasks are a case of group enterprise shared by all in a spirit of co-operation, mutual helpfulness and regard, goodwill, earnest effort and genuine interest, the problem of discipline will be reduced to nil.

Discipline is self-control, it is self-determination through self-direction and since the young child has little knowledge of his capacity or of his need, it is only gradually that he can acquire a sense of responsibility and judge and act for himself without interfering with the rights and feelings of his fellowmen. Self-control is slowly acquired in the course of experience and education, and all those influences, domestic and social, which help its achievement, constitute good discipline and all those which interfere with it are questionable. Much, however, depends upon the individual child's natural capacity and temperament, his environment, social heritage and training.

Let us consider some common ways of enforcing discipline before some positive guidance is attempted. Most parents and teachers take it for granted that discipline means punishment, and cannot be achieved without it. Our academic attitude towards punishing children is fairly healthy, most of us condemn it, but in actual practice there is hardly any child who has not received some punishment at one time or the other. Punishment is fairly common in every home and school, and it is difficult to see how one can do without it, Punishment may consist of a mild expression of displeasure; it may be an angry shout; it may take the form of depriving children of some privilege or pleasure; it may mean public rebuke; it may be corporal punishment. But whatever form it takes, its aim should be not only preventing a child from certain forms of bad conduct but also bringing about a right attitude on the part of the individual child towards wrong-doing. Usually we speak of three objects of punishment. The first is that of retribution, getting even with the child for his having done a wrong. The child has sinned and must be punished to vindicate the right. Often children do not grudge being punished when they are guilty, for they themselves are very strict in their dealings with their playmates and seldom excuse them. Many children feel quite calm after getting punished, for they feel that they have paid the price of their guilt. Secondly, the young offender may be punished to deters others from doing wrong. The parent or the teacher make an example of the offender, so that other children in the family or the class are protected from similar infractions. But there is a danger in this motive. Punishment when given with this object often tends to be too severe and creates a feeling of resentment rather than warning. Finally, children may be punished as a remedial measure, to educate them to follow the right course of conduct. The offender is given a chance to see himself as others see him and to reform his ways of behaviour. Punishment can never be accepted as an end in itself nor does experience show that it is an effective solution of our educational difficulties in the home and the school, for after all, the welfare and development of the individual child are far more important than either the feelings of the adult or the maintenance of prestige abstract rules or dignity of the group. Much, however, is to be said for the Shavian plea that an offender, who can be reformed, need not be punished at all, as he is not a problem.

Most parents punish children only to ease their strong feelings of resentment at the child for having hurt their self-respect. They have very tender regard for their children and entertain high hopes about their goodness, but when their children turn out to be quite ordinary, a mixture of good and evil as most of us are, they begin punishing their fault very severely. But whatever may be our motive in punishing children, our primary and foremost concern must always be to find out how the child feels about the wrong he has done, about our resentment of his conduct and the punishment we propose to give him. If punishment is to be educative, as it is presumed it must be, the child's reactions before and after the punishment are of crucial importance in judging its advisability or otherwise.

But discipline based on severe and frequent corporal punishment defeats its purpose. In the first place, it degrades the child to the level of a brute and kills those finer feelings which are found in every human being. A child who is treated like a brute is sure to behave like a brute and this treatment instead of improving his character demoralises him. Secondly, it breaks the spirit of the child, it destroys so much of healthy freedom that is his birth-right and makes him more and more cowardly, more and more afraid of the blows. Thirdly, corporal punishment blunts his sense of shame. Some children tremble before a blow but others grow indifferent to it. They receive the blow, utter no cry and walk off as if nothing has happened. They are no longer ashamed either of the offence or of the punishment. They have become "hardened" as we say. Many a parent and teacher will bear evidence that they have punished and punished and it has not made a bit of difference. And even if such punishment were to succeed in making the child obey, his obedience will last as long as the teacher or the parent is looking on. In their absence he will be his old self again, doing what pleases him and coining excuses to escape the displeasure of the adult.

Nor is rigid obedience a very commendable type of discipline. It makes the child think that to be good is to give up, to surrender his right to choose and act for himself and the highest virtue is to do as he is told by others, to be a mere sheep, a dumb driven cattle, pulled and pushed about by others. In India the virtue of obedience to elders has been so extravagantly commended as to demoralise us into a helpless mob of servile "yes" men, favourites of our superiors but incapable of initiative.

Equally harmful is the attitude of the modern parent, who shrinks from his duty as a disciplinarian. In his efforts to break away from the harsh severity of the old discipline, he has gone to the other extreme of spoiling his children. He is afraid of losing the love and affection of his sons and daughters. For him children are too young to understand, too helpless to look after themselves and too dear to be harshly treated. He tries to satisfy their every whim and fancy, and his over-eagerness to please makes them selfish and domineering.

But what then is the best method of teaching children discipline ? In view of the recent advance of psychology and child study parents look forward to prescriptions for the disciplinary training of their children. Let us tell them there is no such prescription, no rule of thumb. Discipline is a matter of human relationship and human relations are so complex that they cannot be regulated by any simple rule or formula. All that is possible is to make some general suggestions for teaching children discipline.

Since discipline is only gradually acquired, it must be a different thing at different ages. Young children need outside direction from parents and teachers, to them parents and teachers will be the interpreters of law and authority and no father, mother or teacher should fail to get obedience from them. As children grow, parents should understand them and through guidance and reasoning should educate them into young men and women who can be relied upon to do most of the things themselves, who have a sense of responsibility and who do their best to act upto social forms and ideals. To help this training a few suggestions are made for the close attention of the reader.

1. Each child is different from the other. For Hari just a hint is enough to secure the best results, to Sita I have to give a definite order and insist that she obeys, and to Mohan I have to explain and argue things. Each child should be studied individually and treated according to his age, disposition and temperament.

2. Build up in children healthy interests. Whatever you want them to do should have a purpose which they understand and in which they are interested. Guide their interests in wholesome pursuits and once their interest is sharpened you can get the most difficult thing done by them by appealing to and arousing their interest.

3. Let children learn things by doing them. If the mother always laces the shoes of her five year old child,

always buttons his coat, always does this and that for him, she may do a somewhat better job than he does, but she is robbing him of the opportunities for self-direction. Children must have ample opportunities for experience. Let them have toys, books, play, conversation, a wide and varied sphere of activity. Let them use their growing powers, let them choose and act in as many ways as possible. Let them direct, determine and control their behaviour and acquire confidence in their capacity.

4. Work for good habits. Encourage good habits by praising and rewarding good behaviour and discourage bad ones by condemning or punishing undesirable actions. It is a law of human nature that we tend to repeat that which is pleasant and abstain from that which is unpleasant, and parents can build in their children desirable habits through an effective distribution of rewards and punishments. Good habits are the basis of self-control and discipline.

5. Discipline should be positive and not negative. The child wants to do things, encourage him to do things in his own way. Do not surround him with an unending series of 'don'ts', give him positive guidance as to what he should do. If he rebels, let him do so within limits. If he makes mistakes, let him do so and learn by them. If his mistakes happen to be more serious, treat him with patience and good humour. Remember that children do make mistakes and parents do correct them. And whenever situations arise which demand disciplinary steps, act promptly, intelligently and firmly. Vague threats and warnings do more harm than good.

But, when all is said and done, it is the personal example of the parents which matters most. Children learn by imitation, father and mother are their first models and it is very important that the first model should not fail. If parents treat each other and their children with kindness, respect and frankness, if parents exercise control, consideration and courtesy towards each other and their children, they will find the same qualities reflected in their children and problems of discipline will be reduced to zero. Discipline will become a case of a spirit speaking to another spirit, a life educating another life.

VII

Lies Children Tell

THE distinction between truth and falsehood is an adult achievement, a product of the mature cultural activity of man. It is after ages of experience and striving, of slow but steadfast efforts at rationalizing human experience and civilizing human society that we, adults, have been able to organise our logic and build up a standard of truth. Nor is the devotion to this ideal of truth inherent in human nature. It is the result of conscious realization that civilized life, or for that matter, any kind of community life, would not be possible unless people are reliable, unless they could be trusted, unless they respected and practised truthfulness. Science and culture owe their very existence to man's devotion to veracity, for without it virtues like accuracy, sincerity, impartiality, prudence, research and the like will have no significance and the entire institutional life will be upset. That is why each generation has taken pains to transmit to the next the value of truthfulness, through teaching, preaching and example. Our greatest men, saints, seers and prophets, have been ardent devotees of truth and a good many of them laid their lives in the pursuit and realization of truth. The greatest man of our time, Mahatma Gandhi raised truth to the position of the most cardinal principle of life and conduct, individual and social, and suffered and died for it instead of compromising it even for the sake of his own countrymen. To speak truth and pursue it has been made out to be the most important of our moral, social, religious and scientific obligations. The love of truth is ingrained in our culture, in our everyday thought and action. But though truthfulness is so close to us as to form an integral part of our culture, each of us is not truthful to begin with. There is no instinct of truthfulness, it is not a native disposition. It is something to be learned by the child. Like punctuality, temperance, spelling, cycling, truthfulness is a habit and like them is subject to the law of repetition and frequency in conative experience —repetition of the same response to the same recurring situation adds one more hammer-blow to the building in of habits. Thus it is in the course of gradual upbringing that the pressure of our adult methods of reasoning forces the child into the moulds of adult logic. In the early years impulse reigns supreme in the life of the child. All that is done is done on impulse. The child has no thoughts, no ideas, not even attention and gradually through love of his parents and other adults about him, is led to imitate their logical manifestations. He goes on doing so until in the end he has not only come to think logically but is unable to think in any other way.

In view of these considerations it seems perfectly irrational to expect the child (a) to know the distinction between truth and falsehood, and (b) to follow the ideal of truthfulness in actual life, and to judge his conduct as deceitful and immoral. Young children take time to be initiated into adult ways of thought and conduct and it is much later that the creature of impulse grows into a reasoning and reasonable being. Thus it is very necessary for all those engaged in the task of upbringing normally truthful children to approach their wards patiently, with understanding and sympathy, and try to gauge adequately the situations and motives which induce and prompt children to tell what we stamp as "lies". Lying is not simply disagreement with facts nor is truthfulness a mere accuracy of description or correctness of statement. It means sincerity and frankness in one's dealings with others and in one's appreciation of his own conduct and character. Cases occur in which a statement does correspond to facts or at least seems to do so, and yet it involves a contemptible falsehood. Prevarication is a common form of telling falsehood and the instance of a child who has concealed stolen sweets and says he has not got any is a case in point. No doubt he has not got any on his person but he is deliberately suppressing facts, for he knows where the packet of sweets is. Such cases of mental reservation even when agreement with facts is maintained are condemned as lies. On the other hand, as often happens with many children, statements do not correspond with facts and yet they cannot be condemned as false because the speaker either does not understand the situation he describes or his powers and means of expression fail him. Again, children's wishes and imagination get the better of them and they are unable to mark off truth from falsehood, fiction from reality. The child who tells you that his paper aeroplane flies very far over several towns is not lying. No doubt what he says is not true but he is not lying, for everything he tells you has a proper place in his mind. There is no intention on his part to deceive, prevaricate or dissemble. Such lies are not lies.

Our problem in this chapter is threefold; firstly, to analyse the causes of those of children's lies which are not lies and which are mostly due to their immature powers of observation, interpretation and expression; secondly, to understand those motives and situations which prompt and induce children to tell actual lies; and thirdly, to suggest preventive and curative treatment of the evil habit of lying and point out some constructive measures to cultivate the ideals of honour and truthfulness among children.

Lies that are not lies—Adults have an exaggerated notion of the power of reasoning among children. Consequently long before children are able to discriminate between truth and falsehood, their statements are judged to be true and false by adults. But such judgments and the intolerance that very often follows in child upbringing only demonstrate adult ignorance of children's nature and needs. During the early years while children are learning to talk and sometimes thereafter, they are at a definitely pre-logical stage and do not understand what are obvious contradictions and nonsense from the point of view of adults. They learn new words and expressions and repeat them in as many contexts as they possibly can for the sheer joy of saying something, of expressing their feeling. This joy grows all the more intense when they know that anything new that they utter excites all adults around them. They feel flattered. When a child makes a noise, for example, he is told, "Child, you will be slapped if you are naughty." The word *slap* catches his fancy, he has not followed what the father has said, though he knows from his face that he is not very encouraging. He runs straight to the mother and shouts "Mummy, I have slapped father, I have slapped . . . . ." The mother actually gives him a slap for telling lies. He is nonplussed but thinks "Never mind, I shall coin another" and merrily goes on bungling with new words and expressions just for fun, under the dictates of impulse and fancy. Speech exists for adult society to utter truths but for the child who is just learning to speak words are instruments of romancing. They arise on the wings of emotion and are used indiscriminately for the mere joy of being able to speak. Grown-ups call this lying, but the child is at a stage when he has no knowledge, either of truth or falsehood or of any obligation to pursue one and avoid the other. Children are generally truthful, they try to say what they mean but what they mean is obscured by the limited powers of their expression. Their vocabulary is poor and their hold on this vocabulary is poorer. They are not able to call up suitable words for conveying their meaning and even when they do succeed according to their own mind, they fall far short of the standard of adults, so much so that the latter begin suspecting the motives of the former and call them "liars". A good number of young children's lies are not really lies but inaccuracies of expression. It is mostly because they successfully perceive and learn to imitate words before they know their significance. Thus some of them acquire habits of incorrect expression.

Often children's statements do not agree with facts because their sensory equipment is not able to recognise facts in their true light. The eye and the ear, the two main sources of knowledge, take time to mature and defects of sensation, of hearing, seeing and feeling, hamper the recognition of truth. The child is at a low perceptual level, he needs a larger and stronger stimulus and needs it to be given in just the same way for a due recognition of objects. B—was sent to the drawing room to see if his mother was there among other ladies who had come for tea. The mother was in a different dress and also in different surroundings. B—failed to recognise her and returned to report that she was not there. "The liar" was all the reward he got. The amount and the strength of the stimulus to call up a percept vary with the development of the individual. Adults recognise people from a distance by just seeing their back, gait or some other slight movement. Children fail to call up the same percepts by any of these sensory clues and their reports are dubbed as lies.

Young children, creatures of impulse and phantasy as they are, have a weak hold on reality. The immediate and the actual in their environment is for ever shading and disappearing into the creations of their fancy, their memories and dreams. They are unable to distinguish the fleeting images aroused by their wishes from actual situations. It is because the images of children are more intense and more vivid, so much so that it becomes very difficult, if not impossible, for them to distinguish between memory images and images of imagination. Some children cannot even distinguish between percepts and images. With very few associations of ideas, percepts, memories and fancies hang loose and get mixed up, so that any one of them is mistaken for another. Children lack criteria by which to judge either the actuality of occurrences or the possibilities of their fancies. In such a state of mind when imagery is vivid and rich and the distinction between images and percepts does not exist, the child is veritably a monarch of all he surveys. Whatever he wishes for fancy supplies readily. Such confusions, so long as they last, result in conduct, which, though normal, is certainly questionable. One consequence is what we call "white lies", the kind of falsification which makes children tell big tales of what happened in school, on the road or at play. While reporting events that actually took place, their fancies, wishes and suppositions bring in detail to garnish facts, so much so that the stories grow in re-telling, particularly in the direction in which they would like it to happen. The tendency is all the stronger among young children and works far more easily with them, for make-believe comes to their help and if there are any details which are not pleasant to them they always pretend that these did not happen at all. Their wish plays the fairy wand, jagged edges are smoothed away, the outlines of events are recast into shapes which adults cannot see through. B—is afraid of dogs. Returning from school a dog just gives him an angry look. Reaching home he builds up such a story that he was attacked by a dog, nay, several dogs. They all barked at him and would have torn him away but for his pluck in running away, climbing a high ground and pelting them with volleys of stones.

Such lies are not lies. They do not involve any intention to deceive. Children really think that the course of events happened thus or dwell so much on them in the light of their wishes that any differences in their minds betweeen what actually happened and what they made up through make-believe disappears. The false reports which result from such confusions are true pictures of what the children think.

Again, children are highly suggestible. Ask a young child "Did you eat a mango or an orange?" and in nine cases out of ten the reply will be "Orange". Witness a wounded child being dressed. He feels pain long before the bandage is touched. B—'s mother asked him one evening to go out and look for father who was due from office. He returned and reported a number of times that the father was coming, long before the latter arrived. Ask a child what sights he wants to see. Then blacken the inside of a tin box. Ask him to close one eye and apply the blackened lid to the other. Now go on suggesting sights to the child and he will proceed to give you actual descriptions. This succeeds with many children. But are they liars? Low perceptual development, very vivid imagination and suggestibility do not let them see things as they are.

Again, many of his falsehoods are defects of interpretation. His experience is very limited and all new experience is interpreted in the light of the scanty knowledge he has already acquired. Analogies and wishes play havoc with his imagination and observation, and he tries to assimilate his new knowledge in the light of his wishes and vocabulary. The child who calls eggs pills or boiled eggs potatoes is trying to squeeze new objects into his own meagre nomenclature. He cannot be said to be lying.

When they tell lies—But why do children tell lies when they really do so? By far the most powerful influence is imitation of the adult attitude and conduct. If the child is brought up in an environment where truth is not held in high esteem, where deliberate untruths are often told to check the child's inconvenient curiosity, where careless and silly answers are given to his thirst for knowledge, where adults emphasise their orders with all sorts of threats and promises which they never intend to fulfil, and which the child soon discovers they never intend to fulfil, where promises are easily made but seldom carried out, where parents are dodging unpleasant situations by obvious excuses, where the child is constantly hearing truthfulness of the one parent being questioned by the other, it is but natural that the child will have very little regard for truth and very little incentive for practising it. Often the child is made a party to parental deceptions by being asked to tell a visitor that father or mother is not at home, often he himself is deceived and cheated in his dealings with adults, often adults indulge in bantering and find pleasure in the ready acceptability with which children swallow all sorts of wonderful fabrications. How is the child to learn honesty and integrity when he does not see any in the conduct of those with whom he comes in contact and whom alone he must imitate. There is no reason to be surprised or upset if your child eats a forbidden *laddoo* and tells you that an eagle has taken it away. It was only the day before that you yourself had given the same reply when he had asked for a *laddoo* and you had put it out of his sight. Later on he saw the *laddoo*, was impressed by your manner of successfully evading the issue and imitated it. Indeed our attitude towards children's lies would be far more charitable, if we were to record the number of untruths adults tell children.

Most often children tell lies to save themselves from punishment. Much lying among children is an instinctive defence reaction. Even adults are not free from it. We lie to others when we are afraid to have them know what we know to be the truth about ourselves. Punishment that is constant, severe and out of all proportion to the demands of the situation leads to lying as a means of protection. Very early a child comes to know what words or actions will bring disapproval or punishment and whenever he has done anything which is guilty in his eyes and which he thinks will bring punishment he tries to escape by means of a fiction from having to stand up to the painful in life. Often parents and teachers wishing to eradicate lies give more punishment but they give the child all the more reason to fear and consequently to tell lies. Scharlieb divides children's lies into three kinds : (1) the lie romantic (2) the lie inaccurate and (3) the lie politic. It is the last, she rightly insists, that should be condemned whole-heartedly. "The vile variety of untruth begotten by cowardice and smothered by self-interest, the untruth designed to procure unmerited advantage, or to avert well-merited punishment, is the very essence of meanness and when detected its true nature should be carefully pointed out."*

Some parents are in the habit of taunting their children to force confessions of misdemeanours. They would say "It is no use lying to me, my boy. I know the whole truth of the matter and you better make a clean breast of it than tell a lie which would be another count to your bad conduct." Such an attitude is sure to touch the child to the quick and put him in a defiant mood so that he coins worse and more ingenious lies to test the omniscience of his parents.

A number of children's lies may be accounted for by their tendency to boast to allay their sense of inferiority. They wish to bolster up their self-importance by exaggerating some situation in which they played a part. The wish to be clever gets the better of them and fictitious details are roped in to make the narrative interesting or to impress the listener with a heroic sense of their own accomplishment. Some of these children are really inferior and fail to achieve what they so ardently wish to. When they find reality too tough, they seek compensation by coining fictitious stories in which they show off their own achievements. Children too have their loyalties and often tell lies to their enemies or all those with whom they come in conflict. Again the tendency to be secretive may be the cause of a number of lies that children tell.

---

*Scharlieb : THE PSYCHOLOGY OF CHILDHOOD

Treatment—Lying is not abnormal. All children, as all adults, tell lies, persistently and universally. Parents should not feel alarmed, grieved or shocked, if they discover one day that their child has told a lie. The vice is pretty widespread and building in children a healthy attitude of respect for truth and re-educating those, who have not been from the beginning, to practise veracity is a great uphill task which parents and teachers should undertake with patience, perseverance, understanding and sympathy.

The first step is the true diagnosis of the cause and to this end it is very necessary that parents should try to understand each individual child and investigate why he tells lies rather than proceed to give him general advice or treatment. It may be that the child is deceiving deliberately and intentionally with a full prevision of what he is doing or that he himself was deceived by circumstances over which he had no control. In the former case, a searching inquiry should be made into the motives which led him to tell falsehoods and he should be gradually educated to appreciate and practise truthfulness and in the latter case, he should be trained to habits of accurate observation and expression instead of making a fruitless appeal to his conscience which he has not so far developed.

Children brag, exaggerate and make fantastic stories and this is all too common. It may be that they are doing so for the fun of it, just to astonish or mystify those about them or to draw their attention and to win their admiration. The tendency to show off involving a certain amount of exaggerated mis-statement is perfectly normal to active children thirsting for approval, and we should rest assured that there is no danger of their developing into criminal liars or cheats. Let them alone, put up with their lies, with age they will outgrow this trait. Or the tendency to improvise stories may be due to the vividness of their imagination which compels them to present creatures of fancy in the garb of fact. Such romancing of little children should not be interfered with. Imagination is at once the web and woof and the glittering embroidery of life and should be greatly prized in children, for it is the source of all creative work. But while it is undesirable to crush it, it is dangerous to let it run riot. Too little imagination will make the child stupid and too much will make him a useless day-dreamer. Therefore, it is advisable to follow a middle course. Side by side with make-believe stories in which he finds a healthy outlet for his creativeness, ask him to describe real stories about everyday life and incidents, e.g., Where does the table come from? What shops are there on your way to school? What did you do in the morning?

are handy questions round which real factual stories may be built up. A child will not be able to distinguish between fact and fancy unless he knows fancy as well as fact and he should not develop one at the cost of the other. Lastly, children may be given to exaggerating because they are too timid and weak to face reality and have developed inferiority complex. Such children need very careful handling—an attitude of encouragement, sympathy and applause—to develop self-confidence and courage. Most of them will be found to be under-nourished and they should be given wholesome diet and exercise. At the same time tasks well within their capacity should be prescribed and on completion they should be profusely praised to help them to build up self-confidence.

Some children are led to lie because they are at a pre-logical stage at which distinction between truth and falsehood, between fact and fancy, observation and imagination, does not exist. Most of them are quite young. Their lives should be enriched with a variety of vivid experiences by taking them out for walks and pointing out several scenes and objects. They may be taken to a museum, a zoo, a variety shop or a riverside and taught to distinguish between experiences, various and numerous, by touching, feeling, seeing and hearing them. This will help them to bridge the pre-logical stage. The tangible world outside will help to dispel their confusion between fact and fancy and save them from over-developing their imagination and phantasy. Parents should train them in expression by talking to them sympathetically, while correct words are quietly substituted for incorrect ones. Such lies as are due to lack of discrimination and inaccuracies of expression will soon tend to disappear.

Again, whenever they tell too absurd a lie, a story that has no basis in reality, help them to check and verify absurdities by an appeal to actual facts.

But the child may be lying to save his skin, to escape punishment that he believes will follow the conduct his parents do not approve. Fear is a very powerful impluse and if parents understand that in the throes of fear grown-up people do worse things than tell a falsehood, their attitude towards children will be more charitable. Children should be helped to realise that lying is a very unworthy and ineffective way of evading the consequences of wrong-doing, that truth-telling pays and that a frank and honest confession will mitigate the offence. Instead of punishing them more severely and giving them all the more reason to fear and consequently to tell lies or even instead of appealing to their conscience and preaching veracity, parents should awaken them to a strong sense of self-respect, so that they look upon lying as unworthy and undignified.

Do not restrict, intimidate or punish the child. The earliest lies that children tell are denials of anything ugly they have done. You can avoid these denials by asking " Why did you do that ?" instead of asking "Did you do that ?" If he is innocent he will surely present his denial and the proof of his innocence in the most emphatic way. If you still suspect his guilt, do not challenge or bully him. Gather evidence from other sources and do not compel the child to testify against himself. Do not even force confessions. Approach him in a sympathetic and affectionate attitude with a view to help him to solve his difficulties rather than create a new problem for him by forcing confidence instead of gaining or inspiring it.

Nor is it desirable to worry too much about children's lies. Some parents are so anxious that their children should not tell lies that they try to verify every statement that the child makes and because of their anxiety see falsehood in many of his acts and statements, though it is not at all present. The same can be said of teachers. These parents and teachers indirectly induce children to practise more ingenious lies. What is needed more keenly is a greater trust and confidence in children.

Finally, never try to dissuade children from lying before they can understand truth-telling and lying, and can distinguish one from the other, else you will only be helping to suggest to them to take to lying.

By far the most important requisite for inculcating habits of veracity in children is that parents and guardians should themselves practise it. Never tell a lie in the presence of children is a maxim which cannot be too often repeated. Much lying that children indulge in is picked up from elders and it is very unwise to tell a falsehood within the hearing of a child. "Thus" says Fritz Wittels, "parents have an additional ground for speaking the truth when they reflect that their own example is for the good of their children. Children, therefore, serve as a buttress to the moral integrity of their parents. Unfortunately, conventional lying is so ingrained in the life of a civilised community that, with the best will in the world, no one can adhere strictly to truth."*

When parents find that they cannot carry out their promises which they made in their moments of exultation, that their threats are either impossible or dangerous or that they have to excuse themselves in unpleasant situations, they should always prefer to take children into their onfidence and offer a careful but frank explanation. Such an explanation will go a long way to impress upon the child that truthfulness is expected, that there is such a thing as a moral standard of truth and that in actual life everybody must conform to it.

---

*Fritz Wittels :—SET THE CHILDREN FREE.

VIII

Development of Emotions

POPULAR thought rightly attaches a very great importance to the control of one's emotions and does not approve of a person who gives himself away too readily to every passing emotion. He who gets too easily elated on winning at cards or on receiving even a formal compliment is censured as lacking balance and self-control, and so is the person who gets unduly depressed by losing or even by slight criticism. To give an unbridled expression to one's emotions is bad taste and does not make for either happiness or health.

Emotions are the prime movers of human activity, the mainsprings of all action and the most important problem for education at home and in the school is to understand children's emotions aright, to preserve and cultivate rather than neglect or repress them. Sir T. P. Nunn stresses their value in education very pointedly. "The comparative fruitlessness of so much educational effort is mainly due to the neglect of feelings which are the proximate sources of human energy, the real springs of educational progress, whether in learning or conduct; and where there is not only neglect but repression the harm done may reach the dimension of a disaster."*

Too many parents and teachers who have had no access to the study of psychology naively believe that emotions are just free-lance qualities that attach themselves to certain types of behaviour or get cultivated in the mind and personality of some people. Therefore, all that can and should be done to them is to root them out in every possible way. This is a very mistaken view. Emotions are not anything that happens to human behaviour, they themselves are behaviour and arise. grow and mature as do other types of activity like knowing, remembering, thinking or acting. Nature has so equipped the child that he responds to situations without having learnt to do so and such instinctive responses are invariably accompanied by emotions. Emotions are the feeling aspect of instincts listed on page 30. In fact the relation is so close that some instincts are known by their emotions and it is common to speak of the "instinct of fear" or the "instinct of anger."

---

*EDUCATION, ITS DATA AND FIRST PRINCIPLES, PAGE 139, by T. P. Nunn.

The early life of the child is largely dominated by instincts and because of the close relationship between the instincts and the emotions children's behaviour is largely emotional. The child feels anger, fear, joy and sorrow at a very early stage, and the younger he is, the less experience and knowledge he has, the more violent and unchecked his emotions are. Children's emotions are intense and there is a tendency in them to be more short-lived than those of the adult. So here is an opportunity for the educator. The strength and intensity of emotions make them a precious asset for motivation, for calling out energy ; in the throes of major emotions we possess greater muscular strength and endurance than at other times, and this can be profitably utilized in the interest of wholesome results. But with the opportunity of the educator jumps in his responsibility. For it is clearly his responsibility that children's emotional equipment should be preserved, cultivated and raised to intellectual and spiritual levels from the physical level at which they appear. There is a grave danger in educational practice, both in the home and the school, to ignore or suppress such original interests and replace them by artificial adult motives. For example, to seek a child to be neat and clean because society demands it, to tell him to work hard because it will pay him in after life, to persuade him to tell the truth because it is moral, is to deceive ourselves as well as the child. The lack of development, experience and knowledge as well as the presence of other instinctive tendencies will prevent the child from doing any of these things satisfactorily. A greater success would have been achieved if in all these cases an appeal had been made to his actual interests, even though the same were of low and crude level. Ask him to be neat and clean as otherwise nobody would love him or play with him, persuade him to tell the truth because it will yield pleasure, tell him to work hard because that is the only way of making use of his toys—these motives have a greater chance to succeed because they have their roots in the original equipment and everyday 'interests of the child.

In this chapter only three major emotions of fear, anger and jealousy will be considered.

Fear—Fear, of late, has been closely studied from the point of view of psychology and biology, and although there is no unanimity of opinion regarding its original causes and responses and the characteristics of the mental state, called fear, knowledge about this emotion is much more definite than with regard to any other. Quite an interesting discussion centres round the question whether the child is instinctively afraid of darkness, loud sounds, animals or he learns to be afraid of them. If it is ingrained in his nature to be afraid of certain things, what are such things ?

Stout is of opinion that there are only two sources of fear, the suddenness or intensity of an impression and its unfamiliarity. A loud noise for which we are not prepared startles us with a momentary alarm. The reverberating peals of thunder cannot help frightening most of us, though we know it is quite harmless. A mere clapping frightens the child and the first response of many a child to a sudden appearance of the old man from the toy box is that of fear. But it is not only the suddenness or intensity of an impression which causes fear. Mere unfamiliarity or strangeness may suffice to cause fear even in a violent form. Objects and situations may be unfamiliar or strange because they are novel or because they are in direct conflict with ordinary experience or with experience already acquired. Sometimes they are so discordant with the normal life as to thwart all effective adjustment. Apparitions and ghosts are known to destroy all presence of mind and paralyse every line of action. J. B. Watson, the Behaviourist, who has done considerable intensive work on young children, holds that the principal situations, which apart from all learning, will arouse fear responses are three : (1) loud sounds (2) sudden removal from the infant of all means of support, the fear of falling, (3) occasionally, when an infant is just falling asleep or is just ready to wake up, a sudden push or a slight shake. The child responds by catching its breath, clutching randomly with hands , tightly closing his eyes, puckering his lips and crying ; older children do so by running away and hiding themselves. It is said that children are instinctively afraid of darkness. Watson and

G. S. Hall assure us that we have learnt to fear darkness and many other things. By association fear is transferred to other objects. Thorndike emphasises that to darkness and soltude the emotion is most readily transferred and these two conditions are very powerful in enhancing fear of any kind. For example, the child is awakened by a loud sound and by his violent muscular reaction his pillow falls off. Both these original causes of fear combine to terrify him. If he is in the dark, fear is at once transferred to darkness itself. If there is light and he is alone, the transfer may be to the feeling of solitude. If he is neither alone nor in the dark, fear may be transferred to the bed and he will cry when laid down next. In the same way fear gets attached to animals and things. Our fear of most of the other objects is due to our having learnt to fear them, due to bad training.

Such training in most of the homes is arrantly contradictory. Parents exhort their children to follow the example of courage and self-reliance set by heroes of history when it suits their immediate purpose, when, for example, they want the child to fetch a book from the dark room ; immediately afterwards they frighten him with a bugbear who is said to be sitting in the dark, because they do not wish the child to get sweets from the same dark place. Such mixed motives in training have a very unhealthy effect on children's character and conduct and they learn to fear many things which they should not be afraid of.

The feeling of fear is also related to the unknown. It is not noise in general that frightens children but an unexpected noise coming from an unknown source. They are afraid of thunder, also because they cannot locate its source and continue to do so, so long as its cause remains a mystery. Possibly the fear of darkness is the fear of the unknown. Even while moving in the dark the child's fear is that some unknown creature may fall upon him from an unknown corner. Such fears are not rarely suggested and stimulated by stories of ghosts and robbers.

Then there is "the fear of fear" as it is commonly called, in which the mind because of fear refuses to face the reality of fear. Such a state is far more dangerous than that of fear itself and its repression causes a great emotional strain which upsets the mind and paralyses all action. It often occurs when soldiers proceed to the field of action or when children receive severe punishment in public and are afraid of betraying fear.

Imaginative children suffer most from fear, for in their fancy they conjure up all sorts of dangerous situations. This is specially so with young children for whom there is no distinction between the real and the fictitious. But there may be others who will call up bright fancies only. Once in a while, one comes across a child who does not know any fear and cannot understand and sympathise with children who suffer from fear. The general health of children has much to do with these machinations of fancy. A healthy child will have a fund of energy to go about swimming, exploring, running, climbing and slipping, and will be too busy to have time to be afraid of things, while the weak and the sulky will sit in a corner imagining and fearing ghosts, goblins and what not.

Morbid fears play so important a part in the modern civilized life that most of us are prone to regard all manifestations of fear as useless or even harmful. Under-the stress and strain of life, it is considered a sheer waste of time or lack of nerves to betray fear, for it is a great inhibition of activity and paralyses all effort to contend with adverse circumstances. Tragedies like suicides are cited to show how disastrous consequences follow intensive fears. But fear has its brighter side too. It is a great preservative and certainly has served a very useful function in protecting the primitive man from various dangers. The harbinger of evil, it is the mother of foresight. Only those who foresee what to fear and avoid, and how to do it, survive. Secondly, in the throes of intensive fears, people are aroused to great potency of muscular strength and show capacity for extraordinary exertion to avoid danger. Thirdly, fear, in a way, is the origin of all science. It was the sense of the dangers that first prompted man to survey his environment and to strive to bring it under control. Perhaps, the greatest human inventions owed their origin to our tendency to control the threatening. Fourthly, fear is the foundation of our respect for others, which, in its turn, is the basis of social life. It is a matter of common experience how dread of social disgrace, public opinion and ostracism makes us act in ways which otherwise we would not have adopted. Most of the children are taught good manners through this fear of what others will do and say about their bad conduct.

Such being the place of fear in human life, it is neither possible nor desirable to eliminate it. The problem for education is to control it and avoid its being permanently attached to lower levels of child's development. Firstly, it should be sublimated into nobler social forms. Fear, which hinders a child's growth and development, should be removed and replaced by a positive attitude of courage. The first appearance of fear is egoistic

The child as well as the savage fears pain to his body and personal loss and just as even in savage society such selfish fear is replaced by that of violating tribal laws or of displeasing ancestors who are supposed to be watching from above, in civilized life we find the tendency to prefer personal discomfort, loss and even death to social disgrace, scandal, "talk of the town" the nudge and whisper of society, loss of prestige or being out of fashion. Many a financier is known to have committed suicide rather than face the public. Here we find the development of fear into social forms and the possibilities are that it may be developed into a fear of the "Conscience" or God. Instances of martyrs are not lacking who have willingly embraced death rather than play false to their conscience or belief. Thus there is a clear possibility for education to make a constructive use of fear, to sublimate it into nobler social forms and to cultivate a healthy attitude of courage. Fear is a very real experience in child life, and when it does show itself, there are three important methods of dealing with it. The first is the example of others. The force of example is tremendous in inhibiting fear tendencies. As soon as a child hesitates in the doubtful situation of a new experience, the adult should jump at the opportunity and show that he (adult) does not feel any fear. The second is to associate with the fear inspiring situation, something which will afford greater satisfaction and thereby lessen and gradually dispel fear. Many a thoughtful parent makes their children get rid of the fear of darkness by telling them to get a sweet *laddoo* from the farther window of a dark room. What generally happens is that the child fixes his attention on the goal and has no time to think of the terror of darkness. Great care should be taken that no suggestion is made about the darkness when the child is asked to get the sweet *laddoo.* The third is to appeal to the child's reason and knowledge and show him that what he fears is mere nothing. This method cannot be made use of till the child is a little grown up and understands the difference between fact and fancy.

In this connection it would be useful to note that very great harm is done by laughing at the child's fear as most of us do. Ridicule does not help to explain his fear. On the contrary it may cause the child to hide his fear which is still worse.

Fear is commonly used to enforce discipline among children both at home and in the school. Parents as well as teachers invoke the fear of punishment and use it as a means of making children do what they tell them. Such a practice should be given up. Discipline based on fear is external and short lived. It has no permanent effect on the child's character except that it cramps his growth and makes him long for an opportunity to overthrow it. The glaring instance of Richard Feveral as drawn by George Meredith should work as an eye-opener to all those who believe and take pride in such types of discipline. Such discipline most often leads to falsehood by compelling the child to coin excuses in order to escape punishment. To such disciplinarians our humble advice is : separate the child from his fault, approach him with affection and goodwill, treat the fault as accidental and then inspire confidence and courage in the child to work against a recurrence of the accident.

Anger—Among children anger is far more common than any other emotion, though this fact is not so commonly recognised. Children are always active and things and persons and their own limitations are continually interfering with or thwarting their activities. Their physical activities bring them in contact with things which they cannot handle or manipulate to their satisfaction, they are not able to push, pull, bite, scratch, break or grasp quite a number of things and this frustration arouses their anger. Or they may be restrained from doing a number of things which their parents and teachers consider undesirable or harmful. They are not allowed to play with a fountain-pen, a watch or a thermometer, they are not allowed to scratch furniture with a knife, to write on the wall, to pull the ears of other children or go without shoes and these restraints make them angry. Or they may cry for the moon, try to achieve the impossible and fret at their failure. It is easy enough to provoke anger, for any interference or thwarting will do it. Just interfere with their pleasant experience, take away the toy with which they are playing, deny them food or the promised trip to a cinema show or do anything which will interfere with their wishes, pleasures or purposes, and you have made them angry. Restriction of any kind will cause anger. Young children upto three or four years of age scream violently, redden, and kick when put to bed, taken to bath or given their feed. It is not that they have come to dislike bed, bath or food, but these are being brought in just when they would like to do something else.

This is the original spring of anger. But soon anger may be aroused by things and persons associated with obstructions that caused anger in the past. If bed, bath or food continually interfere with their play, anger gets attached to them and the mere presence of any of them will set up anger. Later even the utterance of the word "bed", "bath" or "food" may arouse anger. Anger may also be transferred to things resembling those that thwarted them. A child's dislike for a teacher may be transferred to the school, to other teachers or to all those persons who in any way resemble the teacher who originally aroused the child's anger. There are many "rebels without a cause" who resent every type of control or discipline simply because in their young age they were subjected to some control and discipline at home or in the school which was too nagging and the early reactions have continued. Suggestion and imitation are effective in exciting anger and children surrounded by adults who are easily excited and irritated have little chance of acquiring poise and self-control.

Anger is expressed very early. Even a baby of weeks gives vent to it. This has made biologists think that the emotion must have been a great help in the struggle for existence. Probably those who were incapable of anger failed to defend themselves or their off-spring and were weeded out in natural selection. But anger is also a psychological asset. How dull, spineless and spiritless would be a child who never gets angry, who never stands up for his wishes, purposes and rights, who never displays that he too has his own mind and will, and who never tries to dominate over friends when interfered with. A child without anger cannot be expected to take any living interest in his environment. Lack of anger is lack of life and spirit and what is needed is not elimination or suppression of this emotion but its education, so that instead of preparing the child to fight personal and physical restraints it may stimulate him to overcome social and ideal frustrations. Anger is a preparatory attitude for combating danger to one's personal self and if the self is enlarged to include the family, the school, the community, the nation or the mankind, the same primitive motive may be harnessed for social justice and welfare, for true virtue and nobleness of character which fights for the all-round good of mankind. Righteous indignation has served to drive men and women to heights of constructive behaviour and the pages of history are strewn with their glorious efforts and achievements.

The show of anger always betrays a feeling of frustration and a sense of inadequacy in meeting the demands of one's environment. Children fly into rage and exhibit temper tantrums to secure selfish ends, when there is little chance of success by common methods of requests and persuasion. Anger is also displayed to bluff and intimidate people and many adults have developed strong habits of shouting and bursting into violent rage to express their authority and to secure tacit and unflinching obedience to their commands and wishes. They are only grown-up children in whom temper tantrums have survived in a new form, and their display of anger is a definite admission of their inferiority, weakness and incompetence.

It is obvious from the foregoing that greater the failure of the individual to adjust himself to his environment, the more intense and frequent will be the expressions of anger. Knowledge, skill, intelligence, experience, efficiency, resourcefulness and all those qualities which give the individual greater self-confidence help him to live a life of peace, poise and self-control. Tension, strain, fatigue, lack of sleep, hunger, thirst, monotony, boredom and the like reduce an individual's power of adjusting to his problems and meeting difficult situations, and therefore tend to stir angry feelings and make both young and grown-up people irascible.

Young people who live and work under a nagging discipline in which they are constantly shouted at with don'ts and prohibitions develop irascibility. They may burst out cursing and abusing, disobey and non-co-operate or break and destroy.

Anger varies from mere mild annoyance to consuming rage and so does its expression from reddening of the face to violent breaking of things. At home and in the school anger may be expressed by making faces, calling names, taunts, gossip, ridicule, refusing food, disobeying, running away or indulging in a similar form of destructive and unsocial activity.

The problem of temper tantrums deserves special study. Temper tantrums are the manifestations of anger in its most violent form and commonly occur between the ages of two and three, though some may show them even at the age of twelve or so. The child in temper tantrums kicks, screams, bites the offending person, scratches things, gets red in the face, throws himself on the floor or tries to break things which he thinks are dear to his parents. He indulges in this violent motor activity for the obvious reason of controlling his environment, to make parents attend to his wants, to attract their attention or to avoid disagreeable consequences of his own conduct. It is most often the result of over-stimulation of their emotions. The child may have been bullied, ridiculed or teased to exasperation, he may have been made much of in the presence of visitors, unduly praised for trivial achievements and thus given an exaggerated importance in the family. Or he may be resorting to temper tantrums to dominate his parents and if it leads to very agreeable results, that is, if parents start begging him to stop and letting him do as he pleases, excusing him for his misconduct and promising him all sorts of rewards and bribes, or fussing about him in all sorts of ways, the child gets into the habit of using temper tantrums as a very effective device of obtaining what he desires. Many parents boast that they keep candy drops handy to cure temper tantrums, little imagining that they are only hardening their habits. Some extreme cases have been observed in which the child holds his breath and faints, thus creating a sensation in the home and becoming the centre of anxious care and attention. In other cases he complains of severe headache or strikes his head against the wall and injures himself.

The first step in treating such children is to find out the cause and try to remove it with sympathy and understanding. No harsh measures will succeed and to teach children poise, adults themselves must approach them with poise and calm. If the child is working up tantrums to obtain one or the other types of satisfaction, the best thing is to keep quiet, ingore his tantrums and deprive him of this means of achieving his ends. Once he understands that this device will not do, he will give it up. If he comes to understand that his mother will pay more attention to him when he is busy playing or doing something constructive, than when he is having temper tantrums, he will not resort to these stormy exhibitions of temper.

Anger is a useless dissipation of energy and should at best be avoided. No doubt, it is the springhead of a strong motive force and under its stress people have achieved things which they ordinarily could not have, yet it should be reserved for rare occasions. Righteous indignation has corrected many people and things against which it has been directed, but one, who is ever angry and up against his environment, seldom develops constructive attitude.

In education as well as in life, those in authority should avoid annoying inhibitions, needless tasks, unnecessary restrictions, inconsistent demands, provocative remarks, sarcasm and indifferent approach. Fruitful and efficient effort is made only when conduct is facilitated or directed into constructive channels towards ends in which we are actively interested. That is why it is insisted that discipline should always be positive and not negative. Right guidance and encouragement always scores over stiff-necked criticism and inhibition which those in authority wrongly believe to be helpful in building up their prestige, authority and respect. Children, who are encouraged to play and work in an atmosphere of love and friendliness, acquire great self-confidence in their ability to meet all situations, in their power to overcome obstacles and in their tactfulness in social life, and seldom have any need to lose temper or quarrel. When parents respect the individuality of each child, treat him with courtesy and consideration, recognise and provide for his different taste, fulfil his needs with sympathy, share his problems and difficulties and themselves set an example of quiet firmness and poise, of self-control and steady behaviour, young people will have no need and occasion to fly into a rage and indulge in violent display of temper. The aim of education at home and in the school is to develop a balanced personality and if children are encouraged to build up positive strength, skill and understanding and thereby acquire confidence in making adjustments to their changing environment, much of the futile dissipation of energy in angry behaviour will be avoided and constructive achievement in all spheres of life and effort will provide the leaven of balance and self-control to personality.

In all communities there is a tradition of an ideal person and if in accordance with that tradition young people are taught to take pride in chivalry, sportsmanship and self-control, and society puts a premium on the display of these qualities, anger will become an asset making for an aggressive attitude for securing socially desirable ends.

Jealousy—Children are helpless and dependent and seek the love and affection of their parents. This love gives them a feeling of self-assurance and security in a world of things and persons which they are unable to influence and change. But when their security is threatened by other children who wish to deprive them of the loving attention of their parents, they are likely to manifest behaviour which is characterised as jealousy. Jealousy is born of a mixture of fear and anger. Children are afraid of losing the love and affection of their parents and relatives, for that is their only hope and strength in the strange and not too friendly world, and they are angry with those who are threatening to deprive them of this love and affection. That is why the behaviour of a jealous child is made up partly of fear reactions and partly of anger reactions which have already been discussed and described. Children who are so treated in the family or whose home is so placed that their self-assurance and sense of security is never threatened seldom experience this emotion.

It is commonly believed that this emotion is experienced at the age of two, but some healthy, bright babies at the age of six or seven months show signs of uneasiness when one of their parents begins to fondle another baby or their elder brother or sister. This is the first beginning of jealousy. At the age of three or four it grows into a retaliative behaviour and the child strikes either the other child who has deprived him of the parents' affectionate attention or the parents themselves.

Individual differences in the nature, intensity and expression of jealousy have a wide range. Some children become overbearing, dominating, selfish and cruel. Others feel that the world has treated them badly and that they should go against everything and everybody, out of sheer revenge. Still others develop timidity, depression and introversion, shut themselves in and do not mix with others in any activity. Numerous and varied are the ways in which human jealousy finds expression in life and behaviour, and a careful study must be made of child behaviour before it is attributed to this feeling.

In the home, the common situation tending to arouse jealousy is the birth of a new baby. The child has been the centre of parents' attention for two or more years and naturally with the birth of a new-comer finds himself ignored, overlooked and sometimes slighted. Often parents and other adults tell the child that his place now will be taken by the baby and this adds to his feeling of discomfort and insecurity. His parents, elder sisters and brothers, if any, welcome the new-born and he feels that he is no longer in the picture. This makes him feel jealous of the baby and often he does some serious injury to him. For developing jealousy among children very often adult members of the family are mainly to blame. They compare children in their presence, commend one and condemn the other, and show preferential treatment. Some parents enjoy watching the child feeling jealous of another and help to sharpen their feeling in arranging the domestic routine. "You must get out of the room to let the baby sleep", "You should not touch the baby", "That beautiful pair of socks is for the baby", "The baby will have this and that" and the like arouse jealousy and lead to all sorts of maladjustments in the child. The child might have joined in welcoming the new-born but adult behaviour and attitude prevent him from doing so by sowing in his mind the seeds of jealousy.

In the school, better clothes, shoes, achievement in games and examinations, treatment at the hands of teachers and playmates and the like breed jealousy. The entire school practice is based on a spirit of competition and rivalry and mutual jealousies among students are all too common. Marks, prizes and orders of merit only help to stir and harden them. All this does not help to make young people happy nor does it conduce to a better social atmosphere in the school. Bullying, derogatory remarks, gossiping, sarcasm, clannishness, sneakishness and the like are common and strong in almost every school ; they are fatal to a healthy spirit of camaraderie among young people, and to the mental health of each one of them.

The treatment of jealousy is not easy. In the first place, environment in the home and the school should be surcharged with good-will and sympathy, so that the child never feels insecure about help and support from parents and teachers. The world is changing very rapidly, it is also becoming more and more insecure, the gulf between the haves and the have-nots is widening instead of being bridged, and if with all this the home and the school do not provide for self-assurance and security, children are sure to fall ready victims to consuming jealousy. Many of the adolescent mal-adjustments and neurotic symptoms may be traced to such early jealousies. Secondly, no child should be given undue love and attention which he is likely to lose in part or whole at a later stage. Once he has received it, any loss of it is sure to be grudged. Making too much fuss over a child, giving him exaggerated notions about himself, undue praise and blame and the like should be avoided and a really objective attitude in the treatment and education of children should be developed by both parents and teachers. No doubt, emotional and sentimental approach to children makes for happiness but it should not be made at the cost of an objective and realistic treatment, making future adjustments increasingly and unnecessarily difficult. Attempts at self-destruction are not altogether unheard of among children and are traced to early jealousies. An abnormal desire for power, position and possession betrays a sense of insecurity born of early jealousies. Lack of proper adjustments in marriage relationship may be due to strong jealousies developed in early childhood. Many people pass through life, ever comparing their lot with others and discovering unfair ill-treatment, where none exists. They never see themselves as others see them, they never take themselves for granted and every inequality stirs up jealousy and hostility and spoils their chance for happiness and contentment. The more jealous they become, the more convinced they grow that the entire world is against them, and this vicious circle is never resolved. These and other mal-adjustments are all too common in adult society and are a serious indictment of the training and education most of us get in the home.

IX

The Growth of Knowledge

KNOWLEDGE is a virtue, knowledge is power and in the growing complexity of human environment knowledge is an essential equipment in the journey of life. Individuals, communities and nations are today devoting their best effort and means to acquire knowledge of physical forces, personal and social relations, economic conditions and even of spiritual and cultural influences, so that they may not lag behind in the race of civilization and of success. Teachers and parents cannot afford to let their children simply marvel at the scientific inventions and discoveries of today, mere wonder is not enough. The young people must be fully informed, only then can they enter into the very tempo of modern life and meet its demands successfully and joyfully.

Children are not only weak and dependent but also ignorant, they lack not only strength and skill but also knowledge. No doubt, nature has endowed them with sense organs, the "gateways of knowledge" and an instinct of curiosity, a natural appetite for knowledge, but it is clearly adult responsibility to provide rich and varied opportunities for a right use of these toolsof knowledge and for a healthy growth and development of this natural thirst for knowledge and understanding.

Very early in life, the infant starts looking about and taking interest in his immediate environment. He cannot fix his attention on anything for long, but loud sounds, bright colours, light moving objects and the like attract his attention. He stares at them, wriggles his body and tries to clutch at them. Grasping, pushing, pulling, turning, throwing, picking and putting into his mouth are the common ways in which his curiosity manifests itself and every thoughtful mother knows what toys to provide to satisfy this crude hunger for knowledge. Every country has rattles, light, brightly coloured and handy and everywhere there is a tradition to keep the nursery well-lighted.

Most parents and teachers believe that to know one has only to be wide-awake and just to keep open the gateways, and knowledge and facts have only to enter and be welcomed. They believe that for the acquisition of knowledge one has only to be receptive. This is not quite accurate. No doubt, knowledge is acquired through the sense organs, yet it is not the sense organ that knows. The eye does not see and understand things, it simply carries to the brain an impression that a certain quality of blackness, shape, size and the like has been seen. The brain interprets it to belong to a thing. How soon or easily this can be accomplished is not so simple an affair as some of us are inclined to believe. Sense discrimination develops very gradually and must be accompanied by richness and variety of experience, so that a particular sense impression gets associated with a particular type of touch, taste, smell, movement, and comes to stand for and mean these qualities. The colour of the rattle has come to mean the rattle because it is associated with its weight, movement, touch, possibly taste, sound of the word repeated by adults around or its falling on the floor. The richer this accompanying detail, the more definite and accurate becomes the knowledge of the child about this rattle. Hence toys with which only one or two things can be done are less useful than those with which a large variety of activities can be performed and we prefer toys which have not only colour but also a peculiar sound, touch and movement. This type of association of sense qualities is not the work of one sense organ but of a number of them co-ordinated by brain or intellect.

If activity of the sense organs, that is, perception, is the basis of all knowledge, if it is the most important thing in the growth of knowledge, obviously the first thing that parents and teachers should do is to make sure that the organs of sense are in normal working order. Too often defects of eyes and ears among children handicap learning and therefore attempts should be made very early to detect any inadequacy in this apparatus of knowledge. All good education should include a system of thorough health examination by which all weaknesses and defects in the sense organs are detected. This needs all the greater emphasis in view of the farcical nature of the so-called medical examinations in which the doctor taps the chest, looks into the mouth and ears and writes out the report. Parents and teachers judge children dull or stupid when in fact they may have some irregularity in one or more of their sense organs. Often the child himself is ignorant of it and does not know if he is short of sight or hard of hearing.

As the foundation of a great part of our knowledge is sense perception, it is commonly stressed that education must train the senses. But this training does not mean that the senses like ears, eyes, muscles or touch organs are to be improved through exercise. This view is commonly held by numerous superficial admirers of Madame Montessori, though she herself is very clear about it. No amount of systematic stimulation of the sense organs can develop them. Sense training is a training of the mind, of its ability to discriminate and interpret whatever the sense organs perceive. Thus the training of the ear by giving it practice in listening to music does not mean that the ear will become a better organ but that the mind will become more sensitive to differences in tone. Such sensory experience helps to develop sense discrimination.

In the Montessori method, sense training is given very great importance. She has her famous "didactic apparatus" consisting of coloured silks for discriminating colour, of pieces of wood for telling weight, height, thickness, size and shape. She claims that it trains sensory acuity, gives pleasure and lays the foundation of aesthetic appreciation. In providing such a training the Montessori method paves the way for later intellectual development. It deepens knowledge and gives a more concrete and accurate insight into things. The more definite our perceptions are, the more accurate our thoughts and knowledge grow. Some time back I asked a high school class to give me the approximate height of the class-room. The estimates varied from nine feet to forty-one feet. Such loose estimation is the result of defective sense-training. Young pupils know tables of weights and measures but they have no idea of the approximate height, length, breadth or capacity of things. The reason is not very difficult to find. They have been taught words without thoughts and things. They learned words in tables and applied them to examples to obtain thought but seldom, if ever, reached things. The modern order in teaching is things, thoughts and words, hence sense-training and all that makes for acquaintance with the objective world is welcomed.

We know how ignorant city children are of plants, vegetable farms, dairies, streams, birds and the like and do not follow lessons dealing with them. Mere book reading without actual experience cannot achieve anything and children should be taken out as often as possible. School journeys and excursions, visits to museums, zoos and dairies, not only provide a background for instruction in the classroom but also help children to develop an interest in the outside world.

When children see, hear, touch or explore not haphazardly but with a purpose, they are said to be observing. Observation is not aimless looking about but regulated and concentrated perception. Passing through the street, children look at hawkers, shops, advertisements, signboards ; they hear sounds of vehicles and see passers-by. All this is not observation but a string of perceptions. When they keep looking at shops to find one with a particular name and selling a particular article, they are said to be observing. Now there is a plan and purpose in their perception. Observation implies thinking. It aims at perceiving not a number of details but a few significant ones. It involves attention, selection, analysis, classification, etc. The child who tells us that a chair has four legs, two arms and one back has seen much more than a child who tells us that its legs are unequal. But it is only the latter who has observed. In observation something vital and worthwhile is perceived. Sherlock Holmes was a great observer and his power of observation depended as much on imagination and reasoning as on perception.

The value and importance of cultivating the power of observation among children cannot be over-stressed. It helps them to control attention, to recognise sensory qualities and to make for better adjustments. Habits of close and careful observation are the basis of our critical ability even in argument. Training in observation involves three things. In the first place, children should be brought in frequent contact with the same situation, so that they perceive details and relations easily and readily. The sailor's boy is able to discern ships in the distant horizon much more easily and quickly than one who is not used to it. A farmer's son is able to see birds pecking at ears of wheat from a great distance, while a boy from town may not. Secondly, intimate knowledge is a great aid to observation. An expert mechanic is able to find out what is wrong with a machine much more quickly than a layman, his technical knowledge helps him. Thirdly, interest and attention are essential to observation. Children do not observe a good many objects around them because they have no need for them nor think them worthwhile, and when they are interested, even minor details do not escape them.

In the development of observation and growth of knowledge, therefore, habits of concentration are very essential. Children will not learn anything till they attend to it and when they attend they adopt an attitude of mental alertness. They listen, watch, think or ask questions. They have a peculiar expression in the face, adopt a particular posture and even their breathing becomes shallow. But some children are too shifty, pass from one object to another and do not attend to anything in particular. From their very birth children are instinctively ready to attend. Unfamiliar, brightly coloured, moving objects arrest their attention. Things which frighten them, obstruct them or threaten their existence and well-being are readily attended to. Children have a natural interest in building, changing, manipulating or breaking things and they attend to things which offer scope for such activities. Objects which give intense pleasure and pain are not neglected. Thus attention is guided mainly by interest. Children attend to objects in which they are interested and they are interested in objects to which they attend. Attention and interest are two sides of the same mental function. An interest is a permanent readiness to attend to particular kind of things. Thus, to a very great extent, the training in concentration is the problem of giving young people strong interests to pursue certain ends and achieve certain results.

Modern parents and teachers have fully recognised this important truth and they take pains to give children strong and abiding interests so that they may help them to develop habits of concentration. Toys like mecanno, blocks of wood, toy tools and the like engage young people long in make-believe play and give them opportunities to concentrate attention on details. But making things and tasks interesting is not making them easy, it is not sugar-coating them. Many people believe that young people should be given hard, irksome tasks which are dull and trying, so that they may acquire valuable training and discipline for hard toil and effort which is so much needed later in the strife of modern living. But such an argument misses the essential nature of interest. Children work hardest when they are interested and give up effort when their interest flags. Watch a number of young people engaged in any work or play in which they are interested. No effort, no sacrifice and no amount of hard toil and sweating is considered too great for the achievement of the goal. In fact, many teachers and parents complain that children under their charge spend most of their energy in play and take no interest in study, but if they are able to create interest in study they will find that young people concentrate better and put in more work. When the task is dull, their energy is spent in trying to concentrate and when it is interesting it goes into the work itself as concentration comes easy. Interest and effort are not opposed to each other. The promptings of interest lead to effortful striving. The end of interest is not entertainment or amusement but activity, effort and accomplishment. Children under the grip of strong enthusiasm do their best from inner necessity. When effort brings achievement and satisfaction, it inspires young people with a new zest and is converted into interest. The child begins because he has to but he continues because he wants to.

So, the best training for attention which parents and teachers can give in the home and the school is to provide children with worthwhile goals. No doubt, often they may have to be tempted by prizes and cheap applause but the ultimate aim should be to inspire in them a love for the achievement of worthwhile ends.

Here, as elsewhere, parents and teachers should note that every child has his own rate of working and concentrating attention on any subject. Some children take long to settle down to work but once they are able to do that, they work with concentration for a couple of hours. Others take long to settle down but are not able to concentrate their attention for long and lose interest rapidly. Still others get to work rapidly and lose interest rapidly. Thus the power of concentration and the time in which fatigue sets on are not constant with children. They vary from child to child and in the home and the school due regard should be paid to this fact. Several schools have free time-tables, children doing what they want and when they want and teachers just helping and making sure that no part of the curriculum has been neglected. Bright children do not have to wait for slow ones and slow children do not have to give up work because they cannot keep pace with quick ones.

This, however, is not to ignore the value of routine. When hours of work are fixed, place and room is fixed and even seats are named, it is easier for children to concentrate attention. Good schools rightly attach very great importance to suitable height and length of chairs and desks, to fresh air and quiet atmosphere, they help to create the right setting for work and such adaptations are very conducive to concentration. It also makes young people feel that concentration is expected of them and they do their best to mould their will to the shape of prescribed routine.

But the most powerful motive for observation and concentration is curiosity, that innate appetite for knowledge which has helped man to build the great edifice of science and culture, philosophy and religion. No doubt, too much of prying and peeping and thus making a nuisance of oneself by abnormal curiosity is responsible for the depreciatory proverb that curiosity killed the cat but the long line of eminent scientists, who have contributed to make our understanding of the world fuller and our life happier and richer, is a clear testimony of what curiosity can do and achieve. Our libraries, laboratories and research institutions are living monuments of what human inquisitiveness can achieve and aspire to. Man's desire to reach the unknown is insatiable and it is under the tutelage of this desire that he has successfully journeyed from primitive barbarity to present-day civilised life.

Curiosity is a great dynamic urge which is quite essential to the growth and development of human knowledge and in the child it takes many turns. Once he has learned to talk, a prominent means of expressing curiosity is to ask questions. Most parents consider the perpetual queries of their children a source of great annoyance. They do accept that curiosity is natural and children must ask questions but they consider this inquisitiveness a nuisance and are irritated by it. May be that they are not able to answer those questions either to their own satisfaction or to that of their children. May be that they do not know the correct answers and are loath to admit their ignorance. May be that answers to questions are embarrassing. Too often parents try to give evasive replies or even false ones and thus kill or repress the great thirst for knowledge and understanding which the ignorant child needs for gaining confidence in his effort to successfully adjust himself to environment.

But children do not always ask questions to get more information. Too frequently they ask questions to establish social contacts or to receive attention. Sometimes children persist in their questions just to resist the parental stand or to express resentment. Jit is just four and is obviously puzzled by a large number of novel situations. His knowledge and experience are very much limited and he cannot resist the impulse to ask questions : "Does a lion eat children ? Where do crows go at night ? Has a crow got a home ? Where does it live at night ? Are you very strong? Can you catch a crow?" and so on. Without any logic sometimes questions follow in quick succession. The first two or three may have been prompted by a desire to know but possibly he found the game very interesting and enjoyable and used his questioning as a means of making conversation. It may be that he does not get enough time with his father and without waiting for an answer to his question asks another just to insure father's interest in him.

Or it may be that the child is annoyed and asks questions to express his annoyance. "Where is mother gone? Why did she not take me? When will she return? Why does she not return now? Try to answer any of these questions and you will be met with a fresh 'why" The child is not so much interested in your replies as he is in giving vent to his resentment in not finding his mother at home. His questions are persistent because your replies do not bring mother back home. He is clearly resisting your attempt to pacify him and most often will end in whining and crying for mother.

Questions may be asked to gain attention and thus to seek an opportunity for self-assertion. Many parents praise their children for very smart questions they just happen to ask and children think that it is a very good device to secure praise. Such praise should not be expressed in the presence of children.

Not all of children's questions, therefore, are prompted by curiosity but this does not mean that children are deliberately trying to deceive us. What is stressed is that we should try to understand the real motives of children's questions, and thereafter to encourage such as are prompted by a desire to get information and discourage those which are otherwise prompted. But one thing cannot be overstressed that children's questions must be met with frankness and straightforwardness. Children need adult help and co-operation in understanding this world and it should be given readily and in a kindly manner. No hard and fast rule can be laid down as to how children's questions should be dealt with but when they sincerely and honestly seek information it should be supplied sincerely and honestly.

Often children's questions are not correctly expressed. Their vocabulary may be loose and inaccurate. They should be helped to frame their questions carefully, using accurate words. They acquire names of things, movements, places etc. through social contact and conversation with adults. It gives them great pleasure to acquire a new stock of words and parents should tell them about things around. Often it may be found necessary to help children to distinguish between commonly confused or related terms. Children may be told that mangoes, oranges, peaches, bannanas are called fruits and beans, potatoes, cabbages are called vegetables. Varieties of chairs, tables, motor conveyances, trains, places, utensils, shoes, clothes may be described to them to add to their knowledge and make it more accurate by a grasp of the distinctive quality.

Children will not be able to remember all you tell them but they will remember a great deal of what you tell them, provided you tell with zest and earnestness and relate knowledge to their daily experience. The retentive power of children is greater than that of adults. It is weak in early years but approximately after the age of five it starts improving. They forget a great deal more than adults but what they retain they retain longer. In old age it is the memories of childhood which are clear and strong rather than those of the middle age. What we wish children to retain should be repeated often, should be presented clearly, should appeal to more than one sense and should be related to their urgent needs and interests. And when testing memory we should not be satisfied with 75% accuracy but should impress upon children that certain facts brook no looseness or inaccuracy. Individual differences in memory should also be recognised. It is really no use expecting children to do equally well in memory work and some allowance must be made for the individual's own rate of memorising.

Children differ in intelligence, the quality which psychology can measure but cannot accurately define. Parents and teachers commonly stamp children as dull, stupid, bright, poor or good. These estimates are only rough and ready and often do more harm than good when expressed in the very presence of children. Even when it is possible to test intelligence with a fair amount of definiteness, such estimates should not be indulged in.

Intelligence is usually spoken of as the ability to solve problems or to meet new situations. It is safer and more intelligible to describe intelligent behaviour than to define intelligence. Pick out from among your acquaintances or friends one who is considered intelligent and you will find that he learns quickly and easily, he has clear impressions and remembers them, he has fertile imagination and imagines all sorts of ways to meet a new situation, he makes quick adjustments. An intelligent person has a clearer understanding of what is expected of him and is able to form an accurate estimate of his own performance, he has stronger motives and interests and possesses greater self-confidence.

Psychology has devised several types of tests to measure intelligence and their use and application is within the reach of parents and teachers. Since they indicate what an average child of a particular age level ought to be able to do and know, it is upto every parent and teacher to find out whether a particular child is just average or above or below it. If a child is able to answer questions only of his own age-level he is just normal, if he is not able to do so and can answer questions of an age-level below his own he is dull or backward, and if he is able to answer questions of an age-level higher than his own he is bright or superior. Tests have been devised even for babies and parents can use them for their own guidance.

Many parents finding their child slow, dull or backward naively believe that later on he will suddenly wake up and do just as well as other children. If he is not well-up in the primary school he may do better in the middle school or the high school. With better teachers the child may be able to do much better. All this is quite possible, but if a child is really stupid it is very unlikely that he will make much headway later. If stupidity is due to some illness, physical defect or emotional disturbance, it may be that with the removal of the cause he may do strikingly better. But if there is no such pre-disposing cause and the tests reveal that the child is dull, stupid or feeble-minded psychology tells us that there is very little hope of that child making any marked improvement later. In fact, the intelligence quotient remains fairly constant at all age-levels, pointing to the grim fact that intelligence is due to heredity and can be improved very slightly within certain limits.

All this is certainly very valuable for parents and teachers. They must understand, in the first place, that mental development cannot be forced upon young people. Most parents have an exaggerated opinion about their sons and daughters and proceed to make prodigies of them. They are seldom tired of singing praises of their great achievements in expression, thought or reasoning. Because they see things through affectionate eyes they see only bright things. They spend a lot on toys and books and hope that this initial advantage will set them up better than others of their age. All this is very commendable and the concern of parents for their children is very legitimate. Apart from the dangers of too early a stimulation, care must be taken to make sure whether the child is intellectually capable of making a full use of opportunities so affectionately provided for him. If not, all this is sheer waste and the disappointment it later on brings to parents may harm the child. Happily in our days, there are a number of nursery and kindergarten schools which offer great opportunities for all-round development without forcing the pace. In cities, progressive parents do make use of them, but for a vast majority of parents such schools are not easily available and the so-called intelligence tests may prove handy.

Intelligence tests have revealed that the range of individual differences among children is very large and progressive schools recognise the futility of educating very bright, average and very dull children in the same class. It does not offer them equality of opportunity. Bright children may have to mark time till the mediocre come upto their standard or dull and slow children may have to be ignored. Often very bright children, therefore, are allowed to skip classes or slow children are detained longer in a class without the stigma of failure. It would certainly be a great help to the teacher to have a reliable knowledge of the intellectual capacity of each individual child, so that not only his effort is not wasted but also he is able to foster the maximum amount of mental growth in each child. If we do not always make the best use of our native ability it is partly because that ability remains undiscovered. But if we know reliably the standard and measure of our children's ability we can provide for its maximum growth and development with greater confidence and accuracy. These tests should be used only as a means of diagnosis and if need be their findings may be supplemented by facts obtained from other sources.

Reading, toys, social contacts, visits to places, all make for the intellectual development of children and supply them with a fund of new facts and information. But let it not be forgotten, as has been stressed in a previous chapter, that intellectual development is more fully insured in the playground. When children play spontaneously and freely they are themselves, they try their own ways and they exercise their best power. Likewise in those activities which the school provides for their growth of intellectual development, for the ability to think and reason, the play-spirit should be kept up. Too often parents and teachers are misled by the spectacular success of a child in the school examination, where cramming is all that is used or by the failure of a child, because he could not recall the required facts from the textbook, in an examination. The correct appraisal of the intellectual level of each child is not only a great advantage to parents and teachers but also makes for greater self-control and confidence in the child and is of great social value, in so far as real talent is not lost to the community nor lack of it is unduly rewarded.

X

The Young Architect

THE most enlightening idea which modern education has contributed to human thought is that the human being is essentially dynamic, productive and constructive and not merely receptive. Man is a centre of internal energy and moves from within, from inner impulse and necessity, and not a sponge which sops up knowledge from without. He is there to create, construct and produce. He is an organism endowed with spontaneous activity and must live, work and grow according to his own laws of development. At first his activities are guided entirely by instinct, he moves towards his well-being, preservation and growth through those powerful tendencies which nature has implanted in him but he is not conscious of the purposes he seeks and the ends he realises. Later he becomes conscious of his ends and needs, he conceives them and draws up plans to achieve them through graded effort. He thus unfolds his being and through this self-expression grows in the power of self-realization. Froebel, the great German educationist in whom all the best tendencies of modern thought on education seem to culminate and who has been very imperfectly understood, stressed that "God creates and works productively in uninterrupted continuity. Each thought of God is a work, a deed, a product and each thought of God continues to work with creative power in endless productive activity to all eternity....God created man after his own image ; therefore, man should create and bring forth like God....We become truly godlike in diligence and industry, in working and doing."

This emphasis on the creative and constructive impulses has received an increased importance in view of the two world wars in which man let loose all his destructive forces, staged wholesale carnage and degraded himself to the level of a brute. If civilization is to survive, if the values so diligently and gradually acquired through centuries of hard struggle described in history are to be preserved and if man is to rise higher towards divinity, education and all those social, political and cultural influences, which bear on our educational effort, must underline, bring out and develop the creative and constructive impulses of man. Man is primarily a builder, his history for the last two thousand years points to this patent fact. He has built up a glorious world in which forces of nature have been harnessed in the service of human comfort and happiness. Through patience and perseverance he has developed the great edifice of literature, art, religion, science, technology, commerce and industry. But, of late, a feeling is abroad that he may be devoured by his own creation, for he has also sown the seeds of anti-social and destructive forces like lust for power, inequalities, exploitation, unemployment, mutual hatred and distrust. May be that while he has built a better world, he himself has been neglected and gone unbuilt. This is a great responsibility for modern education. Human nature must be so educated that his anti-social and destructive impulses are starved and his creative and constructive ones are encouraged and perfected.

Education, therefore, no longer lays exclusive emphasis on knowledge and books. It aims at the growth and development of the whole man, his entire mental make-po. He must have knowledge, skill and sentiment. Not unly must he know but also do the right and love it. It is only when personality is a complete integration of knowledge, manual skill, refined taste and sensibility, that we can hope for a saner and more constructive attitude towards life and its problems.

Secondly, both individuals and societies are conceived of as growing organisms, not as ready-made wholes, perfect and finished, from the very outset. Life is growth and growth is continuous from birth to death. Since growth is characteristic of life, education is all one with growing. In fact, education *is* growth—physical, mental and moral. The standard of judgment for all educational systems is : Does it produce a constant tendency towards maximum growth? Therefore, all educational effort must be directed towards discovering the innate tendencies of the child and providing for them wholesome opportunities for an all-round growth so that he may strive to contribute his best for progress of humanity and civilization. Nature has endowed him with such tendencies and they are a sound foundation on which constructive and creative attitudes can be built.

Thirdly, activity, doing and movement, has acquired a new value and importance in modern education. All knowledge as well as life is a movement of one kind or the other. All perception is movement and all knowledge is derived and developed through and by movement. The truth of the argument comes out clearly enough, if we trace the growth of knowledge among young children. When the child begins his life, his universe, including himself, is an undifferentiated mass of mental stuff. It is "a big, blooming, buzzing confusion", as Professor William James calls it, and only feelings of bodily pain and discomfort stand out like spires. It probably is not very different from vague, confused consciousness felt sometimes in a slow awakening from sleep or recovery from anaesthesia, in which diffused feeling of warmth and well-being or of pain and cold, quite unlocalised, is all that is experienced. Sound, colours, lights break in on consciousness in a dislocated, meaningless, confused way, with no understanding of shape and distance. Thus the outer world presents a challenge to the child and to this challenge he replies by movement first vague, uncontrolled, and random, and later definite, directed and purposeful. The vague consciousness is gradually clarified and the confused mass is sorted out into parts, things and qualities, arranged into an order mainly through the activities of the child. It is movement that opens the door to the first definite sentience, the first perception of the outer world. That is why a baby cannot lie still. He is always waving his arms, kicking his legs, moving his eyeballs, gripping and leaving things, puckering his lips, gurgling, crying or giggling. These are his reactions to the outer world. He is always moving and through movement he comes to understand his environment and make suitable adjustments to it. Much of the progressive adjustment takes place through movement and activity. Movement gives us richer percepts and makes our knowledge more definite and fuller. That is why nowadays so much stress is laid on the well-worn principle of learning by doing, which means that knowledge cannot be divorced from activity and that practical activity is the best means of instruction in all subjects.

A great many changes are taking place in education but perhaps by far the most significant change in the methods of teaching in our schools is based on the great principle that children can gain real knowledge that will be of service to them by concrete experience in manipulating the objects and performing the process they are learning. To understand adequately the nature of any occupation or activity, one must actually reproduce the movements and adjustments of that activity or occupation. That is why the value and importance of handwork is being increasingly emphasised. Craftwork not only gives opportunities for training in skill but also helps to grasp better the situation in which it is undertaken and done. It is not to be considered as a separate subject, with a special instructor, its own syllabus and examination but as a method of learning and of instruction, "as a vivifying influence permeating the whole curriculum, making children active doers."

There are some tendencies inherent in children, which stimulate them to act, create and build and they must be exercised and used by parents at home and teachers in schools. In the first place, young people cannot simply sit still. They want to be physically active, they are proverbially restless. Movement and activity is the very breath of their life. While games, running, jumping and the like afford ample exercise for the large muscles, the smaller ones are not used. For lack of use in anything positive and constructive, children grow nervous or indulge in destructive activities like breaking each other's things, or playing silly pranks on their neighbours. If they had some woodwork, clay-modelling or plasticine, they could employ themselves in activities of normal and healthy growth.

Another tendency may be described as the hunger of the hand, the urge to manipulate. Children are deeply interested in handling, shaking, pulling or squeezing things and materials and in gaining satisfying experiences. Their life, educationally speaking, is largely a matter of experimenting with their limbs. They try to become acquainted with hard objects, soft objects, objects that make noises or taste bitter, sweet or sour, hot and cold objects, objects that are hard to grasp and roll away, objects that are too heavy to move or so light that they fly away. They cannot learn all these, all at once. Only through constant exercise of their urge to manipulate can they hope to mature finer and more accurate movements of the various sort.

Early efforts at manipulation are random and unrestrained and the satisfaction is in the activity itself rather than in the things manipulated. .Gradually control and restraint in manipulation arises when an aim or purpose enters into the activity. The child no longer waves his arms in the air and clutches at things invisible. He runs after a ball that he himself has thrown. He may do so only to throw it away again or give it to somebody else, but he has a purpose now which he never had before. Satisfaction is now derived not only from activity but also from results, however crude they may be. The crudeness of things is made up by fertile and vivid imagination and the joy of achievement is not missed. Later, manipulation develops into creative and constructive activity with a definite aim and plan. The final product is imaged and the several steps and processes necessary in its production are mentally worked out. The child knows full well what he is about, material and tools are carefully selected and the several stages of the process are carefully marked out.

It must be clearly understood that the child has no sense of adult values. Whether any activity builds or destroys, makes or breaks, is of no great concern to the child. All that concerns him is that some change must be wrought in the things around, through manipulation. It is possible that manipulative interests may flow into channels that are injurious to adult values and their activities may be judged as wanton, mischievous or destructive. They make a ball or cake of clay and almost with the same impulse and purpose of free manipulative movement smear mud on clean walls or floor. They may, in general, put their hands where—according to adult interests and values—they do not belong. But when they are called upon to make certain definite things, to engage themselves in the pursuit of definite aims and purposes with the help of tools and material, their urge to do and manipulate things is directed into creative and constructive channels. Engaged in clay-modelling, spinning, paper folding and cutting, handling the meccano, they develop singleness of purpose, habits of effort and concentration, skill and insight, Manipulation is gradually replaced by construction. The former is random, aimless and analytic, the latter is purposive, meaningful and synthetic.

The impulse to investigate and explore serves as a handmaid to the urge to manipulate and do things. The child turns over every stone to see what is under it, climbs a tree to discover the strange country lying beyond the house wall and even breaks moving or sound producing toys to see what is inside them. When he goes out he returns with distressful specimens like stones, spiders, pieces of glass and even "a dead mouse." His world is the fulfilment of his prophetic curiosity, the assemblage of those objects and opportunities to which instinctive interests relate. The young child is a convinced disciple of the laboratory method testing things by fire, water, touch and taste and by getting up and pouncing upon them. He is a great skeptic and therefore, a great learner of all times. He wants to get out of each thing the full reaction, the biggest event, the greatest excitement it has to give.

The child loves tools and will get them by fair means or foul. They are as intimate to him as his hands. Man without tools is maimed, his stature and dignity is reduced and mutilated, and the boy without tools is father to such a man. Tools are needed most when the hand hungers for them and this is the age when enough of them should be provided to lay the foundation of a proper adjustment between the hand and the tool. There is much truth in the thought that toys and tools are interchangeable terms and both serve to achieve human purposes at different levels of development. Both are equally necessary and the ideal type of education in the home and the school will make sure that toys are gradually replaced by tools. What powers and interests are stimulated and matured through toys are further developed by tools. No doubt, we cannot expect to equip young people for a career through such tools and toys, but the idea is to encourage and stimulate among them certain interests and attitudes which may influence their character and personality later.

The Wardha scheme of education which is centred round some craft recognises the need of stimulating and developing such interests and offers rich opportunities for the fulfilment of this need. But most parents and teachers still fight shy of it, little realizing its great educational possibilities. Craftwork provides a very healthy field for growth and development. The native impulses, first random and unrestrained in expression, will, through exercise, mature into habits, stable and controlled and give young people permanent interests, tastes and attitudes which are basic to self-control. Craftwork is a great opportunity for creative adventure and achievement. A very superficial objection raised against the Wardha scheme is that it does not afford opportunity for play and lays exclusive emphasis on work, but it is overlooked that the difference between play and work is mental and it is possible to infuse into work the play-spirit and the play-motive.

Closely allied to the manipulative impulse is that of acquisition and collection. Children are very fond of collecting leaves, empty boxes, papers, pictures, pebbles and what not. Most parents in our country consider such collections very trivial and wasteful of precious time which might have been put to better use. Therefore they do almost everything to discourage it. "Of what use is the collection of pictures from match boxes or cigarette cases?" Stamp collecting is not only expensive but also useless and parents find neither use nor beauty in it. But this collecting impulse deserves encouragement, nevertheless. Let every child collect according to his interests, according to his environment and material available. Let children gather together pictures from illustrated magazines or newspapers. Let them gather different kinds of leaves, feathers, eggs, flowers, insects, seeds and the like. Let them acquire a stock of different kinds of nibs, pebbles, butterflies and odd things that are handy. It is not surprising if any of these interests later on develops into a hobby for life and occupation. It may become the main and only interest for which the individual lives and works, and more than one eminent scientist developed interest in his work from such early hobbies.

Engaged in collecting things, children soon wish to arrange them in order, to know the why of several factors involved, to find out their general classes and the like. A child may wish to collect pictures of great men, of laughing or weeping faces, of people working, of women in different dresses. Many children wish to collect autographs. It is for the home and the school to set the stage and most children will respond readily. A spirit of emulation can be introduced. It is a common experience that the child who has the largest collection is clearly the most envied child. There is a great opportunity to direct this instinct. At about the age of nine children may be directed to attach greater importance to quality than to mere quantity in collection. Slowly and gradually they should be led to appreciate the idea of the best being the most representative and complete collection. Parents and teachers can suggest better values, aesthetic or scientific, for the type of things collected and co-operate with young people in arranging the material on a worthwhile basis. But it must be considered very seriously that all such values are adult values and children are perfectly innocent of them. If parents and teachers wish young people to understand and appreciate them they must lend a hand and bring about this understanding and appreciation gradually through and by active help and co-operation. Instead of making fun of such collections or in any way pooh-poohing them they should direct children's effort and interest along right lines.

But children wish not merely to collect but also to possess things. They have as strong a desire to own things as adults. "Me" and "mine" have a great charm for them. They talk of "my" family, "my" home, school, friends and what not and derive intensive pleasure from it. The mere fact of possession or ownership is enough to make us all exert our best power to acquire and retain our acquisitions. How adults strain every nerve and means to acquire some articles of adornment, some job, some book or even some piece of information shows how powerful this urge is, and with children who are far more self-centred than adults the impulse to reach out, to possess, to hold and acquire, often plays havoc and obscures the issues and values of life. It may lead them to steal, to appropriate what in right does not belong to them. At first it may be done unconsciously and parents and teachers should not attach any moral meaning to it. Too often, parents in their eagerness to promote among children a scrupulous regard for the property rights of others, try to block the way to further stealing but their misguided zeal and inadequate knowledge of their children's needs and motives often defeat their purpose. Knowledge and understanding of the rights of ownership are adult achievements and come only with years of experience. It is, therefore, futile to expect young children to differentiate between what is their own and what in right belongs to others and foolish to judge their conduct by adult standards. Many children have an itching palm and reach out for every object that catches their fancy. If this tendency is checked by adults, it manifests itself more strongly when that check is removed. In many homes, a large number of things are indiscriminately used by each and every member of the family and children fail to differentiate those which belong to them from those which do not belong to them. Parents and other adults are not particular about it and may even think it promotes family affection and the child carries this habit of misappropriation outside the home and wins the ugly name of thief to his own and his parents' chagrin and shock.

Very early in life, children should be allowed to feel that a number of things like toys, boxes, shoes, soap cakes, books are their own belongings and that they have complete jurisdiction over them. Of course they should be encouraged to share them with their playmates but scrupulous care should be taken to respect their property rights. How often parents take away their children's belongings either to use them themselves or to give them to younger ones. They think they are teaching their children to be unselfish but they are also doing a more harmful thing. They are also violating the child's right of ownership and setting an example which children may be persuaded to imitate. But when children trespass others' rights of ownership they should be strongly discouraged by an emphatic disapproval so that every act of stealing is looked upon as disobedience. This attitude on the part of parents should begin very early and should not be put off, as is commonly done.

We have to encourage the growth of a sense of responsibility through care of one's own possessions and a sympathetic understanding of the equal value of his friend's things. The school should try to cultivate in them an attitude of regard and respect for the property of the school so as to lay the foundation of social conduct in which public property is held sacred. As children grow older they often grow more possessive. They are extremely careful of what belongs to them and resent anybody inspecting their things. There is no sense in forcing them to be generous. This is a natural growth of their self in a society, where man with large possessions is honoured and envied.

The natural impulses to manipulate, to create, to construct, to collect and to possess together with the impulse to inquire, probe and investigate, make the young growing child an architect not only of his own fortune but also of his world. Under their stress, he builds up his attitudes, interests and tastes, his habits and hobbies, and with them he makes use of his environment, to modify and improve upon it, to enjoy the fruits of civilization and to make his own contribution to it. The latter is of greater importance and if young people while using things are made to realize the great effort their ancestors must have made to invent and perfect things of common use, if the service of pioneers in every sphere of life and world is impressed upon them and if they share our reverence for those great leaders of the material and moral progress of humanity, they and their natural impulses will be directed into creative and constructive channels and they will be stimulated to make their own contribution, however small and humble, towards building a better and happier world. That is the only way to pay the debt of those great men who have brought us from primitive barbarous state to present-day culture and civilization.

Modern education is alive to the possibilities of such a growth. In schools very great stress is laid on what goes by the name of hobbies. Outside the needs and activities of the curriculum, young people are allowed free time every day or week to devote themselves to such interesting work as they like most. They may do fretwork, paint, sing, work on a story or a play. At times there is an exhibition of the work done by the pupils. Words of praise and appreciation given by fellow-pupils stimulate better effort. In these extra-curricular activities the teacher helps and guides Broadly speaking, hobbies are of collecting, doing and making things, but since the choice is that of the individual child, the particular hobby chosen will exercise his special interest and ability and help him to develop all that is best in him. Such a constructive use of leisure is a positive contribution to life and education and deserves the greatest encouragement at the hands of both parents and teachers.

XI

Rivalry And Competition

IN modern civilized life rivalry and competition are thickly underlined. We all want to surpass the skill, knowledge, prestige and wealth of other people. Nations are racing for more power and influence, individuals are striving at a break-neck pace to excel their fellows in every aspect of life. If we ask a young student why he has joined a college, he may answer, "Because I hope to fit myself for a profession, to earn more money, to enjoy the praise and approval of others, to rise higher in social status, to have a better house, to be more happy." Rivalry and competition are some of the most powerful social motives for our conduct and behaviour.

Rivalry and competition reflect both cultural and biological development, yet the biological factors are basic and primary. Differences in size and strength, in emotional and temperamental make-up or in intelligence play an important part in fostering competitive habits. The universality of competition is rooted in individual differences and in the limited number of objects that would meet organic wants. In modern society aggressiveness does not express itself as much through hunger, thirst and sex as through manipulative efforts to keep to oneself whatever has become satisfying. Education in schools and through contacts with adults at home and equals in the playground serves only to stimulate, direct and strengthen competitive activities. Our culture not only allows but also commends aggressive acts by which individuals reach out for all kinds of goods. We compliment a "go-better" and speak highly of his "dash" "push" or "pluck". The subtler and more effective the means of acquisition an individual employs the better intelligence and personality he is believed to possess. Education in larger schools, universities and towns is preferred because they help to teach such ways of successful competition and to awaken among young people a strong desire for self-assertion and recognition. Imitation helps its growth and development.

The value of a competitive motive cannot be overlooked. Incited by a strong desire to excel, young people attend to things more closely and acquaint themselves more clearly with the several types of activities and the degrees to which they hope to master them. Competition is a great dynamic force in social behaviour and has entered into every department of life. It speeds up the wheels of the world. The attitude which controls men today is to outdo the next man in their department. Trade and commerce are nothing if not an arena for the making and unmaking of business magnates. Even science, art and literature are not free from the competitive spirit. It has invaded even religion. Rich people build larger temples, endow bigger schools and hospitals and contribute more money to memorial funds more in a spirit of competition than actuated by a feeling of charity or devotion. No neighbourhood is free from it. Men and women want to have better parties, to entertain better, to appear better, to have better servants, furniture, books and children. The motive is all powerful and controls the lives of most of us. But under its influence we all do better, our effort is fuller and larger, we are stimulated to maximum effort, we stake our best mentally, physically, economically and socially, we acquire habits of concentration and attention to details, we see our goal clearly and strive for it, we are forced to study conditions which will help or hinder success, we are led to estimate our own capacity for the task, we may discover our ability and even limitations. If we succeed, success contributes to build our self-esteem and inspire us with greater self-confidence. If we fail, we may be roused to greater effort and we may learn to respect the achievements of others. Are these gains unworthy of education? Competition is the fly-wheel of vigorous living, it is the very breath of modern existence and very naturally the home and the school exploit and stimulate it to rouse young people to their maximum effort. As Woodworth says, "The runner cannot make as good speed when running "against time" as when competing directly, neck to neck, with other runners. Hence, to get full action from yourself, find worthy competitors. And for the same reason accept responsibility. This puts you on your mettle. To shun competition and responsibility is characteristic of abulia."

Competition also helps to develop group loyalties. When our country is at war, our sense of patriotism is the keenest and the highest. When our team is playing a final match against another, our love for it grows intense. Brothers and sisters who are constantly bickering are roused to fraternal devotion when attacked and maligned by others. Our love for things made in our own country is mostly inspired by a spirit of competition with other countries.

But rivalry and competition is not an unmixed blessing. If it has values which cannot be overlooked, it has dangers due to its over-development which must be guarded against. No doubt, in our complex civilization, competition makes for the best and the highest development, it helps to weed out the inefficient and the useless, and rewards individual effort and ability with success. But it is fatal to peace and co-operation, to a spirit of comradeship and friendship, to kindliness and sympathy. It has led to two world wars and it is preventing us from recovering from their disastrous consequences. It has bred distrust, killed fellow-feeling and weakened the ties that should have bound man to man. It has degraded man to narrow self-interest, individual or national and is a great threat to some of the beautiful ideals humanity has nursed through centuries of moral struggle. That is why the greatest moral genius of our times and one of the greatest teachers of the humanity, Mahatma Gandhi, sought to replace competition and rivalry by love, co-operation, toleration and live-and-let-live attitude. In education too, some of the progressive teachers are clearly alive to the dangers of over-stimulation of the competitive spirit. Let us enumerate some of the dangers to individuals engaged in competition and the problems it raises for education.

When competition is the keynote of our life and work, some must win and some must lose. The number of winners obviously must be very small. We cannot all be first, and if only the superlative can be successful, a large majority of us must be subjected to the pangs of failure and disappointment. Those who always come out first get so used to success as to develop an extreme form of complacency and conceit. They may begin to look down upon other people's efforts and achievements and develop an attitude of superior exclusiveness. Most of them are not duly appreciative of other people's work, have no sympathy with them, are intolerant of every accomplishment except their own and prove bad heads when called upon to work in a position of authority. The present strife between coloured and white races is mainly due to the feeling of superiority and conceit developed by the white races, who through accidents of history were much ahead in the race of civilization. They are not realizing yet that this attitude, if persisted in, may land them in another world war, for too, much inequality breeds jealousy and rivalry and ends in conflict. In schools too children who stand first in studies begin to think of themselves as a class apart from others. Often their further growth is retarded because they think they have done enough and can afford to be neglectful. Often they receive a very rude shock when they cannot "shine" so well in games, debates, writing or dramatics.

And those who do not come out first in the race develop inferiority complex, envy and jealousy. Discontent becomes a habit with them and they go about preaching a cult of dissatisfaction with everything in life. They are regular blighters who have developed a very unhappy type of defeatism, speaking ill of those who succeed, deprecating and disparaging every effort and achievement, maligning and backbiting. It is interesting to note that this attitude is very commonly observed among even great people in all professions, doctors, scientists, artists, men and women of letters. Many distinguished people find it psychologically impossible for them to praise or assist another distinguished person in their line of work. Many great scientists cannot co-operate in research and backbiting among them is notorious. A good many of them develop into regular malcontents who are always criticising and condemning society, its institutions and values, its standards and rules which stand in the way of their own recognition. They believe they are victims of the irregularities and irrationalities of the social order. Too many students who do not score as well as they expected curse the teachers, examiners or systems of examinations. Rebelliousness among children in a large home, where some are favoured, is all too common.

But whether people win or lose in a competition two consequences, broadly speaking, are apparent. In the first place, their sense of values is very much distorted. Personal interest and gain is stressed at the cost of group advantage and welfare. The social value or effect of the pursuit is altogether ignored. Life is becoming more inter-related and social every day. Our highest development and greatest salvation lie in co-operation, in working together, not apart and certainly not against each other. Rivalry and competition must, therefore, receive no undue emphasis in the education of children, for they lead us away from, not toward, the tendency and spirit of modern, social and economic life. Secondly, when the main concern is to excel and surpass, the needs of mental and moral development are thrown into the background. Teachers and parents, who insist on their children doing better than others, are seldom able to appreciate what children need for their all-round growth. The focus of attention is the goal prescribed rather than the child which is to grow. Children themselves attach greater importance to the task and sphere in which they have some hope of excelling and neglect others which may be of equal value for their education. Thus competition distorts our sense of values and serves only to retard and arrest development.

Rivalry among children has been the subject of several psychological studies and though our knowledge of the origin and development of rivalry is far from adequate, research has helped our understanding of this important incentive to social behaviour. Several children of various ages have been observed to work in pairs. In children of two years there is hardly any reaction to the other child, there was no clear evidence that children competed with each other. In children of three and four years there was some evidence of rivalry but most children were interested in what another child was doing rather than in the material as a means of outdoing others in performance, so much so that most of them wasted a good deal of their time in watching others work and their output and efficiency was lowered. The competitor instead of stimulating greater effort distracted it, for usually the children would talk about things and take more notice of each other than of the task. It is at the age of five or six that children begin to realize that the material must be used and there is a genuine attempt to excel others with an increase in efficiency. They understand the problem, they begin to work at once and they try to outdo their partners. They observe each other's activities, make comparisons, give evidence of competing and do more work than what they did when they worked alone. These studies reveal that with very young children competition does not help to stimulate effort, they do not understand it. Competition implies a certain amount of understanding and maturity. No doubt, very young children make some simple, direct and immediate attempts to secure the object they very strongly covet but their behaviour cannot be described as competitive in any sense of the word. Rivalry and competition follow rather than precede many experiences of social nature.

Education in the home and the school uses the incentive of rivalry and competition to infuse in the child a spirit of vigorous effort, a feeling of accomplishment and the consequent attitude of poise and self-assurance and an enthusiasm for the task. It gives a new zest to work that is otherwise dull and monotonous. Children accompany their parents for an evening walk and soon get bored because they are not attended to and parents talk to each other. So children start making excuses, lag behind, say they are tired or hungry. But as soon as two or three of them are roused to reach a tree ahead and offered a reward, they take a run or walk briskly. Rivalry does relieve some of the boredom and even the most burdensome task is enlivened when some scheme of competition is introduced. In the school many tasks are thus successfully handled. Drill periods in arithmetic and spelling sink to the level of drudgery and are made not only tolerable but also enjoyable by bringing in competition among individuals or groups.

The spirit of competition also stimulates the rate of work. Most children put on a faster pace in a competition than they do when alone. Children at home keep their dress neat, obey their parents and rise punctually because they are compared with other children whom they wish to outdo. In school the introduction of rivalry leads children to read more books, to write more carefully, to play with great vigour and acquire skill or score higher in examinations. Others with whom they compete set the standard of speed and quality and this they try to emulate.

But the use of rivalry is a dangerous instrument. No doubt, it is too easy to use and does work for a time, but it has a very bad effect on the losers. It involves comparisons and all comparisons are odious. It encourages only individual effort and banishes all possibility of co-operation. Very often the aim is not personal success but the defeat and discomfiture of contestants. It is a common experience in all schools that sometimes children steal or spoil the notebooks of their classmates, so that they may be handicapped in the coming examination. Rivalry breeds hatred and antagonism in the class and often becomes so personal that the child revels in his rival's defeat and disappointment. He will not help his rivals even though they need his help very badly, because he thinks by so doing he will be reducing the chances of his own triumph. These rivalries may be continued outside the class and the school.

Nor can it be confidently asserted that competition always influences the speed and quality of performance. Experimental studies have been made with groups of individuals and their results caution us against accepting such simple, causal statements uncritically. When children are competing they are invariably being watched and we must inquire if the increase in speed and quality is due to simple rivalry or the effect of the group that is watching them. It also depends upon the nature of the group. Children at play watched by other children do not play so well as they do when watched by parents and teachers. In what group they compete and what is the audience which watches them have a strong influence on their performance. If the audience is quiet the effect may not be so powerful as it may be when the audience is boisterous. Boys playing in teams of different standard play better or worse according to the standard of the team. Again some young people play better when there is a large crowd shouting to them, others grow nervous and do badly. So it is not altogether competition which rouses them to better performance. Other social factors may be as or more powerful.

Nor does competition produce the same effect on all individuals or groups. There are some who are encouraged by initial success and put in more effort and speed. Others grow too self-complacent with initial success and slack down. Still others are not able to maintain the initial pace, they always start with a spurt and then slow down. Again, there are some whom initial defeat discourages irretrievably, others are roused to still greater effort. A close analysis of these factors reveals that rivalry and competition alone are not enough and cannot alone serve as adequate motives to maximum effort.

Again, when the contestants are poorly matched, when there is a great disparity of ability, comeptition fails miserably. Some children are always winning, others are always losing. Both these results are very unfortunate for an all-round development of young people. The winner will acquire an exaggerated opinion about his ability, develop an over-weening self-confidence and conceit and have no sympathy or comradeship for the losers. And the regular loser may feel convinced that he is no good, can never do well and therefore must take things as they come to him without making any effort. Children in a home are seldom of equal age or ability but parents do not, on that account, hesitate to indulge in silly and unfair comparisons between the younger and the older children. This turns out very harmful for the mental health and efficiency of young people. Nor should we try to pair boys and girls and compare their achievements. There are strong and clear differences in their ability, power, interest and education, and loose comparisons of their work tell on the sensitive minds and serve only to give them distorted values and opinions about themselves and others.

Modern education is very much alive to the dangers of rivalry and competition and has suggested various means to make these powerful incentives harmless. In the first place, it is insisted that competition should be between equals and education codes are very particular that pupils who fail in a class too often should not be allowed to continue with those very much younger in age. Examining bodies are inclined to fix the number of times a pupil can take the examination. Though the pupil who fails is usually unable to compete in studies, yet in other activities outside the classroom he is sure to be a little too high for the rest of the class. In tournaments too, there is a strong feeling that the number of times any one pupil can participate should be fixed. All these trends show that modern education is very much alive to the fact that the value of competitive pursuits is secured only when pupils are of the same age, and age is a very workable criterion of fixing parity.

Another device to overcome the evil effects of rivalry is the use of handicaps. Superior, bright children are given a handicap so that their effort for a score may have to be stronger and larger than that of others who are less bright. But young people soon feel that this is just a form of self-deception and no real equality is obtained. In many contests consolation prizes are offered to those junior pupils who have done well for their age, ability or record. But such pupils feel shy of consolation prizes and know too well that they are just attempts to sugar-coat their defeat.

Another very laudable practice of several good schools does really help to tide over the unhealthy consequences of these motives. They have a very wide range of studies and activities outside the classroom. They have several games, many kinds of sports items, several kinds of extra curricular pursuits, such as debates, declamation contests, story writing matches, dramatics, musical and artistic competitions and the like. And most of the pupils in the institution are able to distinguish in one sphere or the other. So the depressing effect of defeat in one direction is offset by victory in the other. Young people must be told frequently that everybody cannot be good in everything and every individual has his own characteristic set of qualities and therefore his own sphere of success. There are some teachers who are inclined to damp the spirit of those, who lose or fail, by telling them that they will never be able to do better. But now and then one does come across a very desirable type of teacher who views every defeat and failure with sympathy and goes out of his way to tell the loser that there are larger opportunities awaiting him later for distinction and success, that even failure has a silver lining and that the intelligence of some is not suited to success in an examination. Much depends upon the teacher and the parent to soften the pangs of defeat as well as to tone down the conceit of success.

Several good schools do not offer any prizes to those who stand first and stress the spirit of doing one's best irrespective of success and failure. They cultivate a spirit of sportsmanship in games and attach no exaggerated importance to success in examinations. In fact every school has some teachers on the staff who are never tired of ridiculing the bookworms and extolling the pupil who takes a leading part in games, debates or entertainments. They work as antidotes to the all-too-examination-ridden atmosphere of schools.

Another way of overcoming excessive personal rivalry is to pair children and make them work in small groups. This replaces individual competition by group competition and young people are called upon to work for the group rather than for themselves. Soon the groups find out who are the weak members and give them special coaching. For games, the entire strength of the school may be divided into leagues comprising students of different classes and even a weak player may have the opportunity to belong to a victorious team and taste the fruits of triumph. And since the defeat is the defeat of the group or the team the chagrin is not as strong as it otherwise would have been. It is shared by all. Comparisons are drawn between groups and not individuals.

Group competition may be introduced by ranging one class against another or by having smaller sections within the same class. In the latter case it is possible to keep changing the grouping so that failure and success do not become constant with one group. Shifting the members gives each pupil a chance to be a member of both the winning and losing groups. The grouping should be done on the basis of some trivial feature so that the effects of competition do not endure long. Several studies have been made on the effects of group rivalry on individual effort and they unanimously reveal that it secures all the good effects of rivalry without its evil ones.

Another very wholesome practice is to use rivalry with one's self. Let the child compete with his own record. Help the child to keep a careful record of his work and progress. It is possible to use some chart or symbols to mark the quality of his work and expect him to do better than his own past output. Young people really take great pleasure in excelling their own past accomplishment. There will hardly be any pupil who cannot better his own work and thus taste success and triumph. His outlook will be healthier and he will be inspired to aim higher and do better without having to measure or compare his work with that of others. "We are all proud", says Dr. Morgan "that we put the self of yesterday to shame by the glorious performance of today" and it will be a great day for our educational thought and practice to be able to stimulate young people to do their best without appeal to rivalry and competition, whose evil effects for society and the individual have been stressed early in this chapter.

XII

When Children Imagine Things

THE place and value of imagination in the life and education of the child has only recently begun to be realised. Most parents and teachers are content only to affirm that the purpose and effect of all good education is to stimulate and cultivate imagination without in any way trying to determine what imagination is and how it can be cultivated. Like other activities of the mind, imagination has got to be considered for its value to life, for its contribution to human happiness and efficiency and for the possible disadvantage and danger its over-development may involve.

When we are hungry we think of food, when we feel lonely we think of friends, we try to picture what would satisfy us, though the desired object is not present. The child has lost his books or broken a bottle of medicine, he invents a possible explanation that would satisfy his mother. In facing an unexpected situation we all plan and explore the several possible ways of making successful adjustments. In meeting the demands of a difficult and hostile environment we conjure up fantastic substitutes to escape from the hardship or indulge in fancies and dreams as compensation for suffering. When we feel bored we take up a novel and with the help of its contents create new places, scenes and persons. The mother in extreme anxiety for her son who is late from school fears that he may have been run over by a carriage and injured, that he may have been detained in the school or that he may have been playing on the way. All this is imagination.

But however bizarre imaginary objects and scenes may be, the elements of which they are composed are drawn from previous experience. The food that we imagine would satisfy us may be altogether different from what we have been eating in the past, will, nevertheless, have shape, colour, form, taste, smell and feel of the type that we have experienced and enjoyed before, in the past. Only the combination is new or it is a re-combination into a new pattern. The excuses the child makes, the solutions we find for our difficulties, the stories we cook and enjoy, our fears and anxieties, fancies and dreams are all examples of such re-combinations. When an aeroplane is called a "flying eagle", flying and eagle have been observed in the past and are put together. In imagining a "mountain of sweets", "a horse with a lion's head" or "a dwarf that flies", the child is simply drawing on his past experience and building up new patterns. Thus while imagination is different from memory, the role of past experience in imagination is very essential. Remembering is re-living the past in thought, in memory we recall what has been previously experienced. Mistakes of memory occur when what is recalled is different from what actually happened. Imagination, though based on past experience and its memory, builds a new pattern and there is no claim to accuracy.

Imagination is usually described to be of two kinds, depending on how accurately and closely the past experience is recalled. If what we imagine is only slightly different from what we have experienced in the past, imagination is said to be *reproductive*, as when we describe a railway journey, an actual incident or a real adventure. Changes are made here and there to make the narrative interesting, but for the most part the order of events is preserved. Biographies, historical novels and stories of travel, exploration and discovery are examples of reproductive imagination. But when we imagine what would happen if we were to fall from an aeroplane, describe an adventure we never have had or compose a poem or invent an excuse, our imagination is creative or *productive.* The past provides only the elements of experience and not the plan or outline into which they are combined. Fairy tales, detective stories, novels that are not biographical, scientific theories and poetry are examples of creative imagination.

Thus imagination is the capacity of seeing things when they are absent. It may mean the vision of a prophet or a poet, the strategy of a military commander, the long range plans of a sagacious statesman for a better, social, economic and political structure or of a big business head for a more efficiently organised production and sale of his goods or the more humble devices which the head of a middle class family adopts to cut down expenses. Or imagination may mean weaving listlessly idle and irresponsible webs of fancy into which a day-dreamer retires to escape from the hard and difficult realities of life. It takes its roots in children's play where they invest playthings with life, speech and personality and grows and develops through his dreams and fancies. But whether it grows to serve the practical purpose of exploring successful adjustments to a difficult and complex environment or to become a mere recreation of a dreamy dawdler, imagination means breaking off experience from its original setting, resolving it into fragments and re-combining them into new wholes. Whatever form its growth takes on, its material is drawn from previous experience. In the development of imagination naturally, therefore, the reproductive type comes earlier and is more fundamental and it is believed that upto the age of three and even some time after, most of the play activities of children involve reproductive imagination.

But productive imagination too is very strong in young children. As soon as they come to know a number of objects and persons, they start exploring possibilities of their combination into new patterns. Chairs, plants and animals are endowed with feeling and speech. "Does not the chair feel pain when I sit on it? It threw me down yesterday." "A thorn bit me", "the sky is weeping" when it rains and the like show that children live in a world in which inanimate objects are imagined to have all those powers which living creatures have. A child strikes against a table and complains that the table has beaten him, puts a stick in between his legs and believes he is riding a horse, runs with his arms stretched, believing that he is flying like an eagle and so on. All this phantasy and make-believe is the play of productive imagination. There is an utter disregard of the possible and the real. Fairy tales are freely told and very acceptably listened to. The flights of fancy are fantastic and frequent, and day-dreams are as fanciful as actual dream pictures. Dreams and wishes dominate the mental life of children, what children wish for they become and what they desire they obtain. Imagination is free and plays a handmaiden to children's riotous desires and wishes. What cannot be done and obtained in actual fact is done and obtained in imagination and since children's imagination is very vivid and strong it affords the same satisfaction as actual fulfilment of wishes. That is why a child is described as omnipotent, the monarch of all he surveys, for in his powerful and fertile imagination he has got a veritable Alladin's lamp.

After the age of nine and upto the age of thirteen or so, most children tend to be more matter-of-fact. Group and outdoor games and sports, physical activities like running, climbing, playing hockey and football, observing natural scenes and objects and competing with others, begin to give them a sense of reality, of matter-of-factness. The consciousness of what can or cannot be done dawns on him and begins to exercise a check on his riotous fancy. He thinks more of things actually done and of their practical value, he is moved by a sense of accomplishment and results, and his imagination takes on a more realistic and objective turn than heretofore and is directed more towards the realisation of concrete aims and purposes.

During adolescence, imagination recovers the exuberance of early childhood. The adolescent is highly emotional, finds the real world a difficult place to live in and creates a realm of fantasy which has no longer the atmosphere of fairy tale but consists of ambitions and aspirations, hopes and fears, doings and achievements of young boys and girls. Imagination during adolescence is centred round the adolescent himself and his relationship with other people. He withdraws himself from the real outer world and indulges in day-dreaming.

There are marked individual differences in the use of imaginative activity. Some children have a very fertile imagination and are able to conjure up very quickly several alternative courses of action. Others' imagination is very vivid. they may not be able to have several alternatives but the few they have are very clearly visualised. Still others may have imagination, both fertile and vivid. A good many are poor in imagination. They say, plan and do the same things in much the same way to such an extent that one can always foretell what they are about and how they are going to close their speech or action. Their stories are the same, their daily routine does not change and their conversation is marred by repeated platitudes. What pleasure can they be to their companions may well be understood.

Some children have a very concrete imagination, they do most of their thinking by means of memories of things. When this concrete imagery is extremely vivid, as it happens with several children, so much so that they are not able to distinguish between what they perceive and what they just happen to imagine, there occurs a very great confusion between fancy and fact, imagination and reality, and children guilty of it are condemned as liars, as most parents and teachers are not aware of this vividness and consequent confusion. The subject has been dealt with in detail in the chapter 'Lies Children Tell'.

Again images of some children are predominantly visual, of others auditory and of still others motor. After seeing a motion picture, some children are able to recall mostly changes of light and colour in scenes, dresses and background, others reproduce sounds, that is, dialogues, songs and orchestra, and still others remember only movements and actions of things and persons. In thinking, some people picture printed or written words, others imagine them spoken and pronounced, and still others imagine them in terms of movements performed in writing them out. Happily most of us belong to a mixed type but the distinction may well be kept in mind in understanding children's thought and imaginative activity.

Experimental studies reveal that there is a high positive correlation between imagination and intelligence and children endowed with fertile and vivid imagination are high up intellectually. There was a time when imaginative activity of children was frowned upon and discouraged, it was considered a symptom of unproductive mind and parents and teachers tried their best to wean children away from a tendency to over-indulge in this form of activity. Today imagination has been seen in the right perspective. It is an endowment which, if given healthy and normal development, can make for human efficiency, joy and happiness. We shall now proceed to discuss the several ways in which it can do that and also incidentally point out the dangers involved in its over-development.

The value of imagination in making efficient and useful adjustments has already been stressed. One who can visualise beforehand what would satisfy him is better placed than one who cannot. Confronted with a situation demanding an urgent and quick decision, one is able to imagine a number of alternative solutions, goes over the practical advantage of following each one of them, reasons out his own ability and resources to adopt one of them and makes suitable adjustments to realise his goal. "Should he sit idle without a job? If nothing turns up, he will run a shop. It will require money. He has got some, he can get more by borrowing. There is a demand for a certain type of merchandise, it can be had from outside, he should build up connections with a firm which can supply." And so on. At each step there are alternatives but he reasons them out before he commits himself to the consequences of an overt act. One without imagination cannot tell what he wants. His time and energy are spent in unhealthy tension and anxiety. Perhaps to shake off sheer indecision he rushes into a course of action which makes him repent, the rest of life.

All rational direction of life makes use of our faculty of imagination. Whatever may be the sphere or department of our work, individual or social, the need to plan, estimate and assess our obligations in advance is imperative, and the most efficient and useful person is he who can see what situations are likely to arise and how they can be met. It is only the imaginative people who are forearmed through being forewarned. Our leaders in science, government and philosophy are described as possessing a vision which reveals to them very vividly all the possibilities of a future set-up in thought and action. The work of a genius consists in having one's problems well-defined and clarified and involves imagination. Imagination gives flexibility to thought and the pioneers in the world of thought have been endowed with singular imagination.

Imagination may sometimes hamper adjustments. Many people create a world of fearful objects, magnify slight dangers and injuries and thus undermine their confidence and capacity for action. Many children dream of hobgoblins, spirits and ghosts, develop fear of the dark or lonely places and sit at home, tied to the apron-strings of their parents, rather than go out to enjoy play and outdoor activity. Imagination instead of being a help in successful adjustments proves an obstacle. Imagination adds to the joy of living. But for imagination, life would be a dull and monotonous affair. Imagination dresses common things and facts of experience in rich and varied colours and values and makes them appear in new and interesting contexts, stimulating new hopes and aspirations. Our might-have-beens and as-ifs may give us joy and satisfaction which the stern realities of life withhold. Here too, he who goes to the extremes of enjoying his dreams and fancies may build up anticipations which are not fulfilled and may feel frustrated and disappointed. How many young people have built up too rosy a picture of their prospective job, mate or holiday, only to be disillusioned that their lot is just drab and commonplace. The dangers of romanticism are that more often than not it leads to disappointment and cynicism and develops apathy and indifference to successful adjustment and attainment.

The playful activities of children are made all the more enjoyable when they are made more significant and meaningful through imagination. When the child pushes a stick between his legs to become a horseman, puts the stick on his shoulder to look a rifleman and strikes a ball with it as if it were a hockey stick, his things and activities assume a new value and interest and add very greatly to his pleasure and zest. The make-believe attitude is common to the games of adults and children and the stronger the elements of imaginative make-believe, the greater is the earnestness and seriousness with which games are enjoyed. In fact the value of play lies in weaning us away from the world of serious work on the one hand and the world of pure phantasy on the other. It retains the sense of accomplishment of the former and the sense of forgetfulness and make-believe of the latter. Play is self-expression but its joy depends mostly on imagination.

Imagination is also the backbone of sympathy. People who have no imagination are not able to put themselves in other people's place, to understand their difficulties and troubles and extend them their good will and sympathy. Children are endowed with clear and fertile imagination and have a fund of sympathy for others. This sympathy grows with the growth of knowledge and experience and can be very strongly cultivated through literature, biography and dramatics in which young people study and understand people placed in varying situations and are led to share their joys and sorrows. Many children are greatly depressed or overjoyed by the failures or successes of their playmates or neighbours. Such feelings of sympathy should be encouraged and children should be helped to work out such feelings in social acts. Opportunities for social service, willing and spontaneous, should be frequently offered and the work warmly appreciated by parents and teachers. But what is still more important is the attitude of adults towards their children. It is sympathy that begets sympathy and if in the school and the home there is an atmosphere of considerateness and regard children will grow up with a sensitive regard for the motives and characters of other people.

Parents and teachers commonly believe that the more sympathetic a child is, the wider will be the range of his interests. But it is the other way about. The more varied are the interests of a child the wider will be his sympathy. Therefore, the best way to cultivate healthy sympathy is to provide for children rich opportunities for varied experience and interest in new and changing situations.

Imagination is also a source of ambitions and ideals. Young people, dissatisfied with the present, picture to themselves future situations when the difficulties and handicaps of the present will be overcome and removed. But this dissatisfaction should not produce a sense of inferiority, rather it should stimulate efforts for personal self-improvement, so that a stage is reached when with increased strength and ability the young man is able to overcome the present difficulty.

Some forms of imagination are common among children and since their over-development into exceptional and morbid forms injures personality, teachers and parents must give them close study and attention. They are make-believe, day-dreaming, phantasy, animism, fears and lying. Of these fear and lying have already been treated in detail in other chapters. The rest are discussed here.

In make-believe play the child identifies himself with objects, animate and inanimate, and it is a natural way of learning things and acquiring motor skill, of getting acquainted with the use and purpose of things, with the different activities and habits of animals. Ram acted a chair, bent himself on all fours and invited Sham to sit on his bent back. Sham had just rested against Ram when the latter pushed himself back. Everybody present complained that chairs do not withdraw that way when somebody sits on them. Similarly when they "act" horses, dogs or cats, teacher, father or mother, mutual criticism draws their attention to the common patterns of behaviour of those whom they act and this sharpens their observation.

This identification of the child with things, animals and persons is really a dissociation of the child's personality from the normal and real world, according to Drever. The world of make-believe play is a world detached and all instincts and natural interests are tapped in make-believe play as much as they are in general play. Sir T. P. Nunn suggests that the make-believe of the child is an expression not of defect but of "an over-plus of energy." "The *elan vital* which drives the child along his life's course is not wholly absorbed in the activities necessary to maintain relations with the actual world. It urges him to multiply and enrich his experiences, to enlarge his soul by experiments in a thousand ways of life. Insanity is a phenomenon of shrinkage, of decay, the child's making-believe is a phenomenon of expansion, of growth. Unable through weakness and ignorance to bend stubborn reality of things to his will, to achieve his far-reaching purposes objectively, he employs the magic of make-believe, as Alladin employed the genie of the lamp, to supply the means his ends demand, to remould the world nearer to his heart's desire."*

In make-believe play, although the overt act is a motor manipulation of objects, the significant thing is the manipulation of meanings of objects and activities and this sows the germinal seeds of advanced thought activity which is nothing but the manipulation of meanings.

Nearabout the end of the pre-school period and later, daydreams and private phantasies constitute a major portion of a child's imaginary activities. These, like make-believe activities, may help him to get rid of unpleasant situations, to escape difficulties, to fulfil desires, to secure "compensation", that is, to satisfy his desires indirectly in some related activity when direct fulfilment is not possible. The stories of "Cinderella" and "The Milkmaid" are excellent illustrations of the tendency to weave a world of phantasy in which desires are fully satisfied. Daydream and phantasy also offer a wide scope for adventure and excitement.

---

*Sir T. P. Nunn: EDUCATION, ITS DATA AND FIRST PRINCIPLES, Page 83.

Some children daydream because they have nothing else to do, some, because they are frequently discouraged, and some, because they feel dull and monotonous. But whatever the motives in most of the daydreams, the child glorifies himself into a hero and employs powers, abilities and opportunities which in normal life are beyond his reach.

Some daydreams, instead of being dreams of success, are dreams of suffering and persecution. The child feels that everybody is against him, that he is a victim and martyr and that everybody hates and neglects him. Even such dreams are satisfying in as much as they provide an outlet for the desire to be significant and powerful. The child feels that he *can* suffer misfortunes and the very fact that he is the object of persecution proves to him that he is important and counts. If such dreams are too frequent, the child is soon surrounded by a number of false beliefs or delusions, cannot see things in their true perspective and may not make any effort to achieve anything. Indeed, why should he put forth effort when every one is against him ?

Daydreaming is a perfectly normal activity. All people daydream as all people indulge in make-believe. Novel reading, playing at cards and the like are undertaken and enjoyed in all the seriousness of the make-believe. Adults daydream less than children with whom distinction between the real and fanciful is not so marked and who are not so much worried about the obstinate realities of actual life. In the mild form, daydreams are a source of pleasure and enrich life, they may also be of great help in the integration of personality. When a child daydreams what he would like to do or be, he may try to imagine the steps that he would have to take to achieve his goal. He may appreciate the meaning and value of things and persons better, may be stimulated to think and work along certain lines and may be led to form the pattern of his own life. Daydreaming is harmful only when it is excessive and becomes a substitute for action and reality.

The responsibility of teachers and parents in this direction is clear. Snatches of imaginary pleasures, of daydreams and make-believe play are normal, healthy and refreshing, but the child should not seek them to effect a retreat from real life situations or to compensate for failures and discouragements. Teachers and parents should study children under their care and watch them for any marked tendency towards solitude. If a child does not care to join others of his age in work and play, if he avoids social contacts and looks wistfully on, while others are enjoying active play, only to come out with a tall tale later that he did this or that in a wonderful manner, it is a case for close attention. He must be taught to meet life face to face, to participate in healthful outdoor games in which some are superior and some inferior to him, and to accept his place in his group life. Every effort should be made, in both the school and the home, to avoid emotional tension, excessive praise and criticism of children, and direct instruction not to indulge in phantasy and daydreaming. Rich and varied opportunities for effort and achievement, for gaining a mastery over environment and scoring success in one direction or the other, will surely wean children away from the injurious trait of excessive phantasy. The important thing is that no child in home or school should be allowed to feel frustrated and have recourse to phantasy as a method of adjustment to life situations.

From times immemorial young people's imagination has been fed on fairy tales and there is hardly any country which has not got quite a fund of them, which fact shows that such literature must have fulfilled a basic demand of human nature. But in education there rages an unending controversy between those who advocate and those who oppose the use of fairy tale. Comenius advocated the use of fairy tales in schools and Rousseau who was keen that young people should be made to realise the needs of real life as well as their own inability and weakness to meet them, opposed fairy tales. Pestalozzi disregarded them while Froebel attached great educational value to them. In our own time, G. S. Hall looks upon Mother Goose stories and fairy tales as a healthy play of the mind and essential for its development. The mind of the child is tender; fear, imagination and ignorance make life hard for him; and the fairy tale offers him a much-needed recipe from these danger and terrors. On the other hand, John Dewey and Dr. Montessori oppose the use of fairy tale and literature of fancy on the ground that all such make-believe is not only false but even injurious to the mind. Dr. Montessori led a regular crusade against fairy tales. She believes that the fairy tale plunges the child into the supernatural and helps only to prolong the period of his immaturity and mental confusion. Living in a world of fancy inhabited by hobgoblins, fairy and dwarfs who do grotesque weird and droll things, the child is taken up with the imaginary and the fanciful and develops a dread of reality and a terror of the actual. Therefore, she banishes all fairy tales and in her method the young pupil is surrounded by things, real and useful, and is expected to indulge in activities, concrete and practical. The stress is on facts, objective and concrete. Others object to fairy tales on moral grounds. Too often, they argue, the fairy tale represents the triumph of deceit and cunning over virtue or of chance and fate against intelligence and physical power and strength. Too often fairy tales teach that might is right or that anything might happen at any time. All this is certainly not a very healthy way of teaching children how they should approach life and its tasks.

Psychoanalysts tell us that a fairy tale is just like a dream, irrational, confused and bizarre. It resembles more the phantasies of a neurotic than a narrative of a normal person. But even psychoanalysts are not agreed as to the place and value of fairy tales in child life and education. Some consider them as valuable for the stimulation of imagination, as providing an outlet for the hidden complexes and desires of children, others believe that they represent the abnormal gratification of desires, regression from all effort' retreat from reality, primitive and archaic thinking and thus prevent healthy and normal development and adjustment to reality.

Between these two extremes of opinion the common attitude is that fairy tales are not all of one piece and it is possible through careful editing and selecting to eliminate the harmful kind. It is fully recognised that fairy tales fulfil a basic need of children and that they afford them such pleasure and delight as is their right to get, at a particular stage of mental development. It is common among certain educationists and psychologists to deprecate phantasy and aesthetic imagination. They read in it something pathological, it is described as regression, projection, wishfulfilment, escape from reality, compensation and the like. All this has considerable weight and nobody should ignore the very large contribution psychoanalysts have made to our understanding of human nature and child nature in particular, but all phantasy is not pathological. In fact, as Drever puts it, "phantasy is as natural to the child as breathing" and though in meeting the urgent and important demands of efficient and useful living, pragmatic imagination must be cultivated and developed, it must not be overlooked that all that makes life worth living and enjoyable is rooted in the cultivation and development of aesthetic imagination. And fairy tales do help towards the latter.

Madame Montessori believes that phantasy and exuberant imaginative activity of children is a mark of their immaturity. It is a quality which the child has in common with the primitive. Children have, therefore, to be weaned away from it. In this imaginative activity children create illusions and believe them to be real. This, according to Madame Montessori, is a defect of intelligence and children should be cured of it at the earliest. No doubt, children should never be allowed to persist at this level of phantasy when fairy tales appeal and Madame Montessori's plea for helping children to grow out of it will be shared by most parents and teachers today. But she is not fair to aesthetic and idealistic imagination. Because imagination, when developed beyond a certain limit, spells danger is no ground for eliminating or suppressing it altogether. And we have already seen that imagination when duly cultivated and developed, instead of hindering adjustment, makes it more effective and healthy. However, Montessori's argument against fairy tales should be understood as a useful corrective against an excessive and indiscriminate use of fairy tales.

Happily, writers of stories for children are conscious of such dangers and defects and there is quite a number of story books in which the old fairy tales have been carefully re-written and deal with familiar things and situations and help to deepen and make vivid the child's sense of relationship with the world.

To sum up : Every normal child imagines things To try to kill imagination would be cruel, for it is the spring of happiness and efficiency. But it must not be allowed to run riot. What is needed is to give it right guidance and direction, so that instead of obstructing growth and adjustment it may work as a flywheel of an efficient and healthy personality.

XIII

The Use of Money

THE value and importance of money in modern life is very great. Money quickly supplies our daily needs, food, clothing and comfort, it can surround us with luxuries like works of art and literature, music and friends. Most of the professions are means of getting money and very few institutions—political, social, religious or educational can be run without money. Civilization turns on the pivot of money and the course of life is very largely determined by an individual's financial status. Money is the picklock that never fails, the secret power that brings friends, influence and respectability. No wonder, therefore, that it has been hailed as "the greatest god below the sky" and no wonder, therefore, that an increasingly greater stress is laid on the need of developing in children a balanced attitude towards money matters. Education, which takes its roots in the needs and problems of life, cannot afford to neglect the value of training children in the use of money. In the home and the school not only ample opportunities should be provided for it but also children's growing experience with money should be directed towards objectives of definite educational value. That children pick up a great deal while watching their parents buying and selling things or later even by their own personal experience when they are allowed some pocket money is no guarantee that they are developing the right attitude towards money.

Children learn by experience and example and are aware from an early age of the importance of money. When they think of their future career they do include money as one of the things for which they will work. But is their attitude as it should be? Should we let them form what attitude they may towards money? No friend of children will accept a policy of drift against that of well-thought out ideals. The family attitude is probably the most powerful factor in determining the child's conception of money and the use of it. Children come to school after they have acquired a number of attitudes including that towards money and it is the family that must be held responsible for children's financial training.

Unfortunately this training in most of the homes is not satisfactory. In many homes conversation often turns round money and pointed references are made to persons of wealth. They are admired and painted lucky, happy and respectable. The child takes his cues accordingly and begins to see people and their activities in a distinctly pecuniary light. Nobody should be surprised if he takes to a career of money-making in which other values have no place. Some parents say very little about money and their children are in utter ignorance as to the part it plays in their life. No wonder that children from such homes are simply bewildered when they come by some money and are not able to handle it with discretion and a due sense of responsibility. Still others, particularly orthodox Hindu parents who start moral instruction very early and that too of a very questionable sort, take pains by story and precept to impress upon children that money is as worthless as a handful of dust and should be spurned and avoided as something sinful and spurious. This idea is given great prominence in the so-called moral talks for children. Such loose thinking and wrong attitudes towards financial training should be replaced by directed efforts to educate children to a right use of money.

The problem is not merely financial but also moral, considering how numerous are the attempts in the form of crimes made almost everyday to get more money without any effort or labour. If people could be trained to earn an honest living, if they could be taught to spend money rightly, if they could be educated to a sense of greater responsibility and appreciation of their own property rights as well as those of others, if they could be made to realise the value of money not only in terms of what it can buy but also in terms of what it costs, if they could develop a sensitive regard for not accepting or using an advantage for which they have not toiled or for not receiving money without exertion, effort and sacrifice, much of the strife and hatred, as pronounced in the industrial, political and economic aspects of our community life, would disappear, as would most of the much bemoaned injustices.

The first requisite of financial training is a knowledge of the sources of wealth. As soon as children are able to understand, the father should tell them how he earns his income and supports the family. A general idea of the financial responsibilities of the family, of the monthly budget and of the plans to augment the family income will be a good beginning. The nature of their father's work, its value to society and individuals and future prospects of personal advantage and social usefulness may be described to children. Later, it will be necessary to tell them of the sources of national wealth, our vast resources from land, our trade, industry, mineral wealth and taxation, so that they may understand whose money runs trains and trams, builds roads and canals, manages administration and organises other works of public service and utility.

But mere knowledge is not enough, though it does help children to grasp the need and value of money. What is more essential for financial training is experience in actually spending, saving and earning money. The increasing stress on training in the use of money does not mean that formal lessons on the subject are to be given in the home or the school. Rather it would be better that no formal teaching is done on the subject. A good deal of personal talking will of course be necessary but only to enable children to grasp more fully and clearly their own experience with money. The problem of training in the use of money is one of affording larger opportunities for real experiences with money.

As soon as they are able to count and calculate, children should be given experience of buying things. In India parents who run a shop usually ask children of even five or six to help them. Handling weights and change, these children quickly pick up knowledge and get experience of actual buying and selling. This is a good thing but parents differently placed should not handicap their children in obtaining such knowledge and experience. The tendency among educated parents to banish money from the life and experience of their children, so that their heavenly innocence may be preserved, is an expression of a misguided idealism which may prove ultimately to be a serious drawback in their education. Education is a preparation for life; no, it is life itself and why should we go on putting off children's experience with its hard realities including money.

There are three things that we can do with money, we *spend* it, *save* it and *earn* it, and children's financial training may, for convenience, be discussed under these three headings.

To be able to spend well children must be allowed a small sum of money regularly. Children's allowance is an important means of their education in the use of money. But it should be given neither as a favour nor as a payment for anything received. It is just an allotment of the family income to enable children to meet their needs without reference to grown-up people and affords a valuable opportunity for the exercise of freedom and responsibility in spending money wisely and reasonably. The ability to manage and plan the expenditure of one's allowance is so important that it is regarded as a test of children's intelligence and sense of responsibility besides being an important means of their mental weaning.

Some parents, like the Vicar of Wakefield, would allow children to keep money in their pockets with a strict admonition not to spend it or get it exchanged with smaller coins. The Vicar's daughters always had a pound in their pockets as they had a bonnet on their heads. Both were there to add to parents' respectability and prestige. Having money in one's pockets is a useful safeguard against emergencies and many parents in India would let children relish the experience of warming their hands with a rupee or an eight-anna piece but they would be warned neither to spend it nor to take it out of their pockets. And when parents are with them they assure themselves, off and on, that the coin is in their pockets and nowhere else. Children have a great capacity for enjoyment and in spite of this nagging supervision the very possession of a coin thrills them. But not for long. They soon get sick of having to feel for it in their pockets, again and again. The continued admonition and direction from parents makes them feel nervous. Afraid of losing it, children feel distracted and cannot freely engage in their activities. It gives them responsibility without any right. It gives them a wrong attitude towards money, they come to believe that the best thing to do with money is to sink it concealed from others. And it gives them absolutely no financial training which centres round spending, saving and earning money. It is overlooked that saving is relative to spending and that hoarding or keeping money is not saving. One who does not spend at all cannot be said to have saved money or learnt thrift. Saving means striking a judicious balance between what should be spent now and what should be put by for future needs and certainly the daughters of the Vicar cannot be said to have saved money or acquired any financial training for keeping vigilantly enough a pound in their pockets. It was not an allowance but a useless responsibility which was liable to bring more pain than pleasure.

This brings us face to face with the problem or control of allowance made to children. Is this allowance not entirely theirs ? Should we not let children do what they like with their money? But answers to these questions involve consideration of their age and the amount they are allowed. At what age should a regular allowance of money be made to children and what should be the amount of money allowed?

While fixing allowance, it should be clearly understood, as has been stressed above, that money is as necessary a part of children's environment as clothes, furniture or parents and that learning its use is as valuable an adjustment as wearing one's clothes, eating one's food or learning speech. A child is a member of the household and must share the family income. His allowance is his share of that income and this allotment is to be made to him not in a spirit of charity, as a favour conferred on him nor as a payment in lieu of some useful odd jobs the young ones are called upon to perform every now and then for their elders. Children are given clothes, food, books, toys and several other things of daily need, not because they have earned them as a reward but because they need them. Children's allowance should be on the same footing as clothes, books etc. An allowance is what is due to them as a matter of right. It is not a reward of merit or service but a child's privilege as a dependent member of the family. Its amount will depend on the financial status of the family as well as on the ability with which children spend it rightly. The needs of children are another factor determining the amount of allowance. In small villages where there are no shops and people do not generally have to buy many things, where parents go out long distances to do their shopping and that too once in a long while, regular daily or weekly allowance to children will be entirely out of place. It is only at fairs and festivals that children are allowed some money to spend. But in towns things are different. Every now and then hawkers shout out candy, ice-cream, tit-bits, paper toys and what not and children playing at the door, rush inside with heart-rending and exasperating cries, demanding, "Mama, Gimme a pice". Parents fret and fume and fall foul with street vendors for being too many, for coming too often, for selling dirty things and for spoiling their children. But the problem is not carefully faced. Children need all these things and when they are not found in the home, mother must be tormented into buying them, so much so that many children grow very clever and come to know the ways by which they can easily induce their parents to pay. Many of them ask for money only when some friend is with their parents and the mother or the father cannot, for the sake of good form, refuse. Perhaps the best thing to do is to have some of these things at home and fix an allowance for things to be bought. In the beginning when children are too young to understand the value of money except that it can buy nice things, cannot calculate and have a flare for spending every coin they can lay hold on, an allowance should be made daily and preferably in small coins. Later, the allowance may be made on a weekly or monthly basis but only when children have learnt to distribute their pocket money over the days of a week or a month. Children in school need nibs, pens, pencils, note books, and they will acquire a better sense of ownership and learn to look after their things better if they buy their needs themselves.

A fixed monthly allowance will go a long way to mend matters. Vinod lost his pencil every second day, he would leave it at odd places and once threw it in a tank to see if it would sink or swim. He was made to go without a pencil for a day or two and then was told that he would have just two rupees for these things and if he did not look after his things he would have to go without them. The money was not given to him in a lump sum but kept apart in smaller coins to be spent when needed. Later, when he could count and calculate, the allowance was increased to meet greater needs and he was allowed to keep it as he liked. Many college boys are known to get into scraps over money matters because they finish off their monthly allowance in the very first week. It shows defective training in money matters, in childhood.

Monthly allowance is a fruitful source of exercising the imagination of young people in as much as it stimulates them to plan their needs and cut down their expenditure according to their income. It gives children a new joy of possession, a sense of power and self-confidence.

To have fuller experience with money, children should be asked to keep account of what they have spent and how they have spent it. It will help them to look before and after and provide for what they have missed. At what age a child should begin keeping accounts depends very largely on his mental development and the amount of time and attention parents are able to give to the matter. A child of three or four years who has a few pice to spend every day or every week finds how his stock gradually vanishes. Soon he begins to keep a mental record of his expenditure and this record improves with his ability to keep account and calculate. If some elder member of the family can keep account for the child and later helps him to understand how his money has been spent, it will help the child to gain a definite knowledge and understanding of the days in a week or month as also of the manner in which this expenditure has been distributed over it. As soon as children are able to write and do numbers, they should be encouraged to keep accounts themselves and see at the end what useful things they have bought and what useful things they wanted to buy but could not due to certain other items on which they spent. Keeping accounts is the very foundation of financial training both of the child and the adult and the earlier this habit is cultivated the better. Kirkpatrick thinks that the chief reason why the older people so often dislike keeping accounts and why children so often hate it is that it often involves failure to balance the accounts and failure is disagreeable. The sense of failure weighs on one and keeping accounts is held responsible for the unpleasant feelings. But in the beginning when children are not used to keeping accounts, they should not be expected to balance it. There will be items which they cannot account for and just a casual hint, that perhaps they will try to be more exact next time, will help. "Are you quite sure that you have not mislaid some amount? Now you cannot be sure if you have spent it or lost it or whether you lent it to somebody or it was stolen. A day to day entry would have helped you to check up." Such an attitude does help and when they have acquired greater accuracy and care they may be expected to balance their account and check up with cash memos and change received when buying important items.

Should money received by children be controlled? Should parents regulate children's allowance or should they allow them a free hand? The problem involves the same vital conflict between freedom and discipline and can be solved best by striking a rational balance between freedom and control. Because children need guidance and advice, parents are often tempted to give it wholesale and to regulate children's experience by dictating the specific items on which they should spend and prohibiting those which they consider undesirable. Such an attitude is sure to defeat its own end. Money is power and experience with money and the joy that follows its expenditure will be lost to the child if parents interfere too much. It is easy to spend money foolishly and parents are ever so anxious to save their children from mistakes and extravagant habits that follow. It is seldom realised that the child cannot learn to spend wisely unless he has experience with both the kinds of spending, foolish as well as wise. He must know how to spend before he can spend well. Experience before choice should be the guiding principle. Right spending is a part of right living and just as we wish children to experience the exuberance and joy of living before we direct their life into desirable channels, similarly we should let children have varied experience with money before adult guidance directs it into wholesome channels. Many parents will object that this will teach children a habit of extravagance which will be hard to eradicate and replace by one of thrift later. But, as we shall discuss hereinafter, thrift is not an end in itself and spending is more important than saving.

When children are allowed money for the first time, their first impulse is to spend it immediately and most often they indulge in buying fanciful trifles. Let them do so by all means before they learn to spend with discrimination, to abstain from or defer buying unnecessary things, instead of those which are more useful. Freedom tinctured with guidance and education to spend with discrimination and forethought, with a fuller appreciation of urgent needs, provide a firm and suitable foundation for financial training. But parents should guard against one tendency. Too often they readily assume that they know better what will give most satisfaction to their children, and control their expenditure a little too much, though they have considerable difficulty in deciding how they should spend their own money. What will satisfy an adult will not satisfy a child and what satisfaction a child gets in buying a whistle for a pice may be far greater than what he may get later in buying a harmonium for fifty rupees or more. To impose upon children adult standards of expenditure does certainly rob children of the great pleasure they derive from spending at will. Adult guidance and education in this direction should not kill the pleasure children exchange for money.

The view here taken of children's allowance is inconsistent with its use as a means of discipline. It is not to be increased as a reward for children's achievement or good behaviour nor decreased as a punishment for negligence or misconduct. When children misbehave, when they are not regular in their work, when their school reports are not satisfactory, many parents make deductions in the monthly or weekly allowance to make children feel what price they are having to pay for their remissness. This is thoroughly bad. In the first place, to measure delinquency in terms of cash gives children a wrong sense of values. Will it not provide children a ready basis on which they can excuse themselves for all errors of omission and commission. Surely children in such homes often indulge in moral holidays thinking that they will let father or mother make such deductions in their allowance, as he or she did last time. School-going children are fined one anna if they are late or absent and when they are a bit late and have been marked absent, they quietly go home or play truant thinking that they have paid the price of absence and should enjoy its fruit. A headmistress held out a threat to a class of young girls that any one found talking to her neighbour would be fined one anna. One of the class walked up to the headmistress, placed one anna on the table and said "Mistress, please, I wish to have a word with Kamla." Secondly, using children's allowance as a means of discipline and making additions or deductions on the basis of moral conduct or of success or failure in the examination and the like are sure to develop in children an attitude of petty bargaining and squibbling which will be unpleasant both for the child and his parents. Increase or decrease in children's allowance should be determined solely by their needs. It is to meet them that we give money to children and these alone should decide if an increase or decrease in the amount is required. When children grow older and have larger needs, when, for example, they go to a distant school and cannot come home for midday refreshment, they must be allowed a bigger amount. Again in holidays, while travelling or visiting relatives or during sojourn in the country, they may be paid less. "Now you see we are spending so much on travelling (or it may be on clothes, illness etc), I do hope you will be able to do with less as your mother and I are doing." Such an attitude will help to convince children that reduction in their allowance is necessary under changed circumstances and make them feel that they themselves are contributing to help the family to meet urgent needs and come out of a difficult situation.

The responsibility of children's financial training is mostly that of the home. Schools can no doubt give right guidance and help children to understand the value of money but opportunities for living experience with money can best be afforded in the home, when discussion centring round the family budget and decisions regarding what the family can or cannot afford are followed by actual buying, the actual choice of materials and styles and the like. In all this children should have their due share, according to their age and mental development. But while the home definitely plays a more dominant role in cultivating attitudes towards money, it is very essential that the school and the home should not work at cross purposes but should have the same ideals in view.

Should children save? Parents and teachers have always stressed the value of frugality, thrift and economy. Economy is a savings bank into which men drop pice and get rupees in return and in many homes children are given separate wooden boxes with a hole for dropping small coins. How wonderful it is for children to drop an anna-piece now and then and find at the end that a couple of rupees have been saved. Some parents give two kinds of allowance, one to spend and another to drop in the saving box. But so long as children do not understand the meaning and purpose of saving, it may teach them obedience but hardly economy. In the first place, it must be clearly understood that saving is not an end in itself. It has a reference to some future needs and must grow, out of a distinction between immediate and less important needs on the one hand and remote but more vital needs on the other. Secondly, economy is a great revenue but too often this revenue accumulated by children is quietly appropriated by parents without seeking the former's permission or even informing him. This should never be. In order to keep up children's interest in saving, the money should be spent in meeting their needs. The parent may borrow but never rob. It is better that the savings should be very small and that children should decide how they are going to spend the money saved than that savings should be handsome and parents should utilize the money for their own ends. Financial training that is not built on the children's personal experience in spending and saving is not worth much. Lastly, savings should be effected from children's daily allowance they are given to spend and should not be made from an allowance separately allotted. The most important thing in saving is that children should feel conscious of their future needs, that they should choose between immediate and future needs and that they should defer the less important present needs for the sake of remote but more urgent needs. All saving involves a sort of sacrifice of immediate satisfaction and when children have learnt to do so, they have not only acquired sound financial training but a high type of moral educatien, for this choice between remote and immediate satisfaction obtained in exchange of money is the very foundation of moral choice between higher and lower values. Indeed it is what distinguishes the *homo sapiens* and the' brute and no wonder that sages from time immemorial have coupled economy with high moral qualities of integrity, understanding, efficiency, wisdom, sense of proportion and strength of character. "Sound economy" says Hannah More, "is sound understanding brought into action, it is calculation realized, it is the doctrine of proportion reduced to practice, it is foreseeing contingencies and providing against them." True economy consists in selection and selection is a personal matter which has no meaning apart from personal experience and freedom to select. All saving should, therefore, be voluntary, arising out of children's own desire and need to defer immediate passing pleasure to remote but lasting happiness.

Should children be taught and allowed to earn? This question has been brought to the forefront by the bold recommendations of the Wardha Scheme that education should be made self-supporting by marketing the products of school children. This self-supporting basis, it is argued, should be accepted as a matter of sound educational policy, even if the returns are low. This aspect of the Scheme has been vehemently criticised and most of the criticism levelled against it is made on educational and psychological grounds. It it protested that the long period of childhood provided for human children has a purpose. It is meant for free growth through play and not for toil. Recent advances of psychological studies in child education and their popularity against a background of horrors of enforced child labour in which developmental needs of children were crushed by profit-making ambition are responsible for reluctance on the part of parents and teachers alike in accepting the self-supporting basis of the Wardha Scheme. Today our attitude towards children is one of increasing tenderness. We wish them to grow and develop in an atmosphere of innocence, freedom and spontaneous play and cannot but look askance at any scheme of their education which smacks of enforced labour, fatigue money-making and the hustle and bustle of adult life together with worry, drudgery and competition.

No doubt, criticism prompted by such an attitude is a welcome pointer which all those who are working the scheme will do well to remember, but let us pause for a moment to think if this attitude of extreme tenderness and anxiety to keep children away from such aspects of adult life is not being carried to the other extreme. If the school is to be a continuation of the home and a preparation for adult life, how far is it advisable to keep children cut off from the sounder ideals of successful living in which the importance of money-making is enormous? The hall-mark of every successful career is the extent of profit a man makes out of it. Making a living is a part of making a life. No doubt, some scientists, poets and artists have refused to add to their income by means which were not honourable or which did not allow sufficient opportunities for self-expression; yet in no age more than in the present is the aphorism more true that money is power. While every aspect of our social life is trying to whip up our appetite for more and more money, why should parents and teachers enter into a conspiracy to shield the young child from this aspect ? And why should there be anything essentially bad in making money ? The school must provide training not only in the right spending and saving of money but also in the right earning of it. Children should have opportunities to earn extra amounts of money, for it is only when they earn a bit that they get the necessary inner experience without which one is never able to translate money values into terms of effort, labour and sacrifice. Money that comes from parents in the form of a daily or weekly allowance may teach children to spend wisely or even to save but it can never teach them its human cost. It is, perhaps, at this point more than anywhere else that the children from the richer class fail to become acquainted with conditions prevailing among poorer homes. They come to feel the value of money in terms of what it can buy but not in terms of what it costs. Its value lies in the struggle to get it, the price we pay in terms of body and soul. Full financial self-support is not allowed in society until fourteen to eighteen years and is not legally imposed until twenty-one years of age, but if in the meantime the child gets an opportunity for real experience that money comes not from the mysterious pockets of the father but from human labour, would it not be a great asset to education considering how much stress we lay that the child should help himself in daily routine of feeding himself, dressing himself, crossing the street alone and the like? The evils of expecting too little of the child are at least as great as those of expecting too much, if the child is to be weaned successfully from the cradle habits of dependence upon parental support of all sorts.

Opportunity and ability to earn money, however small the amount, will inspire young people with a new zest, self-confidence and self-respect, values which education can ill-afford to neglect. Mohan curious to know how cars run stood by Roshan who was carrying out repairs to his car. Later, the boy did some odd jobs for the motor mechanic who took him out for a joy-ride. Mohan felt proud and talked long about it stressing all the while in a mood of self-congratulation what he did to earn it. Sarwan earned an anna-piece by helping the truck-man take off some nursery plants from the truck. He leapt with joy, could not be persuaded to waste it and cherished long the joy and experience of earning it. Should not the school provide for this joy and experience?

Many parents would discourage their sons from repeating it, it injures their self-respect that their sons should stoop to such mean jobs. But their sense of values is wrong. They talk socialism, democracy and individual freedom but practise forms of medieval respectability. They only help the child to develop wrong attitudes towards work and cherish wrong ideals of life. It is one thing to forbid children accepting money for service rendered to one in need or to any of their friends but quite another to ask him to refuse payment for work undertaken on an agreement previously made. Ideals of service are commendable and should certainly be cultivated among young people, but why should there be anything bad and mean about earning money when and if there are occasions to do so?

It may be objected that activities providing opportunities for earning money may degenerate into drudgery, the period of childhood designed by nature for play, free and spontaneous, may be exploited for economic ends and thus a free growth of children's personality may be hampered. All this may come out true, but if we can plead play-way methods in the teaching of multiplication tables and other subjects of less interest and appeal to the mind of a child, cannot we infuse into money-earning activities the spontaneous and free joy of play? For, after all, there is no sharp distinction between work and play and what marks off play from work is not the kind of activity engaged in but the spirit in which that work is entered upon. And if the new school can provide sufficient play motive for the child to throw himself into earning money with the same enthusiasm, zest and interest as he displays in play, and if the teacher works with a knowledge of the laws of child development and his ability and interest at the several stages of his growth and provides such productive work in the light of his knowledge as will suit the child's interest and ability, ruling out the possibility of fatigue and drudgery, he may yet add another feather to his cap and succeed in teaching children not only how to spend and save money but also what is more valuable, how to make it. A realization on the part of the child of the price and cost of money in terms of human toil and effort will be no mean objective for the home and the school to aim at.

XIV

Sex Education

SEX is one of the most powerful hungers. Its demand for some sort of expression and satisfaction is most urgent and yet society, the family and the individual allow the least freedom to it. The motive force with which it directs and induces vigorous behaviour is not exceeded by any other urge. But it is obvious that man, who has otherwise done and achieved so much in training his young ones to meet the demands of other natural urges, has made hardly any satisfactory provision for training in the expression and satisfaction of this normal human hunger. Rather sex behaviour is improper, unregulated, irrational, surrounded by taboos, embarrassments and silly prejudices, and hampered by ignorance, distortions, inhibitions, prohibitions and mystery. Its results are frequently irreparable. That very young children are conscious and curious about sex goes without saying. If they do not get reliable knowledge, if their questions are not satisfactorily answered, they pick up such facts and fancies as loose talk in the street or vulgar company provides. Rather than let them acquire a gutter vocabulary or wrong notions, which may do more harm than good, some instruction and training in matters of sex is considered very advisable.

The enlightened element among parents and teachers is inclined to condemn the traditional attitude of evasive silence and to favour instruction in "the facts of life". George Bernard Shaw pleads "Instruction in sex is as important as instruction in food", and one Archbishop of Canterbury, Dr. Lang, is frequently quoted to have said "I would rather have all the risks which come from free discussion of sex than the risk we run by a conspiracy of silence". On the other hand, parents and teachers genuinely feel that psychologists, educationists and social reformers talk at instead of to them. No doubt, it is better to tell children the true facts about sex rather than fairy tales, but an average parent or teacher does not know what to tell them. He or she is asked to approach the problem through the study of birds, pets and flowers and thus teach lessons in elementary biology. Children will understand. But do they? In the first place, most often parents and teachers themselves do not know much about birds, pets and flowers and are not in a position to tell, and in the second, even if they do know, it is not very effective to fob children off by very elementary and often inaccurate lessons in biology.

During the closing quarter of the last century so much has been written on the subject of sex education that it may be considered to have lost all outline. Religion, economics, sociology, ethics, psychology and education all have dealt with the problem from their own point of view and the modern parent is often confused as to what is expected of him or her. He or she means well, and what parent will mean otherwise, and tries to know and help things but the literature on the subject does not speak with one voice. On the contrary, it speaks with so many voices as to make a regular babble. Therefore, whoever seeks to write on the subject may not be able to offer a final word or a panacea for all ills, arising out of neglect of the sex urge, but should essay to make clear the issues, the aims and objects of sex education, its content and method, its personal and social bearing and its power for good and evil.

But even after it is generally accepted that sex education is both feasible and desirable, parents and teachers will have serious difficulty with their own ignorance and feelings. Therefore, our first task is to analyse and modify parents' intellectual and emotional make-up which practically speaking means parents' education concerning sex.

The most important thing is to understand very clearly the great role sex plays in life. Sex is commonly connected with reproduction and ecstatic pleasure and despair so profound and intense that they swallow up temporarily the very self that feels them. Reproduction is a biological function but has individual and social consequences. The new generation must be strong and healthy, physically and mentally, only then can it promote the material and moral welfare and progress of the race and its social order. These objectives, if clearly understood and explained, imply and enjoin certain restraints, life must be strictly regulated and a routine of physical, mental and moral conduct must be accepted and followed. The Hindu ideal of *Brahmacharya* points to a healthy and perfect way of thought and life, only it is a little too abstract from the point of view of education and stresses more a negation and suppression of sex than its re-direction and sublimation into constructive and creative channels.

The chaotic emotional upthrusts which accompany the expression and satisfaction of the sex urge seem transient but their high feeling tone takes the whole life and personality by storm. The individual largely for his own peace of mind revels in his or her sexual nature and all its profound accompaniments. But society does not allow unfettered expression and satisfaction of our instinctive urges and steps in to prescribe a pattern and insists on strict conformity to it, lest social order be swallowed up in a chaos. A free and balanced person will seek fulfilment of the sex urge within the bounds of the social pattern and no teacher worth his or her salt will dare initiate youngsters, for whose welfare he or she is responsible, into the pros and cons of nudism, trial marriages, free love, polygamy or polyandry, not because these are intrinsically sinful or criminally wrong but because such practices are out of step with the social order for which education is preparing them. On the other hand, a free and healthy society will not impose arbitrary restrictions on the expression and satisfaction of this urge and must prescribe a pattern adjusted to the natural, instinctive demands of the individual. Such social structures as ban free choice of a mate, married life independent of the nagging adult influence, widow re-marriage, divorce or spread of contraceptive knowledge fail to do justice to this urge.

Secondly, sex glands internally secrete "hormones" which have important effects not only on growth and development but also on mind and personality. The impulse to self-assertion leading to keener social, economic or professional competition, the altruistic impulse to social service, love of mankind and reform of society into an ideal structure, the interests that make possible all creative effort and achievement in the field of art, literature and philosophy and the enthusiasms that form the foundation of religious devotion, of an abiding faith in moral and religious ideals and ultimately of life patterns, seem to arise from the sex nature of the growing child. And so are the most perverse wickednesses to which a human being can fall. Thus, both the loftiest heights of spiritual attainment and the lowest depths of moral degradation are equally traceable to sex. If, therefore, man rises or falls with the right or wrong development of the sex impulse, it is the imperative duty of parents and teachers alike, not only to understand the role and importance of sex in the making of man's life but also to strive to make young people realise this, to help them to acquire reliable knowledge about it and to cultivate among them habits of thoughts and action which will insure the growth and development of the sex urge along healthy lines.

Thirdly, it must be clearly recognised that sex as sex is neither moral nor immoral. It is just one basic impulse of humn nature. It is its use, its expression and satisfaction in desirable and undesirable channels that give it a moral tone.

Not only should teachers be well informed themselves but they should also cultivate a very normal and wholesome attitude towards it. When talking about sex there should be no sense of shame, no embarrassment, no delicacy, no sense of probing into a forbidden mystery, no vulgar familiarity or frivolity. The adult attitude should be frank, dignified and wholesome. Children's interest in sex is very strong and the adult attitude is almost sure to be readily conveyed to young people. In imparting sex knowledge adults should deliberately try to make young boys and girls feel that sex is a sacred matter, its use is to be built upon self-control and the ideal of purity in thought, speech and action, as is preached by Hindu sages and scriptures, not only secures physical health and social stability but also paves the way for moral and spiritual uplift and progress. Calm and dispassionate instruction and a high moral tone are essential for an adult who proceeds to enlighten children on sex.

Here, as elsewhere, education does not mean mere instruction or conveying of knowledge but also the cultivation of right attitudes and habits. All education including that concerning sex aims at character and, therefore, cannot be the concern of any one particular teacher. All can help but those who teach biology, nature study, literature and civics have special opportunities of creating the right attitude to facts. Superintendents in hostels, games supervisors, teachers of music, art and religion can be of equal help. Ultimately it is the moral tone of the school, the atmosphere, that makes or mars the character of the young people and both teachers and senior students contribute to its making. In fact, in all countries sex education is a problem of character education.

Most of us are inclined to leave things alone. Nature is a very commendable teacher we say and thus salve our conscience for not having done our duty in enlightening young people about sex. Let there be no impure influence in the home or the school and we believe that the boy or the girl will come out all right. And how sad and pathetic is the ineffective way in which some parents try to shield their children from companions and places they consider undesirable. Such over-protected children usually are corrupted in half an hour by overhearing some sex talk of adults or by the example of a bad youthful companion. Indeed ignorance is far more dangerous and seldom, if ever, implies innocence. The greater the ignorance, the more strongly susceptible the young people are to shocks. Brought up in a puritanic atmosphere, they are shocked to discover that their parents and teachers are not free from it. If these shocks occur in youth they lead to much disharmony, unhappiness and even tragedy in married life. People brought up to associate sex with sin are disgusted with the conjugal ardour of their consorts and one moment of recoil proves fatal to love and the prospect of happiness.

Most of the human perversions are due to lack of knowledge concerning sex. The young soul unable to find any satisfaction of the upsurging desire may descend into the easy path of seeking diversions into undesirable outlets. He may develop abnormal interest in sex stories, in pictures of young beautiful faces of his own or the opposite sex. Often fetichism, masochism or sadism arise from abnormal interests. Cases of boys and girls collecting hairs, taking abnormal interest in underclothing, in pinching their companions or deliberately incurring corporal punishment to gratify their masochism are common knowledge with teachers.

Ignorance also leads to serious repressions and mental disturbances. How many boys and girls fall an easy prey to their unscrupulous older seducers of either sex is one direct consequence of such abnormal repressions. Such victims seldom get a chance to make good and the harm done cannot be repaired.

Lastly, much of the menace of the growing incidence of venereal disease is traceable to ignorance. Young people should be fore-warned against this wide-spread malady and its horrors. They should be told very explicitly about the symptoms and causes of disease. That is the only way to save them and to purge society of its evils.

It must be clearly understood that acquisition of information regarding sex is inevitable. We have, therefore, no choice as to whether children are or are not to get sex information. Children will get it anyway. Our choice is limited to how the information is to come. Should it come from a reliable source in a way that inspires confidence and sympathy and associates sex with something sacred and beautiful or should it come from street corners, coarse whispers and vulgar companions, so that sex means something nasty and acquires associations fantastic, untrue and perverted? The answer is clear enough.

Very young children do not have any practical use of information regarding sex and reproduction, but nevertheless they do feel curious and get answers to a number of questions about the origin of babies, the role of the father, the functions of their genitals and many other details connected with sex. The wisest thing to do is to answer children's questions truthfully and frankly, so far as their age will permit understanding. This is very often hampered by the absence of a decent vocabulary denoting the several parts of the body and their functions. Adults feel embarrassed because they cannot adequately satisfy the curiosity of children without using "foul" language. With most of them these things are not at all discussed and therefore there is no vocabulary which may be considered respectable and may come easy to the tongue. So far as children are concerned, any set of words may be used, only there should be no "horror" attached to them. They do not consider any word "nasty" or "improper", what makes it so is the reaction of the adult. Therefore, a common agreed terminology is necessary and if it is used to make things understood rather than convey emotional associations it will be of great help.

It is at about the age of four that children begin to ask questions and most parents are happy that their children are so intelligent as to be curious about things. Do they not repeat such questions with their friends? But these questions should not be allowed to degenerate into devices which young people may use to hold the parents' attention. They are the probings of an inquiring mind and parents and teachers should do nothing to blunt the sharp edge of curiosity. All questions are legitimate and the child wants to know where babies come from as he wants to know where several other things of the home come from. Usually parents evade answering childrens' questions because they are too pre-occupied to be bothered, do not know the apt answers and do not wish to be betrayed or the questions are ambarrassing. But it is not the child's fault that he is inquisitive, he is trying to meet one of the basic demands of his nature and looks up to his parents and teachers to help him to meet it. It is clearly the responsibility of adults not only to satisfy his curiosity but also to keep it alive, so that the child may acquire useful information for his needs.

The commonest of all questions is "Where do babies come from?" or "Where did I come from?" A birth in the family or in the neighbourhood may occasion such questions. Many discreet parents have begun to realise that questions dealing with birth are not at all "sex" questions and helpfully answer that babies come from mothers' bodies. They were raised there for a long time till they were mature enough to come out into the world. Often such questions lead to further questions but they may not. If the child ceases to ask questions it does not always mean that he has ceased to be curious or is no longer interested. It may be that you have failed him, unconsciously y have betrayed fear, alarm, discomfort, embarrassment and the child has very quickly sensed it. He is seldom deceived when parents look ill at ease. He may follow up with further questions to enjoy his parents' discomfort or he may just drop the subject. Often at the time of a birth in the family children do not ask any questions. They feel that the home is worried and keep mum. But their mute anxiety and curiosity are writ large on their face and call for prompt satisfaction by their parents. They should be taken into confidence, their alarm removed and their curiosity satisfied. This golden chance should never be missed. Tell him the nature's plan to keep life going, in a spirit of reverence. Impress upon him the noble and sacred role of the mother who is nature's medium and help to cultivate in the child an attitude of confidence in, and love for, the mother.

But the real difficulty comes in with the advent of puberty. The pubic hairs appear and the sex organs begin to develop. The voice begins to change. The girl's breasts begin to enlarge. She ought to know about menstruation, so that she is not taken unawares and unduly alarmed. She should be told that it is not a sign of sickness but a perfectly normal process connected with the periodic ripening of the egg cells. The boy ought to be told about seminal emission, lest he should begin to worry about it. These are signs of approaching maturity which they should welcome with a new sense of responsibility. Now is the time to impress upon them the sacredness of life and parenthood, of family relationship, of the body as a vehicle of the eternal life force. Now is the time to give them wholesome thoughts and habits, to indicate the virtue of modesty for girls and of chivalry for boys.

No parent should miss establishing hygienic habits which will help adolescents to develop a perfect physique and maintain perfect health in the interest of parental obligations to follow. Knowledge of the dangers of the venereal disease, of the civic and legal responsibilities of marriage, of eugenics should be included in any programme of sex instruction in the home or the school. But, above all, the instruction should be clearly positive and constructive so as to secure the firm establishment of high ideals of life in the minds of the youth.

But instruction must be supplemented by rigid and careful training, if the knowledge imparted is to influence conduct and character. The time-honoured advice to keep young people so fully occupied that they have no time to think of "mischievous" things has much in its favour. Give them abundance of physical exercise, provide for full-blooded vigorous games, create in young people an interest in bodily health, muscular development and physical prowess. Cultivate in them strong habits of all-round cleanliness and a desire to do better than their fellows in appearance and health, and half the battle is won. Sex is a part of the organism in whose first-rate upkeep young people's interest has been aroused. A busy programme during the day will keep their mind pure and at night they will be so tired that they will go to sleep directly they lie in bed. Competitive games will help them to blow off the steam. A good many young people are led to probe into the mysteries of sex and revel in its details, read or imagined, because they are idle. An idle man's brain is a devil's workshop. This proverb bears a great psychological truth. Idleness is the bane of the body and the mind. It is the nurse of naughtiness, one of the seven deadly sins, the cushion upon which the devil rests. If, therefore, the restless growing organism is kept duly exercised and occupied, both mentally and physically, it will have no chance to drift into evil thoughts and interests. Therefore, keeping children engaged in healthful activities, in pursuits of living and genuine interests and vital purposes is one very helpful way of protecting children from premature interest in sex.

Again, young people love to know, create, build, construct and achieve things. Let them have enough material and opportunity for study, manipulation, exploration, adventure and enterprise. Let them draw, paint and sing. Encourage and cultivate among them interest in art, music and literature, in travel and adventure, in some hobby that will draw away the abundance of sex energy into channels which will make later adult life useful and enjoyable. Young people are highly imaginative and love for high ideals can be easily implanted in them. Having ideals of study, social service, personal success and the like will give them a mission to live for Keep up their morale, their courage and confidence and they will devote their best to their mission. People, who are so inspired, will not waste their thoughts over things like sex.

Another very useful thing is to have some rational order in the home and the school. If there is time and place for everything, if young people are expected to conform to some rigid routine, to observe decorum and to follow a code of manners and morals, they learn lessons in self-control. Eating, sleeping, clothing should be carefully attended to. Children should eat and sleep in moderation and their clothing should be light and loose. Children in steady and well-regulated homes bear themselves with dignity and self-control and these are a great asset in sex education.

Should adolescents be allowed to read books on sex? Usually the printed word is more accurate and precise than the spoken word and definitely more helpful when the subject is surcharged with feeling. Parents may give simple facts and then ask their children to seek further information from books and pamphlets which are commonly available these days. There is a growing tendency to include biology and physiology in the school curricula and before long children in the school will have to be taught the basic facts about sex organs and their functions. We have to save them from the degrading atmosphere of the irresponsible gutter on the one hand and the fears and taboos of the serious-minded and well-meaning but silly and ignorant prudes and puritans on the other. So even when children are sent away to find facts for themselves in books, the avenues of communication between them and ourselves should be kept open. Let them have confidence in our frankness, sincerity and comradeship, so that in case of any difficulty they may come to us for clarification. Psychology has made available to us reliable knowledge concerning the several mental stages through which the sex impulse develops to maturity and it is our duty to help children to pass from one stage to another without mishap. We can do this only if we win their confidence and they look up to us for advice and help. But do they? If not, it is worthwhile inquiring how much we are to blame for it.

But with the best of care and attention, sex problems and difficulties do arise. Apart from the prevalence of promiscuous intercourse, the increase of illegitimate children and the incidence of venereal diseases which are mostly social problems , modern parents have considerable difficulty in retaining the chastity of their children and do not know when their child masturbates. It is hard to present a sure-cure solution, for many superior minds have wrestled with the problem and what sage advice they have offered has been both cheered and hissed by people with varying mental and moral make-up.

No definite line of action is prescribed to deal with the child who masturbates but it is submitted that the approach to it should be rational and patient, guided more by a concern for the welfare of the child than by adult repugnance and fears. Studies based on answers to questionnaires issued to teen-age boys and girls show that there is much truth in the common saying that "nine out of ten masturbate and the tenth one lies about it". About 70 to 90 percent males admit to having masturbated during adolescence. Among females the percentage is lower, between 40 and 70 percent. Even very small children at the age of two or three are known to enjoy playing with their genitals.

While there can be no two opinions that the habit is bad and should be checked, modern studies show that more harm may be done by punishing, shaming, coaxing or spying on children. If the habit is so prevalent, it certainly is not so disastrously tragic as some of the puritanically minded people would have us believe. It saps the youth physically, mentally and spiritually and he or she should be told in a firm and quiet tone that this habit does not do him or her any good and will be unnecessary when marriage takes place. But nobody can claim that the thing is so simple as that or will be effectively treated by such advice. But all that is very strongly stressed is that incalculable harm will be done by flying into rage an following alarmist tactics. The danger to the physical and mental welfare of the child is far greater from injudicious treatment than from the habit itself. The child should be studied with sympathy and patience, his or her changing moods should be watched, for often the habit is sought as a retreat from unhappiness. Irritations must be kept down. Often these irritations are physical. The clothes may be too tight, there may be threadworms. constipation or overfilled bladder, the foreskin may be tight or finally the parts may have been neglected. A careful physical examination is necessary as is absolute cleanliness. Avoid too much petting and fondling when children are young, their clothes should not be too warm or heavy. Their bed-covers should not be too many or too warm and while sleeping their hands should be outside the cover. And above all remember your own youth and appreciate that your child needs your help and guidance and not your temper.

Should boys and girls be taught together? The problem of co-education is frequently raised along with sex education. Its pros and cons are all too familiar to everybody. Nobody denies that boys and girls must be brought up and educated together to facilitate better mutual understanding and adjustment so necessary for happy and successful living and for administrative and economic reasons co-education has been forced on quite a large number of schools and colleges in the country. Nor are there any illusions that "character" is better safeguarded in separate schools than in mixed ones. There is also a growing appreciation of mental and moral benefits of co-education. It must, however, be clearly understood that the final decision rests with society. What liberty society permits young people to come together will determine how far educational institutions will admit boys and girls under the same roof. And Indian women are coming to their own in all walks of life. The country needs their active help and they have acquitted themselves creditably wherever they have been given a fair chance. Our future Sarojini Naidus, Vijayalaxmis and Amrit Kaurs will not be raised in the cloistered girls' schools and colleges.

Again, we fret at the social customs which make girls a liability and boys an asset in the family. It is because marriage is a social and economic transaction. If it were based on sentiment of love and mutual regard and under-standing, girls would get a start in life for what they are and not for what they bring from their parents. But how can such a change occur without letting young people come together and develop a genuine regard for personality. Social life in India does not provide any opportunity and is the worse for it.

The orthodox point of view is often met by allowing girls and boys to study in the same school at the primary stage but separating them in the middle and the high school stages. And they may later go to the same college or the university. Opposition is often based on vital differences between the two sexes and it is argued that girls do not get as much attention and opportunity as boys. But life is full of such differences even among members of the same sex and nothing is gained by ignoring them or by trying to escape them.

XV

Moral Development

TO begin with, children are neither good nor bad, neither moral nor immoral. They are usually described as un-moral or a-moral, that is, the distinctions of right and wrong, good or bad, do not apply to them. They are creatures of impulse and act out in whatever direction natural, instinctive desires lead them. It is only gradually that through knowledge and experience they begin to appreciate what is good and recognise the need of pursuing it.

Before we trace the moral development of children and find out what conditions will favour or retard this progress, it would be more helpful to know first what morality means and what aspects of our behaviour make it moral.

Moralists tell us that the morality of an action depends, in the first place, on understanding. The individual to be moral must know the basis of right and wrong and must accept the standard by which conduct is judged to be good or bad. If anybody, like children or insane people, does anything good without knowing, he is not called moral. Secondly, morality implies freedom of choice. Unless the individual is free to choose what he believes to be right he cannot claim any moral worth for his action. The good must be willed and translated into action. Thirdly, morality implies responsibility. Our deeds upon our heads, we are fully accountable for them, if we did them of our own choice and not under the command of another. Fourthly, morality consists in actual activity and not in mere capacity. A good man is one who actually does good actions and not one who merely can do them. Virtue lies in activity and not in capacity. Fifthly, virtue is a matter of habit. A good man is not one who haphazardly, once in a while, acts rightly but one who habitually acts in that manner. Virtue is a disposition, a habitual way of doing right things. Finally, morality is, through and through, social. Each one of us is his brother's keeper and whatever we do has some social bearing. It can be judged to be good only when it leads to social good. That is why we say that a Robinson Crusoe has no need to be moral. Only that conduct is moral which has a social effect.

This implies that children are not born with a moral character or disposition. They attain to it in the course of their development through knowledge, experience and behaviour. We have already recognised that character is grounded in the innate nature of the child. Among actions which a child instinctively performs, some are social, some anti-social, some are pro-moral, others are contra-moral. Adults who know and understand the distinction between moral and immoral judge these actions from the moral standpoint but the child has no such understanding. He becomes good only when he understands and recognises the quality of goodness in his actions. Therefore, the first requisite of moral development is that children should have large experience and opportunity to analyse and understand that experience, so that moral distinctions may grow out of their own living. Standards of right conduct will have to be taught through stories and biographies of noble souls, through experiences of fair-play, justice, honesty, lying or selfishness in games and sports and through personal example of parents and teachers. If they live through experiences where such virtues are needed and practised, they will readily come to acquire ideas of right and wrong.

Education for character must recognise the need of allowing large freedom, initiative and choice. Too many commands and prohibitions, too much guidance from adults, too much regulations of life, too much anxiety on the part of parents and teachers to help young people are fatal to the free growth of personal ability to choose, to argue and reason out the moral worth of the several courses of action. Advice should be offered when called for and even then it should not prescribe a particular line of action but only describe the implications of the several alternative courses. Make young people understand the situation in all its bearings and aspects but let the ultimate decision be entirely theirs. It is not in abstaining from evil that virtue lies but in the actual choice and pursuit of good, and young people should have independence of will to see virtue clearly and pursue it.

Both in the home and the school children should be called upon to shoulder responsibility according to their ability and understanding. To keep themselves clean, to arrange their clothes and things in order to keep their room neat and tidy, to attend to small tasks, to run errands, to help younger brothers and sisters in play and study and the like are some of the ways in which young people learn their early lessons in responsibility. Whenever a task is well done, it is followed by social approval and when it is not well done that approval is withheld. Rewards should be used as incentives and not as bribes. The stress should be on the social value realized rather than on personal achievement. Prizes and artificial rewards provide only temporary and superficial interest. That is why social approval is considered the best kind of reward.

The need and value of habits has already been stressed. Character is not revealed by what we do now and then but by what we do regularly, so much so that ways of conduct are incorporated in ourself. Character consists of such habits. But if one virtuous action does not make a man virtuous nor should one lapse into wickedness make a man wicked. Usually children do not get any credit for casual good behaviour but are condemned for any minor lapse. This is unfair. Adults should be very vigilant to encourage good impulses and discourage bad ones and all exceptions should be carefully watched to strengthen good habits and weaken bad ones.

It is obvious that morality is essentially social in its origin and nature and its conventional part grows out of social customs. That is why moral standards, habits and ideals vary with age, race, stage of civilization and the evolution of social institutions. Moral development and training, therefore, is a question of social development of children and of the ways and means by which this may be promoted both in the home and in the school.

To begin with, a child is extremely egoistic. He does not pay any heed to what effect his conduct will have on others nor does he feel any obligation to modify his conduct in the light of those social effects. Not only his social impluses are held in abeyance but his interests are predominantly fixed on himself. No doubt the infant does not wish to be alone but he uses his adult companions for his self-gratification. He wants them to be admiring spectators of all that he says and does. Simply because the effect of his conduct on others is neither recognised nor allowed to modify his own, the quality of morality may be said to be absent from what small children do. Below the age of five a child will not share his toys with others. If you give him a pack of cards he would like to have the whole pack to himself and play alone. If you take him to a football field he would like to catch hold of the football and prevent others from playing. He has no social sense and all his actions are inspired by his own selfish pleasure.

Later, at the age of six or thereabout he begins to play with others. He no longer wishes to be alone but finds the company of others as an essential means of self-assertion and self-expression. So he invariably becomes a member of a gang or a band, which meets regularly to play games and hold secretive conversations. The gang spirit is so strong that many parents complain that their child readily responds to the call of his or her friends and does not seem to listen to them. This is very natural because now his instinctive urges direct him outward. His social tendencies now develop and when he is called upon to play the role of a leader or a follower he learns to give up in the wider interest of the group to which he belongs. Children's gangs are well-organised, there are captains and vice-captains and other officials and strict discipline is enforced. In these social impulses of children may be found the small beginnings of moral development. The more social he is, the more importance he attaches to the group. He understands that his whole life is wound up with the life of the group and he is extremely careful not to incur the disapproval of other members of his herd. This anticipation of social approval and dread of social blame is the germinal seed of moral behaviour. Rules, customs and conventions begin to have a very strong hold on young people and how they are upheld and obeyed even at the cost of adult displeasure at home and in the school is a common experience. Public opinion is greatly feared and allegiance and loyalty to the group is strong and uncompromising. Often it may come into conflict with the authority of the home or the school. The boy may cheat his teacher to save his friends or steal from home to entertain or help them. Conscience and a sense of obligation dawn upon him but they are dominated by the gang spirit. Parents and teachers should not resent it but should approach their wards in an attitude of sympathy and understanding. It is their duty to gain the confidence of the young and mould their gang loyalty to the larger society to which we all belong. Schools organise scout troops and loyalty to the troop and the movement is brought very close to loyalty to society. The scout spirit, when rightly cultivated, serves as a healthy transition from the morality of the gang to that of society.

The instinctive basis of morality is quite clear. If children were not endowed with a natural desire to herd together, their social and moral development would have been difficult, if not altogether impossible. Psychology tells us that besides the gregarious instinct there are several other social tendencies which determine young people's behaviour. There is the instinct of imitation, to do as others do. We copy each other's manners, ways of dress, parting hair, modes of talking, walking or eating. Much of conventional etiquette, habits and manners of very vital moral concern are acquired by young children through imitation long before they understand their moral quality. In the same manner, what wrong and evil habits they learn are also due to imitation of others. They are most often perfectly innocent of what wrong or evil they are doing and should not be held accountable for it. How can children be held guilty of using foul language when the father uses it or blamed for telling lies when parents themselves do it ? Moral education is largely a matter of social contagion, the young mind imitatively assumes adult patterns of behaviour exhibited around him. The force of example is far stronger than that of instruction and all who mean well by children should be very careful in the presence of children, lest their careless behaviour or loose talk should be emulated by children.

Children also accept thoughts and ideas from others without knowing that they are doing so and without going into the logical grounds of that acceptance. This is suggestion and is an inborn human tendency. We all accept attitudes, beliefs and opinions from those whom we respect and admire, and children, so ignorant and dependent and so easily impressed by all adults readily accept suggestions from parents, teachers and older companions. The suggestibility of the young child is too obvious a fact to need fuller explanation. It should be used as an occasion for conveying to him desirable and commendable ways of thought and life. The sway of parents and teachers over the mind and intellect of children is very great and they can use it for both good and evil. Most children believe in the omnipotence and omniscience of their parents and teachers and if the latter exploit their position of authority to broaden and deepen children's understanding of the excellence of right conduct through earnest moral suggestions they will be able to give them a stock of ideals to inspire their choice and effort. The best suggestions are concrete, for general ideas of conduct are not carried out. Instead of saying "Be a good man" it is better to suggest "Help your parents to keep the house neat and tidy" or "Your younger brother needs your help in arithmetic." These concrete suggestions have a better chance of being carried out. The best suggestions are positive and constructive, and not negative and prohibitive. Most children believe that to be moral means to give up, to abstain from pleasant things and to yield the fruits of their efforts, to sit still and do nothing. Morality has come to mean a series of don'ts which parents and teachers go on hurling at young people at all hours of the waking life. And children ever anxious to please give external conformity to what they are enjoined. But if to be good means to choose what is right, to pursue something positive and constructive, then it is better to tell children to attend and listen to elders with respect than to admonish them to keep their mouth shut. It is more helpful to stress the merit of truth-telling and honesty than to stress the wrong of lying and stealing.

Suggestions work better when they come from people whom children respect and admire. If the father or the mother is not respected in the home or if parents are frequently quarrelling among themselves they are weakening their hold on children. In the school, teachers whom children do not respect for one reason or another cannot inspire them with noble thoughts and ideals. During the weeks that followed the murder of Mahatma Gandhi many young people could be effectively influenced when told that Bapu would not have liked them to behave in a particular manner. The great prestige value of the Mahatma works even with grown-ups and how much more effective it could be with young immature minds, ready and receptive for all new ideas. Books and stories and the example of characters they describe and commend are a powerful source of suggestions and the Ramayana has been a rich source of suggestions to the young in our country. In Europe and America adult society injects an attitude of aversion and hatred for the Negro through suggestion and in Russia children do not have that attitude. Young people catch on the ideas of people around them. Biographies of great men have a certain educational value as they are helpful in conveying to young people positive and concrete suggestions in so indirect a manner that children do not feel that they are being taught. It saves them the nagging spirit so often prevalent in moral instruction given directly. Tell a young child that he should wipe his hands after washing them instead of just shaking them off and he may not pay any heed, but quietly tell others within his hearing that he shook his hands so carelessly as to spill drops of water on your shirt and spoil it, and he will be moved.

Much is often made of the atmosphere of the home and the school. The walls breathe a moral air. If things are done in order, with a due sense of proportion and respect for ceremony, if there is an earnestness and seriousness in carrying out social routine, children will be impressed with what is expected of them and learn to follow a rule which after all is the basis of moral conduct. The quiet tone of the parent or the teacher, the respectful and respectable way in which he or she talks to children, the value he or she attaches to what he or she says, and his or her own personality go a long way to suggest what is desirable and what is undesirable. In several good homes and schools there is no occasion for direct moral instruction. The tone of the daily routine is enough and helps.

Another general innate tendency which helps social and moral development is sympathy, that is, feeling as others do. When we are in a group an emotion experienced by one tends to be transferred to others. When one small child cries in distress his companions join him. The feeling is induced without their realizing what they are doing. Children smile when their parents or teachers smile. Crowd panic and crowd anger are due to this innate sympathy. Much of social co-operation and helpfulness, of community feeling and unity, is due to this natural tendency to feel as others do. Early expressions of sympathy in children are passive and primitive but these soon develop into active and social sympathy. Children through imagination and understanding enter into the feelings of others, they feel sorry for their friends in distress and get angry with those who are the cause of that distress. Parents or teachers who are not endowed with this feeling have no right to beget children or to teach them. They should try to enter into personal friendship with young people, their interest in children during illness, their sympathetic inquiries about those who have left school, their expression of genuine anxiety if children do not do well in games or studies will endear them to their pupils. At home, when children are guilty of misconduct or negligence, parents should try to understand them, to sympathise with their lack of adjustment and to help them to do better next time. Sympathy will bind fast the social ties and develop love and friendship which are basic to morality.

These three instinctive tendencies—imitation, suggestion and sympathy—provide the basis for social and moral development among children and the home and the school should afford healthy and varied opportunity for their exercise and expression. Soon these innate tendencies become modified by contact with other human beings and emotions are gradually controlled. A number of instincts may press for simultaneous gratification and thus come into conflict with each other or impulses which tend to promote the good of individual welfare and happiness may come into conflict with other impulses which tend to promote the good of the group. Loyalty to the gang may come into conflict with regard for parents, desire to escape punishment may induce a child to betray his friends or he may suffer punishment to save them. Such occasions frequently arise when the child is called upon to make a choice and inhibit some impulses for the sake of others. How conflicts are resolved, what impulses are checked and what satisfied, and how it is done, will decide the course of moral development. If children are in healthy communion with the group, learning manners and morals from other members, taking suggestions from them and feeling the joys and sorrows they feel, they will soon develop a sort of "conscience", a recognition of what is good and bad and a desire to pursue the good. As they acquire knowledge and thought moral ideals shape themselves in their minds and grow richer and more definite with experience.

Morality, to most of us, means the cultivation of desirable habits and in previous chapters, principles and methods of habit formation, of the habits of truth-telling, discipline, obedience, honesty and fair-play have already been discussed in detail. All that is attempted here is a general analysis of the ways and means of moral development and some of the broad principles which should guide the effort of parents and teachers. These have already been hinted but they will bear repetition here.

No two children are alike and each child should be treated as a unique personality having his own problems and difficulties, his own ways of learning and doing things.

The general tendency among parents and teachers to force children to their own ways is to be avoided. Secondly, growth is gradual. From the young creature of impulse without any thought of right and wrong and steady and deliberate choice of what is right is a very long way, which can be covered only through patient guidance and sympathy. Knowledge, experience, habits, ideals, sensibility, judgment, reason and the like take time to mature. Though psychologists mark out several stages in the development of children, these are not distinct and a child at any age-level may belong to different stages at the same time with regard to different aspects of his moral development. He may have developed a sense of honesty and yet he may have no scruples to disregard the feelings of others. A knowledge of the several stages of moral development is helpful in dealing with individual children in so far as it gives a background against which his individual mental and moral make-up is to be understood.

The child, to begin with, is non-moral. He is selfish, guided only by his personal pain and pleasure. Later, he seeks social approval, the praise and blame of his fellows. The group soon enlarges and he seeks the good opinion not only of his fellows but also of his brothers and sisters, his parents and teachers. Still later, ideals develop largely through the example of those around him and these grow more definite and richer through reading, experience and wider social contacts.

When the child goes to school, in a way he starts growing independent of the home and the family. We call it weaning, that is, ceasing to depend on parents. This should be appreciated and helped by parents. One way they can do it is to make less demand on the time and attention of their children. Let them have their rights and fight for them, let them learn lessons of courtesy to their classmates and teachers, fairplay, justice and valour in games, loyalty to the team, class and the school, let them suffer if they break any of the rules of the game or the discipline of the school, let them prize the approval of their social equals. It may be necessary to warn or commend them, every now and then, but for the most part their independence should be encouraged and respected.

Should there be direct moral training? Many parents use the bed-time to impress upon children some stray moral lesson whose necessity may have occurred to them that day, and many schools have fixed hours in the time-table for imparting instruction in morals. Often moral tales are told. All this is very useful provided it is done earnestly and children's interest is not allowed to flag. One great advantage of such a plan is that it is very definite and specific and because it has an allotted time, it enlists the children's attention readily. But the instruction should not be of a general and abstract nature. It should focus attention on situations which children meet daily, discuss problems which involve character and bring together the results of children's experience and thinking. A news item, a misdemeanour of some child in the family, neighbourhood or the school, a heroic thing described in the newspaper and the like can be taken up to impress upon the child that morality does not consist in abstract ideals and goody-goody maxims but it is a name for rules and standards by which the game of right living is played. If the rules of the game can be learnt better by playing the game than by reading about it, the rules of right living can be acquired by analysis and discussion of real life situations as they arise in the daily experience of children.

But too often the hour of moral instruction is allowed to become tedious. Just as the study of literature is too often marred by poor teaching, so that young people instead of taking to literature with interest and enthusiasm develop a distaste for it, the understanding and appreciation of moral distinctions and values is marred by dull and stale teaching of listless teachers who have neither the training nor the equipment for moral instruction of the young. Too often too much is attempted and handled in a very churchy way which tends to make young people rebel against it. Nor should there be any nagging on the part of teachers. The hour of moral instruction is not an hour of trial for young people and while real concrete situations are to form the basis of discussion, the entire treatment should be impersonal and no suggestion of personal reflection should be allowed to creep in. A child has found a fountain pen lying on the road. He thought it belonged to him because he had found it and the person who had dropped it had lost it. It is his good luck that of all people he was the first to pick it up. He brought it home and in a spirit of triumph communicated the fact to his mother. She saw the pen, praised it and spoke of the child's luck, but also reminded him what he would have expected of others if he himself had lost his pen. He would most certainly want the finder to restore it to him and therefore he himself should do just the same. The child saw the logic of it and obeyed with pleasure. To have started charging him with dishonesty and scolding him would have made the situation worse. He might have returned the pen but he would not have appreciated the moral value of it.

But such distinctions are not understood by small children below the age of seven. They have a very strong tendency to consider as their own whatever they can handle, but many wise parents are able to bring them round with love and sympathy. The earlier it is done the better, but it should not be overlooked that moral instruction should be so modified as to suit the understanding and age of children. It is no use filling their heads with moral precepts and admonitions long before they are able to understand their practical use and application.

It must, however, be understood that character is nothing isolated. It is the expression of all that we are. All that we do, feel and think reveals and influences our character. All education contributes to character. Every subject in the curriculum, every phase of life in the school, every type of social relationship, every situation outside the school and the home, every contact with the world and people helps to enlighten moral judgment, to elevate moral ideals and to stimulate moral courage to pursue the right. Literature, history, geography, science and even arithmetic, playground, street, library and laboratory, teachers, parents and friends, all contribute to build and modify character. Hence it is very desirable that all agencies should co-operate and support each other's influence on young people.

But character is not merely understanding moral distinctions. Moral life is shot through with feeling. Ideals are not merely groups of ideas, they grow out of young people's enthusiasm and warmth of feeling. That is why many teachers rightly stress the development of healthy moral sentiments through celebrations of birthdays and death anniversaries of great leaders and heroes, of festivals and national days. On these occasions teachers and older students recall the great debt we owe to our saints, martyrs and leaders in science, political struggle, moral uplift and social service. If these help to arouse love, reverence and admiration among the young for the efforts and achievements of the great, they will certainly offset the narrow individualism of the young and sow among them the seed of social unity and co-operativeness. What we owe to others should be made the basis of teaching and inculcating a creative attitude towards life and a spirit of helping to advance as much as it lies within our power the great human enterprise towards civilization and peace.

CONCLUSION

THE right education of Indian children is a national and international obligation. India is coming to her own, on all sides large-scale plans for reconstruction and uplift are being formulated and life in every aspect is undergoing rapid and far-reaching changes. India at present is a very backward country but she has both men and material, and these must be developed to their best and highest so that she may come up to the standards achieved by other countries. But more important than material resources are the men who will be called upon to handle the affairs of the new state and to fill places of responsibility. Unless they are inspired by a lofty purpose and high ideals, unless they have a keen sense of responsibility and are even willing to suffer in doing their duty, unless they are well equipped physically, intellectually and morally for the great task that awaits them, the prospect for the new republic of India cannot be held to be very bright. All this is possible only through a right type of all-round education. Therefore, it is a national obligation with all those who have anything to do with young people, and who has not to, that they should try to understand the children placed in their charge and secure their right growth as much as they can.

Abroad, the citizens of India have a special mission, almost a destiny, to fulfil. They have to work for peace, goodwill and understanding. Mahatma Gandhi has left us a sacred trust to pursue the path of non-violence, toleration, mutual understanding, helpfulness and uprightness. The first step towards this goal is that we ourselves should have an abiding faith in the Gandhian way of life and thought. Only then can we hope to make converts abroad. This again forces us back to revise and reconstruct our educational effort in the home and the school, so that the next generation may be thoroughly imbued with a new and strong faith in the ideals which the Father of the Nation preached and practised.

The effort made in this book is very humble but even a very small and insignificant candle may be used to kindle very powerful lamps.

MESTON TRAINING COLLEGE
2220
155.4
MADRAS-14
Jo