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DEPTH PSYCHOLOGY AND EDUCATION

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PSYCHOLOGY AND PRINCIPLES OF EDUCATION
THE CHILD AND HIS UPBRINGING
EXAMINATIONS—A CONSTRUCTIVE SURVEY
THE UPANISHADS AND MODERN IDEALS IN EDUCATION
FIRST STEPS IN NATIONAL LIFE
AND NUMEROUS ARTICLES IN EDUCATIONAL AND OTHER JOURNALS PUBLISHED FROM BOMBAY, CALCUTTA, MADRAS, LAHORE, DELHI, POONA, UDIPI, KOTTAYAM, MADURA, DHARWAR, MASULIPUTAM, ETC.

DEPTH PSYCHOLOGY AND EDUCATION

A Comparative Study of Freud, Adler and Jung from the standpoint of Education

BY

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PREFACE

No apology is needed in writing this book on Depth Psychology and Education, which as the sub-title shows is a comparative study of the works of Freud, Jung and Adler from the standpoint of education. Modern literature is full of references to the psychology of the unconscious. Some who have a little grounding in psychology—and a large number who have none—speak knowingly about psycho-analysis and about Freud's attitude to sex. Many people also think, on coming across any behaviour difficulty in others or themselves, that they have gone to the root of the matter when they use an Adlerian phrase and say that it is due to an inferiority complex! Luckily for Jung, he is less well-known than the other two masters and is therefore less misunderstood and misrepresented than Frued, and is less glibly talked about than Adler. In India we have undoubtedly a growing number of students of the unconscious. Things are different now from what they were about twenty-five years ago, when Dr. G. Bose of Calcutta and Col. Berkley Hill of Ranchi were among the very few in India who knew anything of the new direction

given to psychology by Sigmund Freud. We have today good students of Freudian psychology like Mr. Maiti of Calcutta and Mr. Shrimali of Udaipur. There are a number of still younger people like Mr. Amrith of Bombay and Mr. Parasram of Lahore who are interested in Freudian psychology. Also we have a few well-trained psychiatrists like Dr. Masani of Bombay and Dr. Govindaswami of Bangalore. Nevertheless I must confess that I have not come across any serious attempt on the part of an Indian psychologist to make a comparative study of the works of Freud, Adler and Jung. Into this virgin ground I have entered, with what succcss I leave to my discriminating readers to judge.

I have been consistently at work on this subject for about three years now; but it is my belief that this volume is the result not only of these three years but also of the preceding fifteen years of fairly continuous reading and thinking in this field of psychology. It was no easy matter to get necessary books on the subject. While my *guru* in psychology, Prof. H. R. Hamley, was Principal of the Secondary Training College, Bombay, I used to get some of the latest publications in psychology from that college library; but after he left red-tape made them difficult of access. Some books I got from the Imperial Library, Calcutta; some, from the Uuiversity Library, Bombay; and a few, from college libraries in different parts of the country. But my mainstay has been the Psychology Section in my own college library–thanks to the enthusiasm and discrimination of Principal K. S. Vakil who built it up in the course of the nine years he was in charge of the college. Prin. Vakil is a great lover of books, and encourages and appreciates those who have similar interests as he has. This work and my former book on *Psychology and Principles of Education* would not have seen the light of day except for my association with him in the work of the Teachers College, Kolhapur, and his readiness to encourage the literary efforts of his junior colleague. My heart-felt thanks are due to him.

Certain portions of this book have appeared with modifications as independent articles in *The Journal of Adult Education*, Delhi;

Human Affairs, Udipi ; *Education*, Lahore ; and *The Punjab Journal of Education*, Lahore. I thank the editors for the hospitality of their pages.

Two friends, an American medical doctor and an English student of science and theology, did me great service by carefully going througn this book in the manuscript stage. These two—Dr. N. P. Dunning, M. D. (now Mrs. S. J. Farmer) of the A. P. Mission, Western India, and Rev J. R. Andress M. A., B. Sc., Secretary of the S. P. G. Mission, Bombay Diocese—not only went through all the chapters and noted down their suggestions and criticisms, but managed to find time to discuss certain important points with me personally. Though I have not been able to agree entirely with either of these two friends, the discussions I had with each of them helped me to clarify a number of important points in the various chapters. One of my students, Mr. Sheik Mohamed, B. A., B. T., of the Habib High School, Bombay, gave much help in preparing the Index. I am grateful to each of these three friends.

I take this opportunity to acknowledge my indebtedness to Her Highness Chatrapati Tarabai Maharani Sahib of Kolhapur and the Regency Council for substantial financial help given to me in the preparation of this work. I offer them here the tribute of humble thanks for this token of their appreciation of my endeavour to be useful to a wider public.

The war which has had disastrous effects on all things great and small throughout the world has affected the publication of this book also. One printing press that had promised to finish the work in four months could not even do a fourth part of it in the given period, and my publishers had to get a part of the work done simultaneously in a second press ; and, when a whole year was drawing to a close without the printing being completed, part of it had to be transferred to a third press. Readers will agree, I hope, that in spite of the printing having been done in different presses there is a certain amount of uniformity of get-up in the

whole volume. Though a few printing errors are to be found here and there, it is a matter of no small gratification to me that the mistakes are not so many as might have been expected during these abnormal times in an up–country town.

My publishers are to be congratulated that early last year they were able to procure and set apart a few reams of good paper for this work. But for this forethought, they would not have been able to undertake its publication.

July, 1944
Kolhapur

A. V. MATTHEW

PART I-GENERAL

CHAPTER I

INTRODUCTION : FREUD, ADLER AND JUNG

BEHAVIOUR is caused and is not accidental–this is the view of modern psychology and it is a reflection of the scientific spirit that characterizes the pursuit of knowledge in our age. That something which now appears strange or unprecedented could still be explained as a natural phenomenon if all antecedent factors had been studied, and the fact that all antecedent factors are not now available for scrutiny or study does not exclude the possibility of their being so available in a more favourable atmosphere of fuller knowledge in the future, has been the prevailing notion in the realm of physical science for some centuries. In the realm of social and mental studies, however, this belief in a causal relationship has not been so firmly established as in the physical sciences. But the spirit of scientific enquiry is entering into social studies as well, though not to the same degree as in the former. For instance men have now begun to realise more than ever before that social institutions and agencies are inter-related, and that the progress or nature of any one of them is affected by that of the rest. This is particularly true of education.

It is now becoming a truism that the educational system of a community is affected by all the social factors that prevail in that community. Even the physical features of the country in which the community has its habitation affect the system of education. Referring particularly to social factors which also include such things as the economic position, the political condition, the cultural outlook, and the artistic tastes of the community, we find that the inter-relatedness of these with the educational system is so close that we call the latter a reflection of the former. Take for instance the educational system of England. It reflects in its organization and its ideals the spirit of democracy. In theory and to a great extent in practice English education upholds the worth of the individual. It recognizes that the individual can be strong and well developed only when society is strong and well integrated, emphasizes the principle of team spirit and group loyalty, and expects the individual to make sacrifices, even the ultimate sacrifice of his life when occasion demands it, for the sake of the wider whole. Nevertheless the appeal is to the individual, and of the two – the individual and the society – " the individual ", as a great English educationist of the last generation put it, " naturally bulks more largely in the mind of the educator. "[1] On the other hand the educational system of Germany is a reflection of the political philosophy of the Reich. The advent of the Nazis to power is a natural sequence of the political ideology that has been prevalent in Germany during the last two hundred years – the ideology that centred round the strong leader of the people, the father of the people the horde father (as Freud calls such a person in his psychology), the leader whom all must obey. The strong man, king or Fuhrer, represents the state, and the state is superior to any individual. As Hitler himself says of the Nazi movement : " In small things and great, the Movement stands for the principle of unquestioned authority of the leader, combined with full responsibility. It is one of the main tasks of the Movement to make this

1. Sir John Adams : *The Evolution of Educational Theory*, Ch. V, p. 144

principle the deciding one not only within its own ranks but also throughout the State." [2] The Nazis too recognize that the state can be strong only when the individuals are strong and efficient, but if there is a conflict between the interests of the state and of the individual, they have no doubt as to which should be sacrificed. What Hitler says regarding it applies to the political ideology of Germany as a whole: "For myself and all other National Socialists there is only one doctrine: Nation and Fatherland." [3] Every one must subscribe to the doctrine of "ability and readiness to sacrifice the individual for the sake of the community." [4] This is the doctrine inculcated systematically in German schools. The same principle of sacrificing the individual to the State holds good, strangely enough, in the case of Russia, the bitterest enemy of Germany, as well as of her friends and allies, Italy and Japan.

Education is not only the expression of the social philosophy of a country, it is also in its turn the moulder of this philosophy. Adults can learn new things and can come under new influences. But the readiness with which they learn new things and acquire new interests depends, apart from their own dynamic urges and aptitudes, a good deal on the kind of training they received when they were children and on the kind of atmosphere they grew in at home and later at school. Much depends on the deliberate attempts made by elders at home and teachers in the school to train up a young person in the way he should grow; but immensely more depends on the unconscious influences exerted on the child in his early years. In other words the conscious and unconscious influences that work on the young to-day tend to vitally affect public affairs when these young folk grow up to be the leaders and the rank and file of the next generation. The fact that education is a means of moulding the social life of the rising generations has been so well recognized in all times that it needs no reiteration. What requires to be stressed is the fact that it is not only the conscious purpose of educators (parents

2. Adolf Hitler : *My Struggle*, p. 137,

3. *Ibid*, p. 96. 4. *Ibid*, p. 70.

teachers, political workers and others) and the conscious reactions of the young to the efforts of these formal and informal adult educators that tend to give a shape to the organized life of the community in the next generation, but that also a number of unconscious factors both on the part of educators and on that of educands play an inevitable and far-reaching role in shaping organized life in the immediate and remote future.

A. The Unconscious — A Historical Survey

The influence of the unconscious on overt behaviour has been better recognized in the twentieth century than ever before, and the credit of drawing the attention of psychologists, scholars and laymen throughout the world to the importance of the unconscious goes to Sigmund Freud (1856-1939) more than to any other single individual. It does not mean that the concept of the unconscious was unknown before the time of Frued. Prof. Spearman, in his *Psychology Down the Ages*, makes a masterly survey of the concept during the last twenty-five centuries in the West. He refers to the famous dictum of Socrates, Know thyself ; to the words of Plato put into the mouth of Charmides, who conversed about " the knowledge of oneself, to know what one knows, and what one does not know " ; and to Aristotle who said : " In addition to actually seeing and hearing we also perceive that we see and that we hear ". The next important landmark in the study of the unconscious mentioned by Spearman is in the 3rd century, Plotinus, who said that the mind is not only active but also holds up to itself a mirror of its activities; and that the more attention a person devotes to any deed the less of it he has for perceiving that he does it. The next great figure in this study is that of Leibnitz who, in an imaginary conversation with Locke who is supposed to have said that " It is not easy to conceive that a thing can think and not perceive that it thinks", answers that nevertheless it is so, for " All our not deliberate actions are the results of a concourse of little perceptions ". In other words when a person is unconscious of his actions it is not only because of his not attending to them, but also because of their being in themselves " small ". But out of

these small things are his " monads " made, and of these is made the universe itself.

Spearman believes that the Leibnitzian doctrine of unconscious mind was of profound influence in Germany. Kant wrote a chapter on " The Percepts which we have without being aware of them ". Herbart carried the idea of the unconscious still further by holding that ideas become unconscious not, as Plotinus had imagined, because of their failing to attract enough energy; but because of their being kept out by other ideas. The lead of Herbart was followed by Hartmann who, according to Spearman, indulged in an orgy of the unconscious. The human mind, as Hartmann understood it, " is dominated by the unconscious in sexual love, the unconscious in feeling, the unconscious in character and morality, the unconscious in aesthetic judgment and in artistic production, the unconscious in thought, the unconscious in the origin of sense-perception, the unconscious in mysticism, and the unconscious in history." [5] Hartmann was evidently much influenced by Schopenhauer, though Spearman somehow does not make more than a passing reference of a single line to the author of *The World as Will and Idea*. Spearman shows how in his later works Hartmann refers to the " absolute unconscious " — something more important and creative, according to Hartmann than the relative unconsciousness of each person.

These thinkers whom we have mentioned were philosophers, and though Freud must have been directly or indirectly-more indirectly than directly – inspired by them, especially by the nineteenth century German philosophers, it was not by the study of their works that he was initiated into his theory of the unconscious. His theory was derived from his own clinical experience as a medical practitioner dealing with neurotic patients. His first inspiration in this direction came from Charcot, a great authority on hysteria. A short biographical sketch of Freud is helpful to make it clear how his system of ideas was slowly evolved from his medical practice.

5. Spearman : *Psychology Down the Ages*, Vol I Ch. XXI, p. 375

B. Freud — A Biographical Sketch

Frued was born in Moravia (later, part of Czecho-Slovakia), and was brought up in Vienna from his fourth year. He was the son of an old Jewish gentleman and his young second wife-a situation which, as one American writer suggests, provided plenty of scope for the sexuality envisaged in Freud's writings later on as a universal infantile experience.[6] Freud took up medical studies in the university of Vienna, and after graduation did some research on the nervous system. He was a successful research worker, and almost discovered the use of cocaine as an anaesthetic in eye-operations. Before he could complete this particular research, he was called away by his fiancée who had been waiting for him a number of years in another town; and he went leaving the completion of the work to a friend, who eventually got the credit for the discovery. This was so great a disappointment to Freud that he said many years later in his *Autobiographical Sketch* that it was the fault of his wife that he did not get that early fame which his friend Koller got for his discovery, though he says that he did not quarrel with her for it! He continued his researches for sometime more in the laboratory, but as he found that he could not make a living with his experiments he began professional practice with nervous cases. To be better qualified in this line he went to Charcot, famed as an authority on hysteria, and spent a year with him in Paris (1885-86). There he was impressed by the use that Charcot made of hypnosis to cure hysterical patients. He was also struck by a remark that Charcot once made about nervous cases that " in such cases sex is always the most important thing – always, always, always ! " Freud remarks that a similar opinion was expressed equally casually by two other authorities (Breuer and Chrobak). These were casual remarks the truth of which the great authorities had not investigated, much less did they make any application of this knowledge which they had almost stumbled upon – as a matter of fact Freud even

6. W. B. Pillsbury : *The History of Psychology*, Ch. XV., p. 259

says that they later forgot that they had made this observation. But these casual observations fell on good soil so far as Freud was concerned. For later when he too met with similar experiences in his patients he made it the subject of his consistent thought and arrived at a theory the most essential feature of which is a systematic confirmation of the above remark made casually by Charcot.

Freud returned to Vienna (1886), and began practice in association with another famous specialist in hysterical cases, Josef Breuer (whose name was mentioned in anticipation in the previous paragraph). Breuer had already discovered, in Freud's words, " a new procedure by means of which he relieved a girl who was suffering from severe hysteria, of her various symptoms. The idea occurred to him that the symptoms were connected with impressions which she had received during a period of excitement while she was nursing her sick father. He therefore induced her, while she was in a state of hypnotic somnabulism, to search for these connections in her memory and to live through the pathogenic scenes once again without inhibiting the effects that arose in the process." [7] Freud induced Breuer to publish his case, which he did in 1893, and to collaborate with him on a book *Studies in Hysteria* which was actually published in 1895. When the original cause of trouble was discovered, it was accompanied by a revival of old feelings on the part of the patients; and they found relief when they discovered their inmost secrets to the physician in subsequent talks with him. Here was the beginning of what was later to be known as *Psycho-analysis*, and the re-experiencing of old emotional affects with the help of the specialist physician or psycho-analyst followed by relief from the oppressing weight of those emotional affects is known as *catharsis*. Catharsis has obviously, as Flugel says, some resemblance to confession as practised by the Roman Catholic Church minus its moral and theological implications. [8]

7. Freud : *Psycho-Analysis* (Encyclopaedia Brittannica, 14th Ed.)

8. J. C. Flugel : *A Hundred Years of Psychology*, Ch. VIII, p. 250,

In 1894 Breuer left off collaboration with Freud in treating hysterical or nervous cases. Freud went ahead with the work, and in it he developed a new technique – the possibility of which was discerned even in the days of Breuer–Freud collaboration. Instead of helping patients to discover the source of nervous trouble through hypnosis he encouraged them to discover it by talking it over with him. Formerly the method was hypnosis and talk, now it was only talk carried on in an easy relaxed manner for an hour or so continued for a number of days. This is known as the method of *free association* and, as described by the President of the Psycho-analytical Association of England, is " the kernel of the psycho-analytical method." [9]

Why Breuer broke away from such a promising and fruitful partnership was something of a mystery, and it was years later that the world knew why he did. In the course of the intimate talks that are inevitable in this kind of treatment Breuer found that one of his patients transferred her love to himself. He found it very inconvenient and did not want to incur the possibility of repetition of this trouble. Later on Freud also met with the same difficulty with his cases, but he was made of sterner stuff and proceeded with the work. As a matter of fact he found that " transference " took place in all his cases of psycho-analysis, and he held that it was a necessary stage in the healing process of the patients, whose sex life was, according to Freud, the real field where the neurotic trouble had originated. Transference, as a matter of fact, has become a cornerstone in the Freudian system of therapy.

In his very early practice he was inclined to be satisfied with finding some sex problem in the present; but soon he found that some of the problems of the people of adult age had reference to the days of adolescence; and , as his experience grew , he found that sex troubles reached right down to infancy. This he found true not in one or two cases, but in all his cases. Thus

9. Ernest Jones : *Sigmund Freud* (Encyclopaedia Brittannica 14th Ed.)

his theory of sexuality took shape as a theory of infantile sexuality. At the same time Freud held that it was not all infantile sexuality as such but the consequent conflict and repression that caused trouble. The child found that his interest in sex affairs was not approved of by the adults, and he had naturally to repress it. Repression is not always successful and leaves its effects on the whole personality. Infantile sexual interests continue into adolescence and maturity, and along with them goes the fact of repression which also is exercised throughout life. Repressed, these sex impulses operate as it were from underground, and show marks of their repressed existence throughout life. Thus Freud held that slips of the tongue, erroneously carried out actions, and accidents of life are not chance occurrences, but are really symbolic of internal conflict due to repression. So too, neurotic symptoms such as phobias and compulsions are symptoms of conflict. Even sleep is not free from this conflict, for the repressed desires try to express themselves in dreams. This, then, is the position of Freud in brief: all life shows marks of repression of infantile sex wishes.

This position he arrived at, as we saw earlier, as a result of his professional practice as a physician of neurotic patients. But when once he had arrived at his theory it laid its spell on him, as it were, and he began to elaborate it. The result is that to-day we have a body of facts, views and standpoints in psychology known as *psycho-analysis* which no academic psychologist can neglect. Among such things that have come into psychology, newly or with new strength and freshness, may be mentioned psychic causation of all behaviour patterns, the role of the unconscious, defence mechanisms that the unconscious employs such as transference projection and identification, significance of dreams, symbolism in slips and accidents, ambivalence of attitudes (of love and hate) to the same person, repression and sublimation, and the unconscious factors that operate in sickness and health and in the careers of criminals as well as of the strict upholders of law and order. Spearman admits in unequivocal terms the importance of this new light that has been shed on human nature. In these terms he concludes

a pretty long chapter on "Unconscious Mind" in *Psychology Down the Ages*: "At last we have arrived at a region where psychology has not only departed widely from common sense but to all appearances gone far ahead of it. Much perhaps of the current doctrine of the unconscious is confused, inaccurate and even extravagant. But at any rate enough seems to have been achieved already to effect a revolution. Here at last, that which in other sciences is the general rule, occurs for once in psychology also; to wit, all the older literature has become more or less obsolete." [10]

This is high praise for a new branch of psychology from such a level-headed and dispassionate scientific authority on psychology as Spearman, and much of this praise is earned by Freud himself who, after Breuer left him, worked for more than ten years practically single-handed, elaborating his theory of the unconscious from his experience of treating nervous diseases. It was in the middle of the first decade of this century that other medical men and psychologists began to take a favourable interest in psycho-analysis – this term by this time had become the established name for the technique of Freud's therapy as well as for the system of psychological concepts that grew round it–and foremost among those who gave it a fair trial in treating their patients were Bleuler and Jung in Zurich, Switzerland. Meanwhile a group gathered round him in Vienna itself where Freud lived and practised, and among these was Alfred Adler. These associations were a great encouragement and help to Freud who had hitherto been ploughing a lonely furrow, for from this time on Freud was not lonely or neglected. Many people throughout the world took an interest in psycho-analysis – some supporting it and a much larger number opposing. Even opposition is sometimes more welcome than neglect, for opposition means that people at least take note of a thing. This was what applied in the case of Freud too; but it pained him much that some of the opposition came from those who were closely associated with him.

10. C. Spearman; *Psychology Down the Ages*, Vol. I, Ch. XXI. p. 385

C. *Adler Separates from Freud*

The first notable defection was that of Adler. Adler was associated with Freud, according to the latter [11], for about ten years, though Adler took great care in later years to assert that he was never a disciple of Freud. This might be true in the sense that even in the early days of their association Adler did not accept Freud's standpoint in regard to the role of sex. But the role of psychic causation in nervous diseases was accepted by Adler as well as by Freud, and in those early days this meant a great thing for both—to Freud it meant support and encouragement in his effort to arrive at the psychogenic origin of nervous troubles and to Adler it meant the possibility of tracing the present mental and behaviour difficulties back to attitudes that existed from early childhood. As years went on the difference between the two became sharper. Freud got more and more convinced by growing experience with numerous patients regarding on the one hand the validity of his assumption of the supreme importance of infantile sexuality and repression as dynamic root causes of troubles, and on the other of the inevitability of resistence and transference as features in the healing process during analysis and treatment. Along with it he became dogmatically intolerant of those of his associates who went with him a certain distance in psycho-analysing the troubles of patients but would not go with him the whole length in tracing down all the troubles to a sexual origin. The more Freud insisted on sex as the main role in all life, the greater grew the distance between Adler and him. Adler did not ignore sex or the importance of its role. In his later writings he has unequivocably said that sex interests arise from infancy; for instance, in *What Life Should Mean to You* he says : " The sex drive is evident in the first few weeks of babyhood, " [12] a statement he has repeated in other places as well, for instance in *The Education of Children*. There is nothing to show that even in the early days of his association with

11. Freud : *History of Psycho-Analysis*, III, in Basic Writings p. 967

12. Adler : *What Life Should Mean to You*, Ch. VIII, p. 193

Freud, Adler did not admit that sex was an important factor in life. He did, but he did not emphasize it so much as Freud did; on the other hand, to him the master role in life was played by *the drive for superiority*. Even the role of sex is subservient to this master drive, and all the actions and even fancies of a person are patterned on how he thinks of his own importance and how he endeavours to have his importance recognized by others. In other words, according to Adler, all one's style of life is an expression of his drive for mastery and superiority over others. It is no wonder then that in spite of both Freud and Adler recognizing the origin of present troubles to long standing life-attitudes – attitudes that extend right down to infancy – and in spite of their common belief that, before the individual can be cured of nervous or behaviour difficulties, the connection between the life-old attitudes and present troubles must be traced, it was not possible for them to work together as one team, and they parted company. Adler went ahead with his own theory, treating patients in accordance with it, and teaching the world, through lectures and books, about inferiority complex and its obverse aspect the superiority-drive, and about the style of life that reflects this inferiority-superiority pattern. Adler at first tried to call his new departure by the name of " Free Psycho-Analysis "; but seeing, as Freud tells us with a touch of sarcasm, that still his independence of psycho-analysis was not recognized well enough by the world he called his system of thought by the name of *Individual Psychology*.

D. Jung and the Racial Unconscious

The next great defection was that of one who was more closely associated with Freud and was more trusted by him. This was C. G. Jung, a young psychiatrist working in association with the famous Bleuler at Zurich. Bleuler and Jung cheered the heart of Freud by their sympathy and co-operation as they were the first psychiatrists who took psycho-analysis seriously. When the International Psycho-Analytic Association was formed Freud stood aside and got Jung elected as its president, which place he occupied till 1913. In 1909 Freud and Jung were

together invited by Stanley Hall for lectures to the Clarke University, America, for the twentieth anniversary celebration of that University. In spite of all these common enterprises their views became more and more divergent till 1913, when they separated from each other for good. Once again the great stone of offence was Freud's insistence on the role of sex. Jung began to talk of the *libido*, not only to imply the sex-drive but the dynamic urge of life in general. This was anathema to Freud, who knew that if he modified his position in regard to sex a little he would get a much larger number of followers. But he refused to have that following at the sacrifice of what he considered to be his greatest discovery – the prevalence of sex in all life and its presence as the most contributory cause in all cases of nervous disease. Jung had a lecturing tour in America in 1912, where he taught his modified form of psycho-analysis dealing with libide as general life energy, of which the sex drive is an important but not the sole expression. He wrote to Freud apparently with innocent joy that psycho-analysis with this modification was finding a warm reception in America. But Freud's answer was most disconcerting and uncompromising. He said virtually that he also could have made it very acceptable if he too were ready to side-track sex, an answer the reading of which reminds me of a crushing remark that an old lady doctor made to me when I tried to persuade her to allow a certain child to be treated with homeopathic medicines. When I said that allopathic drugs are so hard for children to take while homeopathic things are so easy, she said : " Water too is easy to take ! " Similar was Freud's answer to Jung.

On the other hand Jung began to widen the gulf between him and Freud in another way. While Adler was minimizing the contrast between the conscious and the unconscious, Jung began to get more and more mystically devoted to the unconscious. When Freud referred to the unconscious, he thought of what happened in each individual's life from the first day of his life – what he did or what happened to him in his social and physical environment. But Jung's conception of the unconscious was that of something vaster and more comprehensive : he

admitted the importance of the unconscious as understood and explained by Freud, but he said that this was only a part and really a small part of the vaster unconscious which an individual shares with all other people in all places and at all times.

Many unconscious factors " are merely split from consciousness because the latter preferred to get rid of them by repression. But there are others that have never been in consciousness before and that therefore could never have been arbitrarily repressed. They grow out of the unconsciousness with their weird and unassailable convictions and impulses." [13] The sensuous nature of this vaster unconsious or psyche dates, as he says in another work, " from a time when consciousness did not yet think but only perceived." [14] This he calls the *primary or racial unconscious*, while the unnoticed, forgotten or repressed incidents of each person's life forms his *personal unconscious*. From this standpoint of the racial or primary unconscious Jung began to interpret dreams and myths and folklore in a way different from Freud, who explained them in terms of the personal unconscious. Naturally the points of view of the two men in regard to such matters as religion and popular ethical codes were very different from each other. For instance, while to Freud religion was an illusion which a thoroughly scientific order of society may outgrow, to Jung religious experience is an inevitable and inescapable feature which an individual shares with all men of all times. He recognizes it as an important factor in the integration of personality and as a help for one to get into vital communion with society and the universe.

What, however, has been gained in the matter of catholicity and comprehensiveness in Jung's system has often been made unacceptable for another reason. A scientifically-minded person would like to have demonstrable facts in dealing with scientific matters, even when these refer to the realm of the mind. Many of the things that Jung says in confirmation of his

13. Jung : *Psychology and Religion*, Ch. I, p. 14

14. Jung : *The Integration of the Personality*, Ch. III. p. 83

attitude to the universe and to the psyche sound like unprovable dicta in metaphysics and mysticism. This is particularly the case when he applies himself to explain the dreams of an individual in accordance with the principles that he finds operative in the mythologies of the peoples of the world and in their social and religious rituals. What Jung says may be all right, but difficulty arises when we try to make practical use of the similarity between the unconscious in each individual's mind expressed in dreams, and the racial unconscious portrayed in mythologies and folklore. Even when one is prepared to agree with Jung that in dreams the unconscious comes to the help of a person, supplementing his conscious thinking processes by suggestions expressed in symbolic language, there is nothing to determine the correctness of any particular interpretation given. As a matter of fact the interpretation of dreams and dream-symbols is more subject to the whims and fancies of the interpreter in *Analytic Psychology* (Jung's school) than in the Freudian school. To interpret a dream in the manner of Jung requires a fairly extensive knowledge of the mythologies of the world, and even then the interpretation may be as he himself admits " the quintessence of uncertainty." [15]

But there are less controversial things in Jung's contributions to the understanding of the unconscious. It was he who familiarised the term " complex " in the sense in which it is generally used in psycho-analytic literature, and he has given particular attention to the importance of the emotional atmosphere of the home in the upbringing of the child. He stresses more than either Freud or Adler the importance of the parents maintaining an emotionally stable life, for according to him the young child has no psyche independent of the psyche of the mother and the father. Just as the " unborn " baby was dependent on his mother's system for its physical food, the little child after birth is for a number of years dependent on the psyche of the mother and soon of the father for its psychic upbuilding and mental health.

15. Jung: *Modern Man in Search of a Soul.* Ch. III., p. 71

Jung's name is always associated to-day with the study of types. His classification of persons into the broad types of extroverts and introverts is generally accepted and is of considerable help to all social workers such as teachers and physicians who in dealing with large numbers of people have to take into account the fact of individual differences between one person and another. Jung has subdivided his types mentioning, along with each of these two general attitude types, four " function " types. This elaboration of types however is not found to be very satisfactory by even those who welcome his two general attitude types. Woodworth notices the fact that Jung expresses his admiration to both Freud and Adler and suggests that Jung's theory of types is an attempt to bring together in a synthetic way Freud's emphasis on sex and Adler's emphasis on the superiority-drive "[16]. I do not in my reading of the works of Jung find any justification for this view; for Jung's extrovert is far from being identical with those in whom the sex instinct is prominent, and his introvert is in no way necessarily one in whom the urge of superiority is more prominent than the libidinal urge.

E.—Why the term Depth Psychology ?

In the following chapters the term depth psychology has been used to cover psycho-analysis and its two prominent derivatives. I know that Adler's Individual Psychology is not best described as a school of depth psychology; for, to Adler the distinction between the conscious and the unconscious is less clear than to Freud or Jung. Nevertheless the fact remains that Adler was for ten years more or less closely associated with Freud, and that his study of personality (sick as well as healthy) was up to the end more like that of Freud than that of the academic psychologist. Both systems were based upon the conviction that behaviour patterns are psychically caused and are not chance-determined. Adler too like Freud proceeded on the assumption that in all the actions of an individual a particular drive was the central factor round which all one's

16. R. S. Woodworth : *Contemporary Schools of Psychology*, Ch. V.

behaviour patterns were organized – while Freud dogmatically maintained that the central factor in life was sex, Adler with equal dogmatism held that it was the will to power. Again both of them were keen to trace a present trouble to early childhood–to the first weeks of infancy, as Adler used to say, not to be beaten as it were by Freud in stressing the importance of early infant experiences. Both systems rely on the patient giving clues and indications regarding their present trouble by means of their free associations–though, in accordance with the difference in their views regarding the depth of the unconscious (Adler as days passed on spoke of " the not understood " factors rather than " unconscious " factors), Adler's analysis of his patients was less protracted and far-reaching than that of Freud's. Nevertheless in the case of Adler too there is, though not to the same extent as in Freud, what Prof. Aveling calls " the probing and the discovery of the origin of the nervous disorders in early and even in infantile experience, a search in the remote past of the patient for the disposing causes of his present malady. " [17] Again both Adler and Freud lay great stress on the symbolic nature of such things as slips and accidents and considered them to be of a piece with the whole personality of the individual concerned. So also both relied on interpretation of dreams to supplement the knowledge gained from the waking life of the patient. For all these reasons it is legitimate to include Adler's Psychology in any survey of depth psychology, however much Adler and Freud would have both, from different standpoints, excluded Individual Psychology from the denotation of *depth psychology*.

Freud wanted to appropriate the term depth psychology to his own system of psycho-analysis. The term was first used for the study of the unconscious by Bleuler with reference to the study initiated by Freud. The latter liked it, but he had already called his system *Psycho-Analysis*. As a matter of fact he did not want other new schools of psychology, such as Individual Psychology and Analytical psychology, to use the name

17. F. Aveling : *Psychology the Changing OutLook*, Ch. XI, p. 122.

Psycho-Analysis, as they did not give prominence to such sex-based factors as transference and resistence. " Whoever takes up other sides of the problem and deviates from these two assumptions will hardly escape the charge of interfering with the rights of ownership, if he insists upon calling himself a psychoanalyst. " [18] Other people respected this proprietory right—Adler, as we saw, called his school *Individual Psychology* and Jung called his, *Analytical Psychology*. So far, all right. But Freud had a tendency to regard even the term depth psychology as appropriate only to his own school. For instance, quoting a short passage from Bleuler regarding depth psychology, a passage in which he refers to his own work along with that of Freud, the latter naively remarked: " (But) by the depth psychology psycho-analysis alone is to be understood." [19] In other words Freud would rule out the Zurich school (Bleuler, Jung, and their followers) from tha purview of depth psychology. To rule out Individual Psychology from the doscription of depth psychology has some justification, no doubt; but to exclude Analytical Psychology is preposterous. For, as we have seen already, Jung lays greater stress on the unconscious – that, even in his therapy – than Freud himself. It seems he himself must have realized the injustice of this claim; for in a work written a few years later, Freud said that he was touching only " a few questions with which *the depth psychology of psychoanalysis* is specially concerned. " [20]

Throughout the following chapters, reference will be made to the works of Freud. But as has been indicated above the term depth psychology is used to make the study more comprehensive by including the views of Adler and Jung along with those of Freud. It is true that there are others besides these two who were associated with the psycho – analytic movement

18. Freud: *History of the Psycho-Analytic Movement, I* (*Basic Writings*, p. 939)

19. *History* (*Basic Writings*) p. 958.

20. Freud: *Group Psychology and Analysis of the Ego*, Ch. I, p. 4

and separated from it in its early stages (e. g. William Stekel) or very much later (e. g. Otto Rank). But these men have not made any great impression on the world as founders of distinct schools, nor are many of their works available in the English language. Those who practise psychotherapy with the help of hypnotism (as Pierre Janet did) or suggestion (as Emile Coué did) no doubt deal with the depths of the human soul, but they are interested more in the practical aspect of their therapy than in the elaboration of a system of psychological knowledge. Reference nevertheless has been made to the standpoints of Janet and Coué also in these pages.

F. " *Depth Psychology and Education* "

The study of the unconscious initiated by Freud, and developed by other pioneers in the same field – some of them with fundamental assumptions at variance with those of Freud – has begun to make remarkable changes in the outlook of many of our social sciences, and to revolutionize our mode of thinking. We saw how even so judicious an investigator as Spearman admits this fact. The influence of this new branch of knowledge may be seen in politics and anthropology, in industry and criminology, as well as in art, literature and religion. In short there is now scarcely, as another admirer says – this time a more whole-hearted admirer and follower – " a single important aspect of human activity to our understanding of which psychoanalysis has not in some measure contributed. " [21] But nowhere has its influence been felt so powerfully and helpfully as in medicine and education. The purpose of this book is to take into special account its influence on education.

The term education is used here in a wide and comprehensive sense. The main emphasis is on the education of the young, but in order that the child or the adolescent may be properly trained the grown-up persons around the young individual should also be uuderstood and helped. Hence stress

21. Flugel : *A Hundred Years of Psychology*, p. 286.

has been laid on the attitudes and behaviour patterns of the adults as well as of the child. The school-room is frequently mentioned in these pages; on the whole however it is treated here more as a place of community life than as a place for giving or receiving formal instruction. Greater stress, however, has been laid on home conditions than on conditions at school.

It is most important that the child should be given a sense of freedom and security in the home. This sense may be undermined by either of two kinds of treatment—pampering and over-strictness. Though these two are contrary attitudes, either of them may be as harmful as the other for the emotional poise and co-operative spirit of the child. Chs. II and III show how the findings of depth psychology are helpful in maintaining a healthy psychic atmosphere in the home. The evils of over-strict discipline are pointed out in Ch. II, and the evils of the opposite tendency, to show too much love to the child, are indicated in Ch. III. In either kind of home the child may develop an excessive sense of right and wrong, as is described in the chapter on *Super-Ego* (Ch. IV). The development of the super-ego is characterised by a *Sense of Guilt* (Ch. V). The two together account for the prevalence of much anxiety and an abiding sense of *Fear and Frustration* (Ch. VI). Fear and frustration may give rise to different kinds of reactions such as shyness, exaggerated efforts to be good, or anti-social conduct. Or, it may cause compensatory forms of behaviour such as hilarity, gaiety and boisterous laughter . This and other aspects of laughter are discussed in Ch. VII, *Laughter and Humour.*

Though in all the chapters of the thesis the points of view of Freud and Adler and Jung are compared and where necessary criticized, it will be found that in some chapters the line of thinking of one of them has been taken as the central topic of discussion in preference to that of the other two. Thus, after this Introductory Chapter and Chapters II and III (together forming Part I which is comparatively of a general nature), I deal particularly with Freud in Part II, in Chs. IV to VIII. Ch VIII is on the *Significance of Dreams.* All our three

psychologists have much to say about dreams, though it was Freud who gave the lead in this matter also. But the interpretation of dreams of each of the three is in accordance with each one's view of life and its dynamic nature. Chapter VIII is thus a kind of link between Part II which is devoted to Freud and Parts III and IV devoted to Adler and Jung.

In Chs. IX to XII the treatment of subjects proceeds more in accordance with Adler's lead than that of Freud and Jung. Ch. IX deals with the *Sense of Inferiority*, Ch. X with the *Style of Life*, Ch. XI with *Symbolic Actions*, and Ch. XII with *Private Logic* as distinct from what may be called community logic which prevails in the normal, social and private life of individuals.

In the remaining chapters, Chs. XIII to XVII, it is Jung's position that has been kept more in mind. Ch. XIII, is on the *Integration of Personality*. In the integration of personality, religion plays an important role. Freud considers religion an illusion, nor has Adler much to say on its value ; but Jung finds it of great importance in giving unity and significance to life. The *Role of Religion* is discussed at some length in Ch. XIV. Ch. XV deals with *Individual Differences*, in which special mention is made of Jung's *types* of personality. Ch. XVI, on the *Mental Health of the Grown-up Person*, and Ch. XVII, on *Life's Eventide*, deal exclusively with problems of grown-up persons. The depth psychologists, especially Jung, have many helpful things to say regarding the right ordering of life in adult stages.

In the preparation of the following chapters I have been helped by the writings of numerous authors on general psychology and of a number of authors who have written on the work of one or more of the depth psychologists. The names of many of them are—though, of course, not all of them could be – mentioned in the text itself. In spite of my debt to all of them, I claim that this book as a whole is an independent comparative study of the three great psychologists. Their theories and standpoints are taken from their own works, not from second hand sources of information;

and the selection and arrangement of topics for discussion and the general line of developing the critical appreciation are my own. It will be clear I hope after the perusal of the following pages that I do not blindly follow any of these three masters. Each one of them has emphasized certain important aspects of life. All the views of each one of them cannot be fitted into a syntonic picture. I believe with Dr. Crichton-Miller that attempts at compromise and reconciliation between the three masters in all matters are foredoomed to failure.[22] What I have tried to do is to extract from the writings of each those elements of truth which can without incongruity go with elements taken from the two others, and which, together, can supplement the knowledge of human needs and drives available in the works of recognized authorities in the field of general psychology. Those elements which cannot be brought into conformity with this syntonic picture have been mentioned in the following pages, of course ; but I have indicated my reaction towards them unequivocally, with the reasons why I cannot accept those particular details from them. In this my stand-point I follow the example of the psychiatrists mentioned by Woodworth, " who do not join any school, and who see nothing amiss in adopting methods and theories from all. "[23] After starting to write these chapters a useful book came into my hands, Clifford Allen's *Modern Discoveries in Medical Psychology.* It is mainly a comparative study of the three depth psychologists from the standpoint of a medical man. The following pages embody a similar attempt to bring together those findings of depth psychology that have already begun to affect the theory of education, and to a small extent its practice too, and are bound to make still greater contributions in these directions in the future.

It does not however deal with the detailed practical application of these findings in the school-room, its scope is limited

22. H. Crichton-Miller : *Psycho-Analysis and its Derivatives,* Ch. VII, p. 247

23. R S. Woodworth : *Contemporary Schools of Psychology,* Ch, V p. 192, 1937 Edn.

to indicate the theoretical foundations on which the superstructure of the details of practice may well be erected. Though the emphasis is thus on the educational theory derivable from the works and the analytical practice of the depth psychologists I have tried to elucidate theory by citing a large number of practical illustrative instances.

These concrete illustrations are numbered in the text as two series of cases - Series A and Series B. Cases of Series B, a little above 40 in number, are taken from various psychology books to illustrate some point under discussion. Series A consists of about double that number of instances observed by myself or my friends and a few that are taken from non-psychological books and so far as I know have not been mentioned as examples by previous writers on psychology. These numerous instances from my own observation are not cited, however, as proofs of the theory discussed in the thesis. Their purpose is naturally and inevitably of a more modest kind – they are mentioned only as examples. Even Freud himself does not claim that his examples are scientific "proofs"[24]; nevertheless they serve as good examples that show the general trend of the undercurrent of human life. These numerous illustrative instances are spread through the various chapters and include some of the dreams interpreted by me in Ch. XII

All the books referred to in the text are included in the bibliography given at the end.

24. See *Psychopathology of Everyday Life*, Ch. V, *Totem and Taboo* Ch, III, etc.

CHAPTER II

THE HOME OF STRICT DISCIPLINE

In the previous Chapter we saw how *depth psychology* deals with the unconscious. There is, as was noted there, not only considerable difference between the views of the unconscious held by Freud and Jung on the one hand and Adler on the other, but there is also much difference in the views of Freud and Jung themselves though both of them lay much more stress on the unconscious than Adler. All the three however are entirely agreed on the great importance that early years have in the lives of all persons, whether they are conscious of it or not. In this and the next chapter, an attempt is made to evaluate the importance of these early years which we usually call days of infancy and childhood. I do not particularly follow in these general chapters the lead of any one of our three psychologists. The view presented is what may be called a synthetic one. Those views or suggestions of the three masters are taken into account which may be held together without doing violence to the peculiar position that each of them holds in the study of human nature. The individual views and standpoints of Freud, Adler and Jung are examined respectively in Parts II, III and IV. In these two chapters (Chs. II and III of Part I) the

attempt is to draw attention to those matters regarding which there is general agreement beween the three schools of Psycho-Analysis, Individual Psychology and Analytical Psychology.

All of them consider the early years as of fundamental importance in human life inasmuch as they tend to determine the kind of life that each individual is to live. In other words we say that a person's style of life is formed in early childhood. In forming one's style of life the kind of home that one is born into is of immeasurable importance. Parents can do a great service to the growing personality of the child if they create for him a healthy atmosphere at home. As a matter of fact, if all parents were to visualize the needs of their children and to realize their own responsibility towards them from the start, the number of maladjusted children would not be anything so large as it is to-day. The author of *The Problem Child* says that when he went through the proofs of that work he suddenly realized that he had written the wrong book. "There isn't a problem child", he thought, "there is only a problem parent". So five years later he wrote another book, *The Problem Parent*[1]. Though A. S. Neill has not covered much new ground in his second book, he has reiterated his conviction embodied in the first that the failure of the child is always due to failure in his upbringing, especially on the part of his parents. Though this is undoubtedly a sweeping statement, one can not help acknowledging that much of the discouragement, unhappiness and fear in a child, which results in undesirable behaviour both in his childhood and later life, could have been averted if the parents had themselves been more happy in their own life and better adjusted towards their neighbours.

A. The Importance of Early Years

The importance of the home has been recognized from the earliest times. The Jewish Proverb said: Train up a child in the way he should go, and when he is old he will not depart from it.[2]

1. A. S. Neill : *The Problem Parent.*
2. Proverbs XXXIII, 6.

In modern psychology the importance of the early years of the child has been stressed and restressed; as a matter of fact if there is one thing regarding which there has been agreement in conflicting schools of psychology, it is in recognizing the importance of childhood years. Not only believers in dynamic psychology – " the hormists " – but even the " behaviourists " lay the utmost importance on the early years of the child. As a matter of fact the whole theory of Watson and the *behaviourists* in general is based on the permanance of early attitudes and modes of thinking and feeling – modes and attitudes that condition the reaction of an individual throughout his life. The foremost depth psychologists – Freud, Adler and Jung—have each stressed in his own way the far-reaching effects of childhood experiences. Of these psychologists of the unconscious it is Jung who has more than any one else attempted to show *why* the early years should be so important – the others are mostly satisfied with the *how* of it. Freud shows how the sex urge manifests itself in several ways even in early childhood; and Adler stresses the attempt of even the tiny child to get recognition and attention from others – the striving for superiority, as he puts it – though he too recognizes the early appearance of sex when he says " sex development begins early in life, in the first weeks of life. " [3]

Jung tries to explain why the early years of the child affect his life so thoroughly and intimately. His explanation, though it is more intuitive and poetic than demonstrably scientific (as is the case with certain others of his conceptions, e. g. his assumption of archetypal images in the unconscious), may be given in his own words: " Just as the child in the embryonic state is pratically nothing but a part of the mother's body and wholly dependent on her condition, so also the psyche of early infancy is to a large degree a part of the maternal psyche, and soon too, on account of the common atmosphere, a part of the paternal psyche "[4]. Jung considers

3. Adler: *The Education of Children*, Ch. XII.

4. C. G. Jung: Analytical Psychology and Education, Lecture 1, in *Contributions to Analytical Psychology*, Kegan Paul, 1928

the condition of the child in the early years as one of complete fusion with the surrounding conditions. He believes that the emotional difficulties and neuroses of children are symptoms of the parents' psychic condition rather than of any genuine disease of the child. " Only a very little of the child's psychic life is independent : most of it is drawn directly from the parent " [5] Such dependence is natural, and the even growth of the child's mind and its emotional poise is affected when something disturbs and agitates the emotional balance of the father or mother ; for, the mental atmosphere of the parents is the atmosphere in which the child breathes and has its psychic being and finds its psychic sustenance. This primitive unconscious identity of the child with its parents is called *participation mystique* by Jung (following another continental writer Levy-Bruhl who uses the expression to show that in this primitive experience there is not between subject and object that absolute separation that our rational mind distinguishes). [6] Through this mysterious participation in the emotional tension of parents, the child suffers pain as if the cause of suffering lay within himself. In a way the child is a greater sufferer ; for the parents have some kind of an understanding of the cause of their suffering, while the little one knows not and still suffers – suffers vaguely but all the same intensely. Moreover, his suffering is bound to affect the whole period of his life which starts under such adverse circumstances.

The child suffers if the home environment is wrong. There are some who are inclined to attribute this to heredity. Perhaps heredity has something to do with the unhappiness of the father or mother and therefore of the child. No one has disproved the possibility of the existence of latent disposition towards a specific kind of reaction in a certain given situation. Constitutionally some persons have certain glandular peculiarities—certain *hyper* or *hypo* conditions which affect their temperament and the general tone of their lives. These hereditary – or, at any

5 *Ibid,* Lecture II

6. See Jung : *Contributions,* p. 112

rate, innate-factors may definitely affect the emotional life of a person. But these are given factors, the fundamental starting factors of life, which whatever they may be we cannot now alter. To understand that they exist may give us a better insight into the problems we have to face in any individual, but in so far as they do exist they are beyond our means of control. On the other hand we know that even without any demonstrable adverse factors of an innate nature a child can suffer,and suffer acutely and throughout life, through a faulty home atmosphere. So without denying the possible influence of hereditary and organic factors in life we come back to the psychic environment of the child, and in this environment no single factor is of greater importance than the attitude of parents.

If a father or mother is unhappy, that parental unhappiness is communicated to and is shared by the child. It is hence the business of parents to keep themselves as emotionally well-adjusted and self-poised as they can, not only for their own sake but also for the sake of their children. Too many parents however are far from happy. Unemployment or insecurity of tenure of work, fear conscious or unconscious that one's powers are not equal to one's work, criticism of an unappreciative or fault-finding superior, jealousy or ill-will of colleagues, monotony of work, want of understanding love on the part of one's life-partner, sexual maladjustment on one's own part or on the part of the partner, organic inferiority such as ugliness or deformity, functional disorders such as of the respiratory or circulatory system – these are some of the causes of an adult's sense of unhappiness. If that adult is a parent, he (henceforth the pronoun *he* is used in a generic sense to include the woman also except where the male person is particularly indicated according to context) is likely to infest the child too with the same feeling of unhappiness and misery. The child however has not the ability to understand that the unpleasantness of the parent is due to causes beyond his (parent's) own control, and comes to the conclusion (though not necessarily in so many words) that the rudeness and thoughtlessness of the parent is due to his want of love towards

the child. This is one important reason why parents should think not once or twice but several times before they punish their children. When they punish their children they may aver that it is to the children's own good that they punish. Sometimes this statement is correct; but more often – much more often—they punish the child not in order that he may improve but in order that they may have some kind of relief from tense feelings. Many of the good reasons given by punishing parents for their assault on child – whether this assault is physical or verbal or moral – are examples of rationalization, doing a thing and then finding some respectable reason to justify the deed.

B. The Disappointed Parent

Even when punishment is given with the intention that it may do good to the child, there is no guarantee that the punisher thinks more of the good of the little one than of his own self and of his own reputation. There are many parents who had certain ambitions in their youth, which could not be realized in actual life. Such parents have sometimes a wish to see their dreams realized at least in their children. There are many parents who stint themselves in order that their children may have the education and social advantages which were denied to them by a cruel fate. Things work all right when the offspring has both the aptitude and the interest needed to function as a proxy of the father in winning laurels coveted by the latter. Sometimes the son has the ambition to be what the father expects of him, but is not gifted with the intellectual or special aptitudes necessary for the realization of the coveted goal. The father consequently gets very much upset, in that this is a second disappointment to him: what he wanted to reach he could not reach himself first, and now even the attempt to reach the goal through the son also has failed. Such a father blames his son furiously: and as a consequence the latter is not even able to do what, apart from this constant emotional downpour from the father, he would have done fairly well.

The unhappiness of a parent with a dull or feeble-minded child is often due to the all too common identification of the former with the latter. The father or mother looks upon the

child as his or her ego in little – an ego with a second chance in life. The parent's altruistic or disinterested love, with its main impulse to protect and cherish its object, is often complicated, in William McDougall's words, " by the extension of self-regard to its object; for the child is rightly held by the world to express the parent, who therefore can hardly fail to be elated by the acknowledgment of its excellencies and pained and shamed on the display of its defects. In the loves of parents for their children these altruistic and egoistic constituents are present in various degrees " [7].

Case A No. 1 –Mr. Paisby* is a successful middle aged man, who has risen from a poor position to fairly affluent circumstances by hard work and some luck. He has three children – one boy and two girls. The boy is the eldest child of the family, but he is very backward in his studies. Mr. Paisby used to beat his son and mercilessly scold him. The successful father was more than disappointed with his dull son. He said to me once : " I sometimes wish I had no son ".

Case B No. 1—Jung cites the instance of a neurotic child. He was small in size though well fed, and " impossibly suspicious, malicious, obstinate and self-willed ". He had attacks of terrible, destructive rage. Obviously he was idiotic, and was unable to speak. It seemed to be a case of neorosis, and Jung suggests that whenever a young child exhibits the symptoms of a neurosis we should not waste too much time in exploring the child's unconscious mind. " We should begin our researches elsewhere, commencing with the mother; for almost invariably the parents are either the immediate cause of the child's neurosis, or they are at least the most important element in the neurosis". In this case the child was the only boy among several girls. The mother was a self-willed and very ambitious woman and when a doctor informed her that her only boy was defective, she was angry and tried to repress the idea that her boy could be a failure. " He simply had to be intelligent; and if he was stupid it must be because of an evil will and malicious obstinacy. Of course the boy learned far less than he would have done had he had the good luck to possess a reasonable mother: in fact he learned nothing at all. And, morever, he became precisely what his mother's own stubborn ambition attributed to him – namely, maliciously stubborn and bad. Quite misunderstood, and therefore isolated within himself, he developed his fits of rage out of sheer despair. " [8]

7. W. McDougall : *Outline of Psychology*, Ch. XVII, p. 430

8. Jung : *Analytical Psychology and Education*, See. II.

* All names – of course not the persons – in Cases of Series A are fictitious.

Case A No. 2*—" There was a girl in the infant class. She stood first, and her mother was enthusiastic about her education. A tutor was engaged to give her special coaching in order that she might get accelerated promotion. The girl was very bright and studious. At the end of the year, she was made to appear at the primary second standard examination, and she passed with a good number of marks to her credit. At the end of the next year she was made to appear at the fourth standard examination This time she only just passed. Then she was transferred to a secondary school where she showed no progress ; on the other hand she was taken to be one of the dullest girls there. She was then scolded and looked down upon by her mother who thought that thereby she could make her child show better results. But her efforts and her scoldings proved otherwise. The girl began to lose in weight and spirits. She left off playing and mixing with her friends and always sat brooding."

At other times the child may be quite an intelligent and gifted person, but he may have no interest in the direction in which his parent may want him to shine.

Case A No. 3—Chandrasen was a lawyer and wanted his son to follow his profession, but the boy wanted to enter into business. Luckily the father let him go his own way when the son persisted in his purpose. Unfortunately all fathers are not like Chandresen.

Case A No. 4—Kannan was the son of a teacher and had a poetical turn of mind, which for some unaccountable reason the father detested. He threatened him and punished him when he wrote poetry, with the result that the boy had to choose between paternal approbation and the favour of the muses. The boy followed his own bent, in spite of paternal authority.

There are hundreds of square pegs in round holes as a result of paternal ambition. If such parents are asked why they insist on their children doing as the parents want them to do, they would answer without hesitation that what they do is for the good of the children and would be loath to confess that they force a decision on the younger folk not particularly for the good of the latter, but to have the joy of seeing their own cherished plan worked out in real life through their children. What really happens is that such " parents delegate to their children ", as

* Observed by a student of mine.

Anna Freud puts it, " their projects for their own lives, in a manner at once altruistic and egoistic. It is as if they hoped through the child, whom they regarded as better qualified for the purpose than themselves, to wrest from life the fulfilment of the ambitions which they themselves have failed to realize ". [9] An ordinary intelligent father has sometimes a dull son born to him, and sometimes a gifted father has a very ordinary son. The father wants to see the son come up to his own standard, and when the latter fails the former frets and fumes and makes his own life and that of the son miserable.

Case A No. 5*—A boy, age 14, was considered by his teachers superior in ability to his two elder boys. He stood first in his classes but at the time of the Scholarship Examination, on account of illness, he did not fare well enough to get a scholarship, unlike his brothers who had won scholarships when they were in his class. The father, who was a primary school teacher, was sore disappointed at this son's failure to get success, and always found fault with him and at times even denied him food. To add to the father's chagrin, the little fellow took from home a sum of five rupees without the knowledge of the parents, though even this was possibly due to the former, loveless treatment of the child by his parents. The boy was miserable for a few days, and at last committed suicide.

A similar incident took place in a family known to me in another part of the country, In this case the father was quite well to do, and wanted his son to shine in the world; so he frequently goaded him on to further and further efforts, with the same disastrous consequence. There might have been other reasons why the young persons here mentioned may have punished themselves and their families in this extreme way: there might have been innate factors concerned, and there might have been adverse circumstances operating from their childhood or even infancy. Without denying the possibility of such unascertained factors as these, we may reasonably conclude that personal pressure put on them on account of parental ambition was at least one of the contributory causes that led to the tragedy.

9. Anna Freud: *The Ego and the Mechanisms of Defence*, Ch, X. p. 142.

* Reported by a student of mine.

A less tragic form of maladjustment is truancy. Where pressure is put on a young person to do something for which he has neither aptitude nor interest, he is likely to be tempted to run away from home or from his work. This pressure may not be in the form of compulsion, but may all the same be felt to be inevitable by the young person on account of the expectations formed of him by his parents or near relatives. The following two cases belong to this category–of the influence of no active compulsion on the part of the relatives but of a gentle, but all-pervading, expectation of a high standard of achievement from their son, brother, or kinsman as the case may be.

Case A No. 6—Thangar was the eldest child and for many years the only son in a middleclass family. Great store was placed on his future success by the parents, especially by the mother. When the boy thought that he could not realize the ambition of his parents, he ran away from home. Luckily he was brought back, and did well afterwards.

Case A No. 7—A similar case, similar in a number of details came to my notice a few years later also. Here too the boy ran away because though he was an only brother of many sisters he found that he was not able to make that progress in his studies which was expected of him.

It is most helpful for parents to realize that there are individual differences in aptitudes, temperaments and interests among children, and that each one makes progress in his studies as well as in his games only at his own pace and in a manner that appeals to him. To force their choices on him and to try to determine his rate of progress is, at best, an inconsiderate and unwise step, and may give rise to consequences of a grave nature.

Case A No. 8—A father once brought his son to me: the little fellow seemed to be defective, but the father had tried to make him normal by giving him just the kind of education suitable to more normal people with the formal "Readers" and the formal kind of arithmetic so common in a primary school.

Instances of this kind are not rare, and in all these cases a parent must accept facts as they are. It does no good either to

the parent or to the child if the former attempts to educe from the child something that does not exist in him.

C.—*The Unhappy Parent.*

There are parents who torment their children on account of their own fears. They are afraid of their future, and would have some satisfaction if they could find reason to believe that their sons would be able to look after them in their old age. Some people have a dread regarding the future when they find that no children are born to them, or when the ir children are girls. This is particularly true in India where the son is not only the prop of one's old age but is the hope for life after death as well. The Sanskrit for a son is *Puthra,* one who saves by his funeral offices the parent from the hopeless realm of *puth* (the unhappy abode of unrelieved souls). If such a son is disappointing in his performances and promise, the father makes himself miserable. There are fathers who are anxious not for their own sustenanee, but for the reputation of their name and the name of their family, and for the maintenance of the large fortune they have amassed for themselves. When they cannot be confident that their children will carefully handle what they have amassed at the cost of immense pain and sacrifice, they become disconsolate. There are good parents who are still more self-forgetting in the most literal sense of the word self-parents who remain constantly anxious for their children, for they do not see how the child whom they loved and tended and educated can possibly get on in the world when he has to shift for himself, seeing that even with all this lavish paternal care he is not making much of the opportunities given him. Again there are parents who are anxious regarding the health or moral progress of themselves or their children. Thus there is anxiety for oneself, one's name and property, and for the future of the offspring; and this anxiety within oneself makes it hard for one to be pleased with the progress of one's son. Such a father is peevish, hard to please and easy to find fault. Even when a parent does not speak of his anxiety it inevitably affects the atmosphere of the home. " Children very readily absorb anxiety ", as the Medical Director

of the London Child Guidance Clinic says, " from parents who are financially or socially insecure, or who live in discord, or who are constantly over-emphasizing health or morality ". [10]

While some parents are too ambitious for their children, there are others who neglect them, and sometimes even hate them. Parents who feel that their personal ambitions are thwarted on account of what they are expected to do for their children do not particularly love their children. Such thwarted personal ambitions may be in the realm of professional preferments, intellectual pursuits or social enjoyments. There are occasions when children are even regarded as rivals — it is said that not a few mothers feel a sense of rivalry when their daughters grow up into pretty maidens and attract more attention in social circles than the mothers now do, mothers who had kept themselves at the vortex of social life for many years and are now unwilling to be recognized themselves as matronly women.

When the father or mother re-marries at the death of the first life-partner, children of the first marriage receive " step-motherly " treatment not exclusively from the step-parent; as a matter of fact what such children feel more poignantly is the comparative negligence they suffer at the hands of the one surviving parent than the lovelessness of the step-parent. Not rarely there is justification for the feelings of such children, as the parent more often marries for his own comfort and pleasure than for the joy and security of the children.

Case A No. 9—N was the son of a very successful public servant who, after his first wife died, received the highest promotions he could ever have expected. Then he married again. His son was packed off to live with relatives elsewhere. The boy felt the separation acutely. The father's plea was that he was a problem at home. What he failed to notice was that the problem-behaviour of the son was due to a sense of neglect, and he did not become a much better adjusted lad by his being sent away from home.

10. W. Moodie : *Anxiety States in Children*, in A Survey of Child Psychiatry.

Superstition may lead to negligence of, and sometimes even hostility to, a child by the parent. If after the birth of a child the parent happens to have a big increment in pay or a promotion in his work, that child is regarded as a welcome addition to the family, while if some ill-luck befalls him at the birth of another child that one is not only considered a messenger of bad news but its actual cause. Such a child is always looked upon by the superstitious parents as a burden or nuisance. Laksmibai Tilak in her autobiography says that her husband, the poet Tilak, was always disliked by his father for this reason.

Case A No. 10.—Another instance : Balu was the only son in a family being born after three daughters, and it would have been expected that the child would have been spoiled through over.indulgence. What happened was just the reverse ; the mother detested the boy from the second year of his life. She grew weak and pale after his birth, and she blamed it all on the poor boy. He is rather under-sized for his age – he is ten now – and is backward in his studies. The father remonstrated with his wife for her unkind attitude, but the only result was a new emotional problem for the little helpless one, namely becoming the object of frequent wranglings between father and mother. Meanwhile the child's progress at school was poor and the father too began to be dissatisfied with the child, with the result that the little thing would tremble at the mention of the father's name. The father has been advised to put the child in new surroundings-as there is no hope of getting the home condition changed.

Here we have two examples of what has been more systematically studied elsewhere – of the effect of want of love and sympathy on the personality traits and behaviour-patterns of children. Dr. K. R. Masani refers [11] to an interesting study on parental attitudes made by Symonds in *The Psychology of Parent-Child Relationships.*

D. Accepted and Rejected Children

Symonds made a long list of behaviour items – 92 good or socially acceptable items ; and 91 bad or socially un-acceptable

11. See K. R. Masani : *The Significance of Parental Attitudes* in the Indian Journal of Social Work Vol. II No. 2, September, 1940.

items; and then selected sixty-two children of whom thirty-one had satisfactory treatment from their parents so far as their parental affection was concerned (paternal *acceptance,* as Symonds names it) and thirty-one who did not enjoy parental love (parents' attitude was one of *rejection*). The children (all the sixty-two) were rated in the matter of these 183 traits, and it was found that the "accepted" children had socially acceptable traits to a remarkably greater extent than the rejected children, while the latter had unacceptable behaviour traits to a remarkably greater extent than the more fortunate children. According to figures, it was found that out of 92 socially acceptable items of behaviour, 81 were checked more frequently for accepted children than rejected children, four good traits were found equally among accepted and rejected children and seven good traits were found more frequently among the rejected children than among the accepted children. In regard to the socially unaccepted forms of behaviour, 61 were found more frequently among the rejected children than among the accepted children. 18 of these bad traits were found equally among both the accepted and rejected children, and 12 of the bad traits were found more frequently among the more fortunate children than among the rejected children. Here are the figures for both kinds of traits:

	Accepted Children	Common to Accepted & Rejected.	Rejected Children		Total
Socially acceptable behaviour	81	4	7	=	92
Socially unacceptable behaviour	12	18	61	=	91

Another frequent cause of behaviour-and-personality troubles in children is the existence of unhappy relations between the father and mother. Books on applied psychology are full of examples of children suffering unconsciously on account of quarrels between parents.

Case B No. 2—Anna Freud refers to a child whose critical powers were prematurely stimulated by quarrels between the father and the mother. He said: "If my father does not love my mother, then my mother does not love my father. Then they can't like me. Then I don't want them.

And then the whole family is no good ". The consequences which such a child deduces from the state of affairs are generally serious. Anna Freud compares him to an employee, in a bankrupt firm, who has lost all confidence in his principals and no longer therefore feels any pleasure in his work. " Thus the child in such circumstances stops work - that is, his normal development is checked and he reacts to these abnormal conditions in some abnormal way." [12]

Here is an example from Jung to illustrate one of these numerous abnormal ways of reacting to faulty parental attitudes.

Case B. No. 3.—A little girl of nine years ran a low temperature for three months and was unable to attend school. She had no other special symptoms except loss of appetite and langour. The parents had irreconcilable differences between them, though both loved the child and both thought that they had hid their differences from her. The mother wanted a divorce, which she was afraid to ask for on account of regard for the child. The psychologist advised them to endeavour to work out a real adjustment, or to decide to separate, as otherwise the tension was too much for the child to bear. They found separation inevitable in their case, and explained the situation to the child. Though the mother feared that the separation would make the child worse, the latter was able to bear this better than the old situation, " Her relief at no longer being a prey to her vague fears and intuitions was so great that she returned to normal health and to a real enjoyment of her school and play." [13]

Dr. Masani refers to two studies in social work made in Smith College, New York, that throw lucid light on this problem. Miss Helen Witmer and a number of graduate students of Smith College investigated the case of 197 children who had been referred to the institute of Child Guidance Clinic. They tried to ascertain the factors of success or failure of the child's adjustment at the time of closure of the case. Whilst factors such as ordinal position in the family, sex, school placement, intelligence, nationality and economic status of the family did not indicate any considerable effect on the outcome of the treatment, the factor that we are now considering, marital adjustment of the

12. Anna Freud, *Phycho-Analysis for Teachers.*

13. Jung : *Analytical Psychology and Education,* IV.

parents, contributed very materially to the success or failure of the treatment. Distinctly better results were obtained in the case of those children whose parents lived a harmonious and satisfying marital life than in the case of those children whose parents lived an unadjusted married life. Another investigator– Mr. Hall – selected a 100 children for special study out of a much larger number (1,000) about whom records were available. Of the 100 children, 50 came from homes remarkable for good parental harmony while 50 children had come from homes of serious domestic discord. There were not only more problems per child in the case of the children from homes of discord than in the case of better homes; but it was also found that 98 p. c. of the children of homes of friction had personality and behaviour deviations, while from the better homes only 48 p. c. were referred for such problems. Though these figures do not provide ground to conclude that failure of adjustment on the part of parents is the *sole cause* of children's behaviour difficulties, nevertheless they indicate what a serious and undeniable contributory factor it is in the total unsatisfactory situation that leads to maladjustment and delinquency.

The worst of this situation is that the misery of such children does not end with themselves. Freud and Jung have taught us to expect that when such children grow up they will carry their misery, anxiety and sense of frustration with them. When they marry they would make their life-partners miserable, for they are liable to project – to use Freud's words – their misfortunes on their life-partners; and when they have children of their own they too will have to share the sense of insecurity of this unfortunate parent who himself had started his own miserable life through the fault of others before him. The way out of this muddled situation is that the unhappy, miserable individual who suffers from a sense of frustration and anxiety should be helped to know himself better and to be re-educated. How this can be done will be shown in later chapters.

Meanwhile it is worth noting that cases of marital disharmony and parental disagreement are not uniform in nature or

seriousness as they range from profound incompatibility to minor deviations from the normal.

The effect on the children also varies. In some cases the emotional poise of children is so entirely upset that they not only quarrel with either parent or both, but sometimes even flare up at all persons who may slightly provoke them. Other children appear so calm and at ease that the onlooker thinks that all the discord witnessed by them leaves them entirely unscathed. In many cases a bad situation improves considerably when the father and mother understand the seriousness of their cat and dog life on the child's mental health and put forth an honest effort to adjust their differences with each other for his sake. This happens when there is some kind of sympathy on their part with each other and a certain amount of love for the little one. When the parents modify their behaviour the child is immensely relieved. But there are husbands and wives who fail to see eye to eye with each other, and what is worse, refuse to do so. In such cases, as Dr. C. L. C. Burns puts it, " The effects may be difficult to overcome, for the child has no background of security, and no basis for a code of behaviour".[14] The child is discouraged and anxious, and expresses his unsettled condition of mind through numerous faulty personality traits and behaviour deviations.

14. Dr. C. L. C. Burns: *Family Maladjustments*, in *A Survey of Child Psychiatry*.

CHAPTER III

THE HOME OF TOO MUCH LOVE

Many a case of maladjustment on a child's part to his social environment is, as was seen in the previous chapter, considerably though not solely due to the lovelessness that he found in his home. But want of love and consideration on the part of parents towards the child is not the only evil that may befall him. Sometimes the opposite condition may prevail, the parent may be too solicitous regarding the welfare of the child, and this too is likely to adversely affect him. One writer so vividly visualises the evil of this kind of love on the part of the parent that he calls it murderous love, a love that kills the initiativeness and spirit of enterprise in the child.[1] The evil effect of parents showing too much concern regarding the progress and welfare of the child will be considered again later in this chapter. Just at present attention may be centred on how this attitude originates. For one thing, there is nothing to guarantee that all over-solicitous parents who seek to guide their children at every step are so wise that their leadership may be respected at all times; and still they want to keep in their own hands the guidance and upbringing of their children. Why?

1—Beran Wolfe: *How to be Happy though Human.*

A. Parental Love not always Disinterested

The love of a parent is not always disinterested attachment that seeks the true good of the child. There are many parents who virtually look upon the children as part of their possessions, they have a right to do with their books and furniture and other property as they think best and they believe that they can also do whatever they want with their children. The old Romans were supposed to be so completely the masters of their household that a Roman father could even take away the life of his own son if he thought it right to do so. This attitude of possessiveness towards one's own children is still so very common everywhere in the world that though the law does not give to modern parents such legal rights as were supposed to have been vested in the Roman fathers, any effort to make parent recognize that their children are entitled to some freedom in their own right is likely to be misunderstood as an erroneous modern fad if not actually resented as a piece of effrontery on the part of outsiders. Possession gives a sense of power : this is as true of the possession of human beings as of material things. An Israelite song-writer in olden days expressed himself clearly when he described children as a very useful possession ;

> Lo, children are an heritage of the Lord ;
> And the fruit of the womb is his reward.
> As arrows are in the hands of a mighty man,
> So are children of the youth.
> Happy is the man that hath his quiver full of them ;
> They shall not be ashamed, but they shall speak
> With the enemy in the gate. [2]

The modern parent may not care to have his quiver overfull ; but he is keen that the two or three arrows which are there should be keen and efficient, and should do credit to the possessor when he speaks with the enemy or friend at the gate. As a matter of fact the present day vogue of small families is due to the desire on the part of parents to have their children as

2 *Psalms* 127, 3-5.

efficient and as well provided for as they can afford to make them; for the fear is that when the number is large they cannot be adequately provided for. Whatever be the right or wrong concerning the limitation of the size of families, there is no doubt that it is an evidence of the time-old attitude of possessiveness which parents have not over-grown in the course of centuries.

There are parents who so fondly love their children that one is inclined to call that love a form of self-love, a narcissist love. Narcissus in Greek mythology was a youth who saw his image in a fountain and fell in love with it. Though he was loved by a beautiful maid he ignored her love; he looked at his own beautiful figure in the fountain and yearned for it and there pined away. There are parents who see in their children their own reflected glory, and the affection which they shower on their children is the affection and regard they give to themselves. Such parents take credit to themselves for anything that is done well by their children. "I will teach my son precision," said a father regarding his son who had made some improvement in his bowling. "I taught them to bear it peacefully and in silence" said a father at a time of bereavement. Similarly there are teachers and administrative heads who take all credit to themselves for whatever is well done in the school or office under their charge. This attitude has a corollary; if a son brings any discredit on the family, such a narcissistic father would disown his son and drive him out. It is painful, but people subject themselves to operations and amputations in order that the body may be well thereafter. Similarly the offending part of their personality – that part which is called a son – they are ready to cut away to maintain their sense of personal prestige. Neither assuming all the credit for the children's glorious achievements nor considering oneself entirely responsible for the extent of their failures is justifiable on the part of the parent. The parent with a narcissistic attitude is likely to forget that children have their own individuality and are themsleves responsible to shape their own careers.

B. Childhood Experiences of the Parent

A parent's attitude towards the child is affected, as was seen at the end of Ch. II, by the treatment the former received in his or her own childhood. There are parents who were lovingly and leniently treated in their own childhood and they think that the only way of treating their own children is to be as kind and considerate as their own parents had been to them in the past. There are parents who are very strict with their children. They were strictly treated by their parents, and they now believe, whatever might have been their attitude in those early days, that any good that has come into their life is due to the kind of treatment they received in their childhood. These are the people whose super-ego is modelled on their parent's ego. On the other hand there are some who were harshly treated and felt so bad about it then and even now feel so bitterly about it that they become extreme advocates of children's freedom. We come across both types of reaction in daily life—persons who advocate the strict way as they believe it did much good to themselves and those, on the other hand, who felt that a great injustice was done to them in their own childhood and now want their own children and all other children to be spared from this indignity of harshness and cruelty.

The attitude towards one's children is affected also by the kind of reaction that one felt to the economic position of one's childhood home and by the ability or willingness of one's own parents to let one have the joy and satisfaction of little juvenile comforts and luxuries in those far-off days. Suppose a boy is not able to entertain his friends at home; he feels sad about it. When he grows up and has his own children he remembers his own sense of privation, and this remembrance affects his decision when his children ask for leave to entertain their friends. Similarly, parents who felt in their own childhood their parents' inability to give them a good education or to let them have a little pocket money or to go out for a change during holidays are at times a little over anxious to satisfy the wishes of their

children. Very often this results in a kindlier atmosphere for one's children than one had the good fortune to enjoy in one's own early days. But this can be over done, and what comes out of good intentions may at times be pernicious in its effect. The child who has an easy time and enjoys all the amenities of a comfortable home may turn out to be a pampered child with false notions of life. He may think that other people always will and should look after him and that all that he has to do is to make his wishes known.

Case B. No. 4 — Healy mentions the example of a fine-grained professional man who in his childhood felt the stringencies of his own boyhood life. His father was a teacher in a small college, forever struggling to obtain necessities for his large family. When the teacher's son attained success through hard work, he felt that his children should not want those comforts of life which were denied to him in his early days. But he married and had no children, and so adopted a son. This lad had all " the supposed recreational opportunities and private school life which he had missed. However in supplying all this for his young *alter ego* he unwittingly deprived the boy of the urgent need for self-development that he himself had experienced. " [3]

Even where the parents are not over-solicitous, the children who come from rich families have a temptation to lead a life of a round of petty pleasures, without a dominating purpose powerful enough to make the best use of their intellectual and social advantages and without the need of any way caring for their future financial and economic needs. One of the saving factors in the life of most people is that they are obliged to work for it is through work that they exercise control over the material environment and it is through work that they enjoy the give and take of social relationship. Work often serves as a balm in times of distress and a stimulus in times of mental depression. Those who feel that they need not work on account of the affluence of their family income, and those who are made to feel by their relatives especially the parents that they are too weak or delicate or too precious to be allowed to

3. William Healy : *Personality in Formation and Action*, Ch. IV.

shift for themselves, cannot be expected to face with confidence the health-giving risks and vicissitudes of a rough world. What they are actually prepared for is to lead a parasitic life. The idle rich, the indolent, and all others who fail to face for some reason or another the facts of life are parasites who depend on the healthy efforts of others for the necessities of their own life

Sometimes a parent is too much devoted to the child because the former has been deprived of the love of the life-partner. Suppose a woman is deserted by her husband, or is not sure of his affections even though he stays in the home. She then tries to make up for this sense of emotional frustration by too great a devotion toward the child. Incompatability of temperament and tastes of the husband and wife, even where there is some kind of spasmodic affection or official loyalty to each other, also at times leads one of them to turn to the son or the daughter as an object on whom one may release one's unrestrained devotion. What he or she tries to do is thereby to get some compensation for one's own disappointment, and in the process there is danger that one might entertain even a sensual kind of love for the child – " generally ", as a Child Guidance Clinic doctor puts it, " a mother for a son, and a father for a daughter, not realising the possible results of their self-indulgence. "[4] This is not a conscious process-often not-and much tact is necessary in making the situation familiar to unhappy parents. Dr. Burns mentions a case where this was done somewhat prematurely ; and the mother departed shocked and scared and never came again. Nevertheless it is certainly helpful that parents understand the possible nature of their love to their children, for if a father understands that there is an element of sex in his fondness for his daughter he will thereby be saved from unconscious repressions. Similarly the mother who is inclined to coddle and caress her son also will be saved from making mistakes if she had the situation made clear. As a matter of fact there is nothing dishonourable in sex, as such, and many mistakes can be avoided if persons

4. Charles L. C. Burns : *Family Maladjustments*, in R. G. Gordon (Ed.): *A Survey of Child Psychiatry*.

understand the possible origin and the trend of their affection for their progeny, especially of the opposite sex.

C. *Ambivalence*

Freud has made popular the term ambivalence. All normal persons have an ambivalent attitude towards those with whom they come into intimate contact. A child's attitude towards his father is one of respect and love on the one hand; on the other hand the little one may feel hatred towards the father for imposing restrictions on him, and for the power and privileges which the latter enjoys and the former cannot. Similarly there is ambivalence on the part of the elder child towards his younger brother or sister.

Case A No. 11—One elder brother expressed this attitude unmistakably when he put it quite naively: "Sometimes I feel happy that I have a younger brother; but sometimes I wish I had no brother at all - then I would have been loved all the more!"

Case B No. 5—A similar case has been reported by Dr. K. R. Masani of the Child Guidance Clinic of the Tata School of Sociology, Bombay. She was an only child until she was about 3 and was the sole object of the parents' attention till then. "Sometime after the birth of the second baby she began to get spells of vacant staring lasting a few seconds which seemed to be accompanied at times by loss or dimming of consciousness. During her arrival at the Clinic one afternoon, accompanied by her brother, before commencing her play she turned back and hugged and kissed the baby, rubbing nose against his. During her play she preferred to play in the water-room, carefully selected a male doll out of several male and female dolls and placed it near the water-sink. Next, she went to the place where a lot of paints were kept and out of a selection of many bright coloured paints, she chose a dirty dark brown one. She brought this and proceeded with the help of a painting brush to smear vigorously the doll's face with the dirty paint with an air of absorbed interest. She poked the brush in the child's eyes and forcibly thrust the brush against its nose; finally, she took the male doll and put it in a sink and projected a steam of water on to it. Asked if she loved her baby brother, she shook her head from side to side and gave a look indicating the answer "No". Finally asked what she was doing she replied, while still in the state of absorbed attention, "I am drowning the baby". Such expres-

sions of jealousy towards a sibling are very frequently encountered in the play of children and the same is often the case in relation to a parent." [5]

The parent also has this ambivalent attitude. A mother loves her child ; but the birth of a child means so much sacrifice and inconvenience to her that it is no wonder that she is at times tempted to think that it would have been better if the child had not arrived. This latter feeling is likely to be all the greater if the child came when the mother would have preferred not to have a child as for example when the mother was convalescing after an illness, or when she was of rather advanced age and another admission to the family was no more expected ; or when the family fortune was on a downward trend. In such cases there is likely to be felt a strong revulsion of feeling against the child. But the mother is a mother after all, and the maternal instinct operates within her and she is tender too. She does not want to recognize that she did not want a child, and therefore overwhelms the child with an exaggerated and demonstrative kind of affection.

The same experience occurs when a woman does not enjoy true love relationship with her husband. He may satisfy her biologically but not psychologically, and her love-life is starved. When she bears a child to her husband, she has a tendency to transfer the unexpressed hatred of the unloving or unloved husband to his child. But she does not want to acknowledge this fact, and so loves the child in an overwhelming fashion. This overwhelming love may manifest itself as anxiety regarding the welfare of the child. If the child is away from the mother's presence for an hour, she wonders whether anything might have happened to him. She will call that man impertinent who might suggest that this anxiety whether anything has happend to the child is an expression of a desire that something might happen to him and that she may thus be saved all responsibility for this unwelcome charge. She will protest her willingness to lay down

5. K. R. Masani : *Play Therapy in Child Psychiatry*, The Indian Journal of Social Study, Bombay, III, 3, Dec. 1942.

her life for the child. She is quite likely to do so; and still psychologists do suggest that this exaggerated form of devotion is an over-compensation on the part of the mother to cover up her unrecognized sense of hostility.

Case B No. 6—A. S. Neill mentions a mother who wrote to him long letters giving directions regarding what her daughter should eat, or rather not eat, how she should be clothed, etc. He suspected unconscious death-wishes on the part of the mother against the daughter. "One day the mother came to see me, and she told me of her life tragedy. 'The thought has often come to me, she said, 'that if my daughter were not alive I should be free to go away with the man I love.' But she was not conscious of the other wish-*she might die*. The great concern of her daughter's health was an over-compensation for the unconscious death-wish that the daughter might die in order that she herself might be unencumbered." [6]

D. Over-Protection an Evil

An over-protective attitude on the part of the mother or father does no good to the child. He must acquire confidence, and confidence comes only with doing things according to one's ability. When the little child is always petted and coddled and is always helped out of difficulties, he does not get into the habit of doing things with confidence. When the child is left to himself, he is likely to make mistakes and to suffer little hurts or inconveniences. But without them he cannot make any progress either. If he is left, of course with a reasonable amount of protection, to shift for himself, he gets to be intimately acquainted with the material environment. The child pulls, throws, breaks and in many other ways handles things, and only through thus handling them is he able to master the material environment. All schools of psychology agree on this point. For instance this is what J. B. Watson, chief of the Behaviourists, whose attitude towards and diagnosis of emotional difficulties in the child and the grown-up person are entirely different in many important points from that of the three great psychologists whose works are referred to in the following pages, says in regard

6 A. S. Neill: *The Problem Child*, Ch. XIV.

to over-protectiveness on the part of parents which he characteristically calls over-conditioning. "All over the house, all day long, the two-year-old, the three-year-old, and the four-year-old whine 'Mama, Mama, Mother'. Now these love responses which the mother or father is building in by over-conditioning, in spite of what the poet and the novelist may have to say, are not constructive. They do not fight many battles for the child. They do not help it to conquer the difficulties it must meet in its environment. Hence just to the extent to which you devote time to petting and coddling.....just to that extent do you rob the child of the time which he should be devoting to the manipulation of his universe, acquiring a technique with his fingers, hands, and arms. He must have time to pull his universe apart and put it together again. Even from this standpoint alone—that of robbing the child of its opportunity for conquering the world—coddling is a dangerous experiment." [7]

Similarly children must have a certain amount of freedom in dealing with persons. Children learn the nature of persons through playing with other children and through contact with adults. If an over-solicitous parent does not allow the child to play with other children and limits his social intercourse he cannot be expected to grow into a self-reliant adult. There are parents who would not allow their children to go out and play with other children for fear that they may learn evil habits of speech or conduct from their play-fellows. Parents' anxiety is understandable as children pick up scraps of inconvenient or faulty information, habits of speech, attitudes, and possibly even disease-germs from other young folk with whom they associate; and sensible parents do exercise a certain amount of control over their children. But to prevent ruthlessly their association with others takes away the chance of their getting practical experience in dealing with other human beings. Lessons of life are learned by actual living, not by being informed about life by one's elders. To expect children to get on

7. John B. Watson: *Psychological Care of Infant and Child*, Ch III, P. 72.

in life as efficient members of society without contact with other children is as futile as to expect a lad to practise swimming without getting into water. There is a certain amount of risk when a person learns to swim, but without getting into water – without taking risk – he will never be a good swimmer. Similarly, to restrain a child from contact with other children for fear of his being spoilt by others is to throttle his social sense. Some elders think that children should have no company at all rather than evil company, and by evil company they mean company of children who may not have the social or cultural standard or outlook which they expect their children to cultivate. If a child, for the reason that he cannot have other children of the same social status to play with, is deprived of the chief means of widening his contact with reality, we do him less than justice. We virtually ask him to swim without allowing him to enter into the water.

Without taking risks no man can be a success in the business world; and without taking risks the most important business of building up a self-reliant character is impossible. Luckily all children start life with confidence; they expect to find a secure atmosphere – an atmosphere of love and understanding on the part of the parent and all other grown-ups. They take a friendly world for granted. It is as a result of several rebuffs and shocks that they grow fearful and suspicious. They expect to be treated with sympathy and consideration; they so take for granted the goodness and helpfulness of others that an unsympathetic, misanthropathic person may even describe them as self-centred. Children are not altruistic when they are small, their business is to grow up taking from the material and social environment whatever is necessary for their growth. But this initial self-confidence with which they start life can easily be upset. It may be upset, as we saw in the previous chapter, by want of love and by frequent quarrels and differences in the home; it may as well be upset by the opposite attitude of over-solicitude for the welfare of the child. If for any of the reasons mentioned in the foregoing paragraphs or for other reasons the parent is so zealous in helping the child that he

would direct every step and every action and every decision of the child, the latter would lose the original self-confidence with which he started life.

Readiness to help the child may take another form. There are parents who want their children to achieve the best results in all possible ways. They press the young to put forth their best efforts in any given situation. If the child evinces fear or hesitation on any occasion they seem to disregard it and goad him on to further effort. Even the most daring may have their moments of depression and pessimism; and the most studious people may at times appear to vegetate in inactivity and listlessness. Ambitious parents are likely to ignore this rhythmic nature of progress and to expect uniform advance on the part of their children. In the case of the young child, his moments of reaction are quite clear and unsophisticated; he does not care to hide his sense of defeat and fear. Let us suppose that a little fellow climbs a tree and falls down. The mother may immediately run to him, and bewail his lot, find fault with the children with whom he was playing, and warn him never to attempt climbing a tree or move about with adventurous friends. This is a wrong way of doing thing. On the other hand, she may have heard of the need of children roughing it out and may almost force him to attempt another climb in order that he may be hardy and adventurous. Both these methods are faulty. The child needs some reassurance and comfort from the mother; but the second kind of attitude is also a mistaken attitude in that it does not give the child that sense of security which a child has a right to find in the presence of its elders when he is scared or is in an uncertain or baffled mood. To nag at him or to adversely compare his attitude or performances with those of other children, evidently to goad him on to be a little super-man, is mistaken zeal on the part of parents and may do him long-standing harm through undermining his sense of security.

E. Reactions of Insecurity

Confidence in oneself, once shaken, is hard to re-establish;

and in its place will arise indecision, uncertainty and hesitation. This attitude of indecision, unreadiness to take responsibility, and of dependence on others for advice and help, sticks to life. Even in adult life such a person will not be able to think independently. As a clinical psychologist of a hospital for nervous diseases puts it : " If a child has to ask mother first, it will very likely want to go on ' asking mother ' all its life. " [8]

Case B No. 7—William Healy mentions a young man of twenty, of an age when a desire for change is typically strong, who would not leave his home town on account of a mother-fixation. His ambitions for employment and education away from home, his desire for new experiences, and his needs for normal social activity have all been inhibited by his mother fixation. " [9]

Hollingworth cites a still stranger example of a man who would consult his mother for every little thing, and dared not take a step in life without her approval. [10]

Mother's baby may be regarded to be weak, harmless and inoffensive. Weak he is, but he is not harmless or inoffensive. He has come to the possession of his weakness perhaps through over-fondling, and to be *overfondled* means considering oneself too precious to be treated as common or ordinary. Such a person believes that he should not be denied anything if he asks for it. The consequence is that he not only grows up a weakling, but a tyrant as well. The mother would not allow him to run risks, so she was willing to slave for him. For her fond love of possessiveness she has now to pay dearly. All through the day she is to be at his beck and call. If he wants his cap to be taken he does not look for it but calls his mother to find it for him. If he must go to

8. Dr. E. C. Bennet, Ch. on ' Confidence ' in *Advances in Understanding the Child*, Compiled by The Home and School Council of Great Britain.

9. W. Healy : *Personality in Formation and Action*, Ch. IV, pp. 79 and 99.

10. H. L. Hollingworth : *Abnormal Psychology—Its Concepts and Theories.*

school, the mother should collect his books for him. If he should eat, he ought to be coaxed and persuaded ; and he may at times refuse food in order that he may enjoy the satisfaction of seeing mother worrying over it. Even in the night, his tyranny continues. He wakes up at odd hours with a plaintive call or a frightful scream, and expects the soothing and reassuring presence of the mother before he can sleep again.

Of greater significance than the helplessness and dependence of coddled children is the phenomenon, observed by William Stekel, that the exaggerated affection lavished on the child creates a correspondingly large need for affection in the child himself. The mother overwhelms the child with her kisses and caresses, and the child feels neglected if the same tempestous kind of love is not given him on all occasions. Somehow he may get this love so long as he is small, or until a younger brother or sister arrives, or until the time comes for him to go to school. When he goes to school he gets neither from his schoolmates nor from his teachers any demonstrative or spectacular form of love. What the teacher demands from him is, as Dr. Stekel puts it, only work done without grumbling-a situation that gives rise to lots of conflct. " The child thinks it is not loved by the teacher, it is terrified by a harsh word and begins to cry. School becomes odious to it; it learns unwillingly. It asks for another school and for other teachers. If its wish is granted the same thing is soon repeated ". [11] Matters get worse when such children grow up. They develop what Stekel calls " an unquenchable craving for caresses. " If they are women they demand for constant proofs of affection in the form of kisses and presents and sweet words from their husbands. If they are men, they are likely to grow tired of their wives and to seek for new experiences in the sensual world. Such men become constant seekers after pleasures.

A pleasure-seeker is one who lacks confidence and courage to face the hard facts of life, and want of confidence engenders

11 William Stekel: *The Depths of the Soul*, Ch. on Affectionate Parents, p 165, Trans. by Dr. S A Tannenbaum.

anxiety. Anxiety means tensions, and a favourite way of trying to allay one's tensions is to try to escape them through denying their existence. The anxious person tries to deny them by ignoring them and making an effort to fill his life with an endless round of pleasures. "Eat drink and be merry; for tomorrow we die" this sums up their attitude to life. No one who believes that he has to die tomorrow and assumes that there are no permanent values for which he should stand and fight today, is in any serious or confident frame of mind. Such a man's incessant round of pleasures and search for sensations and thrills bespeak the poverty of his *weltanschanng* (philosophy of life). It also shows forth his unreadiness to face the facts of life. The nonchalant attitude which he puts forth is primarily and essentially a defeatist attitude. He is not equal to the hard facts of daily life until a radical change comes over him. Luckily such changes are not impossible. They take place, for example, when a man identifies himself with a great cause or when he falls in love with a noble and inspiring woman. Then he is able to discard his pleasure-seeking habits and to face up to the facts of life. He knows that he may not be able to do wonders, but he knows too that there is a value in even small things well done; and that he is doing something worth doing when engaged in the daily tasks of life. He realizes that it is more manly to meet the facts of life than to escape them. He develops confidence in meeting them; and with confidence developed, his tensions and anxiety are shed from him.

Discouraged folk sometimes seek another kind of thrill—the thrill of sensational adventure. They want to convince others, and themselves too if they can manage it, that they do not lack in boldness. So they do very daring things—such daring and needlessly risky things as a well-assured person would not have thought of attempting. They flout dangers. They climb on to slender branches of trees, jump down from great heights, provoke bigger persons to anger, fight fierce dogs and bulls. A self-assured confident person may do any of these things when occasion arises, but our friend does not wait for an occasion but courts

danger as it were for its own sake. This is an expression of the anxiety and vague fear which pervades all his life, and perhaps has its origin in that some of his instinctive needs have not been given fair scope for exercise. If, in addition to the endopsychic difficulties that the child has, the atmosphere is made more uncertain by fears and anxieties on the part of parents, the child's sense of uncertainty is aggravated. Parent's fears, however expressed, increase, as Paterson Brown says, those of their children ; and the danger-flouting mechanism of the latter is rendered all the more operative. [12] Paterson Brown calls it a *reality-testing mechanism*, as the child wants, as it were, to find out whether the world really is as bad as he imagines it to be. He calls this again in another place an explorative gesture.

The anxiety of parents may take different forms and produce several other consequences, some of which are considered in the chapter that follows. From all that has been noticed in these two chapters (Chs. II and III) we are driven to the inevitable conclusion that neither a loveless home nor a home where the parents are too much concerned over the child is the one which gives him the best chance to grow up into a healthy, sensible, confident and efficient member of society. In order that he may grow into that—a reliable friend, a considerate neighbour, an efficient citizen, above all a good man—he should be under the care of wise guardians who love him and care for his best interests and at the same time recognize that his individual interests, abilities and inclinations can be developed best only when he is encouraged to express himself naturally and spontaneously.

12. Paterson Brown on *Habits* in *The Growing Child and Its Problems*, Ed. by E. Miller.

PART II - FREUD

A. Family Love

Anna Freud puts it very clearly when she says that too often " *Family Love* represents only the adult's desire that such a love should exist " and the true nature of family relationship is far from the expected and desired state. Bernard Shaw once observed that there is only one person the girl hates more than her sisters and that is her mother. Parents do not often realize what an amount of hostility exists in their children towards each other.

Case A No. 13 a. An example of this blindness is found in Richard Compton's *Rich Relatives*:—Lettice and Pamela both found a new acquaintance, Vibart, more attractive than their former boy friends; and each tried to give to the other the opportunity to improve upon her friendship with a former favourite, Claude Whittaker.

" Poor Claude Whittaker will feel quite deserted ", Lettice declared spitefully.

" Yes ", Pamela replied. " Only this morning he asked me why you always went home for lunch nowadays. "

" I don't know why he should ask that, " Lettice exclaimed.

" Don't you, dear ? " her sister sweetly marvelled.

" For he can't be missing me, " said Lettice, " because he's so devoted to you."

" Oh, no, my dear, he's much more devoted to you," replied Pamela.

" They are such affectionate girls, " Lady Grant (the mother) whispered to Mr. Vibart. " They really admire each other, and that is so rare in sisters nowadays. " [1] The ill-concealed hostility of the two sisters was not noticed by their fond mother who thought that the use of endearing terms expressed genuine love to each other. Even Lady Grant, however, recognzied that love is " so rare nowadays " between other sisters.

When jealous children go to school they carry their hostility to their own brothers and sisters with them; and fight out with their school companions " the conflicts which they were not able to finish in their own homes. " [2] Such children are quarrelsome, hard to please, and unready to co-operate. Unless they are re-

1. Compton Mackenzie: *Rich Relatives*, Ch. IV.

2. Anna Freud: *Psycho-Analysis For Teachers*, Lecture II, p. 32.

educated by a patient and sympathetic teacher who has an insight into the root-cause of the trouble they are likely to grow into jealous adults.

Jealous adults make bad companions, disloyal colleagues and unhappy husbands and wives. Even when they love, their love is a possessive, not self-forgetting, kind of love. The nature of love is to be interested in another person in an unselfish manner—it is objective in nature. The life of the child is not rich in objective interests, its chief concern is its own self; and the jealous adult is a person who though he (or she) has matured physically yet has not outgrown the egoistic self-centred outlook of a child. When a husband is jealous and suspicious, inexperienced observers may think that it is a sign of excessive love. Love, no doubt, there is, but it is a self-directed love, what the Freudians call narcissistic love. The beloved person is regarded not important in her own capacity, but as a means of enhancing one's own importance. We may go one step further backward and say that such a lover lacks confidence in himself and therefore wants, through the loving responses of the beloved woman, to be assured of his own worth as an individual. Ernest Jones lays bare the true nature of the jealous husband's affection. Such a person, he says, " is driven to search for a suitable object in order to relieve his doubts about his own value, to reassure himself about his erotic capacity, to give himself the inner security that he otherwise lacks. To him love is a therapeutic cure for a morbid state of affairs, not simply the fulfilment of desires. " One who has a healthy, wholesome attitude to life has a sense of competence and a capacity for self-expression even when the external opportunity to gratify it is absent. The jealous person is one who does not possess this internal assurance of his own worth, but " hopes that it will be engendered or bestowed on him by the external opportunity for gratification. He thus becomes dependent on the external opportunity, i. e. on the object of affection, in the same way as a morphinomaniac becomes dependent on his dose. His passion, his craving, his declaration may very well be more vehement than the first man's; but the observant eye can perceive the difference and does not account him a good lover for all his protestations. The most striking

feature about his love is that, strictly speaking, it is not love at all, but a craving to be loved. " [3]

This analysis of the true nature of a jealous person's love is sound—whether it happens to be a man or a woman. Though the reference in the above quotation is to a man, the analysis is true of a woman also: the jealous woman is one who thinks less of what she can do to make a man happy than of how she should be made happy by his sole attention and concern. Whether it be a man or woman, the situation is clear – that the cause of jealousy is one's own sense of inadequacy, of one's inferiority feeling as Adler has taught his disciples to put it. Psycho-analysts and Individual Psychologists both agree in this diagnosis.

B. Is All Inferiority Moral Inferiority ?

The Psycho-analysts, however, go one step still backward and derive this sense of inferiority too from a sense of guilt. This sense of guilt arose, according to Psycho-analysts, as we saw in the last chapter, from the early Oedipus complex of the child. There is no doubt that where there is a sense of guilt there is a sense of inferiority; but there is no reason to conclude, as the Freudians do, that all sense of inferiority is due to the early experience of entertaining and repressing sex-desires. Sex thoughts are not impossible in child life, and in some cases there may exist all the series of desires and feelings that the Freudians portray as universal in childhood. From this to conclude that all cases of the infant's sense of inferiority are *nothing but* the result of a " latent sense of moral inferiority " is, to say the least, an unguaranteed assumption. The child is small and helpless, and he may have thoughts of hostility towards those that are near to him for what he fancies to be their indifference to or negligence of him. We can readily also grant that, even where the best love and attention is given to the child, he may still have occasion to imagine that he is neglected. He feels neglected because his needs are not always and immediately attended to, and because no one from outside can meet all the needs that a person – young

3. Ernest Jones : *Jealousy* in *Psyche* No. 41. July, 1930.

or old – feels within; and the little child who cannot shift for himself feels within himself so many needs that not even the most loving parents in the world can satisfy them all. The result is that he naturally fancies himself to be not perfectly loved; and not to be loved may be interpreted as unloved, or disliked or hated – all these being variations of the same sense of disappointment. But why should this loss or deprivation be inevitably associated with a sexual kind of love and its frustration? We do concede that the sense of deprivation which a child feels may lead to his entertaining a feeling of hostility to those who care for him most, and that this feeling of hostility may engender a sense of guilt; and that this sense of guilt may operate from even the first year of life. But (i) there is nothing at all to prove that the sense of guilt comes first and then the sense of inferiority; and (ii) there is nothing to prove that all sense of guilt, even when it exists, is necessarily associated with a sex problem unless we equate all affection and love as sex love.

C. *Social Consequences of the Stress on Sex*

Freud's emphasis on sex has been his strength and his weakness. He followed Schopenhauer's lead in holding that man is motivated by his primary impulses, and not by knowledge, and this primary impulse (called *will* by Schopenhauer, and *libido* by Freud) is, according to Freud, mostly sexual in its nature. Sex enters into each person's life very much more than most persons are prepared to recognize, and with Havelock Ellis, Freud deserves to be mentioned as one of the most prominent thinkers and writers of modern days who have helped the medical man and the psychologist no less than the man in the street to see that " unless we recognize the equal primacy of hunger and sex, our conception of life will be one-sided and distorted. " [4] It may also be conceded that sex does not arise with puberty only but may be felt perhaps *vaguely by most persons* in pre-adolescent and even in early childhood days; and, *in some cases,* even in childhood sex may be *definitely* and unmistakably operative. This does not at all mean that the love that a male infant has towards the mother, or the love that

4. Havelock Ellis : *Psychology of Sex,* Ch. VIII.

a little girl shows to the father are of a sexual nature. The child is no doubt pleased that its father or mother should caress it and that it should be in bodily contact with the parent. The contention that this is sexual love " dilates and generalises the term sexual, " as Charlotte Buhler puts it " to such an extent that it becomes unscientific. " [5]

One of the minor evils of the Freudian insistence on sex in childhood is that it tends to introduce an unnecessary amount of self-consciousness on the part of the parents in dealing with their children. They seem to think that any demonstration of love to their little ones is likely to create sex-complexes in the latter, and they are as a consequence embarassed in dealing with them in a kind and loving manner. One medical man says that for a number of years he has " again and again had to assure parents who have been through college that it is all right to show a little spontaneity and playfulness and delight, even a little affection, in their relation with their young children. These people in their silly and credulous horror of the Oedipus complex, had proceeded to shut and bolt all the doors and windows that lead to maturation in the higher panels of conciousness. They are comparable to children I have known who, their heads filled with the tales of bogyman, missed all of the mystery and the beauty of the night." [6] Any unnecessary restraint on their part is likely to be intuitively sensed by children, who too may reciprocate with unnecessary restraint in their own dealings with their parents.

If over-restraint takes place at home in some cases, the opposite tendency is found in a larger number of cases in the social life of people who seem to think that all restraint is evil and injurious. These are the people who, in the words of the above writer, would have " no more long faces, no inhibitions and no wet blankets at our party ". They are the good livers, as Sheldon and McDougall would call them, unchastened, irreverent souls, who live at the surface of awareness, having gravitat-

5. Charlotte Buhler : *From Birth to Maturity*.

6. Dr. W. H. Sheldon, quoted by W. McDougall in *Psycho-Analysis and Social Psychology*, App. V, p. 195.

ed far over towards the principle of extreme sensuality. They seem to gather from Freud the notion that all inhibition is wrong. This is what they infer when Freud says that he " can at any rate listen without taking umbrage to those critics who aver that when one surveys the aims of civilization and the means it employs, one is bound to conclude that the whole thing is not worth the effort, and that in the end it can only produce a state of things which no individual will be able to bear." [7] Out of fairness to Freud it must be admitted that he points out that this is only one aspect of the picture, and that he unequivocally recognizes that civilization is impossible without inhibition and restraint. For instance, without saying whether it is desirable to strive for perfection or not,he admits in *Beyond the Pleasure Principle* that this striving is " easily explicable as the result of that repression of instinct upon which what is most valuable in human culture is built. " [8] But the " self-expressionists " mentioned above do care for this second aspect envisaged by Freud. They take recourse to his theory to justify their disregard for their own super-ego and the demands of culture. This aspect of the question is further stressed in the chapter on *The Integration of Personality* (Ch. XIV, section D).

D. Children of Teachers and Preachers

We have already referred to the possibility of greater sense of guilt being found in children in a home where a moral atmosphere is deliberately attempted to be fostered than in the children of another home where such deliberate efforts are not made. The recognition of this possibility does not entitle one to make sweeping statements regarding the " evil " results that follow the teaching of religion or the presentation of ideals to the young. For instance it is often remarked that children of those who are engaged in teaching and guiding others are worse adjusted to society and its demands than the children of ordinary parents who do not know much of moral and social principles. Is there any truth in this often made observation ?

7. Freud: *Civilization and Its Discontents*, VIII, P. 142.

8. Freud: *Beyond the Pleasure Principle*, V, p. 52

First of all, in this question, it should be recognised that there is no statistical data on which this observation is based. Such general remarks are often made on insufficient data. Examples of such statistically unconfirmed observations are plentiful in life. If in one year the heat is above the ordinary in a summer, one frequently is told that never during the last ten years, or never during the last fifteen years, or never in living memory has such a hot summer been known. Other climatic conditions too are often referred to in such unscientific terms: the intensity of a cold weather, the damage of a cyclone, water scarcity, famine conditions — all these are objects of comparison without conclusive support from reliable figures. Standards of achievement of successive candidate-groups or generations are subjected to this unscientific comparison. Old folk everywhere have a tendency to believe that the present generation is going to dogs; moral preceptors think that the present age or century is degenerate; old sport-enthusiasts think that never is a game played so enthusiastically or skilfully these days as it used to be in their days of youth. The fun of it is that even responsible educational authorities are as often liable to make this statistically uncorroborated observation regarding the standard of achievements of examination candidates of successive years as those who are regarded as mere laymen. The truth is that when we make comparisons we are not precise regarding the facts and figures that are to be considered and evaluated; and we make our judgments on insuffiicient and unverified data. We expect that a certain thing should take place in a certain way, and when our expectation is not realized we jump to the conclusion that there is something wrong with the situation.

What is more natural than to expect that a teacher's son should be clever, a religious preacher's son should be well behaved and religious, a doctor's son should be careful of rules of health and sanitation, and that an administrator's son should be law-abiding and loyal ? And large numbers of the children of these professional men are what the general public expect of them. But there are some who are not; and the general complaint that the sons of professional men are as a body lower than the children of others on a social adjustment level is based on

the failure of these. I do not at all know of any statistical data hitherto gathered to show that there is any remarkable difference in the quality of moral life or social adjustment between the children of professional men such as teachers and preachers and of those persons who do not belong to this group of social guides and instructors, though I do admit that even such good observers of human nature as Jung, Adler, and William Healy of America have tried to account for the difference that is generally supposed to exist. Though scientifically prepared data are not available it behoves us to consider why some of the apparently well-favoured children turn out to be misfits in social relations.

For one thing it is worth noting in this connection that all children who are *apparently* well-favoured, are not all *really* well-favoured in the matter of their home atmosphere. Priests and pastors–moral and spiritual guides of people–are supposed to be a select and well chosen group—and they should be so in the right kind of social order. But there are many a priest and pastor who have entered into " the Lord's vineyard " as a last resource—having failed in their attempts to get a foothold in a more lucrative field of work. Such people cannot have much liking or respect for a calling which they have accepted (or sought) in the absence of anything better. Naturally they lead their present life with grumbling and self-pity and cast jealous eyes on those who are in more favoured positions. Living, however, where they are, they have to make an appearance of high living and noble enterprise—preaching against practices and rules of life which inwardly they themselves do not condemn. Very often the overt condemnations and denunciations of such an ill-contented heart are more vehement than the sympathetic admonitions of a person who is more at peace with himself. But those who live very near to a person cannot easily be hoodwinked by his outward protestations of piety and unselfishness. Thus highly moral people, as Jung observes, sometimes develop, on account of the strain of conscious or unconscious conflicts within them, " peculiar irritability and hellish moods which make them insupportable to their relatives. The fame of saintliness may be far reaching, but to live with a saint might cause an inferiority complex or even a wild outburst of immorality in individuals less morally gifted. " [9]

9. Jung : *Psychology and Religion*, Ch. III, p. 92.

Case A No. 14. An Englishman who has written a very unfriendly criticism of Count Leo Tolstoy has pictured Tolstoy's home as a very unpleasant place. The biographer has no love either for Tolstoy's memory or for that of his wife. Still there seems to be much truth in his presentation of Tolstoy as an egoist.

This is according to Dillon what Countess Tolstoy puts in her diary regarding her husband : " He always and everywhere talks and writes about love, service to God and to one's neighbours—I read and listen to him with amazement...For from early morning to late at night he passes his day without coming into personal contact with those around him. And day follows day with this regular egoistic life, without love, with indifference to his family and with no interest in the joys and sorrows of those near to him. This coldness freezes me " (6th June, 1897). " I do not believe in his goodness and love of humanity. I know the source of all his actions : glory and glory, insatiable, unlimited, feverish. If only people knew how little there is in him of tender sincere kindness and how much he has done from principle and not from his heart ! " (22nd September, 1897).[10] The Countess here admits that Tolstoy had principles; what was wrong with him, according to her, was that he was more interested in his principles than in the working out of the tender laws of love, sympathy and kindness in relation to persons for their own sake—in other words that he loved his ideas more than those human beings with whom his lot was thrown in life.

What might have been true of Tolstoy is definitely true of a large number of people who profess high principles, and some of them are found wanting when judged according to the principle of loving-kindness and sympathy to others. When such people expound high moral and social principles in public and deny it in their own private circles, the contrast is easily detected by their children; and through disgust towards this double standard of profession and practice, the young fellows in the home are inclined towards a rebellion against this insincerity and sometimes against all those good principles for which their parent ostensibly stands. Children naturally are not capable of making a fine distinction between one failure and another, and a thing is either black or white to them. They do not make much allowance to the intermediate grades of grey. So they either admire their

10 See E. J. Dillon: *Count Leo Tolstoy A New Portrait*, Ch. XVI, p. 253 f,.

parents and try to follow their footsteps, or they may openly rebel and throw overboard all their (parents') fine principles and follow their own natural impulses. In this case their pursuit of the primary impulse may even be more ostentatious and blatant than that of those children in whose homes the conflict arising out of a double standard was not present.

Reference has been made in this and earlier chapters to Jung's insistence on the psychic atmosphere oi the home. He warns us that even in a " good " home it may happen that the parent does not cast out a desire from within himself (or herself as the case may be), but merely avoids its indulgence for fear of public opinion or for fear of showing a bad example to the child. But the child as we have seen already in (Ch. V) is uncannily sensitive to the situation and feels the strain of it – though he may not have a conscious comprehension or awareness regarding the various factors concerned. Jung expresses himself quite unequivocally on this point : " As a rule all of the life that could have been lived by the parents, but in which they were thwarted because of artificial motives, is bequeathed to children in a perverted form. This means that the latter are unconsciously forced into a kind of life that compensates for what was unfulfilled in the lives of the parents. It is because of this that exaggeratedly moral parents have so called immoral children, that an irresponsible and vagrant father has a son who is afflicted with a pathological amount of ambition." [11]

In another chapter of the book from which this quotation is taken, Jung gives a concrete example of a home in which there were four children, three daughters and one son.

Case B No. 8. All the four persons needed skilled mental advice, and Jung was professionally engaged upon all the four cases. The history of the case pointed unmistakably back according to the psychologist, to a secret of the mother. Eventually he heard the mother's story. When she was a young wife she fell in love with her husband's best friend, and he fell in love with her. They never confessed their love to each other, but kept at a safe and irreproachable distance. But this caused an un-

11. Jung: In *Contribution to Analytical Psychology*- (Marriage) P.191, Trans, Baynes,

bearable strain on the woman and helped to create a morbid atmosphere in the home; and " nothing influences children ", as Jung points out, " more than such background facts, of which no word is ever spoken. They have an absolutely contagious effect upon the attitude of children. In this case the daughters imitated the mother's attitude unconsciously, resulting in their problem conduct which required skilled help, and the boy developed a compensatory contempt for women and seriously planned never to marry. " [12]

When parents with exaggerated moral ideals cannot put them in practice but fight a losing battle, and will not confess their short-comings but put forth specious arguments in support of their untenable position, they create an unwholesome atmosphere in their home. The child becomes a victim of the wrong atmosphere; and it is more especially so when parents try to enforce their goal of perfection on their children.

Adler too deals with the problem of the frequency with which we find wayward children in the families of teachers, ministers, doctors and lawyers; and notes that they are found not merely in the homes of persons without much professional standing but also in the homes of even persons " whose opinion we regard as important."[13] He tries to explain it in the light of his theory of the craving for recognition, which he finds in all human beings. He avers that deliberate pedagogy leads to an extraordinarily sharpened observation. The parent observes all the movements of his child and comments thereon in accordance with his knowledge of child nature. He speaks of the child and of what the latter said and did to neighbours and visitors. The little one is often near when these complimentary remarks are made about him, and naturally he appreciates the fact of his being the centre of attention. But when he gets older he may not get from others the chance of being shown off in admiration, and so he may try to win the recognition of others in the cheap way of waywardness or delinquency. Having been a display experiment in the hands of a professional man who was very attentive to all his reactions, he now expects that others should take up responsibilities on his behalf and that he himself should be free of

12 Jung : *Analytical Psychology and Education*, Lec. II, in *Contributions*, p. 341 f.

13. Alfred Adler : *The Education of Children*, Ch. III, p. 59.

any responsibility. He thus has the handicaps of the homes referred to in Chapter III—homes where the parent is too much concerned in the welfare of the child. This explanation of Adler is clear and helpful so far as it goes, but, like many of the other over-simplified explanations of human reactions given by Adler, this one too does not go very deep.

Another explanation that Adler gives shows a little deeper insight into the situation. He observes that a parent who is keen on the right kind of progress on the part of his son may happen to be a strict father. This is how he puts it: "Part of the difficulty comes, for instance, from the strict rules and regulations which the educator-parent, by means of his assumed authority, tries to force on his family. He oppresses his family too severely. He threatens their independence and often indeed robs them of it. It seems as if he arouses in them a mood which compels them to take revenge for this oppression, which is rooted in their memory by the rod with which they have been beaten." [14]

The upshot of all this discussion is this: the three great psychologists whom we are studying agree, each in his own way, that an exaggerated emphasis on goodness and altruism is likely to do more harm than the parents expect. The more the restrictions placed on the child and the higher the standard of moral achievement expected of him, the keener is likely to be his sense of guilt. St. Paul gave expression to a psychological truth when he said that the knowledge of sin came by the law: "The sinful cravings excited by the Law were active in our members and they made us fruitful to Death. Had it not been for the Law, I would never have known what sin meant! Thus I would never have known what is to covet, unless the Law had said, 'You must not covet'. The command gave an impulse to sin—for sin, apart from Law, is lifeless."[15] Where the distinction between the moral right and wrong is always to the fore, the sense of guilt is more keenly felt than elsewhere, so that the children of pronouncedly moralist parents have a greater burden of guilt to carry on themselves than children from other homes.

14. *Ibid*, p. 60.

15. *To Romans*: VII 5 ff., Moffat's Translation.

E. Introjection

In order to appreciate more fully Freud's view of the sense of guilt, we have to examine again his view of introjection, a topic that was referred to in the previous chapter. Introjection is opposed to projection. There are pleasant and unpleasant things in each person's life. This is true of the child too. The child tends to extrude or project the responsibility of what is unpleasant in him to what surround him—persons and things. He has also a tendency to take in or introject into himself those things that appeal to him as pleasing or as being powerful even though they are really external to him—he absorbs them into himself. This tendency of " absorbing " a person or thing into oneself is called identification or introjection. The child tends to absorb or introject the loved or admired or feared parent who becomes a part as it were of the mental structure of the child. The interiorized or absorbed parent exerts his influence on the child, and lays upon the latter his commands and inhibitions as his own internal, spontaneous commands and inhibitions. " The power of (these) injunctions and prohibitions remains vested in the ego-ideal and continues in the form of conscience to exercise the censorship of morals ". [16] The more a person is admired or feared, the greater is his or her influence on the loving individual who takes him or her, mostly unconsciously, as a model after which his own life is to be moulded. William Healy, a psychiatrist who has spent a lifetime in the study of delinquency especially of the young, believes that early delinquencies and sequential criminal careers are to a considerable extent dertermined by the lack of a chance for healthy identification in childhood. Identification or *appersonization* (this latter is the term that Healy gives to the same process) is, according to this great American social worker, an important factor in the continuance of the same traits in the same family generation after generation—as a matter of fact he even wonders whether indentification is not even more potent than heredity : " As I study young people and their family settings, I become

16. Freud : *The Ego and the Id,* Ch. III, p. 49.

more inclined to believe that ' like father, like son' is much more likely to exemplify identification than heredity. " [17]

Identification however is not a simple process, but has manifold ramifications. For instance the same person may identify himself at different times, and not rarely even at the same time, with different people. Sometimes an inter-play of such appersonizations is helpful. " Social feelings rest, " in Freud's words, " on the foundation of identification with others, on the basis of an ego-ideal." [18]

Case. B. No. 9 Healy mentions the instance of a boy who was saved from an unhealthy and vicious identification with his mother by a reaction in early adolescence whereby he gave himself up to an intense admiration and love of his father, with excessive incorporation of his father's wide social interests.

In a good home there need not be a violent conflict between identification with the father and identification with the mother. But then how many homes are good ? In the case mentioned by Healy the later and more potent identification was beneficient; but there is no guarantee that the more potent, later identification may not be of a malevolent kind. Again, conflicts may arise between an identification-pattern established in the home and some later patterns set up through the child's growing contact with the outside world. Too many identifications of this kind may rather be a handicap than a help in the integration of personality. In Freud's words : " When object identifications obtain the upper hand and become too numerous, unduly intense and incompatible with one another, a pathalogical outcome will not be far off ". [19]

There is still another kind of complication in identification which perhaps is more far-reaching in its consequences than any we have referred to in the foregoing lines. Even in identification with some beloved person such as the father or the mother, the process is not entirely a simple matter, which it should have been if the child did nothing but love the parent; but in many a case, not only does the child love the parent, but as has been already observed hates him as well. This ambivalent

17 Healy: *Personality in Formation and Action*, Ch II, p. 100 ff.

18 Freud: *The Ego and the Id*, Ch. III, p. 49.

19 *Ibid*, Ch. II, p. 38.

attitude which he entertains towards the real parent is reflected in his attitude towards the absorbed or interiorized parent. As Clifford Allen puts it: "The child behaves *to itself* as though it itself were the introjected person. For all practical purposes the parent has become a part of the child's ego, and the emotions felt towards the parent are now diverted towards himself." [20] Such a child who hates the father, and who therefore hates the introjected father, may and often does naturally hate himself.

It is also worth while to notice that it is not only a living person that can be interiorized; even a dead person can be thus absorbed, and the opinions and attitudes of the loved parent who is long dead can even now affect the choices and decisions of a young person. It may be this attitude which makes a boy follow his father's profession, even if the father had died before the boy became old enough to know him. The son believes that this was what his father delighted to do; and so, introjecting his father's interest, he follows the same profession. This process of introjection may be so complete that there is a certain danger, as Clifford Allen points out, in exaggerating the virtues of a dead parent. The boy tries to keep up to the reputed standard of virtue or achievement of the dead father. In actual life where the parent is living, though the son may absorb—identify himself with—the father, he sees not only the virtues of the father but his weaknesses too, so that in his effort to realize in his overt life the dictates of the internalized father he is saved from extremes by observation of the actual shortcomings of the father. In other words, he does not follow an unreal ideal. But this may not happen when a youngster sets before him the perfection of a dead father—he sees only the gold of his ideal image and does not see its feet of clay. In other words, it becomes something like an instance of Cæsar dead being more powerful than Cæsar living. In trying to realize again, within himself, the goal of the dead father, he may set before himself an impossible ideal; and when he fails, as he is often bound to fail, he may for that reason blame himself all the more bitterly—his sense of guilt may unnecessarily be keener and more poignant.

20 Clifford Allen: *Modern Discoveries in Medical Psychology*, Ch. IV, p. 112.

CHAPTER VI

FEAR AND FRUSTRATION

Let us now turn to examine the consequences of the child entertaining a sense of guilt. Sense of guilt engenders fear. If a boy hates his father, he feels guilty; and his sense of guilt leads him to be afraid of the father and of what he might do in retaliation. This fact we see beautifully illustrated in the first human story given in the Bible. Adam and Eve walked with God in the garden of Eden and freely conversed with Him. One day however when He called on them they would not come, but hid themselves from His sight. They felt ashamed and fearful; for, after His previous visit, they had disobeyed His wishes by eating from the forbidden tree. Fall from the accepted standard of conduct brought about a sense of guilt which, in its wake, called forth fear.

A. Fear, Transferred

The sense of guilt and fear may not, however, be always conscious; they may both be unconscious, i. e. there may not be awareness on the part of the subject that he has a sense of guilt and that he has fear. This unconscious " conscience " is attributed by Freud to the *super-ego*, which may operate from the very first year of the child, though the child himself cannot realize that he feels himself guilty. Even non-Freudian observers

must have noticed that a small child of two or three years shows at times a sense of guilt. As a matter of fact people sometimes speak of the sense of guilt of a dog – it may be a fancy that makes them say it – but there are many dog-lovers who speak of their pet animals in this fashion. This is no proof that a small child has a sense of guilt, but at least it is evident that even before Freud enunciated his theories there were many who in practical life spoke as if the sense of guilt did not depend for its existence on the development of awareness on the part of the subject. Freud has a tendency to assume that all this sense of guilt is due to the Oedipus complex of the child. The sex sense in the small child, of say six or nine months, may be keener than what we consider it to be; even this, however, does not give ground to the Freudian assumption that all sense of guilt has a sex origin. Here we shall unhesitatingly follow the lead of those psychologists who recognize the existence of other primary impulses also in the child; and the violation of approved standards in relation to these other impulses and drives may also result in a sense of guilt.

Fear which arises out of a sense of guilt may take numerous forms. The fear of the father may sometimes be converted into the fear of any one in authority, or of any one in a superior position of strength or advantage; and this may degenerate into a vague pervasive fear, an attitude of general timidity. When a child who has acquired such a timid way of looking at things and persons grows up he may through wider experience be able to hide the extreme manifestation of timidity; but the general timidity may still function within him as an inhibition in social intercourse or shyness.

Freud tells us that the fear of the father may be transformed into the fear of certain animals, and refers to certain case studies made by his followers such as Wulff, Abraham and Ferenczi. Freud refers to the difficulties of analysing children and admits that there is no reason to suppose that the meaning of animal phobias is in all cases the same, but he has no doubt that in a number of cases there has been a displacement of fear from one of the parents to certain animals. This is what he says: "But a number of such phobias directed against larger

animals have proved accessible to analysis and have betrayed their secret to the investigator. In every case it was the same: the fear of the father, if the children examined were boys, was merely displaced upon the animal." [1] Even the ambivalence of attitude towards the father may, according to Freud, be transferred to the animal—the animal may both be loved and hated at the same time.

Case B. No. 10: Thus a five-year-old boy, little Hans, had not only fear, but respect for and interest in horses, which was a picture of his attitude to his father. He hated his father for possessing the love of the mother, while he had also to contend with the love and admiration which he had for his father from the beginning, "so that the child assumed a double or ambivalent emotional attitude towards the father." He relieved himself of this ambivalent conflict by displacing his hostile and anxious feelings upon a substitute. The ambivalence however continued in reference to the object to which displacement was made-he both loved and dreaded horses—and this ambivalent attitude continued until through analysis, his fear was moderated

Excessive fears of certain animals on the part of children may not all be due, as Freud himself candidly admits, to unconscious identification of the animals with parents, and we know from experiments on conditioned responses of the Behaviourist school that even without any underlying ambivalence of attitude such fears may occur. Where such phobias do occur, however, the possibility of such unconscious influences as visualized by Freud and the psycho-analysts cannot, to say the least, be set aside.

Fear of persons may even be transferred to fear of certain inanimate things, which too are endowed with life by small children; and this fear in later life may take up different forms, as has been observed by Melanie Klein in her extensive analytic work with children. "In one instance a child's phobia of the telephone apparatus became, in later years, an aversion to telephoning: and in other cases, a fear of engines gave rise to a dislike of travelling or a tendency to get very tired on journeys. In others again, a fear of streets grew into a disinclination to go out for walks; and so on. Into this class come inhibitions in sport

1 Freud: *Totem and Taboo*, Ch. IV, 3.

and active games, and these inhibitions can show themselves in all kinds of ways, such as distaste for special kinds of sport or general dislike of them, or liability of fatigue or clumsiness, etc."[2]

B. Behaviour Patterns of Frustration

Life is full of frustrations even for the most fortunate among men and women: many things happen to them which are not of their choice and which are not to their liking. Nothing reveals the true nature of a person more clearly than these frustrations. The strong and healthy-minded person takes frustrations as a matter of course and adjusts himself to his environment which contain these frustrations even while he tries to overcome the handicaps that stand in his way. Others there are who take the frustrations too seriously, regarding them as a kind of punishment imposed on them by an angry father, a relentless fate, or a god of relentless justice. In every frustration or difficulty, such persons find the working of a principle of retribution—retribution for their past evil deeds or evil thoughts. Fear of punishment haunts their minds, and they try in numerous ways to avert the possible punishment. The reactions of punishment-fearing persons differ according to individual differences in temperament and according to external circumstances. For instance some are found to be timid in the presence of anyone who can do them harm. Such a timid person may try to meet a difficult situation with a pronounced emphasis on good behaviour. He may be careful not to give any offence. This is a result of anxiety; such persons are so conscious of the difficulties of reality that they try to avoid them by a constant attempt to be well-pleasing to others through docility. When children are pronouncedly good or docile, there is no guarantee that this is a sign of their strength of character-it may be the reverse. It may be they feel that they are weak and cannot shift for themselves by asserting themselves and so they become exceptionally good. Even men in authority at times belong to this category. They want to please all their subordinates and are afraid to be called bad or strict bosses. Such a person however cannot be relied upon to be a loyal

2. Melanie Klein : *The Analysis of Children*, Ch. VI, P. 143.

friend to any one of his subordinates who may happen to be in the bad books of a still higher authority. The lower officer was kind and obliging to the subordinate on account of the former's timid attitude, and he cannot be expected to put up a fight on behalf of the latter against higher officers when to do so would land himself in graver troubles.

A sense of insecurity may sometimes express itself in just the opposite way. Those who suffer from it may be good people with a high moral sense, who " torment the members of their entourage in the service of a higher ideal. " [3] Possibly the memories of their past life haunt them ; and they are afraid that, if they show the least freedom to themselves or to those that closely associate with them, they may lead themselves back into their old evil habits. So they make of religion and their moral principles a defensive wall by which they may protect their new way of life. They may construct for themselves what Stekel calls a hyper-ethical private religion of their own; or they may become fanatical devotees of one of the familiar creeds : " There slumbers within such persons a belief in their great mission, the thought that they are redeemers, the masochist factor in their temperament having transformed pain into pleasure. Originally they were sadistically inclined, but wanted by over-compensation to turn themselves into philanthropists ". The trouble to their neighbours arises in that these exaggeratedly " good " people do not stop with their own goodness but wish others also to follow suit. Reference was made in the last chapter to Countess Tolstoy's reaction to her husband's moral and social zeal. Stekel is as critical of Tolstoy as is Dillon from whose biography of Tolstoy a quotation was given in Ch. V. Stekel speaks of Tolstoy's desire to bestow all his property upon the poor and needy as no more than a veil of hostility towards his wife whose life with him " became henceforward a martyrdom ". Tolstoy's sufferings were chosen by himself, but the sufferings of his wife were inflicted on her by him. This is where the trouble comes with such good people—they seem to forget the fact that " externally imposed moralities, designed to make men good, exert a repressive influence,

3. Wilhelm Stekel : *Technique of Psychotherapy*, Ch. VII. p. 150.

arousing resentments and inflaming the very passions they design to subdue." [4] This attempt to impose one's own standard on others bespeaks really a sense of frustration — it shows that the subject has no great faith in his own moral strength unless it is supported by those around him, or at any rate unless it is protected by the austere wall of one's asceticism against the dangers of social life around. In such an individual there still lurks more of fear—fear of breaking one's rules and moral principles and possibly even fear of an avenging God—than the joy of living one's life in creative fellowship with others.

In a small child, the psycho-analysts tell us, fear of punishment may take a special from—it may appear as an anxiety that he may be deserted.

Case A No. 15:—Swamipal is a little above two years. His mother had to be away from home for more than a week. When she came back, she expected that her little son would run up to her to welcome her. What happened was just the opposite—he would not respond to his mother's love, but kept himself away from her for sometime. That this was not due to his not wanting her was clear from the fact that after the first show of indifference, he clung on to his mother and would not let her go away from him.

It is a matter of common observation even among non-Freudians, that a child gives a lot of trouble to its parents at the time of weaning. This is fairly easy to explain from the standpoint of psycho-analysis, which tells us that the denial of the breast to the child is interpreted by him that he is less beloved than before, and his little mind links this experience of privation in a vague unconscious manner with his own thoughts of hate, dislike or anger entertained towards the parent. The denial of his accustomed food, and the comparatively longer periods of time he is obliged to shift for himself than he was hitherto accustomed to, lead him to fear that he has forfeited the love of the mother and that she may desert him. The inevitable difficulties of the child are aggravated by ignorant and unthinking remarks on the part of some near relative or servant that the mother is going to have another child and that consequently the elder one is no more wanted. Sometimes the

4 Peter Fletcher : *In Search of Personality*. Ch. XIII, p. 186.

mother herself tells the child at a time of special behaviour difficulty on the part of the latter that " mammie " will go away if he does not behave better. If in addition to this he is actually punished, be it ever so mildly, he is more than convinced of the lovelessness of his parents. After a time the child may make special effort to be pleasing to the parent, and may become extremely docile and amenable to the wishes and directions of the parent. But this is no proof that the child has got over its anxiety; very often, as was pointed above, it is through this anxiety itself that the child is so very good and amenable.

Anxiety is sometimes expressed by the child through his waking up at night in fright. He may scream aloud in his sleep and disturb his parents. It particularly occurs at the time of weaning, and perhaps is based on the fear mentioned above regarding the possibility of the mother deserting him. Great patience and tact must be exercised in dealing with the child during these emotional upheavals.There are not a few parents who shout at the child and punish him when they find that their attempts to soothe him fail. It is a good thing if a parent who reacts in this violent fashion to the screaming child at least recognizes that he or she is harsh to the child because the former is at his (or her) wit's end.

Case A No. 16.—Esther was a child just being weaned. She expressed her anxiety through prolonged screams both in the day and in the night. When all attempts to soothe her failed, her mother used to give her mild but angry slaps. This not only did not mend matters, but led to the aggravation of the trouble. At last the mother was advised to leave the child alone while she was having the passion-tantrums - an advice which the mother found it rather hard to follow as she could not bear to see her little one so disconsolate without her doing something for it. At last she accepted the advice When the child was kept alone to finish her screams without being pityingly or rudely interfered with, she took courage and in the course of a few weeks she left off indulging in such paroxisms.

At any rate the parent should not rationalize his (or her) attitude towards the child by contending that it is for the good of the child that he is being punished. Harshness to the child at this time, when his complaint itself is due to the fear that the parent is unloving and revengeful, is adding to the gnawing but inarticulate terrors of the child.

C. *Frustration and Social Relations*

The sense of anxiety which follows a continued sense of frustration may make one unwilling to enter into wide relationship with the world. People often retire into themselves, leaving off contact with the world, on account of some sense of inadequacy. This sense of inadequacy is not always due to an objectively demonstrable failure on one's part to do his best to the satisfaction of others For instance, it is said of the great musician-statesman of Poland, Paderewski, that he used to get anxiously excited before a public performance. Hundreds of people would rush to get a seat in the concert hall where he was to play on his famous piano; but he had a hard time with himself before he set out—and this is in spite of his knowledge that he was recognized a great master. Notwithstanding all this preliminary unhappiness of uncertainty, he would go on. There are not a few, however, who carry their anxiety still further, who unheroically consider that discretion is the better part of valour, and would therefore shun contact with the wide world.

Anxious persons narrowly circumscribe their interests. Their social circle is not large, and even their contact with the material world in the form of occupational or recreational activities is strictly limited. If they talk with others their talk gets monotonous as their interests do not cover a wide field. If they play, they play only one particular game or two, and do not evince any desire to attain mastery in other kinds of games. Melanie Klein thus observes as a result of her analysis of numerous children and adolescents: "In some instances the adolescent boy has only one single definite interest left – say a particular sport. A single interest of this sort is equivalent to an unvarying game played by a small child to the exclusion of all others. It has become the representative of all his repressed phantasies and has the character of an obsessional symptom rather than a sublimation Monotonous stories about foot-ball or bicycling may for months form the one topic of conversation in his analysis."[5]

5. Melanie Klein: *The Psycho-Analysis of Children*, Ch. V, p. 125.

Repetition as a sign of weakness is referred to by Nunn who compares the repetitive acts of children with those of old persons. The former repeat themselves because they have plenty of life but do not know many ways of giving expression to it; but old people repeat their actions or their anecdotes because they do not have the strength any more to do many new things. In other words while the repetition of the child is a sign of his strength the repetition of the old man is a mark of his weakness.

The specialist in a branch of knowledge who has no need for or interest in any other field of knowledge or experience is not entirely a healthy personality. Such a narrow specialist's position is like that of a person who, in order that he may have no opposition or botheration, cuts himself off from social relations. When in any of his pursuits he happens to meet with opposition from others, he withdraws from the position. The specialist and the too sensitive member of society who withdraws from all unpleasant social contacts are, in the words of Anna Freud, " obsessionally fixated to the method of flight. " [6] By abandoning one position after another, one's personality becomes one-sided; his interests are circumscribed and he can show but a meagre achievement. Such withdrawal in short " is punished by impaired development. "

If narrow specialization is unhealthy for persons of mature experiences, it is pernicious in the case of the young. In childhood and youth one should have wide contact with the world. Some time ago (in 1941) Mr. Ramsbotham, the then President of the Board of Education, England, deprecated the drafting of young folk of seventeen and eighteen into Training Colleges with a view to make them life-long teachers. His contention was quite legitimate - that young people must have a chance of looking round into possibilities of usefulness in different directions before they finally settle down to one profession. Specialization is inevitable in the complex order of society in which we live; but that type of specialization that precludes breadth of outlook and variety of interests is a danger that can and should be averted. Modern education recognizes the importance of respecting individual differences in tastes and apti-

6. Anna Freud : *The Ego and Mechanisms of Defenec*, VIII, p. 111.

tudes : but the study of human nature and the pitfalls that may be avoided by the normal individual also warn us that a faulty outlook on life and its possibilities of usefulness and enjoyments are engendered by early habits that owe their origin to emotional attitudes in childhood.

The child's sense of insecurity sometimes expresses itself as an intolerance of any kind of obstruction whether caused by persons or things. He has a tendency to think that the world is full of handicaps and hindrances ready to deprive him of his freedom to express himself. If something is wrong with a bicycle in the hands of such a person, he is inclined to beat it or to throw it down in violent anger. If he has to disentangle a knotty ball of thread, he may work with patience on it for some time; but if knots form again, he gets angry and throws down the ball and makes the knots worse. The same is the case with his dealings with persons. The slightest correction or opposition on the part of a brother or sister or of parent or friend makes him behave as if he were encountering a pronounced enemy. He cannot stand any criticism or suggestion though he may in his saner mood be convinced that the suggestions of the senior friend were not given with any ill-will. He is always on the defensive - trying to defend the worth of his personality in his own way against any enemy, and unfortunately any one who comes in the way of his own decisions and preferences is considered an enemy. He suspects the motives of others and thinks that they are bent on the hampering of his freedom.

D. Unhappy people make others Unhappy

Not only what others do, but what others fail to do also increases his sense of frustration. There are children who suffer from a severe sense of frustration when they find that a brother or sister or friend gets a present while they get nothing or when the latter is given a brighter toy or a bigger slice of cake. They are then filled with dissatisfaction and feel that their life is a fruitless span of existence, cheerless and dreary. Such children are hard to please on their birth-days, and are particularly unhappy when the birth-days of others come. Not only children, more grown-

up persons too suffer from a sense of being wronged, when they see others enjoy some of the things which they think should have been their own. This is due, according to Dr. Suttie, to what he calls a " separation-anxiety ". When a person possesses property or gets presents, he feels satisfied; if he does not, he re-experiences the separation-anxiety which had its origin in the privation of love he had suffered from when he was a child. A patrimony or a gift " represents psychologically, or is a means of recapturing or is a substitute for, the natural mother ".[7] We can however understand the sense of frustration without dragging in the " natural mother. "

Marital jealousy, professional envy, ill-will towards a prosperous or successful neighbour—all these are similar expressions of the sense of frustration.

Case A No. 17;—Mrs. Tia said that she went out for a walk and did not care to pay visits to Mrs Pillay as she grew uneasy at the sight of the latter's affluence.

This is an instance of what in popular language is called envy. But envy itself is a form of frustration, as it is a sense of frustration that leads one to under-estimate one's own good luck. A rich man who feels unhappy because he is not the richest man in the city, a fashionable woman who feels left behind in the race for recognition as a leader of fashion because another member of the club wears a new dress-pattern before she could do it herself, the adolescent lad who having been selected to form one of the " eleven " is discontented as he has not been appointed captain—all these show as clearly a sense of frustration as a little girl who is never satisfied with the presents given to her and is unhappy when other children get gifts and presents. Nothing is too good for her, she believes; and therefore she is not thankful for what she enjoys. On the other hand whenever such persons talk of others, they think that luck has been extraordinarily kind to the latter. Such self-centred individuals who always feel frustrated may weep with those who weep, but they find it hard to rejoice with those who rejoice.

7. J. D. Suttie, quoted by McDougall : *Psycho-Analysis and Social Psychology.*

Case A No. 18.—Raya was a highly paid officer, and received in addition to his pay a lot of money for skilled services outside of his professional work. He accepted all this as a matter of his right. One day when a neighbour of his got a little money for an extracurricular job, Raya said: "I wish I knew how to make cheap money as my neighbour did!"

To take the offensive is often supposed by military-minded persons to be the best strategy in defence. Whatever be the wisdom of this policy in international politics, this is often the accepted policy of an individual who feels himself frustrated. Such a person may attack others with fault-finding words or by aggressive conduct. In judging the conduct of such persons it is useful to remember that it is the unhappy folk who make others most unhappy. They are critical of others and their criticism is often a continuation of the unconscious, and not rarely even the conscious, criticism that they level against their own selves. To offset the feeling of inferiority and fear and uncertainty within themselves they may even express themselves through aggressive conduct or unruly behaviour. What is difficult for an ordinary person to understand, even when he has plenty of good intentions regarding maladjusted children or adult neighbours, is that they are so unlovable or unappreciative of the goodness of others as a result of their own unhappiness and not necessarily on account of any intrinsic wickedness on their part.

Case A No. 19:— Kitjoy was the elder of two children of a very sick mother. The father was a helpless man who could not do anything to support the family. The children felt like orphans in their minds; but they did not scream helplessly or retire to a corner in a pensive mood. The younger tried to endear himself to his relatives by his gentle ways. But Kitjoy was quarrelsome and obstinate. He seemed to be against every one, and everyone around him considered him a difficult child.

What a very sympathetic and understanding correspondent in the New York Survey says about the child guests af America, evacuee children from Great Britain sent over to foster-parents in Canada and U. S. A., is true of children like Kitjoy and even of grown-ups in different situations: "If the child showed his nostalgia by looking wistful and far away, or by huddling into a corner like a sick puppy, he would find arms aching to comfort him. Usually he shows it by singularly unlovable behaviour. He may jump off the porch into the petunias although he has been

told a hundred times to be careful; he may bully the baby and tease the cat, he may say *no* to all the things to which he should say *yes*. He is protesting against the unhappiness that has crept upon him, and he is all the more lonely and more miserable because he is in the wrong with the whole household."[8]

Much of what has been written in this chapter in accordance with the lead of Freudian psychology could as well have been written by an Adlerian psychologist. In the treatment of the sense of frustration there is much common ground between Freud and Adler. They agree regarding the various forms that frustration takes. The difference arises when they try to account for the sense of frustration itself. Both trace it to a sense of inferiority. Here Adler stops – when he has traced frustration to the sense of inferiority. But Freud goes further, and traces the sense of inferiority itself to a sense of guilt. In this attitude to inferiority Freud shows a keenness for deeper penetration. As a matter of fact here the secondary name *depth psychology* which Freud assumes for psycho-analysis is justified, while Adler, true to his conception that the conscious and the unconscious are relative terms applicable to one co-terminous reality, does not find it necessary to go to such "depths" in analysing or explaining conduct. With Freud one can certainly agree that merely tracing a trouble to a sense of inferiority does not always mean taking it to the final source of trouble. In some cases, at any rate, the inferiority met with is a moral inferiority. This on the other hand does not mean that behind *every* instance of inferiority there is a sense of guilt. In his enthusiasm to trace every sense of inferiority back to a still more elementary situation, Freud makes the sense of guilt the source of trouble, with the super-ego of course lurking behind the guilt-sense also.

Again when we accept the sense of guilt and the super-ego it does not follow, as Freud seems to consider it does, that it is due to the functioning of sex in child life. Any natural impulse or instinctive tendency when baulked may give rise to a sense of inferiority and the sex urge is in no way special in this matter

8. Quoted in *The Times* (London) *Education Supplement*, May, 1941.

It is true that sex is one of the most dynamic instincts and that it plays in life a role far more important than many people are prepared to recognize. It is to the lasting credit of Freud that, throughout his long career of about forty-five years as a psychotherapist, he shocked the world out of its complacent conventionality in regard to sex, until to-day a large number of qualified medical men who have no special reason to be prejudiced in favour of psycho-analysis have begun to recognize, in Cyril Burt's words, that " sex is a vital ingredient in almost every neurosis." In a society which through conventional ideas of respectability insists on minimizing or ignoring the sex instinct, the emotions connected with sex may prove the commonest source of moral conflict, and the energy of the sex instinct is potent enough to overthrow the balance of those who cannot hit upon some satisfying solution of this problem. Nevertheless it should not be forgotten that other emotions too may operate in much the same way. " Within the smaller circle of the family, the self-assertion of the child has continually to be restrained; in face of authority, the annoyance and pugnacity of the subordinate or the employee; and on the battle-field, fear. In every instance, the prolonged repression of these natural impulses may issue in a painful strain, until at last the tension reaches the breaking point." [9] And when this stage is reached, the individual may lose control over himself and may do or wish to do an anti-social or unapproved deed. In either case, whether the reprehensible act is actually done or whether it is only desired to be done, the doer of the real or fancied evil deed holds himself guilty – he has a sense of guilt. It is *not necessary* that this evil deed or evil thought *should be* one connected with sex. The evil for which the subject blames himself may be on the plane of sex; it may as well be in relation to some other instinctive urge. In other words, any felt handicap or obstacle within oneself or outside may make one do or wish to do things which might be disapproved of by one's own abiding sense of justice and fair play, which with Freud we may call his super-ego. In some this sense of guilt may be stronger than in others, and may in its turn make one small in his own estimation

9. Cyril Burt: *The Subnormal Mind*, Ch. V, p. 210

and inferior. In such cases the sense of guilt leads to or at any rate aggravates the sense of frustration.

E. Seeking Punishment

When Oedipus was mentioned in a previous Chapter, we saw that he was full of remorse for the unwitting murder of his father, and that he punished himself in a drastic manner. Psychoanalysts tell us that this desire to punish oneself is not uncommon in childhood. We sometimes find children who behave so obstinately and provocatively that parents and teachers say to them: "Your skin is itching for a sound beating!" There is more truth in this statement than the speakers are aware of, for there are occasions when little offenders are so unhappy within themselves that they would welcome some punishment even if it be a fairly severe one rather than bear the tension of their feelings. Young offenders do things contrary to the established order not always because the offence gives them pleasure or satisfaction – there are such offences too, no doubt – but sometimes they want to have a sense of having suffered some pain or punishment in consequence of their former hostile thoughts or actions. After a severe punishment they get the satisfaction of having expiated the sense of guilt which hovered over their conscience. We get a good instance of a kind of satisfaction coming over a punished child in the autobiography of Air-Commodore Charlton.

Case A No 20: Little Charlton was considered a very mischievous boy and was frequently punished. One day he was rude to his mother, and his father consequently severely chastised him, more severely than any time before — though chastisement was not a rare experience to the little chap. When this severe punishment was over: "Something happened which had never occurred before Moved by an uncontrollable impulse he demanded permission to kiss his father reiterating at the same time many protestations of love, in which there was no word whatever of contrition. The offence, the punishment, were both forgotten in the wave of emotion which came over him as a direct result of the pain he had just suffered. What his father's feelings were he neither knew nor cared to so long as he was allowed to caress him lovingly in this utterly strange manner." [10]

10. Charlton-*An Autobiography.*

The sense of calmness which comes over a punished child is not the fruit of any intrinsic virtue that lies hidden in a punishment nor of any special reverence or obedience to the punishing person, it is rather the result of the victim feeling that he has paid a penalty for his wicked thoughts and actions and that he may therefore be restored into the affection and tender regard of the father and mother. This may not be said in so many words by the punished little person, nor is it consciously so felt. In the experience of Charlton, quoted above, he tells us that " no word whatever of contrition " was said. In order to understand this attitude towards punishments and the punishing authority, it is useful to recall what was already pointed out in this and the last chapter viz., that the child hates himself for the hostile thoughts he occasionally entertains towards his parents, whom at the same time he loves ; and that to a child a hostile thought is bad because to him it has the same kind of wicked efficacy as a hostile deed.

It is not only children who feel a need for punishment. Even adults are not all properly grown up in the matter of dealing with anxieties. As Freud points out in *Inhibitions, Symptoms and Anxiety*, some of the early determinants of anxiety felt in childhood may lapse after producing neurotic conditions; others manage to survive into later life by a modification of their forms (as when a man retains his fear of castration in the guise of a fear of syphilis). Whatever it be, the fact is that " a great many people remain infantile in their behaviour in regard to danger and do not overcome age-old determinants of anxiety."[11] This infantilism appears in different forms -- one of which is in the need that they unconsciously feel to be punished.

Case A No. 21:—Mohan had made an important engagement; but when, later he received an invitation to go to a health-resort on a hill, with a free passage too, he cancelled his previous engagement. On the way, he met with a serious loss—he lost a packet containing a number of valuable things. When the loss was sustained, the first thought that came to his mind, as he reported to his friends, was that he eminently deserved to lose his property, as he had broken his previous work. Mohan perhaps did not seek the punishment- the loss was not brought about by his immediate carelessness; but when the punishment came he almost welcomed it as if he had sought for and found a penalty to expiate his guilt.

11 Freud : *Inhibition, Symptoms and Anxiety*, Ch.

Frequent tendency to fall ill, proneness to accidents minor or even major, phobias, compulsive activities and ceremonies which one knows to be unreasonable and still cannot get away from, inability to do one's best in occupational efforts- all these are expressions which the self assumes to punish itself. The ego is as it were told by the super-ego that it should not do its best in a situation, as it does not deserve to prosper-on account of its past offences. The happy person is also a healthy one, whereas the unhappy individual makes himself ill in more than a figurative sense.

The sense of frustration of an unhappy man - of one who fails in his efforts and ambitions - can easily be understood. But it is not with failure alone that frustration is associated. Freud points out in numerous places how the sense of frustration is at times revealed in the hour of success. In *the Ego and the Id* he talks of certain patients who, when they are told that they are making good progress, shows what he calls a negative therapeutic reaction.[12] He had come across this tendency even many years before, for in a paper written in 1915 he calls it a " surprising, indeed bewildering " (fact) that people occasionally fall ill precisely because a deeply rooted and long-cherished wish has come to fulfilment. " It seems as though they could not endure this bliss."[13] Freud tries to explain this " astonishing " situation by pointing out that there are two kinds of frustration, one internal and the other external. The external frustration does not create mental trouble until it combines with internal frustration. " When in actuality the object in which the libido can find satisfaction is withheld, this is an external frustration. In itself it is inoperative, not pathogenic, until an internal frustration has joined hands with it. " Generally there is present in everybody a certain amount of internal frustration, but it does not usually come into operation until the external, actual frustration has prepared the ground for it. In some cases however internal frustration sometimes becomes actively operative. Everyone fancies success, and when success is only in the fancy stage one's super-ego does not take any

12. Freud : *The Ego and the Id.*, V, p. 71.

13. Freud : *Some Character Types* from Rickman's *General Selection.*

notice of it, but when fancy or phantasy that has hitherto been thought little of and therefore tolerated turns out to be an actually accomplished fact, the super-ego turns against the ego and makes it impossible for it to enjoy the fruits of success.

This view of the super-ego of a person and his unconscious sense of guilt making him seek punishment in some form or other has been so stressed and re-stressed by Laforgue in his *Clinical Aspects of Psycho-Analysis* that it may almost be described as the main thesis of that work. It is sometimes assumed that organic troubles must be accounted for by physiological factors and that it is only the so-called functional troubles that have their origin in mental factors. Dr. Laforgue does not agree with this point of view. He too would have organic troubles attended to by medical doctors, but the final cause of trouble even in many of these organic complaints is, according to Laforgue, the unconscious desire of the patient to punish himself: "The number of those cases who cultivate an organic disease such as tuberculosis is unbelievable. You can add to these patients a number of dyspeptics, asthmatics and without doubt certain individuals suffering from ulcers in the stomach and duodenum, certain patients with albuminuria or uraemia, and hypertension or hypotension, and many women afflicted with affectations of the uro-gential system."[14] Laforgue's view is that many of these cases like many cases of venereal diseases are contracted by a need for failure or self-punishment. In the same category he should place those who suffer from a psychic or physical pain which forces them to sacrifice their aspirations or ambitions and to undergo social failures and self-humiliations.

Both good and bad people may suffer from a sense of guilt and the consequent need for punishment. Laforgue refers to a book devoted to this subject by Reik where stress is laid on the need for confession and punishment experienced by criminals who, after accomplishing their deed, do unconsciously everything to denounce themselves through leaving traces and evidences which easily lead to their detection. Laforgue believes that even the abstemiousness in food of some people is a form

14. Laforgue : *Clinical Aspects of Psycho-Analysis, Lect.* I, p. 36.

of masochism: "The same use can be made of vegetarianism as of religion; you can use it to torture yourself, to forbid yourself to eat, to refuse nourishment, to destroy yourself." According to psycho-analysis there are huge lots of people who seem to be their own worst enemies, people who instead of being able to choose in favour of their development go against themselves, whose ideal seems to be stopping themselves, paralysing and reducing themselves to impotence. The number of people affected by this neurosis in all classes of people is considerable, and Laforgue laments that often it seems to strike those who by their personality and talents are above the average and could form a part of the cream of society."[15]

The sense of guilt is likely to be more pronounced, it is true, where ideals are clearly formulated and held up for acceptance. And Laforgue is one of those people who put the greatest importance on that kind of education of children which should enable them to grow up without unnecessary complications and complexes in their mental and emotional life. Does it follow then, from what has been said above and in the last chapter, that children must be unrestricted in doing whatever they want to do and that any attempt at enforcing discipline is wrong? Does it imply that any attempt on the part of grown-up persons to hold a high ideal before themselves and their children is injurious to the best interests of the latter? I do not think so. Whatever be the danger of over-emphasis in teaching ideals, it is perhaps a greater evil to give young people the impression that there is no distinction between socially and morally acceptable conduct and conduct that is subversive to the welfare of others and one's own sense of higher values. The higher values of life such as moral principles need to be occasionally communicated to them in words, though it may very well be admitted that the example of a noble life lived by parents and the community in general is of immensely greater importance than the occasional words of advice and suggestion given by an adult educator such as a parent or a teacher. It is not necessary, however, to go further into this subject at this stage as more attention is devoted to it in the chapters of Part IV.

15. Laforgue: See P. p. 58, 106, 212, 217, 224 and 227.

CHAPTER VII

LAUGHTER AND HUMOUR

We saw in Ch. VI how Freud relates fear and frustration to a sense of guilt, and how the sense of frustration and fear expresses itself in different ways. Sometimes it appears as shyness and reserve in social relations; or, it may appear as an over-anxiety to be pleasing and amiable to others; and in some cases it may appear as anti-social conduct. Again there are occasions when a sense of fear and anxiety may be camaflouged as hilarity and jollity, accompanied by boisterous laughter. From this it follows that in some cases at least laughter may be a reaction formation. Or, to put it in a Freudian way, we may say that laughter is the overt expression that certain tendencies put on. As a matter of fact Freud has devoted a whole work[1] to this subject trying to show how such tendencies as are related to sex and aggression – obscene and hostile tendencies he calls them, as we shall presently see – are expressed or half-concealed in wit and laughter. Before dealing with Freud's position in fuller detail, it is worth while to consider what some other psychologists have to say on laughter.

The ability to laugh is particularly man's among the animals, though we do not know much of the physiological changes

1. *Wit and Its Relation to the Unconscious.*

that take place when a person laughs. Woodworth lists laughter among emotional reactions that exist without known organic states and says, with regard to the mirth or amusement which goes with laughter, that all that can be said regarding the organic relation is that " laughter favours digestion, removes anger and counteracts fear – facts suggestive of some organic process opposed to that of anger and fear"[2].

A. Laughter and the Joy of Achievement

Various theories of laughter are put forth by several writers. I do not intend to go into a discussion of the various theories, but shall refer to such of them as suit our practical position as educators. Herbert Spencer said in the middle of the last century that laughter is due to the overflow of nervous energy. It is perhaps self evident that people in good health are as a rule more ready to laugh and to enjoy laughter than those who do not have much of energy. But this does not cover all kinds of laughter, nor the laughter of all times. An old man laughs, he cannot be said to have an overflow of energy ; so too do people who are very sick and are even on their deathbed. Of course the theory may be said to be right if by surplus energy we mean more energy than is needed to live in the immediate present– any human activity can then be said to be due to surplus energy!

Laughter on the other hand may better be described, in general terms, as an expression of the joy of achievement. A small child throws a ball ; it is a wonder to him that it moves, and, much more, that it strikes a wall or a man, and he expresses his sense of joy and achievement by his laughter. Grown-up persons have the same sense of happiness and joy when they achieve something which they regard to be difficult or worth doing, and they express this emotional mood through a smile. I do not believe that there is so much difference between laughter and smile as McDougall avers there is : " Almost all writers on laughter have assumed without question that the smile is identical with the laugh, or have regarded it as a partial and incipient laughter. I suggest that this is an error" [3]. But the

2. R. S. Woodworth : *Psychology*, Ch. XIII, 1935 Edn., p. 352.
3. McDougall : *Outline of Psychology*, Ch. V, p. 166f.

reasons he gives to show that they are so different from each other as he makes out are far from convincing. That smile is beautiful and laughter is ugly is not a scientific argument but a matter of opinion. He says that laughter prevents gloomy thinking and melancholy brooding. A smile also can do this to a certain extent, though the more noisy form (of laughter) may perhaps set more reflexes in action and may thus bring about greater organic changes, the exact nature of which, as was pointed out above, has not been studied by any physiologist yet His contention that a smile is a sign of achievement is true of laughter as well. Little children show their sense of achievement more by laughter than by smile, though when they grow up they have greater control over themselves and are often satisfied with evincing their joy of achievement through a smile instead of by the more noisy and demonstrative mode of laughter. As a parallel we may note the fact that though children expre.s their opinions of others in words, when they grow up they are content to do it at times with a shrug of the shoulder or a raising of the brow or a significant glance at a third person. Similarly, I would agree with the " almost all writers on laughter " that McDougall refers to rather than with himself and consider the smile as a partial or incipient form of laughter.

Though many persons may differ from McDougall when he makes such a big difference as he does between laughter and smile, they will all agree with him when he talks of laughter as a means of preventing ourselves from being too much oppressed by our own sympathy : " A human being, deprived of the capacity for laughter, but other-wise normally constituted and leading a normal social life, would suffer very frequently from sympathetic pain and depression. For the pain of every little embarassment, disappointment, failure, and mishap of all those about him would be sympathetically shared by him" [4]. The biological function of laughter then is to save us from these series of pains, distresses and depressions. For when we laugh, the laughter breaks up as it were our train of mental activity and prevents our dwelling upon the distressing situation. In other words we laugh lest we weep and groan.

4. *Ibid*, p. 168.

Situations that are otherwise unbearable and oppressive are often faced with courage and cheerfulness when the person concerned can laugh over the situation. Jests, as Stanley Hall truly observes, are usually regarded as the products of our care-free moments; but in the front, in fighting lines, where danger is ever-present " they are used to cover up the most serious and solemn of all human experiences, viz., the envisagement of death ". They jest about being blown up, being buried alive in the ground, or being torn up limb from limb, as if it were all very funny; and it is this ability to extract a little fun and jest out of the worst possibilities of life that enables the men to face up to their perilous duties. Humour in the form of laughter and jesting becomes a kind of camouflage for fear. It is in other words " an attempt of the individual to release his own thoughts from a present too excruciatingly agonizing to be long borne " [5], and in so doing the human mind does more – it goes one step further and extracts from it actual enjoyment in the form of laughter and humour. As another writer puts it : "When Nature evolved sensitive and sympathetic nervous systems she might have protected them, in a too harassing world, by providing each with some deadening opiate. But she went one further in evolving a device to transform pain into pleasure "[6], and, this device is our ability to laugh under distressing circumstances.

B. Humour, its Social Purpose

Humour is helpful to the one who enjoys it by cracking a joke or making a jest. He is able to get over his own sense of distress or fear and to start afresh on life's tasks care-free and cheerful. But it does not end there, it serves a useful social purpose. It is partly also signalling to others, as Stanley Hall shows in his *Morale*, that he can keep his soul free and happy in the face of danger, and this in addition is a means of heartening them to do the same. Along with mutual encouragement, there ensues a heightened sense of social solidarity among those who laugh together. Humorous laughter is a mark of triumph, and as J. C. Gregory says : " Since triumph can be shared, it spreads

5. Stanley Hall : *Morale*, Ch. IV, p. 70.

6. R. B. Cattel : *Your Mind and Mine*, Ch. VI, p. 142.

laughter throughout the group and the exultant laugh of each member becomes more exultant because it is shared. Thus, in the collective triumphant laughter of a victorious tribe, the original laughter of physical relief begets a social laughter in which it is spread, intensified, and developed. Mirthful feasts of vintage or harvest or hunting contain the same core of relaxation from successful physical effort as a collective battle-triumph "[7]. To laugh together over a common joke serves the same kind of social purpose as is served by community singing or playing, or even celebrating a common "battle-triumph". A teacher who keeps the class in good humour by telling humorous stories and enabling the pupils to laugh *with* him – not *at* him, nor at any of the pupils in the class – has an additional means of controlling and disciplining his class which one who has no sense of humour does not possess.

Even in the learning process the freshness that comes into life after a good laughter is an aid, and not a hindrance to learning as is supposed by sombre teachers who think that learning is serious work and that it should not be done to the accompaniment of any fun or laughter. "Work while you work, and play while you play," says the old adage, and the implication is that the two should not be mixed up, whereas the modern educationist would invert this maxim and say: "Work while you play; and while you play, work." This is what we call the playway in education, which helps people to see that the best work is done by persons who do it in the spirit of enjoyment and fun rather than as those who have been driven into it by an external authority. Work done in the spirit of play is work done with a purpose appreciated by the individual himself, and which he carries out joyfully as one who seeks the fulfilment of the best in him through spontaneous enterprise. In work done in this spirit one hears the laughter of enjoyment and hilarity. It may even be that when a number of such persons work together we may come across not only the sound of hearty laughter but even of good-humoured horse-play which "discharges an overplus of energy which otherwise can only too easily hamper seri-

7. J. C. Gregory: *The Nature of Laughter*, Ch. VI, p. 79. 1924.

8. Lowenfeld, quoted by A. G. & E. H. Hughes, in *Learning and Teaching*, Ch. XX, p. 381.

ous intellectual work"[8]. When it was pointed out earlier in this chapter that all laughter is not a sign of abundant energy, it was not intended to suggest that laughter never gives scope to the expression of surplus energy. It does, just as play and hobbies often do.

The teacher can help the class to cultivate a sense of humour by the reading of humorous literature, the telling of funny stories, and the making of good-natured jokes – provided he himself has a sense of humour. The pupils too will realize that being a sympathetic, if not an actively contributing, member of a light-hearted entertaining group is to lay their mind open to the sunshine of good humour. Those who work in Training Colleges for teachers and thus come into direct contact with actual and prospective teachers find that many of them do not have the sense of humour properly developed. There are many teachers who treat a humorous passage in a very matter of fact way and think that the explanation of words and phrases is all that they as teachers are concerned with in the classroom. They do not appreciate the humour themselves, and it is no wonder that they cannot communicate to others what they themselves do not enjoy. Humour is closely associated, as Allport shows, with insight, and those who do not have an insight into a situation cannot be expected to see what is strange, or ridiculous or amusing in that situation. Though the sense of humour is not so prominent as it should be in all persons, it is interesting to note that most people believe that they themselves are endowed with this gift in a fairly abundant measure. Allport refers to a study where students in various courses in psychology were asked to evaluate themselves regarding their (i) insight and (ii) sense of humour. We are not told how many students were given the test, but 96 percent of those who took part thought that in insight they were average or better than average, and 94 percent believed that their sense of humour was good or better than the average[9]. Allport quotes from Stephen Leacock: "A peculiar interest always attaches to humour. There is no quality of the human mind about which its possessor is more sensitive than the sense of humour. A man will freely confess that he has no ear

9. G. W. Allport: *Personality*, Ch. VIII, p. 220 ff.

for music, or no taste for fiction, or even no interest in religion. But I have yet to see the man who announces that he has no sense of humour. In point of fact, every man is apt to think himself possessed of an exceptional gift in this direction " [10]. Of course the explanation of this common belief is simple, and has been given by Allport himself : the fact is that one cannot admit deficiencies that he does not notice. Whatever source of amusement or humorous enjoyment one notices he enjoys, and what he does not notice to be humorous is not humorous to him.

C. *Freud on " Tendency Wit"*

Laughter is often a substitute reaction. There is laughter that is harmless hilarity which does not mean any mischief to anybody; but all laughter is not this harmless inoffensive kind of enjoyment. Freud refers to these two kinds of laughter when he describes two kinds of wit : harmeless wit and tendency wit. Tendency wit is a wit that has a tendency to do more than merely to provoke a hearty laughter. A harmless wit in Freud's opinion does not provoke so much laughter as a tendency wit : " The pleasurable effect of a harmless wit is usually of a moderate nature ; all that it can be expected to produce in the hearer is a distinct feeling of satisfaction and a slight ripple of laughter- the sudden irresistible outburst of laughter evoked by a tendency wit rarely follows wit without tendency "[11].

Among the tendencies that may be employed for purposes of wit, Freud refers to only two, which he calls obscene and hostile tendencies. It is characteristic of Freud that he gives more attention to the obscene tendency than to the hostile one. The obscene tendency (the words are his, not of the present writer) is a form of exhibitionism. Whoever laughs at a smutty joke - a joke that is practically " the intentional bringing into prominence of sexual facts or relations through speech "—is participating in the same kind of glee " as the spectator who laughs at a sexual aggression". It is, as Freud puts it, like the "denudation of a person towards whom the joke is directed " [12]. What

10. Ibid, p. 224.

11. Freud : *Wit and Its Relation to the Unconscious*, Ch. III, Sect. on Hostile and Obscene Wit.

12. *Ibid*, p. 694.

cannot be done in real life is sought to be done in this substitute manner, by joking about it. This substitute enjoyment of sex pleasure is resorted to when actual enjoyment is not possible or satisfactory. What stands in the way of actual enjoyment is often the moral and cultural standards, tastes and conventions which society has built up in the course of its development through ages. Cultured society does not tolerate stark sex matters. In those social groups where the standard is not high they indulge in coarse, obscene jokes; but in more respectable society they have instead delicately obscene witticisms whereby " they laugh at the identical thing which causes laughter in the ill-bred man when he hears a coarse, obscene joke – in both cases the pleasure comes from the same source. The coarse, obscene joke, however, could not incite us to laughter, because it would cause us shame or would seem to us disgusting; we can laugh only when wit comes to our aid " [13]. Naturally such coarse jokes are often heard in barracks and even in certain boarding houses where adolescent males live a strictly segregated life.

For a typical wit there must be a minimum of three persons, according to Freud; there is the one who tells a joke, the one who is subject to the assault of the joke, and the one who forms an audience. Those who tell delicately chastened or coarse wits or jokes in the presence of a lady are actually subjecting her, according to the limit of possibility, to a sexual assault. Their own standard of culture and good manners does not allow them to make a nearer or more direct approach, and society will not stand it – but telling of stories they can do with impunity, and they do it with great zest. In this manner they can, in the words of Dr. Eduard Hitschmann a psycho-analyst of Vienna and a close associate of Freud, " half conceal, half reveal impulses remaining unconscious ". [14]

Case A. No. 22. Mr. Renangar was a history professor, and was regarded as a good teacher But he was fond of telling stories which would embarass the lady students in his audience. He would tell stories and the men students would laugh.

13. *Ibid*, p. 697.

14. Eduard Hitschmann : *Freud's Theories of the Neuroses*, Ch. IV, p. 91 (Tran. Dr. C. R. Payne).

This is not a rare occurrence in co-educational institutions. If they had honesty and insight enough, the "Renangars" would have admitted that they were giving vent to their primitive impulses when they indulged in this kind of jokes and witticisms. That the impulses given expression to through these jokes are a common possession of man whether civilized or uncivilized can be seen from the fact that even those of the jokes that are rather poor things from the point of view of art and technique have an enormous laughing effect on the company present.

The laughing effect of even poor jokes can be seen in the other type of tendency wit referred to by Freud – the hostile type. Subordinates say little funny incidents of their superior officers and laugh. Laughter here is not only a substitute reaction, as we saw before, it is also a kind of safety valve. It is giving expression to the sense of hostility of the subordinates in a rather harmless manner. The need of at least three persons to make a good joke, which we noticed a little ago, is not inoperative here either – for the third person, the object of attack, is present in the imagination of those who give vent to their sense of hostility. This kind of hostility, expressed in jokes, is not so serious as the more silent or sombre kind which will not let a ripple of laughter into it even when the hated person is not present. No sensible man who is the object of merriment among his subordinates while he is *absent* will take any serious note of it even when he knows that such jokes about him provide laughter among his men. But there are many persons who are not sensible enough and would try to pry into the amusement and laughter of their subordinate staff. They are folk who do not have sufficient faith and confidence in themselves and are as a consequence more fearful, suspicious and sensitive than others who know that they can afford to overlook many little reactions on the part of those with whom they associate.

D. Laughter and Fun in the Classroom

The laughter and fun of hostility can be seen in a classroom when a teacher is absent. Children mimic their teacher and laugh among themselves over his peculiarities and idiosyncracies.

This laughing at the teacher when he is not present is a kind of safety-valve, a means available for children to relieve themselves of the tension they feel in his presence or on account of the discipline he lays them under. Tension cannot be borne long without relief, and laughter provides some relief. To provide relief is, in Gregory's view, one of the fundamental purposes of laughter. People who escape from anxious or terrifying situations express themselves in a laughter of relief when they find themselves free from the danger. Similar is the case with other tense emotional situations, relief from which also is marked by laughter. Let us take the case of anger. "Anger and all aggressive emotions appear in the human being tense for action and remain till the final stroke is made; they perish naturally in the relief of laughter when there is no need to strike and aggression is at an end. The ending of aggression, which is a necessary consequence of laughter, does not necessarily purge the laughter of all hostility nor result in prompt sympathy. But it obviously provides any opportunity for sympathy to enter. Relief, by cutting short the hostile act and breaking in upon the hostile mood, is a step towards sympathy."

For a teacher to convert one or two pupils to his spies and encourage them to carry tales to him regarding the jokes and funs of their classmates is egregious folly. If a teacher is fit for his profession he will recognize that the little folk who are subject to him several hours a day suffer limitations and handicaps which irritate them and inconvenience and even pain them in a number of ways. Apart from his own faults, he is often regarded, unconsciously of course, as a kind of representative and substitute of the harsh father at home. If on the other hand the father and mother at home are tender towards the child, the teacher is considered all the more unkind and harsh through contrast. Even if the teacher is not severe, the very fact that the children are not allowed to have much freedom to move about and play when they want to is sufficient indictment of the teacher in their imagination. Laughter and fun and joke come under these circumstances as a safe and convenient means of expressing their ill-will towards what they consider the tyranny of the teacher, and they laugh at his dress, his deportment, his way of

talking, his unjust criticism and punishment of an inoffensive classmate of theirs, his slips in speech, and a large number of his other follies – real or imaginary – of commission and omission.

Children take the liberty of even cracking jokes with the teachers, and in some of those jokes there is likely to be a little malice. But a good teacher should be able not to make much of these small sallies even when occasionally he himself is the target. A teacher who boasts to the class that in his student days he knew in that standard the four books of Euclid, could translate any passage from Milton, and knew some astronomy, and could sing and paint well may be told by one of his pupils in an inoffensive way : " Sir, you had good teachers in those days ! " Or sometimes pupils may make use of word-twistings and puns to pretend that they have misunderstood the teacher. The teacher who knows his job does not want to be laughed at in derision by his pupils, but there are occasions when he should ignore the mild hostility that is implied in the utterance of these jokes and laugh with the students, not to speak of those occasions when he should be a little deaf and blind, following the famous example in another situation of Nelson who put the telescope to his blind eye. Whatever happens the teacher has no right to crack jokes about his pupils apparently in good humour and then to resent the fact that in equally good humour they sometimes turn the table on him.

Case A. No. 23 Mr. Ibrahim was a good teacher of mathematics, and he made the class always lively by his jokes and good humour. One day Sontake was looking for a pencil that was dropped. The teacher thought that Sontake was fidgety and asked : ' What are you suffering from ? ' Sontake answered with naive good humour : ' I am suffering from seeking a pencil '. The teacher could not stand the answer and the mirth it produced in the class. He punished the boy, imposing on him the task of writing a large number of times the sentence : ' Suffering from seeking a pencil is bad English '. The teacher here was evidently unfair, and the treatment he gave to the pupil rankled in the latter's mind for a long time as a very unfair punishment. From that time the humourous stories of Mr. Ibrahim all fell flat on his former admirer and he could not laugh with him any longer. The student lost all zest in studying mathematics though he had of course to work at it as a matter of duty; but the pleasure of working under that teacher's direction was gone for ever for Sontake.

E. Sarcastic Laughter

For a superior to laugh at acknowledgedly inferior people, people who cannot take the liberty of paying back in the same coin, is an intensely resented form of cruelty. Freud says that just as aimless motion causes harm, and stupidity causes mischief, and disappointment pain, a comic situation (however enjoyable it may be to others) is unbearable to him who is obliged to be a target without being able to defend himself. [15]

Sarcastic thrusts of this kind are pernicious in their effect. They spread all round the poison of bitterness. The atmosphere of sarcasm and ridicule is the very antipodes of good humour, which, as Marsh says, is like charity in that it begins at home, for we include ourselves in our subjects of laughter. [16] Sarcasm is a cold and piercing blast which tends to destroy life while good humor is like a gentle breeze which casts out the sense of discomfort and oppression. While sarcasm is the child of arrogance and self-love, good humour is the product of " conditions characterized by a keen sense of relative values, humble self-appraisal, broad outlook, and a far-seeing vision that distinguishes sharply between the small and the great, the important and the unimportant." A judicious admixture of firmness and pleasantry on the part of a superior is a help in maintaining discipline, but as a military officer has pointed out in his autobiography, the firmness has always to be just and the pleasantry well-timed and fair. "Sarcasm from an officer was the weapon of all others disliked and resented by the men. They considered, rightly, an unfair advantage to be derived therefrom and preferred outright bullying in plain language, with its equal petrifying effect on all around, to the vials of wrath, distilled from a socially superior source, which made of them a laughing-stock. " [17] An instance of this kind of sarcasm is provided in the autobiographical sketch of Bacha Saquo.

15. See *Wit and Its Relation to the Unconscious*, Ch. VII, Sec. on Humour.

16. T. F. Marsh : *The Teacher Outside the School*, Ch. VI, p. 91.

17. L. E. O. Charlton : *Charlton an Autobiography*, Ch, XVII.

Case A No. 24. When Bacha Saquo was a private an officer was particularly unkind and hostile to him, and constantly threw down scorn upon him on parades. "These boors from the hills," he cried (in a particularly offensive manner one day) that all might hear. "See how they slouch. See, how he carries his rifle as if it were a broom." This latter expression was, in the words of Bacha Saquo, "A subtle way of conveying that in his opinion I was more accustomed to the ways of a broom than a rifle – a dire insult, as the direct insinuation was that I was of the sweeper caste." [18]

This insult led to serious consequences, as this slighted private took vengeance on the officer and then ran away to his mountain home. There he developed as a brigand chief, and eventually was instrumental in driving the famous reformer-king, Amanullah Khan, from the Afghan throne.

Children, to start with, are free from race, economic or social prejudices. The child of a millionaire will play with as much joy in the company of a child of a day-labourer as in the company of a child of another millionaire. Children of civilians or missionaries from England, Germany or America play without any suspicion of superiority with children of their parents' butlers and garden *malees*. But when ideas of racial or social superiority are caught by them they can be more unthinking in the insistence of their privileges and rights than the grown-ups. The same is true of caste prejudices in India. The grown-up member of a higher caste may be able to show his prejudice with discretion and tact, while the young member of the higher caste sticks to his idea of superiority and distance with a more uniform and rigid adherence than is done by his parents and relatives from whom he caught these ideas. To make a rule and to make intelligent exceptions requires a more mature understanding of the situation than is commanded by a child. To make fun of other races or castes or communities and to laugh at them as an inferior lot is bad at any time and it is particularly evil when it is done in the presence of children, who will perpetuate the evil from one generation to another.

Sometimes little children who have been playing with other children find to their surprise and horror that the latter do not

18. Habibullah in *Fifty True Stories*, published by *The Times of India*, Bombay.

give them that friendship and courtesy which was extended to them till then. We are told of injustices of this kind wherever little members of different communities are obliged to come together. In our Indian schools there were – the practice is growing less frequent, one should admit – separate vessels and cups for drinking water for members of different communities, and however neat and cleanly in habit a member of a depressed caste was he could not make use of those vessels and cups that were reserved for the use of members of the higher castes. Similar prejudices have been introduced into Germany. And when the Germans do a thing they do it more thoroughly than others—one writer who made a special study of this subject tells us that official instructions were circulated under the Nazi regime that Jewish children must be constantly made to be conscious of their position.[19] At school, the non-Aryan child may not sit by the side of the Aryans; he is made to sit on a separate Ghetto bench at the back of the room, and treated with deliberate neglect. When the break comes and with it the distribution of a glass of milk for every pupil the Jewish child is to line up with the rest of the class but he is not given the milk. When the children leave school, no one will play with the little Jew. As was noticed above, when children are infected with the poison of prejudices of this kind they can be worse persecutors than adults, " and it is not to be wondered at if, primed from above, they carry out with harrowing efficiency the lesson which is driven so sedulously into their heads ". Louis Golding gives one example, which he says is not any way of a rare type :

Case A No. 25. It was not long after the beginning of the Hitler regime that a little Jewish girl came home from school crying. Why was it, she asked her mother, that her life had become so miserable ; that her former friends, with whom she had played so happily until a short time before, now would have nothing to do with her, except to torment her? The mother could not explain, and the child went up to her bedroom. A moment or so afterwards, there was a scream, as the child came hurtling to the ground. She was picked up dead, a suicide of six.

Teachers do not usually point to physical defects of an individual and ridicule him, though there are some among them

19 Louis Golding: *The Jewish Problem*, Ch. IX, Sec. III, Penguin, 1938

who are so foolish as to do even that. A common mistake of teachers is that they are often too ready to throw contempt on those unfortunate members of the class who are backward or dull intellectually. They do not seem to realize that where a pupil is actually dull it is often due to a mental defect, as an ugly gait or a squint eye is often due to a physical defect. Not realizing the seriousness of what they do, they give an intellectually backward pupil degrading names and epithets, and make him the laughing stock of the class. When the school is closed, his classmates continue with more thorough effect the process of ridiculing the poor fellow, and make his life a misery. The persecutors – teachers and classmates – do not seem to be concerned that even a dull individual may suffer intensely in mind when he is continually made a butt of ridicule.

Taking into account this crude kind of laughter and the ill-concealed sense of personal triumph implied in it, it is easy to understand the view held from early times (they trace the opinion up to Aristotle) that laughter means a kind of glorying over the fall of another. Freud's view of tendency wit is borne out by this kind of laughter – for, as we have learned already, a tendency wit according to him is " a restorer of old liberties and a relief from the pressure of intellectual upbringing".[20] One may not attack a person directly and may still be able to give expression to his sense of personal triumph and superiority over the other one when he indulges in a subtle and polished manner in tendency wits of aggression.

F. Views of Freud and Adler Compared

Case B. No. 11. Freud refers to an American anecdote of two business men who had amassed wealth by unscrupulous means. Afterwards they got their portraits painted by the best artist they could get. One day they invited a great art critic to examine the paintings kept hanging side by side on the wall of a salon. The art critic looked a long while at it, and said : " And where is the Saviour ? " (The reference is to Jesus Christ hanging on a cross between two robbers.) Instead of calling the wealthy men robbers, this allusion was made to a famous story known to all.

20. Freud : *Wit and Its Relation to the Unconscious*, IV, Sect. On Reproduction of old Liberties.

Stories of this kind may be multiplied. Many are published in Indian weekly and monthly journals as well as in foreign periodicals. Among Indian magazines may be mentioned a children's magazine called *The Treasure Chest* [21] which publishes month by month wits and jokes sent by its young readers, and from these jokes and witticisms many examples can be given of the various technical devices mentioned by Freud in his extensive treatment of *Wit and Its Relation to the Unconscious*. Here is an example of a joke of a hostile tendency.

A judge was very angry about the decision given by his jury, and he was all the more infuriated by the fact that the Jury's verdict was unanimous. He turned to the foreman and said : " What possible excuse have you for acquitting the murderer ? " The foreman said : " Insanity, your honour. " The judge said : " What ! All the twelve of you ! "

The hostility is more gentle and polished, though it is not entirely innocent, in the following anecdote of a conversation between a hostess and a doctor. She said :

" I am sorry, doctor, you did not come to my party yesterday. You would have enjoyed it, doctor, it would have done you good ". The doctor said : " Madam, it did me good — I have already prescribed for three of your guests ".

In these witticisms we find examples of the details of technique which Freud mentions as characteristic of a wit. A wit according to him employs the same kind of devices as are employed by the unconscious in the technique of dream, viz. condensation, displacement and symbolic representation. Take this joke :

Science teacher : " If I boil sea water, what will I get ? " Pupil " Nine months imprisonment, Sir ! "

First of all here we have condensation, a large number of things being omitted. If the sea water is boiled, salt is obtained; and to get salt from the sea without license is criminal in India; and a criminal act is followed by prosecution and punishment. All these details are omitted in the above wit. Again, the pupil puts the importance on not what the teacher wants to be noticed

21. Edited by Miss K. E. Munson, Bangalore. The following three jokes are taken from some of its Numbers for 1941.

but on some thing else-here is displacement. Moreover, the laugh is not against the teacher and his scientific enterprise, but against a political order of things. Reference to the boiling of sea water brings to the pupil's mind the political helplessness of the people of India, and the situation is pictured vividly through the symbol of boiling a little sea water in the school laboratory for instructional purposes. The details of the technique of wit can similarly be drawn from the other examples of wit given above.

Individual psychology deals with the subject of laughter in its own characteristic way, *i. e.*, through its concepts of a person's style of life. Laughter, according to the school of Adler as well as that of Freud, stands for factors other than those immediately visualized by the given context of a wit or joke. The factors that Freud recalls have been already noticed at some length. Adler's position is, in this matter as in all others, much more simple : to him laughter is either an expression of superiority or of an effort at establishing superiority.

This is an instance that seems to justify McDougall's criticism of Adler that he " repeats his scanty array of sweeping generalizations containing just enough truth to give them a plausibility for the lay public. " [22] The spirit of laughter and optimism as an expression of the superiority urge is illustrated in a story told by an admirer of Adler in his *That Inferiority Feeling*—a book that contains a large number of ancedotes, all of which are unfortunately not relevant, but this story is both relevant and helpful :—

Case B No. 12. A visiting parson wanted to comfort the wife of a man who was recently dead: " Remember, " he said, " he'll be smiting a harp with the angels now. " " Not'e, sir, " she replied. " If I knows him, ' e 's more likely to be smiting the angels with an 'arp. " [23]

Adler and the Individual Psychologists lay stress on but one aspect of a whole that has been better and more fully visualized by Freud. The rather narrow and limited view that Adler takes of the dynamic factors of life has been beautifully caricatured

22. W. McDougall : *Psycho-Analysis and Social Psychology.*

23. J. S. Hoyland : *That Inferiority Feeling*, Ch. XI, p. 147.

by Freud. It may not be unsuitable to close this chapter on humour and laughter with a humorous story that Freud tells, though it is directly aimed at Adler. He speaks of a doctor who lived near his Freud's native place, which he revisited after an absence of several years:—

Case B No. 13. In a conversation with the doctor in charge of the place, who had attended my relative, I enquired about his dealings with the – I believe – Slovakian peasants, who were his only clientele during the winter. He told me that his medical treatment was carried on in the following way. In his consulting hours the patients came into his room and formed up in a line. One after the other they came forward and told him their complaints. One of them might have pains in the back,or a stomach-ache, or a feeling of tiredness in the legs, etc. The doctor then examined him, and when he had formed his conclusions told him the diagnosis, which was in every case the same. He translated the word to me, and what it amounted to was ' bewitched. ' I was astonished, and asked whether the patients made no objection to his saying the same thing to all of his patients. ' Oh, No ! ' He answered, ' they are very much pleased; it is exactly what they expect. Each one as he goes back to his place in the line says to the others by his looks and gestures: ' There's a fellow who knows what's what ! ' At that time I little thought in what circumstances I should meet with an analogous situtation. [24]

24. Freud : *New Introductory Lectures* XXXIV, p. 181 f.

CHAPTER VIII

THE SIGNIFICANCE OF DREAMS

Before passing on to the study of the contributions made by Adler and Jung to education, it may be worth while to devote some time to the study of a topic that is considered important by all the three psychologists whom we study. This topic is *dreams*. I do not pretend that the study of dreams as such is of immediate practical importance to educationists. It is not. But any study that reveals the inner nature of an individual – including his wishes and attitudes, his identifications and projections, his higher aspirations and instinctive impulses- is bound to be of ultimate importance to any educationist who is concerned more with the personal integration and social relationships of his pupils than with the formal or technical knowledge or skill that he is expected to master. And all the three masters whose work we examine are agreed that the study of dreams is one of the effective means at our disposal in the study of the whole personality of an individual. The pioneer in this study as in many of the other topics dealt with in this whole thesis was Freud. It is fitting therefore that the section devoted to Freud should end with a chapter on the Significance of Dreams. Equally well I regard it as an introduction to the fuller study of Adler and Jung made in the succeeding chapters.

Though this chapter does not point out practical applications helpful to the teacher in the narrow sense of the word, it is intended to be the occasion for a fuller discussion of the relative position of the three masters in regard to their conception of and attitude to the unconscious. Reference was made to their positions in the preliminary survey contained in the Introduction, but the topic deserves fuller attention than was possible to be given there. This chapter is intended to serve that purpose. Though the utility of this chapter may be questioned by some who think that any work that deals with education should contain practical suggestions, my answer is what has been already given in the Introduction – that, though practical problems are referred to where possible, I do not, in this work, intend to deal with the detailed practical application of the findings of psycho-analysis and its derivatives to the school-room. Its scope is limited to the indication of the theoretical foundations on which the superstructure of the details of practice may be erected. To understand the theoretical positions of Freud, Adler and Jung, it is essential that their relative views on the nature of dreams and their significance must be taken into consideration. This task is attempted in the next few pages.

There are two prevailing views on the part of the man in the street regarding dreams – that dreams are meaningless pictures and that dreams are full of significance. These are contrary views, but the same person often holds the two views together in his mind with an inconsistency of thought for which man is famous. Perhaps he may not put the two views together in the same conversation – at one time he may give expression to the one view, and at another time to the other. In his ordinary speech he talks of dreams as the products of idle fancy, but when he actually gets a striking dream he is on the look-out to see whether it forecasts something of importance that is about to befall him or his near or dear ones Some dreams contain spectacular or sensational incidents in them, but most of them do not; and most dreams are forgotten on waking, so that the general tendency is to look upon dreams on the whole as rather a very ordinary feature of mental life in sleep, just as a familiar tree or hillock or any other landscape is considered a very ordinary

feature of waking life, and is therefore not regarded to be of any significant or symbolic value to the rest of our life. In other words they are just taken for granted, and we think no more of them than several other social, geographical or domestic matters which we do not take into special account, unless something extraordinary happens to them or through them.

A. Freud on Dreams

Freud's name is inevitably associated with the interpretation of dreams, though through the centuries others before him occasionally held that dreams are not mere idle vanities but have a significance of their own. Nevertheless it is to the abiding credit of Freud that it was he who for the first time systematically held that dreams reveal the true nature of a person in that they lay bare his character and his prevailing motives and desires. He did not consider a dream an accidental mental experience nor as something that at certain peculiar times tell a person directly (or through others) some important thing that is going to happen to him. On the other hand he considered that dreams can tell to an experienced psychologist as much of the hidden factors of a person's life as deep hypnosis can. As a matter of fact in the history of the psycho-analytic movement, which for many years meant in the biography of Freud, dream-analysis came in as a substitute for hypnotic diagnosis of a patient's psychic troubles. Freud started his career of psychiatry with the help of hypnotism, but in the course of a few years he discovered that hypnotism had several disadvantages and handicaps (into which I cannot now enter). Instead of trying to gather knowledge about an individual from himself while he was hypnotized, Freud encouraged the patient to speak out all his thoughts as they came; and he found that he was able to learn much more about his patients in this manner than when he kept them under hypnotism. Soon afterwards, it was also discovered that these free associations could be supplemented by the patients' dreams. As a matter of fact both in hypnotism and in free associations there were occasions when there was great resistence on the part of the patient to recall certain intimate things of the past. Some of these forgotten facts that were hard to recall

were more freely recalled in dreams, and Freud was convinced that if he could get a patient to tell his dreams along with his free associations he could get a fairly full view of his conflicts and troubles.

At the same time Freud came to understand that the significance of a dream, the real meaning of it, is not necessarily identical with what is seen or heard by the patient in the dream, or, to use his own terms, the *manifest content* of a dream is not its *latent content.* The manifest content of a dream is often made up of so many unreal or incoherent or self-contradictory pictures that one would be justified in saying that it is all non-sense, but the significance of the dream is understood when the dream is taken to be a kind of symbolism, and symbols are pictures or sounds that stand for something else and not in their own intrinsic worth. The fact that dreams are symbolic was understood from early times; in many languages there are dream-books that claim to explain the significance of dream-symbols. There are certain things that presumably have much the same symbolic significance throughout the world, and some of these symbolisms are accepted by Freud and other depth poychologists, as may presently be seen. But it is to Freud's credit that he takes not one or two objects in a dream and substitutes other objects or ideas in their place but that he takes the whole picture of a dream and gets it related to the abiding wishes and conflicts in the life of the dreamer. The scenes in the dream are, according to Freud, not to be considered in isolation, but should be regarded as belonging to a central topic, and that topic is something that creates a conflict in the psychic life of the person.

Dream pictures are dramatic scenses and, as in skilful dramatic work, the scenes are often condensed in it. All that happens in the mind are not pictured in the dream with all details, sometimes a trifling object may stand for a whole incident or a long-standing attitude of mind. This is what Freud calls *condensation,* and is an important characteristic of dreams in general. Another characteristic is what is called *displacement*-a trait that belongs to one scene or one person may be found in a different situation where it is not expected, or in a different person. For instance, if the dreamer is seen to be emotionally unaffected

in a dream but sees some other character or figure in it weeping or frightened, the significance of the picture may be the portrayal of the agitated emotional condition of the dreamer himself. It follows that sometimes the same person in a dream may stand for a dual role–he may represent two persons at the same time. Sometimes two dream-episodes are remembered by us on waking as one dream, and naturally there is bound to be much condensation and displacement of effect in the composite dream that is briefly recalled when we get wide awake. The dream is something like a modern movie picture in which developments take place as in a drama, and there is much to be seen and also—if not to the same extent as the things seen – much to be heard. Like the cinetone story-writers, the dream takes liberties with the matter of the scenes being pictured - in other words, as Freud would put it, there is a good deal of *secondary elaboration* in this dramatization that we call a dream. These then in brief are the chief means employed in the dream technique-condensation, displacement of affect, dramatization and secondary elaboration.

The employment of these dream-devices indicates that the real significance of a dream is not to be understood by merely recalling the manifest content of the dream. How then can we arrive at its latent content ? For this purpose Freud used what is known as *the free association method.* Though several differences are held in regard to the nature of the latent content of the dream by different advocates of *depth psychology* such as the the followers of Frued, Jung and Adler (and those others who try to get inspiration from all these but do not follow any one school in all its details) they all recognize the supreme importance of the method of free association in dream interpretation. Free association is the natural linking up of thoughts and pictures as they occur to an individaul without any conscious direction or control. We do not have always unfettered free associations in our waking life as we inhibit them, though there are occasions, as J. T. MacCurdy says in a learned book, when we do not inhibit our thoughts and fancies even in waking life. " When our minds ' wander ', we indulge in free associations. This is undirected thinking. It occurs when one's supply of energy is low

or its application is withdrawn from conscious effort; secondly it is closely associated with one's innate desires and interests. " [1]

Freud's patients, however, talk not of anything that comes into the mind but of anything that comes to the mind in relation to the situation. That the free association of psychoanalysis is not so entirely free as the term indicates, is admitted by Freud himself : " We must, however, bear in mind that free association is not really free. The patient remains under the influence of the analytic situation even though he is not directing his mental activities on to a particular subject. " [2] In this delicate leading of thought without definitely directing it, the skilled hand of the analyst is necessary.

According to Freud, all dream thought is wish-ful thinking. He admits that wish-fulfilment is not equally apparent in all dreams : while some dreams that he studied were plainly wish-fulfilments, there were " others in which the wish-fulfilment was unrecognizable and was often concealed by every available means. " [3] But in all these dream - thoughts, whether clearly recognizable or not, the motive is invariably a wish craving fulfilment [4]. Whether the purpose of wish-fulfilment is self-evident as in the case of children, or whether it is only obscurely indicated as in the case of normal adults, it is held to be inevitably there in every dream. The incidents of waking life have an undeniable part in the dream process, but they are as it were only cues that serve as an occasion to bring into play deep-lying wishes.

Freud quotes with approval the " summary definition of Aristotle (that) the dream is continuation of thinking in sleep "[5]. But thinking implies not only wish but wonder, fear, perplexity, etc., and all these mental processes cannot be described as wish-

1. J. T. MacCurdy : *The Psychology of Emotions*, Ch. XLVIII, p 522

2. Freud : *An Autobiographical Study*, Ch. IV, p. 72f.

3. Freud : *The Interpretation of Dreams*, Ch. VI, Sect. C, P. 507, Brill's Translation, 3rd English Edition (revised in accordance with the 8th German Edn.) 1937, George Allen and Unwin, London.

4. *Ibid*, Chapt. VI, Sec. B. p. 491,

5. *Ibid*, p. 507,

fulfilment unless we stretch the word *wish* in such a way as to make it quite equivalent to thinking in general. But Freud is ready at times even to go to this extent: "All this complicated mental activity, which works its way from the memory-image to the production of identity of perception *via* the outer world, merely represents a roundabout way to wish-fulfilment made necessary by experience. Thinking is indeed nothing but a substitute for the hallucinatory wish; and if the dream is called a wish-fulfilment, this becomes something self-evident, since nothing but a wish can impel our psychic apparatus to activity."[6] To extend the use of the word wish to cover all mental activity in this fashion is to say, in other words, that dreams continue in sleep the thoughts of waking life. If this is all that is meant by saying that the purpose of dream is wish-fulfilment, then there is practically no sense in stressing the *wish* aspect of dreams-it gives away Freud's main contention!

This, however, is not what Freud wants us always to understand. He says that in waking life some wishes are unfulfilled, and that the unconscious gives the dreamer the satisfaction of the fulfilment of these dreams to safeguard sleep. A simple example of dream safeguarding sleep may be mentioned. A man sleeps and his servant gently knocks at the door. But the sleeper, instead of waking up, dreams that he is listening to a musical performance and converts the knock at the door to the rhythmic beats of that musical performance. The wish to sleep on is thus satisfied through the dream, the disturbing noise itself being absorbed into the dream picture. But all dreams are not so simple as this one. For instance the dreamer may be a weak person in real life and would covet the prowess of an able-bodied hero in battle. In his dream also the desire is strong on him, but lest the desire be so strong and painful as to disturb his sleep, his unconscious weaves out a dream pattern of strength for him, and he sleeps in joy and peace. For in his sleep he is satisfied at the admiration he evokes in other people by his valiant dream-deeds. There is no difficulty to concede the fact that many of our dreams are wish-fulfilments of similar or other more

6. *Ibid*, p. 522.

complicated types. Differences arise, however, when Freud suggests that *all* dreams are wish-fulfilments.

When he says that dreams are wish-fulfilments, he either on the one hand uses the word *wish* in too general a sense – so general that there is no reason why this word should have been used any more than words like musing or imagining or thinking – or, on the other hand, he restricts the scope of mental actions to only one aspect of a process that is too wide and varied to be adequately expressed by the word wish. Freud does not ignore the possibility of the wider aspects of mental life forming the latent contents of dreams. " For it is perfectly true " he says, " that dreams can represent, and be themselves replaced by all the modes of thought just enumerated : warnings, reflections, preparations or attempts to solve some problem in regard to conduct and so on. " [7] But he says that these are in the latent thoughts, and that when these latent thoughts are converted into a dream there is in it " always the fulifilment of an unconscious wish ". Those who are not strict Freudians are not convicted why it should be so. It is a pity that Freud should so doggedly stick to the theory of wish-fulfilment when, as Archer points out, " the theoretical validity and the practical usefulness of Prof. Freud's method do not in the least depend upon its being applicable to all dreams. " [8]

In his *Beyond the Pleasure Principle*, written more than twenty years after *The Interpretation of Dreams*, Freud makes just one exception to his wish-fulfilment theory. This exception is not in relation to anxiety-dreams or even punishment-dreams – he brings them also under the category of wish-fulfilments. The one exception is in relation to dreams of patients suffering from traumatic neuroses. Their dreams, he admits, take them back to the situation of the disaster very regularly but " they do not thereby, it is true, serve the purpose of wish-fulfilment. [9] With this type he would also include the

7. Freud : *Introduction to Psycho-Analysis, Lect.* XIV, p. 198

8. W. Archer : *On Dreams*, Ch. IX, p. 107.

9. Freud : *Beyond the Pleasure Principle*, IV, p. 37.

dreams of patients during psycho-analysis that bring back the recollection of the psychic traumata of childhood. These two kinds of dreams, Freud regards, as obeying not the wish-fulfilment principle : " they obey rather the repetition-compulsion ". Though he calls this " an exception to the principle that the dream is a wish-fulfilment ", he turns almost in the same breath to state that even repetition-compulsion seen in traumatic dreams " is supported by the not-unconscious wish to conjure up again what has been forgotten and repressed. " Moreover the conceding of this exception was not felt by Freud to be important enough to make him revise the general presupposition maintained in *The Interpretation of Dreams* that dreams are wish-fulfilments. Hence all the criticism levelled against Freud's wish-fulfilment theory of dreams stands as validly as ever before in spite of the exception that he makes. As a matter of fact this exception and his general theory on the wish-fulfilment of dreams cannot stand together.

Another point where many psychologists differ from the strict Freudians is in regard to the kind of wish that is fulfilled in dreams (even where dream-thought is taken to be a kind of wish-fulfilment). Freud admits that the incidents of the previous day are reproduced in the dream of sleep – he calls them day-residues , but these day-residues are often but a means to recall long-standing wishes, wishes dating from infancy. In the case of children, the wishes expressed in the dreams, he says, may be pure wish-fulfilments : but in the case of adults, though there may be some individuals of the infantile type who find satisfaction for their wishes in dreams, generally the unfulfilled wishes of the day are insufficient to produce dreams in adults. These wishes (originating in consciousness) contribute, he admits, to the initiation of dreams, but the dreams would not have occurred had they not been related to earlier and more persisting wishes, wishes dating from early childhood.[10] It must be said that Freud has the fairness to admit that this fact cannot be demonstrated generally, but he would maintain that it can often be demonstrated even where one would not have suspected it, and

10. Freud: *The Interpretation of Dreams*, Ch. VI. Sec. VI, B p. 509.

that it cannot, on the other hand, be generally refuted. If Freud only insisted that early tendencies, habits of thought and attitudes have an unmistakable influence on the waking thoughts of the adult even where he does not recognize it, all modern psychologists would agree with him. But when he means not only this, but goes so far as to say that the present thoughts, wishes and worries are as it were only a means of a person re-entertaining in his mind his infantile wishes, and that it is these wishes that appear and reappear in all his dreams, one is obliged to protest. For this is how he sums up his argument about wish-fulfilment: "In dream-formation, the wish-impulses which are left over from the conscious waking life are therefore to be relegated to the background. I cannot admit that they play any part except that attributed to the material of actual sensations during sleep in relation to the dream-content." [11] This, to me, is an entirely untenable position. I would rather follow Rivers who holds that except for a few dreams of the recurring type which are related to some particular events in the past – perhaps even in childhood – the majority of dreams refer to recent conflicts. [11] I believe that even in these cases where old events are revived they are revived not only in dreams but also in waking life, though in this state they do not enter into the focus of conscious attention When such incidents are about to saunter into consciousness they are either suppressed on account of their unpleasantness or are crowded out of it by more immediately important, practical objects of attention. Still these incidents are there, though they are able to present themselves actively to the psyche only when it is free in sleep from the control of consciousness and its practical needs. Thus, I believe, that the problems envisaged in dreams are either recent problems, or old problems that have not yet been treated by the psyche as old problems but as those that still await a solution. A number of examples of dreams that envisage problems of these two kinds are cited later in this chapter.

Still another question arises in regard to Freud's interpretation of dreams. He finds in them so much reference to sex-wishes that many of his critics disapprove of what they call his

11. W. H. R. Rivers: *Conflict and Dream*, Ch. VII.

pan-sexuality. But Freud vigorously refutes this charge : "The assertion that *all dreams call for a sexual interpretation*, against which there is such an untiring polemic in the literature of the subject, is quite foreign to my *Interpretation of Dreams*. It will not be found in any of the eight editions of this book, and is in palpable contradiction to the rest of its contents." [12] It is true that Freud nowhere says that all dreams have a sexual interpretation, but the contention that the criticism of those who charge him with pan-sexualism is in palpable contradiction to the rest of the contents of his *Interpretation of Dreams* is harder to maintain. To Freud, dreams are similar to psycho-neurosis, and all neural anxiety and all psycho-neurosis originate, according to him, out of sex conflicts. Even if all dreams do not have a sex origin, all anxiety dreams, at any rate, should, have their origin in sexual sources. Moreover, Freud's interpretation of even dreams other than anxiety dreams is so often based on sex that one cannot assert that the criticism of pan-sexualism levelled against Freud is *palpably incorrect*. For instance, in his *Introduction to Psycho-Analysis*, he says, "that the so-called 'tooth-ache dream' always refers to onanism, and the punishment for it that is feared. [13] One is willing to admit however that where Freud is interpreting his own dreams the sex reference is not so prominent as in his interpretation of the dreams of other people.

There is still another very important matter in which I find it hard to follow Freud's lead, and that is where he talks of the function of the censor in dream-work. It is a matter of common experience that is referred to by Freud when he says that we do not give expression, when we are vigilant and careful, to all that we feel in our mental life. We put a restraint on ourselves – we use our sense of discretion and discrimination in all that we speak and do. This, in Freud's words, is due to the activity of what he calls the *censor*, which exists in all normal persons. There are, however, occasions when the unconscious outwits the censor and gives expression to one's true inner nat-

12. *Interpretation of Dreams*, Ch. VI, p. 373.

13. *Introduction to Psycho-Analysis*, *Lecture*, XII, p. 169.

ural attitude as when we make a slip or an erroneous action in spite of our deliberate carefulness and dexterity. So far, things are clear. But Freud goes one step further and contends that the censor is operative not only in waking life but also in sleep. If all latent and repressed wishes and impulses which were kept under control in conscious life were to be set free in sleep, they would disturb sleep and cause untold evil to the personality. So the censor continues to be active in sleep and prevents these forbidden wishes and impulses to have free play even in sleep. But some kind of outlet they must have–they cannot be entirely shut up without any means of self – expression. Thus arises the dream, with its distortions. All dreams, as we saw already, are as a rule described by Freud as dreams of wish-fulfilment.* There are dreams which are undisguised wish - fulfiments; but "wherever a wish-fulfiment is unrecognizable and disguised there must be present a tendency to defend oneself against this wish."[14] We should thus assume, says Freud, " that in every human being there exist as the primary cause of a dream-formation two psychic forces (tendencies or systems), one of which forms the wish expressed by the dream, while the other exercises a censorship over this dream-wish, thereby enforcing on it a distortion."[15] In other words along with the wish, the censor is the cause of the dream. To escape censorship, the dream-work makes use of such devices as the displacement of psychic intensities, representability or dramatization, condensation. etc., and the result, according to Freud, is that the subject can both sleep and at the same time give expression to the thoughts and wishes repressed in conscious life.

What I am inclined to ask, with Rivers and many other students of Freud, is : Why should we presuppose the existence of a censor, to escape whom all this transformation of thinking takes place in sleep ? Is it not enough to consider that in sleep our critical ability and discrimination naturally suffers from the

* Though in one place he says that all dreams need not be wish-fulfilments. (see *Interpretation of Dreams*, Ch. IV. p. 140) he goes on almost in the same breath basing his theory on the assumption that all dreams are nothing but wish-fulfilments. See for example *Ibid*, p. 151; 155.

14. *Ibid* p. 147.
15. *Ibid*. p. 149.

general relaxation that occurs in sleep? What is the need of imagining a positive distorting agency in sleep when the fact that sleep implies relaxation is sufficient to account for a different form of thought-expression? The thought expressed is itself not of the same logical level as the thought of our waking life when our self-control and fine judgment are not functioning. With the weakening of these higher rational powers, our thoughts express themselves in picture language and in emotional patterns which do not very much require the verbal vocabulary that we are accustomed to in our waking life. This does not necessarily mean that we do not have any mental activity in sleep. We do have it, and it is necessarily a continuation of our waking thoughts. The difference is that the logical and rational order that we are able to maintain in our actively conscious moments is absent; which also implies that the inhibitions of our waking life are absent in sleep. When the inhibitions are removed all those fancies and attitudes and impulses which we hold in check in our conscious life are allowed a free play. These fancies and attitudes do not fall into a necessary logical order—even self-contradictory views and ideas and opinions may exist side by side without any sense of incongruity being felt. But in order to arrive at this position it is not necessary to presuppose the existence of a censor to avoid whom the dream-work should create make-shifts and distortions.

This unrestrained mental activity expresses itself, as we have already seen, through pictures and symbols. Some of the symbols, as both Freud and Jung point out, have a universal appeal. They are in other words pictures and symbols that are understood in a general way among all peoples of the world. For instance the king and queen in a dream may mean the father and mother of the dreamer; a snake may stand as a kind of representation of the male organ; bags or pockets may stand for the corresponding female organ; taking a journey may represent death. But there is nothing to show that this general knowledge of certain universal symbols is enough to interpret any dream. In all serious dream interpretation, it is still more important that the personal associations with the pictures or personages seen in the dream must be gathered from each individual dreamer. The

general significance of the dream symbol may be and often is a help to the dream interpreter to have an insight into any particular individual's dreams, but it is most important to see whether that person's individual life and his whole intellectual and emotional outlook on life–being based on his individual past–corroborates the general tendency of representing a certain idea through a commonly accepted dream picture or symbol.

That a certain thing stands for a certain idea does not in itself explain the personal problems envisaged in a dream. The attempt to arrive at a word for word interpretation of a dream through substitution of certain words or ideas for symbols in pictures or acted parables is as futile as the attempt of some people who would explain away dreams as the idle expression in imagery of certain somatic needs. For instance they would say that a thirsty man dreams of water and that a hungry person of food. This may be quite true, but it does not give any explanation of a person's individual problems; for one who is thirsty may dream that his mother brought him a glass of water, or that he asked his friend to give him water and that he refused to comply, or that he drove away other people from a pool of water and drank it all by himself, or that he sat down and wept because he did not get it, or that when he was about to drink he saw a young woman more thirsty than himself and gave her his own share of water to drink. Any of these reactions may have been pictured in the dream, and what is important for the scientific dream interpreter is that he should find out the particular attitude that the dreamer displays in the dream.

B. Adler's View

Though Adler and Jung pay handsome compliments to Freud as the first psychologist who attempted to put dream interpretation on certain intelligible basis, they find it impossible to follow him in certain principles of interpretation that he regards to be fundamental. Let us take the point of view of Adler first. He compares a dream to a column of smoke. When you see a quantity of smoke coming from a place you know that something is burning there, and the experienced woodsman is often able to say from the smoke what particular kind of wood it is

that burns there." [16] Elsewhere he compares the dream to "an open door through which we get a glimpse into the workshop of the mind." [17] It is not a wish of any particular kind — not even that mental process which may be described as a wish in quite a general sense — that is at the basis of the dream structure, it is one's general attitude to life that is reflected in one's dreams. In other words it is the life problem of a person that is reflected there. It is true that all the pictures and fancies presented in dreams are not congruent nor even coherent; but this is true of the idle fancies and day-dreams that a person entertains even when he is supposed to be wide awake. They all express one's style of life which is made manifest in all moments of life and in all states, whether they be of planned activity or unplanned fancies or night-dreams.

Adler however would connect all one's life problems with one goal — the striving for superiority, and he believes that dreams also portray one's efforts to reach one's goal of superiority. This too is, however, a one-sided presentation of the whole panorama of life and its varied problems which cannot be put into one formula, however comprehensive the formula might appear to one who views the whole of life from one particular stand-point. The same criticism that Adler applies to Freud, in regard to wish-fulfilment being considered as the goal of all mental activity, may be applied to Adler too when he pictures the whole of life as an effort at achieving superiority. Says Adler: "If one tries to find in this a wish-fulfilment, he lands in platitude that tells us nothing about the structure of dreams. For the whole life-process, in whatever way it is regarded, may be described as seeking for a wish-fulfilment." [18] This criticism may as well be levelled against Adler, for when he says that the whole of life is an expression of the striving for superiority none can gainsay it – for this too is a platitude. For instance, even love and self-sacrifice – what ordinary psychological text-books would describe as the result of the sex and maternal instincts–are in a sense forms of the will to power. The fact

16 Adler: *Understanding Human Nature*, Ch. VI, p. 117.

17 Adler: *Social Interest: A Challenge to Mankind*, Ch. XIV, p.224.

18 *Ibid*, p. 254.

is that life is too complicated and many-sided to be adequately pictured with the help of a formula whether that formula be wish-fulfilment or striving for superiority. Life being what it is, dream (which is the expression of life in the quiescent stage of sleep) is an expression of this complex and many-sided whole that is called life, and cannot therefore be made to fit one neat little formula called wish-fulfilment or a search for superiority.

I do agree with Adler when he contends that the dream is not a contradiction to waking life, but that it is in the same line as other movements and expressions of life. As he puts it himself: " The differance between dream-thought and day-thought is not absolute; there is no rigid division between the two"[18]. In other words he sees the same style of life both in the dream and in waking life. But I believe that even in this insistence that the dream is, with all other movements and expressions of life, of a piece with one's life pattern, can be overdone; and Adler does over-do it when he ignores the distinction between the conscious and the unconscious aspects of life. He says that it is unscientific to hold, as Freud does, that there is a gap between the working of the mind during the day and it's work during the night. " People often believe that left and right are contradictions, that man and woman, hot and cold, light and heavy, strong and weak are contradictions. From a scientific standpoint, they are not contradictions, but varieties. They are degrees of a scale, arranged in accordance with their approximation to some ideal fiction"[19]. Degrees they are, but it does not mean that when we take hot and cold, for instance, there is no contradiction between them. The same applies to the difference between conscious and unconscious processes : the conscious is co-terminous with the unconscious, but there are unconscious contents and processes which are quite distinct from conscious contents and processes. Adler carries his opposition to the differentiation between the conscious and the unconscious to such a degree as even to suggest that " we shall probably find that people who do not like to be deluded by their feelings, who prefer to proceed in a scientific way, do not dream at all " [20]. To prove his case he gives one of

19. Adler: *What Life should mean to you*, Ch. V, p. 99.

20. *Ibid*, p. 96.

his own dreams and says that a dream " fooled him " so as to make him entertain a wrong view of things, but that he discovered the trick and that " since that day I have thought it better to give up dreaming " [21]. The suggestion is that those who are led by their common-sense will have few or no dreams, because they are leading a reasonable, successful life. This is another instance of Adler over-symplifying his situations or concepts, an over-simplification that is not justified by the facts of life.

C.—The " Compensatory " View of Jung

Jung, on the other hand, goes to the other extreme, of over-emphasizing the antithesis between the conscious and the unconscious. He considers that even Freud has not given sufficient attention to the racial unconscious of a man, to that aspect of his life which he shares as an active participant in the collective unconscious of all mankind. Of the two parts of mental structure of every person – the conscious and the unconscious – he considers the latter to be primary, and he holds that it is out of the unconscious that the conscious has been evolved. The unconscious is the mother of the conscious, for in childhood, especially in early infancy, the individual was not conscious of himself. Jung stresses the fact that it is from this unconscious state that consciousness has arisen. The grown-up person is inclined to think that his mental life is entirely a matter of consciousness, that he knows what is going on in his own mind and around him and that his reaction to the outer world is a conscious and intellectual kind of reaction. In this, he over-estimates the importance of the conscious part of his mind. He does not know that the conscious mind cannot create anything–the conscious mind may criticise and reflect, but " real creative effort on the part of man is the outcome of one's contact with the mother spirit that is in man"[22]. i. e. his objective psyche or the unconscious. "The conscious mind is based upon, and results from, the unconscious psyche which is prior to consciousness and continues to function

21. *Ibid*, p. 101. 22. *Ibid*, p. 107.

23. Jung: *Modern Man in Search of a Soul.* Ch. III.

together with, or despite, consciousness." He admits that things that were conscious may pass on into the unconscious – through repression for instance – but " the unconscious as a whole is far from being a relic of consciousness ". On the other hand consciousness may easily succumb to the unconscious from which it arose. This may be for good or for bad. The inspiration of an artist, for instance, is not the result of his subjective psyche or consciousness, but of his being in contact with the objective psyche or the unconscious. What we call an intuitive perception of even ordinary persons is another manifestation of the influence of the unconscious. Jung calls the creative aspect of the unconscious his *anima*, and the corresponding creative experience of a woman is said to be due to her *animus*. In other words the creative aspect of a man's life has the qualities of a woman, and that of a woman the qualities of a man. Similarly " the inferior and less commendable part of a person " may also come out, and this Jung calls his *shadow*[23]. The anima or the animus on the one hand, or the shadow on the other, may put in its appearance at most unexpected moments. This is how Jung accounts for occasional periods of mood and passion, overtaking a person without his planning for it in deliberate manner. They seem to "grow out of the unconscious mind and invade consciousness with their weird and unassailable convictions and impulses"[24]. Such emotional upheavals, when they happen, are so powerful and apparently irresistible that we say of a person in its grip : he was transformed, he was like one possessed, he was mad with anger, he forgot himself, etc.

What happens occasionally or spasmodically in waking life, happens more regularly when one is relaxed in sleep and begins to dream. In dreams the unconscious comes to the service of the psyche, trying to make up for the imperfections and handicaps that are its lot in the waking life of consciousness. This it does through the agency of dreams, with their message written as it were in obscure script. It requires much patience and care to decipher this script, and in order to do it we have to

23. Jung: *The Integration of the Personality*, Ch. I, p. 20,
24. Jung: *Psychology and Religion*. Ch. I, p. 4.

examine the context. The context of each dream is different from that of other dreams of the same person, not to speak of the difference of context in apparently similar dreams of different persons. Whatever be the actual significance of each separate dream, Jung holds to the general principle that dreams are helpful to a person, as was seen above, by showing him what his unconscious is telling him in order that the deficiencies of his conscious life may be made up for or compensated. They occur, as he says in his *Psychology and Religion* (which is more a book on dreams than on religion), " when consciousness and will are to a great extent extinguished"[25] and " reveal the unknown inner facts of the psyche and of what these facts consist[26]. " They are " preceded by a motivation in the unconscious and find direct expression in the dream content."

D. Uncanny Dreams

The unconscious comes to the service of man in a more unusual and mysterious manner in certain kinds of dreams we have not yet discussed, dreams that presuppose an uncanny glimpse of the mind into what lies beyond in the life of other people – of people who are alive and healthy or who are about to die or are recently dead. Myers calls this the invasion of the spirit by the spirit of the living persons or the spirit of the dying, " the impression being generally that of the presence of the visitant in the percipient's surroundings"[27]. Though the word invasion is not quite a suitable or accurate one it suggests the fact that it is hard to explain this phenomenon by our present knowledge of the mind. Numerous examples of this kind of strangely true, uncanny experience can be given from books, but I shall rest content with mentioning a few (later in this chapter) that have been told me in the course of years by my students and others. Here I may give an incident in my own life.

Case A No. 26.—Once my wife was ill for a few days. One night I heard her saying, " To-day I am very ill." It was a short, abrupt, disconnected dream- so far as I could remember. (It happened a few years before I began my study of dreams). I did not tell her or anyone else

25. *Ibid*, Ch. I, p. 31. 26. *Ibid*, p. 26.

27. F. W. Myers: *Human Personality*, Ch. IV, P. 113.

of the dream, but in the course of the day she passed through a crisis when her spirit halted as it were bietween this world and the next.

Uncanny dreams of this kind do occur, but no one can be sure when he has a dream that it is going to come true in real life. I mentioned a dream of mine own, but I must admit that I had several other dreams which I thought were clear indications of some future import, and I waited curiously and with a mild anxiety to see what was going to happen, and found that nothing happened. Because some dreams come strangely true, there is no ground to presume that all dreams are dreams of this uncanny type. This is however just the assumption made in *A Peep into the Unconscious* by Zuhuruddin Ahmed in a work to which he has given the sub-title *A Philosophical Attempt to explain the Phenomena of Dreams*. The early chapters of the book show a fair acquaintance with modern literature on dreams. But when he comes to give his own point of view he is far from convincing. His idea is that all dreams are prophetic : " Do what you like – the occurrence that you have foreseen in the dream is bound to happen"[28]. Zuhuruddin Ahmed mentioned a number of dreams which indicated certain happenings, and they did come true in a way, and from this he comes to the conclusion that all dreams foretell things to happen in the near or distant future – things to happen in a distant future being presented in meagre outlines[29].

J. W. Dunne also believes that coming events are foreshadowed by the present. His theory is that just as the present affects the future, the future in a way affects the present. For instance, he contends that we come across certain words and phrases in common speech or in our readings – expressions that would not have been noticed by us except for the fact that something of this nature in the future is pre-cognized through these experiences. In the same way our dreams betoken something that has its " effects ", as Dunne calls them, in the future. He does not hold, as Zuhuruddin Ahmed does, that all dreams necessarily refer to the future. But he is assured that just as our waking thoughts refer to the past and the future our dreams also have

28. Zuhuruddin Ahmed: *A Peep into the Unconscious*, Ch V, p. 79
29. *Ibid* : Ch. VIII, p. 115.

reference to the future as well as the past. By a kind of experiment * he tried to ascertain the proportion in dreams to references to events in (i) the past and (ii) the future, and found " that the images which relate indisputably to the near-by future are about equal in number to those which pertain similarly indisputably to the near-by past"[30].

It may be conceded without much difficulty that certain indications of coming events are obtained in the life of all persons, but this need not be because the future affects the present, but it can very well be that the whole process of cosmic and personal life is progressing towards the future and the various little indications that we get are all incidents that occur in the course of this general progress. Many things work together towards an end,and it is when we reach that particular end that we realize that the small things that we came across were also parts of the whole that was being formed. As a matter of fact it is the things that fit together towards the end that are remembered together, and the other unrelated things are conveniently forgotten. This does not lead us to the necessity of presuming that there is a pre-determined end and that this particular end is now modifying the details of the present. Dreams also are pictures of our mental states – symbolic pictures, though – and the mental state that is portrayed in the dream helps to bring about the situations that later appear as definite events in real life. What Thurstone says regarding mental experience in general, as an action in the process of being formulated, is applicable here also. The difference between an idea and the corresponding action, according to Thurstone, is that the idea is incomplete action. " Focal consciousness consists of, is actually made of, impulses

* The experiment consists of (i) Writing down all the dream pictures for a few nights (ii) trying to ascertain those images which refer to incidents that happened during a fortnight before the dream, and (iii) finding out which images – which had no reference to a past event — are corroborated by experiences during the fortnight that follows. This last of course has to be checked up at the end of that following fortnight.

30. J. W. Dunne: *An Experiment with Time*, Ch. XII, p. 113, 5th Edn.

that are in the process of becoming conduct ". [31] This explains how in dreams we see certain things taking shape and how they are as it were confirmed by later events in actual life. In imagination as well as in action, in the relaxation of sleep as well as in working moments, the mind evisages its problems. In sleep and day-dreams the envisaging of the problem may not have the intensity and consistency of waking hours of concentration, but even there mental activity goes on. It is possible that even when the mind has that perfect state of relaxation which in Sanskrit is called *sushuptavashtā* (the state of dreamless sleep) much consolidation goes on in the psyche in a quiet and unobtrusive fashion.

What tentatively takes place in the mind as an *idea*, or even as a vague and half-formed *fancy*, tends to transform itself into real *activity*. This, I believe, is sufficient explanation for those ordinary coincidences that we find between dreams and later occurrences of real life. Neither the crude fatalism of Zuhuruddin, nor the mathematically-clad suggestion of Dunne of the existence of future events that cast their shadows back as it were on the present, need be pressed into service for the explanation of such coincidences. The mind has a two-fold direction – it reviews the past and catches glimpses of the future and in this matter I entirely agree with Dunne. And both these processes can go on in an unconscious manner. In this unconscious activity the psyche seems to be able to be in touch with the cosmic or collective unconscious of the race and to draw upon it for its individual inspiration and guidance. Without some such assumption we cannot account for the uncanny kind of dreams we have considered, nor for the inspiration of a genius. nor the vision of a prophet. Such geniuses and prophets as are mentioned by Jung and Myers and several others seem to be able to freely draw upon those resources which to a certain measure is innate in all. They are able, as Myers puts it, to appropriate the results of subliminal mentation to subserve the supraliminal stream of thought.

31. L. L. Thurstone : *The Nature of Intelligence*, Ch. III, p. 12.

E. *Examples of Interpretation from the Masters*

Jung and Adler, as has been already noticed have paid ungrudging compliments to Freud for the pioneering work he did in the interpretation of dreams. That dreams have intrinsic relations with the abiding problems of life, that they are of high symbolic significance, that such devices as condensation and dramatization are freely employed in the dream-technique – all these facts, systematically stressed for the first time by Freud have been freely admitted by the two other psychologists as well. So too all the three of them place great importance on " free association " as a method in arriving at the significance of dreams.

But the way they tend to lead the " free " associations and the interpretations they finally arrive at are far from identical. Each of them interprets dreams in accordance with his own special view-points. For instance Freud as we saw earlier in this chapter lays great stress on sex and wish-fulfilment, and Adler on the superiority urge. Jung thinks of dreams as suggestions emanating from the unconscious which show in which way the efforts of the conscious ego can be supplied with suggestions arising from the unconscious, or in other words, in which way the defects in the working of the conscious self can be compensated for by the intimations that proceed from the unconscious. These differences in dream-interpretations are due to basic differences in their view of life and its primary urges on the part of the three psychologists. If one were asked as to which of these interpretations is correct, it would be difficult to give a cut-and-dried answer. A dream is like a master-piece of art produced by a great artist in colour. Any interpretation of it need not and cannot be final: different admirers and critics are likely to interpret it differently from their different standpoints as for instance they actually do in the case of Leonardo da Vinci's " Mona Lisa ". A dream is a picture drawn as it were by the psyche, and the interpretations there-of depend on one's attitude in regard to the urges and drives of the psyche.

All the three of them, as a matter of fact, agree in abjuring any dogmatic claim regarding the correctness of interpretation of

dreams. As a prominent follower and advocate of the school of Adler says : " One and the same dream may allow of more than a single interpretation " [32]—a view unequivocally stressed by Freud thus : " One can never be really sure that one has interpreted a dream completely. Even if the solution seems satisfying and flawless, it is always possible that yet another meaning has been manifested in the same dream " [33]. Jung uses even stronger language regarding the possibility of error creeping into dream interpretation. He says : " I share all my readers' prejudices against dream interpretation as being the quintessence of uncertainty and arbitrariness " [34]. As a matter of fact, in studying the dreams interpreted by Freud I have felt that some of them are capable of a more natural interpretation if Adler's standpoint were adopted; similarly some of Adler's or Jung's interpretations have appeared to me to be more laboured – judging from the details supplied by themselves – than the possible interpretation that could have been arrived at if Freud's lead were followed.

Here is a dream of a young woman which shows wish fulfilment as interpreted by Freud :—

Case B. No. 13 (Dream B. No. 1) : The dreamer is a young woman. She was living with her sister who had two sons Otto and Charles. Otto died, and after a few years she left her sister's house and was living independently. Then one day she dreamed that her nephew Charles was dead.

Here are some of the clues for interpretation. The young woman had a lover, but their love affair did not culminate in marriage. Still she continued to love him, though they saw little of each other. She used to go frequently to attend the public lectures of her former lover, who was a professor. She remembered that the professor was by the coffin of Otto when he died, having returned at that sad time after a long absence.

Freud intepreted the dream as follows : " If now the other boy were to die, the same thing would happen again. You would spend the day with your sister; the professor would certainly come to offer his condo-

32. Wexberg : *Individual Psychology*, Ch. I, p. 52.

33. Freud : *Interpretation of Dreams*, Ch. VI, p. 269.

34. Jung : *Modern Man in Search of a Soul*. Ch. III.

lences as before." The death-dream in this instance was a case of wish fulfilment "[35].

Freud has made extensive use of symbols in his scheme of dream interpretation; but he places, as we have already noticed, equal if not more importance on the associations of the dreamer himself. To show how hard it is, generally speaking, to understand a dream until the dreamer has given us what information he can about it Freud gives us the following dream which illustrates this fact as well as his theory of wish - fulfilment. The dreamer was a medical student, and this was the dream :

Case B. No. 14— (Dream B. No. 2) I was bicycling down a street in Tubingen, when a brown dachshund (dog) came rushing after me and caught hold of one of my heels. I rode a little further and then dismounted to drive the creature off, for it had set its teeth fast in my heel. (The dog's biting, and the whole scene, caused no unpleasant sensations). Two elderly ladies were sitting opposite, watching with grinning faces.

The dreamer's " free associations " turned to a girl whom the student saw and fell in love with. He always saw her with a dog, and he saw her only while he was cycling. He had no means of being introduced to her. He was a lover of dogs himself, and should have liked to make her acquaintance through her dachshund. In the dream, the girl's picture " has been eliminated from the manifest dream; only the dog associated with her has remained. Possibly the elderly ladies who grinned at him represented her, but the rest of what he tells us does not clear up the point", says Freud.[36] As space forbids, we cannot reproduce here all the detailed associations that made these interpretations possible. For the same reason long and complicated dreams are not quoted.

Case B. No. 15— (Dream B. No. 3) : Here is a dream mentioned by Adler. The dreamer was a woman happily married. She dreamed that her husband forgot her wedding anniversary. She also had forgotten it, but she remembered it earlier than her husband who had to be reminded of it.

In another dream of the same person, she saw herself taken by her husband to a great height, but there she fainted[37].

35. Freud: *Interpretation of Dreams*. Ch. III, p. 277.

36. Freud: *A General Introduction to Psycho-Analysis*, Ch. XII, p. 165.

37. Adler : *Understanding Human Nature*, Ch. VI, p. 109.

Adler's analysis is that both these dreams of the woman indicate her anxiety that something might spoil her married happiness and upset her social position. In other words, the dream shows that the dreamer does not enjoy a sense of security within herself.

A dream of a boy of twelve is thus interpreted by Adler :

Case B. No. 16.— (Dream B. No. 4). " I was a cowboy in the West. They sent me to Mexico and I had to fight my way through to the United States. When one Mexican came against me I kicked him in the stomach".

The boy was a younger brother, and had a sister four years old. He felt that he was neglected. He made himself a nuisance He felt that he should fight his way, like the " heroic " cowboys, and that he should attack those who stand in his way at their weakest point. There was a weakness of the stomach in the family; his father had some trouble of this kind, so too had he. Adler notes that the boy's " dream and his actions show exactly the same style of life"[38].

Jung's contention is, as has been already noticed , that dreams seek to supply to the individual with what he misses in his conscious life, that they try to compensate for the limited view taken by consciousness about one's real psychic needs. While to Adler dreams are helpful in studying the whole nature of man including his escape into fantasy in day-dreams and night-dreams, to Jung these dream-fantasies are not escapes from or substitutes to one's limitations but actual signposts pointing out in picture-language things or aspects of things to which the individual should give more attention in order that his life may be more perfect and balanced than at present.

Case B. No. 16.— (Dream B. No. 5) Dream of a youth just above twenty years, who is treated for homosexuality : "I am in a large cathedral wrapped in a mysterious dusky light. I have been told that it is the cathedral of Lourdes. In the middle of it is situated a deep dark well into which I ought to go."

Jung interprets that the well, deep and dark, stands for the unknown way of psychic treatment. The cathedral of

38, Adler : *What Life Should Mean to You*, Ch. V, p. 114.

Lourdes reminds the dreamer of a time when he was taken to the cathedral at Cologne by his mother. The mother-idea indicates that he has begun to feel that what he needs is an approach to womanhood and not homo-sexual associations. The mother also brings up the idea of the church as the mother of spiritual life. His unconscious points out to him by means of this dream that he has a spiritual need which is left unattended[39].

Case B. No. 17. (Dream B. No 6) A high military officer, a general dreamt : " I stand in the rank and file with many young officers. Our commander-in-chief was questioning us. Eventually he came to me, but instead of putting a technical question he asked me for the definition of the beautiful. I could not answer; and the commander asked the next man, a young major, and he answered it well. This was a shock to me and I woke up. "

As for interpretation the general said, when questioned, that the young officer who answered "looked like myself, when I was still a major". Jung surmised that the dream told the general that he missed in later life something that he had when he was young. The general said, after a pause " That's it, you have it. When I was a young major, I was interested in the fine arts, but afterwards my interest was swamped in an ever-increasing flood of routine work "[40].

F. Some Unpublished Dreams with Interpretations

For several years now I have been interested in the study of dreams, and have collected a large number of them told me by friends. Some of these I have attempted to interpret following the principles of Freud, Adler and Jung as indicated in the first part of this chapter. I am not a follower of any one of the three schools, but like several other writers on psychology I am inclined to believe that certain general principles and methods can be applied even in the matter of dream interpretation more reliably when we are in the middle of the field, as Prof. Woodworth picturesquely puts it [41], than when we are in a crowd on one particular side or the other of a wide field occupied by different psychologists

39. Jung : *Contributions to Analytical Psychology*, Ch. on Significance of the Unconscious, p. 392 f.

40. *Contributions to Analytical Psychology*, p. 358.

41. R. S. Woodworth : *Contemporary Psychology*, Ch. VII.

The dreams I have attempted to interpret below are those of people I know well or who let me into the secret of their life. That without this intimacy of knowledge it is not possible to interpret a dream is admitted by all dream-interpreters (see. p. 154, for instance) and is illustrated negatively by my Case A No.28 (Dream A No. 5). It is not claimed that the interpretations are infallible, like all dream interpretations they are mostly guesses; but I believe they are very close guesses, and have on the whole been recognized by the dreamers to be correct interpretations of their inner thought-trends and attitudes.

Case A. No. 26. (Dream A. No. 1.) : Dream of a young woman Mrs. Vengur : I was in the company of freinds, Mr. and Mrs. X, Mr. and Mrs. Y, and Mr. Vengur. I was holding little Miss X by one hand, and Mrs. X held her other hand. Then I saw myself in my native district. There I saw a house, a thicket I mean. My father told me not to go by the thicket, nevertheless I went by it. The next day my father cleared the thicket. I also was near my father when he did it. We saw snakes. My father told me to bring a gun, and I went and took it. It was a rusted gun. It was not fit to be used for firing. Then a fire was lighted, in a heap of dry leaves. I told my father to heat the end of the gun and to put it into the hole and fire at the snake. Still the snake was not killed, and I awoke with fear.

Again I slept. Then I saw a snake. It came from the roof. A great portion of its body could not be seen properly. It was coiled in the roof. I saw about two feet of its body - length. It spread its hood partly. The hood was slightly bent at the end. I awoke with fear.

This dream admits of a clear Freudian interpretation. The young woman was recently married, and she sees Mr. Vengur also in the picture, and the shape of the serpent's hood is particularly significant. The dreamer lived for many years alone with the father, the mother being dead when the dreamer was a small child. It may also be noticed that Freud clearly admits that sex fantasies of wish for the father need not be based on any particular real incident.

Case A. No. 27. (Dream A. No. 2) Here is a dream of one who had vowed the vow of chastity and belonged to a religious order. Later on in a weak moment he wondered whether he would rather pass on to the order of a householder, but still kept on to his original vow. This is the dream : I was standing in a garden with two married ladies and I think they were married to excise officers. There was a river by the compound,

and almost parallel to the river was a gutter. Through the gutter, a big snake, a python, came down. I saw the snake but was not afraid of it. I showed it to one of the ladies; she was afraid. I told the ladies to keep the door on this side closed, and to allow the people to come in on the other side only. The snake went to the river. Near the gutter joining the river, four Gaudas (i. e farmer folk) were working. I shouted to the Goudas to kill the snake. They came and saw the snake, but were afraid to kill it. Then the snake went to the river. I thought that if it went out to the sea, it would perish. I think it did not come to this end. I saw it in the middle of the river and with fear I woke up. The snake was horribly long, I could not measure its length.

The snake here seems to be the Freudian snake of sex impulse. From my personal knowledge of the situation it seemed clear who the two ladies were, the word " married " applied to the ladies being a Freudian " Distortion, " They were single ladies, and in his crude way the dreamer had proposed to one of the ladies and she was afraid. But still the dream does not show him what the end of it all will be. Will it lead himself and his work to the sea, will it lead to the ruin of what he holds dear ? He is not sure. Perhaps it will – he is consequently afraid. He wants the snake to be killed. He calls *Gaoudas* (farmer-coolies) to do the work. The Gaoudas are presumably the conscious capacities of reason, judgment, discrimination, etc. But these conscious powers are not able to kill the snake, which is a very large snake, so larger that he could not measure its length. It comes down through the gutter. He is afraid that the newly awakened sense of sex in him may be an unholy thing, an experience of the gutter, for a man of his situation.

Case A. No. 28. (Dream A. No. 3) I was going through an expansive field. I saw a number of dogs killed. I wonder why these poor things were killed. In the midst of these suffering animals there was one beautiful dog, which also was writhing in agony. When I went some distance ahead I saw this dog standing up all right, sound and strong. Then I felt that there was no need of any fear about this dog.

The dreamer was a rather proud and anxious father whose son had appeared for a University Examination and the result was awaited when the dream occurred. He felt that his son would survive the ordeal all right, though the latter was passing along with " a number of other dogs " through a field of slaughter.

Case A. No. 29.—(Dream A. No.4) Once I went to a marriage pandal. I left the sandals outside. There were many friends and acquaintances among whom was Mr. Rau. After the distribution of *pansupari* we came out to return home. When we came to the doorway, I was sorry to find one of my sandals missing. The sandals were rather old—all the same I was sorry to lose one of the pair. Many thoughts come to my mind ; I thought I would get a new one made, but then I knew that the new would not fit in with the old. I was much troubled in my mind, and with it awoke.

The dreamer was a teacher and had worked in a foreign district under a management that was not unfavourable to him, and he rather liked to be there. But he was now offered a chance of going back to his native district, his old place of work and study. Mr. Rau represented people of that place. It was good to go to the old place, but the present one had many attractions which the old one did not possess. Hitherto he had a kind of right in both places but now he must let one go, making a final choice. The conflict is clearly pictured in the dream.

A professor of Science (an Englishman) in a big university college told me in the course of a conversation that it was foolish to believe that dreams have meanings, and narrated a recent dream of his to show how foolish it was to think that it had any special significance.

Case A. No. 30. (Dream A No. 5) He found himself in London. He used to stay formerly in a hotel which was not very neat and comfortable and therefore wanted to go to a better and more suitable hotel. He looked a room in the latter and went into the former hotel to get his things removed. The old land-lady received him with joy, and handed over a letter to him-all the while she taking it for granted that he was to live over there. He was in a fix not knowing what to do. To cancel the room in the new hotel was difficult; so he decided not to go away from the old hotel, and still to retain the new room

I said that the dream was far from senseless. It presumably indicated the uneducated state of mind of the dreamer concerning two things out of which he had to make a choice – one familiar and not very satisfying, and the other more attractive ; but he could not let the old one go. He said that he had a number of such undecided matters to any of which the dream might apply and therefore the interpretation was not correct.

To conclude that an interpretation which might apply to a number of situations cannot be regarded as applicable to any

one of these, sounds neither logical nor scientific. I, therefore, had to let the matter drop with the remark that the interpretation was not invalid, but that which of his conflicts between two loyalties was particularly meant in the dream could be understood only if he revealed himself more fully. This is an important point in all dream interpretation and has been recognized by all depth psychologists – that the final interpretation of a dream must come from the dreamer himself.

Case A. No. 29— (Dream A. No. 6) The following dream is that of a boy studying in standard IV :

I dreamt that a friend and I were going to the pool of R — we washed our clothes, took our bath, put on our clothes and walked back. It was very dark and we walked fast. Just as we were walking, my friend disappeared, and I was so much afraid that I could not walk any more. A tiger came where I was standing. Then I began to bawl out. The tiger caught hold of me, and he went away with me to his little cubs. Just then I was awakened in the morning by somebody.

This was an orphan boy and was brought up with a few other orphans. Sometime before the dream occured, the people who took care of these boys left the place and the orphans were scattered. One boy, our dreamer, was at this stage taken care of by a benefactor who stepped into the place of those who left. But this benefactor had ferocious ideas of discipline, at least this is how the dreamer felt about it.

Below is given a dream of a gentleman who is really a gentle and kindly disposed person. He got into a company of people who were all members of the same community – to which he himself did not belong – and who were often quarreling with each other on certain official matters. He felt that he was also getting involved in a situation which was not at all suitable to his disposition. In the dream we see references to Moplah boys – which reference by association is related to another uncomfortable situation, in which the dreamer a few years ago had been involved and had as a consequence to suffer much hardship. In that situation too he was made to suffer on account of the quarrels of others. This is the dream :

Case A. No. 30— (Dream A. No. 7) I was on the top of a hill and was climbing down the side. Some Moplah boys threw stones at a mango

tree. I called out to them and said that I was passing below. They did not pay any heed to me. Coming down the dale I had to pass under a number of logs kept for sawing. I took care that nobody was sawing, but when I came under the logs a Moplah youth deliberately took up his saw and began sawing and his saw hurt my head and some streaks of blood were flowing down. I did not want to say anything to him. Leaving that place I walked further and sat in a place where there were a number of Moplah boys playing. Two of them began to wrestle. Though they had plenty of space for themselves, they deliberately came to where I was and fell on my body. I could no more control myself and struck one of the boys on his head—I hit the ground and woke up with a pain on my hand.

The passive attitude of this dreamer and his impression that others do not have any consideration to his feelings is indicated by another dream of his :

Case A. No. 31— (Dream A. No. 8). Here he sees himself about to be buried alive because he was so motionless and still. When the lid of the coffin was about to be nailed down he moved his hand. Someone noticed it and said, " Don't close it. He is alive".

The secretary of a certain association, a very able man in many respects, had to talk more religion than he cared to, and naturally felt that he had not as much religion as to talk so much about it. He frequently dreamed that he had sat for an examination and failed. Another successful man whose success was not equal to his ambitions dreamt that he frequently saw himself arriving too late to catch a train. These are dreams that indicate the subject's attitudes, conflicts and tendencies, not merely as they existed in the distant past but as are experienced at present and offer, as Van der Hoop points out, valuable help in revealing the dreamer's endeavour to solve his difficulties[42].

Case A. No. 32—(Dream A. No. 9) A young man saw himself packing up his things, to leave off his work and his place of work; and he had a small baby in his arms.

The dream occurred at a time when the young man was having much anxious time in his dealings with his superior. Finding such a life impossible, he decided to quit the place and actually went away from the station. It was on the night previous to his departure that he had this dream. He was a good

42. Van der Hoop: *Character and the Unconscious*, Ch. IV.

student of psychology and thought that the baby he carried signified his own innocence though the boss was displeased with him. I suggested that it may also mean that he felt himself helpless in his position. That the helplessness of a baby depicted his then state of mind, he admitted.

Financial problems of a person are depicted in the following dream:

Case A. No. 33—(Dream A. No. 10) " Last night I saw someone buying plantains. I saw a bunch of plantains which I was about to buy; then I saw another bunch which was riper and more beautiful. I thought if I bought this bunch and resold it to this man, I could take four or five fruits from the bunch for my children, and still could sell the rest of it to him at a cheap price. I don't know whether I bought it. "

The dreamer was thinking of getting down books and selling them. If it was done in time, i. e. before the steamer communication stopped (he was living in a coastal town) he could sell books cheaper to school boys and still get a profit. He had thought of this plan for some time, and his intended project was symbolized in the dream.

Here is a dream that symbolizes a reflective attitude:

Case A. No. 34— (Dream A. No. 11) I dreamt that I had a number of things in duplicate - which were the particular things in duplicate I have forgotten, but one thing I clearly remember - that I had two shirts and on them both a coat. It was not very cold and I wondered why I had both of them on under my coat.

When he thought of his dream, without particularly trying to interpret it, he wondered what these " duplicates " meant. Two days later the significance suddenly dawned on him. He was offered an examinership which he could not accept on account of a relative appearing at the examnation. The candidate was related to him in two different ways, and so he could not treat the relationship as a distant one. At the same time it appeared as an irksome relationship, and the situation is clearly symbolized by the wearing of two shirts. The *shirts* (inner garments) also symbolized the fact that only the wearer could know how many shirts he had put on.

A dream of anxiety about one's health:—

Case A. No. 35— (Dream A. No. 12) There was an exploration party which surveyed the Himalayan regions. They made a number of photoes of their work. In some of the photoes small holes were noticed, and it

seemed that they were photoes of tunnels that were being made in the Himalayas. There was much fear that the Himalayas w ould be blown up and that the Ganges would flood the whole of N. India Wires were sent to different places, and it was a great relief that the mischievous explorer were arrested.

This dream baffled me much, until I asked the dreamer what he regarded as the greatest mainstay in his life, the loss of which he would consider the greatest calamity. He promptly answered and I was somewhat surprised when he said it – that it was his health. From then on, the significance of the dream was clear. He was nervous about his health, especially in regard to his throat. He had some bleeding formerly from his throat. Much medical attention was given to it, but medical examination could not discover the cause. Still the throat causes a little anxiety now and then. Three or four days before the dream, there was some uneasiness in the throat, which reminded him of his former troubles in throat. Other associations also indicatd that he was mildly anxious for his health, though he knew that the Himalayas were safe and that the Ganges would not overflow its banks.

There are dreams of this kind that serve as premonitions of physical ills shortly to come. One example may be given from " dream analysis " by Ella Sharpe. The dreamer was carrying on strenuous work in spite of the feeling of lassitude.

Case B No. 19A—(Dream B. No. 7) She dreamt that she was clinging with all her might to a window ledge and then finally exhausted she fell to the ground.

Two days after the dream the woman fell to the ground in a fainting condition, the first experience of fainting she had known[43]

Raghunath was a brilliant boy and was at the head of his class; but he was led to practise masturbation by a senior boy and the little boy practised it several times a day. He was anxious in mind and weak in body.

Case A. No. 36—(Dream A. No. 13.) He dreamt one night that he was in hell, and woke up in fright, and screamed aloud as he saw himself in the dream.

43. Ella Freeman Sharpe : *Dream Analysis*, Ch. VII, p. 175.

It was the beginning of a psychosis. Dreams of this kind, ushering insanity, are referred to by several writers on the subject, such as F. W. Myers and J. T. MacCurdy.

We saw already that there are certain uncanny dreams that may be regarded in the words of F. W. Myers as some kind of invasion of the spirit of the percipient by the spirit of the visitant. In *An Experiment with Time* Dunne maintains that such precognitions are not the prerogatives of a few abnormal individuals but " are far more widely distributed among ordinary individuals than the popular view supposed".[44] This view is corroboratd by three dreams given below of two individuals who are neither in their own estimation nor in that of others extraordinary persons. Instances of this kind could be multiplied if necessary.

Case A. No. 37– (Dream A. No. 14) "I was serving at Ab. when I had this bad dream. Next day I wrote a letter to my uncle if there was anything wrong with his daughter-in-law, who was sick at the time. The same day in the afternoon (i. e before the letter could reach the destination) I received a wire from him, asking me to go to his place to help him in attending on her as she was seriously ill.

Case A.No.38–(Dream A No.15) The same person had a strange experience in his sleep the next year.He says :"I was awakened at obout 1p.m. from my sleep by a thud- a loud noise as of a heavy stone hurled at the door. I got up, took the lantern and went round the room. Everywhere it was quiet. I felt as if sleep was over, and had a peculiar kind of feeling Next day I received a wire in the afternoon informing me that my guardian died of heart failure at 9 p. m , i. e., about four hours before my dream.

Case A, No. 39— (Dream A. No. 16) Dream of another person who says: " The incident happened about twenty-two months ago. It was in the Easter Vacation. Some of us friends had arranged a trip to R. I have before me my diary in which I wrote –"A wonderful dream at about 4 a.m. I got up by a sudden noise, something shocking - somebody calling me by name. I came out and stood – I could hear a faint, feeble voice coming from the depths of the valleys, and then (at a long distance), where the sky met the sea, all indistinct, I faintly saw the funeral procession of (a girl)".

I related the dream to my friends who laughed at me. The same evening we returned and the first thing I heard was that the girl in whom I was interested was dead. She was ill for three months and wanted to see me – I too had wanted to see her, but could not ".

44. J. W. Dunne: *An Experiment with Time*, Ch, XIa, p. 81.

The genius of a mathematical prodigy like Shrinivasa Ramanujan is rightly explained as a " subliminal uprush, an emergence (into the current ideas which the man is consciously manipulating) of other ideas which he has not consciously originated, but which have shaped themselves beyond his will, in profounder regions of his being"[45]. But the point I wish to stress here is that the uprush of the unconscious may occur even in ordinary persons. This is how we account for a dream that was dreamt at a critical period in Ramanujan's life by his mother. Arrangements were made for the young genious to go to England, but then came religious objections on his part ; and, when they were overcome, similar difficulties were raised by his mother. The way the latter difficulty was overcome is interesting to us in this connection. It was through a dream of his mother.

Case A No. 40—(Dream A. No. 17) " She had a dream in which she saw her son seated in a great hall, surrounded by Europeans Then to her came the goddess Namagiri, who bade her forthwith withdraw her opposition to her son's journey to Europe."[46]

This is an example of a dream having enabled a person to make a right decision. A few more examples may be given of individuals who have been helped to make a definite decision on account of a dream or a vision. First I shall give a historical example – a small thing which marked a landmark in the spread of Christianity.

A Dream or " Vision" from the Bible:—Peter, leader of the early band of disciples, was evidently thinking of the next stage of the spread of the faith - its spread among non-Jews. His Jewish mind revolted against the idea of entering into close associations with them, but he also felt in a rather vague way that the entering of racial prejudices was not according to the mind of his Master. One day he was resting on the terrace of a house when "he became very hungry and longed for some food. But as they were getting the meal ready, a trance came over him. He saw heaven open and a vessel coming down, like a huge sheet lowered by the four corners to the earth, which contained all quadrupeds and creeping things of the earth and wild birds. A voice came to him, ' ; Rise, Peter, kill and eat.' But Peter said, ' No, no, my Lord; I have never eaten anything

45. F. W. H. Myers ; *Human Personality*, Ch, III, p. 56.
46. E. Lucia Turnbull : *Some Great Lives of Modern India* p. 120.

common or unclean.' A second time the voice came back to him 'What God has cleansed, you must not count as common.' This happened three times; then the vessel was at once raised to heaven."[47]

Peter was quite at a loss to know the meaning of this vision but just then he received a message from a Roman gentleman; captain in an Italian regiment stationed in another town, that he should go and speak to him about religious matters. The significance of the vision became immediately clear to him,and he went with the messengers. He taught the captain and his household, staying and eating with them – a great step forward for an orthodox Jew.

A similar experience of seeing a man beckoning to him from Macedonia occurred in the life of Paul – an incident which made him take the gospel of Christ to Europe. Instances of this kind are numerous in biography. But instead of mentioning them I shall give a few examples (from my own observation) of dreams helping very ordinary persons in making decisions in their own lives. Here is a dream of a schoolboy, which made such an impression on him as to make him remember it four years later:

Case A. No. 41—(Dream A. No. 18.) " I had a neighbour, a girl older than myself. I came to know that she was not a good girl. I therefore used to wound her feelings whenever I met her. In my dream one day I dreamt that she came and requested me humbly not to wound her feelings any longer, especially when I was with my friends. She actually cried before me. I felt very sorry and promised to respect her feelings."

In the morning he inferred from the dream that she must have felt very much hurt by his words and from that time, he said, he ceased giving her pain.

Here is the dream of a headmaster of a school:—

Case A. No. 42—(Dream A. No. 19.) A certain man, the dreamer did not remember who he was, was to have married a girl. The girl did not care for him. She was even unwilling to have him as husband. But he was keen on marrying her. After a passing acquaintance, somehow things were so arranged that the marriage took place. She now lived quite content as his wife, he being rich and in a good social position, though she has never had any strong passion for him.

When he first took charge of the school no one particularly wanted him, and there was some hostility on the part of a sec-

47 *The Acts* : Ch. X, Moffat's Translation.

tion of the school population. But the school prospered in the hands of the new headmaster, and the "wife" now lived content with her partner, though even then there was not much of a passion of love on her part. The dream occured when the headmaster was considering an offer from another place which everyone considered a much better one, but which he himself was not quite willing to welcome as it would mean quitting the present job which he very much liked personally. The insight given by the interpretation of the dream helped him to come to a decision in regard to the acceptance of the new offer.

Case A. No. 43—(Dream A. No. 20.) The dreamer is a member of a small religious and charitable organization which has fallen foul of the mother church. He was thinking that the present situation was not quite an enviable one, and that it would be better to make peace with the church. The dream : I was going somewhere in a carriage somewhat like a dogcart with a chair placed in it. As I was going, I saw a similar dogcart coming by a crossroad. I could not recognize who were sitting in it. At last I saw two black figures. It was the Bishop of M. sitting in a chair like mine, and the other was one Mr. Nts. who was once my director in the sodality and who is now secretary to the bishop. When the two carriages came against each other, both stopped and we kept looking at each other. At last I got down and the bishop also got down. Then I knelt, took his hand and kissed his ring. I said : " Was it you, my Lord ? I could not recognize you first. Excuse me and bless me". He seemed to be very cheerful and blessed me. Then he got up into his carriage and I got up into mine and we went away our different ways.

Knowing pretty well the situation in which the dreamer was placed, I asked him whether he was thinking at times that he should come to some agreement with the church. He said he was. His psyche was telling it to him in his dream. As a matter of fact it may be pointed out that for a few years more the man went his own way without taking the step indicated in the dream of going back to the church, but later on he did go, and apologised to the bishops of the church.

Here is the dream of another person, placed in a similar situation to that of the dreamer of the above dream:—

Case A. No. 44—(Dream A. No. 21.) I was going in a motor bus. On the way I saw a narrow entrance (in a hedge) which led to a desolate looking place or compound. I saw a former boy of my orphanage, B., going through that desolate place. I got down from the motor and asked

him whether he had forgotten me. I wept and he also wept. He came with me a small distance and went back; and I got into the motor and came away.

The dreamer was the founder and organizer of much charitable activity, but he fell out with the leaders of the Roman Catholic Church he wanted to serve, with the result that the chief center of his work was almost deserted. B. was the son of a cook who was dismissed, and when the cook was dismissed the boy also went away a weak later. The father of the boy stands for the community (in this case the church, with its church fathers) which was dismissed from the dreamers considerations. The unconscious of the dreamer told him that it was impossible for him to serve B. so long as B's parent (the church with its heirarchy of priesthood) was displeased and disregarded. The dream when interpreted so appealed to him that he immediately began to take steps to rectify the situation.

It does not follow that the directions indicated in a dream are acted up to by the dreamer even when the import of the dream is made clear. In this last case, much effort was made by the dreamer to get the situation rectified, but he was not prepared to pay the whole cost demanded, with the result that the negotiations fell through.

In the face of facts like these there is no justification for anyone to hold the view that dreams have reference only to the past and to say, as Freud does, that thinking ahead is not a function of dreams[48]. On the other hand some of these dreams can reasonably be deemed to be prophetic – prophetic in the correct sense of the word as *forth-telling*. What true prophets – persons who could draw upon the cosmic or universal unconscious in their personal lives –have done at all times in the history of communities and nations is attempted to be done in the life of each person by certain dreams; for our dream life demonstrates, in the words of Dr. MacCurdy, not only regression but progress: "Our patients often tell us of being profoundly influenced by a dream during the incubation period of a psychosis[49]", and he rightly contends

48. Freud : *Interpretation of Dreams*, F. Note on p. 533 f.

49. J. T. MacCurdy : *The Psychology of Emotions*, Ch. XLVIII.

that what is true of the mentally ill is true to a certain extent of the normal person. In the case of both, the emotional attitudes presented in the dream are carried on into waking life – a fact stressed, as we have seen already, by Adler and Jung, more especially by the latter. As Jung has pointed out our intellectual life in itself is not creative : creativeness is of the unconscious. Creative decisions and activities are started when the unconscious has time and scope to express itself, which it has when the psyche functions, untrammelled by the dictates of consciousness, through dreams, day-dreams, and "idle" musings and fancies. This is what Rabindranath Tagore meant when he once said that " the vacuums of life are the most creative periods of life".

In a community there are thousands of people, but all of them are not prophets. In the same way in the psychic life of every individual there occur thousands of dreams – dreamless nights are rare, whatever sound sleepers of an unintrospective type might declare to the contrary. There are dreams of wish-fulfilments, there are dreams that are reproductions of some stirring or shocking events of the past, there are dreams that picture the unsettled state of mind regarding a perplexing problem. These are not all prophetic dreams – though prophetic dreams are not rare either, just as prophets and leaders are not unknown even in a small community.

PART III ADLER

CHAPTER IX

THE SENSE OF INFERIORITY

Hitherto we have been following the lead of Freud in his attempts to account in his own way for the sense of inadequacy which most people feel in their daily life. In his characteristic way he relates this sense of inadequacy and the consequent feeling of fear and frustration to the early conditioning of the dynamic urge of sex. Adler's view is that the sense of inadequacy arises when a person does not find scope for his urge of self-assertion, when he finds that his striving after superiority does not bear fruit commensurate with his ambition.

A. Some Important Tenets of Individual Psychology

Like Jung, Adler started his professional career of a psychologist as an admirer of Freud, though Adler was much irritated in later life when he was spoken of as a disciple of Freud who broke away from the master. He took pains to point out that he was never a disciple of Freud, though he was sufficiently acquainted, as he wrote in his *Social Interest*, with Freud's theory to be able not only to recognize his mistakes but to even predict what his next step would

be. He also always recommended his students, he said, to make themselves thoroughly acquainted with Freud's doctrine. But this made him neither explicitly nor implicitly a disciple of Freud. These are his words: "Freud and his followers are uncommonly fond of describing me in an unmistakably boastful way as one of his disciples, because I had many an argument with him in a psychological group. But I never attended one of his lectures, and when this group was to be sworn in to support the Freudian views I was the first to leave it. No one can deny that I, much more than Freud, have drawn the line sharply between Individual Psychology and Psycho-Analysis."[1] If there are similarities between the two it is because, as Adler believed, some common sense on the part of the Freudians led them to see the good in Individual Psychology and to make a steady approach to it.

Understanding Human Nature is the title of one of the best known of Adler's works; and in this, as in all other works of his, he calls his system of psychological knowledge by the name of *Individual Psychology*. Two things are specially stressed in Individual Psychology to justify this nomenclature. The first is that no two persons are alike, even if they happen to be born of the same parents and experience the apparently same social and economic conditions of the home. The home is the same; but the situation in the home and the relationship of one individual to the rest of the family is different for the different individuals. The common notion that the environmental situation within the family is the same for each individual child is to Adler nothing but "superstition." As he says in his last work *Social Interest: A Challenge to Mankind*: "We know already that even when all the family have the same environment and the same upbringing the influence of these will be used by the child in a manner that suits the purpose of his creative ability. We shall see how different are the effects of environment on each single child. It seems also to be proved that children of the same family show neither

1. Adler: *Social Interest: A Challenge to Mankind*, Ch. XIV.

the same genes nor the same phreno-typic variations. Even in the case of enzygotic twins there is an ever-increasing doubt as to whether they possess the same physical and psychical constitutions".[2] We shall refer to this topic again.

Another important tenet of the school of Individual Psychology which justifies the name is that the individual is, as the etymology itself bears witness, a whole undivided, indivisible person whose total personality must be taken into account when we consider his life situations, problems and creative urges. No one can do much good to the psychic life of a person without an insight into his life-pattern as a whole. Even in such minor cases of maladjustment where a specialist's help is not particularly needed, it is necessary that those who deal with a maladjusted individual in the capacity of parents, teachers or senior friends should view his life and its style as a whole in order that they may help and guide him aright. Adler even goes to the extent of saying that it is wrong to presume as Freud does that there is an ambivalence in each person whereby love and admiration co-exist in the conscious self for certain objects — persons or things — with hatred and aversion for the same objects in the unconscious. Adler's opposition to the idea of a conflict within the unconscious over ideals and attitudes up-held by the conscious self seems to be unconvincing. But this much may be granted — that all that is usually regarded as unconscious is strictly not unconscious and that the individual concerned himself will recognize if he is honest with himself that there are conflicts within him between certain attitudes and ideals which he presumes to uphold openly and certain others which he would fain pursue if he were left untrammelled by circumstances. Much of this internal conflict will be admitted by honest people who are aware of this conflict within themselves — they need not delve into a hidden unconscious to make themselves aware of the nature of the conflict. Physical and mental health is possible only when the whole person, the total

2. *Ibid*, p. 200

personality, intends clear-eyed to meet problems of daily life with a sense of courage and competence.

B. The Assertion of Superiority

The problems and difficulties of each person are peculiar to himself; but in every person there is one common urge which he shares with all other men and women-the urge to assert one's superiority. The assertion of superiority implies originally a sense of inferiority. All human beings started their life as helpless little babies, and they were all dependent on the care and love of the mother and other senior persons for the preservation of their life and for its development. Thus a sense of dependence has been driven into each one of us. What Adler described as one of the basic assumptions of Individual Psychology in the beginning of his career has been repeated without any substantial alteration in all his later life right up to the end: "Throughout the whole period of development the child possesses a feeling of inferiority in its relation both to parents and the world at large. Because of the immaturity of his organs, his uncertainty and lack of independence, because of his need for dependence upon stronger natures, and his frequent and painful feeling of subordination to others, a sensation of inadequacy develops that betrays itself throughout life. This feeling of inferiority is the cause of his continual restlessness as a child, his craving for action, his playing of roles, the pitting of his strength against that of others, his anticipatory pictures of the future, and his physical as well as mental preparations. The whole potenial educability of the child depends upon this feeling of insufficiency."[3]

What Adler calls healthy growth is possible only when and in so far as a person is dissatisfied with his position of dependence and tries to assert his own worth and importance. The spontaneous activities of the child make him feel that life is worth living, for he

3. Adler: *The Practice and Theory of Individual Psychology*, Ch. I, P. 13 (Tran P. Radin).

finds that his independent movement gives him satisfaction and brings him recognition from others. This urge to power is characteristic of the human being from early infancy to old age, and is the central theme in all Adler's writings and speeches, and there can be no doubt that his contributions have been most helpful to those who from the beginning found it hard to believe with Freud that all human activities are sex-centred. Both Adler and Freud are not only advocates of the need of understanding human nature, but are also practising doctors who have the cure of many neurotic cases to their credit; and neither can say about the other that his teaching is all speculation unsupported by fact. Freud has done more than most others to draw attention to unconscious factors in life ("not understood" factors as Adler would prefer to call them), and it is now recognized, much more than was the case about thirty years ago, that sex plays a very important role in life. The beast in life is more potent than many recognize. Adler's attempt however has invariably been to demonstrate that the urge to power — the devil in man as compared to the beast — is active in him from his very infancy onwards.

What evidence have we to show that the urge to superiority is present from the earliest days of life? The little one who cries and draws the mother to himself and is embraced and fed by her knows, though he does not know that he knows — "he knows more than he understands" as Adler is fond of saying — that his cry is useful and repeats the trick whenever he feels like being embraced or fed or attended to in any other way by the mother. He knows that he has some power over her and wants to exercise this power. The very helplessness of the child is his strength in early days. Meanwhile he is steadily growing up and in course of time is able to move about on his feet, to talk, to play with other children, to build, manipulate, and destroy things, and to exercise power over persons and things in manifold little ways. All children do not express themselves alike. Some do things that satisfy themselves and others, experience self-confidence and advance naturally and normally in extending

the field of their activities. They grow up as lovely and lovable children and get on well with the other members of the family, with neighbours, and with all those with whom they come into contact. On the other hand there are those who do not feel confident in themselves. Children who feel that they are not cared for or that they are unwanted or hated may not be sure of themselves and their ability to win the love and recognition of others. So they put forth special efforts to draw attention to themselves. They are love-starved. As they do not get the daily fare of attention and love which others enjoy, they try to live on the garbage which we in ordinary language call naughtiness, unruliness, boisterousness and misconduct.

It is interesting, however, to notice that behaviour problems of these and other kinds are equally met with in children that are petted and fondled, pampered children as they are called. Why certain parents pamper their children, we have already discussed at some length in an earlier chapter. Here let us notice that such children are inclined to feel that parents, servants, neighbours and the whole world are made for them; that they have nothing to do but to enjoy what is offered; and that if what they want is not forth-coming they have nothing to do but to demand it. If they are faced with a refusal they run into passion tantrums — a frantic exhibition of dissatisfaction and fury through tears and gnashing of teeth and breaking of things — or they become moody, sullen, or non-co-operative in their relations with others. There is still greater possibility of behaviour difficulties when the same child is petted and harshly treated on different occasions, or by different persons, as when the mother pampers and the father is harsh, or when parents are strict and the grandparents pet and coddle. Under such varying, inconstant circumstances the child feels perplexed and baffled; and the uncertainty that he feels within himself regarding the outer world, as reflected in the attitude of parents and other close relatives, may give him such a sense of incompetence and inferiority as to affect his attitudes towards society throughout life.

C. *The Family Constellation*

The position of a child in what is known as "the family constellation" is another fact which Adler says should be carefully considered. The eldest son is usually pampered, and when his younger brothers and sisters come he has a tendency to lord it over them. Not rarely the first child suffers a sense of deprivation when the second child arrives; if along with that some elderly person thoughtlessly suggests to the child .that he is no more wanted or loved, he is bewildered, and this bewilderment and sense of deprivation may colour his whole life. If he is not eclipsed by, but is still able to exercise authority over, his younger brothers and sisters, he is generally ready to side with authority in later life and to co-operate with it to maintain the status quo in social, political and economic life. They are, to use Adler's words, "believers in power, in rule and in unbreakable laws. They have a tendency to accept despotism quite frankly and without apology. They have the right attitude for positions of power because they have once occupied such positions themselves."[4] The second child feels, from the beginning, that he is not only dependent on the father and the mother but that he is also on the whole inferior to his brother, and so his tendency is to win the affection of others through much amiability, or to revel against his restrictions, or to show superiority through special efforts on his part. "Second born children," in the words of Adler, "are constantly under steam, striving for superiority under pressure: the race-course attitude which determines their activity in life is very evident in their actions. The fact that there is someone ahead of him who has already gained power is a strong stimulus for the second born. If he is enabled to develop his powers and take up the battle with the first-born he will usually move forward with a great deal of *élan*, while the first born, possessing power feels himself relatively secure until the second threatens to surpass him."[5] The

4. Adler: *The Education of Children*, Ch. VII
5. Adler: *Understanding Human Nature*, Ch. VIII, p. 153 f.

attitude of the second born is, as Adler rightly observes, similar to the envy of the poor classes. There is a dominant note of being slighted or neglected in it. The result may be not always a healthy or socially useful line of action on the part of the younger person. He may place his goal so high that he suffers from it throughout his life-time, losing his inner harmony in the pursuit not of the variable facts of life, but the evanescent fiction and the valueless semblance of things.

The youngest child in the family has difficulties peculiar to himself. He is often not taken very seriously. As the smallest member of the family, he is not trusted with important work. This may set in motion in the child a desire to show that he too is an individual of some worth and deserves to be respected. The result is that we find the youngest very often a person who has developed a desire to overcome all others, satisfied only with the very best. But there is another type of youngest brother, who if he cannot excel the older members of the family "shies from tasks, becomes cowardly, a chronic plaintiff forever seeking an excuse to evade his duties. He does not become less ambitious, but he assumes that type of ambition which forces him to wriggle out of situations, and satisfy his ambition in acting outside of the necessary problems of life, to the end that he may avoid the danger of an actual test of ability as far as possible."

The only child has special difficulties in developing a healthy style of co-operative life. The only brother of many sisters, the only sister of many brothers, and a child born many years after all the other children of the family — all these have problems similar to those of an only child. The only child is very likely to be pampered. "Such children", as Alexandra Adler says, "are deprived of a chance of performing the most natural activities. They are never encouraged to dress, to work, or to eat by themselves. For they are dressed, washed and fed until advanced school age. Even in their play, which is the most private domain of childhood, they are never left alone. Even here parents must interfere, continually

instructing, criticizing, telling the children that they know it better."[6] It is obvious that no child can learn in this fashion to be self-reliant. The habit of dependence may be developed in him, and he may become a shirker of responsibility developing an asocial attitude in his relations with others.[7]

D. Organ Dialect

Organ inferiority is another expression that Adler frequently uses. If a person has a defective heart, a spinal curvature, poor eyesight, webbed fingers or toes, club-foot, a lame gait, or an undersized or oversized body or any other peculiarity or handicap which marks him out as the target of thoughtless comments of others, he experiences annoyance and chagrin-and this unpleasant experience conditions his attitudes toward others. The earlier the child feels such handicaps, the stronger and more permanent are his feelings of inferiority. The various forms of expression of the feeling of inferiority that has its basis in physical handicaps are together referred to by Adler in what he calls one's " organ dialect ". The pain and anger and ill-temper of people suffering from such handicaps as are mentioned above form the dialect or language of those who by this means tell us that they are suffering from an abiding sense of inferiority. They are liable to be peevish and hypercritical of those who are better favoured than themselves, and often make caustic remarks on slightly awkward but comparatively harmless situations which others with a better sense of humour pass over with a smile or a joke. Physical factors such as ugliness, poor vision, hardness of hearing or speech defects in childhood may have lasting effects on the amiability of a person. One of the ablest professors in a college in which I was educated was generally respected and feared, but he was not much loved — he was very cutting and caustic in his remarks. What we students in those

6. Adler: *Understanding Human Nature*, Ch. VIII, p. 150.

7. Adler: *Guiding the Child*, Chapter on *The Only Child* by Alexandra Adler.

days could not understand was that his bad temper was partly at least due to a heavy physical handicap which nature laid on him. For the same reason we find undersized persons often pronouncedly egoistic — they try to impress on the world that though they are small in body they are not any the less worth the notice of other members of society than those cast in bigger physical mould. Persons who are afraid that others consider them deformed, men and women who believe themselves to be ugly, those with a peculiar or unwelcome complexion — all these have a burden to carry in their mind which makes it hard for them to mingle with others with cheerfulness and an unostentatious sense of freedom. One of the provocative factors of the German sense of wrong would have been less furious if nature had blessed poor Goebbles with a more normal pair of feet.

Continued illness in childhood often produces the same evil consequences as organ inferiority. Let us take the example of a child who suffers long from some trouble in the digestive system. Such children are usually attended to most carefully and solicitously. They consequently grow up in a markedly affectionate atmosphere; they find themselves always protected, their actions directed and circumscribed by a large number of commands and prohibitions. The importance of food is markedly exaggerated so that they learn to prize and even over-value the question of nourishment and digestion. Adler refers to the notion that some physicians have that it is such children who become neurotic when they grow up. He admits that it is difficult to say whether such an inevitable relationship exists between digestive troubles and nervous temperaments. Nevertheless he holds that the " inimical " character of life weighs more heavily upon such children as suffer continuously than upon more healthy ones. The supposed unfriendliness of their environments " invests them with an unfriendly pessimistic attitude towards the world. Sensible of their deprivation they demand stronger guarantees for their importance, become egoistic and easily lose their contact with their fellowmen, because the discovery of their ego

has rendered the discovery of their environment a somewhat antagonistic element."[8]

E. Individual Psychology and Social Relations

What is called Individual Psychology could as well have been called Social Psychology — so insistent are its exponents on the need for the individual to lead a life of full participation in the life of the community. " To be *good* means to be good towards others, and to be *bad* means to be bad towards others. To be interested in Art we need a social interest; to be lazy means not to contribute or cooperate; just as to be industrious means the contrary, and so on. You cannot find one characteristic which does not mean a social relation which can be measured. 'Courageous', for instance, is a quality that exists only in regard to the welfare of mankind. We do not find courage without social interest and when we speak of a wrong development we mean that we do not meet with ability to co-operate. We cannot speak about morals and ethics without making it obvious that we mean co-operation and interest in others."[9]

The evil of a person feeling himself inferior lies in the fact that he is not able to enter into natural, social relations with others. But no man wants to rest content for ever with his inferior position. Each one, even the least gifted person, wants to show that he is worth something in life and if he cannot do it by ordinary means he takes recourse to ways that are not always healthy. He may sulk and keep himself away from what goes on around him. Denied the pleasure of doing things, he may indulge in the much easier habit of building beautiful pictures of what he would have done if he were better favoured. He may be easily excitable, and may go into fits of impotent rage which in the case of the smaller children we have

8. Adler: *The Practice and Theory of Individual Psychology* Ch. XXVI, p. 319.

9. Adler: *The Meaning of Life*, in Medical Pamphlets No. 5, *Individual Psychology and Social Problems*, Ed. by Dr. Crookshank.

already referred to as passion tantrums. He may develop into an unrelenting critic of the failures and follies of his neighbours. He may be quarrelsome, and may make his own life, and the life of those persons who have to live or work with him, a misery. Those that are uncertain of their own ability may have a tendency to always depend on the advice or executive ability of some one else. If they are dependent in certain matters and in relation to certain persons, they are likely to be dictatorial in their attitude towards others and will not brook opposition from them even in small matters. In all their reactions to life situations, they are true to their style of life-with its ever operative sense of weakness and the consequent attempts constantly made to somehow convince themselves and others that they are still worth something and should as such be reckoned with. The same style of life is operative in both their strength and in what others—and not rarely they themselves—recognize as their weakness.

Life is a complex affair; and it is much more so in these days of detailed organization and frequent interactions between individuals and social units occupying different parts of the world than it used to be under less developed conditions of travel and communications. Science has developed enormously; and, as a consequence, not only the confines of knowledge but even of ignorance have been extended and we feel that we are inadequate to meet the manifold life situations single-handed. Wherever we turn we feel that we are inevitably dependent on the good sense and efficiency of people whose conduct we can but slightly influence. The result is that very often we feel bewildered and baffled. We feel a sense of inadequacy. If we are honest with ourselves we admit our insufficiency. There are many, however, who dare not and will not admit their limitations to even themselves, and life to such is always an unsolved conflict, conflict with external circumstances personal and material, and conflict with their own selves.

It is not hard for experienced observers to detect the symptoms of the helpless conflict that a man wages with himself. He is unhappy,

but instead of finding the root cause of his unhappiness within himself he finds it immensely easier, and more comforting, to project his misfortunes on others. Their want of consideration and sympathy are held accountable for his own failures. Such unhappy people are hard to deal with. If they are teachers they dictate to their students and leave them little scope to develop according to their individual interests and aptitudes. If they are surgeons they make a fuss in the surgical hall, and shout at their assistants. If they are business men they find it easier by their rough and discourteous manners to lose customers than to win them. If they are placed in responsible administrative positions they make subordinates miserable; nay more, they spread the poison of unhappiness not only in their own offices, but transmit it to a number of smaller offices and even places not directly concerned with them, for surliness is as contagious as cheerfulness. One individual infected with it makes many others morose and sullen, and these latter in their turn pass their sulkiness and gloom on to their own circle of neighbours and acquaintance, and all of them — the communicators and the recipients — take the unfortunate legacy to their several homes.

F. Forms of Reaction to Inferiority

No social institution is so much affected by the cheerlessness of an adult individual as the home. Often wife and children are obliged to suffer hardships caused by the inadequate financial means of the bread-winner of the house; more often still they are made to bear part of the psychic tension of the man who works hard to maintain the family in comfort but somehow finds all his efforts inadequate. If to this tension is added the sense of inadequacy which results from an unsympathetic and nervous superior, the lot of the man and his family is hard indeed. He is miserable, and they too who live in intimate touch with him find life difficult, disconcerting and highly fatiguing.

Case A No. 45: R was a well-placed gentleman, but he was disappointed as he was denied what he regarded as his due, a still bigger

post. Consequently he was more than a little upset emotionally, and the result was a casualty in the home — but it was not he himself but his wife that suffered. She grew more and more unhappy and helpless and eventually became entirely unequal to the tasks of daily life.

Adults suffer in this manner, but children suffer still more. On little children, especially, the mental strain of the unbalanced life of the grown-ups in the home and of the bickerings between them is liable to have long-standing effects. As this subject has been dealt with fairly fully in part I, it is not necessary to go into details here.

Some persons are at times called upon to occupy places that are really too big for them. Such small men who by chance find themselves placed in big jobs are often fussy, peevish and not rarely bullying. Such a bully may put on the airs of a past master of the business he is supposed to manage, so much so that others, in their resentment of his pride and haughtiness, may not be able to take into account the fact that he suffers from his own sense of inferiority-conscious or unconscious. When he has to deal with more experienced and in some respects better qualified subordinates he may consider it impolitic that any decision of his be questioned and therefore insists on the implicit obedience of all his orders, irrespective of whether they refer to vital or trifling matters.

Some efficient people may at times occupy humble places. For some time this does not seem to adversely affect them. If however they are obliged to spend a long period of time in such a small position they gradually begin to worry whether others consider them unfit to hold a better place, and as a consequence they are disgruntled and tempted to cavil at those in authority and to backbite them. This is particularly the case when they do not have the courage to openly revolt or to quit the place, since they cannot say whether the next place they may chance upon may even be less sufferable than the present one.

Again there are men and women who feel unhappy within themselves on account of their difficulty to master their own natural

impulses which may not be wrong in themselves but which can be indulged in on account of insurmountable difficulties. Any instinctive urge, if baulked, may prove costly in moral poise and internal harmony; nevertheless natural indulgence may not be possible for practical or moral reasons. Sex urge is one of the hardest to deal with in this matter. The maternal instinct is another which if unexercised may leave the subject uneasy and dissatisfied. It is true that all instincts including the sex instinct can be sublimated by diverting the natural energy involved into other healthy and socially acceptable channels, but it is a hard and lifelong process for many individuals, and lapses may occur if one is not always careful and vigilent. On the other hand an attempt at mere suppression of the instinctive energy often results in much internal conflict and consequent loss of personal integration and happiness. The consequence is a sense of frustration and futility, a sense of inadequacy and dissatisfaction that pervades all one's life. In passing it may be observed that, for this reason, however expedient it may be to engage unmarried persons in educational or religious work, such persons often work under a handicap which married men and women do not have, and that there is a possibility of the outlook of some of them at any rate being embittered by an unrecognised sense of frustration and ineffectiveness.

In view of this fact it is strange that in certain schools women teachers are expected to quit their services as soon as they get married. The idea of the authorities concerned — consciously at any rate — is that married women cannot do their work properly when they have their husbands, not to speak of husbands and children, to look after. They do not want to consider the fact that men are not expected to leave their jobs when they marry, though they are also burdened with much more of domestic and social responsibility after marriage than when they were bachelors. Also, the satisfaction and emotional contentment which comes into the life of a happily married woman is entirely ignored. The attitude of the authorities concerned — who in many instances are old spinsters - must be regarded as

partly based on ignorance of the psychological factors concerned, and partly based on an unrecognized jealousy on their part towards their more fortunate colleagues or assistants who found favour with suitable men. The fact that the Principal or Sister Superior concerned could also, like the marrying juniors, have married if she had chosen to, does not disprove the possibility of hidden jealousy in the former. On the other hand it is worth noticing, as a fair individual who went through this book in manuscript pointed out, that jealousy between the married and the unmarried need not be all one-sided, and that as an unmarried woman may envy the married happiness of her neighbour, the latter, especially when she has long settled herself as a house-wife, may envy the freedom and comfort of an unmarried woman with social and economic independence. While the unmarried person can shift for herself, organizing her life as it suits her best, her sister the married lady has to put up with the constant attendance of a life-partner! This too can be hard, and the sufferer's envy may take the form of sharp criticism of the ways of the unmarried single woman or the childless widow.

Any of these causes we have noticed — such as physical defects or ugliness, uncertainty of tenure of work, failure to get suitable work or promotions, emotional or intellectual inaptitude to hold a high place of responsibility, or the lack of outlet for one's instinctive drives or urges - may do much harm to the sense of personal efficiency of an individual, and it not sometimes happens that not one but a number of these reasons operate together in the same individual at once. No wonder that such persons are often at war with themselves and make others also miserable. In order that life may be lived satisfactorily to oneself and helpfully to others it is necessary that one should know the nature of the deep springs of one's own attitudes and actions. Self-knowledge alone is not sufficient to change one's style of life as an individual and as a member of society; but when a person has begun to know himself, constituted and motivated as he really is, he may be said to have taken the first necessary step in leading an integrated personal and social life.

One word more, before we pass on to the next topic. In this Chapter we have been following the lead of Adler in the treatment of the sense of inferiority. But it is not Adler alone that talks about "inferiority." Freud too refers to it. The latter however characteristically relates it to the sense of frustration that follows the baulking of one particular instinctive urge, *i. e.* that of sex. And he traces the sense of sex-frustration, as we saw at some length in Part II, right down to infancy. He says that there was an efflorescence of sex in infancy in the case of every person, but that it was destined to pass away on account of the irreconcilability of its wishes with reality and on account of the inadequacy of the childhood stage of development. In the very process of its disappearance, however, was laid the foundation of all subsequent sense of inferiority. This is how he puts it in *Beyond the Pleasure Principle*: "It perished in most painful circumstances and with feelings of a deeply distressing nature. Loss and failure in the sphere of the affections left behind, on the ego-feeling, marks of injury comparable to a narcissistic scar which yields the most important contribution to the 'inferiority complex common among neurotics. The sex-quest to which the physical development of the child set limits could be brought to no satisfying conclusion; hence the plaint in later life: 'I can't do anything, I am never successful.' The bonds of tenderness linking the child more especially to the parent of the opposite sex succumbed to disappointment, to the vain expectation of satisfaction, and to the jealousy aroused by the birth of a new child." [10]

Most of this will be admitted by an Adlerian psychologist also, the chief difference between him and the Freudian being that the latter traces inferiority solely — at any rate, mostly — to sex frustration in childhood. Adler and his disciples do admit, as has been pointed out more than once, the problem of sex even in childhood, as one of the possible factors that give rise to inferiority. Their objection is against sex being taken as its sole cause, for they regard sex as but

10. Freud: *Beyond the Pleasure Principle*, III, p. 20 f.

one of the urges that go to form the master-urge, viz. the urge of self-assertion and superiority.

Closely following the connection between sex and inferiority is that between inferiority and the sense of guilt. The sense of inadequacy that follows " the efflorescence of sex " in childhood was tinged, according to Freud, with a sense of guilt brought about by the super-ego. The inadequacy was not only due to the inability of the child to accomplish its desire, but also it was due to the fact of the child having wished for something in the nature of sex which it should not have wished. It wished for a wrong thing — a thing that was declared wrong by its super-ego — and therefore felt itself guilty, and this sense of guilt gave rise in the child to a sense of inferiority, a sense of moral inferiority. Hence in Freud's view: " The sense of inferiority and the sense of guilt are exceedingly difficult to distinguish." [11]

I have not yet been able however to convince myself that all sense of inferiority is due directly or indirectly to a sense of guilt; and therefore in this respect I unhesitatingly follow Adler rather than Freud in holding that any kind of urge for superiority and self-assertion, when baulked, may end in a sense of inferiority, and that this sense of inferiority is not necessarily accompanied by a sense of guilt.

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11. Freud : *New Introductory Lectures*, p. 89 (Lect XXXI).

CHAPTER X

THE STYLE OF LIFE

More than once in the previous chapter we referred to a person's style of life, and observed casually that all his activities determine and in a way are determined by that style of life. The style of life is set, according to Individual Psychology, in the early years of life. Even the first few weeks, it is claimed, give the practised observer some indication regarding the new arrival's style of life; and the first few years, at any rate, determine it for life. All that happens in later years to an individual is so moulded and patterned by him as to suit his earlier style of life. In other words a single situation has different effects on the thoughts, feelings, and attitudes of two different persons, even if they be siblings (children of the same parents), not to speak of differences in reactions on the part of individuals belonging to two different families.

A. Style of Life Depicted even in Infancy

The principle of selectivity is familier to all students of biology, namely each organism selects from the vast environment those elements from it which suit its biological purposes. Even plants,

as I have observed elsewhere, exercise selection. "When a rose tree draws from the earth that particular food it requires and leaves the rest, it selects its food. Animals at all levels exercise selection, e. g. a cat is indifferent to the rumbling of a car but gives rapt attention to the gnawing of a mouse." [1] The principle of selectivity is still more clear and pronounced in the case of human beings. When a man does not associate with all human beings he comes across, but congregates with those of his own race or community or educational or religious ideals, he exercises selection. The process of selection is not necessarily always conscious, i. e. one is not always aware that he makes a selection; all the same his life energy always works in a selective manner. It is this dynamic principle of selectivity that Adler elaborates and emphasises when he reiterates in all his works the importance of the style of life.

The style of life determines and colours all one's individual activities — his covert or unconscious processes as well as his overt behaviour. Let us take the example of a man who is intent on making a fortune in the form of a big bank account. He may follow different courses to make money, but always his motive is the same - he wants to make money. He may do retail or wholesale business. He may speculate on stocks and shares, or he may solve "foot-ball pools" or crossword-puzzles. He may write for the press or may enter advertising business. Whatever he does is dominated by the one purpose of making money. But why does he so much care for money? For a correct answer we shall have to examine his childhood. It is very likely that as a child, he experienced within him the will to power, but felt that he was suppressed and baulked. So from his early days he set about devising various means to exercise his will to power, and he may have chanced by selling a toy he made, for example, upon money-making as a good means. In other words his present efforts to make as much money as possible

1. Matthew: *Psychology and Principles of Education*, Ch. III, p. 36.

somehow or other are in accordance with his style of life — he is trying to make up by the sense of power engendered by the possession of money for that sense of weakness and ineffectiveness which he felt in his early years.

Everything living started as something small, weak and more or less helpless. In the case of man, we find that his offspring is comparatively more helpless and dependant than that of other animals. The human child cannot feed himself, cannot move about, cannot talk. He is dependent on the care and ministry of others for the provision of even his elementary needs. Thus he starts with a sense of weakness, and all his subsequent life is coloured by this original sense of weakness and inadequacy. Some children face their hard situations with confidence; they do not ignore their difficulties, but they react to them as if they felt that difficulties are there to overcome, and that they can and will overcome them. They welcome help and co-operation from others, and they expect that others will not fail them when help is needed. On the other hand, there are children who seem to think that by themselves they can never do anything well, that if others do not come to their aid they are lost, and that it is not even certain whether those on whose help they count will support them. In other words such children are not sure of themselves and are not sure of the helpfulness of others. Whereas the former move about with a calm sense of confidence and courage, the latter are uncertain, hesitant and awkward in their movements and activities.

B. *The Style of Life and Social Interests*

In these social reactions a person's style of life is clearly depicted. There are two other major aspects of life that reveal one's style of life, viz., the realm of sex and the realm of work. But it is on one's attitude to life, according to Adler, that the other aspects of life rest as on a corner-stone. He even goes to the extent of saying that one's social interest is "more innate than the psychological striving for superiority", though one may reasonably wonder whether there are

degrees of comparison in innateness! To emphasize the importance of social feeling Adler brings in historical and biological references. He points out that man has lived together for self-protection and suggests that rules for social welfare were evolved much earlier than rules for personal well-being were thought of. Biologically, education is necessary as the human child is so helpless in his infancy. The physical weakness of the child is taken by Adler to be the link between education and social-mindedness. "Education is a necessity because of the child's physical immaturity, and the goal of education is provided by the fact that the overcoming of the child's immaturity can only be had by relying on the group."[2] Even the physiological functions of the child bespeak a psychological purpose. "*To look* means to connect oneself, in looking, with another person or thing. It means a connection: when we see, the eyes are functioning rightly only if we are socially interested, and we find among many children and grown-ups that they do not co-operate with their eyes, they do not look straight, they are not interested."[3] Similar psychological interest of a social nature is indicated in listening and speaking; and I am sure Adler would extend it to all other physiological functions as well. His contention is that "the development of all our sense organs can happen only if the child is socially interested his goal is to be connected with others, and to co-operate and contribute. If he feels a part of the whole, if he feels at home upon this poor earth crust, if he wants to develop, to help to contribute, and to co-operate, then he can develop his functions rightly. What does *rightly* mean? We measure all this in regard to the welfare of the whole mankind. We would never call anything worth while if it were not worth while for the whole of mankind. Normal, right, true, and so on are things we instinctively say when it is in the direction of the welfare of mankind. For this everybody has to co-operate and contribute. These are the primitive functions of

2. Adler: *The Education of Children*, Ch. VII, p. 119.

3. Adler: *The Meaning of Life* (in Medical Pamphlet No. 5, Individual Psychology and Social Problems).

human beings and they cannot be rightly developed if such a person is not interested in the whole and does not feel part of the whole. In the same way, we find all the characteristics are developed in the right way only if there is a certain degree of social interest." [4]

The early training in the home is of extreme importance in giving a shape to one's psychological life. For a person's style of life "is usually determined by the time he is four or five years old. Those are the years during which he must develop the social feeling and the flexibility necessary for adjustment. By the time a child is five years old, his attitude to his environment is usually so fixed and mechanized that it proceeds in more or less the same direction for the rest of his life. His apperception of the outer world remains the same, the child is caught in the trap of his perceptives and repeats unceasingly his original mental mechanisms and the resulting actions." [5] In spite of this presupposition, Adler still believes that there is plenty of scope for *educators* in later years, especially in the school stage, to modify the style of life formed in infancy. Hence the importance of conditions within the school, which we shall again consider later.

C. *Sex and the Style of Life*

We saw in earlier chapters what a stress has been placed on the problem of sex by Freud and his disciples. Jung and Adler do not go the whole length with Freud in finding sex everywhere in life. This does not mean that they regard sex to be a negligible factor in life. Nor is Freud the only one who finds sex operative in early childhood. The following reads like a passage from Frued: "Sex development begins very early, in fact in the first weeks of life. It is wholly certain that an infant experiences erogenous pleasures, and that he sometimes seeks to stimulate the erogenous zones artificially." But it is not Frued who says it, but Adler. [6]

4. *Ibid*, p. 13 f.
5. Adler: *The Education of Children*, Ch. VII, p. 135.
6. *Ibid*, Ch. XII, p. 224.

The difference between the two is seen however in Adler's advice that too much attention should not be given to such occasional nuisances; for if a child finds out that we are worried over these matters he will continue his habits deliberately in order to gain attention. In this advice we see Adler's strength and weakness. The weakness consists in the presupposition that the only thing that matters in the child's psychic development is the attention he gets or fails to get from others. Adler does not do justice to the urgency of inward dynamic urges in its relation to endo-psychic poise and satisfaction. The strength of Adler's position in regard to sex is that he regards sex as one aspect of the total life-pattern of a person. Sex question, Adler insists, " is closely related to the question of social adjustment. If a person is not socially adjusted he will look at things entirely from the point of view of self-indulgence. " [7]

The nature of man is to find satisfaction in the company of a woman, and of woman to deserve and win the devotion of a man and to care for children. There are several other things that men and women are interested in and do, but this is one of the prime impulses that all normal men and women feel a dynamic urge to satisfy; and the way a man or woman reacts to his or her inner necessity is affected by one's style of life. The pampered and spoilt child and the child that was brought up with undue strictness - especially the former - may have a desire to enjoy pleasure but may feel himself incompetent to cater to it to his own satisfaction. When such persons grow up, they try to find short-cuts to happiness and satisfaction through perversions such as masturbation, homosexualism, attempt to enjoy sex union with many individuals without an intention to settle down with a life partner, exhibitionism and fetishism. The adult person who masturbates — it is now increasingly recognised that masturbation is a common stage in sex life through which adolescents pass—does so because he does not have the boldness to make love to and win the affection of a member of the opposite sex. The sadist

7. *Ibid*, Ch. XII, p. 223.

cannot believe that he is superior, unless he inflicts some suffering on his partner in sex enjoyment; while the masochist derives satisfaction in bearing pain and suffering from the object of love, as is done in the animal world by the donkey who in his courtship takes many a kick from his mate. Even the person who glories in the wild oats he sows is one who does not know what to do with his life if he is obliged to live sedately with a life-partner. Want of self-confidence, pleasure-hunger and hatred of work frequently go together. "Pleasure-hunger is always", as Dr. E. Wexberg, one of the most eminent co-workers of Adler in Vienna, says, "an index of profound discouragement. It is the pessimistic emergency exit of a depressed feeling of personal self-esteem, in an individual who trusts himself neither to actual achievement nor to the preparation necessary for achievement." [8] A good example of a sense of weakness and insecurity is what may be called an engagement-neurosis, and illness sometimes of a serious nature, which prevents a person from going forward with a project which he overtly plans and prepares for, but which in his inward self he dreads for the amount of responsibility it involves.

Case A 46 : Miss Sound was engaged to a person whom she liked but who was considered an unsuitable partner by almost all her friends. In spite of several disparities between them, she went ahead with her plan to marry him. The engagement was made but the marriage had to be postponed for a year. That year was a year of physical suffering for the prospective bride, who had an acute attack of sciatica. It was supposed that only an operation could make things right. Meanwhile it was possible to celebrate the marriage and the trouble never occurred again. Evidently she was having her mental tension converted, without her knowing it, into a physical suffering. She herself was, like her friends, mindful of the great risk she was taking, and inspite of these possibilities of trouble she wanted to be faithful to the word she had plighted. The interesting thing about it was that with the celebration of the marriage all these physical troubles disappeared.

8. E. Wexberg: *Individual Psychology*, Ch. VI, Wolf's Tran.

D. Attitude to Work

What is true of sex life is true of one's attitude towards work. Here too one's style of life is very much in evidence. The pampered child, the child whose difficulties were anticipated and cleared beforehand, finds it difficult to face hard facts of life when he grows up. He expects the world to be an open oyster ready to be enjoyed. Nature expects every one to work — as a prominent Individual Psychologist of America, a country where Individual Psychology is very popular puts it: "We must work, whether we wish to work or whether we prefer to be idle. The question of work is not a matter for us to decide according to our whim or fancy. The only choice that remains open to the individual is the manner in which he will make his contribution to the commonweal."[9] Those who do not work, such as the habitual beggar, the idle wealthy, and those who trade on their personal charm or sex-appeal are as much parasites on society as the thief, the imbecile and the insane — and like them deserve to have their freedom restrained. But all who do not work are not necessarily idlers through aversion to work. Early pampering in life or unthinking and harsh discouragement and neglect—more often the former than the latter — has made the person concerned get into a mood of internal insecurity and inadequacy, and he wants to have things done for him not through dislike of work but on account of want of the necessary amount of self-confidence. He may hide this sense of inferiority under the guise of imperiousness, abstinence and a flagrant air of superiority. He may disown his need for work through an incessant search for pleasure. He may work himself up into frequent fits of peevishness, petulance and anger. He may sulk and make scorching, withering criticism of others.

Or, on the other hand, he may try to so bury himself in some particular kind of work that he has no time or inclination, as he professes, for any other interest. The life of the bookworm, of the recluse, of the narrow specialist — persons who strike their neighbours

9. W. Beran Wolfe : *How to be Happy Though Human*, Ch. VIII.

with a sense of their unrelenting devotion to their particular interest – is not rarely an example of an original inferiority sense which has been got over through special efforts in a certain direction. This is what Individual Psychology calls an *over-compensation.* The subject tried to compensate for his sense of incompetence, and he has so carried forward the compensation that he is more pronounced in his newly acquired enthusiasm for work than another person who originally did not suffer so much from a sense of inferiority and has not therefore been driven to an over-emphasis of positive accomplishment.

We sometimes hear of teachers who have so much enthusiasm for work among their pupils that they do not care to enter into healthy social relations with other adults. They play with their pupil friends, arrange special honorary coaching classes for them, stay with them in improvised boarding houses in school premises, go out for frequent excursions with them, in short they feel that they cannot get away from the company of their young wards. Such teachers over-sentimentalize about teaching, and put forth the plea that they ask nothing for themselves, but everything for the children. This is a noble sentiment but discerning students of human nature find in it an over-compensation for want of confidence to deal with the adult world outside.

This existence of over-compensation is revealed in what is called a holiday-neurosis. Some persons manage to keep themselves well occupied during their working days; but when holidays come they do not know what to do. They get depressed, suffer from frequent headaches, and sometimes are obliged even to take to bed for several days. There are those who get a headache during week-ends, though they are alright during the working days. This is an indication of their attitude towards work and society, of an original sense of weakness and inferiority which they have tried to get over through work; and work has become so important to them as to be an over-compensation. They thrive on their work, work has become a kind of obsession to them—without it they do

not know how they can get on. Work is important in life, but even work should be a means of social relationship; if it shuts one out from one's social life, from the give and take of life in a community, one has to rethink one's attitude towards society, towards hobbies and recreations, and towards what one regards as one's legitimate work.

The play-ground is a great revealer of the style of life of those who participate in play-ground activities. While some are good mixers and get on well with all friends, others wait for an invitation to join in the fun. They are afraid to take a lead, and seem to depend on the protective care of a more confident friend before they launch out into the company of others. While there are some who call forth and often get ample support from their comrades, there are others who are primarily interested in themselves and seem to care more for showing their own individual powers than for exerting themselves for the efficiency and success of the team. There are those who play a good game throughout the evening, if the first few strokes come off successful, but make a dismal failure of the entire game if they happen to fare ill in the beginning or make an unexpected mistake while the game is in progress. Again while there are some who play with so little seriousness as to tax the patience of their more earnest comrades, there are some who are so intently interested in winning the game that they have no time to notice or appreciate any humorous situation that may arise in the course of the game, and are unhappy and dejected when they lose. Those who quarrel with their opponents and dis-respect the verdict of the umpire, those who are so concentrated on the end-result of the game as to tell a false-hood, those ordinary good players who are so excited in a match as to suffer an otherwise unmerited defeat -- all these, like the others already mentioned, proclaim on the playground their style of life. There is nothing accidental or strange here: every little incident or expression of attitude on the play-ground bespeaks the whole style of life or life-pattern. Those who are sure of themselves are calm and

unperturbed even in defeat and have a sense of social feeling and comradeship while those who still grapple with a sense of inferiority on account of physiological disadvantages (organ inferiority) or of discouraging treatment received by them in childhood reveal by occasional outbursts the sense of inadequacy that they labour under even when usually things get on well.

Another evidence of over-compensation we get in one's attitude towards punctuality. To be late for an engagement or at one's place of work is unjust to oneself and often inconvenient to others. But one can make a fetish of punctuality, and then it is an over-compensation. Unpunctuality and irregularity on the part of children in going to school and of grown-ups in going to their work-shops or offices is an indication of want of self-confidence; but to overdo the sense of punctuality is a betrayal of the original insecurity and uncertainty that one felt within oneself.

Case A No. 47: Mr. Sope is a very self-assertive gentleman. A friend of his observed that he is like the proverbial wild buffalo who, when he likes a weak mate, licks her so vehemently that the poor thing dies; while, if he dislikes her, he gores her to death. But a skilled observer sees many signs of self-distrust in Mr. Sope. One is his attitude to punctuality. Though he is a well-travelled man, he gets feverishly excited when he has to catch a train; he shouts at and scolds his subordinates and servants that they laugh within themselves at the evident anxiety of the "little hero."

What is most important in all aspects of life is that one should have courage and faith; and this is Adler's gospel — the gospel of good cheer, of self-confidence and hope.

E. The Style of Life and the Thought World

The fancies and fantasies, of a person throw valuable light on his style of life. All of us entertain fancies and vague ideas, ideas which we have not yet submitted to the rules and standards of real life. These fancy-productions of the idle moments of our life are not usually regarded as important experiences of our endopsychic life;

and we do not care to talk of them to others. They are not, however, all useless. It is the ill-formed indistinct fancy-pictures we play with in our idle moments that later on form the basis of more real and substantial schemes and ideals of our serious, practical or artistic life. But there are some who not only begin with fancy pictures but also end with them, who, in other words, make fancies and fantasies substitutes for real efforts. It is the weak and discouraged individuals who thus compensate with exuberant fancies for their failure to face the world with a sense of self-assurance and hope. They do love themselves and are so much afraid for themselves that they do not want to risk the criticisms or unfavourable comments of others. They are in so perpetual a dread of failure that they are content with their internal, fanciful triumphs — of which no one can deprive them.

Habitual liars, boasters, the bullies who indulge in cruelty over acknowledgely weak neighbours or opponents, the irresponsible critics who always find fault with others and never care to take responsibility on themselves — all these belong to the discouraged group of men and women who prize their opinion of themselves more than that of others. Their position, one may admit, is not so bad as that of their neighbours who retire into their introvert fancies: while the latter are content with the affairs of their inner world, the former make some kind of an approach to their neighbours. All the same the kinds of reaction they present to their social environment, such as boasting speech and cruel or obstentatious conduct, bespeak a discouraged style of life and are best understood when regarded as spoken or acted utterances of an unhealthy fancy-life. In Adler's own words: "A clear-cut psychological-social element thus enters the neurosis. The neurotic's life-plan is always operating with his own individualistic interpretation of society, the family, the relations of the sexes, and discloses in its perspective the uncritical assumption of his own inadequacy in life and of the hostile attitude of his fellow-men."[10] The same criticism applies to those

10. Adler: *The Practice and Theory of Individual Psychology*, VIII, p. 103.

who indulge themselves in worries and in unrestrained grief. They are ostensibly concerned for the safety or loss of others, but closer analysis reveals that in their inordinate grief there is more of self-pity than concern for others. If such persons can be helped to see that though much is taken much still remains, that even their grief and loss can be turned into means of sharing the grief and sorrow of those around them and through sharing to help them to endure their lot better, they will thereby become less self-centred and more socially minded individuals. Just as fancies are useful when they are translated into practical achievements, worries and grief themselves become helpful experiences when they are transmuted into means of actively sharing the sorrows and losses of other sufferers.

Fantasies of the various types we have been considering are usually called *day-dreams*, as these fantasy-experiences have many things in common with the *dreams of sleep*. Dream-analysis is a fruitful means of discovering a man's style of life. Modern psychology owes, as we saw in Ch. VIII, a great debt of gratitude to Sigmund Freud for the discovery and popularization of the fact that dreams are of a piece with a man's whole life. Adler himself recognizes the importance of the contribution of Freud. But the interpretation of dreams in the hands of the two psychologists follows, as was noticed in that chapter, each psychologist's own individual interpretation of the forms which life-energy assumes in all persons. Here we shall just recall that Freud sees a sex reference in most human relations and Adler a superiority drive. In other words, as Philippe Mairet says, Freud sees everywhere the beast in man (lust) and Adler everywhere sees the devil (the insatiable will to power).[11]

Another striking difference between Freud and Adler is that though the latter recognizes the importance of early years, he seems to be satisfied in his dream interpretation and in his study of life generally with the facts of the present period of life. If the present

11. Philippe Mairet: *ABC of Adler's Psychology.*

general attitude of the person can be correctly understood, then Adler does not care to examine whether any single early experience has left a specific fear or anxiety or complex of a permanent nature. Early recollections are significant, but in the re-education of the individual the study of his present attitude is of much greater importance; as a matter of fact the former is of importance only in so far as it throws light on the latter. Freud on the other hand is inclined to trace the present trouble to a single incident or group of incidents in the infancy of the individual. The difference between the two may be roughly stated by saying that while one views an incident or a series of incidents as causing all later troubles, the other designates these early experiences not so much causes as early illustrative instances of an attitude that orginated in infancy and still grows strong in adult life. When one thinks of the points of view of the two psychologists, one thinks of two possible ways of studying a river. Freud would go to a specific spot far up in the hills and would dogmatically declare, "Here originates the mighty river; and its tremendous might down-hill must here be studied!" Adler would rather say "The river begins in those hills over there; but let us study the course of the river now, and its forward movements!"

Memory and forgetfulness are inevitably related to one's style of life. It is no wonder that of the thousands and millions of events that have happened in one's life, quite a large number are forgotten. They have not happened in vain, but have all contributed to make one's life what it is today; nevertheless the subject is not now aware of the distinctiveness of most of the things taken separately. Rather the wonder should be that each person more or less vividly remembers, at any rate thinks he remembers, quite a number of things. Individual psychology stresses the fact that the remembering of certain things while lots of other things are forgotten is not accidental, but is in keeping with the unity of the personality. As Dr. Erwin Wexberg puts it: "If an extremely limited set of experiences is selected from countless existing perceptions, there can be little doubt that these selected remembrances fit into the personal conative pattern, and that

the goal of the personality is responsible for the uniqueness of choice." [12] In other words, every person remembers what befits his idea of what is significant to him. It does not mean that only pleasant things are remembered — even unpleasant things are often remembered — and these remembered objects throw light on a person's attitude to men and things. These islands of recollection which crop up, as Wexburg graphically puts it, from the vast sea of forgetfulness, especially of childhood forgetting, may not be important when viewed objectively. They may not all be even correct reproductions of what took place, but might have been revised and altered in course of time, so that a picture now entertained may be a falsified edition of a genuine experience of the past. Nevertheless even these modified memories are of immense value in the study of the individual, as they throw valuable light on the subjective significance of the events considered.

Case B. No. 20: Dr. J. S. Bonnell, a Christian pastor in America, who is a practical psychiatrist, tells the story of a young man of twenty who lost several good jobs and who was consequently often stormed at by his father. The young man said that he had a number of women friends, who were more considerate and easier to get along with than men. He was, as the psychiatrist discovered, an individual for whom illicit sex relation had become an end in life. "I think" he said, "a fellow is entitled to his fun and he certainly ought to be able to prove his manhood". This declaration of a purpose to prove one's own manhood showed, as it were, that he was not sure of it himself. This was what became manifest when he was encouraged to speak of some early recollections. He said that he recalled that when he was four years old he was playing with a little express wagon in the street. Two older boys slapped him, took the wagon away from him, and ran down the street with it. He went home crying and told mother what had happened. She consoled her darling, promising that she would buy him a new and better wagon the next day. He mentioned other childhood memories too, in all of which his parents were stepping in to solve his problems for him. His adolescent experiences were such as to proclaim that though he had grown up into a sturdy, handsome young man, he still had the child-attitude of feeling that people shoud wait on

12. Erwin Wexburg: *Individual Psychology*, Ch. I, p. 39, Translated by Beran Wolfe.

him and that he was entitled to the attention and services of every one, as if the world owed him a comfortable living and all that he had to do was to enjoy it.[13]

Adler lays great stress on the earliest recollection of a person, as it supplies a fair indication of how he faces the world – with self-confidence or fear, with optimism or anxiety, with a sense of joy or remorse, or with trust in others or suspiciousness. We select, as it were, those things that we want to retain in our memory and throw overboard those things that do not matter to us. This selection is not necessarily done through a series of deliberate choices and refusals. It is done *unconsciously* – a word that Adler used frequently, like Freud, in his earlier writings and got rather dissatisfied with towards the close of his career.

This process of making choices and refusals — of a mental editing of experiences — is operative in every moment of waking life, and is called *attention* in ordinary psychological language when the selective process is applied to the innumerable stimuli that surround one at any given time. Adler accepts the word in this sense, and points out the intimate relation between attention and interest. Though here he follows the formal psychologist, he "Individualizes" this subject also, in that he not only traces attention to interest, as others do, but also stresses that the interests of a person belong to his style of life.

One who complains of inability to concentrate attention really should complain — if he were to confess the truth — that he has no interest in the situation he has to face, that the object to which he should attend does not fit into his behaviour-pattern. He would withdraw himself from it if he could. There are not a few people who can attend to only those things that concern their own body and its welfare. They always complain about their health and grouse about the slightest changes in the weather; as a matter of

13. See J. S. Bonnell: *Pastrol Psychiatry*, VI.

fact, they are more attentive to the whims of the weather-clerk than other persons are. There are again those who are not interested in things or persons that do not contribute to their own power and prestige. This partly accounts for the failure of some people to recall the names and faces of persons who are not quite strangers to them — such persons are not interested in their neighbours. Their social sense, sense of community life, is not developed. Lack of will or lack of energy in tackling a difficult situation indicates, in some cases at any rate, though not necessarily in all, that the person concerned has not been adequately interested in the given situation rather than that he is constitutionally incapable of tackling it.

These differences in personal reactions to life are, according to Adler, practically determined in the early years of childhood. In the last chapter we saw how in this connection he mentions two things as fundamental factors in tending to determine an individal's style of life: his early home experiences and the condition of his organic fitness. These two are so important in Adler's eyes and he stresses them so repeatedly in all his writings that one feels justified in referring to them again.

Regarding organic fitness, it may be said that many persons suffer throughout their life the consequences of what he calls " organ inferiority ", a term that is intended to cover all kinds of physical handicaps — structural or functional. In other words anything that tends to make a person constitutionally or physiologically handicapped is regarded by Adler as organ inferiority whether it is a visible structural fault such as a congenital clubfoot or a spinal curvature, or a frequent functional disorder such as chronic indigestion or some long-standing affection of the lungs or heart, or whether it is a disfigurement due to an attack of small-pox or the loss of a hand or an eye. The consequences, manifested in one's conduct and general attitude, of these physiological disadvantages, he refers to as *Organ dialect.* If a person is discouraged or easily irritable and cannot get on well with his neighbours and comrades, we as it were read when he

smarts under his physical handicaps the language into which he translates his predicament, i. e. the language of his organ dialect. In plain words, when a person labours under an original or abiding sense of loss and disadvantage he betrays this fact through ill-adjusted behaviour-patterns.

The other fundamental factor that affects the life-pattern of a person is the kind of home experiences that he had. The child whose personality is repressed by an over-strict parent; the child who is allowed always to have his own way, is never put under any restraint, and therefore is inclined to think that the world is like a ripe apple ready to be enjoyed whenever one feels like it; the hated or unwanted child who is led to suppose that the world is made up of misanthropic persons; the unfortunate child whose guardians exploit his juvenile services for their own selfish purposes and therefore believes that all growns-ups are selfish and unmindful of the feelings of others — all these carry with them wherever they go their early impressions of men and women and their attitudes. If what was described in the previous paragraph may be called " organ dialect ", we may perhaps call the groups of behaviour patterns cited in this one by the name " *family dialect.*"

F. The Style of Life in the School

The sense of inadequacy engendered in the early years of childhood is sometimes aggravated in the school. Children often tease each other, and those among them who suffer from some deformity or physical defects are particularly subjected to various forms of juvenile cruelty. Kind teachers like kind parents are apt to extend an over-protective attitude to the sufferers. To be tender and considerate to the young unfortunates is natural, but parents and teachers may be inclined at times to be excessive in their sympathy. This also does not tend to the development of the healthy personality of the child; for the handicapped person may thereby entertain a false conception of his place in the world. Justice demands that a handicapped person (a lame child, for instance) should have, as Prof. Valentine points

out, " certain privileges because of his disability, that he should ride when others walk, and have some extra entertainment for lack of active games, but hardly that he should in everything take precedence of his brothers or sisters."[14] What the Principal of a Home for the Convalescent in Chicago says regarding the convalescent is applicable to the right kind of education of all who suffer from physical disabilities of any kind, temporary or permanent. The child must be helped to accept his physical handicap, he must be helped to see that he is not a solitary sufferer in this world. In the midst of many sufferers in this world he is no longer the favoured or the unfavoured. "He is one of many, who, like himself, are learning to live with their handicaps. He comes to see that a physical handicap is no more difficult to live with than other handicaps, such as a bad temper or a poor education; that it is not the degree of handicap that is important — it is what he does with his capacity that is important. This attitude of accepting a disability and making the best of it is of major importance in the mental health of the cripples. It is a sane and wholesome attitude for any person, whether visibly handicapped or not". [15]

Teachers are likely to have more sympathy and consideration for those who have some physical disability than for the intellectually backward or for those who are temperamentally illadjusted. Tenderness for the physical defective may sometimes be found in the same teacher who has no consideration at all for those who are not good intellectually but would openly ridicule them for their failure to grasp things which others easily understand. To avoid the necessity or the temptation of making frequent comparisons it is good to have special schools or special classes for the intellectually dull. Even this is not a perfect arrangement, for the very fact of a pupil being sent to a special class for the dull is felt as a

14. C. W. Valentine: *The Difficult Child*, Ch. IV.

15. Loretta Maude Miller: *The Educational Care of Convalescent Children*, in *Educational Method*, May, 1942.

stigma. Even dull people can feel and sometimes feel poignantly that they are not supposed to be as worthy or respectable as others. Nevertheless to be in a special class where invidious comparisons are not frequently made and to be taught by a teacher who understands the special needs of the intellectually backward and dull is less harmful for the latter than to be always goaded on to perform tasks beyond their normal ability. In order to save such children from constantly entertaining a sense of failure and incompetence, it is necessary that they should be given scope to do such things as can be done well by them.

It is not only pupils of low intelligence that happen to be harshly treated by some teachers, who as a body have a dread of themselves being stamped as inferior people if their pupils do not do well in their studies. Hence for any laziness or negligence, real or apparent, they take their pupils to task. It is sometimes averred that the teachers are harsh not because it gives them any satisfaction to be harsh but because the pupils may thereby be profited. This need not be a consciously dishonest plea on the part of teachers, but many of them are also afraid - though they are not quite ready to confess it - that they will be called failures if their pupils are failures. As a result they become unsympathetic, exacting task masters. Not only does such criticism and harshness fail to stimulate backward pupils, but even good pupils at times are made to dislike certain subjects on account of the carping criticism of some teachers. Prof. Valentine says that records he has had from his students show that the sharp tongue of a teacher may depress and even embitter a pupil for years. He says that in one class of graduate students in training, 10 out of 48 men and 12 out of 44 women declared that they had permanent dislike for certain subjects on account of their having studied it under a teacher who was too critical or antagonistic. He believes that other factors also must have helped towards this dislike, but that this personal factor is certainly at least one of the important factors concerned.

Prof. Valentine's students were evidently men and women of at least average general intelligence. This is an instance that shows that in any group of persons of average I. Q. there may be some who do not have any special aptitude for mathematics or classics or music. The teacher in charge of such a subject may infer that because a particular pupil is good in other subjects he should be good in this particular subject as well, and that if he does not make satisfactory progress in this subject it should be because he is indifferent to it. The truth may be just the opposite — in some cases the pupils may be making special pains to master that subject. If he makes the effort and does not succeed, the disappointment and despair he has in that subject may spread over all subjects and he may entertain an unnecessary low opinion about himself. This may lead to an inferiority complex and a faulty style of life.

CHAPTER XI

SYMBOLIC EVENTS

One of the tenets of modern psychology, as we saw at some length in Chapter X, is that the whole life of a person is a single pattern, that all that we see of his life belong together to make that whole, and that even what we are inclined to call his accidental or chance actions are not entirely outside his personal configuration. Very often a civilised person has a certain standard of approved conduct visualised before him, and he generally wishes to be known as one who consistently pursues this approved line of conduct. If he occasionally fails in his efforts he excuses himself that the failure or slip was unintentional — that it was a matter of mere chance. What modern psychology maintains is that this " chance occurrence " itself is not an accident, but that it is as much a matter of course as the fair things or ordinary things (for which one hopes to get some credit) are matters of course; and that one who knew the person throughly well would not have been surprised at an occasional failure. But this thorough knowledge should comprise not only the conscious and socially successful aspects of his life, but also those impulses and primary tendencies which he has been contending for

several years, possibly from his early childhood. Viewed against this background even what are known as the slips and chance failures in the life of a person, and even some of the accidents that befall him, belong together and form a single integrated picture of his self. Let us deal with some of them here.

We shall begin with mistakes or slips in speech and writing. These are often regarded by the uninitiated as mere accidents. But if we examine a few cases of actual slips, we shall find that some of them at any rate are not entirely accidental. A few examples may be given.

Case A No. 48: I was politely but firmly declining an offer. So I wrote a letter and subscribed myself according to the formula, Yours most obediently. Instead of writing a letter I often type it. This letter was typed as neatly as I could. But when I took it out of the typewriter I found that I had typed *yours not obedientiy*.

Case A No. 49 : The Secretary of a certain organization, let us call him X, was very friendly to me; and he was a means whereby I was able to do some new constructive piece of work in my spare time. That Secretary left and another came in his place. He too wanted my co-operation but he thought that I believed that he had schemed to oust the first Secretary from his place. The fact was just the opposite, for the former Secretary had informed me of the straightforwardness and kindness of his successor. I wanted to reassure the latter about it, and so wrote to him : " Not only has Mr. X not told me anything damaging about you, but he has raised you in my estimation." To my shame, I saw that I had really written, " he has raised me in my estimation."

Case A No. 50 : I once wrote a letter to a brother of mine regarding a relative whom he had sent to me - and I had reason to consider his coming a matter of no small botheration to me - I wrote the formal address, " My dear brother "; but when I read it again, I found to my consternation that the letter 'r' out of the word brother was dropped by me.

Case B No. 21 : Later on I read of a similar incident in the experience of another writer on psychology which was similar to mine. He wrote a friendly letter to a neighbour who used to give him lot of trouble but when he read his letter again, he saw that his *My dear friend* had

become something very different, as the 'r' from his *friend* had been dropped. [1]

Case A No. 51: A student of mine, a graduate teacher under training told me of this incident after my lectures on the unconscious. He came from a school in Ratnagiri. The headmaster of that school wanted to go to Bombay. One can go to Bombay from Ratnagiri by land or by sea. If he took the land route he must come to Kolhapur by bus — this is the town where our College is — and then take train. The headmaster wrote to his assistant (my student) asking him to reserve a berth for him in the second class in the train. He wrote that it should be done *with fail*, and underlined these two words. Of course he meant to write *without fail*. The student wondered what it indicated. But he was not kept in suspense long; for the next day he received a wire from the headmaster saying that he had changed his plan, and that he was going to Bombay by steamer.

Slips that express conflict need not all be inconvenient omissions nor expressions of contrary statements. Over-statements of fact or unnecessary repetitions may also bespeak conflict. "The lady protests too much," said Shakespeare.

Freud, in his psycho-analtic study of Leonardo da Vinci, refers to a small formal error which the great artist, on the whole a very careful and precise man, made in an entry in his diary regarding the death of his father.

Case B No. 22: "On the 9th of July, 1504, Wednesday at 7 O'clock died Ser Piere da Vinci, notary at the palace of the Podesta, my father, at 7 O'clock. He was 80 years old, left 10 sons and 2 daughters." The slight error in its form consists in the repetition of the time "at 7 o'clock," as if Leonardo had forgotten at the end of the sentence that he had already written it once. It is only a triviality which, as Freud says, only a psycho-analyst would notice.

The ordinary person would not notice this trivial mistake, or if his attention were called to it he would say that it can happen to anybody during absent-mindedness and has no further meaning. "The psychologist thinks differently; to him nothing is too trifling as

1. Allsop: Essentials of Psychology for Teachers.

a manifestation of hidden psychic processes; he has long learned that such forgetting or repetition is full of meaning, and that one is indebted to the 'absent-mindedness' when it makes possible the betrayal of otherwise concealed feelings."[2] Freud calls such a repetition a perseveration, "an excellent means to indicate an affective accentuation." He says that without Leonardo's affective inhibition the entry in the diary could perhaps have read as follows: "To-day at 7 O'clock died my father, Ser Piero da Vinci, my poor father." But the displacement of the perseveration to the most indifferent determination of the obituary to the dying-hour robs the notice of all pathos and lets us recognize that there was something here to conceal and suppress. What led to this inhibition of feelings? Leonardo was the illegitimate son of an Italian notary, Ser Piero of Vinci (near Florence). He and his mother appear to have been neglected by Ser Piero in Leonard's infancy, though the child was evidently taken into the father's home later, when he was five years old. In boyhood he was apprenticed to an artist, and so left home, and does not seem to have been in intimate relations of friendship with his father. On the other hand there might have been much unconscious rivalry with the rich father on the part of the successful artist, as surmised by Freud. But Leonardo da Vinci was too good a gentleman to quarrel with his father. When he heard of his old father's death, much emotional stir must have been caused in his mind, which he naturally suppressed as he had done all through his life, and it is revealed in this trifling sign of an unexpected repetition of a small detail.

In some respects, however, these slips made in writing are not so inconvenient as some of the slips of the tongue; for in the former, one gets a chance of detecting and correcting mistakes before a paper leaves his hands, though as seen above there are cases where this correction is not effected. But a slip of the tongue sometimes makes one look small in the presence of others.

2. Freud: *Leonardo da Vinci*, V, p. 96.

Case A No. 52: One day a young man while speaking alone with me told me of his father in very appreciative terms. In the course of his talk he said, "My father taught us all the lesson of disobedience." Then he corrected himself and said that he meant obedience. The conversation that followed gave details of his life. The father was very strict, and the young man had come away from home in disgust and anger. He had a name in the family for his revolt against the father and the discipline of the home.

Case A No. 53: Tid, Secretary of a student organization failed to show Madan some of the notices of meetings as he should have done. Madan thought that it would be a good thing if this secretary gave up his place and another was appointed in his stead though he was reluctant to make such a suggestion. But others were also dissatisfied with him. Tid knew it, and therefore put in his resignation. In a general meeting the resignation was being considered. After the efforts of others to persuade him to withdraw his resignation failed, Madan spoke in a conciliatory way, which persuaded Tid to withdrew his resignation. Madan put forth several reasons why he should do so. But one of his concluding words was a calamity. "So I request Mr. Tid to resign", he said, instead of saying "I request Mr. Tid to withdraw his resignation." Of course the audience laughed and good-humouredly took it as a slip. But one or two students of psychology who were present recognized from his words the conflict that was in the speaker's mind.

Case A No. 54: Here is another example of the same kind. The Secretary and Treasurer of a Co-operative Society were both doing work without any honorarium. But the Secretary proposed that the Treasurer should be given some allowance; but when he wanted to mention the word Treasurer he more than once actually used the word Secretary.

In all these cases one thing should be noticed. The speakers who make slips are not dishonest. The psychology of the unconscious does not say that only the slips are truthful and that the deliberately uttered words into which slips enter are insincere utterances. What it does contend is that the deliberate statement does not represent all that is going on in the mind of the speaker or the writer. There is a conflict in the mind between a tendency to react in one way or in a certain different way to a given situation. It is to the credit of man that he does not follow his original impulse blindfold, but that he deliberates and often reacts in a way different from the one that was easily and impulsively suggested at first. But his deliberating self is

able neither to do away with the conflict, nor even to always prevent unwelcome expressions betraying the existence of the conflict. The conflicts and the consequent slips are also of a piece with the whole pattern of one's life.

Reference has already been made to Adler's view regarding remembering and forgetting. He considers that one's memory is affected by one's style of life. Freud also refers to this aspect of mental life. In attributing forgetfulness to internal conflicts both psychologists agree, though even in this respect Freud gives one the impression of having gone deeper into the human mind. It is not claimed either by Freud or by Adler that all forgetting is due to active interference by the unconscious. Sometimes a thing to be done, for instance, is put off deliberately until more pleasant or more urgent things are attended to; and then at the last minute the unpleasant, postponed task is forgotten. This is not quite a case of unconscious forgetting as the last of a series of postponements. There are however instances of more dramatic forgetting, where the subject wanted to do a thing and did not conscientiously think of postponing or evading a task. These indicate some kind of internal conflict. In other words they are symbolic of endopsychic warfare.

Case A No. 55 : A friend of mine sent me a letter telling me about the marriage of his sister which was to be shortly celebrated, and telling me also that he was enclosing along with it an invitation card. When the letter was read, I looked for the invitation card; but it was not there. A few weeks later I informed him that I could not see his invitation card in the envelope. He apologized to me about the mistake. He said in his letter that it was a card that he particularly wanted me to see, as it was drafted in a way slightly different from the run of ordinary formal wedding cards. Then he went on to write that he was enclosing along with that letter a recent snap of his little daughter, dressed in a new style. But that too was unfortunately not in the cover. This set me thinking. I recalled the fact that this friend of mine had a secret anguish in his life. He was a very friendly man, with winsome manners. But he was essentially a man of a reserved temperament, and so was not generally communicative of personal affairs. He shared many things with me, but it was very painful for him to do so. His failure on two occasions to forward the papers he evidently thought it

proper to send me bespoke this dual attitude. To be or not be communicative ? That was the question. The conscious mind said; "*Do* ", and the unconscious said, "*Do not* " communicate with your friend in these personal matters.

There are numerous forms of symbolic happenings some of which we may consider in this chapter. First, let us take into account what is called a mistakenly carried out action. Any person with a normal muscular adaptation may be expected to handle with ease things that are not over-heavy. Servants carry glassware and crockery with evident ease; but sometimes they surprise the mistress with an avoidable breakage. This need not be due to any sudden failure of manual skill; on the other hand it is likely that more plates are broken when the maid is dissatisfied with the establishment or after something unpleasant has happened in her own home than when she is happy and content. To break a plate is often a symbol of the breaking of something more valuable - a broken heart, or a broken engagement, or a head that one would fain break. To break something may also be symbolic of the close of break of a well-defined period of time.

Case A No. 56 : A certain lady was expecting the birth of a child to a sister in a distant town ; and one day she broke a thermo-flask (gift of the expectant sister) which was kept in an insecure place. The next day when the expected news of child-birth was received the elder sister said : " I thought as much when the thermos was broken." None would say that the flask was broken with clear understanding on the part of the subject as to its significance — it was on the other hand an act carried out without conscious awareness and without conscious planning and nevertheless it was symbolic of the break of another kind of flask, news of which the lady was keenly awaiting.

Here is another instance of a more or less similar kind, but one that gives a symbolic representation of an attitude that prevailed for a longer period towards a given situation.

Case A No. 57 : Santosh Kumar was sent to work as an assistant to a social worker who had made quite a name for selfless services. The two workers happened to disagree about certain details, and the junior felt that he was shifted from one place to another with unnecessary haste. He felt that he should be more securely anchored to some one

place and not to give himself or others the impression that he was out of his moorings. This is clearly symbolised by what happened on one of these days to his watch. Usually he carried it in his coat-pocket; and if ever he carried it in his shirt pocket he used to make a knot with the chain round a button hole in the shirt. One day he forgot to do it; he left the watch in the shirt-pocket and, after sometime, bent down to pick something from the ground. Naturally the watch fell down and was broken.

Freud would call an act of this kind an act of propitiation. The unconscious is making an effort to propitiate fate for mistakes the subject may have wittingly or unwittingly made to bring about this unpleasant situation.

Freud gives a large number of instances of this kind in his *Psychopathology of Everyday Life.* Incidentally it may be observed that in this work Freud gives less prominence to the prevalence of sex in life than in many of his other works. I shall cite here two instances, from a large number given in the book, of breakages that he gives from his own life, instances somewhat similar to the one mentioned in the previous case.

Case B No. 23: "One morning, while in my bathrobe and straw slippers, I followed a sudden impulse as I passed a room, and hurled a slipper from my foot against the wall so that it brought down a marble Venus from its bracket. ...This crazy action and my calmness at the sight of the damage is explained in the then existing situation. We had a very sick person in the family, of whose recovery I had personally despaired. That morning I had been informed that there was a great improvement; I know that I had said to myself, "After all she will live". My attack of destructive madness served therefore as the expression of a grateful feeling toward fate, and afforded me the opportunity of performing an "act of sacrifice," just as if I had vowed: "If she gets well I will give this or that as sacrifice."

Case B No. 24: Freud mentions a penholder falling from his hand, which also he considered as signifying a sacrifice. "But this time it was a pious offering to avert some evil. I had once allowed myself to reproach a true and worthy friend for no other purpose than certain manifestations which I interpreted from his unconscious activity. He took it amiss and wrote me a letter in which he bade me not to treat my friends by psycho-analysis. I had to admit that he was right and appeased him with my answer. While writing this letter I had before

me my latest acquisition, a small handsome glazed Egyptian figure. I broke it in the manner mentioned, and then immediately knew that I had caused this mischief to avert a greater one. Luckily, both the friendship and the figure could be so cemented that the break would not be noticed". [3]

Individual awkward acts even when they bespeak deeper or more abiding mind-sets or attitudes do not always have the same meaning. "Depending on the circumstances, they serve to represent now this or that purpose".[4] Little children, for instance, and even adults who have still within them much of the child (and who has not?) sometimes throw out things and break them to symbolize their anger. It may be that this act of destruction indicates murderous or suicidal wishes of fancies dating even from early childhood.

Case A No. 58: J. aged five is the son of highly educated parents. He was angry on account of a slight provocation, and threw the cup that he held in his hand, dashing to the ground. The sense of hate in the little child was unmistakable. It was a modern family; and often the child felt neglected when the parents went out, leaving him in charge of servants. The breaking of the cup was as symbolic an act as that of little Maggie, in George Eliot's *Mill on the Floss*, who drove a nail on the head of her much ill-treated doll whenever she was violently angry with either of her aunties whom she disliked.

An interesting case of symbolic breaking is narrated by Beran Wolfe, a great advocate of Individual Psychology.[5]

Case B No. 25: Mathilda wife of Dr. K. had a suspicious nature. She suspected the professional visits of her husband and was particularly unhappy if he had to go out on a call in the night, though she could not impute the faintest trace of infidelity to him. Once a grateful patient gave Dr. K. a beautiful clock. He valued this token very highly and kept it near the corner of his desk. To his wife it was an arrogant symbol of his unfaithfulness, and she hated it as such. One day she called on her husband in his consulting room and sat in the chair in which patients usually sat. "After a brief conversation she

3. Freud: *Psychopathology of Everyday Life*, Ch. VIII.
4. *Ibid*, Ch. VIII.
5. Beran Wolfe: *How to be Happy though Human*, Ch. VI, p. 166.

arose, and swung her fur stole about her neck in such a way that the clock was caught by the tail, dashed to the floor and irreparably broken .....When Dr. K. expressed regrets about the destruction of the clock, Mathilda, who had shown very little concern for her clumsiness, turned on her heel in a high rage saying, " I do believe, J. K., you value that damned clock more highly than you do your wife's feelings ! "

C. *Murderous Intentions.*

Murderous intentions are common in childhood, which is in many respects a period of all-or-none reactions. The child does not have intermediate shades or colours in his mental pictures — he has them made of the bright or the dark only. If he likes a thing, he is very fond of it; if he dislikes something, he will have none of it, he will have it put to an end if he could manage it so. If he does not like his father or an elder brother or a sister he wants that person to die, to be killed. It is not the wickedness of actual murder that fascinates the child — he wants the removal of the unwelcome person, and the surest way of removing the unwelcome one is to kill him. That the murderous thoughts of childhood lurk even in adult years may be noticed from the fact that an angry man may tell his son that he will make an end of him. Jesus Christ almost indentifies anger with murder.[6] They originate from the same source. The angry man who throws down a plate or a book at his servant is practically saying in a symbolic language that he would throw him down as well and break him to pieces - if he could follow his momentary passion. The little child J., mentioned above, would as well have broken his father to pieces if he had his own way. That he does not have his own way is not due to his fear of his father alone; no, he fears an " internal father " as well, namely, his incipient sense of right and wrong — his super-ego, as the Freudians would call it. So he does not go to the extent of actual destruction of the person he dislikes, he breaks a plate or throws down a book or pulls down a chair instead. A case observed by Dr. K. R. Masani of the Tata School of Sociology and Child Guidance Clinic, Bombay, and cited in my

6. *St. Matthew*, V. 21-22.

Psychology and Principles of Education, is a good example of a symbolic action.

Case B No. 26 : " A little boy was compelled to go out to the urinal about twenty times a day and about the same number of times in the night. When the trouble was narrated to the doctor by the boy he said that he went out not twenty times but fourteen. This special reference to fourteen set the doctor thinking. Later in talking with the boy, it was found out that he had three sisters. He referred to two of them by their names and of the third he spoke not by mentioning her name but her age which was fourteen. She was unkind to him and often boxed him on an ear which had been sore. The boy was allowed to play in the Clinic. In the play room along with other things there was a basin of water and a doll. He put the doll in the basin and tried to send it down to the bottom by directing a continuous jet of water upon it with a piece of rubber tubing. He was evidently trying to drown his merciless sister through the immersion of the doll, which was a sister-substitute. He was made aware of it, and admitted when questioned by the doctor that this was what he would do, if he could, to the sister too. In the course of the talks with the doctor, he saw the situation afresh, and went back home with the knowledge of the meaning of his symptom, namely, an attempt at drowning his sister, and with this knowledge his " fourteen times " trouble disappeared too." [7]

Peterson Brown gives a good example [8] of murderous intentions symbolized by a useful creative activity on the part of a woman.

Case B No. 27 : She could not bear her hands to be idle, even when she was quietly talking to someone or reading a book —knitting had become for her such an inevitable necessity. The reason for this was very interesting: her husband was a peculiar, abnormal person and as she herself put it: "If I did not keep my hands busy I would murder him."

Case B No. 28 : Allport refers to a youngman who jerks his hands rather violently, and traces his jerk to an infancy when he had unpleasant compulsive thoughts of striking people on the street. In course of time this habit came to be used on other occasions when freedom from unpleasant thoughts was desired. "Though freed from initial compulsion, the gesture remained, and finally came to express and symbolise new conflicts." [9]

7 A. V. Matthew, *Psychology and Principles of Education,* Ch. XXII p. 308.

8. Paterson Brown : *Habits,* in E. Miller (Ed.): *The Growing Child and Its Problems.*

9. G. W. Allport : *Personality.* Ch.XVII, p-473.

A sense of guilt is followed by a desire for expiation, a desire that is often expressed in different kinds of symbolism. Pilate who was intimidated into sentencing Jesus to death knew that he was not upholding justice but was like a coward yielding to the threat of angry Jews. " On your heads be His blood!" he said; and, to show that he had no part in the gross miscarriage of justice, he washed his hands before the clamouring crowd. Lady Macbeth expressed her longing for expiation by getting up from her bed and seeming to wash her blood-stained hands in her sleep. She said: "What, will these hands be ne'er clean ?..... Here's the smell of blood still; all the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh ! " — a speech which made her doctor truly observe : " More needs she the divine than the physician."

Lady Macbeth's actual wicked deed was really responsible for her " slumbery agitation " in later days. But there are people who have a sense of sin on account of certain evil deeds they might have only imagined in their minds, and there are those who feel that they are responsible for the ruin of others on account of something they (the subjects) had failed to do.

Case B No. 29 : William Mcdougall mentions the case of an Irish sergeant of splendid physique and mature age, who had once led his squad to an attack which proved fatal to all his men. He was so depressed after this event that he was sent to a hospital. It appeared that he rose very early each morning and took a bath. " When I enquired the reason for this routine, he confessed frankly that it was a ritualistic symbolic act, that is, he said that he was hoping thus to wash away the sins of all the comrades of his squad who had gone out of this life unprepared by " absolution " to meet their God. That, for him, was the terrible aspect of the disaster for which he felt himself in large measure responsible. Whether he was guilty of any failure of nerve or judgment, or dereliction of duty, I do not know. I failed to obtain any positive indication of it."[10]

Case A No. 59 : Another case of ceremonial washing is found in a Marathi auto-biography, that of Mrs. Lakshmibai Tilak. She talks of the compulsive kind of purificatary washes that her father insisted on. He

10. William McDougall: *Abnormal Psychology*, Ch. XV.

wanted to wash pollution off everything that was brought into the house or was touched by others — off silver and copper coin, off vegetables, off seed-grains, off the floor of his house, off strangers (even if they be fellow-Brahmins) came into the house of even sugar and salt. The onset of the purification-compulsion began when a near relative, to whom he was much devoted, met with a cruel and disgraceful death. He evidently took upon himself this sense of guilt, and made himself and others unhappy ever afterwards.

Proneness to accidents involving risk to one's own person is as often of symbolic significance; as we saw at some length in Ch. VI. Murder-thoughts and thoughts of suicide often lurk in the same mind, and may together be considered death-thoughts. In the one case the death-thought is directed outwards, and, in the other, inwards. It is the unhappy man — the one with unsolved mental conflicts — that thinks of the death of others and of his own death, and death thoughts are often occasioned by a sense of guilt; and as the psycho-analysts have pointed out more than any other school of students of human nature, there is operative in many an accident a tendency on the part of the sufferer to seek his own punishment.

Case A No. 60 : A kind hearted mistress was angry with a servant and took him off work for a couple of days. In the night that followed, in trying to get out of her bed to see a child who was disturbed in his sleep she slipped and fell down and was badly bruised. The fall she sustained was evidently a kind of self-punishment for her imagined cruelty in being harsh to the servant.

Case A No. 61 : A gentleman with a puritanic moral code once went out to arrange for a summer-change for the family, a change which though desirable was felt by him to be too costly; and his puritanic moral sense bade him desist. Regardless of this inward remonstrance he went ahead with the scheme, but in a preparatory cycle trip he fell down and broke his collar bone, and the trip had to be cancelled.

Case B No. 30 : Paterson Brown mentions a small boy who saw a lady some distance away, whom he called an alligator. A little later, rushing past her, he slipped and hurt his knees.

In daily life we see not a few persons who suffer minor accidents and immediately attribute them to some misdemeanour on their own part.

Self-dissatisfaction, though not accompanied by a sense of guilt, is indicated in the following case.

Case A No. 62 : Purus was a young man, strong and well built. He had beautiful thick black hair. His complaint was that he felt, while he sat alone thinking or reading, compelled to pluck off a few of his hair from his forehead. In the course of conversation he recalled that when he was a little boy his mother was very dissatisfied with his state of health and appearance. She did not allow him to move about freely with the children of his own age as he was considered too weak and too incompetent to shift for himself; and she freely criticised him for not being neat and goodlooking. She was not pleased with the way he cleaned his hands, face and teeth; and above all she was dissatisfied with the kind of hair that he had—straight, stiff and rough hair which would never remain well-dressed however hard she tried to keep it combed and under control. The little boy partook the mother's disgust at his unruly hair; and, as he now remembered, tried to pluck some of the recalcitrant hair from his forehead. With this revival of his boyhood experience, he was helped to control the automatic habit of plucking out his hair, though he was not able to get rid of it either suddenly or entirely.

D. Defence Mechanisms

Conklin says that much of the content of the symptoms of neurotics and possibly of the psychotics means something quite different from what is apparent on the surface,[11] which amounts to say that symptoms are symbols; and we may add that unconscious mechanisms we meet with in fairly normal people may as well be thought of as symbols.

Case A No. 63 : Felix is a little boy who often fails to do his home-work and often forgetfully leaves his books at home or in school. The fact is that he has on the one hand an efficient but strict teacher who insists on hard work from his small pupils than any other teacher in the school, and on the otherhand is treated with great love at home. His forgetfulness is the announcement he makes in symbolic language that it is more pleasant for him to be outside the school than inside.

Case B No. 31 : Allport writes of a house-painter who considers his occupation beneath him; and as a kind of compensation evinces fastidious interest in his finger nails which during work he polishes and inspects at frequent intervals.

11. Conklin: *Abnormal Psychology*, p. 228.

Coventry Patmore's son who was sent to bed with angry words and unkissed found some satisfaction in arranging, on a small table by his bed, his little treasures – the satisfaction he could not find in the love of his father (his mother being dead) he found in spreading round him the trinkets he possessed.

Case A No. 64 : Ab is a doctor, devoted to his wife; but he has no children. He symbolizes his longing for children by the building of big houses in a number of different towns.

Similarly I know another couple who are childless and symbolize their longing for children by rearing a number of dogs.

Defence mechanisms are symbolic of conflicts. Exaggerated efforts on the part of boys and men to avoid the presence of women, and of women to avoid men, are expressive of the sense of insecurity the subjects feel in the matter of sex life. Sex deviations, such as sadism, masochism, fetishism, (desire to touch some part of the body or to treasure some part of dress or property or trinkets of a member of the opposite sex) are symbolic of erotic interests. Symbolic also is what Havelock Ellis calls "kleptolagnia."[12] — tendency to steal things which are of no practical value to those who steal, from members of the opposite sex.

Case A No. 65 : A and Ki were young men living in the same house where two girl students also were living. One day the latter opened the door of their fellow-lodgers' room with the help of servants and took away a pair of shoes of each, and hid them away for a number of weeks. The symbolism here is self - evident.

Case B No. 32 : An instance of claustrophobia has been mentioned by a Christian minister, E. S. Waterhouse: "Recently a pleasant little woman came to see me about her "claustrophobia." I found she was married and childless, and it is always well to know why a married couple are childless. I saw at once she did not wish to tell. Naturally, it is not easy to speak of the intimacies of married life to a stranger of the opposite sex. In the end she blurted out with obvious distress the real cause. Her husband was sexually frigid. He was kind, affectionate, generous, but sex meant nothing to him, and he could not see that she needed any sexual satisfaction; nor, indeed, could he give it. The claustrophobia was the

12. Havelock Ellis : *Psychology of Sex*, Ch. IV, p. 158.

result of the shut-in position of a woman who had no cause of complaint against a man she cared for, and who was kindness itself to her. But the physical side of her cried for a satisfaction she knew she could not get, and she looked to the future with a sense of frustration. She could not annul her marriage. She was not in love with any other man — I referred the case to a suitable medical authority."[13]

It is remarkable how symptoms of opposite nature may have similar causes. Claustrophobia is a fear of closed places — the patient does not find it easy or comfortable to be alone in a closed room. The opposite of claustrophobia is agoraphobia: here the patient is all right within a room but is afraid to move out into the open. A good example of agoraphobia is given by Adler.

Case B No. 33 : A divorced man and a divorced woman married. They professed themselves free thinkers, and wished to have an easy marriage in which they would never run the risk of being bored by each other. They proposed that each should be perfectly free in every direction, and that they should trust each other enough to tell everything that happened. In the matter of leading a free life, the husband was more successful; and he came and told his wife of his success in leading a gay social life. She too was intending to start a flirtatious life. But before she could take the first step, she began to suffer from agoraphobia She could no longer go out alone; her neurosis kept her to her room. If she took a step beyond the door she was so scared that she was compelled to return. Her husband also had to stay by her.[14]

Instances of this kind go to prove the truth of what Stekel said to a patient that " agoraphobia is not really a disease, but only the symptom of one." [15]

E. Symbolism and the Sex Drive

Like sex-wishes, sex curiosity too is sometimes indicated by a symbolic activity.

13. Eric S. Waterhouse : *Psychology and Pastoral Work*, Ch. XIV.

14. Adler : *What Life Should Mean to You*, Ch. XII, p. 274 f.

15. Wilhelm Stekel : *Technique of Analytical Psychotherapy*, Ch. XXIII, p. 380.

Case B No. 34 : A. S. Neill refers to a boy who was taken for admission into his school of free discipline by his parents. They warned him that the child was a thief. Little Billie, aged seven, had been hardly a week in the school when it was found that he stole a gold watch from one of the teachers. The house-mother saw Billie with parts of a watch, and when asked about it he said that he found it at home in a very very deep hole in the garden. When Neill was certain through other means that Billie had taken the watch, he called Billie. The rest of the incident may better be given in Neill's own words: '"Did you see Mr. Anderson's watch ? " I asked. He looked up at me with large innocent eyes. "No" he said, and added " What watch ? " I looked at him for half a minute. " Billie," I said, " Do you know where babies come from ? " He looked up with interest." "Yes," he said, " from the sky." "Oh, no," I smiled, " you grew inside your mummy, and when you were big enough you came out." Without a word he walked to his trunk, opened it, and handed me the broken watch. His stealing was cured for he had been only stealing the truth. His face lost its puzzled, worried look and he became happier. The lay reader may be tempted to think that this dramatic cure was magical. It was not. When the child talks of a deep hole at home there is a chance that he is unconsciously thinking of the deep cavern in which his life began.' [16]

Case A No. 66 : A good deal of sex symbolization, of more than one type, is clearly evident in the life of Wi, an able bodied, sexually attractive wife of an impotent husband. The enjoyment they cannot find in the realm of sex, they try to find in eating together as much rich food as they can afford to buy. The wife however does not find this entirely satisfactory, and she expresses her unhappiness by picking quarrels with most house-holders around. Once she threw live coal on the path where the children of a more happy neighbouring family used to play. She spoke sharp words to men and women around. One day, a strong stout male neighbour man handled her severely—definitely a sadistic pattern of behaviour--and he gloried in what he did. The flagellation seems to have done good to the unfortunate woman. She appeared to be relieved of tension for a number of days following the incident. This corresponds to what is called detumescence in normal sex activity.

Exhibitionism is another symbol of unsatisfied sex life. What is however specially worth noting is that the telling of smutty stories and vulgar jokes is a form of exhibitionism. Middle aged men who themselves or whose life-partners are past their youthful virility often

16. A. S. Neill: *The Problem Child*, Ch. II,

indulge in this form of substitute sex enjoyment, as well as younger folk who for some reason or other cannot find means of gratification. Dr. Waterhouse refers to another kind of exhibitionism found in that type of person who delights in being in a minority in religious or philosophical matters and in deriding what others believe. He takes pleasure in shocking others " by exhibiting the nackedness of his mind or its indecency. " [17] To deny what others believe, to contradict for the joy of contradiction, and to propound novel or unacceptable theories—these are means to draw attention to oneself, a very gratifying procedure to this kind of persons.

F. *Symbolism of Social Attitudes*

Not only the talk of a person but even his appearance, as we have noticed already, his department and gait, his look, and his handgrip are expressive of his whole personality. " One can recognise a person's character much better by his laughter than by a boring psychological examination ", says a psychologist [18] quoted by Adler. It was formerly supposed by some that by making certain measurements of the skull or by studying the length or the relative prominence of such parts of the body as the hands, fingers, legs, feet, lips or ears, a person's nature could be read. It is now recognized with more truth that, though from the appearance of a person we can know something about him, this knowledge is derived not so much from certain anatomical characteristics as from the whole bearing of a person—including his posture, the steadiness of his look and even the way he dresses himself. The one who has a sense of confidence and competence proclaims that fact by the way he looks, laughs, stands, listens, acts and appreciates. Both *Individual Psychology* and *Psycholo-Analysis* agree on this point, as may be seen from the following words of Anna Freud, who treads her father's footsteps in expounding the theory and practising the technique of psycho-analysis :

17 E. S. Waterhouse: *Psychology and Pastoral Work*, Ch. IV.

18. Dostoyevsky quoted by Adler : *Understanding Human Nature*, Ch. IV, p. 252.

" Bodily attitudes such as stiffness and rigidity, personal pecularities such as a fixed smile, contemptuous, ironical and arrogant behaviour—all these are residues of very vigorous defensive processes in the past, which have become dis-sociated from their original situations (conflicts with instincts or affects) and have developed into permanent character-traits." [19]

Nothing is more symbolic of a man's entire attitudes than the way he co-operates with others in ordinary situations.

Case A No. 67 : A young man was appointed to a Committee for his seeming willingness to work therein. When the Committee met for divisions of work, he was found to be anxious to get into a number of sub-committees. This is not a very unusual thing in Committees; but that committee was not made up of people who wanted much to push themselves forward. So this young man's attitude specially drew the attention of a senior friend present. Later he talked to him alone and found that he considered himself a " self-made " man, that he lost his father when he was very small, that he was brought up with cousins who had no love for him, and that the utmost that he could say of his uncle was that he tolerated him.

Illustrative cases of more than one person flash through my mind in writing this—of persons who were brought up in large families, where the delicacies of life (if not the bare necessities) were not plentiful, and where the law of the jungle, where each animal tries to get what it can, prevailed in the home. When such persons go out to live with others, the same self-seeking habit remains with them. A large family is not necessarily a training ground for individuals to develop a social sense.

We are accustomed to say that the test of life, of the strength of a person's social sense, is his readiness to give. The attitude of the giver is more important than the amount of his gift. But does a gift make manifest only the attitude of the giver ? No, to the student of the human nature, the attitude of the receiver is as revelatory of character as that of the giver.

19. Anna Freud : *The Ego and the Mechanisms of Defenee*, Ch; III, p. 35.

Case A No. 68 : Mrs. Moothon was fond of her husband, but had no love for his people, who were poor. The parents sent little gifts of their fields to their son and daughter-in-law. But the things were left outside the house, apparently unnoticed by the young lady, for a long time. Her attitude towards the gift symbolised an attitude of contempt and dissatisfaction towards the giver.

Melanie Klein associates an unwholesome attitude towards gifts with neurosis [20] in children, and observes that the same unhealthy attitude occurs in the grown-ups. There are those who are never satisfied with whatever they get, and always crave for more. Thus among women " there are those who are always longing for new clothes but who never really enjoy them and apparently never have anything to put on." Such persons may even be tempted to change their love-objects frequently. On the other hand there are those who are indifferent to gifts, who are bored and desire nothing very much, who may be described as wanting not only in appreciation of gifts but also wanting in a zest for life.

Even the table manners of different individuals are symbolic of their life-patterns. Some are wolfishly ferocious in their eating; some are sullen and hard to please; and some unmistakably show their co-operative attitude, consideration, sympathy and good-will while they eat. There are those who show timidity and nervousness while they sit with strangers to eat, while others are confident and easy in their manners in unaccustomed society and situations. Slips and accidents made at a dining table are as expressive in their own way as slips made in speech and writing noticed earlier in this chapter.

Before we conclude this chapter, it is worth while to sum up our position regarding symbolic happenings. To start with, they do not all belong to the same category. Even Freud, who stresses the existance of some form of motivation in slips and accidents does not say, as is evident in the quotation already made from him, that all mishaps have the same kind of significance. Accidents can, and often do, take place on account of fatigue, and inexperience, and

20. Melanie Klein : *Psycho-Analysis of Children*, Ch. VI, p. 147.

inability to master a situation through hurry or haste. Even here, however, it may be noted, first, that these factors too are psychological, they are not entirely new and "accidental" factors. In other words they too are of a piece with the whole pattern of the personality concerned. Second, it is quite possible that into this total pattern of the personality enters the inter-play of conflicting motives. In it we may encounter factors that are unconscious, as Freud says, or, at any rate, factors that are *not understood* (to use the phraseology of Adler). If we were to examine all the circumstances that occasioned an error we shall find that into that picture enters not only our overt intentions but also all that series of less clearly presented and less clearly understood factors such as our abiding likes and dislikes in general, our attitude towards any special problem that we are to confront, our unvoiced impression of what others would think of our attitude or transaction, and several other factors which we may not consciously dwell upon at the time and possibly which we may not consciously even allow to find a place in our approved line of thinking. Some of these factors may militate against the deliberate or openly avowed purpose of an individual, and it often results in some kind of an awkward or faulty act or speech (or the failure to act or speak which we call forgetfulness) or in such neurotic forms of reaction as compulsions or conversions.

"To know all is to forgive all," said the ancient Greeks, and we may add " is to help in all." It is necessary that parents and teachers - educators - know that conflicts of the kind envisaged in the foregoing pages exist in children. But it is more than folly to tyrannize or bully a young person because we know of something in him which is neither apparent to others nor even clear to himself. Reference has already been made to an instance of gratuitous analysis of a friend made by Freud and we saw how the latter had to acknowledge his mistake. Knowledge by itself is not an adequate instrument. A wise counsellor or educator possesses also tact, sympathy, patience and love. And he applies them all, his knowledge and skill as well as these personal

qualities, not to the removal of any one symptom or another, but to help the whole personality of the patient, counselee or child. Freud's main emphasis is on the side of exploration — of diagnosing mental troubles, while Adler lays greater stress on the aspect of re-creating the personality. In this, his position is similar to that of Jung who too regards symptoms as indications of trouble in the whole personality. Jung makes an appropriate reference in this connection to the advance that is being made by good doctors in the realm of medicine. Medicine, he says, has until recently gone on the supposition that illness should be treated and cured by itself. But voices are now heard declaring this view to be wrong. The same demand, says Jung, is forced upon us in dealing with psychic maladjustments. What he says in regard to psychic suffering in the following passage is applicable to all such minor psychological difficulties and peculiarities as an observant teacher, parent or counselor comes across in his or her everyday life: "More and more we turn our attention from the visible disease, and direct it upon the man as the whole. We have come to understand that psychic suffering is not a definitely localized, sharply dilimited phenomenon, but rather the symptom of an older attitude assumed by the total personality. We can therefore not hope for a thorough cure to result from a treatment restricted to the trouble itself, but only from a treatment of the personality as a whole." [21]

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21. Jung: *Modern Man in Search of a Soul*, Ch. IX, p. 223.

CHAPTER XII

PRIVATE LOGIC

The boast of man is that he does things in a rational manner, and not impulsively as other animals. He says that as a small child he too started life with impulsive movements and activities, but that when he reached the age of discretion he got over the impulsive stage of life and now he does things rationally. We all hold that one of the sure marks of maturity is the control that we are able to exercise over our primitive fears, passions and impulses. Our "reason"—the developed sense of causal relations and consequences—enables us to put a curb on our primitive passions and drives.

A. The Small Child's Logic

The small child has no such control, but when he gets older he fast develops a certain kind of logic—a system of purposes and reasons. In this respect he is definitely better than the cleverest of the other animals, for his system of purposes and reactions is possible through an ability to generalize on given premises, which is not so well marked in even the highly intelligent chimpanzees. But the logic of a small child, of say years one to four, is definitely

different from that of the adolescent lad. If the mother is absent for a few hours, nay sometimes even for a few minutes, the little child has a vague fear that the mother is dead or has deserted him. If a child finds that the attention of the mother is given to a new arrival, a little brother, then he fancies that the little fellow is an enemy and that he must be disposed of, and the childish way of disposing of an enemy is to kill him; and death thoughts are numerous in infant thinking. If father is unkind, or if an elder brother is unkind, he should be got rid of. But the little child has thoughts other than murderous, and, if the psycho-analysts have given us the correct interpretation of child behaviour, the fear and anxiety of the little child is due, as we have seen in Part II, to a natural reaction of the super-ego of the child in the form of a sense of guilt and a tendency to seek appropriate punishment for the guilt.

The Individual Psychologists, as we noticed in the previous chapters, insist on another important characteristic of the small child i. e., his sense of utter helplessness and the consequent need of his being attended to by the parents especially by the mother. The child, according to Individual Psychology, indulges himself in screams and creates problems for the mother and other relatives in order that he may get their kind attention. By good behaviour or ill, he wants to keep himself in the focus of the family's attention. He may sometimes do it by behaving in a very docile and pleasing manner – one should be cautious in regarding the exemplary good nature of the child as an entirely satisfactory affair. "Nor must we be deceived," in Adler's words, "into believing that he may not nevertheless be a belligerent aggressor who is looking for conquests, and to the maintenance of his personal superiority."[1] If good behaviour does not succeed, he may create such new problems as night terrors, bed-wetting, frequent illness or accidents. These things are not done consciously, but there seems to be a clear unconscious motive in these behaviour patterns, viz. to get back to the central position in the family's attention.

1. Adler : *Understanding Human Nature*, Bk. II, Ch. II, p. 213.

Psychologists have recognized what is called a repetition-compulsion, a tendency for a person to repeat on subsequent occasions what he once found to be effective. Many of our early habits get confirmed in this manner, and we have a tendency to persist in our infantile motives. The reaction to these motives may vary according to the age and development of the subject, but unfortunately for the social efficiency of our lives the early fears, anxieties and motives survive our childhood days. As a matter of fact the private logic we employed in our childhood continues unconsciously within us in our adult life.

B. Repetition-Complex according to Adler

Our lives are affected by all that has happened in and around us right up to this moment; but of all these past experiences none has been so formative and epoch-making as those of our earliest years. Years of schooling and training, of contact with representatives of other races and nations, of travel and contemplation, have not been able to obliterate the past. Some of us had an over-fond mother, who anticipated all the needs of her little child. This has generated within us a tendency to look up to the mother, or a mother-surrogate for all the little necessities of life. When such persons become head-masters or superintendents of educational institutions, or managers of business houses, they have a tendency to expect all the credit of running the house with some one else to do all the drudgery. Sometimes this is done with an air of generosity. The person concerned rationalizes that he wants other people to be trained and it is to their advantage that he refuses to enter into detail. If anything goes wrong he blames it all in a childish manner on those others who were expected to do the hard job faithfully. Such an individual does not have an adequate sense of reality; he does not live in a real world, but lives, in Adler's words, in "the unreal world"[2] of the pampered, a world in which social values do not prevail.

2. Adler: *Social Interest : A Challenge to Mankind*,, Ch, IX.

Or it may be that the most potent engram-complex of early years is that of a harsh parent, who was exacting in his demands of discipline and order. Melanie Klein speaks of a child she psycho-analysed. In the course of analysis the child played the part of the mother, and spoke to the analyser, as if she were a child, and said that sucking the hand was the " Child's " chief fault. Such projection and over-compensation have their root in early childhood, and when persons with these unconscious mental mechanisms grow up and enter into responsible positions they are very likely to project on others the source of any misfortune they may suffer. The old sense of guilt still operates in them, and instead of blaming themselves they blame those with whom they have to deal.

Children who have had some kind of sexual shock in childhood are particularly liable to be sensitive to all sex questions in their adult life. They may be too timid or too forward in their social life, may be suspicious of the motives of others, and may be over-critical regarding the real or imaginary sexual lapse of their friends and acquaintances. If such persons are placed in the management of boarding-houses of boys and girls, their supervision is likely to be highly taxing to themselves and to those left in their care, unless they have the good fortune to have a correct and re-educated view of their early experience and the deep impression it has left on their outlook. Their early experience may have left within them a vague and diffused sense of general anxiety which expresses itself in various ways not usually recognized to have a sexual origin. For instance, a woman may have an unusual sense of uneasiness and restraint in the presence of men, or a man in the presence of women. Or it may manifest itself as an exaggerated love of order, cleanliness and sanitation. It may express itself as an unaccountable prejudice against certain individuals or as a general timidity, or as that subtle form of inhibition in social intercourse known as shyness. It may again appear as indolence, lack of steady interest and a tendency to put off to the last minute anything that has to be done.

Solitariness in childhood is another factor that leaves a deep impression on life. The child may be solitary as he is the only child in a family. Or he may be driven to solitariness on account of some physical or other handicaps that he may be suffering from and the gibes he may be made to endure thereby from his own playmates. Or he may have too sensitive a nature and he may not have the good fortune to have the benefit of the care of understanding adults who encourage a nervous child to go ahead, making contact with others inspite of possible rebuffs and disappointments. Whatever be the reason, the solitary child is likely, when he grows up, to meet with difficulties within himself which better-favoured individuals do not experience.

C. Trying Situations

Handicaps of this kind exist in the childhood of all people and their effects continue to adult life to a certain extent in the case of all; but there are occasions or situations more trying than others, and it is then that they come remarkably to the fore. Let us now consider a few of these particularly trying situations. All normal people find satisfaction in work, whether that work is of a particularly utilitarian kind or not. But this satisfaction is not equal in all persons. Those whose work is congenial to them find positive delight in it but all persons are not so fortunate as to get work which is entirely to their taste and ability, and in such situations old complexes manifest themselves. To some their work is too taxing and they fuss over it. Their want of inward happiness is reflected in the way they do their work and, as we have already observed more than once, in their attitude towards their associates. There are others who have to drudge on in work that is too light for their intelligence and aptitude. Some have to work with colleagues whose association makes heavy demands on their emotional balance and strength, who suffer from their own unhappiness and are too ready to project their misfortune on to others.

If with these handicaps our friend suffers also from an unadjusted sex life his position is hard indeed. Here I do not

particularly think of the sex life of early childhood, but of one's present sex life. He may be a married man, but may not find adequate adjustment on the part of his wife. She may be too cold and frigid, or, as more rarely happens, excessively stimulated. Or the man may be unmarried, and finds that, for some economic or social reason, he cannot attain to married happiness. He may try to submerge his sex urge in a frenzy of useful occupations or public service; neverthless he finds himself on the whole vaguely dissatisfied, restless and irritable, which condition he may not often be able to trace to the right source.

Another aggravating situation in the life of many illadjusted folk is also internal and arises from their setting too high a standard before themselves. They are like the neurotic child who is always on the look out for the exacting demands of a stern father; only, the father is within himself. They place too high a standard of achievement before themselves and are as it were defeated by their own ideals. They attempt to narrow their interests to their routine work, have no time for play or amusements, and become over-critical of those who happily can take life less seriously. This narrowing of interest is more often an obsessional symptom than a healthy means of sublimation.

D. Marks of Ill-adjustment

Symptoms of ill-adjustment, referred to in passing more than once, are numerous. Quarrelsomeness and irritability is one of the most frequent and unmistakable signs of an unhappy internal order. In any intercourse with others the insecure person takes an extremely personal view of things. He considers every question subjectively and cannot take an impersonal objective view of it. There are two attitudes to life possible, as a popular writer puts it, the "feeling-about-ourselves" attitude and the "feeling-about-others" attitude.[3] The adult attitude is the latter, while the former, the "feeling-about

3. Peter Fletcher: *Mastering "Nerves."*

-ourselves" attitude, is an infantile attitude. The unhappy father is not so much interested in his children as in himself. He wants them to be educated well, to shine in their schools, to do well on the playground, and to be spoken well of in regard to their conduct. But in all these he cares primarily for what the neighbours will think of him. There is a proverb in Malayalam which says "You know of the famine when you look at the children." Whether there is plenty in a land, or poverty, is indicated by how children look in that land. The anxious father does not want any one to think ill of him through his children. So he gives them of his best, lest people should misjudge him. The moment the children do a thing which may not be really harmful or evil but which makes the father's friends speak disparagingly of him, he finds fault with his children. Many parents quarrel with their grown-up sons or daughters at the time of their marriage, if they happen to have a prejudice against the family or district from which their children choose their life-partners. "Hereafter you should not see me nor write to me. Whatever happens to you, to me you are dead!" This is not a rare parting message with such parents, though hitherto they had spent with a prodigal hand all that they had on them. Such a final statement however shows that all along their love for their children was a selfish love: in caring for their children they were thinking more of their own reputation than of the present or ultimate happiness of their children.

The unhappy teacher whose attitude is always subjective is critical of his sudents; he sees more of their faults than of their merits, he believes more in punishing them and goading them on to work rather than in appreciating their progress. In his relations with his colleagues, he is jealous, fault-finding and often back-biting. In common activities he does not take part unless he gets a leading part; if he does not get this he sulks and non-co-operates, and the more he sulks the more he is left to wallow in his own morose isolation. In his relation to his superiors he is either cringing and punctiliously obedient, or is haughty and petulent, and sometimes both by turns according to the logic of his infantile whims. A small American book

dealing with this topic calls it an *ambitendent* attitude, apparently in imitation of Freud's *ambivalence*.[4] The joint-authors of this book hold that in every environmental situation and in every deliberative experience we come across an ambitendant attitude of self-assertion in one direction and self-submission in another. The discharged workman beats his wife, the wife slaps the children, the children kick the dog, and the dog chases the cat — as each in turn is both inferior and superior.

The private logic of a person leads him to hold to the "sour-grapes" theory, namely that what to him is not obtainable is not worth obtaining. The student who cannot work hard and consistently decries the intelligence and attainments of those classmates of his who persist in their efforts and win laurels. "I could also have done it if I too had cared to drudge as he did, but I did not care to," says he. The administrator too has the same temptation of decrying other persons' abilities; for instance, when one of his subordinates is offered an honorary job of trust and responsibility outside his official sphere, he not only looks askance at it but tries to raise actual difficulties in his subordinate's way. Where the superior has more faith in his own intrinsic ability and competence, his attitudes towards his junior colleagues is definitely different. Not only in secular departments but even in the affairs of the church and the mission this unfortunate weakness often prevails. It is not a rare complaint in Mission politics that where a senior missionary 'proposes' a project, money somehow comes forth; while for an equally if not more appropriate project which emanates from a lower source, financial stringency is inevitably present. The cause of this not very amiable psychological phenomenon in the missionfield may be the sense of inferiority engendered in some far away home, across the seas, two or three score years ago.

Reference has already been made to the personal appearance of individuals. Symptoms of unhappiness or insecurity may particularly

4. Dodge and Kahn: *The Craving for Superiority*, Ch. on Purposive Adjustments, see pp. 14-16.

be noticed in the way a person is dressed. Some people make a show of wealth and importance by their costly or gaudy dress, expensively furnished drawing rooms, stream-lined automobiles and glittering ornaments. It is not the rich only who have the temptation of self-display. When push-bicycles were a novelty, a young man in a South Indian country-town sold his ancestral plot of ground and bought a cycle. Members of certain families who can hardly buy a sufficient quantity of simple nourishing food spend heavily on silk sarees. An internal sense of insecurity is unmistakably revealed in these fashions and transactions. On the other hand indifference to personal appearance may also be an indication of want of confidence. By slovenliness in dress and general personal appearance men and women proclaim to the world their uneasy conviction that no one cares for them. Neither the show of wealth nor the show of worthlessness is in keeping with the spirit of the socially adjusted, reasonable, self-confident individual. Revelatory also is the ostentatious simplicity in dress of a well-to-do person who is afraid of the possible criticism of his neighbours that he is proud and puffed up. In order to avoid such criticisms, he denies himself the joy of dressing himself as comfortably and stylishly as he would normally have wished to do. This bespeaks an abiding suspicion on his own part that he is not so kind and charitable to his less fortunate neighbours as he should be. The studied simplicity of dress (verging on shabbiness) of Stalin[5] should be considered as eloquent of personal attitude as the pompous sartorial style of his late rival, Trotsky.

Still another form of private logic has reference to the health of an individual.

CASE A. N. 69 : Malati was quite a well-behaved child, and she had complete control over herself in the matter of daily habits. She was sent to sleep with her sisters, from her parents' bedroom which she had shared with them till then. She was quite unwilling to do it, which she indicated through verbal protests and tears. On a number of nights during this period, she wet her bed at night.

5 See Stephen Garham : *Stalin.*

Malati showed the same symptom as children do at the time of their weaning. Wetting the bed and indulgence in passion tantrums are quite common at weaning time. Such a child expresses in action language her protests, and requests the mother by this means to come to her rescue. She may also frequently fall ill at the time. Such illness is neither an accident nor is it due to any sudden deterioration of the physiological condition of the child. It is the unconscious infantile way of asking for the sympathy and attention of the mother.

The unconscious cry for help and sympathy may persist into adult life. Wilhelm Stekel is very strong on this point. Though Stekel traces many neurotic troubles (he would rather call them *parapathic* troubles than neurotic troubles as he wants to insist that they are illnesses of feelings and not of nerves) to a sexual origin like Freud, he agrees with Adler that many patients do not want to get out of their illnesses, as they want to make use of these illnesses as a means of realizing a fictitious goal of domination. Again and again Stekel refers in his *Technique of Analytical Psychotherapy* to patients who want to prolong their illness and their course of treatment in order to feel their superiority to their doctors, to prove that their illness is too serious a thing to be successfully tackled by even a specialist in analysis! An extreme case is that of a wealthy man treated by Stekel for a severe "parapathic" trouble.

Case B. No. 35: His most conspicuous symptom was agoraphobia, In other respects he got perfectly well through analysis, being freed from his digestive disturbances, his timidity in social life, and his incapacity for work. But the agoraphobia stubbornly persisted. At length he broke off the analytical treatment almost without notice and went back to his regular doctor, who suggested treatment by an ophthalmologist. On the way to the latter, the patient spoke to the doctor about the analyst and observed: " It will be the greatest truimph of my life that Dr. Stekel did not and could not cure me. "[6]

6. Wilhelm Stekel : *Technique of Analytical Psychotherapy*, Ch. XXIII, p. 376.

This, as Stekel takes it, is the attitude of several patients, though they may not express it in so many words. But Stekel does not want to humour his patients by long analysis. He says that within a few weeks of analysis it can be found out whether the patient wants to be well; and that if he has the will to be healed the treatment can be completed in about three or four months as a rule. This is one of the great differences between Freud and Stekel, the former prolongs the analytical treament over a period of about two years. Stekel's idea is that such prolonged treatment is practically humouring the patients who want to enjoy a sense of pseudo-superiority by being the object of the doctors' attention. In this matter Stekel's standpoint is similar to that of Adler, who says that many patients, whether they go for treatment or not, are like pampered children who want to be the centre of attention in their family and social circles by means of their illnesses. Sometimes they even profusely show their admiration for the friendliness and services of those who attend to them. Even this expression of appreciation of others is, according to Adler, a veiled way of saying that others do not attend to them sufficiently well. What Adler says regarding an old lady who was ailing for more than three years with some little trouble or other is true of the attitude of several other, essentially selfish, sufferers: " It was evident that she received more attention than she did before her illness, and also that her appreciation of her children's care was in contradiction to her real feelings, and in particular to that feeling she expected as a pampered woman. If one puts oneself in her place it will be easy to understand how difficult it was for her to deny herself the attention for which she had paid so dearly by her illness."[7]

This is how we account for a large number of personal ailments — not all it may readily be admitted, all diseases cannot be psychologically explained. However if after we confront a perplexing and trying-personal situation, we suffer from severe headache or restlessness at night or if we feel nausea after eating a particular kind

7. Adler: *Social Interest : A Challenge to Mankind*, Ch. VIII, p. 135.

of harmless food, or if we feel a sense of depression when we contemplate a change of occupation, the presumption is that it is more due to some emotional conflict than to some sudden depreciation of health. The disease does not on that account become insignificant; but the trouble should be rectified by our recognizing the whole situation afresh and confronting our task with confidence.

E. Cultivate a Confident Outlook

How can we face the world with confidence? This is the question of questions, and as an answer I shall make a few suggestions. The first of these is that we should make a distinction, as Dodge and Kahn do, between the craving *for superiority* and the craving *for the feeling of superiority.* [8] While the former is healthy and legitimate, the craving for the feeling of superiority often seeks for satisfaction from an assumed and pretentious superiority, a kind of pseudo-superiority. This is what happens, for instance, when a very moderately endowed person puts on airs and poses as a genius or when a mediocre painter founds a new school of art. We should examine our abilities in an objective matter, recognizing also their limitations. We are not super-men and cannot outshine all others in all matters. To attempt to do it is to reveal our vanity and sense of insecurity. No useful result follows this attempt to satisfy this kind of pseudo-superiority or the craving for the feeling of superiority. It is, in Adler's words, " as if a man feared that he was too small and walked on tip-toe to make himself seem larger." [9] What Rollo May said to a counselee has a wider application : " If you always demand perfection, you'll never do anything: you will never take the last (?) step on the ladder for fear you will fall. One needs the courage of imperfection to live creatively." [10] There are great individual differences among persons, as we shall see more fully in one of the later chapters, and any one man cannot argue that because another

8. See Dodge and Kahn : *Craving for Superiority*, p. 6,
9. Adler : *What Life Should Mean to You*, Ch. III, p. 50.
10. Rollo May : *The Art of Counseling*, Ch. VI, p. 141.

has done a thing exceedingly well, he also can and must do it. At the same time we have to thankfully recognize the fact that all of us can do something to make others happy, and that something is certainly worth doing. This should enter into our scheme of thoughts and must find an abiding place in our philosophy of life. Some people are happy in small situations and make others happy and cheerful from there. Setting too high a standard before us makes us not only miserable in ourselves, it makes us harsh regarding the failure of others. The worst critics of others are those who are most dissatisfied with themselves with their own integrity of character or their own standard of achievement.

Second, we shall also learn to forgive. To forgive others their faults is one of the virtues which great religions insist upon. A *brahma-vihari* (Buddhist devotee) is expected to possess four virtues *karuna*, *maitri*, *muditha* and *upeksha* (mercy, friendship, joy or contentment, and indifference or dispassionateness). Mercy, the first of these, is impossible without forgiveness. There is a story of a Hindu Sanyasi in N. India who, when wantonly charged (in the days of 1857 and after) with a bayonet by an English soldier, turned to the aggressor and said, *Tat tvam asi — You also are that* i. e. you also are of that God-spirit or Brahma, though you are ignorant of it. Jesus Christ, when he was being nailed to the Cross, cried out, "Father, forgive them, for they know not what they do."

These are lessons in forgiveness, but there is one more kind of forgiveness which a man should experience if he must be said to have passed from an infantile state of thought-life: he must be able to forgive himself. The infant believes in what Freud calls the omnipotence of thought — the idea that what one intently wishes to come to pass *does* come to pass. If he thinks that harm must come to the father or mother for his or her lovelessness towards him, and if some mischief befalls them, the infant has a tendency to think that it is his own wicked thought that has brought about this calamity. He blames himself; and if the calamity is a serious one, he goes on thinking, possibly for years, that his wickedness brought calamity into

the home. The persistence of an idea in the mind in the form of a "retrospective act" has been studied in recent years. Through such retrospective musings the original act of guilt of the child flashes before his mind again and again, tending frequently to make him unhappy. And an unhappy person makes others unhappy: he criticizes them, is suspicious of their motives, and even hates them. It is unfortunately not often recognized that this hatred of other folk and their ways of doing things is more often than not a projection of an individual's hatred of himself. It is therefore important that an individual must be able to forgive himself. Psychoanalysts point out [11] that in deep psycho-analysis of a patient not rarely they come to a stage when the patient recognizes with remorse the kind of life he has been leading and declares that all this calamity come on him through his own fault and that he does not deserve to get better. All the skill and patience of the psycho-therapist is needed at this stage to help the patient to see that all is not lost and that there is still hope for him if he forgives himself and accepts himself and starts the battle of life afresh. When this stage is arrived at, it will be a great help if the forgiveness of God is assured to the patient through the ministration of religion. Not to criticise oneself is to go down below the human level to the level of beasts; but to take up blame on one-self when there is no blame, or to exaggarate or perpetuate a certain amount of blame when forgiveness should be a legitimate experience, is an infantile form of thought life which a person must outgrow before he may be said to be psychologically grown-up. In other words, though a person should be willing, humble and bold to take up responsibilities for the way he lived and spoke and thought, he must also be willing to forgive himself.

Again, it is a sign of maturity not to bother oneself too much about the superior performances or good luck of others. Emulation and competition has a place in life; but to think of life as primarily a stage to surpass others is to belittle the importance of corporate life. Often this attitude reflects an abiding sense of

11. See William Brown: *Mind, Medicine and Metaphysics*

inferiority. As a Roman Catholic supporter of *Individual Psychology* puts it: "Anyone who has had much experience of people in whose lives exaggerated ideals have figured considerably is aware that these attitudes, which are so prejudicial to (one's) internal and external life, originated in childhood, and, in fact, in experiences of inferiority."[12] The child is unwilling, as Allers says, to relinquish his childish attitude or to sacrifice the situation of childhood. His present efforts are the result of the fantasy-formations of early childhood, resulting from the craving for the feeling of superiority. Such an individual thinks of life, in a childish way, as essentially a field of competition. But to think of life as an occasion to get ahead of others is detrimental to the healthy functioning of psychic life. A person who grows up in an atmosphere of competition, with incessant references to the achievements of others as a standard and as a goal may sometimes find by reason of external or internal considerations that he is unable to attain such a standard. It then happens that "his self-confidence and self-esteem are seriously thereatened; not only therefore is he unlikely to scale the heights of achievement which tower before his mind's eye, and for which he is objectively unsuited, but he will also achieve less, and often very considerably less, than his real possibilities allow."[13] This is no plea that people should never make an effort to excel their own standards and to do better than they were doing hitherto. A healthy ambition is good, and very many folk do not get from external and internal life all that they should get. We should not be cowed by difficulties but should aspire to rise higher every day in our life. Cessation of growth means commencement of death. One who is too readily content with himself and his previous small achievements is a discouraged individual who consoles himself with the thought that he is not called on for anything further, who believes himself incapable of anything greater. This also is certainly an evil, as the recognition of one's smallness, like the recognition of any other truth, "can be misused to support a cowardly attitude, an

12. Rudolf Allers: *The Psychology of Character*, Ch. IV. 3. p. 194, Trans. by E. B. Strauss.

13. *Ibid*: Ch. IV, 4, p. 202.

attitude ill-adapted for life." What is sought to be stressed here is that a mere craving to excel oneself, without the effort and the means to further one's rightful ambition, does no good to anyone, much less the wish to surpass others, nor even the wish to be like some other better endowed individuals. It is however not at all a rare experience that we come across individuals who envy the eminence of some of their neighbours — persons who desire their eminence but who are not prepared to pay the cost which the latter have paid in the form of enthusiastic and patient work for many years " toiling upward in the night while their companions slept."

CASE A No. 70 Mr. Makhan had no special enthusiasm for any kind of work; but he repeatedly applied for University Examinership because he heard that some of the people he knew were University Examiners. He saw that some others got big prizes in Cross-word Puzzles and, though he had no intellectual interests, sent in many solutions for the money they might bring him. "Why should I not get these things which Mr. X gets or those things which Mr. Y. is favoured with ? "

F. Widening of Interests

A person like Mr. Makhan thinks that any credit which his neighbours get is purely a matter of luck. He looks only at the distinction these enjoy and never care to see the amount of toil and sacrifice of which such distinction is the visible fruit. The attitude of *muditha* (joy of contentment) of the Brahma Vihar, mentioned in the previous Section, is a necessary virtue which all should cultivate, seeing that in this world of inequalities of opportunities and rewards it is not only deserving persons who get distinctions, nor do all who deserve to be specially recognized receive the recognition they deserve.

Two disciples of Jesus, James and John, wanted the distinction of sitting one on his right and the other on his left hand in the Kingdom of God when it was finally established. They were ready to pay the cost too: they said that they were willing to drink of the cup (of sacrifice and suffering) which He drank of and be baptized with the baptism (of fire) with which he was baptized. Jesus knew that they were genuine in their expression of readiness to undergo all the sufferings that they could visualize; nevertheless he said to them, " You shall indeed drink

of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized, but to sit on my right hand and on my left hand is not mine to give, it shall be given to them for whom it is prepared." [14]

On another occasion Peter, another very prominant disciple of the Master, burst out with the declaration that even if all others forsook Him he would not. After painful experiences had made him more sensible, the Master asked him a few weeks later: "Peter, do you love me more than the others do?" Peter could only answer: "Master, Thou Knowest all, Thou knowest that I love Thee." At first Peter thought that he should be so great and loyal as to be a tower of strength to all others. With the attainment of fuller understanding he could only say that he too loved. In a beautiful conversation that followed, the Master further drove the thought home to Peter and said "If I will that John should live until I come, what is that to thee? Follow thou me." [15]

Not to do one's best because some other person is favoured more than oneself is a sign of weakness. When Peter made his final answer to the Master he had a better comprehension of two things: that there was along with failure some good in himself, and that others too loved the Master. To recognize the good in others and to share life's experiences and ideals with them gives us the outlook of what Adler calls *community logic* or social sense, as contrasted to the *private logic* we have been considering at some length. This leads to a widening of our interests. Narrowing of interests is, as we have already noticed, a "symptomatic feature," manifestation of a symptom of mental ill-health. The more interested in other people and their interests and loves and ideals we are, the more we widen our own horizon.

The widening of interests should comprise not only persons but also things. Works of art, travel, some special branch of study, some work we can do with our hands — all these add to our zest of life. A College-teacher that I know plays well a number of vigorous games: tennis, badminton, ping-pong, hockey, ring-tennis. He is not a stranger to such indoor games as chess and cards. He loves music, is an appreciator of literature, and enjoys spending hours with a

14. St. Mark, X, 35—42. 15. St. John, XXI, 15ff.

problem in mathematics. He is an efficient teacher, an expert cross-country cyclist and an admirer of nature. He is a star-gazer too. No wonder that he is strong in body, can teach well a number of different subjects, and is admired by his students and colleagues.

Case A No. 71: Mr. Komoor retired with distinction from one of the highest posts an Indian Officer can aspire to reach, though he started life as a humble clerk. But the spirit of the man and his interest in persons and things is seen in that after his retirement he has devoted his spare time to reading the most authoritative books on Indian history.

Cases like this can be multiplied of people who have managed to keep themselves lively and bright; while a number of others in many respects like them have nevertheless made a poor thing of their lives because they had no living interest in persons and things around them. Two more cases may be given, one of each class, before this chapter is concluded.

Case A No. 72: Mr. Goven is a poor man in many respects and if any man has a right to grouse it is he. He has retired from his work which was that of a low-paid clerk. He has no children of his own. His body is a frail one. Still he enjoys life, appreciates the company and work of others, and he has one interesting study—psychology. Alone, in his small house he reads some of the best works in modern psychology. His library is a small one, but in it I found a few copies that we did not have then in our college library. He is the only non-academic person I have come across who is intimately acquainted with *Abnormal Psychology* and other later works of McDongall.

Case A No. 73: Mr. Halandikar was an educational officer who retired about fifteen years ago. His was an active life, but when he retired he did not know what to do with his leisure and his money. In his service he had had no joy other than that of his routine work and, as an intelligent and well-educated nephew of his told the present writer, he "went to pieces" soon after his retirement, as he had no interest in life.

Many servants in government and other public offices do not live long to enjoy their leisure and pension after retirement. One reason of this—if one may hazard a reason when no statistical proof of it has been attempted—is that they are underworked when relieved of their routine duties rather than that they were over-worked when they were in service. In other words, as the young man mentioned

above put it, they go to pieces for want of a sustaining life interest. It would certainly have been different with them if, for example, they had cultivated some of the love of nature for which the *Rishis* of our land were famous. The world is full of things of beauty to those who know how to take an interest in them like W. H. Davies, who said :

Sing for the Sun your lyric, lark,
Of twice ten thousand notes;
Sing for the moon, you Nightingales,
Whose light is on your throats;
Sing sparrows, for the soft, warm rain
To wet your feathers through;
And, when a rainbow's in the sky,
Sing you, cuckoo——Cuckoo!

Sing for your five blue eggs, fond thrush,
By many a leaf concealed:
You starlings, wrens, and blackbirds, sing,
In every wood and field.

If one has time, as Davies in another poem sings, to " stand and stare," he will be the richer and healthier for his disinterested idleness. The stars that sparkle in a moonless night, the variegated colours of the evening sky in an autumn twilight, the fresh green carpets that cover the hills of the Deccan after the first downpour of the Monsoon rains, the spray of the waves that kisses one in a jutting crag on the sea-side, the soft touch of a flower, the dance of little streamlets, the music of an evening wind in rustling leaves — these and a hundred other things exist to take one out of the narrow shell of his own poor self. The small child is interested in himself, but it is the mark of maturity to be interested in things and persons outside of one's little circle. American writers speak highly of a gentle, happy man, Henry David Thoreau, who living in the boisterous nineteenth century, still preached the gospel of simplicity and love of nature. "You can be happy he said", "if you have the mental resources to feel pleasure and ecstacy in nature and natural things."[16] It is said of Thoreau that when he once saw men cutting down trees he cried out: "Thank God, they cannot cut down the clouds."[17]

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16. Webb Miller : *I Found No Peace.*
17. *Sunshine*, October, 1941, U. S. A.

PART IV- JUNG

CHAPTER XIII

THE INTEGRATED PERSONALITY

In the foregoing chapters we saw how light has been thrown by Freud and Adler on some of the problems of life, especially the life of the young. Reference was frequently made to the contributions of Carl Gustaw Jung also on these problems. Jung's contributions to the understanding of human nature are however so important that they deserve more attention than it was possible to give them hitherto. So in the remaining chapters of this thesis, through we shall continue to refer to Freud and Jung, attention will more particularly be centred on Jung's views and standpoints. Before entering into details, a word or two of general comparison between the three psychologists may not be out of place.

Jung and Freud are alike in this that they give more attention to the unconscious than Adler. Adler too in his early days wrote and spoke a good deal of the unconscious. In his *Theory and Practice of Individual Psychology*, which is a collection of speeches and articles ranging from 1911 to 1920, published in English for the first time in 1924, we have numerous references to the unconscious, besides a whole chapter devoted to 'The Role of the Unconscious in

Neurosis.' But in the course of another ten years, Adler's view regarding the unconscious underwent a substantial change. He began to so stress the contiguity and continuity of conscious and unconscious processes that he went so far as even to say that there is practically no great difference between the two. What there is, he said, is only a matter of degree, and that which is usually called *the unconscious* should rather be called *the not understood*. Freud and Jung however stood by the concept of the unconscious firmly; and the result has been that through their investigations we know much regarding hidden or obscure motives and processes in human nature. Their positions in regard to the unconscious however are not identical. Freud speaks more elaborately and fully than Jung of the Oedipus complex (though the term complex itself was introduced by Jung), and of such defence mechanisms as transference, projection, and introjection or identification. Both give great prominence to dreams as a clue to the understanding of the unconscious. But in the general view of the significance of dreams the two differ from each other fundamentally. Though Freud also believes in a kind of general and racial unconscious—his *id* is far from being the deposit of an individual's past life — he does not find in dreams any very creative message or constructive suggestion emanating from the unconscious which is helpful in the integration of the personality of the dreamer. This, on the other hand, is exactly what Jung finds on dreams and in the unconscious generally.

In one respect however Adler and Jung are nearer to each other than either of them is to Freud. Freud's position is more or less that of a determinist — he assumes that what happened in the infancy of a person determines his present life. He does not say that a man's life cannot be changed; if that were the case, he could not have been the therapist that he was. But all his theory is a superstructure based on the assumption that a person's nature now is what it was moulded into by processes — mostly unconscious processes — that worked on it and in it in his most helpless days of childhood. Both Adler and Jung recognize the formative influences of environmental

factors in childhood, but they both stress the fact that in spite of these early influences a rather poorly integrated person can take a hand in reconstructing his life in a more healthy and socially useful manner. In this reconstruction of his life, his philosophy of life plays an important role, according to both Adler and Jung. The philosophy of life concerns one's attitude to society and one's attitude to the universe in and around us. Adler stresses the former, while Jung lays emphasis on the latter, which is essentially a religious attitude. As a means to realize the goal, Adler stresses the virtue of courage and confidence, while Jung insists on the importance of every man finding time for self-communion. Communion with one's own self when properly conducted is communion with the cosmic self—the two, in Jung's view, are one in the final analysis. "Analysis" is a word accepted by Jung for his system of thought also, though to distinguish it from Freud's psycho-analysis he calls it by the name of *Analytical Psychology*[1] Virtually however Jung's system could better have been called psycho-synthesis than analytical psychology, for he gives more attention to the aspect of integration or synthesis of personality than to analysis.

A. Help of Parents and Teachers

Reference has already been made to Jung's use of the term *participation mystique*, that mystic participation by the child in the psychic atmoshere of the home. For a little more than nine months the little one did not have an independent existence, but was a parasite as it were in the body of the mother. He got all his nourishment from the body of the mother, and was for the building up and growth of his body dependent on what his mother's body could supply. What she ate was his food, what she drank was his drink. This physical identification stops to a certain extent with what is usually called the day of birth. But when he comes out of his mother's body he is still dependent on her for his psychic development. The child's life is a life of feelings; its conceptual thinking has not

1. Latterly he has begun to call it *Complex Psychology*. (See J. Jacobi: *The Psychology of C. G. Jung.*)

yet started, and his feelings are a copy as it were of the feelings of the mother and other grown-up persons around him. If they are calm and well-poised in their life, he is lucky and he too develops an equanimity of feelings. If they are ruffled and anxious and agitated, they pass on their anxiety and worry to him. If they are inconsistent in their standards of life and conduct, he is perplexed and uncertain regarding the line of action he should take — he does not have that sense of security which every young person is entitled to before he comes to years of discretion and self-determination.

All this implies the immense responsibility of the parent to be a good guide and model of the young. But most persons are not able to exercise that useful and balanced influence that children need from their parents. The fact is that very few parents are healthily grown-up themselves, and this explains as Jung points out, "why so many neuroses of children are symptoms of the parents' mental condition than a genuine disease of the child."[2] Jung is still more explicit in this matter in another one of his Lectures where he holds that if a physician has to deal with a nervous disorder in a child of early years, "he will achieve the desired end only when he begins to treat the parents."[3] Many psychologists may not agree with him when he says that the child up to puberty has no problem of his own as his life is completely dependent upon his parents: "It is as though it were not yet completely born, but were still enclosed in the psychic atmosphere of its parents. Psychic birth takes place in the normal course of things at the age of puberty." All persons however agree that the psychic life of the child is inevitably and powerfully affected by the kind of home life he happens to have in his childhood. William Healy finds in his extensive treatment of deliquent persons that early emotional experiences colour the whole personality of the growing person. "In 91 per cent of the deliquents who had experienced relationships provoking emotional tensions, these are found to be a

2. Jung: *Analytical Psychology and Education*, Lecture, II, in *Contributions to Analytical Psychology*, p. 339.

3. Jung: *Contributions*, p. 319.

factor not only in producing the deliquency but often in colouring the whole personality." [4]

Security, as was suggested above, is the bed-rock of healthy personal integration. When parents for some reason or other do not feel at ease within themselves but are easily upset on account of their own faults or that of others, they cannot create for their children a healthy atmoshere of peace, calm and poise. The sense of insecurity of parents spreads to the children, and they show numerous signs of internal restlessness by their unsatisfactory conduct. In restless homes where parents, and as a consequence children, do not enjoy a sense of peace and security, numerous problems of discipline arise, and, as we saw in Chs. II and III, a kind of treatment where too much freedom is given may be as productive of trouble as the opposite kind of evil, viz. keeping the young person's freedom hedged in by too many restrictions and orders. What was said in those chapters may very briefly be recalled here. One who is always directed in every little thing has a tendency to think that without perpetual guidance he will not be able to get anything done for himself. On the other hand the freedom that the child requires is not license, nor is it the launching of the ship of his life into an unchartered sea. To give children too much freedom and responsibility is to impose a strain which many of them find distressing and even exhausting. "Exceptional cases apart, children like," as Aldous Huxley says, "to feel the support of a firm framework of moral laws and even of rules of polite conduct. Within such a firmly established framework there is plenty of room for a training in independence, responsibility and co-operation." [5]

The school also has an important role to play in helping the child to enjoy a sense of security. The child who was not properly adjusted to the home brings to school with him several handicaps,

4. Jung: *Modern Man in Search of a Soul*, V., p. 113.
5. Aldous Huxley: ***Ends and Means***, Ch. XII, p. 178.

and he repeats there the kind of reactions he showed to his nearest relatives. As Susan Isaacs writes: " Other adults are always in the first instance responded to as parents, and other children as brothers or sisters. Feelings of jealousy, rivalry, hostility, or comradeship shown to school playmates can only be understood in terms of the child's response to the family." [6] The unadjusted behaviour traits may be due to any one or more of the following: an abiding feeling that one has not been understood and loved, anxiety due to marital discord between the father and the mother, some shocking experience which has left a deep mark in the emotional life of the child, influences of bad playmates, physical defects, inability to keep pace with a brighter brother or sister, etc. These factors might have already been operative before the child came to the school, and the anxiety and uneasiness he already was experiencing within himself may take new forms of expression when he enters the school. If the teacher does not understand the true situation but tries to bring about a conformity of behaviour to accepted standards by force and punishment he is likely to aggravate the trouble instead of alleviating it.

One major difficulty that we come across in the home is inevitably present in the school also, for even there we do not find perfectly integrated adults to guide the young. Teachers as a rule are no doubt less ignorant than many parents; and every individual does not consider himself called upon to be a teacher. This is in striking difference to the generally held view that anybody whose physiological system works all right is entitled to parenthood. Again in all countries the need is recognized of some kind of training for those who intend to be teachers. All these things however do not make all teachers fit for the task of helping young folk into well-developed personalities. If they should be able to help in the wholesome growth of the young folk entrusted to their charge they

6. Quoted by R. P. Barbour in *A Survey of Child Psychiatry*, Ed. by R. G. Gordon.

must be wholly grown-up themselves. This is far from what actually happens. Many teachers are infantile in their desires, prejudices and anxieties; and consequently they are not able to steady the young with a sense of security.

Many teachers, in other words, are not only ignorant of the psychic needs of their pupils, but add to their troubles on account of their own emotional conflicts and personal maladjustments. Some of them I have described at some length elsewhere,[7] and it is not necessary to cover the same ground again. There I have shown how the sense of inferiority, sexual maladjustment and frustration, and other worries and anxieties may make shipwreck of a teacher's own poise, and how consequently he may be a very poor and often a positively harmful guide to the children entrusted to his care. It is worth while to bear in mind however that this poor teacher himself is very likely an unfortunate victim of the home and school environment of his own infancy and childhood, and that perhaps he would have been a better man and therefore a better teacher if he had been brought up under more healthy circumstances. The fact that he had an unfortunate past, however, is no justification now for him not trying to understand his own position and to improve himself.

The first thing he has to do in order to be free from the burden of the past is that he should understand himself. Freud recommends that all teachers should be analysed.[8] This, however, is a counsel of perfection, so far at least as India is concerned. Even in such an advanced country as England the number of qualified psycho-analysts is extremely small, compared with the huge number of neurotic sufferers (someone has estimated their number in England to have been 3,000,000 before World War II). To have each of these persons attended to individually by recognized analysts is, in Dr. Crichton-

7. Matthew: *The Child And His Upbringing*, Chs. VII and VIII.
8. Freud: *New Introductory Lectures*, p. 192.

Miller's words, " as feasible as sending every tubercular patient to winter in the Canary Islands."[9] Even if there were an adequate number of qualified analysts, psycho-analysis is too long and costly a process to be within the means of the ordinary teacher. Taking an average of two hours a week, an ordinary analysis may extend over two years and more. Melanie Klein speaks of the analysis of a patient (Emma, a child of six years) which covered 575 hours in 2½ years, [10] and which still was not completed when the analysis was broken off ! Analytical treatment of this kind cannot therefore be considered a possibility for the ordinary teacher.

This does not imply that the knowledge of the mind gained through psycho-analysis does not offer the teacher any prospect of help in his difficult work. The reading of good books dealing with the findings of psycho-analysis, some patient and honest introspection, and an occasional talk with persons well-informed in the affairs of the mind when they can be found—these are bound to be helpful. Latterly some eminently useful books dealing with the application of the latest knowledge of depth psychology have been published in England. *Advances in Understanding the Child,* and a parallel volume *Advances in Understanding the Adolescent,* both published by the Home and School Council of Great Britain; *The Growing Child and its Problems* edited by Dr. E. Miller, *The Bringing Up Of The Child* edited by J. Rickman, both published by Kegan Paul & Co., London; and *A Survey of Child Psychiatry* edited on behalf of the Child Guidance Council of England By Dr. R. G. Gordon, are splendid books, each containing chapters contributed by several authorities in psychiatry and child guidance. *The Home Ana School* (journal of the Home And School Council of Great Britain) and *'The New Era in Education'* (journal of the New Education Fellowship of England) also contain valuable articles of a well informed but highly practical type, presenting up to date knowledge

9. Crichton-Miller: *Psycho-Analysis and Its Derivatives,* Ch. I. P. 109.

10. Melanie Klein: *The Psycho-Analysis of Children,* Ch. III.

and helpful suggestions to the new teacher and the parent who seek guidance from psycho-analysis and other branches of depth psychology for the problems of their daily life. A number of similar good books are also produced in America, among which special mention be made of Miriam Van Waters: *Youth in Conflict;* E. K. Wickhan *Children's Behaviour and Teachers' Attitudes;* W. Healy: *'Personality in Formation and Action'*; Rollo May: *The Art of Counseling;* and W. Carson Ryan : *Mental Health Through Education.*

The reading of these books will show how even the most successful teacher has still to learn many things about young people. He is not merely concerned with the best and most successful methods of imparting information; he does not rest content even with making his pupils learn for themselves, though this is an advance over the ordinary knowledge-imparting aim; nor does he feel satisfied if he enables his pupils to acquire certain necessary skills; the best teacher is one who helps his pupils to be well-poised within themselves and to contribute their share willingly and joyfully towards the happiness and social efficiency of the community to which they belong. This can only be done by a teacher who is psychologically grown-up himself. The adolescent boy who cannot endure any kind of criticism from his father or teacher is giving expression to his sense of fear, anxiety and frustration. So too the father or teacher who cannot put up with the least sign of revolt or insubordination or even of pronounced independence on the part of adolescent folk is himself thereby giving expression to his child-or at best adolescent—mentality.

B. Stages in Integration

The integration of personality is not attained in a day. It is a product of growth, and takes time to reach full measure. Like all other living things, human personality is something that grows, and in its growth it passes through certain stages. It is worth while to pause for a few minutes to have a glance at these stages of growth.

The little child-the infant-is not capable of taking any interest outside of his simple needs. His business is to grow up and he depends on his mother and father and others around him for food, security and love. He finds himself (without knowing that he does, he is not yet self-conscious) in an amoral stage—a stage untroubled by questions of right and wrong, and questions of propriety regarding one's own interest in relation to the interests of others. In the course of a few weeks, he recognizes people and in the course of a few months he is able to recognize whether one is pleased or displeased with him. Soon he comes to feel that he is praised for doing certain things and that, for doing certain other things, he meets with the disapproval of others. His reading of other people's attitude may not always be correct; still this is the beginning of a social sense in the child's life.

He spends his time in play; but in the first few years he is contended to play alone or with adults. He is not uninterested in other children, but he thinks of them in the same way as he thinks of adults; they are helpful to serve *his* purposes. But in his play with other children, he slowly begins to recognize that others also have their rights and that they must be respected by him. Thus he is obliged by force of circumstances to take an active interest in the attitudes and likes and dislikes of his playmates. Even this however is not a fully developed social sense. When the child is about 8 or 9 years old, he wants the company of other children more than any time before; and he feels almost a compulsion to conform to the manners and customs of other children in his school - or play - group. He conforms to their manner of life and moves about with them in small parties and secret gangs. With the advent of adolesence the social sense comes on him still more clearly, so that he now wants other people not only to serve his own purposes but he also finds that his life is not complete without his active co-operation and partnership with them.

Corresponding to these stages of growth in relation to others, there is a growth in relation to the moral sense within. Following

McDougall we may demarcate this growth-line as made up of four stages: the impulsive stage, the fear stage, the prudential stage and the stage of idealism.[11] In the early years the child has no moral sense as such. In the second stage he learns to avoid those things the doing of which brings punishment on him. In the prudential stage he not only *avoids doing* wrong things for which he might be punished, he is also keen on doing things that would bring him the approval of his parents and others in authority, and on avoiding the doing of things that merit their disapproval even when he might not be punished for it. Even this however is not a fully developed moral sense; for in this stage also the individual does not obey so much an internal as an external standard of authority. The internalizarion of external standards starts even in early years, though as a rule it becomes an integral part of one's moral nature only with the advent of adolescence. It is in this period that altruistic principles, ās such, begin to operate in most individuals. The development of the moral sense may be seen in what McDougall describes as the development of sentiments. First the small child has no sentiments at all; then he develops sentiments of love towards persons like the mother and the father; gradually sentiments are formed regarding persons outside the family circle such as playmates and schoolmates; and finally, towards adolescence, sentiments are formed about abstract moral virtues. These various sentiments which may and often do come into conflict with one another are held together in an integrated manner when they all subserve and are co-ordinated by the formation and development of some noble and uplifting "master-sentiment."[12]

11. McDougall: *Social Psychology*, Ch, III.

12. This idea of a master-sentiment, elaborated and lucidly presented in several works, in the course of a long life-time, by McDougall has been referred to by Wieman an American author without mention of McDougall's name or the term master-sentiment. He calls it "a crowning value in the hierachy of values of sufficient worth to provide a basis for a comprehensive interorganization of all the interests of life." See Wieman (H. N. & R. W.) *Normative Psychology of Religion*, Ch XVI, p. 311.

In all these developments we meet with an important characteristic of life already mentioned, i. e. growth. Unfortunately however we often come across instances of stunted growth (fixation) and sometimes even of regression (going back to a system of reactions appropriate to an earlier stage of life). This is true of physical growth and, still more remarkably, of psychological growth. Freud and Adler, each in his characteristic way, speak of what may be called the infantalism of the grown-up person. Adler's *private logic* is a logic or scheme of reasoning and arriving at conclusions which is appropriate to children but which persists into adult life. A grown-up man who behaves in a childish manner in the realm of conduct has a sense of values appropriate only to a child, however much he has advanced in the sphere of intellect. Freud refers to the infantalism of the grown-up very frequently, as a matter of fact it is one of the corner-stones of his psychological structure. As he says in his *Inhibitions, Symptoms and Anxiety*, there are certain reactions that are appropriate to certain stages of growth: "It seems quite normal that at four years of age a girl should weep painfully if her doll is broken; or at six, if her school mistress reproves her; or at sixteen, if she should be slighted by her young man; or at twenty-five, if a child of her own dies. Each of these determinants of pain has its own time and each passes away when that time is over." But the common thing is that people do not cease to hanker after objects of interest that were appropriate to an earlier age, but still are grieved and anxious when they are obliged to drop familiar attitudes or habits. They continue to feel frustrated when the objects of desire of the past are not within reach today. For as Freud sums up, "Being grown-up affords no absolute protection against a return of the original traumatic anxiety-situation." [13]

What happens to these people is that they fail to see any absorbing meaning or purpose in life which makes them forget their difficulties

13. Freud: *Inhibitions, Symptoms and Anxiety*, Ch. IX, 17. 125.

and handicaps and forge ahead. They do not have what Jung calls a directed life. " I have observed", he says, evidently referring to his wide experience as a medical man, " that a directed life is in general better, richer and healthier than an aimless one, and that it is better to go forward with the stream of life than backward against it." [14] In the chapters that follow reference is made at some length to middle-aged people who regard old age with dismay, and old people who shrink from thoughts of death. The point here to be remembered is that these fears and hesitations do not come upon them suddenly. Very often the adult's fears of growing old and of the approach of death are the continuation of fears that were harboured from early years. For healthy growing-up requires courage and confidence. It is expensive not only of physical but also of psychic energy. Pierre Janet — Charcot's great student whose glory in psychotherapy was overshadowed by that of Freud — thus observes regarding the transition from childhood to youth: " The passage from infancy to youth demands not only an expenditure of physical force for the organization of the body and the preparation of the functions of reproduction, it demands also extensive and difficult moral adaptation. It is the period when all the problems of life obtrude themselves at once and sometimes brutally, problems of love, fortune, of occupation, of society, (and) of religion." [15] As a result of inadequate efforts to solve these problems, some people are oppressed with what Janet calls " the fear of life." In *the Child and His Upbringing,* I have cited a number of dreams of boys and girls which show their fear of entering into the realm of adult life. Some of them compare themselves, unconsciously of course, to people who enter a forest without a guide. A number of these adolescent folk dream that they lose their way in the wilderness, and are pursued by wild men or are attacked by ghosts and devils. Here is an instance taken from that small work.

14. Jung: *Modern Man in Search of a Soul,* Ch. V, p. 128.

15. Janet: *Principles of Psychotherapy,* Ch III, p. 161.

Case A. No. 74: The dreamer is about 14. "One day, I dreamt that I went into a great forest and walked about twenty or thirty miles in moonlight. When I walked this distance I found a group of tigers, and being afraid climbed up a tree. In that group of tigers there was one that was particularly large. When they disappeared I got down. I went on and on, when I saw two elephants come running very fast. I was again afraid and began to run. I ran and ran for a long time, and at last I found a small hut. When I saw it I felt very glad and entered it. There was no one in the hut and I found there many bones and skins. I understood that it was a giant's house, and being afraid I began to run back by the same way by which I had came—and woke up."

Like this boy there are many others who try to go back the way they came. The new world of experience into which they enter is to them so strange and terrible-looking that they are unnerved and want to go back. They like to be children and do not want to face the dangers and temptations of manhood.

Case A No 75 : Another adolescent dreamer (18 years) sees the stage of manhood "a fierce and mysterious figure, walking to and fro in my room with a long knife in hand." But there is no escape. If they do not have the courage to enter it like fighters, they will be taken there like prisoners. Here is a picture of such a one (17 years) : "I was sleeping soundly having read hard till midnight. It might have been near the break of day when I dreamt a curious dream. I was walking on a road by a river when all of a sudden I saw a dark man with a grim cruel-looking face. I lost my heart and feared that my days were numbered, for I took him to be the God of death. Yet summing up all the courage in me I said, "Good-day, Sir." He said, "Cold night. Are you a school boy? If so what class are you in?" "I am in the seventh class, Sir," was my humble and trembling answer: "All right, follow me" said the demon, "I want to take you to my hall." Then I followed him as a poor condemned prisoner follows a policeman. By and by we reached a great building in which the black man locked me up. The hall was dark and I could hordly see anything. There were some unhappy persons like myself, whom I could hear crying bitterly. All of a sudden I thought I was sinking, when suddenly I heard the sound of the bell from a neighbouring temple and woke up."[16]

The adolescent dreamers feel that the new world into which they enter demands all that they possess. They cannot find in it a very easy time. It requires all their strength and resources to meet

16. Matthew : *The Child and His Upbringing*, Ch. VI.

the new situations. Some of the boys whose dreams I have collected dream that some ferocious person demands of them to give to him their all. They cannot spare themselves. One boy sees himself killed by a railway train and carried to the cremation ground, a pictorial expression of the fact that the old order changeth yielding place to new. A new phase of experience demands the sacrifice of some old thing, and the greater the new experience the bigger the sacrifice it demands of things of the past.

The adolescent folk are on the whole willing to make great sacrifices for the causes that capture their imagination. The small child cannot do it as a rule — it requires a certain amount of maturation to rise equal to a challenging cause or an ideal. An ideal however is not attained in a day; nor. once attained, does it remain unimpaired for ever without effort. One has to think about the ways and means of making progress with it — he must use his creative imagination on its behalf. He must get into close cooperation with other people, with a readiness to accept not only their approval but their suggestions and criticisms as well. Every new step is a stage in a continuous advance. One cannot halt in the way without doing damage to the continuous growth-line. But there are many who are not prepared to make this continuous adjustment of themselves to the ever-occurring new situations. They are tempted to be satisfied with the amount of achievement already made and are ready to rest on their oars, forgetting that in life's battle there is no permanent resting ground. To fail to move forward means inevitably to go backward. To cease acting creatively means repetition of stereotyped movements and processes, and to continue stereotyped processes without the element of creativeness means disintegration. The gaze of such a person is a backward gaze, not a forward one. " It is as if unknown and dangerous tasks were expected of him; or as if he were threatened with sacaifices and losses which he does not wish to accept; or as if his life up to now seemes to him so fair and so precious that he could not do without it." [17] It is not a rare thing to

17. Jung: *Modern Man in Search of a Soul*, Ch. V, p. 121.

come across such failures. We come across friends and schoolmates, to use Jung's words again, " who were promising and idealistic youngsters, but who, when met with years later, seemed (to have gone) dry and cramped in a narrow mould. "

C. *The Organized Self*

There are warring elements within ourselves, and the integrated personality is one in which the warfare is brought to some satisfactory end. No one has shed more light on internal conflict than Freud. But there are a few assumptions in Freud's presentation of internal conflict which we cannot accept without questions. One of these was referred to at some length in Ch. V, and that is the presupposition that all conflict contres round the libido, which to Freud is essentially of a sexual nature. Even non-Freudians admit that sex is present throughout life and that a de-sexualised person is only half human—for it is the urge of sex that draws an individual out of himself, as was noted above, and leads him to seek perfection through union of the spirit as well as of the body with another person in creative enterprise. But love is not everything, either. A modern writer, whose out-spokenness about sex matters was one of his chief characteristics as an author, once observed: " Love is not the only dynamic. Taking love in its greatest sense and making it embrace every form of sympathy, every flow from the great sympathetic centres of the human body, still it is not the whole of the dynamic flow, it is only the one half. There is always the other voluntary flow to reckon with, the intense emotion of independence, and singleness of self, the pride of isolation, and the profound fulfilling through power." [18]

A cursory glance into Freud's writings is likely to give one the impression that he considers that any restraint in the realm of sex is detrimental to the integration and wholeness of personality. This

18. D. H. Lawrence: *Fantasia of the Unconscious*, Ch. XI p. 117.

impression is due to the fact that he frequently referes to the adverse effects of repression. A more careful reading of Freud will show, however, that when he talks of the consequences of repression, he presents only one side of the question; and that he nowhere says that, because there are grave evils that follow repression, there should be no self-restraint or voluntary inhibition on the part of a person. He takes it for granted that in modern civilization men and women and children are bound to exercise self-restraint. He refers to unbridled gratification of desires being considered by some as the most alluring principle in life, but he has no doubt himself that it "entails preferring enjoyment to caution and penalizes itself after short indulgence."[19] This principle can work to satisfaction neither in the case of the young nor in that of the old. He puts it unequivocally that "psychologically it is fully justified in beginning by censuring any manifestation of the sexual life of children, for there would be no prospect of curbing the sexual desires of adults if the ground had not been prepared for it in childhood."[20] Melanie Klein is a follower of Freud who sees more sex in life than the master himself. It is interesting to note that she too wants the super-ego of the child to be strengthened by prohibition from outside "to lend support to prohibition from within."[21]

While all this is true, it is worth noting that there is a general impression that Freudian psychology and Freudian therapy means giving an individual free scope to indulge in his natural impulses. That this is not merely the impression of the man in the street is clear from the kind of advice given to their patients by certain practising psycho-analysts; analysts who ignore the moral or ethical aspects of life in their narrow purpose of healing some physical or mental trouble in which sex plays an unmistakable role.

19. Freud: *Civilization and Its Discontents*, Ch. I.

20. *Ibid.* Ch. VIII, p. 74.

21. Melanie Klein: *The Psycho-Analysis of Children*, Ch. X, p. 259.

Case B. No. 32 SV. Norborg speaks of a patient, a man of forty-two, who had been pestered by a mother-complex, and was psycho-analysed by a Freudian medical man whom Norborg describes as "a well-known authority on psycho-analysis." As a dogmatic Freudian he found that sex was at the root of the trouble. After an analysis, that lasted a long time, "with the usual exorbitant price," that M. D. advised him "to go to a given address to start a life of adultry with a masseuse, who had (as the doctor stated) healed many of his patients." The result was that the man was driven deeper and deeper into the abyss of depravity, until he grew desperately angry aad said to a friend that one day he would shoot the doctor.[22]

It is true that from the kind of reactions set up in a patient whose treatment was only half complete we cannot argue against the wisdom or effectiveness of a course of treatment. Nevertheless the fact cannot be denied that counsels of this kind violate against the moral sense of patients, and if we may make an inference from the words of one of the foremost psycho-analysts in France, Dr. René Laforgue, there are many psycho-analysts like himself who think that the purpose of psycho-analytical treatment is to liberate the ego from the super-ego. Be it also noted that the super-ego referred to in *Clinical Aspects of Psycho-Analysis*, for instance, is, so far as I could understand it, not what is usually known as a morbid moral sense, it is the ordinary sense of sex-morality that leads one to respect the personality and the person of a member of the opposite sex. Laforgue tells us that he does not agree with those analysts who recommend "a certain reserve in everything concerning sexual relations."[23] There are examples in his book where he has advised persons in the course of the treatment to go and have sex relations in order that troubles like impotence or homosexuality may be cured. Of course he does not give the advice off-hand or in the beginning of the treatment. He waits for the right time. But when the opportune or critical time comes, he does not have any hesitation in giving such sex advice. He does not want to support the exactitudes of a

22. SV. Norborg: *Varieties of Christian Experience* Lect. IV.

23. Rene Laforgue: *Clinical Aspects of Psycho-Analysis*, Lect. IV, p. 87.

super-ego. "The analyst who would put himself at the service of a neurotic super-ego and who would sanction its sentences would certainly avoid certain of his parents' resistances, but he would not succeed in liberating them from the exactitudes of the super-ego. It is only when the advice given is in the direction of normal liberation — and is given at the right moment, namely when the patient is capable of following it in spite of the reactions which it produces in him — that active intervention on the part of the analyst conforms with our line of conduct." [24]

Jung's attitude towards sex is definitely different from the Freudian attitude depicted (possibly a little more candidly than is usual with other authors) in this quotation. Jung does not hesitate to tell a patient when such need arises that he should change his way of life. He tells us the story of a young man who came to consult him.

Case B. No. 33 : The young man brought with him his auto-biography containing even incidents of his early days, and asked Dr. Jung why he was not all right in spite of this knowledge which he possessed of himself. In further conversation with him the doctor found that the young man was living on the money supplied to him by a woman, thirty-six years old, a teacher in a public school. When the doctor suggested that the kind of life he was leading had something to do with his neurotic trouble he laughed at "the absurd moral intimation" which, according to the patient's idea, had nothing to do with the structure of his neurosis. The patient defended himself further, saying that he had discussed the point with his friend and that both of them agreed that it did not matter. When the doctor still held to his view that mutual consent did not rectify the situation the patient indignantly rose and left the room. "He is one of those many people", observes Dr. Jung, "who believe that morality has nothing to do with psychology, and that an intentional sin is no sin, in as much as it has been intellectually rationalized". [25]

Other patients of Jung also have complained against what they regard as Jung's "moralistic" attitude and left off being attended

24. *Ibid* p. 88
25. *Ibid*, p. 88

to by him.[26] Many psychologists also find fault with Jung on the same ground. [27] In defence of Jung it may be pointed out, however, that the moral sentiments of a person are also part of his mental structure, a fact admitted, at least tacitly, by Freud too ; for he describes the super-ego as a structural part of the ego and not merely as one of its functions. As such he cannot throw aside the moral sentiments without doing violence to the wholeness of the integrated personality. An instance mentioned by William McDougall illustrates this point well.

Case B No 34 : Z was a man of thirty years, who complained of depression, general incapacity to work, and of certain compulsions and anxieties. He was afraid that he had some veneral disease, though he had been examined by several doctors all of whom said that he was free. He was not only afraid for himself, but he was also afraid that he might pass on the disease to someone else. He picked his nose and wiped the mucous from his nostrils on newspapers or other objects, but he was not very careful to burn the soiled papers, etc. McDougall found that he was living as a lodger in the house of a friend with whose wife he had illicit intimacy. Z's attitude to the woman was one of sheer lust for he had no respect for her. " I explained the situation to him," says McDougall, " (and) told him that an absolutely necessary condition of his cure was that he should leave the household and firmly resolve to close that episode." After many excuses he agreed to leave the place, but came back a few weeks later with a new symptom, viz.. when he rode out in the country even under pleasant circumstances the enjoyment of the trip was spoilt for him by a constant anxiety whether he had left the door of the car open, which might strike some person on the roadside. It was explained to him that the anxiety symbolized the fact that he had still left the door of his unsatisfactory life unclosed. The doctor urged on him the need of his breaking off his relations entirely. The man at last took the doctor's advice and broke off the relationship for good. After some months he wrote to the doctor that he was perfectly recovered.[28]

What happens in a case like this is that the sex act becomes isolated as a means of enjoyment, and the enjoyment is purely a

26. *Jung*: *Contributions* (Analytical Psychology and Education Lect. III), 355,

27. See, for instance, Clifford Allen: *Modern Advances in Medical Psychology.*

28. McDougall : *Abnormal Psychology* Ch. XV.

physical enjoyment. Sex is a great unifier : it unifies one individual with another, and it unifies the various impulses, aspirations and ambitions of an individual round a love - object, the loved person. But when sex is pursued for its own purpose, it does not serve as an uplifting influence in personal life. As Jung says in a talk on *The Love-Problem of the Student :* " The less the sexual complex is assimilated to the whole of the personality the more will it remain independent and instinctive in character. Sexuality is then purely animal, recognizing no psychic distinction. People as a consequence lose their self - respect, and are ready to find enjoyment in any woman however inferior she may be." [29]

The same applies to any other instinctive drive. Take the " power - urge " for instance. Like the urge to be interested in sex, the urge to exercise power also may pervade, as we saw in Part III, the whole life of an individual. The small child seeks to exercise his power through his tears and appeals, the older child by his quarrels and practical jokes, the adolescent by his criticism of the existing order of things and his attempt at reform or revolt, the middle - aged man by the persuit of his work and business enterprises, and the old man by criticisms of the young through adverse comparison of the performances of the latter with those of himself and of his contemporaries in the good old days that were and are no more ! But like sex enjoyment, power too is inadequate to be envisaged as an end in itself. A humorist is reported to have said that he played golf to keep fit, and when asked why he wanted to keep fit, answered : " To play golf." If the end of power is to acquire more power, then, as an inspiring thinker of the last generation said, " I may as well ask the first turkey - cock I see to exchange souls with me. The passion for power as such (apart from the interest in the ends it is to serve) is a recognized form of neurosis." [30] It is an over - compensation for a felt sense of inferiority and, as such, is a symptom of weakness, not of strength.

29. Jung : *Contributions*, p. 125
30. B. H. Streeter (Ed.) : *Adventure*, p. 68

The more a person enjoys his life in a single direction, without reference to other and wider aspects of life, without reference to his individual obligations and responsibilities in an organised society, the less he is of an integrated personality. The integrated person exercises freedom and discretion in his *libidinal cathexis* (discharge of his natural energy) but the unintegrated person is a slave of what Freud calls a *repetition-compulsion.* The more one does a thing in a particular way and the more one persists in a certain attitude, the more that act or attitude gets fixed or set in life, and the future of such a person is determined to that extent. Here one may perfectly agree with Freud.

But there is a certain subtle danger in stressing " repetition-compulsions." Freud's general attitude that there is nothing in psychic life which cannot be accounted for by events that happened before is sometimes carried to its logical conclusion to mean that life is nothing but a scheme of cause and effect. Dr. G. Bose, president of the Psycho-Analytical Association of India, referring to the school of psycho-analysts as a whole, says that "they do not believe in free-will. According to them our mental processes including our so-called freedom of choice are as much under the control of determining factors as any physical event." [31] According to this view blocked instinctive urge means repression, repression means psychic conflict, and psychic conflict means neurosis. The cure also should then naturally mean, as pointed out by Rollo May, reversing this process — observe the neurotic symptom, trace down the complex, remove the repression, and then assist the individual to a more satisfactory expression of his instinctive urges." [32] Freud does not say that a person's life can never be changed, otherwise he would not have been able to heal people. Nevertheless in his writings we do not

31. Dr. G. Bose : *Karma and Rebirth*, p. 2. In the same paper, he refers, further ahead, to Freud as " the foremost exponent of the deterministic school of psychology."

32. Rollo May : *The Art of Counseling*, Ch. II, p. 48

find anywhere an optimistic assurance that a person's life can be changed by a change in his outlook or philosophy of life. Even though he speaks frequently of sublimation in his works the trend of his emphasis is on the evil of repression and the need of removing the inhibitions that interfere with an individual's enjoyment of life. Even the change in life's attitude that sometimes takes place in a psycho-analysed person is, as Van der Hoop truly observes, rather an indirect result of the treatment and not (its) chief object. By attaining to a better understanding of themselves, the patients are naturally led to improve their internal organization and to feel their way gradually towards better conditions." [33] Or, as Rollo May puts it in a pithy remark, Freud's therapy succeeds precisely because it does not bind itself to the strict causological theory." The implication of the theory is that left to themselves and to the social and spiritual influences around them all people will continue to be slaves of their *repetition compulsions*. This is why Freud's view of personality is regarded to be a deterministic one: his writings produce the impression that he believes that human nature cannot get out of the rut into which it got in infancy - that *what was* is, and that *what is* will be.

Jung's position in regard to the prospect of people changing their way of living is in marked contrast to that of Freud's. Jung too admits that our life is affected by all that has happened in the past, but as he said as long ago as 1916 in the foreward to the first edition of *Collected Papers on Analytical Psychology* " causality is only one principle, and psychology essentially cannot be exhausted by causal methods only, because the mind lives by aims as well." [34] This difference of view regarding determinism in life on the part of the two great psychologists affects their whole attitude towards neurotic troubles and their methods in dealing with them. Freud sees in

33. Van der Hoop : *Character and the Unconscious*, Ch. IV.

34. Quoted by Jolan Jacobi in *C. G. Jung's Psychology*, Ch. III, p. 66.

neurosis a natural climax of some early traumatic experience, most often of a sexual nature. Jung does not deny the possibility of such experiences and their-long standing effects in the psychic life of patients; he does come across such cases and then he treats them more or less as Freud treats them. The difference between them however is that in almost all cases Freud tries to find out what Jolan Jacobi calls the *causae efficientes* while Jung tries to find out, along with it, the *causae formales,* those formative forces that act on a patient in the present, especially in the form of conflicts between the conscious and the unconscious. Jung stresses the importance of the present situation with particular emphasis when he deals with the problems of people in the second half of their life. In these cases the causes may occasionally be sought in childhood; in numerous instances, however, they are based entirely upon the present situation.

Naturally, when their views differ so much in regard to the cause of the trouble their attitudes towards the future of the patients cannot but be fundamentally different. To both Freud and Jung the neurosis is an evil, but while to the former it is an evil to be got rid of in order that an unnecessary excretion from personality may be removed so that it may be enabled to get on as best it can without this handicap and oppression, Jung thinks of neurosis as a positive factor in life, something which enables the patients to recognize what is deficient and unbalanced in his life and to attend to these deficiencies and disproportions in the psychic make-up of personality. Freud's method is that of a surgeon who is concerned with removing a tumour or unhealthy growth in a patient, while Jung's is that of a physician who tries to find out the deficiencies in his vital contents or vitamins and in his general physiological system. Jung too uses the "surgical" method of Freud, but his faith is more in directing, if one may so put it, his patient's psychic diet and exercises. It does not mean that Jung considers a neurosis as anything that is pleasant or comfortable. No, he too recognizes it as a painful experience, but to him it is an experience which by its very painfulness jolts people "out of their rut, very often in opposition to their own laziness or

their desperate resistance." [35] Thus a neurosis to Jung is not something negative as it is to Freud but is, as has been pointed out by Jolan Jacobi, a positive healing factor, a force in the formation of the integrated personality. It serves as a cry for help, sent from a higher, inner authority in order to call our attention to the fact that we urgently need a broadening of our personality and that we can reach it if we confront the neurosis correctly. "For, whether we are compelled to recognize our deficiencies and shallowness, making conscious our attitudinal or functional type, or whether we must plumb the depths of the unconscious as compensation for our partially or entirely exaggerated consciousness, a broadening and deepening of our personality is always associated therewith. The Jungian approach in other words makes it possible for the neurotic to lift himself out of his isolation, being led by a direct encounter with the unconscious to re-enliven the archetypes within him, which touch those dim backgrounds of the psyche that are bequeathed to us from primordial times." [36] This aspect of the integration of personality, of the relation between the conscious and the unconscious, is referred to at greater length later in this chapter, in *Section E.*

D. Community Feeling

A person cannot be said to be properly integrated unless he has also the right attitude in his relations with others. There are avowed revolutionists, as R. Osborn points out, "who seem completely devoid of genuine feeling for their fellow-creatures, who repel because they seem wrapped up in their own purposes, who have only harsh and unkind criticisms for all who differ from them." [37] The importance of the community sense has been specially stressed, as we saw in Part III, by Adler, whose position represents the commonly held well-informed opinion on this subject. Very

35. Jung: *Two Essays in Analytical Psychology*, quoted by Jacobi, p. 97

36. Jolan Jacobi: *The Psychology of C. G. Jung*, III, p. 96

37. R. Osborn: *The Psychology of Reaction*, Ch. XIX, p. 278

briefly we may here recall Adler's most important contribution to our understanding of the integrated personality. Every individual, he says, inevitably suffers from a sense of inferiority, and every individual has a temptation, as Adler puts it, to attain to a god-like perfection. Many people are able to understand that this is a vain ambition - a vanity - and that perfection is a fictitious goal. They accept themselves as they are and adjust themselves to their environment. These are the normal folk. But all persons are not what they ought to be—they are not 'normal'. They are unadjusted to the social milieu in which their lots are cast.

The integrated person, as we have seen already, is one who passes through the various stages of growth of personality until by later adolescence, he is able to think of his social environment not only as something out of which he may derive some profit or pleasure for himself but also as something towards the happiness and efficiency of which he can make some creative contribution. But there are many individuals who never outgrow their childish attitudes, people with personality traits that take us back to the childhood of an integrated, grown-up person. Their path does not lead in the direction of social functioning, nor does it aim at solving given life problems but finds an outlet for itself in narrowly limited social fields such as the family circle. " The larger unit of the social group is either completely or very extensively pushed aside by a mechanism consisting of supersensitiveness and intolerance." [38] Such persons are often hesitating in their social life-they have not the courage to make contacts with others. Sometimes they find fault with themselves and are melancholic, and sometimes, in a paranoic manner they blame others for their own failures. Partly blaming themselves and partly blaming others, they often withdraw themselves into their own fantasies and day-dreams.

To find fault with such persons will make them still more diffident and anxious. To punish a discouraged person because he

38. Adler : *The Practice and Theory of Individual Psychology*, III, p. 23.

does not make the best use of his time or opportunities is not only a folly, it amounts to almost a crime. Advice too does not help such persons, for advice is something that is external, while what they want is strength from within. The seat of their failure in social life is their want of courage and confidence within themselves; and their strength must come from within themselves. The tactful expression of sympathy and friendship is often found to be of creative value to the discouraged. Suggestions also may be moderately made, as is admitted as a practical means of therapeutic help by both Jung and Freud as well as by Adler. All these three psychologists are agreed, however, that suggestion in itself, though of definite help in certain stages, is not of sufficient permanent value. The most helpful thing that can be done by way of helping one who makes himself a social failure is to help him to understand himself and to develop himself. A former disciple of Freud who broke away from the leadership of Freud—Otto Rank—is especially insistent on this point, *viz.* that the aim of all sound therapy is self-development: "In my view the patient should make himself what he is, should will it and do it himself, without force or justification and without need to shift the responsibility for it." [39]

E. The Conscious and the Unconscious

In the last Section we saw how Rank emphasizes the importance of the will. He believes that Freud's conception of the ego is incorrect in that he (Freud) presents it as something that is passive rather than active, as something that is acted upon rather than as something that acts by its own free nature. In Freud's world-picture there is no

39. Otto Rank: *Truth and Reality*, Ch. II, p. 41.

Otto Rank is perfectly right when he says that each individual must be prepared to take responsibility for the ordering of his own life, but he does not seem to clarify things when he says that each individual should be what he is and not what Adler or Jung or Freud wants him to be. To suggest that any one of these three psychologists brings pressure to bear on their patients in order that they may develop as he wants them to do, and not in accordance with the trend of their own natural selves, is, to my mind, an entirely uncalled for aspersion on their professional

place, according to Rank, for the creative will, for in it " all individual expressions are explained as reactions to social influences or as biological instincts and therewith are reduced to something outside the individual." The fact which Rank stresses is that the ego is not something that is caught between what he calls the two powerful forces of fate (the inner id and the externally derived super-ego). " (It is) something that develops and expresses itself creatively. The Freudian ego, driven by the libidinal id and restrained by parental morality, becomes almost a nonentity, a helpless tool for which there remains no autonomous function, certainly not willing whether this be creative or only a simple goal-conscious striving." [40] In his own view, on the other hand , the ego is much more than a show-place for the standing conflict between two great forces. It is the carrier of higher goals, even when they are built on external identifications, and is as well the temporal representative of the cosmic primal force —no matter whether one calls the latter sexuality or id. " The ego accordingly is strong just in the degree to which it is the representative of this primal force and the strength of this force represented in the individual we call the will."

It is worth noting that *the will* of Rank is not so entirely personal an entity as might casually be expected of a *will therapist* who attacks Freud for treating man as a biological-mechanical unit rather than as a will-exerting personality. Otherwise, how would he describe the will as the temporal representative of the cosmic primal force? This view of the individual as a representative of the cosmic

integrity. From a close study of their works, I cannot see any proof that they force their patients by any pressure or undue persuasion to their own standards. The fact that each of them has his own point of view and system of psychological and therapeutic theory and that each gives help to his patients in accordance with his own understanding of their individual lives does not mean, as Rank wants us to believe, that any of these three masters brings pressure to bear on his patients to adapt a particular line of development. A certain amount of suggestion and direction is undoubtedly there, but it does not amount to anything like moral coercion.

primal force was stressed by Jung several years before Rank broke away from Freud, though Rank somehow persuades himself to think that Jung has not done justice to the creative aspect of the collective unconscious.[40] On the other hand, if there is one thing that is characteristic of Jung it is his insistence that the integration of personality cannot be said to be complete unless the conscious self of a person is in communion with the unconscious, which no one man creates for himself but shares with all other human beings, if not in a way with all other living things.

This insistence of Jung on the influence of the unconscious is seen most characteristically in his treatment of dreams. According to Jung, the dream, as we saw in Ch. VIII, is a means whereby the unconscious comes to the help of the conscious self. Some people, following Freud, have a tendency to think that the unconscious is made up of the forgotten impressions of the past of an individual's life. "Suggestion builds habit, and habit builds the unconscious," says one such writer,[41] who points out as an example of the unconscious the performance of a great violinist. Most of his activities, according to Wieman, are unconscious, being expressions of a system of habit. This is just the point of view that Jung has written and lectured *against* for forty years. In his view the unconscious is not evolved out of the conscious, but the reverse —the unconscious is the matrix out of which the conscious has been evolved. Consciousness is a product of growth, whereas the unconscious existed before the intellectual self began to function. Things that were in consciousness and have been forgotten may be called part of the unconscious — Jung calls it the personal or secondary unconscious. In the same way there are systems of ideas fraught with emotional features — called complexes by Jung — that seem to have an existence of their own. They too have their origin in personal experiences of the past, possibly in the distant past of early childhood,

40. Rank : *Truth and Reality*, Ch. I, p. 8

41. Wieman (H. N. & R. W.): *Normative Psychology of Religion*, Ch. VIII, See p. 234 and p. 245.

though now they seem to work almost independently of the organized self of the individual: "It is just as if the complex were an autonomous being capable of interfering with the intentions of the ego. Complexes indeed behave like secondary or partial personalities in possession of a mental life of their own."[42] Many complexes, he says, are merely split from consciousness because the latter preferred to get rid of them by repression. There are others, however, "that have never been in consciousness before and that therefore could never have been arbitrarily repressed. They grow out of the unconscious mind and invade consciousness with their weird and unassailable convictions and impulses."

The integrated person is one in whom the conscious and the unconscious work as it were in harmony. The conscious self may be so engrossed in matter of fact events and preoccupations that it may not have time to attend to certain other things which may be of equal necessity to an integrated, wholesome personality. When the mind is gathered as it were into itself in sleep away from those activities and attitudes that keep it engaged in waking hours, the uncoscious comes to a person in the form of dreams to help him with its special promptings and suggestions. The conscious realm or portion of mind is thus supplemented by the unconscious. Jung does not deny that the meaning of a dream may directly be in line with the way of thinking entertained in waking life. It may be so: "I do not in any way deny the possibility of 'parallel' dreams, that is of those whose meaning falls in with the attitude of consciousness, or reinforces it." But he says that in his experience at any rate these are fairly rare; very much more common are dreams indicating the standpoint of the unconscious, which is complementary or compensatory to consciousness and hence unexpectedly different."[43]

If the unconscious sends its messengers and makes its voice heard in sleep, it is not necessarily inactive in one's waking hours. The

42. Jung: *Psychology and Religion*, Ch. I, p. 14.
43. Jung: *The Integration of the Personality*, Ch. IV, p. 100.

wise man is one who has a little time to understand himself, and is not entirely preoccupied with his conscious ego. An inflated consciousness is always ego-centric—never aware of anything but its own presence. It is, as Jung says, hypnotized by itself. [44] The integrated person, on the other hand, is one who has time for meditation and contemplation and has time to take counsel with himself. Taking counsel with oneself implies not only thinking unhurriedly about what lies ahead in the practical world, it implies a quiet time with oneself so that the deep springs of life within may have a chance to come forth and complement and compensate the conscious ego. In works of arts, especially, this need of communing with one's deeper self is everywhere recognized—without it the best works that have an appeal to the whole world cannot be accomplished. Rabindranath Tagore put this idea in a quaint way when he apologised to Chinese students at Shangai for his delay in giving effect to a promised visit to China : " I had been putting off the date of my departure ... Spring came and the poet heard its call. Day after day tunes came into my mind, songs took shape. I was lured from what I thought was my duty. How was I to stand before my friends in China ? ... But surely you don't expect fulfilling of engagements from poets. They are for capturing on their instruments the secret stir of life in the air and giving it voice in the music of prophecy. ..... The poet's mission is to attract the voice which is yet inaudible in the air, to inspire faith in the dream which is unfulfilled ; to bring the earliest tidings of the unborn flower to the sceptic world." [45] We appreciate what arises or is created from ourselves, and if a poet's or any other creative artist's work should be appreciated by the whole world it should arise from the unhurried experiences of the whole world, that is to say, from experiences that are common to all mankind. This universal experience is outside of a person in a way, but it is as well within himself.

Not only in the realm of art, but also in religion, in science and all other aspects of life, the unconscious makes its influence felt.

44. *Ibid*, Ch. V. p. 274.
45. *Visva-Bharati*, July 1924, p. 198.

The communion between the conscious and the unconscious in matters of religion is usually referred to as a mystic experience. Mysticism in European languages is a term, as Dr. S. Dasgupta points out, that denotes "an intuitive or ecstatic union with the deity through contemplation, communion, or other mental experience, or denotes the relationship and potential union of the human soul with ultimate reality."[46] But he gives it a wider meaning which would include this and other different types of mysticism experienced by even those who do not believe in a personal God. This kind of mysticism is what is referred to by Jung when he talks about the unconscious as supplementing the work or functions of the conscious. (So far as I can judge Jung does not himself believe in a personal God.) In whichever sense we use the word — whether in a narrow or wide sense — mysticism means "a theory, a view that considers reason to be incapable of discovering or of realising the nature of ultimate truth, whatever be the nature of this ultimate truth. This ultimate reality was sought in different times to be arrived at by a number of different means. In India, for instance, there have been forms of mysticism that implied sacrificial offerings, knowledge, self-control, *yogic* practices, and *bhakti* (personal devotion to God). One thing that is common in all these different forms of mysticism is the faith that it is not reason that enables one to apprehend ultimate truth, but some kind of direct approach other than the reasoning processes of the conscious ego. This direct approach is through the unconscious.

Communion with the unconscious is not the exclusive privilege of a few select individuals. It is within reach of all persons. Jung is very emphatic regarding the need of all persons finding it possible to commune with the unconscious. He does not go into the means of doing it. But I am sure that he would consider relaxation one of the primary means of making use of the resources of the unconscious. In this state there is a vague diffused consciousness and a release from inhibitions, constraints and conflicts that prevail in the ordinary

46. Dr. S. Dasgupta: *Hindu Mysticism*, I, p. 16.

waking hours of life. There is a feeling of passivity — the person feels that he is rather a witness of what happens within him than an active participant or agent of what takes place within him. The constraints and limitations of an established personal organization are removed and it appears as if " another organization has emerged with more receptive, plastic, sensitive and spontaneous experiences." [47] A world inaccessible by way of ordinary states of consciousness is not only open to the individual, but it seems to intrude upon him with force from an entirely different world. In some cases the individual seems to see special sights or hear special voices. Jung is unequivocally on the side of those persons who believe that these sights and sounds do not proceed from their own limited ego, but from a wider cosmic psyche.

These experiences come to persons in their waking life or in dreams. Even if persons hear a voice within themselves, it does not mean, to Jung, that it proceeds from themselves: " I would call a thought my own when I have thought it, as I would call money my own when I have earned or acquired it in a conscious and legitimate way. If somebody gives me the money as a present, then I will certainly not say to my benefactor, ' Thank you for my own money', although to a third person and afterwards I might say: ' This is my own money.' With the voice I am in a similar situation. The voice gives me certain contents, exactly as a friend would inform me of his ideas. It would be neither decent nor true to suggest that what he says are my own ideas. I am not only incapable of producing the phenomenon at will but I am also unable to anticipate the mental contents of the voice. Under such conditions it would be presumptuous to call the factor which produces the voice my mind. This would not be accurate." [48] Even if we perceive the voice in a dream or an ecstatic state it does not prove a personal origin for the experience. As Jung would say, one can also hear the noises in the street in such a state, but he does not call these noises his own.

47. Wieman (H. N. & R. W.): *Normative Psychology of Religion*, Ch. X, p. 177.

48. Jung: *Psychology and Religion*, Ch. II, p. 46 f.

To get into the habit of communing with one's inner self is a necessary means, an inevitable means, of arriving at the full stature of an integrated personality. It is a difficult experience and some may even be inclined to call it an unattainable goal—this complete realization of the wholeness or fulness of personality. "But unattainability", as Jung would tell such persons, "is no counter-argument against an ideal, for ideals are only signposts, never goals."[49]

The child grows into the adolescent, and the adolescent into the full grown adult. But even in the adult stage there need not be any cessation of growth. In Jung's picturesque language: "In the adult there is hidden a child — an eternal child, something that is always becoming, is never completed, and that calls for unceasing care, attention and fostering. This is the part of human personality that wishes to develop and to complete itself." Those who fail to grow up get atrophied, belying the expectations that others and themselves formed about them in their early days. Everyone can call to mind a few tragic failures of this kind in their own neighbourhood— "friends or schoolmates who were promising and idealistic youngsters, but who, when met with years later, seemed to have grown dry and cramped in a narrow mould." [50]

The highest things of life such as vision, enthusiasm, readiness to lose oneself in creative enterprises, and clear insight into the complex order of organized life and cosmic happenings — these have their origin in the unconscious. They do not come to fruition without the co-operation of our organised self and its appreciation, judgment and discrimination, nevertheless they have their origin in the matrix of the unconscious. But from within man also come evil things. Jesus Christ who saw the highest possibilities in man said also: "From within, from the heart of man, the designs of evil come: sexual vice, stealing, murder,

49. Jung: *The Integration of the Personality*, Ch. VI, p. 287.
50. Jung: *Modern Man in Search of a Soul*, Ch. V, 118.

malice, deceit, sensuality, all these evils issue from within." Both Freud and Jung see the good as well as the evil in men and women. "If we come back to our sense of values, we should have to say that not only what is lowest but also what is highest in the ego can be unconscious."[51] This is Freud's statement, and I feel sure that it represents Jung's position also except that Jung would have put in the reference to the highest first, and that to the lowest after. To note the two aspects of the unconscious, viewing it from the standpoint of values, Jung uses, as we saw in Ch. VIII, the terms *anima* and *shadow*. The anima (in the woman, the animus) comes from the unconscious to complement and compensate for the deficiencies of the conscious part of the psyche. The *shadow* stands for that inrush of the unconscious which exercises its sway on a person in an unhealthy way. The man who is 'mad' with lust, the one who is 'blind' with prejudice, and one who knows no rhyme or reason on account of his selfishness — these are examples of operations of the unconscious which are not of an integrating creative type, but which on the other hand are of a disruptive, disintegrative nature. Thus arises the psychological danger of dissolution of the conscious personality into what Jung calls its functional units — "into single functions of conciousness, complexes, hereditory units, etc." [52] Such a personality is subject to anarchy — it is a house divided against itself. This process, if unchecked, may land one in serious mental maladies such as multiple personality, dementia praecox, or paranoia. A psychosis, as Jung views it, is a large involuntary yielding before an eruption from the unconscious. [53]

51. Freud : *The Ego and the Id*, Ch. III, p. 33.
52. Jung : *The Integration of the Personality*, Ch. V, p. 244,
53. *Ibid*, Ch. III, p. 90.

CHAPTER XIV

THE ROLE OF RELIGION

The mature personality, as we saw in Chapter XIII, is an integrated personality, and integration is a product of growth. One is not born with an integrated personality. What one is provided with at birth are the raw materials, as it were, of which personality may be built up. The individual has to experience several things, acting and being acted upon by persons and things and situations around him, before he develops into a full grown, wholesome, unified personality. In this process of integration, religion plays an important role.

A. Objection to Religious Education

Some there are, however, who think that religion is not only not a help in this behalf, but is even a disturbing factor which interferes with the development of the integrated personality. Their argument is simple : To confront the young with problems of right and wrong, and these problems abound in religion, is to make them unhappy and fearful, and an unhappy individual is not able to reach to or remain

1. See A. S. Neill : (i) *The Problem Child*, (ii) *The Problem Parent* (iii) *That Dreadful School.*

at his best. No one among those who have been actively engaged in the profession of education has more consistently and thoroughly attacked religious education than A. S. Neill, author of *The Problem Child* and a number of other works which practically all repeat the ideas of the first book with which Neill sprang into fame. His ideas have been repeated, among others, by an admirer of his, the novelist Edith Mannin in her *Commonsense and the Child* and other works. There is no denying that the idea of God is often used by some people to frighten children from what the former think to be wrong-doing. Children are easily suggestible, and when grown-up folk tell them that there is a God watching all their deeds and thoughts there is the possibility of unnecessary dread coming into their lives. Children have, as we have noted in the foregoing pages, a good deal of dissatisfaction with their own lives. They love their parents, but they also dislike them and fear them; and on account of their hostile thoughts towards their near and dear ones who protect them and provide them with love and the good things of life, they dislike themselves and realize though perhaps not very consciously that they deserve to be punished. If this sense of being evil and the consequent need of being punished is aggravated by thoughts of an External Being whose love and tenderness they do not experience in their concrete life but whose sense of unerring omniscience and justice is depicted to them by elderly people (who want to make use of the fear of God as one of the means of making the small child docile and well-behaved), then the fear of the child can certainly be aggravated and it can become to him a source of immense anxiety. This is the amount of truth which underlies outbrusts of people like A. S. Neill who always preach against religious instruction in schools and homes.

A writer like A. S. Neill ignores a large number of things in his attitude towards religion. The first thing that may be pointed out is the homely truth that the misuse of a thing by some people or even by many people does not prove the thing to be wrong or evil. Unbridled freedom has many evils, but Neill would never take away

the freedom of his pupils to do things or to express themselves in their own way. Similarly there are great risks involved in the use of the large number of things providing ease and luxury in any well-to-do home in civilized countries. The use of electricity and of medical drugs; the habit of reading and of going to pictures; taking part in dances and attending co-educational schools — all these are likely to be, and are not rarely, misused; but Neill at any rate would not proscribe these things. Religion too is often misused by people, which however does not mean that it has not an important place in the life of persons — juvenile or grown-up.

I am also ready to concede that when I say that religion is a most important factor in life I do not mean that all religions are equally good or equally helpful. Some tolerant people have a tendency to think that all religions are of equal value. I do not agree for it is sheer blindness to hold that animism and Buddhism are on an equal footing; that faith in an impersonal spirit is of the same psychological value as faith in a personal God; or that faith in a dignified human figure like an emperor or a national hero is as contributive to spiritual life as faith in Jesus Christ who is accepted by his followers as the portrayal in bodily form of the highest virtues. Whether religion is a help in the integration of personality depends on what kind of religion it is we think about. All religions are not equally helpful. It seems Hitler has some kind of belief in a supreme god, but the influence this belief has on his life and actions is not the kind of influence that prevails on Mahatma Gandhi when he says he believes in God. When one speaks of religion he cannot but speak of it from the background of his own religious beliefs, convictions and experiences. I am a Christian, having imbibed my religious attitude by birth in a community that was highly conscious of the supreme worth of its faith; and as such I admit that my views on religion are coloured by my own personal faith.

Religion, as I have understood it, has a three fold function. It is a solace, a challenge, and a weltanschauung (world-view).

B. *The Consolation of Religion*

All people seem to agree that religion is consoling and comforting. As a matter of fact the charge levelled against religion by its critics is that it is essentially and exclusively a source of comfort to its voteries. They describe religion contemptuously as an opiate, something which serves the purpose of a dose of opium which enables the enjoyer of it to escape from reality — forgetting its problems and worries — and to experience the triumph of a make-believe world of fancy, the doors of which are open to the opium-eater through a penny-worth of that transporting drug. An opium eater is not a vigourous person; he is depressed and inactive. And it cannot be denied that religion has often blessed the *status quo* in social, economic and political affairs, giving the masses the impression that *what is*, is *the best possible*, that the existing state of affairs is according to the will of God, and that to disturb the existing order of things is to interfere with the will of God for that particular generation at any rate. In what follows I shall try to make it clear that religion in its essence is neither a passive thing nor a blind supporter of the *status quo*. But there is no doubt that man lives in an extremely difficult world and that life in it is made possible among other things by the sense that he is supported by a power beyond his own or that of his ordinary friends.

Freud thinks that religious experience is a continuation of one's attitude towards one's father. The little child is helpless, and is dependent on the goodwill and care of the parents for its growth and for the support of its very life. This feeling of helplessness continues right into maturity, and does not leave the individual even when he is fully grown up physically. In Freud's words: "The child's reaction to his helplessness gives the characteristic features to the adult's reaction to his own sense of helplessness, i. e. the formation of religion."[2] The same idea has been repeated by Freud in all his works wherein he refers to religion. This is what he says in

2. Freud : *The Future of an Illusion*, Ch. IV, p. 42

the close of his long life, in possibly the last of his big books, *Moses and Monotheism*: " (The adult) remains infantile and needs protection, even when he is fully grown; he feels he cannot relinquish the support of his God." [3] The feeling of helplessness is stressed also by Adler, who regards it as one of the most basic factors in all life-problems. This idea has also been clearly brought out by poets like Wordsworth, who cried out that "the world is too much with us." Even the strongest individuals who may play a considerable part in shaping the destinies of their follow-men is dependent on factors that are beyond their personal control. At every step they are affected by the reactions of those who are around them, the loyalty of their friends, the opposition of their foes, and the keenness of their rivals as well as by innumerable physical and climatic factors which do not obey any man's behest. In this helpless state man feels small, and it is a source of comfort to him to feel that, though his own resources are small and extremely limited, he is in touch with a Reality that is infinite in its power and whose goodness is equal to its power.

There are men who consider it an offence against man's intrinsic greatness to assume that he should ever feel small or that he should think of drawing strength from anywhere outside of himself. One of the charges that Nazi Germany makes against the religion of the Jews and against Christianity, which it considers to be a product of Jewish slave-mentality, is that they advocate what it calls *the passive virtues* of meekness, love, tolerance, pity, and inter-national goodwill; and that they do not lend their moral support to the spirit of world-domination and the policy of the elimination of the weak by the strong. That this policy is not an accidental or extraneous feature in German mental life is clear to any one who glances at the political history of Germany during the last two centuries or the philosophical theory that was slowly but unmistakably becoming popular during that period, especially from the time of Hegel. But the one prophet who adumbrated the Nazi

3. Freud : *Moses and Monotheism*, Part III, Sect. II, Ch. VIII, p. 202.

political theory more than any one else was Friedrich Nietzsche who called his followers by the name of *the philosophers of the future.* The " philosophers of the future " are indifferent to the opinion of the world regarding good and bad. They set aside the view of all old philosophers and scientists and moralists, however widely in time or space their reputation may extend, when these do not satisfy the fundamental traits of greatness and independence which they (the " philosophers of the future ") recognize as sound. Nietzsche stresses the fundamental and inalienable role of instinctive life, the various aspects of which he would briefly and comprehensively call the will to power. The philosophers of the future do not care for traditional virtues, but they will have as Nietzsche says " the sentiment of surrender, of sacrifice for one's neighbour, and all self-renunciation morality mercilessly called to account, and brought to judgment " as, according to these ideals, a transvaluation of ancient values has taken place with the result that Europe has deteriorated until at last " a dwarfed almost ludicrous species has been produced, a gregarious animal, something obliging, sickly, mediocre,"[4] but neither bold, free nor powerful enough to exercise its will to power.

What Nietzsche mentions as the faults of the paramount religions are regarded by them as their glory; they give comfort to the sufferers, courage to the oppressed and despairing, and a staff and support to the helpless. These traits of religion are well described by Nietzsche though he mentions them as poor compensations of a fundamentally injurious kind. " To ordinary men, to the majority of the people, religion gives invaluable contentedness with their lot and condition, peace of heart, ennoblement of obedience, additional social happiness and sympathy, with something of transfiguration and embellishment, something of justification of all the commonplaceness, all the semi-animal poverty of their souls. Religion, together with the religious significance of life, sheds sunshine over such perpetually harnessed men, and makes even their own aspect

4. Nietzsche : *Beyond Good and Evil*, Ch. II, p. 54.

endurable to them; it operates upon them as the Epicurean philosophy usually operates upon sufferers of a higher order, in a refreshing and refining manner, almost turning sufferring to account, and in the end even hallowing and vindicating it. There is perhaps nothing so admirable in Christianity and Buddhism as their art of teaching even the lowest to elevate themselves by piety to a seemingly higher order of things, and thereby to retain their satisfaction with the actual world in which they find it difficult enough to live — this very difficulty being necessary." [5]

Nietzche and others of his way of thinking ignore suffering, holding that it is not worth bothering about. But life's sorrows and sufferings are too real to be thus ignored. Here is where the ministration of religion comes in. Where religion in a living experience, the sufferer (actual or vicarious) is led to see that the sufferings of this order are limited in time and space. As one who suffered greatly in attempts to serve others puts it: " For I reckon that the sufferings of the present time are not worthy to be compared to the glory which shall be revealed in us." [6] Another writer says that the God of all grace will " after that ye have suffered a while, make you perfect, stablish, strengthen and settle you." [7] Religion cheers up the sufferer not only by showing that the sufferings have an end and that those who suffer well will have brighter and more joyful experiences hereafter, but also by showing that his pain and sufferings are shared by God.

Hindu mythology talks of god Shiva as Neelkandh, as his throat is pictured to be blue, he having drunk the poison that came out of the great snake when the *Milk-Sea* was churned by the *suras* and the *asuras*. If he had not drunk the poison, it would have spread over the universe, causing an unquenchable conflagration. The idea of a suffering God is also pictured in the incarnation stories of Vishnu, who from age to age is supposed to have taken forms or lives on earth to fight forces of wickedness on behalf of suffering humanity.

5. *Ibid* : Ch. III, p. 68.
6. Paul to Romans, VIII, 18.
7. Peter, I, V. 10.

The religion of Mohamed cannot think of a suffering and defeated God; and though Mohamedans have great respect for Jesus Christ they consider that the story of his crucifixion is a fabrication which does no honour to God or His holy servant that Jesus was. But Christianity glories in the cross of Christ, as it shows more than anything else the willingness of God to empty Himself of His glory and to suffer for humanity as one among them. This idea that God is not only in His heaven, but that He so loved mankind as to lay down His own life in the form of man to save mankind, has been a source of immense consolation to suffering men and women throughout the Christian era. That God is one with man in his sufferings and that He is even today sharing his sufferings and sorrows is a source of hope and consolation which has made it possible for thousands of sufferers whether Christians or others to bear their lot not only with resignation but even with cheerfulness.

C. *Religion, Sickness and Health*

The role of religion in the matter of sickness and suffering is not solely one of consolation. Religion gives faith and faith does miracles; and a commonly recognized form of the miracle of faith is in the realm of healing. One does not, however, claim that healing without medical drugs and appliances, healing by faith as it is usually called, is effected only through the ministrations of religion. The various schools of *depth psychology* have many instances of healing to their credit. But these too admit that what they do in the field of healing is done in many instances by ministers of religion without the technique of the former. Freud admits this fact and even admits that religion has more cures to its credit than psycho-analysis, though he says it rather grudgingly and with an air of contempt: "Psycho-analysis is a form of therapy, just as other methods are. It has its triumphs, its defeats, its limitations and its indications. But I may say that I do not think our successes can compete with those of Lourdes. There are so many more people who believe in the miracles of the Blessed Virgin than in the existence of the unconscious. But if we disregard supernatural

competition, we must compare psycho-analysis with other methods of psycho-therapy."[8]

Suggestion is another means of healing without drugs. The work of Emile Coue in this connection is well-known. Several cures, some of them miraculous in the sense in which this term is popularly used, did take place at Nancy.

Religion does not compete with psycho-analysis or suggestion, or any other school of mental healing. What it does is to strengthen one's own powers of healing; thus, where a man is not able to feel that he is making progress, his sense that he is looked after with love and sympathy by a power immensely higher than himself adds to his unaided strength. In auto-suggestion as well as in psycho-analysis a man is thrown back on his own resources; in religion he feels that he is more than himself because his little life is switched on to a great storehouse of power, and in contact with this main current of energy an amount of energy is released in him which abundantly serves the needs of his body and mind. The foremost Christian poet of Maharashtra has in a great hymn referred to this experience with a mathematical allusion: "My life is like a zero — zeroes no value possess, but when thou dost a figure behind them put, zeroes come to life and value rises therein; be thou the figure behind the zero of my life." This is what religion does; it gives hope and a sense of value where the individual did not formerly think that he counted for anything. The faith that such immense potentiality is available strengthens the sense of self-confidence of the patient and renders the doctor's task very much easier than where the patient feels that he has to fall back on his own energy.

Numerous instances of healing through prayer and spiritual ministry could be quoted from books, from the experience of large number of the writer's friends, and a few from his own experience. Only a single reference is made here, and it is one of a series

8. Freud : *New Introductory Lectures*, XXXV, p. 195.

mentioned by the business director of a great hospital in London in a book entitled *Christ in the Modern Hospital.* [9]

Case B No. 35 : A man in the early forties was troubled with a pain on his right side. His local doctor who had examined him was not satisfied and referred him to the hospital. He was placed under the care of an eminent specialist who declared that there was a growth of some kind and that X-ray investigation would be necessary. As a result the verdict was given that an operation was essential. And the patient was told that as soon as there was a vacant bed he would have to enter the hospital as an inpatient. Then came the day when the patient was due to be admitted. He arrived two hours before the appointed time and he said that he had come early because something strange had happened. "That lump in my side", he exclaimed excitedly, "It's gone! Disappeared!" He was duly examined and his statement was found to be correct. The swelling had completely vanished, and an X-ray examination showed not the slightest trace of it. When a little later he was asked about it he said: "Last night I went to bed about ten o'clock. I wakened in the early hours of the morning to find my wife was not in the room. Anxiously I went downstairs and there in the sitting-room I found her—on her knees." And with a smile he added, "That is all there to tell."

This is an instance that bears out the truth of the contention made in a medical journal a few years ago that no tissue of the body may be said to be outside the influence of the mind.

The principle of healing in all these non-physical kinds of approach which we have mentioned—psychoanalysis, suggestion and spiritual healing—implies the same mental process as has been described by James as the ideo-motor process:[10] any idea entertained by the mind tends to be followed and completed by a suitable activity or series of activities. The idea and the action that immediately follows make up the ideo-motor process. If every idea is not followed by an activity it is not because certain ideas do not realize themselves in action, but because when one idea is present in the mind other ideas also happen to be present and these ideas counter-act or inhibit

9. Philip Inman: *Christ in the Modern Hospital.*
10. James : *Psychology, Briefer Course,* Ch. XXIV.

one another. The various methods of mental healing here referred to all suggest the idea of health to the patient and so work on his mind that the inhibitions of doubt and disbelief do not operate. As one writer puts it: " If the inhibitions can be removed, the idea of healing carries all before it as it is with cases of ecastacy or hypnosis. When the inhibiting notions vanish the idea before the mind has the whole field to itself. All these movements take care to detach the mind from the thought of its own sickness and make it concentrate on the healing power of the Virgin, the revelation given to Mrs. Eddy, or whatever else it may be. If the patient's mind can be filled in this way, there is little room for the doubts that check action." [11] The patient in other words becomes a single, integrated, complete personality, relieved of the chaos of opposing tendencies, and is thus able to exercise a dynamic, super-normal influence over his own body-cells.

It does not however follow that all diseases and difficulties can be removed through the exercise of faith. As one who has had much experience in faith-healing puts it: " I am personally acquainted with the details of a number of cases of spiritual healing. — But I should be less than honest if I did not admit that in a much larger number of instances, notwithstanding earnest prayer and apparently favourable conditions, hopes of healing have not been realized.[12] Even in those cases, however, where no healing followed, those who prayed with faith in God for healing were often enabled by their faith to bear the suffering with an assurance that it was not arbitrarily imposed on them by an inscrutable power but that they were sharing through its means the higher purposes of God.

D. Attitude to Death

Religion enables a person to face death also bravely and hopefully. Death is a terrifying experience to most people; and even when people are in the prime of life thoughts of death are not

11. E. S. Waterhouse : *Psychology and Pastoral Work*, Ch. XIII, p.234. 12. Hugh Redwood: *Practical Prayer*, Ch. VII, p. 101.

absent from their lives. It is true that death thoughts do not particularly oppress normally healthy individuals; nevertheless, thoughts of death are present in their minds too. When we consider the kind of life that we live, such thoughts are found to be there. No one can live so shut-up a life that he does not hear of the death of a neighbour or friend, or does not see a dead body carried, or does not hear of a fatal accident reported in a newspaper.

A man who has amassed wealth and delighted in it does not like to give up the joy of its use and possession a decade or two after its acquisition. So also is the case of those who enjoy great fame or popularity. But they all have to submit to death and cannot escape it. If they could enjoy these things in another world they would have been happy. The desire for a continuity of life is perhaps greater in the case of the "have-nots," who do not have a fair chance in this world and hope to get a chance in another world. Thus the fear of death is associated with a desire for immortality.

Different forms of continuity have been thought of by different people as a kind of compensation for the discontinuity of life at death. Some would like to leave their possessions in tact to some one — to divide up their wealth into small portions pains them. Some would like to live on in this world through their progeny, and this is one reason that fathers are distressed when they find their children do not rise to their own standard of ability or diligence. Some would like to continue their life in this world through their names being held in memory by succeeding generations. This is called influential immortality by Stanley Hall who believes that the desire for personal immortality is a selfish one which will have no attraction for those who have a good name to leave after them and who have good sons to continue their generation. If all social injustice is removed and if the two immortalities — influential immortality and plasmal immortality — are assured, the lust for a future life will vanish, according to Stanley Hall, as a product of luxury and self-indulgence.[13] His view is not however the view of the great religions

13. Stanley Hall : *Morale*, Ch. IX.

of the world which believe that the better the life of a person, the more worthy is it to be preserved, and that those who are united to God will be preserved and continued in virtue of their union with Him. This is how those who have a strong faith in God face death with an amount of peace and truimphant hope which astonishes those who do not have this faith. Those also who mourn over their dead are given the peace and the consolation which others cannot understand, for they believe that they and their dear ones are safe in the hands of their God, and that in His presence their re-united lives will have richer and more glorious experiences in the future.

Reference was made in previous chapters (see Part II) to Freud's classification of all instincts under two heads. He regards all human conduct as affected by erotic thoughts on the one hand and by death thoughts on the other. By virtue of the first group of instincts, every person is actively interested in sex matters and all one's life is coloured and motivated by this inevitable interest. *Sex instincts* are creative and through their operation new beings come into existence. But *death instincts* work in the opposite direction, by virtue of which not only is a person driven to attack and destroy whatever stands in his way of satisfaction but is himself constantly thinking of his own end and wishing as it were to close down the show and re-enter, as Freud would put it, the confortable position of snug carelessness in the mother's womb. But no man can do it, and therefore each person wishes to have his toils and worries ended in the only other way possible — of finding rest and perpetual peace in the uterus of mother earth, the grave. "The goal of all life is death" [14] — this is the thought that occurs again and again in *Beyond the Pleasure Principle.*

It is worth noticing that to Freud and his followers the death instincts are closely related to the sex instincts. What is the connection? It is the Oedipus complex, and the consequent bi-polar attitude towards the father. The child loves the father but hates him; and hates himself for hating the father. So he seeks

14. Freud : *Beyond the Pleasure Principle*, Ch. V, p. 47.

punishment for himself. He punishes himself in many ways. He may fall frequently ill, that is one kind of self-punishment. He may have a series of minor accidents befalling him and they are, as a strict disciple of Freud puts it, "substitutes for self-inflicted injuries of a graver kind."[15] He may have inhibitions in his occupational activities, as we saw in Ch. VI. In all these instances the super-ego is at work; and finally it is at work in thoughts of suicide and death. Freud has pointed out in his *Inhibitions, Symptoms and Anxiety* that it is the one who is discouraged in life and does not know how to get on is the one who is morbidly thinking of death. Such a one is afraid both of life and of death, and the reason for both kinds of morbid fears "is a fear of the super-ego projected on to the powers of destiny."[16]

Fear of death is thus according to Freud one aspect of the desire to kill, which, he observes, is very common in all people. He has made his position very clear on this subject in a number of places. There is according to him hatred, on the part of a boy, of his mother for not giving him all that he wants,[17] the better recognized hatred of the father, and hatred of all persons who stand in the place of the father. To hate often implies the desire to kill; and, according to Freud, the will to destroy is more common than is generally recognized and "it produces psychic effects even where it does not reveal itself to our consciousness."[18] But it is not always possible for the spirit of aggression to find satisfaction in the external world. It may then turn back, and increase the amount of self-destructiveness within, and "any cesation of this flow outwards (has) the effect of intensifying the self-destruction which in any case would always be going on within."[19] The desire

15. Melanie Klein : *Psyeho-Analysis of Children*, Ch. VI.
16. Freud : *Inhibitions, Symptoms and Anxiety*, Ch. VIII, p. 112.
17. *New Introductory Lectures*, p. 155 f.
18. *Totem and Taboo*, p. 116.
19. *Civilization and Its Discapeuts*, Ch. VI, p. 98.

to destroy oneself, which is imparted or enforced on the ego by the super-ego, rarely manifests itself in its true colours. It is often transformed into a *fear* of death. In the words of the President of the Indian Psycho-Analytical Association : "Under ordinary conditions this passive situation (of an unconscious desire to be killed) appears in consciousness not as a desire to be killed but as a fear of being killed." [20]

The tendency to aggression, whether it is directed to the destruction of outer objects or of the self, is followed by a sense of guilt, which arises as the result of a "self-judgement that the ego falls short of its ideal." [21] It is, however, a mistake, as was shown in Ch. IV, to suppose that this ideal, entertained by the ego, is entirely the product of parental influences. Along with an eye for "reality," the little child has from the very start of its life the seeds of a higher, altruistic life implanted in it. This is recognized not only by philosophers and theologians but also by professional scientific workers. For instance, this is what William Brown, who both lectures on psychology in a University and has as well made a deep analysis of several cases, unhesitatingly asserts : "In the dawn of personal consciousness the individual forms bonds of love and affection with those around him, with his parents and with his brothers and sisters, etc. At that very beginning not only is there selfishness and fear and aggressiveness and jealousy, but there is also love and affection and a readiness to self-sacrifice."[22] The sense of guilt arises when one falls below this standard which functions in the normal human being, as William Brown repeatedly points out, from the dawn of consciousness. Failing in his own standard, he blames himself.

Self-blaming is a characteristic of all persons. But in some persons it is carried too far, and curiously enough one blames oneself

20. G. Bose: *Ambivalenee*, Indian Science Congress, 1938. (I do not think Freud would call this desire "a passive situation.")

21. Freud: *The Ego and the Id*, III, p. 49.

22. William Brown: *Mind, Medicine and Metaphysics*, Ch. XII, p. 214.

it is carried too far, and curiously enough one blames oneself not always for his real fault but for some trifling affair. But this trifle is very often a symbolic representation of an earlier and more important lapse in the same or another direction. Freud speaks of screen memories, memories whose chief purpose is to screen the subject from remembering a more serious incident. In the same way a punctilious insistence on speaking the truth, confessions of harmless mistakes made in some casual talk, ultra-careful keenness to return small dues to a neighbour, insistence on immaculate neatness in dress — things of this kind indicate some hidden sense of guilt elsewhere in the person's private life. Bonnell cites an apt illustration:-

Case BNo. 40: A lady thought that her sister (whom as a matter of fact she was helping to support) would divulge to her employers, the management of a Jewish bank, the fact that she was a German. She was afraid if she did not see her sister for some length of time. She was likewise meticulously truthful in all her speech. Suppose she said to somebody it was 20 minutes past twelve and later on found it was only 17 minutes past, she grew very uneasy. She told Dr. Bonnell in one of her interviews that she was five years old at such and such a time, and then corrected herself and said she was four and a half. These things made the minister think that there was something regarding which she did not tell the truth to any body but which her sister knew, and it turned out that she knew that the patient had been guilty of a serious moral lapse. In the course of the interviews she confessed it, begged (with the help of the minister) forgiveness of God, was assured of it, and as a result she became mentally and morally whole and in course of time became happy and wrote to Dr. Bonnell that she knew the meaning of a mind at rest and a heart at peace."[23]

She found herself a peaceful integrated person when she had a religious experience. She gave up the unequal task of attempting to undo the past. Many people worry, as this lady did, regarding what happened in the past — they suffer from an abiding, gnawing sense of guilt regarding something that they had done or had failed to do in the past. In the same way there are those who make themselves worried and anxious regarding the future. For example there are those who see ahead of them a series of small financial catastrophes

23. J. S. Bonnell: *Pastoral Psychiatry*, Ch. VIII.

which they are powerless to prevent. There are in our country parents who, having a number of daughters to marry, worry as to how they may be provided for. There are people who are worried regarding the character or career of their sons. Their worry and anxiety eat into their life, and they make themselves and those that are closely associated with them extremely anxious and unhappy. Even strong-willed persons sometimes go under in such situations. But there are very ordinary people — those who are never credited with a strong mind by their neighbours — who bear these strains very well on account of their religious faith and trust. They are helped by this means to accept their situation with an amount of resignation, and there are those who have still greater faith in their God and accept the situation with what someone has called the spirit of creative acceptance. As when one gives up fighting against fate, as Cyril Burt puts it, the strain and the anxiety vanish. " No doubt, it is for this reason that, in all religions promising consolation and peace of mind, self - surrender is imposed as an indispensable prerequisite; as a mode of psychotherapy, the principle is sound — particularly where the dread is primarily kept alive by some current situation." [24]

E. Religion an Adventure

A mind at peace with itself is, however, not the last word in religious experience. The attainment of inward peace is but the starting point of an active life of spiritual adventure. This is what is meant by saying that religion is a challenge. The man who is truly " converted " is not necessarily one who leaves ones religion in preference to another. He is one who accepts the implications of his faith in his personal conduct and in his relations with others. It consists of the unreserved and unconditional acknowlegement of one's past follies and a decision to live a changed life, a life that is in accord with the love of God that extends to all men. This voluntary acceptance of a new way of life is accompanied not rarely by an inrush of feelings — first in recognizing with a contrition of the spirit that one's whole out - look was wrong in the past, and second in

24. Cyril Burt : *The Subnormal Mind*, Ch. VI, p. 255.

experiencing a sense of relief and satisfaction and hope that hence-forth a new life is possible and is just begun. The new religious experience may start with the manifestation of strong feelings of sorrow and joy, but it does not end there; for it leads on to a life of fruitful enterprise and activity. As Prof. A. N. Whitehead says: "That religion is strong which in its ritual and its modes of thought evokes an apprehension of the commanding vision. The worship of God is not a rule of safety — it is an adventure of the spirit, a flight after the unattainable." [25] Even Freud recognizes that the religious attitude is one that helps "people to renounce instinctual satisfaction and to oppose the lower psychic functions with the higher faculties of observation, criticism and prohibition." [26] In the case of the Jews at any rate, Freud recognizes that their monotheistic religion "opened the new realm of spirituality where conceptions, memories, and deductions became of decisive importance, in contrast to the lower psychical activity which concerned itself with the immediate perceptions of the sense organs." [27] Gautama Buddha, St. Augustine, Francis of Assisi, Sadhu Sunder Singh — these are examples of world famous people who let religion enter their lives and thereby found that their frustrated, futile lives were so transformed as to become a means of abundant blessings to their contemporaries and an inspiration to succeeding generations. Similar miracles are happening to-day. The transformation of the lives of such persons as Motilal Nehru and Chitaranjan Das, under the inspiration of the spiritual life of Mahatma Gandhi, is very much like the changes we are here, though they did not consider that it was a religious conviction in the technical sense that swayed them. Changes in the lives of obscure persons do not make what the newspapers world would call "copy", but they are all the same as good examples of the kind of life we are attempting to describe as the lives of more renowned people. One such ordinary example may be cited.

25. A. N. Whitehead : *Science and the Modern World*, Ch. XII.
26. Freud : *Moses and Monotheism*, III, II, 5, p. 184.
27. *Ibid*, 4, p. 179.

Case A No. 76 : Varma is a well - educated but in no way remarkably talented young man. He had a religious experience which transformed his life. When he was appointed to a place of responsibility, some people demurred. An acquaintence of his said : " If I had been there I would have voted against your appointment — a remark which made the young man ill at ease. His religion came to his aid. He said to himself : " Even a toothpick is not without its use. If nothing else let me be a toothpick in the hands of my Lord." He was in the course of a few months able to lead several people to a higher level of spiritual experiences than they ever had known before.

I believe with Hugh Redwood that it is possible for even the worst of sinners to be converted and come to a glorious new life. " I can think without effort " he says, " of scores of men and women known to me at their conversion, i. e. their implantation in Christ. Very many of them were, to all appearance, the most unpromising material, but today they are radically changed, new creatures, and, best of all, agents of new creation in others. Of some of them I have written in earlier books; one such comes to my mind who was possessed by the devil of drink and came to the verge of suicide. That was several years ago, but her deliverance has lasted; and I recently encountered her, radiantly happy, escorting one of her own relations to the enquiry-room after a service in West London." [28]

A strange case of a man who attempted suicide, but went back home changed and happy, is mentioned by S. V. Norborg.

Case B No. 41 : A business man, age forty - two years, married, and had three children. But his business failed. He was miserable and gloomy, and he grew more and more nasty to his wife. One day in 1935 he thought that he would commit suicide, and in order that the family might be saved from the shame and indignity of one of them taking his own life he wanted to make his death appear accidental. Hunting was his hobby, and as an experienced hunter he knew how to make his suicide appear a probable case of accident. After shooting a couple of ducks, he arranged his position for the " accident ", and was about to pull the trigger, when he felt something warm touching his hand. There stood his dog, licking his hand, and its deep eyes seemed to say: " John, you are not alone in this world." At that moment this man, who says

28. Hugh Redwood: *Practical Prayer*, P. 74.

he never went to Church and never discussed religious matters, felt that an unspeakable feeling of God's presence filled his whole existence. "I embraced the dog's head, and cried, cried, cried, cried -- it must have been more than two hours. Millions of thoughts must have run through my soul during those solemn moments, but I remember only two words: *Love, God.* I came to myself, drenched by a severe rainstorm. My dog was dripping wet. Still I walked as in sunshine, singing happy melodies on my two - hour walk through the valley. I was not a Christian, still I had surrendered my life to God. He was the only one in the whole universe. He could even use a dog as his apostle. I came home a completely new man. My home was re-created: in fact it was no home before." [29]

This man's life was transformed; so was his wife's when she saw the great change that came over her husband. Though his business did not miraculously prosper he succeeded a little better in it also. We are told that his happiness not only made his home brighter, but his happiness found an outlet in efforts to bring his friends too to the same religious experience.

When I was an adolescent lad I grappled with many inward problems, though in those days I did not have an intellectual understanding of the nature of the problems that engaged my anxious thought. But one formulation I arrived at then I still hold to, viz. that "without God I cannot be pure, without God I cannot get on with people, without God I cannot do my work well, and without God I cannot be peaceful". In the course of many years I have gathered experiences of various kinds, but they all go to confirm what I felt in those far-off days. And this is the experience of thousands of others throughout the world. Religion works, and works in such a way as to transform lives. William James put this idea in most unequivocal language forty years ago in his Gifford Lectures when, after citing instance after instance of various types of religious experience he summed up saying: "The unseen region (spiritual) in question is not merely ideal, but it produces effects in this world when we commune with it; work is actually done upon our finite personality, for we are turned into new men, and conse-

29. S. V. Norborg: *Varieties of Christian Experience*, Lecture III, Ausburg Publishing House, Minnesota, U. S. A. 1937.

quences in the way of conduct follow in the natural world upon our regenerative change". [30] Instances after instances can be given of such transformed lives.

Case A No. 77: Kudeen was a young man who led a rowdy and drunken life. He heard the religious address of a preacher, was convicted of sin, and led a sober life of humble service to others.

This is a simple example which represents very many incidents of the kind. Such conversions belong to two broad types: in some the change takes place suddenly, to all appearance; and in others it is a slow change. While the first appears to be a sudden illumination which brings as it were a metamorphosis in character, the second is a slow process of spiritual development which, reviewed at the end of a pretty long period, shows signs of remarkable differences from the spiritual condition of the same person in the beginning. Whether the change is sudden or gradual, it transforms one's attitude towards work, one's relations with others, and one's outlook on life as a whole.

F. The "world-view" of Religion

Here we come to the third aspect of religion — of religion as a world-view. It is interesting to notice how the foremost English psychoanalyst, Ernest Jones, analyses the function of religion in much the same way as has been attempted here. No doubt, like all strict Freudians he too traces the origin of religious experience to the Oedipus complex, where, needless to say, I do not at all agree with him. Apart from it, his analysis of the function of religion is very helpful. In a chapter on *Psycho-analysis and the Psychology of Religion* [31] he says that religion implies:—(i) a relation to the super-natural (ii) the effort to cope with the intellectual and emotional problems of death (iii) the pursuit and conservation of values (iv) a constant association with the ideals of ethics and morality, and (v) a sense of inadequacy in dealing with external

30. James: *Varieties of Religious Experience*, Ch.
31. In S. Lorand (Ed.): *Psycho-Analysis To-day*.

and internal difficulties. The second and fifth points that he makes have been covered by me in what I call the consolation of religion, whereby one is enabled to confront the tasks of life and the problem of death with calmness and equanimity; his third and fourth heads refer to religion as an adventure, which leaves one unsatisfied with mere indulgence in natural instinctive drives but which inspires one to strive after something higher in the realm of moral achievement. This aspiring after the higher values of life is immensely strengthened when one holds the belief that the universe itself is run on these ultimate principles. Before passing on to the discussion of this aspect of the religion, of one's attitude to the universe and to life, it is worth while to take some notice of the question whether religious experience is merely a subjective process or whether there is any objective reality other than what we see around us.

My answer is that religious experience is a subjective experience, but that it is not merely and exclusively subjective in its reference. My seeing the sun, for example, is a subjective experience, but it does not mean that if I do not see it the sun no more exists, not even that it does not exist for me and that it has no influence on me. In the same way the help of religion is subjective; but the subjectiveness of it does not exhaust the reality or the objective essence of what religion proclaims to be the Ultimate Reality. In this study we are not concerned with the proof of the existence of God, we are only satisfied with showing what faith in God does. "The province of the psychology of religion," as Selbie rightly observes, "is strictly limited. It enables us to study the religious consciousness and to analyse its contents. But it does not give us any right to pronounce on the objective validity of religion." [32] This right which does not belong to him as a psychologist Freud seeks to appropriate to himself when he calls religion a universal fiction or an illusion. As Sir Radhakrishnan puts it "When the psycho-analyst declares that the religious person is deceiving himself, he is passing beyond his limits

32. W. B. Selbie : *The Psychology of Religion.*

of psychology and stepping into metaphysics." [33] We stress the influence of religion in the mental processes of an individual; but this stress does not mean that the objectivity of the object of worship and adoration, of God, is a matter of indifference. "It is possible to give a psychological account of the genesis of any general and permanent belief, which account need contain no reference to any reality outside the mind, which leaves, in short, the problem of the validity of the belief entirely unaffected. Even if it were established that the idea of God is a projection of the human mind we should have no further light than we had before on the question whether the idea of God corresponds to any real being." [34] We do not enter into argument for or against the existence of God we assume the existence of God. In the psychological study in which we are now engaged we do not primarily discuss what God does in the life of a person, we are dealing with the simpler problem of what faith in God does for a person.

Let us now try to see how faith in God affects one's world-view. A man who believes in a God who works in the world to transform it cannot be a pessimist. He finds a new interest in life, a new interest in nature and a new interest in history. But Freud is a stranger to this kind of religious experience; he thinks that the practice of religion consists in decrying the value of life and promulgating a view of the real world that is distorted like a delusion. [35] No wonder he has no place in his system of thought and psycho-analytic practice for religion. To him religion is an illusion which the scientifically minded man can get rid of without any loss or disadvantage. He finds in religion no healthy integrating influence in the psychic life of mankind, but he makes the astounding statement that, mass-delusion or universal neurosis as religion is, it saves many individual believers

33. S. Radhakrishnan : *An Idealist View of Life*, Ch V.

34. Dean Inge : *Psychology and the Future of Religion*— in J. A. Hadfield (Ed.) *Psychology and Modern Problems.*

35. Freud : *Civilization and Its Discontents*, Ch. II, p. 42.

from their personal neuroses. A strange contradiction this, of the same kind that Jesus came across in the Jews of his time, whom he asked: "How can satan cast out satan?" To a remarkable extent this is true of Adler too, for when the latter refers to religion it is usually to point out that many people take to religion as a means to escape the hard facts of life. If, however, Freud and Adler had thought properly about the implications of some of their own findings, they would have found religion a powerful ally in alleviating mental suffering and in giving their patients an inspiring outlook on life now and hereafter. For, the kind of view that a man has regarding the order of things is not a matter of indifference in the development of personality.

One who believes that there is a purpose in the universe and that this purpose is of a *loving, personal* nature is able to lead his own personal life in a steady, balanced manner and to enter into relation with other persons with confidence and faith. Jung observed correctly at the conclusion of his Terry Lectures: "No matter what the world thinks about religious experience, one who has it possesses the great treasure of a thing which has provided him with a source of life, meaning and beauty and that has given a new splendour to the world and to mankind." [36] The well-adjusted libido life that Freud recommends to his patients or the community-sense which Adler wants all persons to develop is not easy of attainment when one has no sense of relationship with an order of reality greater than that of his work-a-day life. On the other hand one who feels himself as part of an infinite purpose will be saved on one side from worry in regard to the fruition of the high purposes he holds before himself, and on the other from being indifferent in regard to one's personal efficiency. Such a person will not worry, as Thouless says, regarding his own failures, "for he believes that his own efforts are part of a process which can go on without them, and that although his efforts may be directed towards God's ends, God can work towards these ends by other means as well." He is thus saved from worry. This attitude has been clearly depicted in a letter received by Cyril Burt from a "recent convert" to such a religious experience: [37]

36. Jung: *Psychology and Religion*, Ch. III, p. 113.
37. Cyril Burt: *The Subnormal Mind*, Ch. VI, p. 255. (Footnote)

Case B. No. 42: "For months I had lived in a ceaseless state of worry over my work, my health, my finances, my future, and the well-being of my wife and family. I could not sleep; and was plainly on the road to suicide or the asylum. The very struggle for survival was converting survival itself into a hell. And then one day I found myself being hypnotized into an unworrying calm by texts which seemed to repeat themselves over and over again in my ears: "Who will save his life, shall lose it"; "Thy will, not mine"; "Come unto me all ye that are weary and are heavy-laden"; "Underneath are the everlasting arms." My will—my own vain, selfish and resisting will—was broken, or rather was yielded up. It is the rebellious child that fears his Father. When I ceased to fight, I ceased to fear. I left the rest to God, or, if you think that sentimental, to Destiny and Fate."

But this does not mean an easy and effortless life, indifferent to personal efficiency. What Thouless says in regard to the *mental* efficiency of one who tries to live in tune with the infinite applies to all his life, to his *whole* personality: "If the religious attitude of the mind is accepted, mental efficiency is no longer a low or utilitarian ideal. If we were only busy with our own ends it would matter to no one but ourselves whether we pursued them efficiently or not. But if there is an eternal purpose which we can help or hinder by our actions, then it becomes of infinite importance how effective our action is. Mental efficiency becomes a religious duty."[38]

Jung's attitude to the universe is entirely different from that of Freud. For instance, while Freud finds in death a desire on the part of the patient to go back to the mother, Jung finds reflected in it the forward gaze of humanity. Death, according to him, is not the end of life but the beginning of a new phase of life. To him faith in the continuance of life after death is one of the archaic, primordial ideas common to all humanity. He brings in an analogy to illustrate his view and to show how want of a scientific proof does not invalidate man's ancient faith in another world or sphere of existence. Man has eaten salt from early times, and yet even today many people do not know what changes a pinch of salt makes in their bodies. The failure to intellectualize the value of salt does not stand in the way of even ignorant people eating salt and benefiting thereby. Similarly faith

38. R. H. Thouless: *The Control of the Mind*, Ch. XII.

in a hereafter is necessary for the psychic life of man, and without it his present life is bound to be dull and insipid. Obviously, we should expect that Jung's attitude towards religion is different from that of the two other depth-psychologists. And we are not mistaken in our expectation; to Jung a man's religion is something that vitally affects the integrated nature of his personality. He holds that man has, everywhere and always, spontaneously developed religious forms of expression, and that the human psyche from time immemorial has been shot through with religious feelings and ideas." Man's advance towards a spiritual life began with the primitive rites of initiation and even today he is in need of his spiritual life being constantly renewed and strengthened by the inrush into his conscious life of the promptings of the unconscious.

Jung says that most of his patients are those who have passed middle age and that a third of all his cases suffer from no clinically definable neurosis but from the senselessness and emptiness of their lives.[39] He finds it established beyond a doubt that the crux of psychoneuroses is to be found in the psychic factor, and this factor is not finally explained in terms of physiological disturbances. Freud and Adler, according to Jung, go a little beyond physiology and speak of instinctive impulses; but their treatment is a one-sided application of the knowledge of psyche: "The kind of psychology they represent leaves out the psyche (the spiritual part of it) and is suited to people who believe that they have no spiritual need or aspirations."[40]

Neurosis in Jung's words is an inner cleavage, and a person becomes healthy when he is not a divided self but is properly integrated, and in the integration of personality religion is of immense help. The integrative role of religion has been clearly stated by Sir P. Radhakrishnan in his Hibbert Lectures for 1929. He refers to the commonly accepted goals of truth, beauty and goodness as representing important sides of life; but he emphasizes the point that though vital and significant they are still only sides or aspects of a whole,

39. G. G. Jung: *Modern Man in Search of a Soul*. Ch. III. p. 70.
40. *Ibid*, Ch. IX, 259.

which in its wholeness is seen in religion. Genuine religious experience includes them all. The truths of art, philosophy and ethics need to be closely bound up with one another, and this is what happens in the synthetic realization of life through religion. "The religious man has the knowledge that everything is significant, the feeling that there is harmony under the conflicts, and the power to realize the significance and the harmony. While art or beauty or goodness in isolation may not generate religious insight, in their intimate fusion they lead us to something greater than themselves. The religious man lives in a new world which fills his mind with light, his heart with joy, and his soul with love." [41]

If religion is so important in the life of man as we have seen here it cannot be left out of any scheme of education for the young. The peace and calmness that comes through religion, the challenge to lead a life higher than on the instinctive level, the sense of significance that the whole social and natural order of things attain—all these apply in the case of young folk as well as of the old. Again if people are to profit by religion when they are old they should have been trained in it while they were young. Though it is not my purpose in this book to go into details of method in regard to the many important topics here referred to, it will not be out of place to recall what has been stressed by Jung, that the small child is not any more independent in psychic matters than he is in physical matters Just as he depends on the home for his food and sustenance he depends on the home for his emotional poise and psychic attitudes. The child cannot be expected to pick up a religion for himself which he does not see practised in the home. The principle of *participation mystique* is operative here. The atmosphere of the school also has great influence on the child. In England during the distress of World War II the question of religious education is a very vital question and we frequently find references in educational journals to this matter, especially in regard to the policy and method of educational reconstruction after the war.

41. S. Radhakrishnan: *An Idealist View of Life*, Ch. V.

Corporate worship has a great place in the fostering of religious attitudes in individuals, and in our schools too some form of common worship may be introduced. If such a service is attempted, it should be conducted, as I have observed elsewhere, on general, non-sectarian lines. " If this is not possible, even worship according to credal groups should be preferred to no worship at all. In non-sectarian inter-religious or inter-denominational gatherings, it is essential that the prayers offered should as far as possible be acceptable to all. Even a time of silent worship will have a great influence on the minds of the worshippers."[42] Attendance on these occasions of worship need not be compulsory, but all should be free to come if they so desire. There is one condition, however, that is of the greatest importance in the success of this undertaking, viz., it should be conducted by one who seeks to live consciously and steadfastly in tune with the supreme Reality, the source of everything that is true and beautiful and good. If such a common worship as has been outlined here can be regularly held, it will be an uplifting spiritual force in the lives of the participators and will also lead to the development of group-spirit in the school.

The principle of learning by doing applies to religious education as much as it does to any other school subject. Little deeds of kindness practised in the name of religion makes religion more than a matter of words and prayers. Even in the saying of prayers, sometimes prayer-forms may be used which have been composed by the children themselves. Here is a small prayer (grace before meals) compiled by a seven-year old :[43] " Thank you God for the food, for the trees that are budding, for the flowers that are shooting, for the food that comes across the sea, for the breezes, for the fishes and for our gardens where grow our food."

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42. *The Child and His Upbringing*, Ch. XII.

43. Published in *Home and School*, March-April, 1942, London.

CHAPTER XV

INDIVIDUAL DIFFERENCES

We saw in the last chapter that the healthy personality is a unified, integrated personality in whom no one instinctive urge is allowed to dominate the whole life. An integrated person has wide interests; he does not lead a single-track life. Though his life is characterised by dynamic, creative enthusiasm, he exercises inhibition and self-control when some one particular urge or passion threatens so to dominate his life as to spoil his usefulness as a member of society. All persons, however, are not so well integrated as we would wish them to be or as they themselves would like to be. Again, even all those persons who are generally recognized to be well-integrated individuals do not all express the same style of life. There are vast individual differences among persons. As Jung points out: "There are often several children who are exposed to the same influence, and yet each reacts to it in a totally different way."[1] Teachers and social workers and psychologists who have to deal with numerous individuals should always have this - the fact of individual differences - at the back of their mind when they deal with the many

1. Jung: *Modern Man in Search of a Soul*, Ch. IV, p. 92.

persons young and old whom they wish to help and direct aright in life.

Cyril Burt's classification of the factors that lead to individual differences among young delinquents is capable of a wider application and we shall make use of it in this study. He brings together the various individual differences under four heads: (1) inherited conditions (2) environmental conditions (3) physical conditions and (4) psychological conditions.

A. The Influence of Heredity

Heredity is not stressed in the diagnosis and treatment of neurotic troubles by any of the three masters we have been studying. But these are not the only persons who have given their attention to the study of nervous and mental maladies. There are others who do not belong to the school of any of these three but treat their mental "cases" in their own way. Foremost among these in modern times was Kraepelin, a contemporary of Freud, born in the same year as the famous psychoanalyst, and author of a text-book on psychiatry that is described as "the most influential single production of modern times in psychiatry."[2] Another of the psychiatrists is Rosanoff. These psychiatrists believe that mental maladies such as dementia praecox (or schizophrenia) and paranoia are definitely associated with heredity. They even go to the extent of saying that they are caused by heredity. H. L. Hollingworth quotes "authoritative" opinion, evidently from Rosanoff, that "Psychopathic heredity is to be regarded as the essential cause of dementia praecox" and that though "the causes of manic-depressive psychosis are not fully known the essential feature in the aetiology seems to be a constitutional predisposition which is believed to be inherited."[3] Conklin refers to "statistical studies (that) indicate the inheritance of a neuropathic diathesis in from 40 per cent to 80 per cent of cases."[4] The disease

2. E. S. Conklin: *Abnormal Psychology*, P. 433.
3. H. L. Hollingworth: *Abnormal Psychology*, Ch. XXIV, p. 475
4. E. S. Conklin: *Principles of Abnormal Psychology*, Ch, XVII. p. 401.

itself may not be inherited, just as criminality or alcoholism is not inherited, but there may be predisposition towards it caused presumably by some form of defect in the germ plasm. The defect may be in regard to one or more of the determiners in the chromosomes or genes of the germ plasm, and it is not impossible that this defect may happen to be the dominant trait in the Mendelian sense in one family and that this may be inherited. In those cases where one parent is feeble-minded or is a chronic sufferer from neurotism and the other is normal, there may be a distribution of these traits— some assert that there definitely is— in the children according to the Mendelian law of distribution, but where both parents are affected the risk to the normality of the next generation is still higher. A more conclusive statement cannot be made about the inheritance of nerotic troubles as neurosis does not belong to a single clear-cut pattern.

Freud and Jung do not say anything about the inheritance of neurotic difficulties, though there is good reason to believe that both believe not only in the validity of the principle of heredity generally, but even in the inheritance of acquired traits. This is the only way as I have pointed out in the chapter on *The Sense of Guilt* that Freud's theory of the sense of guilt (as derived from the original sense of remorse on killing the *horde father*) becomes intelligible. The same argument applies to Jung's theory of the *primordial image*, though in his case the conclusion is not a matter of inference as he himself expresses his faith in such inheritance unambiguously. It is worth noting however that Jung does not refer to a single act or a limited series of acts as having given rise to the primordial images or archetypes of universal human ideas. He says: "The primordial image is a mnemic deposit, an imprint (or engram) which has arisen through a condensation of innumerable, similar processes. It is primarily a precipitate or deposit, and therefore a typical basic form of a certain ever-recurring psychic experience."[5] With this faith in heredity implicit - and in the case of Jung, to a certain extent explicit -in

5. Jung: *Psychological Types*, Definations, p. 475.

their writings, they nevertheless do not anywhere give the impression that they consider heredity as one of the things they are particularly concerned with in their attempt to help unadjusted individuals to face the tasks of life. Jung sometimes refers to the family history of his patients but it is more to show how the emotional attitude of the parents is shared by their children through *participation mystique* than to prove the importance of heredity.[6]

Where Freud and Jung are mostly silent on heredity, Adler must speak out against it. I do not believe that psychologists on the whole agree with him when he says, for instance, "So far as psychic phenomena and character traits are concerned, heredity plays a relatively unimportant role." [7] Dealing with the upbringing of children he says: "Of all mistakes made in education, the belief in heredity is the worst." [8] Whether these statements are correct or not, we agree with Adler in his contention that belief in heredity is likely to serve as an excuse on the part of an educator to neglect his responsibility in regard to some of the pupils who may be backward in their studies: "Heredity is too easy a scapegoat for parents, teachers and children. Whenever there are difficulties that require effort, they can always call upon heredity to relieve them of any responsibility for doing things." [9]

B. The Role of Environmental Factors

Environmental conditions produce many individual differences. For instance the fact that in a bilingual area some people speak one language and others speak another is due to different social environments. Similarly differences in social and cultural habits and manners arise as a result of environmental differences. Among all factors that tend to modify the life of different people in different ways none is of greater importance than the home.

6. Jung: *Psychological Types*, p. 475.
7. Adler: *Understanding Human Nature* Part II, Ch. I, p. 163.
8. Adler: *The Education of Children*, Ch. X, p. 176.
9. Adler: *What Life Should Mean to You*, Ch. VII. p. 167.

It is not necessary to deal at length with the influence of the home here as two chapters have been devoted to this topic earlier in this book and as even in subsequent chapters much attention has been given to it presenting the points of view successively of Freud, Adler and Jung on the importance of childhood years. We merely recall what has already been said. Jung insists on the fact that the emotional experiences and conflicts of the parents are shared unconsciously by the children of the home, and when they grow up they repeat in their own way in their different situations the consequences of those early experiences. In some homes too much love is given to children, in some too little of it. In the same home one child may be "accepted" and loved, while another child may be "rejected." Even in the best of homes a sense of guilt may be generated in a child, as Freud has shown. An unwise treatment of the child may have lasting influence in his sex consciousness in childhood as well as in his adult life and, as Freud contends, many neurotic troubles in later life are due to repressed sex experiences in childhood. Adler shows how even such things as different positions in the family constellation — such as that of the eldest or youngest child of a family, or of an only brother of many sisters, or the only sister of many brothers — tend to produce a unique style of life in each member of the family as he or she grows up. From all these it is clear that even children of the same family cannot be expected to behave in a uniform way either in childhood or in later life; much less is it a wonder that a teacher or social worker or psychologist is compelled to recognize the fact that all individuals in their care, coming from different homes, cannot be helped and guided by any uniform rule-of-thumb procedure. *No Two Alike* is the title of one of the concluding chapters of a clear account of the life and training of the Dionne quintuplets, written by the psychologist put in charge of them. Dr. Blatz shows how the five sisters born, as he believes, of the same fertilized cell, differs remarkably one from another in the matter of social interest, social success and social popularity.[10] If such individual differences occur in children sharing the same heredity

10. E. W. Blatz: *The Five Sisters*, Ch. VI.

and the same kind of training, how much greater difference should be expected in a school where children come from different homes, carrying with them the varying heritage, traditions and attitudes of diverse kinds of homes!

The school itself may be regarded as a fosterer as well as a revealer of individual differences. Revealer of individual differences it is, for as has been just pointed out children from different kinds of homes come to one school, and in the social life in the school they react to the individual or corporate activities of their friends in accordance with the pattern of emotional and social attitudes they have already acquired in their homes. Children often express in their relations with their teachers the attitude they entertain towards their parents, and in their relations with their schoolmates they often reproduce their reactions to the love or lovelessness shown to them by their own brothers and sisters at home. Sometimes their attitude may serve the purpose of a compensation; the love and attention they wanted to get at home and failed to get, they try to get at school by a special effort to do praiseworthy things in school or, in some cases, by an unconscious attempt to make themselves a nuisance in order thus to catch the attention of their teachers or of their fellow-pupils.

Case A. No. 78: Ameena was an intelligent girl, but in the class she perplexed her teacher by her keeness to talk and by her eagerness to answer all kinds of questions, whether she knew the answers or not. There was one factor the teacher did not know-that the girl was the eldet of two daughters of a mother, who died when the children were small. Not long after, the father married again and had a small child. Ameena was thus more than once dethroned. When she was still a small child a sister was born—not a pleasing experience to the first child; then the mother died; and then the father and the step-mother had a child (a boy, this time) to make much of. No wonder that Ameena wanted to catch the attention of her teacher and of other pupils to herself by an over-enthusiasm to talk.

A similar story is told by Dr. Washburne, the exponent of the "Winnetka Plan" of Education.

Case B. No. 43: Miss Knox was puzzled by Edward's behaviour. He was continuously showing off and was making himself a nuisance.

Punishment, scolding, even reasoning with him had no effect. At last the teacher went to Edward's home. There she saw that the mother was devoting all her savings and all her care to look after a younger child who was an invalid. The mother told Miss Knox that a few days previously Edward once asked her: "Mama, aren't you ever going to have any time to love me a little?" The teacher gently explained to the mother the need of Edward getting a little more care and affection at home, and at school she herself changed her attitude towards the boy. Through their combined attention and care the little boy changed his attitude and was no longer a problem. [11]

Cases of this kind—they can be observed in all schools—show how important it is that pupils should be cared for, understood and helped as individuals. In order that pupils may thus be helped it is most necessary that teachers themselves should lead well-adjusted lives. If the teacher in his turn is worried with his own difficulties, if he has a sense of frustration in his work or in his sex life, or if he is more interested in some social or intellectual project outside the school than in helping the pupils and therefore considers the approach to him or his pupils an encumberance or nuisance, he is likely to do more evil to them than good. Children who happen to work with emotionally upset or unadjusted teachers are likely to be affected by them. Instead of feeling a sense of security in the school and outside as a result of having come into contact with a steadifying and inspiring personality, such children are likely under the oppressive supervision of worried unsettled teachers to feel themselves uncertain in the school and to carry this sense of fear, anxiety and uncertainty into their homes and into their relations with their play-fellows. We have noticed more than once in earlier chapters that even in the best of circumstances children have often to bear a heavy internal strain on account of their smallness and helplessness and on account of their inability to get as much attention and consideration as they long to get from one or both of their parents or from some of their brothers and sisters. If, added to these inevitable difficulties, they are subject to the unsettling and disturbing influence of an emotionally unadjusted teacher their lot is rendered doubly hard.

11. C. Washburne: *Adjusting the School to the Child*, Ch. X.

It is not only the kind of persons the children have to deal with that affect the mental health of children; even such things as the organization of the school exert a certain amount of influence on their growing personalities. When the main concern of school administrators is to keep their institution going, such matters loom large in their eyes as the proper keeping of accounts and registers, the buying of necessary furniture such as tables and desks, the construction or extension of school buildings, and the maintenance of the prestige of the school by securing a high percentage of passes in public examinations. Consequently such a thing as caring for the individual needs of the numerous pupils appears to them as an airy and impracticable ideal. The curriculum also appears to be something sacred and inviolable which must be respected in the case of each pupil, and naturally it assumes under such circumstances a greater importance than the individual needs or interests or abilities of a pupil. The teacher seems to have as his goal the progress of the "average" pupil with the result that the bright pupil is not encouraged to go ahead at his own pace and with subjects outside the common routine but is obliged to mark time with the rest, and the dull child is punished, ridiculed or contemptuously neglected for not being able to march with the majority in their medium-paced progress from one set lesson to another. In a single class of about forty or forty-five pupils we have often a few children who should have rightly belonged to one or two grades higher than the particular grade or standard in which they are placed and a few who should have been in a standard one or two grades lower, if the grading of pupils had been correctly made according to intelligence quotient, or attainments in particular subjects, or even according to chronological age. All these facts are overlooked when the set curriculum and the allotted official period of time are implicitly assumed to be the deciding factors in the grouping of pupils and in the assignment of work.

This kind of arrangement for "mass teaching", where the mass or the group that is taught is an ill-assorted collection of individuals who rightly should have belonged to several different groups, is not,

for one thing, conducive to the progress of pupils on the narrow plane of achievement in " school subjects ". That is not all—it is in addition an extremely unsatisfactory and defective arrangement if we view the situation from the standpoint of mental hygiene. The integrated personality is the resultant of numerous factors and causes, and among the many factors that go in to produce the sense of mental health and personal well-being is the feeling that an individual has that he has some work to do and that he is successfully doing it. The bright child who can do big things but is not given a chance of creative self-expression begins slowly to feel that it does not matter whether one is talented or not, and a sense of ennui creeps on him. He may lose interest in the things that happen around him and may have a supercilious indifference to them, retiring more and more into the prison of his own fancy-life. Or, to counter-act the sense of ennui he may try to do something rather than nothing and the thing he undertakes may be something out of the way but useful to society, or it may with equal probability be something of an anti-social nature. Whether the superior pupil develops in spite of want of opportunities into an original and unconventional friend of society or becomes a social rebel or misanthropist on the one hand or, on the other hand, whether he shuns society and becomes more and more introverted, depends partly on the social feeling that he has had developed in him by his earlier home experiences, partly by force of circumstances and the company he is thrown into, and partly as we shall presently see by his natural temperamental make-up.

The dull and the backward pupils illustrate in their lives the importance of a sense of achievement to mental health. What was said about the multiplicity of causation of behaviour patterns applies here as well. The social conduct of a person is inevitably coloured by his inward happiness. Some children are problem children because they are unhappy, and failure at school increases their sense of frustration and unhappiness. In their efforts to exact work from children teachers often wound the self-respect of their children by nagging at them, making comparison between them and the

better children and by ridiculing them in various other ways. They justify these verbal (and sometimes even corporal) assaults on their helpless victims on the plea that their backwardness in school subjects is injurious to them in the future, pitifully ignorant of the fact that lack of concern on their part for the emotional health of children is equally, and often more, injurious to the latter. "Simple friendliness in the School-room" is regarded by Ryan in his *Mental Health Through Education* as "one of those easily attainable and obviously desirable conditions" that lead to the mental health of children. [12]

Friendliness is of the utmost importance in dealing with children who are backward in their studies and suffer inwardly on account of the consequent sense of incompetence and frustration. But friendliness is not enough. Changes should be made in the working conditions of the school so as to create a sense of joy and achievement to all who come to the school including those who feel frustrated on account of their failure to keep pace with others in their "lessons." The emphasis in most schools throughout the world is on knowledge imparted in books, and very little provision is made for the kind of work those also can do well who are not blessed with what is called a high general intelligence - a subject referred to at greater length in a succeeding section in this chapter. The measures that the Spens Committee on Secondary Education in England and Wales suggests as useful means of creating a community sense within the school are equally useful to give a chance to even the so-called backward and dull children to do something that would be appreciated by others and would consequently enhance the confidence and self-respect of the performers themselves. School and 'House' games, concerts both formal and informal, the acting of a play, school journeys and stay in a school camp, school clubs and societies of many kinds literary, scientific, musical and debating, clubs for chess and other indoor games, others for photography and hobbies of different kinds,-these

12. W. Carson Ryan: *Mental Health through Education*, Ch. III.

are some of the means suggested by that Committee,[13] as possible to be introduced into secondary schools to make all members of the school happy as members of a single society. Many schools have some of these activities in them: that is the case in England, as the Committee has noticed, and we have here in India also many schools that attempt different activities of this kind. What is wanted is to give these varied activities a still more important, secure and well-planned place in our system of education than as occasionally helpful "extra" activities sponsored by one or two enthusiastic teachers and suffered or passively supported by others in order that they may not hurt the feelings of their more enthusiastic colleagues.

Occupational activities that require manual skill such as carpentry, metal work or moulding, tailoring, and book-keeping will give scope to certain members of the school population who cannot shine in their academic studies. A school that believes in the mental health of all its members must provide activities suitable to the interests and aptitudes of all who are accepted there for education. Those boys who cannot get much credit for 'intellectual' might get it in 'occupational' activities, and the sense of achievement felt in this direction may make even school work less terrorising and therefore more enjoyable. Occupational therapy has been in vogue in many hospitals for the mentally sick, the idea underlying the treatment being that the sense of interest and achievement experienced in one situation will enable the individuals concerned to tackle other situations with more interest and confidence. Applied to the school, we find that self-confidence, aroused by the doing of something that they can do well, make backward or delinquent children take a greater interest in their school work and social conduct. Carson refers to the studies in truancy made by W. Line (of the Toronto University) who found that "when significant changes in curriculum have been made truancy has been very considerably reduced" [14] Similarly

13. *Spens Committee Report* on Secondary Education in England, Ch. IV, Part V, p. 202

14. W. Carson Ryan: *Mental Health Through Education*, p. 136

it is noted that several young people with serious personality difficulties gave a pleasant surprise to the physicians who were looking after them by showing unaccountable improvement. On comparing notes they discovered that their patients were doing work in the Art Guild in the school. They had been caught up as it were in the enthusiasm and sense of achievement provided by these special opportunities, and they shed some of their behaviour difficulties." [15] The fact is that just as behaviour difficulties may start with some trouble in the home or in the school or in the neighbourhood, improvement in mental health also may start in any of these places. Mental health, as well as mental ill - health, is like a little leaven that leaveneth the whole lump. " From the treatment point of view," as Williard C. Olson puts it, " if you can help any aspect of the total picture, you are likely to help all, particularly if the approach is fundamental and related to a causative framework." [16]

C. *Differences due to Physical Conditions*

Individual differences in personality patterns owe their existence also to the fact that different people have different physical constitutions. They all belong to a general human type which is different from that of any other animal type, and they all have fairly the same general lines of development in the various stages of growth. In regard to the latter fact, the years 1 to 3 are characterised by rapid growth in physical size and abilities, but in the next three or four years (years 3-6) the growth continues at a slower rate ; years 6-7 are again years of fairly rapid growth, which is followed by another period of steady but slow growth (7-11) ; and then there is a third period of rapid growth (years 11-16), after which the growth of the human being continues once again slowly and steadily for some time more until he or she becomes a fully grown adult. This

15. *Ibid*, p. 127.

16. Williard C. Olson : *The Diagnosis and Treatment of Behaviour Disorders of Children* in Year Book XXXIV-*Educational Diagnosis* of the National Society for the Study of Education, N. Y.

is the general chronological line of development, which is made up alternately of stages of rapid development and stages of relative consolidation, of 'springing-up' periods followed by 'filling out' periods. This is the general rule, nevertheless there are vast individual differences. A characteristic feature we come across in a number of individuals may not be met with in any one individual we particularly study. What is true of one at eight may not be true of another until he is nine, or he might have already shown that trait when he was six. Individual differences are particularly marked, as the Spens Report on Secondary Education more than once points out, in early adolescence more than in the preceding stage of later childhood.[17]

One of the reasons of these individual variations in adolescence is the fact that some of the ductless glands begin to function more effectively in this period than in earlier periods and these glands produce effects in the mental as well as in the physical plane. Among the glands whose *hormones* have been studied fairly well in relation to mental characteristics are the thyroid gland, the pituitary gland, and the sex glands some of the secretions of which are internal. The *hyper* conditions of these glands lead to over-activity, excitement and restlessness, while *hypo* conditions are characterized by sluggishness, inactivity and dullness. Some of the glands counteract some others, as the parathyroids, for instance, do in regard to the thyroid. Both Jung and Freud recognize that the individual differences that exist between persons living in the same environmental conditions must have some basis in their physical constitution. "In the last analysis it may well be that physiological causes, inaccessible to our knowledge, play a part in this", says Jung,[18] a view shared by Freud who says that though at present we accept the psychic phenomenon as the terminus of our enquiry, it need not always be so in the future. "Even where on investigation the psychic may be recognized as the primary causes of a phenomenon, a more profound compre-

17. *Spens Report*: Ch. III, Pp. 109, 124, 134.
18. Jung: *Psychological Types*, Ch. X, p. 416.

hension of the subject will one day succeed in following up the path that leads to the organic basis of the psychic." [19]

This point of view has been stressed by McDougall who does not rest content with the hope that the future will show the physiological foundations of psychic activities, but builds his theory of temperamental and dispositional differences in individuals on natural differences in their physiological make-up. [20] His position is similar to that of Ernst Kretschmer who regards it an empirical fact that "the endocrine system has a fundamental influence on mentality, and especially on temperamental qualities." [21] But he is careful to point out that what determines the nature of mentality with regard to its physical correlates is not the internal secretions in the narrow sense, but the whole chemistry of the blood, in so far as it is conditioned to a very important degree, e. g., by the great intestinal glands, and ultimately by every tissue of the body. [22] He also re-asserts the truth in the old belief that the brain also has something to do with the temperaments, though he would not agree with those who held the view in the past that differences in mentality were due solely to differences in brain conditions.

Adler too recognizes organic differences between one individual and another. As a matter of fact his psychology is based on the twin foundations of what he calls family dialect and organic inferiority. We should therefore have expected that he would put more stress on physiological and anatomical factors as determinants in the realm of psychology than any of the depth-psychologists whom we have mentioned. But he does not; instead, he puts a greater stress on education than even those others. Jung no doubt emphasizes the importance of training in early years, but not to the extent that Adler does in passages like this: "Some authorities hold the ductless

19. Freud: *Interpretation of Dreams*, Ch. I, Section C, part 4, p. 57.
20. McDougall: *Energies of Men*, ch.
21. Kretschmer: *Physique and Character*, Ch. XIV, P. 261.
22. *Ibid.*, P. 262.

glands responsible for organic defects. I myself was one of the first to describe the great significance of the ductless glands or other organic defects. Nevertheless I believe it to be a mistake to regard this factor as causal. The difficulties and handicaps that such children meet only arise when they are not given the right treatment and education, and then only in the face of the demands of social life. On the other hand the damage they suffer seems to be just the same as that suffered by a so-called normal child who has been educated by wrong methods." [23]

D. Individual Differences in Intelligence

Individual differences in intelligence are usually recognized even in non-psychological quarters. With the Binet-Simon tests of intelligence, differences in general intelligence came to be recognized more widely than ever before. Later investigations have resulted in the recognition of the fact that in addition to what is called general intelligence (often referred to as *G*) there are special aptitudes which may have no reliable correlation with the former. The special aptitudes are indicated by the letter *S*, and there may be special *S*'s for mathematics, manual skill, musical ability, etc. Recognition of these individual differences in native endowments in intelligence and special aptitudes is helpful to those who take upon themselves the task of safeguarding the mental health of the young; for they can help the latter to avoid an unnecessary sense of frustration which they are likely to experience when they attempt tasks for which they are not fitted. All sense of frustration is not exclusively associated with the sex urge as Freud and his extreme followers have a tendency to suggest it is. Jung and Adler have made it clear that factors connected with the daily work and social intercourse of people can affect their mental health. Hence the importance of " mental testing" as a help not only to schoolmasters but to those who are engaged in

23. Adler: *The Criminal Personality and its Cure*, in Individual Psychology Publications - Medical Pamphlet No. 5, *Individual Psychology and Social Problem* (i) C. W. Danial & Co. London.

the art of guiding and counseling the young in the path of mental health.

Reference has already been made to the observation of the Spens Committee that individual differences are more prominent in adolescence than in the earlier age group of years 7 to 11. One of the reasons given by the Committee - it does not suggest that this is the only reason - is the fairly reliable (whatever people like Adler may say to the contrary) constancy of the I. Q. of each person throughout life. " Since the ratio of each child's mental age to his chronological age remains approximately the same while his chronolgical age increases, the mental differences between one child and another will grow larger and larger and will reach a maximum during adolescence. Thus a child who is a year backward at the age of 4 is more likely than not to be two years backward at the age of 8, and still more backward at the age of 15. In general, minor differences, which were hardly noticeable in the Infant School, will be distinctly observable in the Primary School, and by the age of 11 will have increased so much that it will no longer be sufficient to sort out different children into different classes. [24] Again there is the factor not ignored by the Committee that special attitudes appear more remarkably in adolescence than in earlier years. This has been particularly stressed by Charlotte Buhler who, following Spearman and Cyril Burt, points out how special abilities combine with general intelligence in determining individual preferences and standards of performance. " According to Spearman (who himself bases his contention on the extensive tests made by Cyril Burt), the influence of the factor *G* on the individual's performance declines steadily from the twelfth year on and the influence of factor *S* increases." [25] It follows that different children, if justice must be done to their aptitudes and interests, require different treatments and even different types of education in order that they may become happy useful members of society.

24. *Spens Committee Report* on Secondary Education, p. 124 f.
25. Charlotte Buhler: *From Birth to Maturity* Ch. VIII, p. 165.

Children who cannot cope with the work of a class or grade will find attending that class a matter of special emotional strain. The reason why such children cannot keep pace with the rest must be found out. Sometimes it might be irregular attendance, the irregularity being perhaps caused by the child's own ill-health or the illness of someone else at home. Sometimes it may be caused by physiological troubles which may be removed by medical or surgical help, and sometimes by recurring situations that provoke an emotional strain at home. Or it may be caused by a naturally dull or backward intellectual equipment. Neither Freud nor Jung makes many references to the intellectual standing of their patients. Adler who regards education of the right type for children as one of his prime concerns frequently refers to the prevalent belief in intellectual differences between various individuals. But he refers to it virtually to cry it down. He seems to think that intellectual differences among individuals are negligible factors, that what matters is that the social interest of the child must be developed, and that what is most important in this behalf is that the child should be encouraged to believe that he can make progress in his attainments and in his relations with others. This is a form of "suggestion", though Adler does not call it so. And there are limits to the usefulness of suggestion, at any rate its usefulness is not enhanced when the limits put by nature are ignored.

In the matter of intellectual differences in intelligence it is easier to point out what Adler does not believe in than to indicate what he actually accepts from mental testers. For instance Adler knows of intelligence tests and *I. Q.* 'S. but his attitude to it is that of a prejudiced layman who does not believe that intelligence can be measured with any considerable success, that it does not remain constant in life, and that by education of the right type it can be improved to a remarkable extent.[26] He is not in favour of special classes for backward pupils, and he is of opinion that the I. Q. of a child should

26. Adler: *The Education of Children.* Pp. 103, 171, and 294; and *Understanding Human Nature*, Pp. 117 and 130.

not be communicated to the child nor to his parents. It is a wise thing not to tell a child what his I. Q. is, but whether his parents should be informed or not depends on what use they are likely to make of the knowledge. There is certainly danger if parents or teachers think that a boy is no good as he is not quite up to the mark in ' general intelligence ' – forgetting the fact that there are a number of things that he can do quite well, and that success in these things is something that makes his life useful and worth living. Prof. Valentine refers to a certain *Special Class* of backward pupils who said to their teacher: " Please Sir, we are only ' C ' pupils, you can't expect us to do so much or so well as the others." [27] This attitude should not be encouraged in pupils in special classes, but it is worthwhile to note that the possibilities of discouragement are greater when children who are naturally and actually backward are herded with definitely better pupils and are always likely to be compared adversely by themselves as well as by others. Where such criticisms are frequently made, the mental health of the person concerned is likely to suffer, for succeeding in school work is, as we have already seen in this chapter, an important factor in mental health, while failure and repetition of classes means not only wastage of time, effort and money, but also still more disastrous consequences in the realm of emotion " through the development of inferiority, inadequacy, discouragement, habits of failure, loss of interest and zeal." [28]

E. Jung's Types: Extroverts and Introverts

Among factors that bring about individual differences none is more potent than temperament. Temperamental differences, as we saw from McDougall and Kretschmer and as is commonly agreed among psychologists, are due to innate factors, though Adler in his enthusiasm for education and training went to the extent of saying that " such

27. C. W. Valentine: *The Difficult Child, V*, p. 16.

28. Clara Bassett: *The School and Mental Health*, I,, p. 3, The Common Wealth Fund, N. Y. 1931.

(temperamental) traits are never innate, they are always acquired." [29] Though innate, the temperamental differences are not always regarded to be hereditary as remarkable differences are met with in the matter of temperament in individuals born of the same parents. The individual variations are due to the native constitutional make-up of each person, which is not entirely determined by heredity, though heredity also has much to do with it. Certain predispositions run in certain families and it is supposed that they must be due to the strength or weakness of certain chromosomes or genes in the germ plasm, but in the case of man at any rate it has not been possible to scientifically identify or locate these fine, supposedly causative, factors. A more modest goal is set before themselves by those who attempt to at least discover a reliable correlation between physique and behaviour patterns. The most famous name in this connection has been already mentioned, that of Kretschmer, who believes as a result of his extensive observations made on psychic patients and normal persons that there is a certain amount of correlation between temperaments on the one hand, and on the other such physical features as the build of a person's body, the shape of his skull and face, the nature of his hair, and the way his endocrine glands function. Even Kretschmer does not however seek to establish a causal relationship between bodily features and mental traits- he is satisfied with drawing a certain correlation between the two sets of traits, though he seems to believe that even this correlation is not negligible in a scientific investigation where actual proofs are not easy to adduce.

Jung, whose name is associated by the lay public with the study of personality types more than with any other of his contributions to psychology, has devoted a massive volume to the subject. In it he bases his classification of human beings neither on heredity nor on the physical make-up of a person. He does not deny the possibility of the existence of these factors but is content with grouping

29. *Adler*: *The Education of Children*, Ch. IX, p. 162.

people according to their psychological characteristics. In his *Psychological Types* he deals among other classifications with the ancient theory of the Greeks who tried to trace variations in personality types to the four humours of the body which they called phlegm, blood, black bile and yellow bile. They considered that the person in whom phlegm was predominent was phlegmatic, that the one in whom blood was dominent was sanguine, that black bile accounted for a melancholy temperament, and yellow bile for a choleric. Though there is a certain amount of psychological insight in this classification it is impossible, as R. G. Gordon observes, "to demonstrate any fact to support the inference that these types had anything to do with the special variations in the constituents of the body." [30] Even with the purely psychological aspect of it Jung is not quite satisfied: "For it judges exclusively from the outer appearance. According to this ancient divison, the man whose behaviour is outwardly peaceful and inconspicuous belongs to the phlegmatic temperament. But in reality he may conceivably be all this yet not 'phlegmatic;' on the contrary (he may have) a deeply sensitive, even passionate nature, in whom emotion pursues the inward course, wherewith the intensest inner excitement expresses itself through the greatest outward calm." [31] What Jung stresses is the fact that in judging personalities for purposes of classification, it is not the outward behaviour but the inner psychic attitudes that must be taken into account. Not that Jung sees nothing of value in this ancient classification; he does, but he finds it neither deep nor comprehensive enough to group people with any degree of accuracy. Similarly he refers —in this case also without much of satisfaction—to another ancient attempt at classification, namely to our (Indian) demarcation of traits into the *satvic*, *rajasic* and *tamasic* types. He also refers at great length to various attempts made in modern Europe and America to tackle the problem of types in poetry, philosophy, biography, history and psychiatry, with more or less of appreciation

30. R. G. Gordon: *Personality*, Ch. V.
31. Jung: *Psychological Types*, Ch. IX, p. 406.

as they agree with his own scheme, which he describes towards the end of the volume.

His scheme is briefly this: he first of all notices two general types which he terms introverted and extroverted. He calls them *general attitude types*, "since they are distinguished by the direction of general interest or libido movement." [32] In addition to these, he mentions four special types, which he calls *function types*. He believes that man has four mental functions called thinking, feeling, sensation and intuition. The particularity of any special type "is due to the fact that his most differentiated function plays the principal role in an individual's adaptation or orientation to life."

Jung's general attitude types are generally accepted by most other psychologists. The extrovert is one who seeks always to adjust himself to the reality of his environment, and the introvert is one who feels that there is another kind of reality to which one should adjust himself - the world which lies within himself. To the latter the contents of the unconscious possess a greater reality than the things of the outer world.[33] The extrovert behaves as if to him the self means only the conscious part of it, the ego as Jung calls it with Freud: and he thinks that the best way to get on is to have the ego enter into right relations with the real world outside. "The really fundamental subject, the Self, is far more comprehensive than the ego, because the former also embraces the unconscious, while the latter is essentially the focal point of consciousness." The egoist, the extrovert of the pure type, does not care very much for the unconscious needs and urges of the Self, while the introverts are "living evidence of the fact that this rich and varied world with its over-flowing and intoxicating life is not purely external but also exists within." [34] It is not claimed, as McDougall points out, that every human being falls into one or the other of these two pure types,

32. *Ibid*: Ch. X, p. 412.
33. *Ibid*: Ch. V. p. 209.
34. *Ibid*: Ch. X, p. 475.

sharply separated from each other. What is implied, on the other hand, is that all persons may be ranged in a continuously graded series, ranging from extreme introversion to extreme extroversion; the majority falling in the middle region of the scale, but inclining in various degrees to one or other extreme types. [35]

McDougall illustrates the types by two boys, children of the same parents. I have come across a similar instance of two sisters, well known to me, who in spite of the same parentage and the same kind of home treatment react in two remarkably distinct ways to life.

Case A, No. 79: Lizzie and Gracie are both intellectually above normal and both do well in games and studies. Lizzie makes friends easily, adapts herself to the environment easily, cultivates the intonation and mannerisms of the people she likes easily and effectively, feels unhappy if not in the company of others, and delights in dressing up and adorning herself. Gracie on the other hand is slow in making friends, tries to avoid society, does not care to be fashionable, and does not put herself forward in acquiring new social interests. While Lizzie is expressive in her emotions, Gracie is more restrained. Again while the former passes from interest to interest, the latter is steady and doggedly persistent in all that she undertakes.

While Jung's grouping of all persons into the two *general attitude types* is generally accepted and is described by McDougall as the most successful attempt of this sort, his finer elaboration of the type problem under the term functional types is, to say the least, unhelpful, if not actually confusing and befogging the whole issue. What are the functions he deals with? Thinking, feeling, sensation, and intuition. For one thing the demarcation between the one and the other of these functions is not clear. For instance who can say where sensation ends and thinking begins? Again, Jung calls thinking and feeling rational functions, and the other two irrational functions. Perhaps Jung is the only psychologist who is satisfied that feeling is more rational than sensation. The confusion grows still more confounded when Jung holds forth that with each of

35. McDougall: *An Outline of Abnormal Psychology*, Ch. XXVIII, p. 435.

these functions the same person may have one dominent general attitude in the conscious region of the mind and the other in the unconscious. We have a tendency to take feeling, for instance, as a subjective experience; but Jung devotes a number of pages to show forth the distinction between extroverted feeling and introverted feeling types. So too, the task of distinguishing between introverted intuition and extroverted intuition is a highly difficult piece of work which perhaps only Jung can accomplish. At any rate I have not come accross any psychologist of note who considers these detailed, not to say hair-splitting distinctions as a great contribution to psychology.

Freud also has made references to types, but he bases his differences between persons and their attitudes to life on the differences that could be observed in their relation to defæcation. His position has been amplified by some of his followers among whom mention may specially be made of Sadger, Brill, and Ernest Jones. Freud mentions three character traits: orderliness, parsimony and obstinacy; and he relates these traits to (1) the act of defæcation and (2) the attitude to the defæcated material. Some children try to retain their fæces as long as they can and they grow up into adults who are unwilling to give up anything that belongs to them and are keen on acquiring things from outside. Others there are who do not make any effort at retaining but are very ready to part with what they have within them, and when they grow up they may be very generous in giving away their possessions and resources. To the thing excreted also, there are differences of attitudes: some take a pleasure in seeing it and handling it, and some consider it a very dirty thing. These attitudes also " may be mirrored in later character tendencies."[36] The former type of children, when they grow up, may become fond of painting and moulding, decorating their houses and adorning their persons, and showing off their wealth. Others may think of money as impure and dirty, and regard it as something

36. Ernest Jones: *Papers on Psycho-Analysis*, Ch. XXIX (Anal-Erotic Character Traits), p. 534 (4th Edn. 1938).

to be disposed of as early as it comes into their hands. I do not know how to assimilate these differences in types, even if they are valid, into the classifications referred to at some length in this Chapter. The difficulty of doing justice to the Freudian classification of types grows still greater when they contend that the *retentive attitude* may prevail with the *giving away attitude* in the same person with regard to different objects, and that while to certain possessions they may have the *attitude of enjoyment*, to certain others they may have the *attitude of disgust*. If however one may ignore these details and amplifications and think only of the primary triad of character-traits (parsimony, orderliness and obstinacy) associated with anal erotism, and contrast it with what Freud suggests may be called the character-trait of ambition associated with urethral erotism,[37] we may arrive at a broad classification of the kind envisaged in this chapter. But Freud himself does not seem to be very much interested in these type-differences, though no doubt he mentions them. So, we pass on.

Kretschmer, whose *Physique and Character* has already been mentioned, groups people into two types, the cyclothymes and the schizothymes. The cyclothymes are the people who if they were to develop a mental disease would suffer from the manic-depressive type—they would become cycloids—and the schizothymes are those who, under similar unfortunate conditions, would become schizophrenes. The rudiments of trouble may be seen in those lighter forms of personal oddity which we see in people that are generally known to be normal, in pre-psychotic stages, and in the relatives of psychotic patients. The studies of Kretschmer and Jung are independent—not only has one not drawn help from the other but fails even to mention the name of the other. But there is something in common between them. The schizothymes are people with a tendency to withdraw themselves from the outside world—in other words they belong to the category of the introverted—while the cyclothymes are of an extroverted nature. I have no doubt that McDougall is right when he says that "Kretschmer's cycloid is a

37. Freud: *New Introductory Lectures*, XXXII, p. 132.

special form of Jung's extrovert; and his schizoid is a special variety of Jung's introvert. What Kretschmer says regarding the cyclothymes and the schizothymes could as well have been said by Jung about the extroverts and the introverts:

"In their complex attitude and reactions to environment the cyclothymes are in the main men with a tendency to throw themselves into the world about them and the present, (with) open, sociable, spirited, kind-hearted, and 'naturally-immediate' natures, whether they seem at one time more jolly, or at another more cautious, phlegmatic, and melancholic. There emerges from them, among others, the everyday type of energetic practical man, and the sensual enjoyer of life. Among the more gifted members of the class, we find the broad expansive realists and the good-natured, hearty humorists, when we come to artistic style; the type of observant, describing, and fingering empiricist, and the man who wants to popularize science for the laity, when we come to scientific mode of thought; and in practical life the well-meaning, understanding conciliator, the energetic organizer on a larger scale, and the tough, strong-minded whole-hogger.

"The attitude towards life of the schizoid temperament, on the other hand, has a tendency to autism, to a life inside oneself, to the construction of a narrowly-defined individual zone of an inner world of dreams and principles which is set up against things as they really are, to an acute opposition of 'I' and 'the world,' a tendency to an indifferent or sensitive withdrawal from the mass of one's fellowmen, or a cold flitting about among them with regard to them and without *rapport* with them. Among the socially valuable (of these) types we have the sensitive enthusiast, the world-hostile idealist, the simultaneously tender and cold, formal aristocrat. In their scientific method of thought we find a preference for academic formalism or philosophical reflection, for mystical metaphysics and exact schematism. And lastly of the types which are suitable for active life, the schizothymes seem to produce in particular the tenacious energetics, the inflexible devotion of principle and logic, the masterful natures,

the heroic moralists, the pure idealists, the fanatics and despots, and the diplomatic, supple, cold calculators." [38]

In all departments of life, as indicated in the above quotation, the opposition of types occurs — the opposition, as Cyril Burt puts it, between the aggressive and the inhibited, the explosive and the obstructed, the demonstrative and the reserved, the tough-minded and the tender. [39] It is most proper, therefore, that we refer to this problem in education also. Our first observation about temperament in regard to education is that just as we have to accept the intellectual endowment of a person as it is and make what use we can of it, we have to accept the temperamental differences as well. We cannot radically change his temperament inasmuch as its basis so far as we know is innate and constitutional. As Jung vividly puts it: "Man is not a machine that one can reconstruct as occasion demands, upon other lines and for quite other ends, in the hope that it will then proceed to function in a totally different way, just as normally as before." [40] Man bears his age-long history with him, and the attempt to force on an individual a behaviour pattern that is alien to his temperament "often proves exceedingly harmful to the physiological well-being of the organism, often provoking an acute state of exhaustion." [41]

The world requires both types of persons, the extroverts and the introverts. The introvert may have some contempt at times for a flippant or ever-demonstrative extrovert, but he may not care to go and interfere with the activities of the latter. Not so the extrovert, who cannot but try to make the introvert also active and enthusiastic about the affairs of the world like himself. It is good that such zealous extrovert members of society know that the introverts also serve – "they also serve who only stand and wait." Jung eloquently

38. Kretschmer: *Physique and Character*, Ch. XIV, p. 267.
39. Cyril Burt: *The Subnormal Mind*, Ch. I, p. 49.
40. Jung: *Psychological Types*, p. 423.
41. *Ibid*, p. 416.

pleads for them. "These types are admittedly one-sided demonstrations of nature, but they are an educational experience for man who refuses to be blinded by the intellectual modes of the day. In their own way men with such an attitude are educators and promoters of culture. Their life teaches more than their words. From their lives and not the least from what is just their greatest fault viz. their incommunicability, we may understand one of the greatest errors of our civilization, that is, the superstitious belief in statement and presentation, the immoderate over-prizing of instruction by means of word and method."[42] Jung admits that though their life is itself an education, providing a very necessary example to the modern world that puts all its faith in the material reality of the outside world, they are not perfect teachers either, as they "lack reason and the ethics of reason that is so necessary in a practical world."

) This means that the introverted young should be given special help lest they fall into dangers into which they are characteristically liable to fall. They should be encouraged to enter into living contact with other persons and they should be encouraged to have their interests widened. As a matter of fact these two, the widening of interest and the contact with others, are closely related and interdependent. But teachers have a tendency to think that such things as shyness, undue sensitiveness and self-consciousness, and daydreaming are less objectionable and harmful forms of maladjustment than aggressiveness, sex offences, violence and disobedience.) This has been particularly verified in a study made by E. K. Wickman who studied the behaviour problems of more than 800 pupils each in two big schools in America and the attitude of teachers towards these behaviour difficulties. "For them (teachers), the problems that indicate withdrawing, recessive characteristics in children, are of comparatively little significance. Mental hygienists, on the other hand, consider these unsocial forms of behaviour most serious and discount the stress which teachers lay on anti-social conduct." The judjment of the mental hygienists is worth more to us in this matter

42. Jung: *Psychological Types*, Ch. X, p. 512.

than that of the teachers, as the former take into consideration the effect produced on the future development of the child. The teachers, on the other hand, who have to please many masters and to care for the discipline and orderliness of the school naturally think less seriously of the troubles that might befall a harmless wool-gathering little fellow who sits in a corner and never gives trouble to any one of his neighbours or to the teacher.

Similarly the extrovert also has to be helped to lead a more balanced life. While the introvert is to be encouraged to widen his interests and to extend his social circle, the extrovert needs to be encouraged to find time to commune with himself. This too cannot be done by compulsion and prohibition, rather it is the example of an integrated, inspiring person that should be of service to the young in this matter — of one who is in living touch with the reality of both the outer and the inner world, the reality of men and women and practical affairs on the one hand, and on the other the reality of the inner world by communion with which we enter into a deeper realization of our oneness with the spirit " in which we live and move and have our being."

CHAPTER XVI

THE MENTAL HEALTH OF THE GROWN-UP PERSON

Though the life problems and attitudes of grown-up persons were frequently referred to in the fore-going chapters the emphasis laid therein was mostly on the needs and difficulties of young people and on their mental health. But successful living is not something tbat is once achieved and, then, taken for granted even afterwards. It is not like a material thing that is once shaped in a certain way, and can be depended upon to " stay put " in that shape. No, life is not a thing, it is on the other hand, a process, a dynamic process at that, a continuous movement towards a goal. This implies the fact that even a grown-up person can profit through education. He may not recognize in adult life an outside educator as his master. Nevertheless he has at least to be his own educator; and it is a basic assumption in the field of education that one who aspires to be an educator should know something of the " educand " — the person to be educated. In other words, every grown-up person has the duty of knowing himself more than in a casual way. These concluding chapters are intended to help the grown-up person in this most necessary process of self-study.

A. *The Independence of Adult Life*

One of the features that we expect to find in a grown-up person, and do not expect in a child, is the sense of independence. The small child is dependent for its protection, maintenance and love upon its parents, particularly upon the mother in the earliest stages of life. When the child grows up and begins to play with other children he becomes less dependent on his parents, though even then he cannot do without the love and the sense of security offered by the home. But it is in adolescence that we expect the young person to be fully able to shift for himself. In primitive societies there were elaborate initiation ceremonies in adolescence, which introduced the young person to the full status of an adult.

The modern trend of cultured society is to keep the young dependent on their parents for a longer period than was customary in primitive societies. We keep our young folk under education and training for a period extending over several years, even after they have reached adolescence. This has its advantages in that our future workers and professional men and women are turned out fitter for skilled enterprises than were our fore-fathers when they entered into their work. But a prolonged period of education need not always be a blessing to the young; it may sometimes be an evil in that the period of education is also a period of dependence. The young folk are not for a long time obliged to support themselves, and therefore do not get any practice in self-support. H. C. Link, Director of the Psychological Service Centre of New York City, says that he has examined many young people with excellent minds and unusual talents, but so disorganized in their sense of values that their immediate withdrawal from college was recommended; instead, they were recommended to go to work. " Often this has entirely changed their personality and character. Deprived of their social security, they developed personal security ".[1] As an illustrative instance, the case of a young man

1. H. C. Link: *The Rediscovery of Man.*

mentioned by William Healy may be cited:— He was so rich and free from any kind of necessity to work that it was difficult to make him think of engaging himself in any useful activity. Healy obeserves that something could have been done for him if he were less rich.[2]

If this habit of dependence on others is continued we get those adult "children" who live on the benevolence of their family. A picture of such a man who would not do any work is given to us by Charles Dickens in his *Bleak House*.

Case A. No. 80: "Gentleman" Turveydrop married a meek little dancing-mistress and suffered her to work herself to death to help him to lead an idle life. He dressed himself in the very best clothes, and frequented all places of fashionable and lounging resort at her cost. When she died she commended her husband to their son, who too did all the work while the old man continued to lead his life of self-indulgence.

People like old Turveydrop, though they are fully grown up physically, live on their relatives like pampered children. Mental hygiene implies progressive development of the individual from stage to stage in life. "When I was a child I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways", this is the mark of maturity. Gentleman Tureydrop was grown up, was even past the meridian of life, and he knew how to enjoy life; but his way of enjoying it was peculiarly his way, and not the way of a healthy grown-up personality. He expressed himself in the wrong way, in a perverted way. This is what we find with all persons - if they do not express themselves in the right way, they are bound to express themselves in less wholesome ways. The natural way of enjoyment is to act in accordance with the direction of one's instincts. In civilized society the direct enjoyment of all instincts is not always possible. Our own sense of what is proper and right and what is not — which sense too, as has been already observed, is a part of our whole self and not something arbitrary and extraneous — and the conventions and standards of our society.

2. William Healy.: *Personality in Formation and Action.*

prevent our enjoying life in accordance with the first line of action that may suggest itself. At the same time there is no virtue or wisdom in merely repressing the urges that seek for expression. The result of such repression is the appearance of what are known as perverted means of self-expression The mentally healthy, grown-up person avoids these perverted expressions of native impulses, for he knows that there is neither virtue nor health in that direction. Very often the healthy reaction possible for the modern man is to follow the line of what is called sublimation — the diversion of an instinctive or primitive urge into useful and socially acceptable channels. Not that the natural way is always taboo, it is not; only, natural gratication is not always possible due to practical or moral considerations. When it is not, a wise, healthy grown-up person does not rest content contemplating the barren road of repression; he gives expression to his natural tendencies and proprensities through sublimation. How this may be done may be indicated by reference to a few commonly recognized instincts or native urges. The native urges or propensities are many, though Adler writes as if there were only one instinct that is worth special consideration, and that one the instinct of self assertion. Similarly Freud writes as if he recognizes another one instinct as the basis as it were of all other instincts, and that is the instinct of sex. On the other hand there are some writers in America like Thorndike who would even call the reflexes by the name of instincts, and an Englishman has recently written a book on *The Innumerable Instincts of Man.* I do not wish here to enter into a discussion of the nature and classification of instincts, but it appears to be wise in dealing with instincts to be in the middle of the road with McDougall. Nevertheless, no attempt in made here even to deal with all the fourteen or seventeen instincts mentioned by McDougall. I shall take for the illustration of my stand-point only two or three of these instincts and deal with them in a brief manner.

B. Self-Expression through Work

Let us first take the instinct of self-assertion, the one instinct that has been stressed more than anything else by Adler and his school

of Individual Psychology. This instinct has been referred to by McDougall as the instinct of Positive Self-feeling. The natural end of this instinct is the dominance of the individual over his material and social environment, and its ideal, as J. A. Hadfield shows,[3] is a strong man who faces all situations in an unfliching manner and carries to a successful end whatever he undertakes despite the opposition of others and the hadicaps of nature. Such a one is described as a he-man. The perversion of the instinct of self-assertion is the belittling of everything that is meek, tolerant and self-effacing. Reference has already been made to the contempt that men like Nietzsche have for what are known as the passive virtues associated with Buddhism, Jainism, and Christianity. They forget that with the principle of power there is another great principle in life — the principle of love. These, power and love, are the two wings by which man, according to Hadfield, soars to his ideal. But the strong man, the " Super-man ", has a contempt for anything that might tend to make him considerate about others and their sentiments when they seem to stand in the way of his ambitious projects. "But in saving his power he loses it; for he tries to fly to the sun on the wing of power, fearing to surrender any of his libido to love lest he should lose power. But the one wing of power soon tires, and he falls exhausted ". The power urge sublimated, we get the strong man who does well as an administrator, army leader, or statesman who stands firm in the midst of adversities without forgetting to be kind, courteous and gentle towards others. He is not obstinate like the one with a perverted sense of strength, but is willing to confess his mistakes when he knows himself to be wrong, and is ready to change his line of action when he knows that thereby he can serve better the right causes he constantly seeks to uphold.

Scope for the expression of one's self-assertion is provided in the case of most people by their work. But there are some persons who cannot find work though they want to. The greatest evil of general unemployment is neither that the unemployed have to be fed at the

3. J. A. Hadfield: *Psychology and Morals*, Ch, XXI.

cost of others nor that the nation does not get the full benefit of the money spent on doles and unemployment allowances, but that continued enforced idleness on the part of those who are keen to work takes away the self-respect and sense of competence of the prospective worker. In course of time the fact that one has not been employed for a long time may engender in him the feeling of despair that he is not fit to be employed, and that his existence does not mean anything to society, and that therefore he too has nothing to do with the standards and demands of society. Thus arise delinquencies, crimes and neuroses of different kinds. If an elderly man is thrown out of work for a long time and cannot find work as younger people are preferred to him, he thinks that growing old is a curse and that youth is the only asset of life.

Even when a middle aged man has a definite job to do, he begins to realise when he is about forty that his ability to do vigorous physical work is not so great as that of the younger folk. There is in life a cycle of morning, forenoon, after-noon, and evening — a cycle that is as inevitable and universal as is the cycle of the day. Between the fore-noon and the after-noon is the meridian, and after the meridian the powers slowly begin to wane. It does not mean that one who is in the after-noon of life is an old man and cannot do hard work; he can, but the wise man after forty begins to lead a simplified life, husbanding his energy-resources more economically and carefully. As an American Professor in Journalism puts it: "I shall argue that many millions of our citizens can get much more out of their fourth, fifth, and sixth decades of life than out of any of the first, simply by learning how to live and how to make the most of opportunities within reach." [4] But there are many who do not recognize that their life is slowly changing, and who therefore do not make the necessary adjustments in their mode of life and work. After forty they should be able to lead a life of greater discrimination than in the twenties or thirties. The simplified

4. Walter B. Pitkin : *Life Begins at Forty*, Ch. I, p. 10

life one should lead after forty is not a life of retirement, much less is it the life of a recluse: it is one from which unnecessary expenditure of energy is excluded. It implies an increasing recognition of the fact that growing up " is largely a matter of sloughing the little desires in favour of the great. We simplyfy, we pull in, we concentrate on a few powerful, enduring wishes. So even though the gross volume of energies may dwindle somewhat, we use them more efficiently." [5] Thus doing, we do not diminish our usefulness but heighten our chances of success and achievement.

The need of a greater simplicity in life is equally, if not more clearly, indicated in the case of women. The various signs that proclaim the advent of menopause, such as flushes of heat, sometimes chilliness following, occasional dizziness, and perhaps nausea — all may be, as Dr. Emma F. Angell Drake says, symptoms of the change that comes over all women as a rule, though the particular age of the change and the details of the symptoms that herald its approach may vary from individual to individual; and in some exceptionally well-adjusted lives the changes may be so little distressing that no inconvenience will be felt, and no warning be given that the 'custom of women' is no longer theirs.[6] Whether the symptoms are conspicuous by their presence or not, they are an indication that the woman is entering into a new stage of life, and that in this stage she must be less busy, should enjoy more rest, and be prepared to hand over much of the actual doing of things to younger hands. The change comes over all women whether they are married or unmarried. To the latter particularly, it is a matter of great regret that their possibility of marrying and having children of their own is now remote. To the married women too the change is not often very welcome as they think that their charm and attraction for their husbands is bound to be less in the coming years than in the past.

5. *Ibid*: Ch. III, p. 94

6. Emma F. Angell Drake: '*What a Woman of Forty-five Ought to Know*' Ch. V., p. 61. Revised edition 1928.

But all these persons have to recognize the inevitable; although, at the same time it may be pointed out that there is no reason why they should be less delightful members of their household and society when they are no more burdened with the possibility of maternity. Fast living and striving by any means to be the centre of attraction, is not a good thing for a woman of any age; and if she is not able to get over these temptations when she is young she should at least now strive to make her life more dignified with self-poise and the spirit of calm service. Social excesses, late hours, high living, nervous excitement, faulty dress, a wrong estimate of the relative value of things - these were wrong in youth, and they are still more harmful in the latter period into which all women have to enter. Women, however, as a rule, are more unselfish folk than men; and the fault of many good women is that they slave day and night a little too much for their dear ones. They must in this post-meridian period of theirs be able to think a little more about themselves and their individual needs. Few women, as Dr. Drake says, have learned the art of resting. If they sit down and rest, they do it with an apology. Why should they apologise? "Men find time for doing absolutely nothing, and in this they are much wiser than women. and are by so much more fitted for the strenuous duties of life. Let women learn how to do the same gracefully and happily "[7], and the result will be that they will have time for thinking of achievement along other lines. Through wise advice to younger people, taking part in their joys and disappointments, engaging in little tasks of public life in an easy dispassionate manner, communing with their own minds, and communing with their God, they can still lead a highly useful and pleasing life. To continue to live in the third period of life as if the second were all that was charming and useful is an unhealthy way-unhealthy to the whole personality, to the psyche as well as to the body.

C. Fear in Adult Life—Different Forms

Or let us take into consideration the sublimation of the instinct of fear. Fear is very necessary for life, it is not an instinct

7. *Ibid*: Ch. VII p. 87.

that has outstayed its usefulness as some psycholgists have a tendency to suggest. It helps us to avoid unnecessary dangers and saves us from wastefully reckless enterprises. This is the natural direction of this mental mechanism. Its perversions are numerous: while objective fear, fear of naturally dangerous objects, is helpful when kept within bounds, these unnatural fears (known as anxiety and phobias) do no good to the subject. Anxiety is a timid general condition of mind, and an anxious person is not able to give his natural unselfconscious attention to any situation that demands clear thinking or consistent, steady activity. Phobias are fears of objects that should normally occasion no fear in a person. This kind of fear we have referred to in Ch. VI, and may be directed towards an animal, an open space, a closed door, a strange-looking person, etc. Compulsion and obsessions also are definitely forms of perverted fear: if a person does not do a thing in a particular way he thinks that some harm may befall himself or others. While phobia is a fear *to do* a thing, compulsion is a fear of *failing to do* some unessential thing.

With the advance of years certain changes take place in regard to the object of fear. While children and adolescent folk are usually afraid for themselves, the middle-aged people who have families to look after are in addition afraid for the safety of their wives and children. During days of war everyone who has some close relative in the front or in some danger zone has reason to be afraid; but some persons are so taken up with the possibility of danger to their dear ones that they cannot get sleep, nor can they relax in their minds when they take rest. Or again there are those to whom a parting brings about hysterical convulsions of the mind or body or both. These extreme forms of fear and anxiety for their dear ones are reflections of fears and anxieties that existed from earliest days, often with regard to their own selves. It is not impossible that a hidden sense of guilt or a hidden sense of frustration was smouldering for some time, possibly from one's days of youth or even still earlier, and that this old fear or guilt or anxiety comes out now in the form of over-anxiety regarding their dear ones. As reference has clearly been made, with

examples, to some of these possibilities in previous chapters it is not necessary to cite instances here.

Fear takes a more sinister and dangerous form when it is shared by a whole group. Both Freud and Jung as well as McDugall refer to collective fear. To the last named, collective fear or panic is a matter of induction of primitive feeling through sympathy and suggestion. Freud regards it as a kind of repetition of the panic felt by primitive society when it lost its *horde-father*. Edward Glover, president of the Psycho-Analytical Institute of London, basing his position on the theory of Freud,.almost makes it his main thesis in his *The Dangers of Being Human*—that fear originating from a sense of guilt is projected on an outside agency and leads to a neighbouring nation being regarded as the real cause of all the misfortunes of one's own country. All the aggressiveness which the individuals would have directed against themselves individually and collectively is projected on the neighbouring nation, which is then hated with all the ferocity of hatred which it is so very inconvenient to direct against oneself. Jung also recognizes the ferocity of the emotional upheavals in times when a nation's feelings are stirred; but he insists that it is much more than the projection of a mere individual sense of guilt and repressed wish for self-punishment, much more even than the sense of the guilt and death thoughts of thousands or millions of individuals. Such panics or other emotional upheavals, in Jung's opinion, are more than the cumulative effect of mere individual reactions. He regards them as upheavals of the universal unconscious within a community of people. This is how he accounts for what he calls the murderous outburst of Bolshevic ideas in Russia and the equally disastrous mass organization and inculcation of pagan ideals in Nazi Germany. He considers it a " fatal mistake " to regard these as the sum of the reactions of thousands or millions of persons to the sense of guilt which each one of them feels as the result of his own Oedipus conflict.

At first sight these three views of McDougall, Freud and Jung might appear incompatible with one another. But I believe a more systematic understanding is possible. I do not regard the Freudian

view that mass panics felt by a nation in times of war (and mass or national prejudices and hatreds which lead to inter-national conflicts) are entirely or primarily due to the Oedipus conflicts of individuals. Jung's hypothesis of a collective psyche being agitated in a nation seems more probable, though from a strictly scientific standpoint both views are based equally on the speculative intuition of their authors or protagonists. McDougall's idea of a primary induction of feeling is more like Jung's view than like Freud's. None of the three excludes the possibility of suggestion. It is McDougall however that stresses it most along with primitive sympathy as an important factor in the induction of feeling in mobs and other unorganized or organized masses of people. Freud in his later works recognizes suggestion as one of the possible factors in what he has all along described as transference, and we may add that if suggestion is conceded to be a factor in transference it should also be regarded as one of the factors that operate in eruptions of mob feelings. Jung comes very near McDougall when he says: " One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there." [8] This statement of Jung is a kind of link between Jung and Freud; as well it is between Jung and McDougall. For Jung, like his former leader, stresses that psychic outbursts are often due to internal turmoil, though with him he would not go to the extent of tracing down everything to an Oedipus complex. Jung will not deny however that a person with an intense emotional strain, resulting from unsolved conflicts, finds a certain amount of relief from tension by projecting his own personal misfortunes on the attitudes and actions of others.

To come back to personal or individual problems, it may be noted that victory over fear and anxiety comes through the individual recognizing what was particularly wrong with him in the past, acknowledging past mistakes to one-self (and to others where such confession is necessary), getting a new sense of values and thus living, in short, a re-educated life. Sublimation of fear is found when

8. Jung: *Psychology and Religion*, Ch. I, P. 16.

a person is reasonably careful not to do a mean or reckless thing, is afraid to prove unfaithful to his own cherished principles, and has a holy fear and awe of God—a fear which an ancient writer says is "the beginning of wisdom."

Similarly we could have dealt with several other instincts such as of curiosity, hoarding, constructiveness, etc. But space forbids and we pass on to the sublimation of another instinct, the instinct of sex. As a smatter of fact when the psycho-analysts talk of sublimation, they have in mind more than anything else the sublimation of the instinct of sex.

D. Problems of Married Life

The natural end of the sex urge is reproduction. Perverted directions of the sex urge have been more than once referred to in these pages. They include forms like narcissism, homosexuality, sadism, masochism, masturbation, etc. The sublimation of sex is hard—harder than perhaps the sublimation of any of the other instincts. In order that sublimation may be possible the subject must be willing to excercise a good deal of self-control. We have already seen that modern psychology does not advocate complete indulgence, nor does it say that self-control is as a rule harmful. For instance, this is what one of its able exponents says: "The grown man who continues in the flirtatious stage appropriate to the adolescent degenerates into a foolish philanderer..... The man who lives polygamously is not living according to nature as he imagines, he has simply failed to keep pace with nature."[9] Even married people, who have scope for self-indulgence, should exercise self-control and bring the resurgent affect under the control of the conscious mind. Thus, the first condition of sublimation of the dynamic urge of sex is that one should believe in the need and possibility of self-control.

The need of self-restraint has been recognized from early times, and moral systems insist on it. What has modern psychology

9. J. A. Hadfield : *Psychology and Morals*, Ch. X. p. 108.

then to contribute towards sublimation? It tells us of the importance of recognizing the true nature of the dynamic urges of one's inner life. A morality that places all its stress on self-restraint, ignoring the urgency of the inner drives, is likely to defeat its own purpose. Modern psychology tells the subject to recognize his true nature, which consists of a number of dynamic urges as well as a desire to lead a socially acceptable life. It is no use ignoring the animal nature of man. Sublimation is possible only when a person recognizes his primitive impulses as part of himself, accepts his true nature, and then finds some scope for its exercise in a way that conforms to his moral sense and to his conception of what he owes to the healthy life of his society.

Sublimation of the sex instincts does not mean, any more than in the case of the other instincts already considered, tiring oneself out in any kind of vigorous physical activity; it means engaging oneself in congenial activity rather than in tiring enterprises—congenial to one's own personal tastes and aptitudes, and congenial to, that is to say, in conformity with the nature of the instinct that is sought to be sublimated. The sex instinct is a creative instinct, and it can be sublimated successfully only in so far as the substitute line of activity is creative, just as the propensity to fight can be sublimated only when there is some scope for the spirit of combat to be exercised. Again a sublimated activity should as far as possible be socially useful. A childless man may delight in building a number of beautiful buildings, but if he keeps them merely as beautiful structures to be only occasionally opened when he visits the place, they are not likely to give him as much satisfaction as when he builds them for public use. Or he may see his bank accounts grow as another one sees his children grow; but he cannot get the satisfaction which the man with a family obtains even though the latter may be poor. An unmarried woman may spend her time in rearing Scotch terriers and Persian cats, or may attend to the sick in the hospital or teach in a school. The first kind of occupation gives her some satisfaction undoubtedly, but it cannot give her as much satisfaction as when she does a thing that keeps her mind and body engaged in a socially useful occupation.

The sex problems of grown up persons are in some respects different from those of the adolescent. But in the case of both it is true, as Dr. F. G. Crookshank observes, that " the sex life of an individual is a working model of his whole llfe : a revelation of his life plane," and that the actual muddle made by any one of us in response to a sex demand is not merely a sexual error, but the outcome of a life-line, early laid down, and steadily adhered to throughout the successive stages of development." [10] In other words the problems of sex are an expression of a person's style of life, which we studied in some detail in a former chapter. This is the theory of Adler, and I do not see anything in Freud to show that he regards it an incorrect view either. On the other hand this is a kind of amplification of Freud's repetition - compulsion, the theory that an act or mode of thinking or feeling tends to become immobilised into a habit or attitude.

Those who are accustomed to derive satisfaction from the recognition, love or regard of others are inclined to look for the same experience from life-partners.

Case A. No. 81 : Mr. Sykes was regarded with more than ordinary favour by his superiors and friends. His gentle and unassuming manners endeared him to them, and he basked himself in their favour. He married and was regarded to be a devoted husband. After a few years his wife died. Soon after her death he began to look out for another wife. He said : ' I have much work to do, and when I come home I want somebody to pet me. ' His first wife was doing some remunerative work, and he wanted someone to carry on this work too. A wife, if a suitable one could be found, would do both these services. So he married again within a year after his first wife's death.

Case A. No. 82 : Mr. Biki was regarded as an active public worker. He had a will of his own and an impetous energy. But his fellow workers were mostly men of inferior ability, persons who would follow his lead in all respects. Those superior to him, he would leave to themselves. He had a wife and children; but he said he would have been glad if he had been unencumbered. At the same time, he was quite content to have

10. F. G. Grookshank : *Psychology and the Sexual Problems of Adolescence*-- (*Psyche*, July 1930.)

the kind of wife that he had. He said: " Though she is not highly educated, she is loving and faithful, and I get home-comforts when I come back from work."

Now these cases represent a very common attitude on the part of those, especially of the middle age, who seek marriage. In marrying they want to have comfort and home pleasures. This is not an ideal motive for those who seek marriage; for marriage cannot be the happiest when one seeks it primarily for what one can get out of it. Such marriages need not all be unhappy because often there are other redeeming features which save such marriages from shipwreck, such as consideration and sympathy on the part of one towards the life-partner and the common-sense point of view that one cannot be happy without making one's partner in life also happy. Where such redeeming features as consideration for another and a sane philosophy of life do not partially at least prevail, it is difficult for married life to be successful.

Here the person concerned reproduces in wedlock the style of life of a coddled child. J. B. Watson describes such folk correctly: " If his wife does not give ' mother's boy ' the coddling, the commendation, and the petting the mother gave him, she doesn't understand him, she is cold, unwifely, unsympathetic. If the young wife does not constantly receive the gentle coddling and admiration her father gave her, then the husband is a brute, unsympathetic, un-understanding. Young married couple who do not swear a solemn oath to fight out their own battles between themselves without lugging in the parents soon come upon the rock. " [11] Inability to break what he calls " nest habits " is, in Watson's view, probably the most prolific source of divorce and marital disagreement. ' Mother's boy ' has to talk his married life over with his mother and father, has constantly to bring them into the picture. The bride coddled in her infancy runs home to mother or father, taking her trunk, every time a disagreement occurs. There are hundreds of pathological cases on record, he says, where mother or father attachment has become so strong that a marital adjustment, even after marriage has

11. J. B. Watson: *Psychological Care of Infant and Child.*

taken place, becomes impossible. To escape the intolerable marriage-tie the individual sometimes becomes insane or else suicidal. In the milder cases, the struggle between young married people coddled in infancy shows itself in whines and complaints and the endless recounting of ills. Not enjoying the activities that come with marriage, they escape them by tiredness and head-aches.

There are middle-aged people who marry in order to have children. A good instance of this is pictured in Pearl Buck's novel, *Sons*.

Case A. No. 83 : Wang the Tiger took two wives to himself in order that he may be sure of having a son. One of these wives was a learned woman and the other was not. But he was not in the least interested in these women for their own selves. He found no pleasure in their company, and never cared for their companionship. When the son was born, he centred all his thoughts and ambitions on him, and in course of time entirely neglected this wives. That the companionship of an agreeable and lovable woman would have made of him a more humane warrior and leader is indicated by the change that came over him in his first brief married life with the "Leopard's" widow. In point of fact he was a friendless, introverted type of person from his early life, with an active life of self-centred ambition.

There are some persons who, though they are inclined to be sexually very active, do not find an equal response from their partners.

Case A No. 84 : Mr. Suryanath was a doctor who had seen many ups and downs in his life. He was virtually an adventurer, and though once he had enough money for a middle-class man he lost it all through financial adventures. He had a number of children, more than half a dozen. One day however when he talked about intimate matters he said, "My wife is cold and rather passive and that is how all this trouble has come over me." Though she presented him with a numerous quota of children, this was his idea of her sex attitude.

Such persons try to keep themselves engaged elsewhere to compensate for the satisfaction they do not find at home. Marriage is not an answer to all sex problems, and even married folk have to seek sublimation. "It is a mistake," as Adler pertinently remarks, "to regard love and marriage as if they were a paradise;

and it is a mistake too to regard marriage as if it were the end of the story." The mistaken view is presented in thousands of novels; nevertheless, the incontrovertible fact remains that marriage is the beginning of a common life, not the end of it. Moreover it is important to realize that love itself does not settle everything. "There are all kinds of love, and it is better to rely upon work, interest and co-operation to solve the problems of marriage." [12]

No married man has a right to take a vow of celibacy, even with the permission of his wife, *and then to expect* that their home life would be as happy as ever before.

Case A No. 85: It is well known that Count Leo Tolstoy's home life was not very happy after his embracing the socialist way of life, and it is usually regarded that this family unhappiness was due to his wife not sharing his socialist views. This is true but it is not the whole truth, as can be seen from Tolstoy's life written by Dillon where he gives extracts from the diaries kept separately by the Count and the Countess. The Count had lived a fast life in his early years, and then he married a girl younger to him by about sixteen years. Their married life was happy for a number of years, and then started Tolstoy's experiments with socialism and asceticsm, which were so disconcerting to his wife. He began to teach and write that all sex relations were wrong - a fact that left the comparatively young countess sexually starved. This was perhaps a greater source of trouble in Tolstoy's home than his socio-economic experiments. The Countess felt entirely frustrated when, as she has put it, Tolstoy craved more and more for glory and never more cared to satisfy her womanly desire. Once, after yielding to her desires—it happend evidently more and more rarely—he noted in his diary: " We committed sin." No wonder that the Countess harassed her husband in season and out of season in other matters, where she could ventilate her feelings with less reserve.

In some exceptional homes where the husband and wife have both a high enterprise to follow and means of sublimation to express themselves in, such a vow may not produce untoward results; but where one partner is sexually hungry and the other does not want to respond, the consequence is bitterness, bickerings and mutual recriminations. It may even be that the husband and wife who thus quarrel

12. Adler: *What Life Should Mean to You*, Ch XII, p. 281.

do not understand in a self-conscious way that their unhapiness is due to the sense of sex-frustration of at least one of them. Such occasional quarrels and bickerings do take place occasionally even where married persons are normally sex adjusted; but in the intimacy of their mutual affection they are able to bury the past in the renewed symbols of their regard for each other. But when this intimacy is lost, one of the greatest pacifying and reassuring and reuniting factors of common life is gone; for as Coleridge says: "The happiness of life is made up of minute fractions; the little soon forgotten charities of a kiss or a smile, a kind look, a heartfelt compliment and the countless infinitesimals of pleasurable thought and genial feelings."[13] Missing these small tokens of mutual affection, husbands and wives often drift farther from each other forgetting the fact, in Sir S. Radhakrishnan's words, that "the perfect relation is to be created and not found", and that the existence of any incompatibility between husband and wife is a challenge to a more rigorous effort to understand and love each other.[14] Sometimes, living in the same house, they try to avoid each other's company.

Case A No. 86: Shettan was a good gentleman, a good neighbour and a good churchwarden. His wife was if at all better than himself - so gentle and loving and kindly. But they have not spoken with each other for years. They have children and a few grand-children. Their mutual communications are carried on with the intermediary service of these children.

Psychologists who have had special opportunities to understand the intimate private life of persons tell us that man in his forties has a tendency to be dissatisfied with the humdrum routine of his family life. He would like to lead a freer life than is possible within the confines of his home and would like to taste the honey of different flowers. He may suddenly realize, as Havelock Ellis says, "that the period of expanding power has reached its limits, even that there is a comparative failure of power, this also manifesting itself in the

13. Quoted by Dr. Emma F. Angell Drake: *What a Woman of Forty-Five Ought to Know, Ch. XI.*

14. S. Radhakrishnan: *The Hindu View of Life*, Lect. III.

sexual sphere. and by a sudden revulsion of feeling he may begin to feel that he is no longer a young man but an old man. Such a recognition with advance of age may involve not only the liability to an eruption of sexual activity but also the development of a certain egoism and callousness which facilitates its manifestations." [15] Havelock Ellis notices that women too have "such disturbances in the sexual psychic life, especially exacerbation of desire—a final flare of the generative flame—perhaps accompanied by various caprices and suspicions and occasionally by actual deviations of the sexual impulse." [16]

Perhaps the good married people whom we saw in Case A No. 86 were passing through this stage of their life, but the conventions of society and their own moral convictions had so firm a grip on them that they would not yield to this kind of temptation. Still they were so thoroughly dissatisfied with their lot that they could not help expressing it in some form, and the form their dissatisfaction took was an unpronounced vow not to talk with their wives.

Some who had all kinds of promiscuous experiences of sex may still yearn for a change, and such people seek new sources and modes of gratification in what are known as sex perversions or sex deviations. This is how McDougll accounts for the fact he has noticed that "in all societies, some men of middle age who have led a life of free indulgence with the opposite sex turn to members of their own sex in order to obtain the stimulus of novelty." [17]

Others turn to other forms of excesses. Some of those "whose efforts" in Freud's words, "to obtain happiness come to nought in later years still find consolation in the pleasure of chronic intoxication." [18] Jung too refers to the same kind of temptation that middle

15. Havelock Ellis, *Psychology of Sex*, Ch. VI, p. 273.

16. *Ibid*, p. 271.

17. McDougall: *Outline of Abnormal Psychology*, Ch. XIX, p. 324.

18. Freud: *Civilization and its Discontents*, Ch. II.

aged persons have and refers to the fact that it is not only those who have been loose in their morals but even those who have been leading a life of respectability and self-restraint sometimes fall into this kind of temptation.

Case B. No. 44: Jung talks of a pious man who was a church warden. From the age of forty onward, he showed a growing and finally unbearable intolerance in things of morality and religion. At the same time his disposition grew visibly worse. In this way he got along until his fifty-fifth year, when he suddenly sat up in his bed one night and cried out to his wife and said that he had at last discovered himself: "Now at last I have got it: As a matter of fact I'm just a plain rascal. From that time on he spent his declining years in riotous and wasteful living." [19]

E. The Role of Suffering

The trouble with these middle-aged or elderly people — though they may not be quite explicit in formulating it or may not even be intellectually aware of it—is that they entertain at the back of their mind the notion that life is for enjoyment and that anything that interferes with the enjoyment of life in a pleasurable way is a curtailment of its fulness. In other words they want for themselves a kind of life from which all suffering is ruled out. But suffering is one of the major factors in life, whether it takes the form of physical pain, or deprivation of accustomed abilities or means of enjoying pleasures, or a sense of frustration that what one wants to get done is beyond one's range of attainment, or the need to face one's own death or that of one's friends or relatives. Naturally therefore suffering has always engaged the attention of serious students of human life. As a matter of fact psycho-analysis itself arose out of Freud's attempt, in his professional capacity as a medical man, to alleviate the suffering of those patients who came to him with their mental or nervous troubles. Freud came across several people who expected to get out of suffering through their faith in God. But he had no faith in God, as we saw in Ch. XIV, and he believed that those who believe in God are people who try to find consolation in the fiction of a supreme father. But as Rank, who also has lot of

19. Jung: *Modern Man in Search of a Soul*, Ch. p. 121.

experience in analysis points out, Freud's psycho-analytic practice is itself a system of consolation: as psychological theory, psycho-analysis seeks truth, that is, insight into psychic processes; "but as therapy it seeks to offer the patient contentual consolations and justifications." [20]

It gives the impression to the patients that the sex urge is a natural urge and that if one cannot cope with it effectively, his position is not peculiar but that it is common to all humanity and that he need not have a particularly poignant guilt-feeling about it. The impression given is that the patient as such is not particularly responsible for his sense of guilt and the suffering that follows it. On the other hand, the other psychologists whom we have been studying encourage patients to take responsibility into their own hands and to convert their suffering into a means of conquering their own weaknesses and failures that have resulted in their suffering. Rabindranath Tagore refers to the same truth when he says of one of his young characters in his short stories: "When with the help of his mother, Kalipada came to know that nothing in this world would be gained without paying for it with the inevitable price of suffering, his character rapidly matured ".[21]

The Epistle to the Hebrews which portrays Jesus Christ as the very image of God has the courage to say in one passage that it pleased God to make Christ perfect through the things that he suffered. There is a maturity that is attained by everyone in the physiological system; there is a maturity in intellectual life, referred to in the parlance of modern experimental psychology of measurements by the term I. Q. (Intellectual Quotient) of an adult; there is also a maturity that comes through social interaction. Along with all these maturities, working not in opposition to them but entering into them in its own way, is a maturity that comes through suffering. Psychologists like Jung and Rank regard suffering as one of the important creative factors in life. One of the main contentions of the latter, held forth in his *Truth and Reality*, is that suffering is a necessary

20. Rank: *Truth and Reality*, Ch. IV, p. 88.

21. Tagore: *Stories from Tagore*-The son of Rashmani.

accompaniment of all birth- whether it be the birth of the body in the beginning of life, or the birth or creativeness of different stages in the growth of the spirit. Though I do not quite understand Rank in his contention that there is a sense of guilt and suffering on the part of an individual in every act or assertion of his creative will — in the assertion of his own will against the undifferentiated cosmic will — I do not find it hard to believe that there is a certain amount of suffering in all development of personality from one important stage to another. For instance the initial experience of birth is an occasion of pain— pain to the child as well as to the mother. Again there is suffering at the time of weaning; there is suffering when the little one goes to school; suffering accompanies the facing of problems in adolescence; there is suffering in marriage and in the bringing forth of children; suffering, when one's children grow up, marry and establish their own houses; and suffering, when one contemplates one's final dapar-ture from the scene of one's activities. None of these sufferings however is in vain. To one who has the right attitude to it, pain and suffering is an occasion of re-birth. As Jung says in *Modern Man in Search of a Soul*: All creativeness in the realm of the spirit as well as every psychic advance of man arises from a state of mental suffering." When we bear these facts in mind we shall agree with the author of *The Art of Counseling* that those who help others in the integration of personality cannot give to their " counselees " any expectation to be free from all suffering. These should be encouraged to face life as it is, to accept the numerous challenges that it puts forth, and to direct even sufferings into constructive channels.

To attain to an integrated, mature personality is no small matter. It is, in Jung's words, " the heaviest task that the spiritual world of today has set itself." It is also a life-long process. The foundations are laid, as we have seen many times already, in the earliest years of infancy, nay even in the earliest weeks; but the process goes on, right up to life's eventide, the journey's very end.[22]

22. Jung: *The Integration of Personality*, Ch. VI, p. 286.

CHAPTER XVII

LIFE'S EVENTIDE.

Reference was made more than once in Ch. XVI to the tendency that men, and to a certain extent women too, have in the forties and fifties of their life to chafe under the restrictions on sex life enforced on them by the expectations of society and by their own respect to traditional virtues.

A. Family Life, a great Strain

As a consequence of this growing impatience with restrictions, some persons surprise their friends by sexual lapses, persons who were till then considered very respectable and steady in their private life. Family life is a great strain on husbands and wives, and, as I pointed out in a previous chapter, love is not enough to keep the family going. There must be a sense of humour which makes one laugh at one's own follies and laugh with other people, not *at* other people, when they try to see the humorous aspects of life. There must be mutual respect, and mutual respect is hard to maintain when either the husband or the wife is an idler, expecting the life-partner and servants to do all the work of the home. The husband and wife must have interests in common, and one of the best and enduring common interests is the upbringing of children. Where through selfishness the husband and wife decide not to have children, they

do not have this absorbing common interest; and it is no wonder if, after living together for many years, they are now bored by each other's company. In a well-written book on *Men Women and God* Dr. A. H. Gray analyses the causes of unhappy marriages and mentions, in addition to the above, the fact that many marriages are unfortunately entered into not for love but for convenience. Where the constant intimacy of married life is concerned, it is impossible to be happy without love to each other. He also mentions the fact that the love of some people is real but not deep enough to help them tide over the inevitable difficulties that arise in family life — "there is enough love for sunny days, but not enough for the foggy ones." Or it might be that the love they started with was more passion than love—there was more of the attraction of the purely physical in it than the love that is based on respect for the qualities of each other's mind and spirit.

More important than any of these considerations is the fact that the attitude towards the *infinite* has been left out of their common life. The religious spirit is the spirit of unselfishness, it is something that lifts a person out of bondage to the immediate and the material. Opposed to it, is the kind of life lived by a self-centred person. When marriages are regarded as a mere means of self-extension, it does not ennoble the persons united by it. Marriages fail just as all other human relations fail when the contracting parties are individualistic and self-centred in outlook. What a very troubled wife said to Dr. Gray is true of many others who are worried about their family unhappiness: "I think what I really need is God." [1] This attitude towards the infinite we shall refer to again in considering the problems of the even-tide of life.

B. Tendency to feel Depressed

One's attitude towards society changes with years. Some of those who started with an expansiveness of life in their young days, who would have answered in many respects Jung's description of the

1. A. H. Gray: *Men Women and God*, Ch. XI.

extrovert, slowly become less communicative and more cautious in their personal dealings. Disappointments in their chosen enterprises, treachery of some trusted friend, frustration in love, immoderate and caustic criticism by those who should have been supporters—all these might have led to the cooling of early enthusiasm. Such persons may keep away from all society like George Eliot's hero in *Silas Marner*. There are others who have less excuse to avoid society and still are so taken up with their business and family affairs that they do not care any more than the former to maintain lively relations with their neighbours. Again there are those who are constitutionally of an introverted nature, persons to whom even in their childhood it was a matter of no small satisfaction if they had been left alone to be engaged in their internal affairs rather than to enter into contact with others. Such persons are still more pronouncedly introverted in this period of life than in early years. In other words there are some who are introverted by nature; some who have been forced into introversion by society; and some who for some reason or other choose to go into voluntary introversion.

But no one can lead an entirely satisfactory life for any length of time without entering into social relations with others. The naturally introverted person may not feel that he is depriving himself of a great thing in life when he keeps out of human relationships, but he too will have to pay the penalty if he follows his natural bent too much; for, the values of life are cultivated in a social atmosphere. Even the thoughts we think and the moral convictions that we entertain are in no small measure formed in us by our intercourse with others. We may not deliberately borrow thoughts and convictions from others, but they are what they are through our personal reaction to our social and spiritual environment. The naturally introverted person may carry on longer in isolation without *feeling* the loss of social life than an extroverted one, but both of them are inevitably depriving themselves of a great means of education and entertainment when they fail to enter into the healthy give-and-take of corporate life.

When a man enters into the after-noon of life, he has a tendency to feel depressed, the same kind of tendency he had when he was just entering into his adolescence. But this tendency is more dangerous in the later period, for in adolsecence along with this retiring tendency there is the fire of enthusiasm glowing in all normal persons to accomplish something great and to enter into close association with kindred spirits, not to mention the great yearning to find perfection through union with an adored member of the opposite sex. In the later period these redeeming features are not so conspicuously present as in the earlier one, at least they are not there to such an extent as to counteract the tendency to feel isolated. While in adolescence a person prizes himself highly, in the later period the tendency for isolation has often its root in one under-estimating one's own value as an individual. He is disillusioned: he feels that his great dreams of youth have not come true, that even what has been accomplished does not seem to carry as much importance as he had attached to it, that others who started life with him with similar or even more limited resources have succeeded better in their spheres, that he cannot stand his own criticism and the criticism of others for his shortcomings, and that after all it does not matter whether one succeeds in a small measure or not as any success that is achieved is really a negligible quantity in view of the great work that has been lying unaccomplished for generations and generations. When this mood is on a person and he fails to have what may be called in Adlerian fashion the courage of one's imperfection he should be particularly wary, for it is a mood of subtle danger—unawares he may lose all interest in life and may plunge himself so deep in despair that in extreme cases he may even be tempted to put an end to his own life.

When a person is passing through this mood, his sense of values, his philosophy in life, should stand him in good stead. Reference has already been made to what Jung tells about his experience as a medical practitioner: he says that most of the patients who consult him are middle-aged persons, that many of them have no particular

physical maladies, and that what is wrong with many of them is that they have lost interest in life and life's aims, and do not know how to direct their activities. "How often," he says, "have I heard a patient exclaim : If only I know that my life had some meaning and purpose, then there would have been no silly story of my nerves!" Jung is however convinced that in dealing with such patients it is no use dealing with any one particular symptom. He says that until recently medicine had gone on the assumption that illness must be treated and cured by itself, but that voices are now raised that this point of view is wrong as it is the whole patient, and not any particular symptom of his, that is to be attended to by a good doctor. The same is true—perhaps to a greater degree—of the symptoms of mental and nervous illness. They can be successfully dealt with only by attending to the whole personality of the patient and to his entire outlook on life. Nor can this be done without reference to his attitude towards the ultimate values of life.

Jung rightly observes that many people enter into the afternoon of life without any kind of preparation, and sounds a warning against the all too common assumption that such things as the earning of money, extension of conquests, and the search for adventures and pleasures can go on forever. He says that it is a folly to expect that the afternoon of life can be lived to the programme of life's morning. One is not sure, however, whether in this warning itself there does not lurk a subtle danger; for, Jung wants people to lead a life attuned to the spiritual universe in the afternoon of their life. But what about its morning and forenoon? There are many things that Jung says which makes the query justifiable as to whether religion has a definite place in the early stages of life or not. Knowing how great a believer in the need of religion and how good a psychologist Jung is, one should expect of him that he would not exclude religion from his order of things even in earlier years. One thing, however, is evident—the lucidity with which he writes about the need for religion in solving the problems of the later years of life is conspicuous by its absence when we try to gather from him how this religious

attitude is to be cultivated. He has no faith in a personal God, nor in God as an objective reality. In the matter of ignoring the objective personality of God, he is in the same position as Freud though, unlike the latter, Jung does not call religion an illusion. To Jung, religious experience is a reality : he believes that the racial experience of man and man's practical assumption (throughout the ages and at all the levels of culture) that religion works, cannot be wrong and cannot be lightly set aside. He notices that those of his patients who have religious faith overcome their worries and anxieties more easily and definitely than those who do not have the aid of religion in maintaining or restoring their mental health. But he has no place in his system for a personal God, such as has been envisaged in the Bhagvat Geeta and the Bhakti schools of Hinduism, in the Quran, the Mahayana form of Buddhism, and in Christian literature in general. He identifies God with the racial unconscious, and one would fain know how his patients are helped by him to be religious with his obscure views on the possibility of maintaining contact with the unconscious. Nevertheless it is something that he does not despise religion, but throws in all the weight of his authority as a psychologist and physician on the side of religion. His patients are helped in the rehabilitation of their personality by the ministration of religion. He himself however does not give any particular religious help to his patients. What he does is only to point out to them the role of religion in the integration of their personality. The patients get their actual religious help from those who are better qualified to give it than himself.

That mental health is inevitably connected with physical health is as true of the afternoon and evening of life as it is true of its morning. In childhood and youth there is more energy in the system than is needed to keep it going, so much so that some psychologists have tried to account for the prevalence of the spirit of play in childhood and youth by what is known as the theory of surplus energy. Whatever it be in youth, there is not much of surplus energy in old age. On the other hand there is a shrinkage of physical energy,

and this diminishing of energy on the physical plane is accompanied by a narrowing of interests in old age.

C. *Inelasticity of Old Age*

One of the surest indications of the narrowing of interests is the rigidity of views of old people. Just as the bones and musculature of old folk are brittle and unadapted for new exercises, there is rigidity and inadaptability in their views. There are old people who are sure that all modern views on education and government and distribution of wealth are wrong, that anything that they did not know in their youth is not worth knowing, and that to have a new angle of vision is to have a wrong angle of vision. All old persons are not actually so finally set as many of them unfortunately are, just as there are many old people who take a moderate amount of physical exercise and keep fit in spite of their advancing years. But it is a fact that there are many persons who are prematurely old, and there are many really old persons who need not have been so helplessly ill-adjusted to the changing world as they actually happen to be.

But if these persons cannot do anything well themselves, they can at least criticize, and that they do with great zest. As a matter of fact the more helpless a person is, the more inclined he often is to find fault with others. Such is the case with many old men and women who cannot move about doing what work they would have wished to do and are therefore confined to their homes. There, by their constant criticism, they make it hard for others to sympathise with them. It would spare everybody a good deal of unnecessary ill-temper and peevishness if the younger relatives of such old folk understood that their peevishness and ill-temper are due to their sense of weakness rather than to any assurance of superior strength. If they had expressed their feelings in words they would have said what Mrs. Gummidge in *David Copperfield* said : "I am a lone lorn creature, and not only everything goes contrairy with me, but I go contrairy with everybody. I make the house uncomfortable." [2]

2. Charles Dickens quoted in B. R. F. Notes.

Such old people as we saw above are weak, helpless and lonely. They are weak because their body is not what it was, helpless because they do not have even that control over their own feelings and fancies which they had when they were younger, and lonely because some of the people they dearly loved and many of their acquaintances have gone away from them, some by death and some by change of place. Even the marriages of their children is a blow to many old parents, not because they do not want them to be happy but because there-by they are left alone. It may sometimes be that the people who remain with them at home are not so sympathetic as these departing children had been in the past, and their going away after marriage may be a hard blow. Bernard Shaw in his *Treatise on Parents and Children* truly observes, after referring to the hard feeling of desolation that a widow has to bear when the young man whom she reared to manhood meets a strange woman and goes off with and marries her: "I have taken the widow as an extreme and obvious case; but there are many husbands and wives who are tired of their consorts, or disappointed in them, or estranged from them by infidelities; and these parents in losing a son or daughter through marriage, may be losing everything they care for." [3] The pain is all the more poignant if the marriage is with somebody whom the parent dislikes. The same result obtains when a son chooses a career of which the parent disapproves.

In the above paragraph we noticed the feeling of helplessness of old people. Their physical weaknesses, handicaps and ailments are generally recognized. But all people do not make allowance for their lack of control over their psychic experience. In senescence people become more like children. Children do not have that control over their emotions which grown-up persons are expected to have. In old age, along with physical strength this psychic strength also decreases. Failure of memory is a common experience with old folk, and the memory for recent things is affected more than the memory for the things that happened to them in their youth. This is, in

3. Bernard Shaw: *See Preface to Misalliance*, p. LXXXVIII

other words, a sign that their cognitive ability is affected. Several other aspects of their cognitive ability suffering diminution of efficiency can be given such as the greater suggestibility of an old person and his difficulty in attending to hard intellectual problems. Let us pass on to his affective life. Here we see him pleased or displeased with trifling things. Even people who never shed tears in their deepest sorrows in manhood are seen occasionally to weep profusely in old age. This kind of readiness to emotional self-expression we see in the matter of laughter as well. Similarly, in their conative life too we see a diminution of strength. Their will seems to have lost some of its vigour, as their choices and refusals remind us of a juvenile, if not an infantile, level of impulsive decisions. They are as days pass on more interested in their own little affairs (their appetites, their comforts, their disappointments and their joys) than in those of others, for whom a few years ago they would have made great sacrifices. In terms of physiological psychology we see numerous signs of their cortical control loosening, and naturally the activities of the lower brain centre function more prominently.

D. Self-Expression in Old Age

In spite of weaknesses, old persons do not want to be left out of the picture of human activities. They still want to cxercise what energy is left to them. In this they are undoubtedly right. But the transition stage, the stage from the faith that they can do most things as well as they used to do in the past to the recognition of the fact that "we are not now that strength which in old days moved heaven and earth " is a period of particular strain to themselves and to those with whom they associate They want to exercise as much authority and power over those who associate with them as they used to do in the prime of their life. The old habit of enforcing deference and obedience is still with them. But their power is no more what it was, and they cannot muster strength enough to enforce their will on others. What Pierre Janet says about some of the neuropathic patients is true of the old folk, *i. e.* that in spite of their weakness they

still want to keep themselves in the centre of their little world. What old Hindenburg did in Germany when the Nazis were consolidating their power in spite of the opposition of the government and what old Petain tried to do in France when the Laval - Darlan group was establishing its own power in spite of the fears and opposition of Petain, have their parallel in several smaller places such as business houses and educational institutions. In many of these places there are old people in authority who "do not know to face new situations, to make a decision, to take responsibilites— they are at bottom afraid of the struggle that they would have to consent to face to command a real obedience." [4] At the same time the little sphere of their importance, where they can enforce authority, must be subservient to them. They give orders to the people about them for a lot of acts for which the order is entirely useless. "These acts have no importance; they could have been carried out differently without inconvenience; most often, indeed, they would have been carried out in the same way if the people had been left free to act in their own fashion. But the dictators cannot tolerate having any acts whatever performed in their neighbourhood unless they have ordered them. On the one hand the confirmation of such perpetual obedience reassures them, because they can thus alter the behavior of others and avoid the changes of environment that they dread; on the other hand, it gives them a feeling of comfort when they can at every moment verify the fact that all these persons are at their disposal, and consequently are their inferiors. Some make their demands with violence and threat, others with a plaintive sweetness and in the name of the consideration owed them, but all seek to do completely away with the independence and initiative of the persons about them."[5]

All this is very tiring to those who associate with such persons as want to lead and dictate to others even though they are quite unfit to do so. But the relatives, friends and associates of such old

4. Pierre Janet: *Principles of Psychotherapy*, Part II, Ch. III, p. 180.

5. *Ibid*: p. 182.

folk will do well to recognize that, though these old people are tiring in their attitude, they are all the same unconsciously trying to do something that is entirely necessary for their own mental welfare. If they give up all associations with the world, they would immediately break down in physical and psychic health. They must have something to do; for, as another great psychotherapist, Bleuler, observes: "Senility often becomes a disease only as a result of the sudden cessation of the ordinary attractions of life." [6] What is wrong with the masterful men and women we have noticed above is that they do not recognize the diminution of their strength and ability. They must lead a simplified life, and it is necessary that they should retire from the fatiguing task (fatiguing to others as well as to themselves) of directing others. Instead they can engage themselves in hobbies, give their advice and counsels to those who seek them, be a good friend to children, give consolation and cheer to other old folk who are upset by life's trials, and give particular attention to the cultivation of their own spiritual life. The thinkers of India spoke of four *ashrams* or stages of life: *brahmacharya, grihastha, vānaprastha, and sanyās*. The first is the stage of childhood and youth when it is proper for one to learn and to be under discipline; the second is the stage of the householder; the third, that of the man who retires from too absorbing an interest in the affairs of the world; and the fourth is the final stage when they may devote their time exclusively to renunciation and spiritual culture and to helping others to be spiritually minded.

E. Two Pictures of Life's Even-tide

While some there are, as described in these pages, who do not recognize the inevitable reduction in their ability and strength but try to live in the evening of life with the tempo and rhythm of enterprises that were suitable to an earlier stage, and earn for themselves unnecessary physical and psychical troubles such as irritability, peevishness, head-ache, and sleeplessness (and, where these warnings

6. Quoted by Max Minde: *In Search of Happiness*, Ch. XIII.

are unheeded, even a complete breakdown) there are others who on the other hand fail to realize that "though much is taken, much abides," and therefore spend their last days in futile rest and barren regrets over the good old days that were and are no more! Theirs is a sterile old age, for they do not seem to imagine that though their powers are diminished they can still be strong in will like Tennyson's Ulysses,

To strive, to seek, to find, and not to yield.

They are incapable of appreciating the spirit of Browning's Rabbi Ben Ezra who says:

Grow old along with me,
The best is yet to be—
The last of life for which the first was made.
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid!"

Old age is apt to be a burden and a curse to those whose vision does not extend beyond the material world, whose pessimistic speculation leads them, as it did Freud, "unawares into the haven of Schopenhauer's philosophy for whom death is the real result of life and therefore, in so far, its aim." [7] But to those who believe that they belong to a spiritual order of things, it is a period of serene calmness and dignity. Sometimes we are told that it does not matter what a man believes so long as his conduct is of the right type; but the fact is that a man's conduct and attitude are inevitably affected by what he believes. This is true of all stages of life, and particularly so of old age.

Case A. No. 85 Appasahib lived more than the biblical span of four score years. He was well educated and in his manhood had been in "service," but retired when he was about fifty. He lived the rest of his years in looking after his household and his small farm, where he supervised the work of servants and often worked with them with his own hands. Being an educated and respected man he was given oppor-

7. Freud: *Beyond the Pleasure Principle*, p. 63.

tunities to take a keen interest in local affairs. As years passed, he became physically weaker, and so gradually cut off his public duties, but still continued to work on the farm to keep his establishment going. All his sons meanwhile finished their education, and set up their own houses, living in more affluent circumstances than himself. They invited him to go and stay with them, and take rest. He would not—he wanted to give up neither his sense of independence nor his chance to work for his own maintenance. He wanted on the other hand to keep the old home open to those of his children and grand-children who wanted to spend a few days there with him. In his strong manhood years he had a robust faith in God, and as years grew on him he became more devout in his religious exercises. Some of his children and a number of his friends pre-deceased him, his physical health became more and more feeble, but he never complained of life but braved it, working up to the end. He was not afraid to live nor was he unwilling to face the hereafter which he looked forward to with a calm sense of confidence and faith. All his mental abilities were in tact up to the close of his long life, and when the end came, in his ninetieth year, he passed off to the other side as in answer to a long-expected home-call.

Compare this old gentleman with those aged folk, referred to by Max Minde, who become miserly and hoard up all kinds of useless rubbish, and cut themselves away from all healthy human contact through fear or selfishness. This type of person often ends up in a solitary room in filth and misery, even when he may happen to be very wealthy. He refers to one instance: [8]

Case B. No. 40 An old Greek died in Cape Town a few years ago. He was a miser. He had given up a small business some years before, and lived in a tiny furnished room, allowing no one to enter, and subsisting on three penny worth of fish and chips bought daily in a bit of newspaper. Yet he was successfully speculating on the stock exchange all this time, and after his death sixty thousand pounds' worth of shares were found hidden away in his room.

The one who thinks that with his death everything is over with him cannot maintain that hope and optimism and readiness to maintain healthy-social relations with others which his neighbour can who expects to enter at the time of death into a new and more glorious sphere of friendship, usefulness and restful activity. The life of the

8. Max Minde: *In Search of Happiness*, Ch. XIII, p. 229.

latter person is a life of direction and is therefore, in Jung's words, "better, richer and healthier" than that of the former whose life suffers from inanity and aimlessness.

It is a delight to close this book with a few relevant words from Jung especially when we realize that the conviction expressed therein has been arrived at by him as the result of an extensive experience of more than thirty years with men and women of different nationalities and countries, who laid bare their secret worries and manifold problems of life before him as a physician and psychologist. Says Jung: "As a physician I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive; and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. I therefore consider the religious teaching of a life hereafter consonant with the standpoint of psychic hygiene. When I live in a house which I know will fall about my head within the next two weeks, all my vital functions will be impaired by this thought; but if on the contrary I feel myself to be safe, I can dwell there in a normal and comfortable way. From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition—one part of a life-process whose extent and duration escape our knowledge." [9] In the matter of the emphasis that is laid on spiritual values, Jung's position is saner, more practical and more hope-giving to his patients and the readers of his books than that of Freud and Adler, neither of whom finds any particular need to foster and strengthen the spiritual life of their clientele.

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9. Jung: *Modern Man in Search of a Soul*, Ch. V, p. 129.

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* It is regretted that certain numbers have by mistake been duplicated in Case B Series. Please read the number on p. 154 in the text as 13 A, so that succeeding numbers (i. e. numbers 14 to 19) might remain unaltered. Case B. Nos. on pages 270-297 are to be read not as 32, 33, 34 and 35 as erroneously printed in the text, but as 36, 37, 38 and 39. The last B. No.; on p. 378, is similarly not 40 but 45.

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Note:—This bibliography is not an exhaustive list of the works I found helpful in writing this book. It contains (like the Index which follows) the names of only those works that have been referred to specifically in the foregoing pages. Many psychologists (Susan Isaacs, Jastrow, and Drever, to mention only a few) to whose writings I am indebted for instruction and inspiration have, I very much regret, not been included in the above list. A. V. M.

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