

Mental Health through Education

Suraj Bhan
N. K. Dutt



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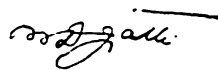
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FOREWORD

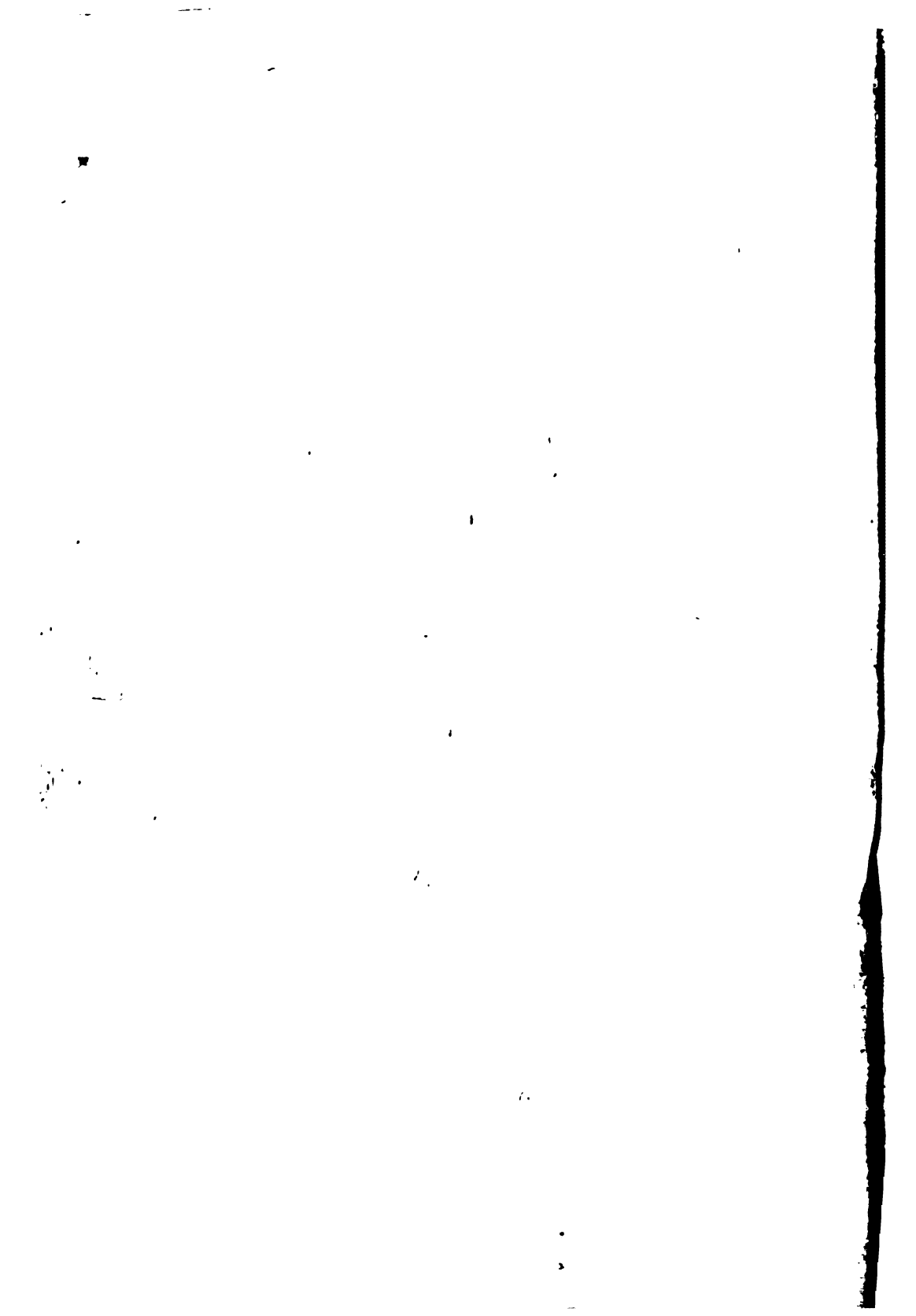
Even though recent advances in science and technology have led to our gaining in material plenty, there has been a tendency on our part to ignore certain human aspects and spiritual values. One of the characteristics of our ancient culture is the need for man to control himself. Our traditional values of non-acquisitiveness and non-attachment help man in the renunciation of material things and give him the freedom to grow spiritually. The ancients believed that God is inside each individual and for the realisation of this truth, man must look within himself, control his senses and attain mastery over his mental processes. Erosion of these ancient values has led to deterioration in the quality of life. It is in our own interest to cultivate these values in our life.

I am, therefore, happy to find that in the book "Mental Health Through Education" Shri Suraj Bhan and Dr. N.K. Dutt have given an exposition of what can profitably be done in educational institutions, as well as in the family, for the inculcation of such values so that the mental health of future citizens is better ensured. I have no doubt that this thought-provoking publication will be warmly received by the public, in general, and the educationists in particular.



April 15, 1977

Vice President, India



PREFACE

The Mental Health approach to Education is proving even in its immature state, remarkably penetrating, stimulating and fruitful. Since merely external schemes of social redemption have been found wanting, it is the part of wisdom to see what contribution can be made through the study, understanding and control of the inner psychological forces and motivations which are now thought to be the prime movers of individual and social behaviour. In this context, a study of modern principles of Mental Health in relation to Indian Education should prove of some value. It has been necessary to draw on ancient Indian philosophy to develop and test the well-known principles of mental hygiene, since the cult of mental health is akin to the fabric of Indian philosophy. Moreover, both are as old as the hills. Since this book is meant for enlightened parents, teachers, social scientists and social workers, the stress has been on the prophylactic aspects of mental health, rather than the remedial ones. This is, in brief, the genesis of the book, without any apology.

A word about the life history of this book. It appeared earlier in two editions under the the titles 'Happy Childhood' in 1939 and 'Towards a Happier Education' in 1952. In its third birth, it has added chapters on 'The Concept of Mental Health' and 'Creativity and Mental Hygiene' in addition to updating of several pieces of factual information. All this was possible due to the welcome association of Dr. N.K. Dutt, Reader, Central Institute of Education, University of Delhi, in this project. Dr. Dutt is one of my those students of whom any teacher can be proud. His association has added to the value of the book because of his high stature in the field of Psychology. I value his contribution and feel so beholden for it.

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I am deeply indebted to Shri B.D. Jatti, Vice-President of India, for so kindly writing a Foreword to this book. The comments from such a luminary on the value of this venture are indeed very encouraging.

January, 10, 1978

Suraj Bhan

INTRODUCTION

If he was asked to make a choice between the cultivations of body and mind, the Indian would in all probability choose the mind. For centuries past his outlook has been spiritual rather than materialistic, idealistic rather than pragmatic.¹ He has come to regard the body as mere tenement of clay, a necessary evil that stands between him and his salvation. Even to-day when contact with the West has resulted in a more realistic attitude, there are hundreds who believe that they can only obtain inward bliss through the subjugation or annihilation of the body. Although the multitudes of medicants, who practise self-immolation in the belief that this is the Way of Life, do not constitute the voice of India, one may say without fear of contradiction that the average Indian would place greater emphasis on the health of mind than on the cult of the body.

The distinction between Body and Mind has been drawn to bring them into contrast; they are not two entities but two ends of a single entity. Ancient Indian philosophy may have emphasized the mental more than the physical; but in the last resort they are inseparable.² One cannot conceive of bodily ill-health without its effects on the mind or mental ill-health without its reactions on the body. As *sound mind in a sound body* is true, so is its converse.

That India has, in the past, prized the health of the mind is shown by the fact that she developed the system of Yoga, a technique of mental culture which even to this day is recognised as fundamentally sound. However, the Mental Hygiene movement has not made much headway either in the field of educa-

1. For an exposition of the trends of Indian thought through the ages and an exposition of the Hindu conception of life, see Professor Sir Radhakrishnan's, "The Idealist View of Life." The human soul stands supreme and uses the body and the mind as means for its development, but the body stands lower than the mind.

2. This is developed further in Chap. III.

tion or in the conduct of life, in general. The reasons are not far to seek. The movement, though fraught with immense possibilities, has not been long in existence. Besides, owing to the misdirected zeal of some workers and writers in the field of Mental Hygiene, it has begun to lose its distinctive colour and is in danger of being confused with soul culture. The conservative sections of society are therefore likely to view it merely as 'old wine in new bottles,' to reverse the common expression. In India this is certainly true because there is a feeling that though the country is materially backward, in mental and spiritual matters, she stands second to none. Again, for very different reasons the modern Indian politician may look upon this movement with suspicion and distrust. "Enough of mental health," he is likely to say, "our 'inwardness' has been our bane; what we need is bodily health among the masses of our nation. Given that, mental health will take care of itself. Nations have stolen a march upon us because we have been pre-occupied with "things mental and spiritual."

It would not be appropriate in this study to discuss Indian politics, but this much may be asserted, that India's salvation does not lie in exclusive attention to the body. Moreover, the politician is likely to mistake the mental inertia of the masses for mental health and may, as a consequence, question the need for attention to it. There are thousands to whom fatalism gives the contentment that raises no problems and occasions no conflicts. Their problems and conflicts may be as real as those experienced by their fellows in modern cities like Bombay, Delhi or Calcutta, who find adjustment to the ever-growing complexities of life by no means easy.

This study has to confine itself to the field of Education. For a hundred years or more, India has built her educational structure on Western lines, until today there are schools, colleges and universities very much like those in the West, though admittedly in some cases, but poor imitations. The average Indian has looked upon education in terms of its vocational value, and no complaint was made while diplomas and degrees met this requirement. This is no longer the case and dark clouds are hovering over the educational horizon. The future may not be altogether dark, however, since discontent so often precedes reform. The intelligent educated parent is

beginning to say to the teachers : "If you cannot give us earning men, give us men—happy, wholesome men with a healthy outlook on life." New methods are being tried, progressive curricula are being framed, evaluation is becoming less fearful, extra-curricular activities grow apace, not in the majority of schools, it is true, but in an increasing number of them. The child is coming into his own, for there are growing signs of recognition of his personality.

It is here that Mental Hygiene comes in with a message of faith and hope. At a time when the leaders are taking stock of past errors and future possibilities in the field of Education, should they not look to Mental Hygiene for a contribution towards a correct appraisal of problems of discipline, creativity, character-training and school organisation ? Surely there is no firmer foundation on which India could build than a wholesome, happy childhood, for today's child is the father of tomorrow's man. Whatever the socio-econo-mo-political structure of the society, ranging from one extreme of centralized socialism to the other extreme of decentralized *laissez faire*, a mentally healthy emotionally balanced man with a positive outlook on life and *ebullient* with the will-to-live shall be a common denominator everywhere. A careful study of the book should expel the doubt from the mind of hardened revolutionary that Mental Hygeine Movement is opium for the masses sugar-coated with psychology. Nay, the sole purpose of mental hygiene movement is to create a healthy creative person.

1

THE CONCEPT OF MENTAL HEALTH

Disease of mind is a conception as old as language and thought. Centuries ago men talked of 'ministering to a mind diseased'. In early historical records, there is evidence that mental unfitness or abnormality was present and observed. The historical books of the Old Testament abound in eccentricities and peculiarities of conduct, which today would be regarded as some form of neurosis¹. In ancient India incantations were used for casting off the 'demon' that possessed the mentally deranged person, and in later times this treatment was supplemented by flogging, starvation and bleeding. The Greeks similarly had temples of healing where mystic rites and ceremonies were performed.

It would not be germane to this study to go into ancient or primitive methods of treating mental disorders; what concerns us is the fact that psychiatry is a much older concept than 'mental health'. This fact is significant; we begin to talk and write about a concept only when we find that we cannot assume its permanence. So far health of mind has been taken for granted as a normal phenomenon. But it is no longer so; for whereas our physical well-being is being rendered more and more secure by advances in the prevention and cure of disease, and countless mechanical triumphs have given us new powers, pleasures and comforts, healthy living has become increasingly difficult. Nature seems to be a stingy goddess; what Man has wrested from her in one direction, he has lost to her in another, for the increasing complexity of life has raised for him fresh

1. Rees, J.R. "The Health of the Mind." p. 16.

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problems. The new, eager, hurrying world contains elements which disturb Man's peace of mind. Not to speak of the child, even the adult is in danger of finding it a 'big, blooming, buzzing confusion'. The new liberty adds to his difficulties all the more. "The present age," says McDougall, "is the age of liberty, liberty such as no other age or civilization has known, liberty for every man to choose his course of life, his calling, his education, his mate, his daily regimen, his religion, his moral code."¹ Such liberty imposes also the necessity and responsibility of choosing between this and that; the ease which conformity to the traditional code of society affords is disappearing and there are greater chances for the individual to lose his balance.

Could anything be done to maintain the individual's poise, or to enable him to 'pull himself together,' even if he has 'gone to pieces'? Is there any *mantra* to keep the mind 'normal,' even in the storm and stress of life?

Physical hygiene with all its successful accomplishments does comparatively little to help. It has laid little emphasis on the specific emotional factor, and has chiefly aimed to preserve the organism from deleterious agents of impersonal nature and to supply the requisites for the welfare of the constituent tissues and organs of the body. "It has dealt," as Campbell points out, "more with the duration of life than its quality, has safeguarded tissues and organs without concern as to the use made of those organs for the purposes of individual life."² It has not considered within its sphere the contribution from the individual to the social group nor the intangible factors which the individual must obtain from the cultural environment in order to maintain a healthy balance.

Obviously physical hygiene stands in need of being supplemented by a 'sanitary engineering in the realm of mind.'³ Efforts in this direction to devise means for facilitating the task of 'adjustment' to a rapidly changing world have led to the deve-

1. McDougall, W. "The Energies of Men," p. 302.
2. Campbell, C.M. "Towards Mental Health," pp. 3-4,
3. Kelley, W.A. "Educational Psychology," p. 435,

development of a new technique which makes these human factors its main concern. It is not content merely with a study of principles and measures which are important for the integrity of the physical machine, but takes for its concern those functions of the organism by virtue of which the individual attains a certain internal equilibrium and plays his role efficiently as a member of the social group. The emphasis is not on the quantity of life but on its quality.

After years of hypnotic concentration on the forces and materials of the external, objective world about him and the disillusionment that came in its wake, man is starting to 'look within.' He is unusually willing at this time to consider mental phenomena because so many of his fine hopes and brave plans which depended on external schemes for the management of his problems have one by one been found wanting, and he is ready to consider the inner forces, motives and desires, whose importance as determiners of human conduct modern psychology has so unmistakably revealed, in the hope that this new approach may throw new light on his problems.

Mental Hygiene, then, is that growing body of knowledge and technique culled from the sciences of psychology, child study, sociology, psychiatry, medicine and biology which has for its purpose, firstly, the understanding and evaluation of human personality, the promotion of mental health as an expression of optimal adjustment to one's self and the world, resulting in the highest integration, and secondly, the prevention of personality maladjustments by suitable treatment. It needs to be emphasized, however, that the positive concept of mental health is more important, and that it is not sufficient to describe a healthy mind negatively as a mind free from defect or disease or maladjustment. *In the matter of conservation of mental health, it is more important to have in mind the desirable mental traits we should attempt to cultivate rather than the undesirable symptoms that we should try to avoid.*

The use of words like 'personality' and 'adjustment' raises fresh difficulties, for these terms, like so many others of their kin, are the delight of the sophist and the despair of the thinker. What do we mean by personality? Ingenious definitions like 'the quality of being a person', or 'the aggregate of

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what one is minus what one is not' lead us nowhere, for they simply beg the question. The scope of this study does not permit our entering into a detailed discussion of personality, or an examination of definitions and conceptions given by Prince or McDougall, psycho-analysts or behaviourists, neurologists or endocrinologists. What is more important than definitions for our purpose is the fact that almost all writers emphasize that personality is a unity. We shall not yield the palm to body or mind, nerves or glands, but shall consider the bodymind organism as an "organic commonwealth, where there is no aristocratic organ and the crown is borne by no particular tissue".¹ Whether we accept McDougall's definition of personality as "the synthetic unity of all features and functions in their intimate interplay"² or Prince's as "the sum total of all the biological innate dispositions, impulses, tendencies, appetites and instincts of the individual and the acquired dispositions and tendencies,"³ the important fact that comes out is that personality is a totality where totality does not mean a simple addition but a synthesis. What characterises personality, above all, is integration or 'wholeness' as Burnham⁴ would put it.

A mentally healthy person is one who has a 'wholesome', balanced personality, free from schisms and inconsistencies, emotional and nervous tensions, discords and conflicts. "He does not comfort himself like a series of compartmentalised selves, a series of Dr. Jekylls and Mr. Hydes, honest on Sunday, dishonest on Monday, generous to-day, crabbed to-morrow, reasonable and logical at times, at other times, confused and inconsistent."⁵

Our use of the term 'adjustment' will be conditioned by the above conception of Personality. Adjustment, as such, means nothing, for any mode of behaviour may be an adjustment. In meeting a difficulty, whether I face it successfully, or try and fail, or simply retreat from it, I have made an ad-

1. Miller, E Quoted from Fox, C. "The Mind and its Body." p. 99.

2. McDougall, W. "The Energies of Men." p. 368.

3. Prince, M. "The Unconscious." p. 532.

4. Burnham, W.H. "The Wholesome Personality" p. 77.

5. Watlin, J.E.W. "Personality Maladjustments and Mental Hygiene." p. 41.

justment in each case. The real issue is, which mode of behaviour makes for integration rather than disintegration of personality. The suggestion may well arise here that if a split personality or a mind torn between various courses of action is the negation of mental health, a static life, characterised by deliberate evasion of conflicts may be the golden rule of Mental Hygiene. No; mental health stands for a balance that is dynamic not static, balance of the spinning top rather than the dead clay. For just as no military leader can prove his prowess unless he engages in battle, so none may develop a wholesome personality unless his mind experiences conflicts; but he must recognise them and not merely be 'in the position of Buridan's ass between two bundles of hay.' And having recognised them, he shall meet them squarely and rationally, and neither 'regress' nor 'compensate,' 'rationalise' nor 'escape'. "The balanced personality," to quote Professor Hamley, "is like the balanced physical system; it stands firm in the midst of stress and strain. There can be no balance of personality, where there is no possibility of conflict. We do not seek the balanced personality in the cloister nor in the retreat, although it is often to be found there, but in the tempests and storms of life."¹

Adjustment, therefore, is a double-edged process. The individual is not merely the plaything of life, but is himself the bearer of life too. He is not only acted upon, but acts also, and more so. It is here that Mental Hygiene and Education join hands, for as Burnham tells us, the common aim of Mental Hygiene and Education is adjustment.² There is no incompatibility, as has been put forward by some, on the ground that the former is individual and the latter social in character. The well-worn conflict between individual and social has no basis in fact, for they are only different aspects or emphases of a larger whole of human experience. The mingling of opposites was expressed vividly by Kant in the phrase "unsociable sociableness of Man." In the field of education, the individual factor is coming into its own, unless perverted, as it is in some countries

1. Hamley, H.R. "The Balanced Personality." *The New Era*, April, 1936, pp. 89-90.

2. Burnham, W.H. loc. cit. p. 435.

2

THE CRITERIA OF MENTAL HEALTH

In this chapter we plan to bring out the various steps which can profitably be taken by our educational institutions to foster mental integration or mental health. These two terms are, in fact, synonymous. When we look at a person with a mental hygiene point of view, we describe his mental health; it is an overt behaviour. When we try to analyze as to how he achieved it in terms of certain mental forces, we call it mental integration. Jung has observed that there is a compensation between sanity and insanity. In his conscious thinking man has become very rational and scientific, hence all his irrationality and proneness to superstition have been pushed into the unconscious region of his self. Man is neither all rational nor all irrational. He has to learn to keep both his faith and reason in balance in him, and Science and Religion in balance in the Society. It has been observed by psychotherapists that when the unconscious is overloaded with such feelings and ideas as his rational conscious would not permit to express, a violent automatic eruption takes place. Then all sanity, all reason and all balance are set aside. The irrational, the ruthless and the fantastic aspect of human nature takes hold of human personality. The result is mental disintegration. The only way out of this impasse is mental integration. The conscious and the unconscious have indulged in a civil war. Mental integration is to make both hold a round table conference, negotiate and reconcile.

Mental integration is attempted in many ways. One way is to strengthen the conscious personality so that it may repress the unconscious forces all the better. This method of coercion

has often been noticed to fail. The coercion leads to tension, which works for some time but nothing useful is attained for it has been observed that integration is best achieved under relaxation, not under tension. The second way is to allow the irrational element come out and exhaust their forces. This is catharsis, best achieved under hypnosis, in dreams, in friendly groups and also in psychoanalytic sessions. But again it purges the unconscious and thus weakens it, without any conscious integration. It is better than the first method, but does not leave a person wiser or creative. The third way is to help the man know his inner unconscious and integrate it with his conscious nature. This method is decidedly the best, may it be achieved on Freud's Couch or in an open counselling session. The present authors consider the method of concentration and meditation after purification of body and mind, as advocated by Patanjli in his Yoga, to be the most efficacious. The purpose of this book is not to discuss the various therapies. however, a passing reference to these is often unavoidable. The chief role of education is not to cure the ailing minds. For that therapy specialists are required. But certainly through education, we can build up such a system within an individual that he remains in a state of mental integration. Education is more prophylactic or preventive, and less curative as a process. Through faith, love, service and courage we integrate our conscious and unconscious forces most unwittingly. Through love and service, the conscious ego sheds vanity. With faith in God, the unconscious forces get ready to reconcile with the conscious. With courage and confidence, one moves forward and integrates. The inculcation of these values is the main task before the educationists and the parents.

Some View Points on Mental Health

It will be helpful if we can derive mental health but it cannot be comprised in a simple and a single formula. Freud gave a minimum but a significant definition when he said that a healthy person was one who could both love and work. It is important to understand this balance of 'work' and 'love'. World Health Organisation attempts something broader in its idea that 'health is a state of complete physical, mental and social well-being. Both these definitions, it will be seen, stress

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the positive nature of mental health. Mental health is not merely absence of mental illness. This is important for our purpose since we expect educational aims to ~~enhance~~ ^{create} positive values. While it is true that it is sufficient for a majority of us to be 'free from illness' (this is how precisely 'health' is defined in medicine) but man may aspire still higher to a state of continuous well-being best characterised perhaps by A.N. Whitehead as the union of zest with peace. Mental health thus appears as an attribute of mature human personality and as a social value to be guarded and maintained through purposeful living. Education for mental health in this sense, therefore, means education for the enhancement and enrichment of life. Naturally the central problem of education is to secure that our children shall cherish and exhibit in their lives the finest values of our civilization. To cherish means to love and work for. Notice again the conjunction between 'love' and 'work'. To be incapable of love and of work inspired by it, to be dominated by hate, guilt, fear or anxiety, is to be mentally ill. Even in class room learning we learn because there is love in learning. We teach because there is love in teaching. Who would have dared to breathe on this earth if the skies and the oceans were not filled with love? In practice we can never separate emotion. We recognise the emotional factors at once when a student acquires either a distaste or a passion for a subject. We have to accept that even in the humble beginning of reading and counting, a child's feeling are often deeply involved in ways that are by no means obvious.

Aldous Huxley pictures a mentally healthy person as one who answers positively 'yes', to these three questions :—

1. Can you entertain a new person?
2. Can you entertain a new idea?
3. Can you entertain your own self?

In this urbanised and industrialised society where life has become impersonal, unrelated, fast and meaningless, people can learn the art of entertaining a new person or a new idea, but find themselves lost, bored, out of mood, depressed or anxious, whenever they have to sit alone in a room doing nothing. They find it arduous to carry on a meaningful and healthy dialogue

with their own self. To a behaviourist, this phrase 'with their own self' is pseudo-scientific and nonsense. But the present authors have no sympathy with such a behaviourism.

According to Karen Horney, to quote one more thinker in this field, men adjust with reality by moving towards, by moving against and by moving away from it. In a healthy adjustment, a person may use any or all of the above techniques in an eclectic manner; whereas in an unhealthy state of mind, he may use any one method, exclusively at the cost of other two. He may always be moving toward the reality (a conformist always), or moving against the reality (an aggressive always) or moving away from the reality (an escapist always).

After considering various other criteria of mental health and mental integration and also taking cues from the researches done by the authors, the following criteria of sound mental health can be mentioned in addition to earlier discussions:

1. Adequate feeling of personal worth.
2. Adequate understanding of others.
3. Adequate emotional maturity.
4. Adequate orientation and goals.
5. Adequate creativity.

We shall elaborate each of the above five points.

Adequate Feelings of Personal Worth

The person should suffer neither from inferiority complex nor from superiority feelings. Superiority complex is nothing but deep-rooted inferiority. If a straight line forms an acute angle with another line on one side, the other angle is automatically obtuse. The best attitude is always rightangled i.e. adequate feelings of personal worth. One should also be satisfied with his performance in *the* various realms of behaviour. In Walt Whitman's words, "It is sufficient for me that I exist as I am." These feelings cannot come out of vacuum. One has to establish one's worth through hard work and solid attainment. Such a feeling of personal worth comes only after one has understood himself adequately and developed adequate feelings of security and self confidence. Religion can come to man's help here.

Adequate Understanding of Others

The person gets along well with others. He has understanding of their motives as well as their problems. He estimates the relative importance of conflicting demands and knows when he should give in and when he should stand firm. There is a caution that this criticism should be applied with care since there is a large cultural component involved here. In Indian conditions, with physical squalor and moral filth around us, a reformer is not expected to get alone with the people. Swami Dayanand felt alienated from the society and was poisoned. Not that Dayanand was not mentally healthy, but he was intensely concerned with the society. Socrates was also poisoned. Mahatma Gandhi was shot dead. The world always waits for a Christ and if he comes, crucifies him. This is the psychology of a reformer that he will not talk pleasant things to the people, but useful things. In the Mahabharat, the author mentions that one of the most difficult things is to discriminate between श्रेय (useful) and प्रिय (pleasant). If one is not getting along well with the society around him, we should enquire into his values and motives before declaring whether, he is mentally healthy. Conformity with the social norms is not the sole and sure criterion of mental health. It should be in consistency with a higher philosophy of life, for bringing maximum happiness for maximum people for maximum time.

Adequate Emotional Maturity

The person views obstacles as problems to be solved rather than as occasions for the display of emotional tensions. He ordinarily does not worry much about his future or what cannot be helped, but meets, each unforeseen situation as it arises, tries to understand it and attacks it with the resources at his command. He is also capable of making a good heterosexual adjustment. This sort of emotional equanimity in emotional trials is achieved through a long practice of cooling down any excessive emotional outburst and toning up any excessive emotional depression. Also he is capable of postponing and graduating his emotional outpour. The middle path in emotional life is the golden path. The true virtue lies between two extremes. This psychophysical organism is ruined if sub-

mitted to thralldom of fear, anger, passion, hatred, depression etc. One has to bring faith in a higher power to ensure emotional equanimity in trials and tribulations. Traditionally religion provided security and succour to human beings. We are banishing religion from our life by condemning it as 'opium', 'regressive behaviour', 'infantile cathexis', 'irrational' and 'junk'. But we have provided nothing else to play that role. Faith, which in fact is the kingpin of all true religions, is not instead of intellect, but in spite of it. Faith should not lead one to inactivity and inertia, but to more of action, mirthful action and action with a sense of detachment, unmindful of success or failure. A balance between faith and intellect, effort and resignation is indispensable. Weakness of faith combined with strength of intellect is likely to lead to the error of talkativeness and cynicism. Strength of faith combined with weakness of intellect is likely to lead to fanaticism and narrow-minded dogmatism.

Adequate Orientation and Goals

Having proper orientation and well-defined goals is a prerequisite for an active orderly and meaningful life. Such a setting in life paves the ground for sound mental health. No man without goals and proper calling in life has been seen to lead a healthy life in the society. We are concerned here with mental health through leading active and busy life. The mental health of a Yogi sitting alone in some Himalayan cave is not our concern here. A healthy person has some understanding of his environment, be it narrow or extended, and the forces and movements with which he must deal. He is neither goalless nor rudderless. He is rarely puzzled by a seeming confusion in the more or less orderly cause and effect relationship of events.

Adequate Creativity

A creativity is to let one's potentialities flow to master the environment outside and the psychic forces within. We intend to devote a full chapter to this problem in this book. But it must be understood that creativity is not possible without adequate basic harmony between the rational and the irrational, the conscious and the unconscious, the faith and the intellect,

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the effort and resignation. The person functions as an organised unit. His thought processes and his emotions are harmonious and compatible. He does *not hesitate* too long in his attempts to solve his problems, nor allow emotional tensions to build up inhibitions that reduce him to futile inactivity. The person achieves fundamental harmony with his environment as well. When his own ambitions conflict too seriously with his ability to satisfy them, or with the rights and desires of others, he so modifies, reduces or changes them that they still provide for desirable personal satisfactions and for the welfare of others.

The above criteria, although of general nature, and in many instance interrelated, should provide an understanding of the attitudes and behaviour tendencies which, in general, constitute normality. In brief, they indicate that the well-adjusted individual has integrated his basic needs with the demands of social living and has high frustration tolerance. He is capable of experiencing severely frustrating situations without being seriously disorganized. He views problems as challenges and meets stress producing situations with reasonably appropriate and intelligent action. He tries to modify the undesirable environment around him, and also is ever willing to bring in changes within his own perceptions, attitudes and ideals. He faces reality with a certain amount of confidence and courage. He works with vigour and enthusiasm to attain both his immediate and his more distant goals. It is within this framework that an individual's behaviour is to be judged as of normal mental health.

Consensus

After we have discussed the various concepts and criteria of mental health, we would like to pen down a few very relevant and important observations on mental health.

1. There is nothing known as perfect mental health. At the most we can talk of optimum mental health. That too depends upon individual differences. Quite possible that the level of optimum mental health of X may be lower or higher than that of Y, yet both of them may be integratively adjusted.

2. Mental health is a dynamic concept. Search for mental health is like adjusting a transmitting station on the dial of a

radio in an ever-changing wave length where the voltage also goes up and down. Mental health is a state of balance, not of a sod on the road, but of a spinning top. The equilibrium is dynamic and not static. The sort of equilibrium is established today between the physical and social forces or between the psychical forces themselves, may not be helpful in future.

3. Abnormal behaviour is a quantitative divergence from normal idiosyncrasies. With abnormal behaviour, quality of behaviour does not change. Simply quantity changes. That is a different issue that we assign a different nomenclature to that quantitative increase. For example, mild anger or controllable anger is a normal behaviour. When excessive, we term it temper-tantrum or emotional instability. Ordinarily we run wild horses through our imagination, but we do not lose touch with reality. As soon as we lose touch with reality, the same imaginative behaviour becomes a symptom of schizophrenia. In fact, each normal person sits at the centre of a circle facing a particular segment of the periphery. On the periphery are located various abnormalities. Simply quantitative increase in normal fear, suspicion and sex etc. impels us to move towards the periphery, and the behaviour in those cases will be termed as phobia, paranoia or nymphomania.

4. For an objective measurement of mental health, the subject concerned should also be consulted. Quite possible, the troublesome symptom, perceived as *troublesome* by us, may be a source of motivation for a higher level of integration for that individual. A detailed study of martyrs will support this contention.

5. Every organism, by nature is tendentious as well as resilient. Only a pig in the ditch, a stone on the road or a much-sought-for hermit in the seclusions of the Himalayas may not suffer from tension, frustration or anxiety. A normal person does experience them and does overcome them. Especially anxiety is the shadow of intellect and sensitivity. Intellect like a diamond, is precious but irritant, till it is tampered with faith, love, service, courage, truth and brotherhood - the values which only the 'irrational' religion can provide. Thus intellect alone is poisonous like a diamond. A very very clear intellect, clear of doubts, clear of emotions, and sentiments is like distilled

water, very clear but at the same time tasteless and sterile. The purpose of mental hygiene is to enable persons to overcome anxiety through integrative and creative methods.

6. Consistency is a better criterion of mental health than conformity. A consistent dacoit with higher motivation and ego strength may be found to be mentally healthier than an inconsistent religious preacher with conflicts and double standards of morality. Yet, a creative and peaceful citizen or a political rebel is healthier than a dacoit even, because a dacoit has no social relevance, the rebel has, the citizen has.

7. There can be a variety of normal and integrative adjustments just as there is a variety of abnormal and disintegrative adjustments like neurosis, delinquency, crime, psychosis, suicide, drug addiction, sex perversion, alcoholism etc. It will be fallacious on the part of any student of mental hygiene to believe that his mode of adjustment is the best and the only desirable mode of adjustment. A little knowledge is not always a dangerous thing; and in many fields this is all that most of us will ever be able to have. It is people and the use they make of knowledge who are dangerous, not knowledge in itself. Therefore, a teacher has to allow a variety of adjustments as normal and healthy. Teachers interested in depth psychology have been seen to behave like pseudopsychologists. Having read *some of Freud's* works, or attended some therapeutic group discussions, or undergone some hypnotic trance or personal analysis, such a teacher begins to behave like a member of some mysterious and chosen elect, in possession of some priceless secret knowledge which he or she is often only too willing to divulge in an aggressive way. Life to such a psychologist then becomes an endless stream of interpretations. Such people are a menace to themselves and also to the mental health and happiness of their friends and students.

8. Adjustment at the adult level is largely a question of values. Values are the product of a matrix of attitudes. Values determine perception and give direction to the stimulus to determine a response. Courage, objectivity, love, altruism, truth, faith, sincerity and outer and inner harmony coupled with creativity are the values most essential for determining an

optimum level of mental health. These are the eternal values in an ever changing society.

9. For mental health, physical health is a minimum given. On the basis of dealing with dozens of mental health problems the authors can safely conclude that quite a number of cases with lack of interest in life, hyper-pessimistic outlook, depression and ennui owe their origin to dyspepsia and the like. In such cases, we should look towards setting their stomach all right. If such persons take to some sort of physical exercise, they are relieved of their mental symptoms.

10. The problem of mental health has a very strong cultural component. The psychology of adjustment in its present form has emanated from America and they need adjustment direly. They need to maintain a particular optimum level of economic and social development which they feel they have reached we find around us a very uncongenial and unhealthy environment and we need to change it. We should concentrate more on the psychology of changing the environment and revolutionizing the society, rather than simply overdozing an individual with prescriptions of acquiescence, submission and conformity. Our psychology of mental health should goad us to reform our society. The criticism against psychology of mental health, that it is working as a shock-absorber against the frustrations let loose by the capitalist system, is probably too penchant. A teacher handling some behaviour problem of a student is comparable to a physician in his clinic. Just as we normally do not blame the doctor for pacifying the class conflict or social revolution by curing the disease child of a labourer because he had been denied sufficient proteins and vitamins by the society, a psychologist should also not be taken to task for curing the anxiety of a suspicious husband or a frustrated school teacher.

11. Mental hygiene is a positive as well as a normative science at the same time. To understand the norms, we should understand the dominant stream of our Indian culture thoroughly. Each language has its own idiom. Each culture has its own angularities and flavours. The tragedy is when a Westerner passes unwholesome comments on Indian culture without first understanding it and vice versa. There is no dearth of books

which label self-seeking motive of Hindus as Narcissistic tendency, a Sanyasi as an alienated person, a Brahmchari as a case of sexual frigidity, a devotee of Durga as a case of mother-cathexis and the rhythm-cum-harmony of Sattva as inertia and apathy. Only a psychologist steeped deep in Hindu wisdom can appreciate the search of self as a drive to expand one's empirical self to the universal plan; that a Sanyasi is one who has transcended the world; he is in the world, the world is not so much in him; that a Brahmachari is one who has easily and wilfully controlled, rather channelized his desires without any intra—psychic repression; that a Sattvik personality is ever in harmony within as well as without, effulgent with wisdom; he has realized action in inaction and inaction in action.

12. The ultimate aim of mental hygiene and various psychotherapies including psychoanalysis, yoga and even drug therapy is the same—that is, the expansion of consciousness. "All expansion is life; all contraction is death", said Swami Vivekananda so rightly. In each case of bad mental health, there has been noticed shrinkage in the area of awareness and activity. Too much self-centredness is also contraction of consciousness. It is through love and service that we discover our true self, which pervades everywhere. This empirical self is only a passing phase and it has to merge into that universal consciousness, of which we are inseparable parts. The more we squeeze into our empirical self, the more we suffer; the more we step out of our little self, the more integrated we feel. This is The crux of mental health.

3

PRINCIPLES OF MENTAL HYGIENE IN EDUCATION

It has been stated in the previous chapters that preservation of mental health is to a very great extent, an individual affair. Every person starts life with an individual background and develops very much in his own way. Evidently the mental health problems differ from individual to individual. Besides, mental health for one stage of development is not identical with that of another; suggestibility at the age of two may be a normal trait of personality, but not so at fifteen. Naturally, all that we can expect of a normal child is to be the normal child of his age.

The task of attempting to formulate principles of Mental Hygiene in Education is rendered no easier when the child's inherent propensities (instincts, appetites or desires) are taken as a guide, for in addition to the want of unanimity as to the number of those propensities, there is the standing difficulty of disentangling Nature from Nurture. Perhaps it may be better from the point of view of this study to talk of the 'needs' of the child, rather than enter into academic discussion as to the number and character of the child's inherent propensities. This is the course adopted by Thomas, one of the leading mental hygienists of America, and has been followed by workers in child-guidance clinics, who have to deal with children rather than talk about them. The fundamental needs of a child's personality, according to him, are security, response, recognition, new experience or adventure.¹ But it is obvious that these are not the only needs of the child, although they may be considered the most important. One might add the need of freedom and the need of control, the need of solitude, the need of com-

1. Thomas, W. I. "The Unadjusted Girl," p. 4.

panionship, the need to give¹ and the need to receive affection and recognition. To these may be added, not the least, the need of possession—the desire to acquire and own things—which O'Shea considers so fundamental.² Discreetly satisfied and wisely directed, these 'needs' are a tremendous force towards achievement, undirected they may go to waste, thwarted or misdirected they lead to frustration and maladjustment. A close examination of these 'needs', however, reveals that taking them as our guide is not so simple a matter as it appears. The 'needs' seem to contradict each other and the child continues to be an elusive creature, a mixture of opposites. "Tory as well as Radical", as Sir Percy Nunn puts it.³ When his mind has to oscillate between two antagonistic tendencies, it should be a seat of constant conflict.

If, then, there are to be as many standards of mental health, as there are children, and the inner self of each an arena of clashing needs, is it possible to formulate any general principles? To many psychiatrists, and psychologists, any attempt to do so seems rash and futile, for there is not yet a sufficient data of essential scientific knowledge to build on. According to others, notable amongst whom is Burnham, it may be possible to have some general tentative principles, based on our present knowledge, without assuming any absolute finality or universality in regard to them.

The difficulties enumerated above should confront any science or technique that has to deal with the human being as its primary concern. We are different and yet so much alike. Each individual combines communality with individuality and this gives us a basis for formulating truths that apply to all human beings, thus making possible the development of various sciences, like physiology, psychology and sociology. A child, for example, may differ from every other child in his state of maturation, but the sequence of maturation is the same in all normal children.

1. The idea is developed further in the text.
2. O'Shea, M V. "The Child, his Nature and Needs," P. 47.
3. Nunn, T.P. "Education, its Data and First Principles," p. 67.

The second difficulty—that of conflict between the various ‘needs’ of the child—is more apparent than real. If one were to select the most fundamental needs of the child’s personality, they are security and adventure; all others could be classed under either of these two heads. It is the sense of insecurity that accounts for most of the maladjustments among children. The forms it may take may be deprivation of love, unfriendly attitude of associates or the teacher, inconsistent or capricious methods of discipline, doubts and perplexities attending adolescence, or uncertainty in the grasp of fundamentals of knowledge.¹ This does not mean, however, that security is all he needs. The need of adventure is as basic and that is why even the sense of security he is given should be ‘robust rather than timid.’² The timid mother or nurse, who to give security to the child is perpetually warning him against dangers that may occur and who thinks that every dog will bite and every cow is a bull, may be making for equally serious maladjustments, for she is starving the child’s need of adventure. The over-mothered child is seldom a healthy child. One of the most frequent signs of maladjustment in children is ‘regression’ which is reversion to an earlier state because one loves security to the exclusion of adventure. The child who has not known to venture into the unknown realms of knowledge, thought or action has not felt the joy of gay exploration without which his life is incomplete. Security and adventure are polar opposites; each implies the other. Adventure of to-day is the security of to-morrow and the security of to-morrow serves as a starting point for further adventure. This is the lesson of history, for as Professor Whitehead tells us, “a nation preserves its vigour so long as it harbours a real contrast between what has been and what might be.”³

Adventure in short, is a departure from the safe ground of security, not in the search of novelty, but in search of new

1. Moodie, William. “Mental Hygiene”—Preventive Measures in Childhood. Proceedings of the Royal Society of Medicine, March, 1935,

“Early and efficient teaching in the fundamental subjects of reading, writing and arithmetic is the cornerstone of mental hygiene in children,”

2. Russell, B. “Conquest of Happiness,” p. 178.

3. Whitehead, A. N. “Adventures of Ideas,” p. 360.

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securities and perfections. It is at once both the condition and the agency of all growth and development. The co-existence of the needs for security and adventure need not then lead to conflict; on the contrary the normal child is a blend, in most cases a happy blend, of security and adventure.

This rather lengthy discussion has been necessitated by the fact that the 'needs' of the child is the most fundamental concept in a study of the child's mental health. To come to the last difficulty in regard to formulation of principles—the standard in mental health—it is "as much an ideal as goodness, truth and beauty."¹ Few persons can be found who are so adjusted to their selves, their society and their work that they could be described as perfectly balanced personalities. One is reminded of the words of Aristotle: 'no excellent soul is exempt from a mixture of madness.' But just as all good people are only varying approaches to goodness, so all mentally healthy persons approximate in varying degrees to the balanced mind, and the want of a precise and scientific description of the perfectly wholesome personality should not deter us from pursuing the ideal.

The formulation of broad principles of mental hygiene thus becomes a workable proposition. A modest attempt may be made to discuss the essential principles that the educator may bear in mind in helping the child to adjust himself to self, society and work. It is necessary at the outset to state that in considering mental hygiene in relation to school, the emphasis should be on the positive rather than on the negative aspect. Most of the mental hygienists of to-day have been physicians and psychiatrists and their point of view is of the traditional medical man who is more accustomed to diagnosing ills and disabilities and prescribing forms of treatment than to planning positive prophylactic measures. The educator should be concerned first and foremost with conditions under which good mental health is preserved and should aim at keeping the normal child normal rather than curing the abnormal. He will not, of course, ignore abnormalities, but he will concern himself primarily with preven-

1. Wallin, J.E.W. "Personality Maladjustments and Mental Hygiene," p. 42.

ting their occurrence. All mental ills must necessarily be recognised and remedial treatment provided but the school does not and cannot base its organisation primarily on caring for the maladjusted.

ADJUSTMENT TO SELF

'Know thyself', according to McDougall is the first maxim of Mental Hygiene,¹ and this is as true for the child as for the adult. The demand that the educator should help a child to understand himself is becoming an accepted test, though there is no unanimity as to how this should be done. It certainly should mean that the child must know a good deal about his own body, and in a way, his mind too. He must feel the joy of living and realise that the *Kingdom of Heaven is on earth, unless he deliberately chooses to starve in the midst of plenty*. Again, he should know that there is a measure of disease in life, but this is more than counter-balanced by health which is 'in bounty spread'. The child should also know something about his own processes of thought and feeling, which he experiences whether he regards himself as an individual or the member of a group. This is not to advocate introspection, which is generally associated with morbidity. That would be very dangerous advice for the Indian boy who goes through the world 'weary of earth and laden with sin'. Introspection is by no means the same as self-knowledge. In order to know ourselves we must look outwards as well as inwards. We must, in fact, learn to see ourselves as others see us. It is not advocated that there should be a course of instruction in psychology but that in religious instruction, talks about health and sex and in other private and public discussions, children should be led to understand the processes of the human mind. Incidents of school life, punishments, rumours, feelings of like and dislike will then be seen in their true perspective. This is what Simpson has very strongly urged in his recent work, 'Sane Schooling', "for whether we like it or not, older boys will pick up a good deal of modern psychology often in extremely dangerous and misleading forms, and we have no right to withhold from them any knowledge which may help to defeat the charlatan."²

1. McDougall, W. "The Energies of Men.", p. 204

2. Simpson, J.H. "Sane Schooling", pp, 281-9.

Mere knowing oneself is not enough, it must be supplemented by accepting oneself and being oneself.¹ True self-knowledge involves both. Most of us think of ourselves in terms of what we wish to be rather than of what we are. Such subjective estimates, since they inflate the fantasy-bubbles of one's self-importance, need to be pricked in the interests of the mind's good. Children should be helped to appraise themselves honestly and, as far as possible, to cultivate an objective attitude towards their own shortcomings. Every child has his own limitations and it is no real kindness to tell him that he has infinite potentialities. How many frustrations and disappointments that children meet in later life could be avoided if adults refrained from suggesting to them achievements of which they are not capable?

'Brutes find out where their talents lie,
A bear will not attempt to fly,
A foundered horse will oft debate
Before he tries a five-barred gate,
But man we find the only creature
Who led by folly combats Nature,
And where his genius least inclines
Absurdly bends his whole designs.'

The child should be encouraged to aspire to achieve great things, but "let aspiration be tempered to the facts, rather than facts be coloured by the aspiration."²

The maintaining of an objective attitude, which is so essential for adjustment to oneself, is no easy task in childhood, as in the first six or seven years of life, children are naturally ego-centric, and later too, many survivals of childish attitudes recur. Teachers and parents, however, can be helpful to children if they encourage them to live in the present. As Dewey remarks, "Children proverbially live in the present; that is not only a fact not to be evaded, but it is an excellence."³ They should, of course, be trained to keep before them and pursue remote objectives; still they should be taught to fulfil the

1. Hadfield, J.A. "Psychology and Morals," p. 180.

2. Hollingworth, L.S. "Educational Psychology," p. 385

3. Dewey, J. "Democracy and Education," p. 63.

demands of the present. In the words of Burnham, "they should be taught to live one day at a time, to settle their moral accounts every night, never to hold a grudge, never to let the sun go down upon their wrath, to look upon each morning as a new day, in which to improve, but not to carry over their troubles from yesterday."¹ The well-meaning teacher who constantly keeps before the child the importance of the examination that lies years ahead is certainly doing him a disservice. An apt protest from a child (if he could understand) on whom adulthood is being hastened by roseate pictures of a distant future would, in the words of Cardinal Newman, be:

‘I do not ask to see the distant scene,
One step enough for me.’

In matters of school discipline, it is bad mental hygiene either to procrastinate or to waver in disciplinary situations; decisions that are held over are no kindness to the pupil. It is eminently sound mental hygiene for the child to experience swift and certain consequences for any noteworthy delinquencies of which he may be guilty.

The educator must do everything in his power to help the child to be himself. "No man can ever be other than himself, and the attempt to be what we can never be is a hopeless misadventure, resulting in the loss of individuality."² Even the child aspires to establish for himself a certain status and to acquire a certain personal value, and the wise teacher will provide opportunities for him to establish himself. It is wrong mental hygiene to force him into shape: rather let him endeavour to shape himself. The child has as much right to be himself as the teacher has, and it is mischievous on the latter's part to exploit his natural suggestibility in an attempt to make him a copy of himself. Not only must he follow the child in order to lead him, but he should always remember that "the teacher's function as educator is to make himself dispensable."³ It should be remembered that the self of the child is a developing self and can only be interpreted in terms of his own needs

1. Burnham, W.H., "The Normal Mind." p. 647.
2. Hadfield, J.A. "Psychology and Morals," p. 183.
3. Adams, J. "Educational Theories," p. 12.

and impulses. That is why even a teacher who wishes to promote uniformity has to reckon with the fact of individuality. Even if we grant that uniform development is our goal, children must be appealed to differently.

As Kirkpatrick points out, "to preserve the individuality of the child at school, the requirements in all the subjects of a course of study should be set at rather a low minimum. In other words, every child may be required to reach a certain minimum of knowledge and skill in fundamentals."¹ This need not imply the complete avoidance of any branch of study for that would be unhealthy evasion; the child should be expected to show an honest but perhaps modest attainment in each of these branches. To promote individuality, he must be allowed and encouraged to go beyond the minimum in any line he chooses, and given opportunity for becoming interested in and working for any and every possible line of study and activity. Here, too, as will be clear, the child's rhythmic and ambivalent needs of security and adventure have to be satisfied. A grasp of fundamentals of knowledge gives him a foothold of security, and freedom to go beyond them is the freedom to venture. The granting of such freedom, however, should not be taken by the teacher as a release from the obligation of guiding or helping the child. Experience has shown that children feel the strain of excessive self-guidance and that they are ready to accept the security of authoritative guidance whenever their reach exceeds their grasp. It has been observed that students from Residential public schools feel much out of sorts during vacation. The reason is simple. During their stay in the hostels, they are subjected to a rigorous routine stamped with authority. During vacation, they are free in their homes to have their own schedules. Being accustomed to authoritarian discipline, they cannot make a gainful use of freedom. The teacher's function at such times is not to help the child when he could well look after himself but to be in readiness to point the way to the firmer grounds of security:

This is particularly important during adolescence when the world is challenging the spirit of youth in so many directions,

1. Kirkpatrick, E.A. "Fundamentals of Child Study," p. 314.

and the quest for certainty is so feverish and difficult. The greatest service the teacher can do the adolescent youth is to help him to co-ordinate his knowledge and build for himself a scale of values. This should, in course of time, develop into philosophy of life, for none may be truly himself without it.

In an aphorismic language, it can be put that a child has to be led from self-consciousness through self-analysis, self-insight and self-drive to self-control. This is possible only if we believe in the existence of some entity like 'self'. Naturally this language is not intelligible to a 'Behaviourist' who takes human personality to be at the most a very complicated machine having no motivation, no aspiration, no self.

ADJUSTMENT TO SOCIETY

Adjustment to self implies adjustment to society for personality cannot be developed in isolation. Man, as Aristotle told us long ago, is a sociable animal. His sociability, moreover, is not adhesive but structural.¹ There are no individuals who are not social individuals and there is no society without individuals associated and organised. One may develop a trait in solitude, but one cannot develop personality except in the whirl of the world. As all individuality comes to fruition in society, so all individuality must, in some way, give itself up to society. To find itself, it must lose itself. "A profound sense of failure attaches itself to all individuality which detaches itself from social service,"² *This is the true joy of life, the being used for a purpose recognised by yourself and a mighty one. True fulfilment of life lies in service.* Maslow in his celebrated study on self-actualizers reports that such persons lose the sense of dichotomy between 'work' and 'Leisure' and take their 'job' to be a 'calling' in a strictly religious sense. They are certain in their minds that they are meant for some cause; rather they are 'sent' for that fulfilment.

The conclusions for education are obvious. The child cannot be truly himself, unless he can give himself to some extent. The normal child, by nature, is a blend of selfishness

1. Hocking, W. E. "Human Nature and its Remaking," p. 369.
2. Maciver, R.M. "Community," p. 220.

and magnanimity. He is as willing to give as he is anxious to receive. To quote Dr. Suttie:

"The baby then not only starts life with a benevolent attitude, but the need-to-give continues as a dominant motive throughout life, and like every other need, brings anxiety when it is frustrated. The feeling that our gifts (love) are not acceptable is as intolerable as the feeling that others' gifts are no longer obtainable. The former feeling plays a dominant part in anxiety and frustration symptoms, the later likewise contributes to aggression."¹

Again:

"The very roots of the infant's sense of security and justice are struck at by the denial of baby caresses and by the rejection of those offered by the child."²

It is as important for the child, then, to give as to take and to pamper him invariably is to invite troubles later, for a child who only knows how to receive is a potential neurotic. We often lose sight of or deliberately kill this strain of altruism in him. As Dr. Isaacs tells us,³ the warm and passionate jealousies among the younger children are matched by equally warm and generous affections and admirations, and the former should not be taken as an index of want of 'social instincts'. Their large incidence is an indication not of undiluted individualism of the child, but of strong 'ambivalence of feeling and instability of character in these early years, "From laughter to tears, from admiration to contempt, from love to hatred is but a moment's step in these early years."⁴ The child, in short, needs recognition, but equally important is it that he should recognise others. Great lives, noble deeds, things of beauty—all these have a value for the child, for his admiration of them involves to some extent, a giving of himself to them. The giving of self is one of the true tests of everything of value and the child receives but what he gives.

1. Suttie, Ian D. "The Origins of Love and Hate, p. 53.

2. Suttie, Ian. D. "The Origins of Love and Hate," p. 87

3. Isaacs, S. "The Children We Teach," p. 91.

4. Isaacs, S. "The Social Development in Young Children," p. 251.

In the task of social adjustment, normal reaction to feeling appears to be essential for mental health. In the words of William Brown; "It is a mistake to hold feeling in contempt; it is in feeling that all values reside, and the life of feeling has a logic of its own, distinct from the logic of pure reason and not necessarily inferior to it."¹ Emotional excitement within certain limits is normal and hygienic and helps to carry us on. It is a tonic to the mind, as vigorous exercise is to the body.

Freud and his school have shown the unhygienic effects of the repression of feeling, and the devious ways both normal and pathological which individuals are wont to resort to when repression of the normal reaction is experienced. Mental health cannot be achieved as long as there is an incomplete life, and life cannot be complete as long as there are elements in us that are repressed and denied expression. Wisely did Thring say: "Never force the lid down, lest the kettle burst."

The value of the 'play-way' and 'projects' in education lies in the fact that their appeal is not simply to the intellect of the child, but to his emotions also. Among the best examples of mental health are the natural expressions of emotion where intellectual and emotional responses are co-ordinated and emotion furnishes the stimulus for intellectual activity in the form of some all-absorbing task.

Does mental health, then, consist in a life of emotional satisfaction? Not altogether. Complete suppression of emotion reduces one to a machine, complete surrender to emotion degrades one to a beast. The middle path is the path of wisdom. "The wholesome personality", says Burnham, "is characterised by normal expression of emotion, and by control of emotion";² The normal control of emotion is usually attained through vicarious means of expression—a method known as sublimation. "Man's superiority", to quote Professor Thomson, "consists in the greater plasticity of his instincts and the emotional drives associated with them, so that they can be directed away from

1. Brown, W. "Psychology and Psychotherapy." p. 76.

2. Burnham, W.H. "The Wholesome Personality," p. 216.

the bestial gutters, in which their untrammelled course would lie, into other channels.¹"

The teacher, therefore, has no need to be distressed if the children show moderate emotion. Even when emotion becomes excessive he will not help the child if he counters emotion with emotion. He can only do this by helping the child in a rational and sympathetic way to control himself, and what is much more important, to provide healthy channels for redirection of emotional energy. It is only thus that the child will succeed in cultivating habit of restraint, and not by setting forth unattainable standards which make the children live a life of apologetic inconsistency or attempting to tame the untameable elements of child-nature.

ADJUSTMENT TO WORK

The contribution of the individuals to society always takes the form of work of some kind, and proper adjustment to work is of no small importance. The impulse to activity is one of the most fundamental urges, and doing of a worth-while task is a great step towards 'normal mindedness.'² Fortunate indeed is the man who feels that work is ennobling, and that whatsoever the hand findeth to do is to be done with one's might. There is a value and a dignity in work when the whole personality of the worker is thus absorbed in it. According to Freud one is mentally healthy if he can work successfully and love successfully. Our duty, as educators, therefore, is to encourage healthy enthusiasms among children, and to provide opportunities for self-directed activity. "We should not expect children to endure a twelve-hour day, while we feel that eight is all that we can stand. A child's working day may be reckoned as the hours in which he is being made to conform to his elders' standards of behaviour."³ Let us make such hours short and definite, and leave him to spontaneous expression as much as we possibly can. Even in the school it is worth-while having a period or two in the week when children may do just as they

1. Thomson, G.H. "Instinct, Intelligence and Character," p. 157.

2. The term is used in the sense Burnham uses it in "The Normal Mind."

3. Coster, G. "Psycho-analysis for Normal People," p. 77.

please. We satisfy our sense of self-importance when we feel that we are directing the life of the child every minute, but this policy, if invariably pursued, deadens initiative and develops some very unhealthy mental attitudes. Such modelling, as it is always intended to be, is, in fact, meddling, and the transformation aimed at always ends in deformation.

It is not always that one has to do a self-imposed task, and many times one has to do a work not because one wants to, but because one has to. Much is being done at the present time to make school work interesting for the child, but it will be a bad day for him when all real difficulties are obviated, and all real work eliminated from the life of the school. The child should know that he will have to do uninteresting and difficult things at times and he should not shirk them when they appear before him. He should be led to develop the right set toward work. A work that is done half-heartedly or is faced in an irksome or rebellious spirit will adversely affect the mental outlook of the worker. The shriker, the idler, the complainer are all illustrations of bad mental hygiene, for just as the physical organism achieves strength and suppleness through steady and reasonably taxing exercise, so the mental health is safeguarded by a positive and vigorous attitude towards the importance and worth-whileness of the task in hand and by seeing it through. We all know very well the excuses children present when they dawdle over their tasks and leave them unfinished, and how they 'rationalise' their conduct, but our connivance in such matters is detrimental to their mental health.

The child should learn to face realities without excitement, fear or shrieking. Many a one is disposed to shirk the unpleasant features of his real experience and take comfort in the creations of his imagination. Facility of imagination is not a personality defect *per se*; risk comes when fantasy is used to establish a habit of disguising facts which are unpleasant. In a world which is full of difficulties, where individuals have to meet mental troubles and material obstacles, it thus becomes an imperative condition of developing an integrated personality to acquire a habit of facing hardships in a direct and robust way, instead of side-stepping them. Difficulties are disintegrating

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factors as long as one avoids them; face them, and they provide opportunity for higher integration.

Sir J.C. Bose, the great scientist of India, tells us that the organisation of plant life in a broad way is similar to that in animals and men, and that plants that have met difficulties and adjusted to new conditions through many generations are the ones most suitable for variation and education'.¹ One may rightly say, then, that crutches are for cripples but are weakening to a normal man; and the child, like the plant in nature, must be self-reliant or he goes down.

But that does not mean that we should not attempt to remove the difficulties that obtain in our schools in the form of unhygienic conditions. There should be proper alteration of periods of work and rest. It is the almost universal neglect of this important principle that has led Kraepelin to remark that the child's inattention is his salvation and uninteresting teachers are a hygienic necessity".² Work in the school-room should have a definiteness and clearness of objective, so far at least as the learner is concerned. No one can work in the dark, and yet, that is exactly what we compel children to do because we fail to hold constantly before them a recognisable objective. At other times; the end-goal is be-clouded in the mists of faulty pedagogy.

Above all, the child should have a constant feeling of successful achievement. Like the Village Blacksmith who "each morning saw some task begun each evening saw its close", the meritorious worker is serene in the consciousness that he is making demonstrable progress. "Every success" says Kirkpatrick, 'means survival thus far in the struggle for existence, increased vigour of living and therefore a step forward in personality development.'³ "Success is one of the fundamental cravings of the child"⁴ and the educator, therefore, should encourage him to beat his own records and feel that he is going ahead. There should be no dearth of activities to give each child a chance

1. Bose, J.C. "The Nervous Mechanism of Plants."

2. Quoted by Burnham, W.H. "The Normal Mind." p. 653.

3. Kirkpatrick, E. A. "Mental Hygiene for Effective Living," p. 275.

4. Symonds, P.M. "Mental Hygiene of the School Child." p. 172

to excel; what he needs to see is the sweep and urge of his own forward movement, be it on the track, in tennis, as a student, as a collector of stamps or as a maker of model aeroplanes. In actual practice, very often the tasks are made so difficult for him that he seldom experiences the joy of continued success for an appreciable length of time.

Children, however, cannot be brought up as hot-house plants, and none could vouchsafe that they shall never meet a failure. That is why it has been said that "some experience in both success and failure is necessary for mental health."¹ What is therefore equally important is to see that the child develops the proper mental attitude toward failure. "Real success in the psychological sense may come without attainment of one's ultimate aim."² The fun is in the game itself. The hero of defeat, thus, in a deeper sense has been successful, because to him the fight has been worth-while.

The most common form of reaction to failure in school is a feeling of inferiority which should be guarded against and, if necessary, counteracted by success in some other direction. A child who finds himself continually under-estimated begins to feel that he counts for little. He grows indifferent to appeals, erratic in effort, and anti-social in attitude. Persistent criticism, unfair comparison, unwholesome competition, ridicule, sarcasm and a home and school environment lacking in opportunity for some form of successful achievement will dull the keenest mind and break the strongest spirit. Mental health is not possible to a child suffering from a feeling of personal inadequacy and a serious thwarting of the need to receive a favourable recognition from one's associates.

These, in brief, are broad principles of Mental Hygiene in the field of education at home and more particularly at school. It is not claimed and that if they are observed nothing can go wrong and that they are the panacea for all children's ills. Their value, as already stated, is more positive and preventive than remedial. No technique can possibly meet the multitudinous and devious ways human maladjustments

1. Howard, F.E. and Patry, F.L. "Mental Health," p. 172.
2. Burnham, W.H. "The Wholesome Personality," p. 413.

may take or forestall every likely abnormality. But one modest claim could definitely be made, that their observance would make for wholesome childhood, and would thus be a step forward toward greater happiness.

However perfect a counsel of perfection may be; there is much that it does not cover. So mysterious is the course of development in early years, and so great is our lack of knowledge in spite of what we know, that at times it is possible we may not know what to do. At such times, as Burnham remarks, the best principle to follow is to let the child alone and protect him from his enemies 'whether bacterial, insect or human'.¹ One often finds in solitude what he had lost in crowds.

1. Burnham, W.H. *Ioc. cit* p. 49.

4

ANCIENT INDIAN PHILOSOPHY AND MENTAL HYGIENE

For long there has been much ignorance on the subject of Indian thought in the West. Even today, to most of Westerners, Indian philosophy means such notions as '*Maya*' or the delusion of the world, '*Karma*' or fatalism, '*Tyaga*' or the renunciation of the world or '*Yoga*'—a code of disciplinary practices, which are a strange conglomeration of magic, medicine and occultism. But ancient India, to adapt Professor Gilbert Murray's words in another context, "has the triumphant, if tragic, distinction of beginning at the very bottom and struggling, however, precariously to the very summits"¹ There is a good deal in Western thought today that finds parallels in the vast stretches of ancient Indian philosophy and literature. The ideas of great thinkers are never obsolete; they animate the progress that seems to kill them. "The most ancient fancies," to quote Professor Sir Radhakrishnan, 'sometimes startle us by their strikingly modern character, for insight does not depend on modernity.'²

With greater possibilities of interchange of thought, there is an increasing desire in the West to understand ancient Indian culture.³ Many a Western thinker wonders if the greater emphasis in modern therapeutics on probing deeper than appears to the outward eye is not a vindication of the age-old

1. Murray, G. "Four Stages of Greek Religion, p. 15.

2. Radhakrishnan, S. "Indian Philosophy." Vol. 1, p. 7.

3. A recent publication: "Counter Attack from the East" by C.E.M. Joad (Allen & Unwin) is significant.

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beliefs of India, wherein the stress is on 'salvation from within'. A greater interest in Yoga—one of the branches of Indian Psychology¹—is unmistakable, and there is a growing belief that "although Yoga is perhaps an essentially Eastern method, it nevertheless contains the clue needed by the West, if the theory and practice of analytic therapy is to reach its fullest scope as a regenerating and recreating factor in modern life."²

Recent work on ancient Indian history has revealed the sad fact that India herself is seldom aware of her glorious heritage, until some Western scholar discovers it for her. For centuries Yoga has been vulgarised by the huge class of mendicants who traded on the strong hold it has on the Indian mind. Even today, many understand by the word Yogi, those hideous specimens of humanity who parade through the streets and extort money from superstitious and good-natured folk or inflict tortures on their bodies to arouse the commiseration of ignorant people. It is no wonder then, that the Western on-looker should think that Yoga, after all, is 'humbug', and the scientist should look upon it with sublime disdain. It is a pity that charlatans hold the field, for the genuine Yogi is not anxious to show off his achievements. But one can distinguish the latter out of thousands by his serenity and calmness of mind, an inexpressible imperturbability, which is the result of his practising the Yoga technique. "A true Yogi carries his credentials on his face",³ but they are the manifestation of an inner calm, an attainment of poise and balance", "Yoga is balance," says the Bhagvadgita.⁴

समत्वं योग उच्यते

1. That there is psychological thought in ancient Indian philosophy is evidenced by the appearance of such works as "The Birth of Indian Psychology" by Mrs. Rhys Davids, (Luzac & Co.) "Indian Psychology" by Sinha, (Kegan Paul) "Yoga and Western Psychology" by G. Coster (Oxford Univ. Press) From the comparative standpoint, the last is perhaps the best study, and the writers are very much indebted to it for his discussion of disintegrating factors in personality according to Yoga and modern psychology. (pp. 40—43).

2. Coster, G. "Yoga and Western Psychology," p. 11.

3. Vasu, S.C. "An Introduction to Yogic Philosophy," p. 5.

4. Bhagvadgita, Ch. 2, 48.

He has resolved his mental conflicts and achieved stability in his personality. If he aspires to attain still higher goals, this mental equilibrium serves as the means whereby he can become one with the Absolute—the highest stage of self-realisation. The final stages, however, do not fall within the purview of this study.

There are seven schools of Yoga, differing from one another, and yet having a common objective. The system expounded, by Patanjali in his 'Yoga Sūtras' (योगसूत्र)¹ is that of Raja Yoga (राजयोग) and includes much of the teaching of the other six. 'Hatha-Yoga' (हठयोग) consists largely of a system of bodily exercises calculated to stimulate the mental and spiritual faculties. 'Mantra Yoga' (मन्त्रयोग) is a ritualistic course of meditation on certain mystical syllables. 'Bhagti-Yoga' (भक्तियोग) emphasises devotion. The remaining schools do not command much importance. Since the Yoga doctrines taught by Patanjali are regarded as the highest of all Yogas, they will mainly form the basis of this study.

It may be worth while examining if the Yoga method and the modern technique of Mental Hygiene have any common features, Yoga, in the words of Patanjali "is attained by steadying the fluctuations of the mind".²

योगश्चित्तवृत्तिनिरोधः ।

Yoga is the cessation of whirl in the mind. It is to check the mind from breaking into mind-stuff, a clearer pointer to integration.

The student of Yoga, like the present-day analysand, is necessarily one who is dissatisfied with his own adaptation to life and to the external world, for no other reason would induce a man to engage in such an exacting course. His search is not avowedly a search for God, but rather a striving for self-knowledge and internal mental balance. Patanjali says that if the student is of such a temperament that the idea of God appeals to him, that is to be encouraged, for the approach to

1. "Aphorisms of Yoga." Trans.

2. Patanjali's "Yoga-Darshana" Trans. by J.W. Wood 1, Sutra 2. (Harvard Oriental Series)

equilibrium through devotion to God is thereby made more rapid. If, on the other hand, the student is unable to accept the hypothesis of God, there are other paths of approach. Yoga, in other words, encourages but does not insist upon the devotional approach. Even though Mental Hygiene is intimately associated with Ethics and Religion, this study must confine itself to the psychological aspects of the subject.

It cannot be denied that every technique bears the stamp of the culture from which it evolved and consequently there is a great deal in Yoga which would appear odd and impracticable to a student of Yoga in the West. A warm climate, early geographical isolation of the Aryan race between the majesty of the highest mountains on the one hand and the luxuriance of tropical beauties on the other, the rise of a religion of contemplation and a philosophy of the abstract unity of all things—all these and many other factors have played their role in the development of the Yogic method. When one bears this in mind, not only does one get a better understanding of the method, but the details do not appear as strange as they otherwise would. The 'pranayama' (प्राणायाम)¹ and 'asanas' (आसन)² may be impracticable in the West and yet the underlying truth stands incontrovertible. The health of body is essential for the health of mind, and the advocates of Hath-Yoga believe physical fitness to be the foundation for cultivation of Raja-Yoga, *i.e.* mental and emotional equilibrium. The relation between the physical shell (ghata घट) and mind (chitta चित्त) is so complete, and so subtle is their interaction, that it is not strange that Hatha-Yogis should have imagined that certain physical training will induce certain mental transformation. *Mens sana in corpore sano* is an oft-quoted and well-established maxim: the Hatha-Yogi goes much further and is at pains to prove that certain bodily practices, if performed in the right way, make for greater mental poise than would otherwise be possible. Indian philosophy believes in the unity of body and mind³ and the exaggerated difference between Hatha-Yoga and Raja-Yoga

1. Breathing exercises.

2. Postures.

3. This fact is also emphasised by Charaka, the greatest Indian physician of ancient times. See also "Mahabharata," xii. 16.

is due to excessive emphasizing of the physical and psychical sides of life respectively. What is important to note is that Yoga does not renounce the physical basis, and accepts it as part of the mental problem.

The domain of Yoga is human personality, the primacy of which Indian philosophy fully recognises. Preserving its integration and developing it, is the supreme duty of Man. Yoga comes in as an aid in preserving this integration, and as a remedy when distintegration sets in. It warns us that there are five disintegrating factors in personality; ignorance, self-esteem, desire, aversion and the will to live.¹

अविद्यास्मितरागद्वेषाभिनिवेशाः क्लेशाः ।

Ignorance, says Patanjali is the primary one, and is the cause or root of the other four.² Just as, according to Biblical Theology, the Christian is born in sin and the goal of his life is conquest of sin, so every person according to Yoga philosophy is born in ignorance and his objective is to free himself from it and to grow more and more in self-knowledge. Self-esteem, egoism, the sense of supreme importance of the 'I' is a universal result of ignorance. It is admitted that the need of the self to expand, to assert itself, the desire to be reckoned with, is inherent in every being, but it is an allusion, and the candidate for Yoga, as he approaches nearer reality, must painfully discard it. His objective being to hasten his own evolution towards reality, self-esteem stands in the way. Desire is the illusion by which man is identified and entangled in experience. Yoga, while advocating killing out desire, does not advocate withdrawal from human experience, but objectifying emotions and then refusing or accepting them. Instead of being its slave, he becomes its master. What is aimed at is a state when, if one chooses to be pugnacious, pugnacity should come, but his inner being be not shaken by it, and if one chooses the experience of love, he should be the conscious lover and not the victim of an entangling passion. As will be clear, this is not repression, for whereas repression is the automatic, unconscious refusal to

1. Patanjali's 'Yoga-Darshan,' Book 2. sutra 3.

2. *Ibid.* Book 2, sutra 4.

permit an experience to come into the field of consciousness, the Yoga technique involves the objectifying of experience and then the acceptance or rejection of it, by reference to the conscious choice of self.

Aversion, the fourth factor, is allied with contempt and withdrawal and implies a sense of separateness and the negation of unity and brotherhood. In the words of Geraldine Coster, "while desire is a primarily emotional automatism, aversion is a mental one, and it is the habit of destructive criticism and individualistic withdrawal that is implied by the term."¹ The fifth and the last disintegrating factor—the will to live—may surprise some readers. Dr. Crichton Miller, while describing the mentally healthy person, begins by saying "he must have the will to live"² Literal translations of terms do not always convey enough, and a word of explanation is necessary. There is no doubt that there is a very wide difference between the Eastern and Western outlook on this matter, for whereas in the West, life is accounted good in spite of its miseries, in the East, it is regarded as ill in spite of its illusory joys. But everyone, even the Yogi, has the instinct to prolong life; the very quest for healthy-mindedness implies a greater zest for life. What stands in the way of integration is not the will to live, but clinging to life or, in other words, the *anxiety* to live. It is the feeling of: "What would happen to the world, if I cease to exist?" The answer of Yoga, in Stevenson's cryptic language would be: the world would have gone on even without a Shakespeare.

The expectation that a great event would happen in case I cease to exist is like the expectation of a boy sitting on the sea shore and waiting for a tidal wave in response to a drop of water thrown back into the ocean which he had earlier taken from the same source in his dropper. It is this infatuation with life founded on hollow vanity than has been termed as 'will to live' in the Yoga literature.

One cannot expect of a theory evolved hundreds of years ago in entirely different surroundings to contain all that makes

1. Coster, G. "Yoga and Western Psychology, p. 169.
2. Miller, C. "The Stewardship of Mental Health." Lancet. June, 1935 p. 1292.

for mental ill-health today, and yet the contribution is no mean one. Students of comparative psychology have not failed to note the marked parallelism between the obstacles to Yoga and the obstacles that every analyst has to contend with. Every analyst will agree that most people who present themselves for analysis, however learned they may be in the pursuit of their callings, are comprehensively ignorant of their own psychology. The average man and woman lives in so habitual a state of self-ignorance that when the analyst holds up the mirror, the analysand indignantly repudiates the image that appears therein. Again infantile narcissism survives in the form of resistance of the patient to face such motives and patterns of living as are damaging to his self-esteem. In ordinary life, this feeling of self-esteem manifests itself as a fantasy or picture of one's self round which cause and effect and the happenings of life are grouped. There is a natural tendency to wish that everything in the world should be arranged to suit ourselves and feel annoyed that it is not so. This is one of the major fantasies that prevents the average person adapting himself to life. A further neurotic development of the same automatism is the conviction that life is deliberately arranged to thwart us, that God if there be any, is a 'drowsed automaton unconscious of our pains'. The neurotic lamentation of many a character in Hardy's novels:

"Like flies to wanton boys are we to gods,
They kill us for their sport"

shows very well to what a state a perverted notion of self-esteem may lead.

The obstacle of desire in Yoga is met and recognised by the analyst in the inability of the patient to disentangle himself from his emotional experience and his failure to objectify it. No emotion can be controlled as long as one is *in* it. The fourth obstacle in Patanjali's scheme—aversion—or a disdainful withdrawal from objects in one's environment—will be considered no small obstacle to social adjustment by present day psychotherapy. When personality is dominated by an attitude of critical disparagement, this colours the whole attitude to life, and produces an anti-social pattern leading to acute mal-

a-daptation and neurosis. Last comes the 'will to live' which more correctly is a nervous and anxious attachment to life. Modern psychotherapy considers insecurity and anxiety as the fundamental causes of a certain class of neuroses, and these exactly are the feelings of one who is in constant fear of what catastrophe awaits him at the next step or what a loss it will be to the world, if it should be so.

Yoga enjoins an elaborate scheme of observances and abstentions for overcoming the obstacles enumerated above, but as already stated, this study must confine itself to these that are predominantly psychological; namely, concentration (ध्यान) relaxation (स्थिर सुखमासनं), contrary production (प्रतिपक्षभावना), and contemplation (समाधि), all of which have contributory value towards the integration of personality.¹ In the process of concentration, a subject for thought is selected and the task of controlling the more violent oscillations of the mind by the deleting of distractions is begun. Some temperaments may find it more satisfactory to force the mind into one-pointedness by a summary dismissal of all intruding images and ideas; others may prefer an equally effective method of allowing the oscillations gradually to subside. The object in each case is the development of a habit of true absorption in one's task and of refusing to be a prey to distractions. The integrated individual responds to a situation with the whole personality, not with a divided one. Burnham rightly observes that "whenever exercise demanding concentrated attention is given, training in integration is given. This probably not only has its effects in the general development of a wholesome integrated personality, but it has at once apparently stabilising effect".²

Relaxation, according to Yogic doctrine, is not equivalent to sleep, because during sleep the equilibrium of the body is different from what it is during relaxation. True relaxation is marked by the passivity of sleep without the submergence of the attenuated awareness or 'quiet attention', characteristic of it. Again, it is not opposed to action for action can be performed with relative relaxation or equilibrium. Relaxation does

1. Patanjali. "Yoga-Darshan". iii, 1; ii. 46, ii. 34; iv. 1.

2. Burnham, W.H. "The Wholesome Personality," p. 182.

not replace action but alternates with it, and this rhythm is important. If it be contended that tension always accompanies attention and hence will foil the purpose of relaxation, the answer given is that the purpose of relaxation is not to relieve all tension in the organism but to eliminate such tensions as are not actually or potentially consonant with health. The incident tension present in quiet attention is not damaging to state of relaxation. The benefit of quiet attention comes from a certain equilibrium which it helps to create in the body.

The value of relaxation as a preventive and therapeutic measure in this age of hyper-tension, maladjustment and neurosis is being recognised. As William Brown points out, "with relaxation of body, mind also relaxes, and the result of the procedure is that the sympathetic nervous system gets calmed down more and more."¹ He insists that until the body is perfectly relaxed, suggestion treatment is largely ineffective.²

Relaxation is proving effective where recreation fails to recreate, and holidaying proves of no avail: B.D. Bagchi³ reports that clinical work along this line is being conducted in several places, and relaxation is usefully supplementing psychiatric, psycho-analytic and medical methods. He notices its efficacy as a basic technique in the treatment of stuttering amongst children and suggests that even with normal children it can have useful results. "Restlessness is abundance of energy and should not be dammed up, but it may be alternated with quiet. Relaxation twice a day, at home or at school, will establish in the child a habit pattern that will tend to exert a modifying influence on his behaviour and his restlessness will cease to be mere restlessness. It will find itself in a subjective setting or atmosphere of quiet poise, gathering strength with the passage of time, and will eventually become a less disturbing

1. Brown, W. "Mind, Medicine and Metaphysics." p. 30.

2. Brown, W. "Psychology and Psychotherapy," p. 102.

3. Bagchi, B.K. "Meneal Hygiene and the Hindu Doctrine of Relaxation." *Mental Hygiene*. July, 1936, p. 425-35.

This article gives an excellent account of the Hindu doctrine of relaxation and points out the similarity between the Hindu method of procedure and the modern suggestive treatment.

factor in his personality. The procedure of this relaxation therapy is very simple. The subject has to sit or lie down in any convenient posture. Usually पद्मासन (Lotus posture) and शवासन (Corpse posture) are most recommended. Then he should breathe slowly and rhythmically letting each part of his body go under its own weight. With practice, this induces perfect relaxation. It removes fatigue and often certain repressed material which suddenly jumps to the level of consciousness under deep relaxation. In Czechoslovakia, school children are given this relaxation therapy daily for 20-30 mts. in the morning. It has also been reported that relaxation, especially in Corpse-posture, increases mental efficiency. The reason is not far to seek. With weeding out of repressions, the natural life energy gets its creative flow.

In order to eradicate undesirable thoughts, habits and emotions, Yoga recommends to the student to think of their opposites. This method of contrary production seems, in principle, to be like Coue's method of auto-suggestion, which has been demonstrated to touch the unconscious layers of mind, and thereby alter not only conscious actions but unconscious automatisms.¹ The method has a definite effect provided that there be an open mind, with no intruding scepticism or desire to find its nature.² In the words of William Brown, it should be constructive suggestion and should carry with it, not only will to succeed, but the power to imagine success.³ The conditions of success are not easy, and as a consequence, the method has its difficulties and pitfalls. It does not go to the root of the trouble, and may give rise to some alternative symptoms. The psycho-analysts tell us that such compulsive standards of behaviour accepted from without, and auto-suggested and preserved in contrary to natural desires, are one of the chief sources of harmful 'repressions' and stultification of personality. What is essential for the success of this method is self-knowledge and

1. There are many who consider this hetero-suggestion as depending on the personality or writings of Coue.

2. Rees, J R. "The Health of Mind," p. 138.

3. Brown, W. "Mind, Medicine and Metaphysics," p. 63.

insight, and if the student is armed with these, the method does prove effective in the development of personality.

In the final stages of Yoga, psychology and religion seem to meet. The religion of the Yogi does not stand for this dogma or the other, but for a feeling of one-ness with the world, an ecstatic fusion with the Cosmos. This is adjustment *par excellence* and is the stage of "*Samadhi*" (समाधि:) or contemplation,¹ informed by a faith that comes of realisation of values and 'holding the titledeeds of one's certainties and securities'. It is a stage of the synthesising of all the multiple factors each of which is inclined to assume an autonomous role. The discordant elements have been unified into a *gestalt*—a meaningful whole—even as sounds are combined to form a melody. Life has come to have a steady centre—a balance, a rhythm, a harmony by the resolution of all conflicts.

The quiet and self-communion of the Yogi is essentially creative. The art of letting things grow in quietness, action in non-action, as the Bhagvadgita puts it, is Yoga. "Wisdom is not to be won," said Plato, "unless a man makes himself a slave to its winning." The Yogi holds to his idea, blotting out everything else; it sinks into his unconscious and re-creates him. He then attains the single eye within a unity between conscious and unconscious and strictest correspondence between the secret thoughts and overt desires. In such person, the conscious and the unconscious forces are friendly towards one another. They complement and supplement one another. In case some friction arises, they meet at the round-table of fore-conscious (semi-conscious) and resolve the differences. To quote Professor Sir Radhakrishnan, 'Brooding, not reasoning, meditation not petition, results in an enlargement, an elevation, a transformation of one's being.....By closing our eyes and looking within by contemplation or brooding, we change our inner nature..... We brood and build. We energise and create. God brooded on the waters and brought forth life. Brooding is creative energy.....'"² Contemplation of the balanced personality,

1. 'योग समाधि:' Yoga is synonymous with contemplation.

2. Radhakrishnan. S. "East and West in Religion," p 98.

according to Yoga, is not a means of retreat from life, it is the best weapon in his armoury to meet 'the slings and arrows of outrageous fortune', and still maintain his poise.

Lord Siva of Indian mythology presents the picture of such evenmindedness. He remains unruffled and unperturbed in spite of Fire and Snakes on his body and Poison in the throat. His forehead is embellished with crescent, the sign of peace. An aerial view of London city is also significant when you watch the Thames flowing majestically and calmly with rhythm with tumultuous London around. Such has to be the mind of a Yogi—like the calm waters of Mansarovar at the top of the Himalayas, where the eternal stars of Truth, Beauty and Goodness shine and are thereby reflected.

A problem of more or less academic interest which has bearing on the foregoing discussion is the interaction of mind and matter. It has been solved by the supposition that the mind is composed of the same three essences of which the external world is composed, namely, *sattwa* (सत्त्व) the mode of poise, effulgence and harmony, *rajas* (रजस) the mode of passion action and emotion, and *tamas* (तमस्) the mode of ignorance and inertia. The mind being only a translucent counterpart of the same stuff of which the objective world is made up, it can easily tinge and transform itself after the mould or pattern of the objects.¹ Man meets the battle of life in the manner most consonant with the essential quality most dominant in his nature.² The man in whom *tamas* predominates does not meet situations but succumbs to them; he only seeks somehow to survive, to subsist as long as he may. Dominated by *rajas* man flings himself into the battle and attempts to use the struggle of forces for his own egoistic benefit, to conquer, dominate, and enjoy. The battle of life becomes his delight and passion, partly for its own sake, for the pleasure of activity and the sense of power and partly as a means of his increase and natural self-development. Dominated by *sattwa*, man seeks in the midst of strife for a principle of poise, harmony, peace and inner satisfaction.

1. Dasgupta, S.N. "Yoga Philosophy," p. 90

2. Ghosh, A. "Essays on Gita, p. 74.

The sign of the man in 'Samadhi' is not that he loses consciousness of objects and surrounding; trance is a particular intensity, not the essential sign. It is the inner state dominated by *sattwa*, "with the mind equal, still and high-poised, above attractions and repulsions, the alternations of sun-shine and storm and stress of the external life".¹

A little before the battle of Kurukshetra, Arjun is all of a sudden seized with doubts, and in that state of vacillation starts arguing with his charioteer, Krishna, that he does not see any moral argument for fighting. A discourse² ensues wherein the problem is viewed from various philosophical viewpoints. It is during this discussion that Arjun asks Krishna what are the signs of a stable personality. He is voicing the average human being who asks some outward physical, practically discernible sign of the great *Samaadhi*; how does such a man speak, how sit, how walk? No such signs can be given, nor does the Teacher attempt to supply them, nor the only possible test of its possession is insight. But if one word can describe it, it is poise or 'equality' as Sir Edwin Arnold puts it,³—an ideal which the Bhagavadgita is never tired of emphasizing. The stable personality has "trancended dualities,"⁴ is "balanced in pain and pleasure, perfectly steadfast,"⁵ is "the same in gain and loss, victory and defeat,"⁶ is "happy within and illuminated within,"⁷ is "like a lamp in a windless place, flickereth not,"⁸ is "an ocean of wide being which is ever being filled, yet ever motionless," enjoys "mental happiness, equilibrium."⁹

1. Ghosh, A. "Essays on Gita." p. 147.

2. This discourse is well known as Bhagavadgita—a work that has been translated into all important languages of the world. It is truly the Bible of the Hindus.

3. Arnold, E. "The Song Celestial or Bhagavadgita," p. 13.

4. "Bhagavadgita." Chap. 4. verse 22.

5. *ibid.* 2, 52.

6. *ibid.* 2, 38.

7. *ibid.* 5, 24.

8. *ibid.* 6, 19.

9. *ibid.* 2, 70.

द्वन्द्वातीतो...

दुःखेष्वनुद्विग्नमनः सुखेषु विगतस्पृहः . . . स्थितधीः

सुखदुःखे समे कृत्वा लाभालाभौ जयाऽजयौ

योऽन्तः सुखान्तरारामः . . .

यथा दीपो निवातस्थो . . . सोपमा स्मृता . .

आपूर्यमाणमचलप्रतिष्ठं .

मनः प्रसादः सौम्यत्वं . .

With all this he does not shirk work and action. The nirvana of the stable personality, according to Bhagvadgita is neither the negative self-annihilation of the Buddhist, nor the inhuman recoil of of the Stoic. He finds his liberation in action. He realises his unity with all, and is not intent on his lonely salvation; he even takes upon himself the burden of their happiness and sorrow by which he is not himself affected or subjugated.¹ He, as the Bhagvadgita more than once repeats, is ever engaged in doing good to all creatures.²

सर्वभूतहिते रतः

“The perfect Yogi is not merely a solitary muser on the self in his ivory-tower of spiritual isolation, but a many-sided universal worker for the good of the world, for Good in the World.”³

Such is the picture of healthy-mindedness in ancient Indian thought. The analogies and parallels suggested are not to be pressed too far in view of the obvious fact that the philosophical speculations of India were formulated centuries ago, and had not behind them the brilliant achievements of modern science. Rendering of terms into another language is in itself no small difficulty. All the same, there is much in common. Mental Hygiene, as Burnham puts it, “has a new method but it

1. *ibid.* 17, 16.

2. ‘तत्र को मोहः कः शोकः एकत्वमनुपश्यतः’

Where is sorrow and distraction for one who sees his unity with all things? “Ishopanishad,” 5.

3. “Bhagvadgita” Chap. 5. verse 23.

is an old doctrine,"¹ and this excursion into ancient Indian philosophy has at least established that the cult of Mental Hygiene is very much in line with India's genius. There are some elements in the Yogic technique of mental emotional training that have outlived their use, even in India, but there are others which, as Geraldine Coster thinks, the most advanced psycho-therapist should find valuable. In Yoga and psycho-therapy, the old and the new converge. From their meeting there may result an enlargement and intensification of consciousness which will inaugurate a new and more hopeful era for mankind."²

The Indian adult prizes health of mind and even the grossest recipe that promises *Shanti* (शान्ति)³ is worth his consideration. Yoga still holds sway, even in its distorted forms, such is its spell. It is a pity that the ancient thinkers did not think of a Yoga for children, for a happy adulthood could have no surer foundation than a wholesome childhood. Therein lies one of the greatest contributions of modern psychology, and the technique of Mental Hygiene, which is largely based on it, should be helpful to consider some of the problems of Indian education from the point of view of the child's mental health. It is not necessary that the child should know the philosophical implications of Mental Hygiene, nor that it should be one of the subjects of the curriculum, but that the administration and organisation of the school should be child-centred.⁴ The powers that be should recognise that education and happiness can go together. Stevenson reminds us that there is no duty which we have so much underrated as the duty to be happy; it is perhaps equally true that there is no duty which the Indian educator has more pitifully ignored than the child's right to be happy, and to develop a healthy personality.

1. Burnham, W.H. "The Wholesome Personality," p. 688.

2. Coster, G. "Yoga and Western Psychology," p. 247.

3. The common word used for peace of mind and soul.

4. Adapted from "The Child-Centred School" by Rugg and Shumaker.

5

PROBLEMS OF DISCIPLINE AND MENTAL HYGIENE

Very little research has been done on Educational theory in general and on Theories of Discipline in particular in ancient India. What one can draw on, therefore, is educational practice in ancient times and the philosophy and culture of which it was an expression. The stray references to discipline for pupils in ancient Sanskrit books on law, polity and conduct of life, all point to its rigidity. "In the presence of his teacher, he must not cover his throat, cross his legs or lean against a wall or stretch out his feet. Spitting, laughing, yawning are forbidden. He must on no account occupy a seat or couch higher than the teacher and should never contradict him."¹

Again, "The natural discipline on the part of the pupil is that of obedience and docility; for those who have not this, there is the artificial discipline of punishment."²

Meaningless and trivial as some of the observances mentioned above may appear to us, they were no doubt regarded as of great value by those who used them in those far-off days. In any kind of society it is obviously essential that there should be some degree of fixity in the manner of institutions and form of social behaviour. What is significant is the balance which a particular society strikes between the tendency to conserve and the tendency to change. The early Indian thinkers

1. "Gautama Samhita" ii, 17-21.
2. Kautilya, Arthashastra. V. 10.

chose the former course and "realised the importance of education as an instrument for the moulding of mind and characters of the guardians of the social order."¹ The system they propounded, therefore, was intended to maintain the existing social organisation. Through the institution of 'varna' (वर्ण)² and in a less marked way through the institution of 'ashrama' (आश्रम)³ the course of the individual is defined for him. The forms of conduct are laid down for him once for all; his business is unquestionably to fulfil them.

In the educational structure, this tendency finds its pivot in the place that was given to the 'guru' (गुरु).⁴ No teachers were ever invested with such authority or regarded with such reverence. The 'guru' is to be venerated above all other men. "Of him, who gives natural birth and him who gives knowledge, the giver of knowledge is the more venerable father."⁵

उत्पादकब्रह्मदात्रीर्गरीयान ब्रह्मदा पिता ।

ब्रह्मजन्म हि विप्रस्थ प्रेत्यचेह च शाश्वतम् ॥

"The journey in this world is rendered easy by devotion to mother, in the central world by devotion to father, and the celestial world is reached by devotion to the teacher."⁶

इमं लोकं मातृभक्त्या पितृभक्त्या च मध्यमम् ।

गुरुशुश्रूषया त्वेव ब्रह्मलोकं समश्नुते ॥

Again, "Where anything is being talked against the teacher, the pupil should close his ears and leave immediately."⁷

गुरोर्यत्र परीवादो निन्दावापि प्रवर्तते ।

कर्णौ तत्र पिघातव्यौ गन्तव्यं वा ततोऽन्यतः ॥

There is no denying that this was a training not in self-reliance and independence of judgment, but in subservience to

1. Mackenzie, J. "Hindu Ethics," p. 45.

2. Caste.

3. Four stages of human life; life of a student, of a householder, an anchorite, and of a complete renunciant.

4. Sanskrit word for teacher.

5. "Manusmriti," 2. 146.

6. *Ibid* 2. 233.

7. *Ibid*, 2. 200.

and reverence for authority, which is established just because it is established. In addition to these social traditions, there is the Law of 'Karma'—a philosophical interpretation that has held sway over the Hindu mind through the ages, and has attracted no small attention from foreign students of Indian culture. Rightly understood, it is a law of conservation of moral energy. There is nothing uncertain or capricious in the moral world; we reap what we sow, the good thing brings a harvest of good, and evil of evil. The Law does not restrict individual freedom, except in as much as each one of us starts with his own limitations which are to be traced to past actions. "The cards in the game of life are given to us. We do not select them. They are traced to our past Karma, and as we play, we gain or lose. And there is freedom,"¹ Unfortunately in actual life this law has been very much misunderstood and has meant taking everything that happens as inevitable. It has been confused with fatality and has developed a national characteristic of passivity and submission. Even children may be heard saying: "But why grumble. such is my Karma." The inescapable corollary in many cases is: "And why try, it is no use fighting against Karma."

Children in ancient India were trained in voluntary submission to authority whether temporal or spiritual. There was a premium put on docility and the consequence was that disciplinary troubles occurred rarely.² "If the discipline was rigid or rigorous, there was nothing harsh or brutal about it,"³ "There is not a word in our texts of flogging or other severe measures for enforcing discipline."⁴ Every pupil knew that his nirvana lay in respecting his parents and teachers and he had not much reason to grumble, for his limitations in life were pre-ordained. As a consequence, unlike what we find in the literature of the Hebrews, and the Egyptians, there was little value attached to reproof as guidance and the importance of the rod of correction for formation of habits. The Indian

1. Radhakrishnan, S. "The Hindu View of Life." p. 75.

2. Venkateswara, S. V. "Indian Culture through the Ages," Vol. 2. p. 135.

3. Keay, F. E. "Ancient Indian Education," p. 40.

4. Venkateswara, S. V. loc. cit. p. 101.

method was of leaving the pupil to form his own habits, the teacher relying on the influence of his own life, instead of trusting to the efficacy of punishment. It is true that Manu and other law-givers provide for corporal punishment in exceptional cases, but the general opinion was against its infliction. The lack of disciplinary troubles may also be accounted for, to some extent, by the small number of pupils at 'ashramas',¹ the happy association of teacher and the taught, the complete dependence of the pupil on the teacher, who was in *loco parentis* to him and charged him no fees, and an environment of beautiful natural scenery with few distracting influences. All these made for a happy and peaceful atmosphere.

An educational system where teacher and pupil are 'potter and clay', as Bertrand Russell would put it,² has its inherent dangers, but considered as a whole, the results were not unhappy from the point of view of the mental health of the child. The Vedic teacher, as Professor Venkateswara tells us, was "no victim of faculty psychology and cared for the whole pupil."³ Training in obedience, as Burnham tells us, "if it is adapted to the peculiarities of the individual child is a great aid to mental serenity and healthful mental development."⁴ Besides, the discipline though based on reverence was self-imposed not militaristic. The teacher never extorted reverence, the pupil gave it. If it was submission on the latter's part, it was submission to an influence which he considered superior. More often he caught discipline than was taught. The pupil enjoyed security, he got affection and gave it too. The surroundings of his 'ashrama' provided ample opportunity for play, recreation and adventure. Knowing full well that the society had a definite place for him and living in a much more simple and static society, led a happy life which knew no conflicts and experienced no maladjustments.

Things are very much changed today. The school system is modelled on Western lines and 'ashramas' are few and far

1. 'Ashrama' means a seat of learning or a hermitage.
2. Russell, B. "Principles of Social Reconstruction." p. 147.
3. Venkateswara, S.V. loc. cit., p. 147.
4. Burnham, W.H. "The Normal Mind," p. 552.

between. With a much larger population, the 'ashrama' system cannot work, and though we have characteristics of the ancient 'ashrama' life in the Shantineketan and the Gurukula Kangri,¹ they combine with it much that is modern. Life particularly in the towns, bears all the marks of the complexity of the Western life, and things are not so simple as they used to be. The pupils have discarded almost all the observances which they used to go through in their meticulous display of reverence to their teachers. In most cases the teacher extorts it by means of the stick. If the pupil is not as docile as the ancient and sacred tradition expects him to be, he must be made docile *vi et armis*. Things are none too happy in the matter of discipline.² It seems that a wave of indiscipline is aboard and methods of severe punishment and high-handed suppression are the rule. Some time ago, it was stated in the papers that an Indian headmaster easily broke the record, till then held by Dr. Keate of Eton, of 'non-stop retribution', having caned in the course of a morning 183 boys.³

Such principals and teachers deplore the freedom that has come in the wake of modernity. There is a growing opinion, however, that what is needed in the schools today is a larger measure of freedom. But freedom is a suspect word to most teachers, to whom it means the knell of discipline.

Has Mental Hygiene a message?

It has been said that a child is 'both a Tory and a Radical'.⁴ This is true in the field of discipline as any where else, Discipline in the traditional sense of order though a necessary condition of education, is but half the story. It is easier for the teacher to keep order than train children who choose to be orderly, and

1. See Fleming, D.J. "Schools with a Message in India," Chaps. X and XI.

2. (i) D.P. Khatri (Edit. by) All Asia Educational Conference, Benares, pp. 497-505.

(ii) Maiti, H.P. "Problems of Discipline in India from the Psychological Standpoint." Indian Journal of Psychology, April-July, 1931, pp. 71-81.

3. Venkateswara, M.K. "Discipline in our schools." The Punjab Educational Journal, Feb. 1935, pp. 681-684.

1. See Chap. 2. P. 12.

that is why in most of the schools, order becomes an end in itself. Order, rightly understood, is only a means to an end which is Discipline, and Discipline to be real must be self-discipline. Living within law must lead to living law within. Obeying commandments must in course of time lead to assimilation of commandments and their transformation from external bonds into internal springs of action. Therein is true Discipline—*tapas* (तपस) of our ancient philosophy. In the 'tapasvi' (तपस्वी) or the Disciplined, self-direction has become the supreme guide, and duality has disappeared. By willing submission he has made his own law against which it was his first impulse to rebel. When he has done that, it ceases to be a tyranny forced upon him from without; in obeying it he is henceforth obeying no alien dictator, but himself. In his life he has reconciled Discipline and Freedom.

Freedom, from the mental hygienist's point of view, does not imply complete absence of restraint. Absolute freedom is a myth and complete freedom from outward restraints a dangerous delusion. The mental hygienist's emphasis is on the growth of a free personality; to him freedom is not an end but a means to an end which is the release of the creative impulse. What is necessary is not that children should be under no restrictions whatever, but that they should have, in the words of Graham Wallas, 'opportunity for continuous initiative'¹ so that their creativity is not thwarted. In writing about the conditions for mental health in adults, Graham Wallas points out that no serious damage is done if there are various things one may not do provided one is not constantly being told what one must do. The same is true of children. The child comes to no harm if he is subjected to reasonable restrictions, which preferably he can understand. Such restrictions, on the contrary, add to his feeling of security, for child is incapable of managing his own life unaided. Left to his own impulses, he will soon get afraid of himself and develop an anxiety-state. The child is neither 'trailing clouds of glory' who grows a personality only if adults can stand aside, nor 'a limb of iniquity' whose education is merely a process of exercising, made possible by

1. Wallas, G. "Human Nature in Politics."

constant watch and unremitting interference. For the development of healthy personality, there must be "harmonisation of self-assertive and submissive qualities".¹ The mental hygienist's emphasis is on the former, though he does not ignore the latter. It is vital from his point of view that the child should have ample opportunities for self-expression and should have an environment that promises a rich and abundant life. "An education" writes Professor Whitehead, "which does not begin by evoking initiative, and end by encouraging it, must be wrong".²

Freedom may be a moot point in philosophy but from the point of view of mental health, we are essentially free when our acts spring from our whole personality and when they express that personality. This experience gives what Bertrand Russel calls 'creative happiness' with its element of quest and joyous adventure. A conception of life which denies creativity to man and freedom to life strikes at the very root of human ideals and achievements. The school from this point of view should be thought of not as a knowledge monger's shop but "a place where the young are disciplined in certain forms of activity".³ Learning will surely have its place in it, but mainly as an instrument for the enrichment of children's life and interests; that is, it will be subordinated to the ends of full, happy and vigorous living. To quote Sir Mohammad Iqbal, the great poet, "fettered and cramped, life is like a little sluggish rivulet; when free it becomes the boundless ocean".

बन्दगी में घुट के रह जाती है इक जू-ए-कम आब ।

और आजादी में बहरे बेकरां है जिन्दगी ॥

There is hardly a child that is not gifted with the creative impulse; the fault most often lies with the environment which is so cramped and unfriendly that it debars him from rising to his full stature. Thus every society has its 'mute inglorious Miltons' in whom lack of opportunity has killed the capacity for creative self-expression. It is on this account that the

1. McCallister, W.J. "Growth of Freedom in Education." p. 554.

2. Whitehead, A.N. "Aims of Education and other Essays," p. 58.

3. Nunn, T.P. "Education, its Data and First Principles," p. 242.

mental hygienist raises his finger against a 'sit-stillery' regime and a repressive discipline. He knows that every instinct in the child's being cries out against the repression of his physical activity, his creative impulses, his desire for doing, for construction, for planning, for experimentation with the environment. He does not believe that discipline, in the sense of compulsion from without can be dispensed with altogether in the case of children, but he interprets it in terms of freedom. It is vitalising rather than deadening, suggestive rather than coercive, indirect rather than direct. He shuns methods that are likely to impoverish the child's personality.

Thus it is a blend of rhythm of Discipline and Freedom that makes for mental health. At no stage of the child's life will either of these be absent. "Discipline", as Professor Whitehead tells us, "should be the voluntary issue of free choice, and freedom should gain enrichment of possibility as the issue of the Discipline. The two principles, Freedom and Discipline are not antagonistic, but should be so adjusted to the child's life that they correspond to a natural sway to and fro of the developing personality."¹

If the claims of Freedom as a means for the release of the creative impulse have been emphasised at such length it is because, as Professor Saiyidain observes, "the Indian schools more frequently repress rather than release the creative energies of children and cramp their self-expression."² The child, in India, is unusually cribbed, cabined and confined and his personality thwarted, as a consequence. There has grown such a distrust of human nature that every child is looked upon as a potential rebel or criminal and the attitude of the adult is very authoritarian, dogmatic and coercive.

It is time to descend from the heights of theoretical speculation to the level ground of actual life. To the average teacher discipline means prevention of behaviour disorders and an expeditious tackling thereof so that the class may proceed with its work. He is often powerless to change the school

1. Whitehead A.N. "Aims of Education and other Essays," p. 47.
2. Saiyidain, K.G. "The School of the Future," p. 98.

environment to meet the child's needs and interests. If a wise parent with one or two children finds it necessary at times to use rough and ready methods, he with a class of forty is all the more entitled to do so. When the millennium arrives, every child will be graded and classified properly, they will all be emotionally adjusted, the curriculum will be a part of the child's life, and the teaching will be so vital and dynamic that all such disorders will disappear. Till then every teacher has to make the best of a bad situation. The psychiatrist appreciates the teacher's difficulties, but his conception of discipline is entirely different and he refuses to dismiss, disciplinary procedures so lightly. The child's conduct, he contends, is always evaluated from the adult point of view, and he is considered 'good' if he causes the adult teacher or parent a minimum of inconvenience. Conduct problems often reflect the adult's mood and not the child's personality. Behaviour, according to him, refers to the more basic question of the way the child reacts to stimuli—physical, mental or social. When he responds in the manner of most children of his age, his behaviour is normal. Behaviour is not judged as being good or bad, it is normal or abnormal meaning usual or unusual. Haggerty, for example, after a survey of undesirable behaviour traits in public school children, notes that teachers thinking of conduct and not of behaviour, report the following six problems most frequently; lack of interest in school work, cheating, unnecessary tardiness, lying, defiance of discipline and marked over-activity.¹ Perhaps more than anyone else Wickman has demonstrated the extent and nature of the differences between the teacher's and the psychiatrist's standards for evaluating the seriousness of the children's conduct and behaviour disorders. He listed fifty responses made by children and then submitted this list to class-room teachers. The same list of responses was sent up to a group of psychiatrists, psychologists and social workers, all of whom were working with problem children. Both groups were asked to rank the children's responses in order of seriousness. Though there was a fair degree of consistency of judgement within each group, there was a marked difference in standard between the teachers and the

1. Haggerty, M.E. "The Incidence of Undesirable Behaviour in Public School Children. *Journal of Educational Research*, Sept. 1926, pp. 102-22.

psychiatrists.¹ The teachers rated as serious those responses that definitely interfered with class routine and morale. To the extent that a distinction can be drawn between a youngster using 'attacking' rather than 'withdrawing' mechanisms of adjustment, the generalisation is justified that teachers ranked 'attacking' responses as more serious than 'withdrawing' responses.

G.B. Watson has defended the teachers' ratings by noting that "the teacher is not free to accept the psychiatrist's standards even if he wants to".² But we cannot but modify our notions of school discipline in view of the above observations. The failure of the child to conform to class-room regulations is not indicative of inevitable maladjustment later, and the quiet withdrawing child is not the most perfectly adjusted. In other words, the 'good' boy is not so good as he is believed to be nor the 'bad' boy so bad as he appears. Good conduct is perfectly compatible with bad feelings, for all that is necessary is hypocrisy. Neill's remark that when one meets a child who is a perfect little lady or gentleman, one might expect to find a little devil underneath³ may be an exaggeration, but it is exaggeration of fact. The plea of Mental Hygiene is for greater understanding and for treating causes rather than symptoms. "Misconduct", as Shaffer tells us, "is a symptom, not an isolated phenomenon, and symptoms cannot be treated directly. No set of tricks of class-room method can replace a fundamental understanding of human nature as a necessary part of the preparation for the teacher's task."⁴ Bullying may be a symptom of compensation for inferiority, and cheating may be a means of adjusting to lack of success, inattention may be due to faulty curriculum, and carelessness in work to poor home conditions. The teacher with a psychological view-point will look for the causes and try to remove them. There is no set formula for treating any problem of conduct.

1. Wickman, E.K. "Children's Behaviour and Teachers' Attitudes."

2. Watson, G.B. "A Critical Note on two Attitude Studies." *Mental Hygiene*. Jan. 1933. pp. 59-64.

3. Quoted from Curry, W.B. "The School," p. 28.

4. Shaffer, L.M. "The Psychology of Adjustment," pp. 511-12.

The coming in of understanding should to a large extent obviate the need of punishment—the usual tool for maintenance of discipline. The wise teacher will approach disciplinary difficulties “as problems to be understood, not as situations to be met”.¹ It is common experience that we punish the same children over and over again, and this in itself is indictment enough of the system of punishment. How far it acts as a deterrent is doubtful too. This, as Sherman tells us, is due to the attitude of the children that most punishment is retaliative, that is, that adults are ‘getting back at them’, because of their misconduct.² The ‘reformation’ though none too common, is all too commonly attributed to the all-potent stick, though other factors may have come in for any change in behaviour. The pity is that only those in authority can punish, and the result is a resentment to authority and an attempt on the parts of the child to deceive. Besides, in the case of moral offences, severe punishments, which are the rule, are fundamentally wrong and reasons for deeper understanding all the stronger. The delinquent’s sentiments are not altered except for the worse, and it is the sentiments which really matter and not the behaviour, for “education is concerned with growth of personality and not merely with the provision of deterrents”³ “The best courage”, as Professor Burt reminds us, “is the sense of shame, and shame is a tender feeling which a rougher weapon is more likely to kill than keep alive”.⁴ In many cases the offender is expelled to ‘save others from infection’, as it is said. The argument may be true, but the outlook for him is very bad indeed, and the school has confessed its failure. He is let loose on the world with a stigma of expulsion, a hard heart and an antisocial grudge. Reassurances by elders that he is getting only what he deserves and that the punishment hurts the elders more than it does the child do no good; on the contrary they tend to make him more resentful.

The case for punishment is weakest when children are from day to day punished for doing what is quite normal for them

1. Symonda, P. M. “Mental Hygiene of the School Child.” p. 145.
2. Sherman, M. “Mental Hygiene and Education,” p. 277.
3. Curry, W. B. “The School,” p. 41.
4. Burt, C. “The Young Delinquent,” p. 122.

to do. There are many things which no disciplining can give, they will come only with age. The capacity to sit still is one of the most conspicuous of these things. We spend years to make children sit still without success, because Nature tells them to move. In the words of Dr. Isaacs, "When we ask children not to move, we should have excellent reasons for doing so. It is stillness we have to justify not movement."¹ It is not advocated that school should be bear-gardens, but it is important to realise how inhuman it is when a teacher in a primary school sits in the centre of the barrack-like building with a bamboo stick in his hand to pounce on any child who makes the slightest movement or takes his eyes off the book. In general, our attitude should be "to use it, not to inhabit it."²

One cannot condemn enough the semi-jocular, self-satisfied, pseudo-virile attitude on the part of most of the Indian teachers in regard to punishment. "I gave it to him good and proper. He should know that I am not the person to stand any nonsense" is not an uncommon remark among teachers. These people take an ill-concealed pleasure in inflicting punishment, particularly, as a rule, when it is corporal punishment, and when challenged on this point would say that they are not vindictive but vindicative, which in most cases is pure rationalisation. The harm done by mental cruelty is, as Dr. Crighton Miller tells us, infinitely more than that by physical punishment. "The adult who describes to you the anguish of school life is more likely to tell you of a sneering mistress, or a sarcastic master, than of the taws and the cane."³ The use of nagging criticism, shaming, sarcasm or humiliation in handling the disciplinary problem of immature children, the exaggeration of the seriousness of their crimes are all likely to develop in the child feelings of bitter hatred and resentment, a rebellion against authority or a sense of helplessness which are all destructive of mental health. Punishment, therefore, as a rule should be rare, severe and immediate. Moreover, it should be imparted only when the situation goes entirely

1. Isaacs, S. "The Children We Teach," p. 74.

2. Isaacs, S. "The Children We Teach" p. 76.

3. Miller, C. "The Stewardship of Mental Health, *Lancet*, June, 1935, p. 1294.

out of control and should be given after convincing the defaulter, if possible. One who receives punishment should never get the notion that he is being punished because he is weak. Thus he will unconsciously learn the maxim: 'A strong man can always punish a weak man'. Also we should remember that almost invariably punishment does not remove a 'bad habit' but represses it deeper into the personality and which comes out as worse malaise. For example, with punishment one may stop telling a lie but will in turn develop some phobia.

From the point of view of Mental Hygiene, obedience and authority come to have a new meaning. The mental hygienist does not believe in authority as a fixed force or entity, "the counter part of the natural perversity of children" as professor Harris would put it.¹ The child is immature and authority over him is essential on the part of adults. It is healthy as far as it helps the child to develop a wholesome personality, but it is mischievous if its objective is to 'break the will' of the child. Discipline, as McDougall points out is incomplete, if passing through the prudential, authoritative and social levels, it does not culminate in the personal one.² There is, thus, nothing wrong with obedience, provided children are less and less coerced into it. It should be inculcated in regard to a few things, and, as a rule, the child should be left sufficient room to feel that he is self-determining. The trouble with most teachers is that, in order to gratify their sense of power, they issue commands in large numbers and their words begin to return to them void. Real obedience is the kind the teacher or parent can depend on in his absence or in the face of temptation and that can be secured only "if the child gets your point of view and is not antagonised by your demands."³ He should be allowed considerable freedom to develop a standard of conduct, founded on his own personal convictions.

In India, the problem of training children still retains most

1. Harris, P. E. "The Changing Conception of School Discipline," p. 182.

2. McDougall W. "An Introduction to Social Psychology," Chaps. VII and VIII.

3. Groves, E. R. "Wholesome Childhood." p. 170 .

of its old characteristics namely that the most important feature in the education of children is to see that sufficiently stern measures exist to ensure an instant obedience and the high watermark of child virtue is considered to have been reached when the child responds quickly and causes no trouble to his elders. The social order puts a premium on docility. The child is good if he is pliant, tractable yields to our will and makes no trouble. But as D. La Rue warns us, "the good die young."¹ They get under-vitalised and their initiative is so killed off by parental and 'teacheral' domination that they are not well fitted to cope with the world.

A more serious problem than that of conduct disorders in school is that of Delinquency which, though not exclusively a school problem, cannot but have its repercussions on discipline in schools. Delinquency is no simple problem; it is its multiple causation which both the master investigators named above emphasise. The school cannot turn out disciplined children in an undisciplined society; it is only one of the social agencies and a maimed one, if the others do not function in co-ordination with it. There are no 'crime waves', nor is there the inner compulsion to crime as the result of past '*karma*' as some people wrongly believe. Most often, as Burt points out, "criminals are not born but made."² The failure of the delinquent is not just his own failure, or the failure of the school, if he has been through one. To a much greater extent it is a failure of the home, the church, the neighbourhood, of parenthood, friendships, companionships, conditions of work recreational agencies—indeed of the entire society. The physical and temperamental conditions of the offender have no small part to play; very often, speaking of the latter, Professor Burt says that "the final act which stamps the child as an offender is usually an instinctive or emotional act."³ But the society in general cannot absolve itself of the abetment it provides in the form of squalor, overcrowding, congestion, want of opportunities for healthy recreation, and a repressive social code.

1. Rue, D. La. "Mental Hygiene," p. 375.
2. Burt, C. "The Young Delinquent," p. 62.
3. Burt, C. "The Sub normal Mind," p. 184.

The experiments known as George Junior Republic and the Little Commonwealth have proved one unmistakable fact, that anti-social behaviour is usually the result of continued repression of the vital energy of the individual and the first condition of re-education is that repressive force should be removed. What the delinquent in Indian school needs most is play and healthy avenues of recreation. Play is no superfluity, as so many parents believe, but "one of the primal essentials for the development of healthy, well-rounded and balanced personalities".¹ In matters of re-education it has a definite therapeutic value. Adolescents, perhaps, more than any other group, need to have their drives integrated around interests which command their full output of energy. Lacking such interests, or the facilities for their expression, the young people take to illicit modes of play. This is a duty which most of the Indian schools have sadly neglected.² The general lines of any scheme of reform in this direction should be based on the adequate provision of open spaces the extension of existing organisations which appeal to the adventurous side of boyhood and give it legitimate outlet, and the encouragement of organised games of every description. This sounds too extensive a programme to be practical. However, it is one of the objects to be worked for and achieved if the mental health of the nation is to be safeguarded. All work and no play makes Jack not only a dull boy but an unhappy ill-adjusted boy too. Play is a biological necessity in the child's growth, and if not provided, seeks outlets of expression in other ways which we call indiscipline.

The delinquent outside the school touches society in many ways, one of the most serious being in the matter of sexual assaults on the school boy. In a country where segregation of sexes is so great, the problem is much more serious than in a Western country, though its magnitude is not commonly realised because of the 'hush-hush' attitude maintained by all with regard to it. Its gravity seems to vary in proportion to the completeness of segregation enjoined by society in various

1. Bassett, C. "Mental Hygiene in the community". p. 324.

2. See Sadler Commission Report, Vol. 2, part I, p. 344 and Hartog Committee Report on the Growth of Education in British India, p. 118.

parts of the country. In parts where it is serious, teachers know what a menace it is to school discipline, and to the mental health of the victimised children. As Fairbairn points out "whatever other effects a sexual assault may have, it powerfully reinforces the sexual propensities of the victim and usually, arouses feelings of horror, anguish and shame which may be classed under 'anxiety'.¹ It is not possible to make generalisations here, for want of any scientific study, but the remarks of Kanner are so apt as to justify a somewhat lengthy quotation:

"In every type of community, there are people who are bent upon abusing children sexually. They lure the unsuspecting youngsters with pennies, sweets or promises into their homes or into alleys and make them the objects of their desires. They often hang around schools and playgrounds, selecting and waiting for their victims. Threats and a feeling of guilt and shame prevent the children from reporting their experiences to their parents. Some people after discovering the affair, fail to inform the police for fear of a 'scandal', preferring to let the same offenders run loose and seduce more children. It is for this, if for no other reason, that early sex education is invaluable to make youngsters wary of the designs of such persons."²

It may be advisable, now, to state by way of conclusion, the essentials of sound discipline from the point of view of the mental health of the child. Discipline is a comprehensive term, and all that has been said in the foregoing pages, though essential, boils down to certain broad notions, which the classroom teacher could bear in mind.

The mental hygienist's attitude towards discipline reconciles the views of the teacher and the psychiatrist. He seeks a method of class-room control both as a means of preventing emotional instability and as an aid to fostering personality growth. In the first place, good discipline from his point of view creates an atmosphere conducive to the feeling of security.

1. Fairbairn, W.R.D. "Medico-psychological Aspects of the Problems of Child Assault." *Mental Hygiene*, London, April, 1935, p. 61.

1. Kanner, L. "Child Psychiatry," p. 412.

Children need the sense that adults care for what happens to them and have a feeling of responsibility towards them. Without this feeling, the burdens of life are too great and the child becomes not courageous and happy but timid and fretful. The adult need not be meddlesome, should remain in the background, and should exercise authority whenever necessary, but in no arbitrary and unsympathetic fashion. The child must continue to feel that the teacher is, in the words of Homer Lane 'on his side' and that he 'belongs' to the class of which he is a member. What incalculable harm we do to children when every day we instil new fears into their minds to serve as motives for observance of rules of discipline and for doing their daily tasks? Morton, who has made an exhaustive study of fears of childhood, finds them to be much more prevalent and potent than teachers ordinarily suspect. One of the fears Morton refers to is that of being afraid. The youngster assumes a bold pose and confides in no one the fear he has within him.¹ Why should the school aggravate the condition by introducing new fears, especially when they are so often unnecessary?

A great step in obviating the need of threats and punishments would be to associate discipline with the process of getting children to the right thing rather than stopping them from doing the wrong. The young, for example, lie generally in default of attractive opportunities to speak the truth, make mischief in default of opportunities to adventure healthfully and advance their welfare, and play truant in default of activities that can keep them absorbed. The school should be not a place of drudgery but joyful activity. The child should recognise, as Bagley observes, that "it is the task, not the teacher that drives him to persistent effort".² He should see the meaning behind the task, for "it is not hard work, or we may even say the drudgery that the child fears but futility."³ It is the child's birthright to be joyful, and being 'mirthful to excess' should not be mistaken for 'wickedness', as the

1. Morton, C.F. "Childhood's Fears."

2. Bagley, W.C. "School Discipline." p. 93.

3. Mackenzie, H.M. "Freedom in Education," p. 68.

believers in the talismanic effects of drudgery would wish us to do. "Right education", in the words of Edmond Holmes "is that which vitalises and wrong education one which lowers vitality and that joy, which is another name for the sense of well-being and is at once the proof and source of health of body and mind."¹ Provision of worthwhile tasks, or in other words, securing conditions for proper adjustment to work by means of a positive rather than a negative discipline is a great step towards the mental health of the child.

Again, in the interests of adjustment to self, the right discipline stresses self-direction and pupil-initiative. Though the teacher should be the leader of the class, the pupils need not be followers with the sole duty of instant and unquestioning obedience. "Do what I tell you or take the consequences" is, from the point of view of Mental Hygiene, a brutal appeal. Faith is less than faith if it is blind and obedience less than obedience if it is mechanical. 'There is not to reason why' facilitates the execution of procedures within the class-room, but it does not improve the youngster's chances for satisfactory adjustment outside the school. Where so many so-called self-government schemes fail, and the young population becomes parliamentary at the cost of benches and desks in the school, it is because the organisers attach more weight to the 'government' than to the 'self'. Good discipline may accept or reject the trappings of such schemes provided it keeps the more significant feature of self-direction in the form of individual responsibility.

In the interests of adjustment to society, however, it is wrong to place too high a premium on individual excellence and attach little significance to social virtues. Whenever possible, discipline should be given a social tinge. This does not mean that the entire class be punished for the misdeeds of a few, but that the teacher will constantly strive to build up an *esprit de corps* as an effective stimulus to desirable modes of response and a strong deterrent of undesirable actions.

In thus catering for the needs of security and adventure, and securing conditions of proper adjustment to self, society and

1. Holmes, E, "Freedom, Growth and other Essays." p. 115.

work, in the field of school discipline, the teacher will constantly bear in mind not only the mental but the emotional and social levels of children. With six-year-olds, the teacher may ask the children the name of the malefactor and they will tell, but the adolescents who have learnt the lessons of loyalty to the gang simply will not be informers. It will be wrong mental hygiene, therefore, to use the same code of discipline for children of all ages. More exactly, the same code will not do even for children of the same age.

If the code is not to be uniform, it must at least be consistent. Arnold, it has been said, was a beast, but it may be urged in his defence that he was a consistent beast. Inconsistency in discipline, in which at one moment a class is left with no restraint whatever, only to find itself severely criticised for disorder a few minutes later, produces nervousness and instability in children, particularly if they are unable to see the cause for the sudden change in attitude. One might say, in the words of Symonds, "that the whole class is made neurotic by inconsistent behaviour on the part of the teacher."¹

6

CREATIVITY AND MENTAL HYGIENE

Is creativity related to Mental Health?

Creativity is comparatively a newer concept in education, not that creativity did not exist before the formulation of this concept. In this chapter we shall try to understand its nature and nurture, but we can emphasize at the very outset that creativity is a process diagonally opposed to repression in emotional life. In psychoanalytic terms, libido in each one of us demands its flow outside towards some concrete object to understand it, master it, modify it or ameliorate it; or the same libido turns inside partially, and if not repressed, creates a rich world of thought and imagination. In the first situation, where libido runs mostly outside, there is always a partial run of the libido inside as well, and the result is creativity in the field of sciences, engineering, medicine, adventure, statecraft, strategy etc. In the second situation when the libido mostly runs inside, there is a partial flow of it outside as well; the result in this case being creativity in the field of art, literature, philosophy etc. Whenever the normal flow of libido is checked or hindered, the result is repression leading to a very normal or even sub-normal conformist behaviour, accompanied by feelings of depression, emotional instability, sense of insecurity, lack of confidence and faith and lack of vigour and vitality in life. Such choking in the way of creativity is caused by certain unhappy and unfortunate incidents of life which occur in our homes, in our streets and in our class rooms. Once a person is helped in overcoming such precipitating incidents (by bringing that to expression or by resolving that tangle through concentration leading to meditation) the libido

resumes its creative flow again. According to this view point, each person is capable of creativity, simply he is checked from doing so. Here, the readers will immensely appreciate the definition of a neurotic as given by Freud, "A neurotic is an artist sans art", i.e., a neurotic is an artist without art. He has the potentiality of creating art, but is without any such achievement. Just help him.

Evidently the way to mental health is the way to creativity. May be that the picture of 'Pancreativeness' as painted by Psychoanalysts is over-optimistic. For, it has been observed that quite a number of people are non-creative without any evident repression; but we do observe people with repression exhibiting a non-creative and conformist behaviour. May be the neurophysiology sets limits for creativity, the highest intellectual function. But within the limits of neurophysiology, the lesser the repression; the more the creativity and consequently better the mental health. Here repression always means an intrapsychic phenomenon in severity. Normal repression in life is unavoidable and perhaps essential for leading a civilized and cultured life.

What is meant by creativity?

The understanding of the nature of creativity and its development in schools and colleges is a relatively neglected aspect of our education. At most of the junctures, intelligence is mistaken to be creativity. Every educational apparatus is geared towards 'Identification, development of intelligence'. We shall try to bring forth the importance of creativity in life in general and in education in particular. To understand the psychology of creativity on scientific bases and to analyse other personality correlates of creatives is a desirable area of research. To understand the process of divergent thinking, which is the main component of creativity, is a basic problem. To discover principles which a teacher should follow to make teaching—learning process creative is very practical.

Thinking is classified to be of two categories, convergent and divergent. Convergent thinking is the basis of intelligence where there is some sort of cognitive behaviour performed with accuracy and speed. Usually the correct response is only one

in intelligence testing. Whereas divergent thinking forms the basis of creativity where novelty, flexibility *and originality* are more important than accuracy and speed. There can be many responses, and all desirable in a typical test of creativity. There are various scientific investigations to show that it is not possible to develop high creativity with low intelligence, whereas it is quite possible to be high in intelligence but low in creativity. There are some individuals who are high in both, intelligence and creativity, but they are few. Thus intelligence is a stepping stone towards creativity, just as memory is a stepping stone towards intelligence. Creativity is the highest function of the intellectual aspects of human personality. Traditional tests of intelligence are heavily loaded with tasks requiring cognition, memory and convergent thinking. These tests have worked out quite well in predicting school achievement. When children are taught by authority, these are the abilities they require most. However, recent studies have shown that even traditional subject matter and other academic skills can be so taught that creative thinking can help a lot in their acquisition. In one of the studies, the present authors found that creative students achieved higher than intelligent students. Fortunately some educators have become increasingly aware that traditional measures of intelligence attempt to assess only a few of man's intellectual talents.

Binet's early work showed his clear recognition of this deficiency, but it has taken the sustained work of Guilford and his associates to describe how complex are man's mental operations. Certainly we cannot say that an individual is fully functioning intellectually if the abilities involved in creative thinking remain undeveloped, unused or paralyzed.

Torrance¹ has defined the process of creativity as being similar to the steps in the scientific method with a creative person using the steps more often or more effectively than others. The production of something new is a central element in all the versions of creativity and creativity as a process is inferred from the product.

1. Torrance, E.P. Guiding creative talent; Prentice Hall, 1967.

The creative process

To discuss the various theories of creativity like Divine inspiration theory, madness theory, intuitive genius theory, cosmic life force theory, Gestalt theory or Psychoanalytic theory is out of the scope of this book. From a critical review of such theories, three assumptions clearly emerge:

- (i) that abilities involved in being creative are universal, i.e. everybody possesses these abilities to some degree;
- (ii) that these abilities are capable of being increased by training.
- (iii) that these abilities can also be increased in some cases by just removing repressions; and
- (iv) that these abilities tend to follow a particular creative process.

Here we shall study the creative process. To speak of a single creative process is probably a mistake. The evidence would seem to indicate that there are a variety of creative processes. One may speak of a creative process in a variety of areas; in painting, in sculpture, in science, in invention, in daily life, in social leadership, in moral development etc. Whenever one is ready to face a new challenge or resolve a new tangle, he is ready to be creative. When he musters up all his energies and attacks the novel problem with a novel technique he is creative. Creativity is not only painting pictures or writing poems or inventing new machines, but also a philosophical revolution, a moral orientation within.

The traditional descriptive view of the creative process has been in terms of stages or steps. Wallas¹ has advanced a four stage analysis. In his view a creator goes through:

- (1) a period of preparation,
- (2) a period of incubation,
- (3) a period of illumination, and
- (4) a period of verification.

1. Wallas, G. The art of thought; Harcourt, Brace & Co, New York 1926.

The period of preparation is characterized by such activities as defining the problem, gathering data and material and choosing a plan of action.

Conscious work on *the problem* is begun and continued *as far* as possible. The problem may be re-defined, unworkable ideas discarded and methods *re-evaluated*. At some point, the individual may find his attempts at problem solution frustrated and may set the problem aside for the time being. This leads to a period which has been called incubation.

During incubation, it has been suggested that the unconscious mind takes over and continues working on the problem in some way that is not understood. This leads to the third stage, illumination.

Illumination is the moment of insight. The necessary solution is suddenly realized. It can happen in many ways and under many circumstances—while awake or asleep, at some everyday task, while day dreaming, and sometimes months after the problem was put aside. The illumination may be accompanied by strong feelings of exuberance, the creator feeling himself high flown.

The final stage is the period of verification during which the illumination is tried out and tested whether or not it really solves the problem.

This particular formulation of the creative process is regarded only as rough description. These stages may not at all occur in any particular creation. They may be telescoped. They may occur in rapid succession or over a long period of time; or the cycle may be repeated several times during a particular creation.

Verification of this formulation relies heavily on the introspective analysis of creators (eg. artists, scientists and writers) into their own creative process.

Creativity in Education

Almost no one disputes the legitimacy of the school's concern with *educational* achievement or learning. Their critics have constantly reminded educators that 'schools are for learning'. Pressures are exerted on schools to polish the pebbles.

While in a zeal of showing higher pass percentage our teachers unwillingly dim the diamonds. The entire stress is on memorization and memorization, intelligent or non-sense. The tragedy is that even this memorization is fostered under the authority of rod or examination and probably both. Researchers like Getzels, Jackson and Torrance have found that creative thinking can contribute importantly to the acquisition of information and educational skills. Of course we have long known that it is natural for man to learn creatively, but in education we have generally held that it is economical to ignore this and so we *teach* in an authoritarian manner. Moor and Ornstein have suggested that many things can be learned more economically in a creative situation than in an authoritarian one and that some people who learn little under authority learn much more in creative environment.

One of the most justifiable charges that can be levelled against our educational system is that it has neglected and more so often suppressed the natural creativity of the young. All of us have observed the eagerness with which a happy and secure child starts his schooling, his curiosity, his capacity for wonder, his imagination, his sensitivity and fascination with the world in *which he* lives. But once in the mill, in order to get along, he learns to do what his *teachers* ask of him, and what his peers expect of him. So much spoon-feeding in our education in terms of how-to-do-it instructions takes away from him all opportunities for being creative, with the result that he cannot recognize his full potential, let alone realize it.

As already said, creativity is not just painting pictures and producing children. In its *fullest* sense, it stands for 'capacity to accept challenge', 'freedom to exercise choice,' and 'readiness to change self and environment.' A creative person must stand up against dull, dreary and dead routine. Sometimes we observe that what is preserved as a sacred tradition is all inertia laziness and lethargy; what seems to be creativity comes out to be repetition or restructurization at a relatively inferior psychic level. In fact, conformity is the path of least resistance. But conformity breeds mediocrity. Mediocrity breeds dullness. Dullness breeds *decay and* destruction. It defies the very purpose

of education. To go higher up in the scale of evolution, one has to be a non-conformist. If one is cast in the steel mould of the environment and then attested to be a true copy, one is dead though he may exist for long. To live is different from to exist which in turn is different from 'to breathe'. When one simply exists or breathes, he drags life as a bullock drags the cart, that too not like a hefty Haryana bullock, but like a skeletal and craggy one. An epitaph on the grave of such a person would read like this:

Born in 1910.

Died in 1940

Cremated in 1970.

But this is not the way of creative living. Van Gogh was dancing all through on the razor-edge of sanity and insanity but for his creative paintings which saved him. It is said that in an exalted moment of creativity, he would paint his pictures with his blood rather than wait for the red colour to arrive. One is also reminded of the symbolic story of 'lady's Juggler' by Anatole France *where even* Mary's statue moved from its pedestal to wipe the blood flowing from the forehead of the juggler with her mantle. Mary Virgin had probably witnessed an act of creativity for the first time. Other devoted christians simply had been singing the same songs with the same style for centuries. The juggler had started showing his sleight of the hand in front of Mary's Statue creating balls, eggs and pigeons from underneath his cap. Seeing the blood gushing from his forehead, even stones moved.

Schools are legitimately concerned about the mental health of children, *adolescents* and adults. Increasingly schools have been asked to seek mental health goals. Although we lack scientifically developed information regarding the relationship between creativity and mental health, scattered evidence from a variety of sources leaves little doubt that the stifling of creative desires and abilities *cuts* at the very roots of satisfaction in living and ultimately creates overwhelming tension and breakdown. There is also little doubt that one's creativity is an invaluable resource in coping with life's daily stresses, thus making breakdown less likely. In a study conducted by

Hebeison a battery of tests of creative thinking was administered to a number of schizophrenics who appeared to be on the road to recovery. Many of them were being considered for vocational rehabilitation by the State Department of Welfare in U.S.A. These individuals manifested astonishingly impoverished imagination, inflexibility, lack of originality and inability to summon any kind of response to new problems. Their productions were the most obvious and banal, and gave no evidence of the rich fantasy and wild imagination popularly attributed to schizophrenics. There was only a stifled, frozen creativity. Studies are needed to determine more definitely the intellectual characteristics of people diagnosed as having various mental illnesses, delinquents and other types of 'wasted talent'. Scientifically determined information is also needed concerning the role of creative thinking or its deficiency in the genesis of various types of mental breakdown. A study of creativity in relation to extraversion and neuroticism assumes added importance in view of the prevailing misconception that creative persons are quite introverted and neurotic personalities suffering from intense guilt feelings. Some psychotherapists hold the view erroneously that one must be sick in order to be creative. Even Nietzsche has expressed in a literary verve, that a man must have chaos within him to be able to give birth to a dancing star. Yet this culturally noxious assumption is devoid of truth. No culture known to us has succeeded in bringing up children and adults free from concealed neurotic mechanism. Therefore, we have never known creative folk in science or arts who were exempt. The creative capacity of a few has surmounted this obstacle. But it is a fallacious argument to conclude that without the obstacle they could not have been creative.

So far we have been discussing creativity in the context of an individual. So is true in the case of society. Is not society

1. Hebeison, A. A. The performance of a group of schizophrenic patients on a test of creative thinking, in Torrance, E. P. (Ed.) Creativity: Third Minnesota Conference on gifted children, University of Minnesota, 1960 p.125- 129.

but an individual writ large? We Indians, especially Hindus, having been defeated at the hands of foreigners, developed an ostrich policy, burying our head in the sands and assuming that the hunter can no longer see us. We refused to see reality eye to eye with. We developed an attitude of ethnocentricity that we are the Jagadguru; our past has been very very glorious, that we had even atom bombs and the references to such weapons can be traced to the holy scriptures. By doing so, we pay homage to the Western technology most unconsciously by making our scriptures kneel down before Western technology. Also we save ourselves from the trouble of learning from others. Why should a Jagadguru learn from others? We feared change. This is what Huxley calls 'cultural shock'. A society is said to be living creatively when it dances on the rope and *moves* forward. The art lies in maintaining the balance on the rope, not in jumping to the extreme left or extreme right just as some jokers in the circus do. We also see in our society certain sections which are extreme leftists (hyper-radicalists) and others who are extreme rightists (hyper-traditionlists). Probably the true virtue lies between these two extremes. In the language of Hegel's dialectics, the synthesis has to be struck between thesis and antithesis in order to rise higher. We need balance of a spinning top, not that of a stone on the road. We need adjustment of a dynamic person moving forward without losing touch with the past, rather getting inspiration from there, not the adjustment of a pig in the ditch. Flowers without roots are ephemeral and that too without sweetness. Roots without flowers are ugly and useless. Future without past is uncertain. Past without future is a fossil. Copying others like transplanting of schemes from outside on Indian soil points towards a general lack of digestion, growth and sense of pride. Why do our bureaucrats keep dogs and why not pigs? There will be no definite reply except that their previous masters kept dogs, not pigs. Nirad C. Chowdhary writes, "Indian intellectuals at their best are the relaying stations of the Western transmitters: at their normal, cheap radio receivers with squeaking loud-speakers."

It is a concern of the schools to ensure that their students make a useful contribution to the society and the national

goals. It takes little imagination to recognise that the future of our civilization—our very survival, depends upon the quality of the creative imagination *of the* posterity. To give a fair chance to potential creativity is a matter of life and death for any society. This is all important because the outstanding creative ability of a fairly small percentage of the population is mankind's ultimate capital asset, and the only one with which man has been endowed. The creator has *with held* from man the shark's teeth, the bird's wings, the elephant's trunk, and hound's or horse's racing feet. The creative power planted in a minority of mankind has to do duty for all the marvellous physical *assets* that are built into every specimen of man's non-human fellow creatures. If society *fails* to make the most of this one human *asset*, or if worse still, it perversely sets itself to stifle it, man is throwing away his birth right of being the lord of creation and is condemning himself to be instead, the least of effective species on the face of this planet.

The astonishing advancement in the field of science and technology has further shaken man's position. Modern man is finding that more and more routine tasks have been taken over by automated procedures. There seem to be few tasks which computer cannot, or will not soon be able to do faster and better than human beings. In a computer dominated age, creativity will be the last stronghold of human dignity. It is, therefore, necessary for us to turn to the development of creative abilities, if the human dignity is to be restored. It can be said in the words of J. C. Gowan that "If one wants to know more about creativity, one should look within himself. He should clean out and edge the spring and when the surface is very tranquil, look deep into the water below. The little flecks of sand at the bottom will barely move, but they will whisper things one will not find in books." It is this attention to inner detail which brings insight. We are all potentially creative, though in varying degrees, but only those who are creative realize it.

Let the repression go; let one become intensely aware of the environment; he will automatically feel cultural alienation. Provided a strong matrix of values (the inconvenient apparatus of social conscience), there is no reason why one should not

develop into a useful creative person. Given no good philosophy of life, the culturally alienated creative may turn into a hippy, dacoit or an inventor of a death ray. For us teachers, one of the best ways to cultivate our own creativity is to help children cultivate their own.

How to nurture Creativity?

A school can take some definite steps in promoting creativity since it has been found that creativity is more developable than intelligence. The flexible curriculum the democratic administration through Panchayats and students' councils well organised scientific hobbies, magazines, dramas, debates and other cultural activities, excursions, tours etc. can be usefully exploited to give a chance of expression to the students. Also an overall change in the system of examination and in the curriculum has to be brought about by the educational planners.

Extensive research has discovered certain cognitive factors that seem related to creative output. The cognitive components of creativity which appear most consistently are ideational fluency, originality and flexibility. These are the factors that a teacher can get his teeth into and try to stimulate further. Thus if the teacher would rephrase the above, the question to be asked will be, "What can I do to stimulate cognitive abilities which appear to relate to furthering creativity?" Some tentative answers can be provided. It may be emphasized that we actually know very little in a firm way about the experiences and conditions which develop creativity. The validity of these suggestions has not been established in any systematic research study. Any merit that these suggestions may have rests upon their content validity and the reports of teachers.

A common method which can be applied in group situations to stimulate greater ideational fluency is brain-storming. One essential element in this method is to have a group focus on a particular problem such as: 'How to bisect an angle?' The students are then invited to give as many ideas as they might have for possible solutions to the problem. There are *some* important basic rules to be observed if this technique is to work:—

(i) No criticism should be allowed on the spot. The temptation to point out a faulty answer is strong and needs to be quickly checked. It smothers the free flow of ideas. Evaluation should come later.

(ii) The greater the number of ideas presented, the more the chance that a really good one will be among them.

(iii) Integration and combination of ideas should be welcomed.

(iv) Evaluation should be done only after all the ideas have been presented.

There is also a disadvantage in this technique. The result of discussion must be something meaningful and fit somewhere into the curriculum. Otherwise if the curriculum is not flexible, it can be considered merely as an interesting game. The stress on ideational fluency can be emphasized by the teacher in normal teaching too by occasionally seeking multiple answers and rewarding students who can give them.

Placing an emphasis on originality almost demands accepting a particular type of teaching philosophy. To some teachers the new and the different is not an irritating diversion from the main point of the class, but a new adventure down a fresh road to an unknown goal. To some teachers, not knowing precisely where a path is going to end, an unstructured discussion is so anxiety-producing that they can derive little pleasure from the originality of students. If after repeated trials, it is not still possible for the teacher to relax, then he should forget this approach and stick to what makes him comfortable.

There is also a certain amount of faith involved here. This is the faith that the whole class will not gallop off in all direction when given such freedom; faith that nothing much will be lost from the original assignment; and faith that the freed intellectual potential will produce something worthwhile. These conditions may not be easily met in normal class-room teaching in India where curricula are rather rigid. A summer school for the creative students may be a more appropriate place for this kind of work.

The characteristic of flexibility or the ability to see other possibilities in a situation or to shift an unprofitable line of thought into a different direction, is closely allied to fluency and originality. It may involve re-definition of the utility of an object. For instance, the students might be asked to give an use for a screw-driver that does not involve driving screws, or a problem like this, "How can you drive a nail in a wall without a hammer?".....

There are just some of the suggestions that have been made. Above all, a creative teacher who relishes teaching, and while teaching obliges none but himself just as a genuine artist obliges none when he creates art, is most indispensable.

7

CHARACTER EDUCATION AND MENTAL HYGINE

A long time ago Emerson wrote, "The true test of civilisation is not the census, nor the size of cities, nor crops—no, but the kind of man a country turns out." The wisdom of these words is more than ever being recognised by every nation at the present time. Perhaps at no time in the history of the world has education been divorced from character-training, though the emphasis has varied from time to time, and so have the methods. But today, more than ever, schools are expected not to be content with mere schooling or with teaching of the formal subjects. The emphasis, in the words of Heaton, has shifted from subject-matter to life.¹ Teachers, it is demanded, should no longer conceive their function in terms of imparting knowledge; it is their duty to see that this knowledge is converted into wholesome, socially useful functioning, for unless it is personalised and issues in good conduct, it is useless. We are casting aside as outworn the thought that the school is a thing apart from life, that its exclusive interest is in the mastery of subject-matter, and that character education is merely an extra-curricular activity.

1. Heaton, K. L. "The Character Emphasis in Education," p. 10.

But what do we mean by Character, the training of which is one of the educator's prime concerns? Is it synonymous with conduct, or is there something behind the scenes which issues in conduct? What relation has it to Personality, which is the pivot of this study? It has been said that words, no less than human beings, are often maladjusted and misused, especially those about which we can say that 'anyhow we know what we mean.' Examples of such words are Character and Personality. The moment people start thinking about them, there ensues a plethora of opinions, sometimes very hard to reconcile. One should naturally expect that the storms that rage around the term Personality rage no less around the term Character. Lombroso and Kretschmer almost convince one that it is physique that mostly constitutes character. To the behaviourist, character and conduct are one and he believes that "character is only a term generally used when viewing the individual from the standpoint of his responses to the more conventionalised and standardised situations (conventions morals, etc.)."¹ To the endocrinologist, the most articulate amongst whom is Berman, "character is the gland intravisceral barometer of a personality."² Jung and Spranger would lead us to think that much depends on the temperamental types to which we belong. McDougall and Shand, on the other hand, base their views on the native propensities in each individual, and believe that it is in the development and organisation of these hormic dispositions or in the growth of 'sentiments' that character consists.³

An examination of these various studies of Character is no part of this study. What is more germane to the subject is to be clear about what Personality and Character mean, for the two terms have often been confused. It seems necessary to quote from some leading figures in this field. To Morton Prince, "Personality is the reservoir of elements the integration of which, with emphasis on some or other constitutes the formation of

1. Watson, J.B. *Psychology from the Standpoint of a Behaviourist.* p. 392.

2. Berman, L. 'The Glands Regulating Personality' p. 107.

3. Shand's and McDougall's conceptions of 'sentiment' are not exactly the same, but they can be taken to belong to the same category.

character".¹ For Roback, "Personality is the sum total of all our cognitive, affective, conative, and even physical tendencies, where the sum total does not mean a simple addition but an integration," and again "Character is an enduring psychophysical disposition to instinctive impulses in accordance with a regulative principle."² McDougall views Personality as "a synthetic unity of all features and functions in their intimate interplay" and Character "as an organisation within us that expresses itself in volition, in the higher forms of action, and control of action."³ William Brown defines Character as "an organisation of the affective and emotional aspects of the mind, leading up to the development of more or less tenacity of purpose and strength of will," while Personality is an almost indefinable mental unity with three different connotations, viz, the sum total of the powers of the individual, both inherited and acquired, the more dramatic aspects of individuality and the philosophical or metaphysical view of the individual.⁴ Two facts stand out of this medley of definitions. In the first place, as Gordon tells us, Personality is the more comprehensive term and includes Character.⁵ Character is a special aspect of a developed Personality. Secondly, without in any way implying that Personality functions in vacuo, Character has social implications to an extent that Personality has not. That is why we talk so little of education of Personality and so much of education of Character. Both Personality and Character are social evaluations but they are not correlative. "Personality," in the words of Ogden, "is the expression of a man's inner life, while Character is the expression of what he does or achieves."⁶

It will be a mistake, however, to push the difference too far. One cannot say that a strong Personality always implies a strong Character, but more often than not this is so. Integration is as important a feature of Character as of Personality. Character is not merely a bundle of highly developed traits, but an organi-

1. Quoted from Roback, A.A. 'The Psychology of Character,' p. 157.

2. *Ibid.* pp. 159 and 450.

3. McDougall, W. "The Energies of Men," pp. 368 and 188,

4. Brown, W. "Mind, Medicine and Metaphysics," p. 125.

5. Gordon, R.G. "Personality," p. 3.

6. Ogden, R.M. "Psychology and Education" p. 350.

sation of them in such a way that they function together as a unity. An integrated character is the one in which conduct represents the most reasonable and useful combination of these elements and is expressed in consistent patterns. "This integration," as Charters points out, "yields a sureness and effectiveness which enable the person to place behind his actions his full force and drive"¹ This integration is supplemented by a 'direction' in a strong character—a worthy and desirable motive, a purpose or ultimate objective judged from the point of view of society as a whole. To quote H.C. McKown, "a man possessing a fine array of abstract virtues may be likened to a loaded, properly functioning revolver, which may be used to kill a mad dog or assassinate a president. The direction in which it is fired is certainly as important as the fact that it is a loaded, efficient weapon."²

The aim of this study is to discuss Character Education in terms of the Wholesome Personality. Mental health and Character have, as already hinted, been thought of as opposed to each other, for whereas the emphasis of the former is on integration, of the latter is on socialisation.³ Character is thought of generally in terms of the social code the community holds desirable for the individual, and a person has a worthy character if he has traits like honesty, consistency and co-operativeness. But these often entail considerable restraint and inhibition which the mental hygienists tend to flout as the best way for the individual to be at peace with himself. Many a character educationist has neglected the impulses of the individual, while many a mental equilibrium by refusing to be worried or disturbed by social standards and conventions. The controversy does injustice to leaders both of Mental Hygiene and Character Education. Adjustment to self must go together with adjustment to society, and the most wholesome and satisfactory form of adjustment is one which reaches an integration between these points of view. A proper balance must be struck between the need for recog-

1. Charters, W.W. "How to Teach Ideals," p. 339.

2. McKown, H.C. "Character Education," p. 5.

3. See Anderson, H. A., "Character Education or Mental Hygiene," *Mental Hygiene*. April 1934, pp. 254-262.

dition of social standards and the need for personal freedom. In short, as Symonds points out, "the interests of mental hygienists and character educationists are identical."¹

As one turns to ancient Indian culture which, in the way, serves as the background of present-day Indian education, the connotation of the term 'achara' आचार² is the measure of process of socialisation. The emphasis is on conformity to the 'Veda' (वेद)³ which is the final word on 'Dharma' (धर्म) or good conduct, and stands as an infallible guide for all time. "The Veda is the final criterion of good conduct."

वेदोऽखिलो धर्ममूलम् ।⁴

धर्म, in its truest sense, means neither religion nor right conduct only. In its etymological sense, it means that which holds together. Individual धर्म is that code which integrates various aspects of personality. Social धर्म, therefore, is that set of conduct rules which holds society together.

Next in importance is the imitation of the elders. To the query: "Which is the path to the Good?"—the answer most frequently given is; the one that is followed by the elders. The true conduct of life lies in doing what meets their approval does not transgress their code.

A society that puts so much premium on conformity becomes naturally a static society, and this is exactly what the Hindu society is even up to the present day⁵. It has, through the ages, attempted to produce the type but it has made very little provision for growth beyond the type, or in other words, it has tried to suppress initiative and self-direction. To have a good character, all that is necessary is a meticulous imitation of the lives of elders, and a strict conformity to the code of one's caste or community, An essential part of it is 'Brahmcharya' (ब्रह्मचर्यं) i. e., self-control. particularly sexual, which under the immense

1. Symonds, P. M., "Mental Hygiene of the school Child." P. 6.

2. Sanskrit word for character.

3. The Hindu Scripture.

4. 'Manusmriti,' 2, 211.

5. Rawlinson, H. G. the Cultural Background of Indian Education, The year Book of Education, 1937, p. 440.

influence of Buddhism in later years has come to mean monastic discipline that believes in extirpation of all desire and suppression of all feeling. Life is all suffering; it has to be tolerated rather than lived, and the best way to meet life-situations is to flee from them. At the time when English education began to be introduced into India, the tendency towards the negation of life was a substantial part of Indian national character, and though slowly disappearing now, is a fact to be tackled even today. "To my mind," says Lajpat Rai, "the first need of India is the absolute destruction of the tendency towards the negation of life. It is the fundamental basis of our whole national weakness."¹ A word of caution here is, however, necessary. There is difference between life-negation and other—worldliness. If a person has his one foot in this world and the other foot in the other-world, his both the worlds are secure. Too much 'this-worldliness' is a disease which eats into the vitals of the soul. Too much 'other-worldliness' is a disease which eats into the vitals of the body. A balance of the two is a must. Life-negation on the other hand is an attitude towards life based on fear, escapism, shirking of responsibility due to shrinkage in the area of awareness and activity.

With a cultural background like this, the Indian child has not developed the qualities of the English child in spite of the English system of education that has been in existence for about a century. To one who has had the experience of teaching both, the differences seem marked. The Indian child tries to be not what he wishes but what he is expected to be. He is a passive listener rather than an active partner in the class-room. He lacks the saving grace of scepticism, and tends to accept as gospel truth what the teacher has said or the book has stated. He is more anxious to know than to do, to work than to play. Intent on scorning delights and living laborious days, play seems to him mere frivolity. He has very few interests outside his books,² and seldom permits hobbies to tempt

1. Lajpat Rai, Lala, "The Problem of National Education in India, p. 38.

1. Hoyland, J. S. "An Investigation regarding the Psychology of Indian Adolescence," p. 176.

him from the path of duty, which is to learn. He looks inward rather than outward,¹ lacks curiosity and has a very utilitarian out-look in regard to knowledge. In the words of Sir Courteney Terrell, "he submits himself to a school course because some inscrutable ruler has decreed that he may not obtain a job without it. In his heart he thinks that it would be more satisfactory if the certificate could be had from a stamp-vendor without all the trouble about lessons and reading. And having obtained his certificate and his job, his intellectual interest evaporates."² His life is narrow and circumscribed.³ When confronted with difficulties, more commonly he seeks refuge in some escape mechanism or the other; he would rather keep away from 'a sea of troubles' than 'take arms' against them. The teaching of his religion places before him an ethical code to which he can seldom rise; he is, therefore, likely to develop a sense of guilt, and as the more he tries, the less he succeeds, he gets a sense of frustration which sets up conflicts that he timidly suffers in quiet.

Any scheme of character-education in India which at the same time prizes the mental health of the Indian child must, above all, fight against this ascetic conception of life, which, in the words of Lajpat Rai, "shuns life, belittles it, and attempts to escape from it"⁴ That it is a wrong interpretation of ancient Aryan philosophy (which with all its emphasis on conformity does not enjoin negation of life) and is a vestige of Buddhistic influences has been indicated by Professor Radhakrishnan:

"The view that the Upanishads demand a release from the conditions which constitute human life is a complete misconception. The Upanishads do not ask us to renounce life, do not taboo desires as such. The false asceticism which regards life as a dream and the world as an illusion which has obsessed some thinkers in India is foreign to the prevailing tone of Indian philosophy. A

1. McKee, W. J: "New schools for Young India, p. 196.
2. Terrell, C. Convocation Address at the Patna University, 1934.
3. McKee, W. J., "New Schools for Young India, p. 196.
4. Lajpat Rai, Lala. "The Problems of National Education in India," p. 40.

healthy joy in the life of the world pervades the atmosphere. 'Only performing works one should desire to live a hundred years, and more than a hundred years'.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छद् समाः ।¹

जीवेम् शरदः शतं भूयश्च शरदः शतात् ।²

There is no call to forsake the world. On the contrary, the world is a direct challenge to the activity of man, and self-realisation consists in play of life'.³

The school, which wants its children to develop wholesome personalities, should be an 'active' environment, and not a monastery. 'Learn by doing' is as important in character-education as anywhere else and therefore experience should take the place of information. Such a school seeks primarily to give life to its pupils and to give it abundantly. It is inspired by the faith that no development in character can be secured unless the native powers and capacities of the child are given free play to interact fruitfully with his environment. It does not visualise its work as consisting in a constant repression of the child's energies and activities in all directions except scholastic learning. Its point of view rather is : provide for the child an environment that is as rich, active and joyous as possible with opportunities for play, social co-operation, manual work, creative and constructive activities and let the child participate fully in its natural and normal activities, congenial to his age and interests. Even subjects are viewed as activities, each representing a tradition of intellectual activity, and information has no value unless it has been personalised and has a functioning value for the learner. Each subject stands for an ideal, which the teacher must inculcate if he wants his teaching to be of any value. "Every great study is not only an end in itself but also a means of creating and sustaining a lofty habit of mind."⁴ In this school, every activity has a value for character-education, provided the director can secure enough 'generalisation of expe-

1. "Ishopanishad," Hymn 2.

2. "Yajurveda," 36, 24.

3. Radhakrishnan, S, "Indian Philosophy," Vol. 1, p. 219.

4. Russell, B. Quoted from Fox, C. Educational Psychology," p. 218.

rience,' as Professor Judd¹ would put it. The ideals which the child thus develops as a result of his active experience get integrated with his personality and colour his springs of action and outlook on life. In such a school 'morals do not become moralistic² and the child does not look upon algebra as something that will help him to earn his living and religious teaching as something that will help him to lead a good life.

The integration of ideals into the personality is not given, it has to be achieved; the ideals do not simply dawn on the child, they have to be made conscious, as Bagley has insisted. This involves not only doing but reasoning too. Character is vitally concerned with choices; the wiser the choices, the more desirable and positive will be the resultant character. Hence intelligent choices must be based on intelligent reasoning about the situations concerned. "Theirs not to reason why" is not only a mistake in discipline but in character-education too. Exhortation and counselling may have their place, but in the main Pope's advice is sound: "Men must be taught as though you taught them not." Charters thinks likewise that "in all techniques for developing character through integration, reason is the dominant factor. Teach a child to reason out his moral problems, and his character will take care of itself."³

Character-education in India has largely consisted in training children in conformity; obedience not argument is the watchword. A social order which puts a premium on conformity tends to exploit the suggestibility of young children, and ultra-suggestibility and healthy-mindedness seldom go together. To quote Dr. Crighton Miller, "suggestibility in the child has a genetic value, but at the same time children should learn, in due course, to challenge authority,"⁴ All true education should therefore be directed towards elimination of suggestibility. It is true the teacher cannot possibly maintain an intellectual celibacy by simply refusing to express opinions. Even if he could do so, "his personality will out and influence

1. Judd, C.H. "Psychology of Secondary Education," p. 414.
2. Dewey, J. "Democracy and Education," p. 418.
3. Charters, W. W. "How to Teach Ideals," p. 347.
4. Miller, C. "The New Psychology and the Teacher," pp. 35 and 37.

his pupils.”¹ But when he is authoritarian and dogmatic in his out-look and methods, and requires all children to believe without scrutiny the doctrines that are *ex cathedra* decreed, he is suppressing all sense of self-direction and adventurous investigation which is fundamental for mental health. “It is not propaganda as such that is at fault but one-sided propaganda,” says Bertrand Russell,² and it is the too great emphasis on submission and passive adaptation which does the whole mischief. The growing child who has been trained in conformity to the social code of his caste, the authority of his parents, and the pedagogic domination of the school may fit in easily with the social group with all its prejudices, and may earn a reputation for ‘good’ character, but he may not develop robust, independent thought and action, and so may be ill-equipped for dealing with special situations where he is thrown back on his own resources. It is, therefore, imperative that adults should not be fashioning the conduct of children too much, thus stunting the growth of their discrimination and making them remain children all their lives.

Dogmatism in character-education is a danger to the mental health of the child. In the first place, it cares more for the absolute integrity of its formulae and slogans than for the integration of the child’s personality; secondly, it seldom looks upon the child as a whole; it cares more for traits than for character as an integrating whole. As a consequence, it tends to consider manifestations of character apart from the situations relating to them. Rightly does Allers remind us that isolated examples of action and conduct must never be taken as the basis of an estimate of character. “There is nothing isolated in human life; all the events and experiences of a person’s life form part of a continuous chain”³. There is need for a profounder understanding of the child and the situation, of not making hasty generalisation, and glibly dubbing this child a ‘bad’ character and that a ‘good’ one. “A man may possess all the virtues without being virtuous. It is not the

1. Adams, J “Modern Developments in Educational Practice, p. 288.
2. Russell, B. Education and the Social Order. p. 225.
3. Allers R. The Psychology of Character p. 56.

quality of the isolated act which distinguishes the good man from the bad, but the quality of the man as an organised and socially functioning self."¹ There are no honest-dishonest persons, we are told, but honest-dishonest situations, and social conduct even in a selected society is not simply the expression of a fixed mechanism that predetermines to a specific mode of conduct, but rather a set of tendencies aroused in variable ways by the specific problem that confronts us.

Contradictory demands made upon the child by the varied situations in which he is responsible to adults not only prevent the organisation of a consistent character, but actually compel inconsistency or duality and mental ill-health as a consequence. The school, as already stated, is but one of the many agencies functioning in the life of the child. Unfortunately, as things stand, its best efforts are frequently set against the more violent, intimate, emotion-arousing conditions of bad home environment, deteriorating economic circumstances and low social and ethical standards in the community itself. In the face of a sharp conflict between high standards and low practices, the educators are expected to build character in the young. The school sets forth a high code of morals based upon principles of honesty, sincerity, loyalty to ideals, co-operation and service. On all sides, however, in business, politics, advertising, journalism, the child is confronted by concrete and too often successful illustrations of dishonesty, hypocrisy, misrepresentation, opportunism, cruelty and selfish individualism. Honesty does not always prove the best policy, the Golden Rule is not at all times the guiding principle of the average citizen. Is it a wonder, then, that the child observes one code in school, another at home and a third among his friends, and that he finds the conflicting loyalties so maddening? With a split personality, he cannot address himself sanely to the tasks that face him, and is before long a 'bad boy'. It is only a critical examination of the entire situation that will reveal that he is 'more sinned against than sinning'.

In the interests of the mental health of children, it is not

1. Hartshorne, H. and May M. *Studies in Deceit* p. 328.

enough that they should be made aware of the essentials of good conduct; it is equally necessary to see that they have a reasonable chance of achieving the standards that are set before them. The standards may be difficult but they should be attainable lest the children be forced to a life of apologetic inconsistency. The dictum of Immanuel Kant: "I ought, therefore I can" must be supplemented by the axiom of the modern psychologist: "I can and therefore I ought." "It is not of any real practical help," says William Brown, "to create a situation in which there is an ideal of conduct, stated in abstract terms, difficult to achieve by the individual, without at the same time furnishing him with the power to live up to the ideal so presented."¹ To tell a boy that to look at a girl is perdition, and going to the pictures a heinous sin, is not only wrong ethics for to-day, but impossible ethics too. "The experience of repeated failure", as Sheldon and Eleanor Glueck warn us, "is one of the most serious threats to emotional integrity,"² and the case for the Indian adolescent in this respect is very bad indeed. The adults do recognise that regulations for children of ancient India who lived in sylvan solitudes cannot hold good for the present day, but they would not modify them, since there is a sanctity about everything ancient. Besides, it is feared that any whittling down of the severe and repressive code would be disastrous for the morals of the children. The writer holds that if society were not to shut all avenues for the expression of his pent-up energies, the Indian adolescent would be less secretive, less at war with himself and less likely to be carried off his feet. To put barricades across his path is to drive him into anti-social conduct, terrorism, incendiarism and arson. Is it any use telling a youth who bears society a grudge that character is his best treasure and that his activities are sinful? What use is it to condemn the lower path, unless you show him the higher one, and what use is it merely showing him the higher path, without making sure that it is not beyond him? Rightly does Mateer say that 'there is no so such thing as a bad boy or a bad girl. Either

1. Brown W. *Mind Medicine and Metaphysics* p. 157.

2. Glueck S. and Glueck E. T. *Preventing Crime* P. 108.

the child does not know any better or else he cannot help it".¹ In this context. it has been aptly remarked that adolescence is a cultural invention and at the most a bourgeoisie disease.

Whatever has been said above in defence of the seemingly 'bad' boy should not be taken as a vindication of 'badness' but as a condemnation of our crude methods in dealing with problems of conduct. It is not at all proposed to discard the creed of 'Brahmcharya' (ब्रह्मचर्य) or self-control, with its emphasis on inhibition. 'It is by self-control and discipline that you can conquer death,' says the Atharva-veda.²

ब्रह्मचर्येण तपसा देवा मृत्युमुपाध्नत ।

Roback, one of the leading characterologists today, strikes the same note when he says: "not a myriad acts, not a thousand and one independent habits and attitudes constitute character, but a few regulative principles curbing the instinctive tendencies through the function of inhibition."³ Mental Hygiene does not advocate a 'primrose path of dalliance' and this fact needs to be stressed because a silly sentimentalism, often masquerading in the name of psychology, has in recent years, blinded some people to the important truth that Mental Hygiene demands control and rational subjugation of socially disapproved tendencies. As McDougall tells us, 'neither Freud nor any other judicious psycho-analyst countenances such popular deductions; they recognise rather that repression is civilisation.'⁴ Repression is Nature's own method,⁵ but 'repression' in the technical sense, which consists in disguising from ourselves the nature of our emotional stirrings and impulses, is the negation of self-control. "Self-control is the conscious and voluntary direction of the instinctive emotions to the will and service of man"⁶ and this fact needs to be remembered by everyone who attempts self-control without threatening the integration of his personality.

1. Mateer F. The Unstable Child, p. 233.

2. Atharva-veda 11. 5. 9.

3. Roback; A.A. "Personality Tests Whither? Character and Personality," pp. 221.22.

4. McDougall . W. "Character and the Conduct of Life." p. 39.

5. Hadfield. J.A. "Psychology and Morals" p. 14.

6. *Ibid.* p. 144.

All inhibitions imply conflicts which from the psychiatric standpoint are detrimental to mental health, but no scheme of character-education can simply eliminate them. Whenever the attainment of the child falls short of his aim or his desire, conflict is bound to arise. Shall we, then, exhort him to aim low and be content with the second best? Are not we, then, ushering in a 'softness' which not only goes against the Indian traditional exhortation to the child: 'Be a rock' (अश्ममास्रव) but would be pooh-poohed by any right-thinking educator? Sherman rightly points out that 'without conflicts a child accepts events calmly and may make but feeble efforts to excel. It is wiser to teach him to meet difficulties as soon as he has sufficient comprehension, than to make conditions so easy for him, that he need not exert himself.'¹ The attempt to meet difficult situations leads to the development of conflicts which stimulate the child beneficially provided he is helped to solve them. Mental Hygiene does not exhort us to shirk conflicts but to become the sort of persons who can solve them.

The danger arises when teachers and parents deliberately cultivate conflicts under the supposed belief that character and happiness cannot go together. What Stevenson believes should be an apt corrective to such a belief: "If your morals make you weary, depend upon it, they are wrong." A character that is the expression of creative activity and not mere suppression must needs have a halo of joy and self satisfaction about it. Extra-curricular activities like scouting² dramatics school camps, school journeys, have all a strong element of joy and no less of character-training value. K.L. Heaton and L.P. Jacks amply demonstrate the potentialities of recreation in the matter of character-building.³ From such testimony it seems fair to say that provision of parks and playgrounds and means of healthy recreation in India will not only yield dividends in the form of

1. Sherman, M. "Mental Hygiene and Education." p. 47.

2 See Menninger, W.C. "The Mental Hygiene Aspect of Boy Scout Movement." *Mental Hygiene*. July. 1929, pp. 501-2.

3. Heaton, K.L. "Character through Recreation." University of Chicago Press. and Jacks, L.P. "Education through Recreation." University of London Press.

more play and less gloom and a consequent enrichment of child life, but better morality among children too.

Give them a chance for innocent sport,
give them a chance for fun.

Better a playground plot than a court or a
jail when the harm is done.

Rightly does Kirkpatrick remind us that a programme of ethical instruction must be vitally concerned with the mental and emotional happiness of the child.¹ This does not mean necessarily that the child who is mentally and emotionally unhealthy has a bad character; many a time the reverse is true. But it is certainly easier for the child who is mentally and emotionally self possessed and calm to be susceptible to ethical training than the one whose mental and emotional life is a constant turmoil over which he has little positive control.

Does Mental Hygiene then claim to replace Religion with its promise of mental and spiritual calm—'Shanti' (शान्ति) as we would put it? India has been called a 'God-intoxicated' land where secular and sacred rub shoulders and no scheme of character-education here can have any appeal unless it comprises Religion in some form or the other. Mental Hygiene comes in not to supplant but to supplement Religion as a means of ethical instruction, and to fill in gaps where Religion fails. Their goals are not antithetical; in fact they have a great deal in common. Both recognise the worth of the individual. Both are concerned with the resolution of conflicts and the integration of personality. Both attempt to achieve for people a sense of security. Both are aware of the high potentialities of the emotions and their involvement in the problems of life. Both are aware that effective living involves social adjustment.

But in actual practice, when a scramble starts amongst the various denominations to capture the souls of the young², Reli-

1. Kirkpatrick, E.A. "Fundamentals of Child Study." p. 27.

2. In Government institutions there is very little of teaching of Religion; it exists only in denominational schools run by various religious communities in India.

gion deteriorates into sectarian dogma. Teachers of Religion instruct the young in ideas which they surround with authoritarian sanctity and, as the latter grow, they find that there is a conflict between the faith in which they were instructed and conclusions that intellectual integrity demands. Tension is inevitable when Religion is taught in such an indoctrinating fashion. Again, though true Religion provides a release from the sense of guilt, these instructors cannot withstand the temptation of using it as a means to gain hold on the impressionable minds of children. They thus engender bogeys of fear which are mentally disastrous. When Religion draws a circle of sanctity about itself and its people and says 'thus far shalt thou seek truth and no further,' it is neither contributing to truth nor to mental health. The worst affects in India are wrought by over-drawn pictures of what Religion, or to be more exact, religious ritual, can do, for these tend to foster emotional infantilism or 'regression.' The children want to be cuddled in the arms of a mother church. They see here a means of warding off the mysterious *kismet* which they think they see in the shadows. Religion, in short, becomes for them an escape-mechanism.

There is, thus, a need for a Mental Hygiene approach to religious instruction in Indian schools, a recognition of their common goals and the service they can render to one another. Enough has been said to show that the emphasis should be on basic values in Religion rather than sectarian interpretations which breed hatred, fear and distrust among children of one community in regard to those of another. The gulf that separates Religion and religious instruction should be bridged. Education is not compartmental but a living whole and a religious instruction that is not translated into life or is not integrated into personality is of little value. Knowledge and virtue do not always go together and the educator should not be content with this erroneous intellectualistic theory of conduct. Knowledge becomes virtue only if it ceases to be devitalise symbolic information and becomes an intimate and vital realisation,¹ and it is only in that sense that the Socratic-Platonic doctrine can

1. Dewey, Democracy and Education, p. 412.

find justification.¹ Religious education should not be confined to learning about Religion but should expand into learning to do Religion. There may be a place for memorising *mantras* from the Vedas or *ayats* from the Koran, but they are means to an end. They must be personalised. To cut short the Vedic or Islamic educational process by limiting it to learning about Hinduism or Islam is almost wasted energy for the hope that verse once learnt will guarantee action is psychologically untrue. In the words of John Dewey, "there is nothing in the nature of ideas about morality, of information about honesty, or purity or kindness, which automatically transmits such ideas into good character or good conduct."² The findings of Hartshorne and May also indicate that high scores in moral knowledge correspond more with intelligence than with good conduct.³

In order that religious teachings should be personalised what is to be learnt must be experienced. There is a place for 'project' principle in religious instruction as E. L. Shaver so wisely points out.⁴ Character is caught rather than taught, and too much or direct moral teaching may 'pull the plum out of the moral pudding', and Felix Adler expresses it. It may sometimes arouse opposition and result in contrasuggestibility. The most suggestive moral instruction in school is that absorbed constantly and unconsciously from the individual and group activities the child engages in, the general atmosphere of the school and the personalities of the staff. Our task as educators, seeking to build character, is to lead the child through a series of such experiences as will develop in him the attitude, knowledge and capacity to meet situations in the spirit of Buddha, Christ or Gandhi. The wise teacher in India will not be content with unity as an ideal 'devoutly to be wished' but provide

1. Do not therefore merely demonstrate to us in your argument, that justice is better than injustice, but show us too what it is that each of them does to its possessor. Plato Book 2 367B in B. Bosanquet. *The Education of the Young in the Republic of Plato* p. 28.

2. Dewey J. *oralM Principles in Education* p.1.

3. Hartshorne H. and May, M.A. *Studies in Service and Self-control* p. 494.

4. Shaver E.L. *Project Principle in Religious Education*.

actual experiences of inter-communal understanding and helpfulness, such as are abundantly offered in the daily life of almost every community. Having been accustomed to living and working together as children, there is a far greater likelihood that the next generation will devise the practical means for unity which is one of the crying needs of India. There should be no dearth of similar objectives around which such 'projects' could be built. In any case, as D. F. Wilson remarks, "the more the religious teaching and worship of the children can be linked up with the everyday experiences of their lives, the more reality and lasting effect they are likely to have."¹

One could not conclude better this final section dealing with religious education than by stating that all such education should eschew what Mental Hygiene is out to uproot—Fear—and should be informed by what all true religion is at pains to instil—Faith. The religious educator who bases his teaching on Fear may seemingly win the battle of religious education, but in the deeper and far-seeing sense he has lost it. Most of the troubles of the child, as Morton warns us, are rooted in Fear.² The connection of the feeling of inferiority with the feeling of Fear is the basis of Adler's earnest plea that, above everything else, the parent and the educator should see to it that the child does not lose his self-confidence and his courage. We little realise how repeated experiences of failure, our sneers and sarcastic remarks, set the children's 'life-style' away from successful effort and achievement.

Faith, it has been said, is the essential of a balanced personality.³ Children cannot preserve their mental health if they have not faith in themselves, faith in the society to which they belong, and faith in the work they are doing. Faith does not imply an irrational belief in conflict with one's better reason, but is a consciousness of one's worth and ability to do one's part in a secure, ordered world, which helps and is helped by one's development. "Faith implies certainties and securities but it

1. Wilson, D. F. "Child Psychology and Religious Education" p. 114.

2. Morton G. F. "Childhood's Fears."

3. Hamely, H. R. "The Balanced Personality." *The New Era*, April 1936 p. 90.

also implies hazards and risks.”¹ Faith is not instead of reason, it is inspite of reason. Most of our education sharpens our reasoning and makes us “Doubting Thomases”. To balance it, we must foster ‘Faith and Reverence’ in our children which only religion can do. A man with unflinching faith in some ‘Higher order’ has insured his mental health against most of the temptations and tribulations. Security and Adventure, our guiding principles meet in Character Education as they meet in Discipline, for want of adventure means cloistered virtue that cannot stand the realities of life, while want of security means an unstable life without eternal verities and values.

8

SCHOOL ORGANISATION AND MENTAL HYGIENE

The two most fundamental problems of all education—discipline and character-training—have been discussed from the standpoint of Mental Hygiene. It remains now to study briefly how the entire school organisation may contribute to the mental health of the child. The child envisaged in this study is the school child.¹ His adjustment to school conditions, his fellow students, his teachers and the normal work of the school, is a matter of supreme importance for his mental health. It is proposed in this final chapter to discuss such topics as the personality of the teacher, the curriculum and the methods of instruction. These topics are no doubt, inextricably bound up with problems of discipline and character training, but a fuller discussion necessitates their being considered apart.

The Teacher

The teacher occupies a key position in the mental hygiene programme of the school. He and his pupils are two poles of human relationship; apart from what he teaches and how he teaches, he is a human being with his own problems of personal adjustment. The pupil's problems are complicated by the fact that he and the teacher have to go through a process of mutual adjustment before they can succeed in their task of learning and teaching respectively. The teacher, by the nature of the situation, occupies a position of authority

1. There are many children in India who do not enjoy the privilege of school education but this study must leave such children out of account.

which in India is reinforced by a strong tradition.¹ He exerts upon his pupils a subtle, almost irresistible moulding influence that makes for mental harmony or the reverse. Consequently, as Shaffer observes, "a teacher whose traits of personality call forth unfavourable reactions from the students can wreck the best-planned curricular provisions for mental health."²

The dictum 'Know Thyself' is, therefore, as important for the teacher as for the pupil. This is what Symonds means when he says that "every teacher should try to become sensitive to his own pattern of adjustment."³ Teachers also 'compensate,' 'rationalise' and 'regress' as do children and the wise teacher should be able to recognise and face his own personal problems. The inefficient teacher in compensation for his inadequacy in personality or in teaching skill often has recourse to the tactics of the bully or to sarcasm which is, in some cases, more harmful to the child than physical violence. He may adopt the attitude that 'the king can do no wrong' and resent any attempt to challenge or discuss what has been said. He may try to meet his difficulties by seeking popularity with the class, or use undesirable devices to court the esteem of his pupils. In the same group of compensating mechanisms may be placed the tendency to be abnormally methodical in routine matters. One of the most common 'rationalisations' amongst teachers is to be found in the justification of corporal punishment. Not infrequently teachers harbour grudges against their pupils; they become vindictive and lose their tempers. "The teacher," says Godfrey Thomson, "should be ever on guard against insidious rationalisations which are really trumped up after the behaviour has been actuated by quite other motives, as when we punish a child to reform or deter others, but really because we are angry and our self-esteem is hurt."⁴ Again, the sense of inferiority the Indian teacher feels is accepted and sometimes justified by him in the thought that meekness is the badge of his tribe or the hall-mark of his 'noble' profession. Amongst 'regressions' may be mentioned jealousy—a common

1. See Chapter IV.

2. Shaffer L. F. "The Psychology of Adjustment" p. 512.

3. Symonds, P.M. "Mental Hygiene of the School Child," p. 242.

4. Thomson, G. "Instinct, Intelligence and Character," p. 169.

human failing—which impairs the teacher's efficiency and leads to a lack of harmony in personal relationships. Professional jealousy of another teacher whom he regards as less experienced but who gets a higher salary, or as less gifted but who is given a brighter class, may seriously interfere with his normal adjustments and make him hesitant, suspicious and distrustful of others. Teachers too have their 'temper tantrums' and particularly so in India. By violent displays of anger, slapping of pupils, pulling their hair and furious shouting, which are not uncommon, the teacher makes himself a bad example of infantilism for his own pupils. At other times, he may become sulky and display feelings of injury and he may even go so far as to appeal to the children's sympathy.

It is true that it is not the teacher alone who is at fault, but it cannot be denied that a teacher who himself suffers from emotional instability cannot but affect adversely the mental health of his pupils. A society which prizes the mental health of its children should secure conditions that help the teacher to maintain his emotional balance. A teacher who is in constant anxiety about the maintenance of his family cannot be blamed if he takes his emotional problems into the school-room. The under-paid teacher is liable to dampen the ardour of children who will, as a natural consequence, convey their dislike of the teacher to the whole school.

The effect of economic insecurity, with its attendant anxiety; is to break the teacher's morale—a danger which no society can ignore¹. The teacher finds the public unappreciative and unsympathetic and, as a consequence, he tends to become cynical and soured towards society. The low wage he commands, the

1 The psychological consequences of economic insecurity have been fully recognised by the people's League of Health, England, who in their manifesto of April, 5th, 1937, published in the London "Times" say:—

"The League fully appreciates that the question is one which must have given and must still be giving the Government the greatest concern, but it is doubtful whether the psychological aspect has received the attention it deserves, the insidious loss of self-respect, the impairment of mental and physical dexterity, to say nothing of the temptations inseparable from unfilled and objectless time."

insecurity of his tenure,¹ his unenviable status in society, cause him to be apathetic and gloomy and unable to reflect cheer and optimism in his school work. What is, however, very important to remember is that the pupil's morale is inextricably bound up with that of the teacher. Keenly sensitive as the child is to the subtlest expression of emotion, how can he be kept from feelings of dejection in such a depressing environment? How can he feel hopeful and develop wholesome attitudes towards life when his daily experience is that of association with a worried, wearied and over anxious teacher?

As Keay has so rightly observed, "In the West, it is the institution rather than the teacher that is emphasised. In India it is the teacher rather than the institution which is prominent and the same affection and reverence which a Western student has for his *alma mater* is in India bestowed upon the teacher. Even the introduction of Western education with its many teachers and many classes has not entirely broken down this ideal."² Such a relationship, no doubt, throws a greatly increased responsibility upon the teacher and when he is not what is expected of him, may be attended with grave consequences. It is, therefore, imperative that teachers should be well adjusted in personality and that society should help them to become so.

The Curriculum

A recognition of acceptable principles of Mental Hygiene should also influence the organisation of the school curriculum. Once we recognise that the main purpose of education is to orientate the child in his world, it becomes evident that it is through the curriculum that the child gets nourishment and sustenance for the growth of his personality. The curriculum, however, remains one of those immutable forces in education which the child cannot presume to alter. The revolt of the mental hygienist is not against fundamental 'values' in education, nor against knowledge. He is alive to the fact that an attack on 'values' or knowledge would, to use Professor

1. See Hartog Report, p. 118.

2. Keay, F. E. "Ancient Indian Education." p. 179

Whitehead's words, be a 'treason to civilisation,' but he recognises that there is a fundamental antithesis¹ between the child-world, which is present, immediate and concrete, and the knowledge-world which is extended, remote and abstract. He insists that in the compromise effected between the two, no violence is done to the 'needs' of the child. The mental hygienist holds that the curriculum should be a means to the release of personality and to the development of the child's inner powers. From his point of view the educative process has not fulfilled its real purpose unless the curriculum nouns are converted into verbs of active, personal functioning in the life of the child.

The mental hygienist thus emphasises the organic character of learning and claims that the curriculum should be adjusted to the child. This is in contrast with two tendencies that have dominated educational practice in recent years. It contrasts first with the over-simplified behaviouristic explanation of learning which reduces teaching to the level of animal training and learning to the acquisition of formal skill and technique. It contrasts secondly with the retreat into mysticism which characterises the policy of these 'free schools' which merely watch the child grow. The mental hygienist recognises the two interpenetrating and mutually stimulating forces: the inner life of the child on the one hand, and knowledge, tradition and culture on the other, and looks upon the latter as a means for the development of the former.

The problems of the curriculum, as McKee points out, have received little thought in India.² It has been maintained that where the need of extending literacy is so great 'the three R's and no nonsense' must be the motto of teachers and ad-

1. See Dewey, J. "The Child and the Curriculum in 'The School and the Child,' pp. 16-47.

also Isaacs, S. "The Child, vs. the Curriculum" in "The Children. We Teach." pp. 116-124.

2. McKee, W. J. "Developing a Project Curriculum for Village Schools in India. It is the same book as "New Schools in Young India" referred to previously. The American edition bears the latter name.

ministrators alike. In Middle and High Schools, otherwise, the domination of the Examination has had the effect of shutting out all possibilities of variety and change, with the result that dull uniformity is the rule.¹ The curriculum is looked upon as material for intellectual exercise, and the teacher regards the child as a potential learner of Reading or Geography, Algebra or History. As a consequence there is very little emphasis on the value of studies for personal development and on the relation of intellectual accomplishments to the child's social responsibility.

One of the primary objectives of the curriculum is the transmission of tradition and the perpetuation of social ideals. It may be said with truth that the curriculum is an expression of society's spiritual or cultural condition, but it is also an indicator of culture that is to be. Thus, unless it has its roots in the culture of the past, it will fail to touch the emotion of the learners and its appeal will tend to be exclusively intellectual. This is one of the greatest failings of the curricula in Indian schools to which Mayhew has drawn attention. In his words "any 'subjects' whether Oriental or Western are likely to be ineffective if utilised in real ignorance of the nature of the mind of man and the forms of civilisation which are its expressions."²

In the interests of the mental health of the Indian child, it is imperative that the curriculum be modified in terms of Indian culture. That the Indian student can often write a better essay on Chaucer than on Tukaram, on Shakespeare than on Kalidasa does credit to his linguistic ability, but not to the educational system that is concerned with the child's intellect rather than with his inner spiritual life. It is a sad commentary on the education of India that Indian folk-lore, myth, religion, music, arts and crafts have found no abiding place in Indian schools. There is, fortunately, a growing realisation that this neglect of cultural values is fundamentally unsound. With this realisation we have the first step towards a happier future.

1. Hartog Report, p. 105.

2. Mayhew, A. "The Education of India" p. 54.

The most important problem of the curriculum in India is that of the national language, which is the repository of the nation's tradition and culture. Language is not only an instrument of thought, but is also an instrument by which the emotions are refined. "Education is certainly a conversation with the world," says Sir Percy Nunn, "but it must be conducted in the native idiom."¹ A foreign language is a very poor substitute for the mother-tongue as a means of self-expression and of the release of the creative impulse. Not that the mastery of a foreign language is to be despised, but if it takes the place of an intimate understanding and use of the mother-tongue, it is a tragic handicap.

In India, pupils, at secondary schools were compelled until recently to study all their subjects through the medium of English. Even to-day, English continues to be the medium of instruction and examination in most universities. Since the universities have a dominating influence on secondary education, any effective study of the national language is rendered well-nigh impossible. The problem is no easy one, because every province has its own vernacular, and sometimes more than one and each community is anxious to press the rights of its own mother-tongue. Again, very few of the vernaculars are sufficiently developed to serve as media of school and college instruction. But educators cannot long be blind to the fact that "the foreign medium fails to provide an adequate instrument for self-expression and makes for a certain amount of emotional instability."² It inevitably leads to cramming, to training rather than education, to learning 'adaptive responses' rather than 'adaptive personal changes' as Morrison would put it.³ Lastly a large number of failures in examinations may be attributed to the fact not that the children do not know but that they cannot express what they know. The emotional stress which such undeserved failures cause can not be over-estimated. Now that Hindi has been adopted as the

1. Nunn, T.P. "The Education of the People". An address to the British Association, 1923, p. 266.

2. West, M. "Language in Education," p. 14.

3. Morrison, H C. "Basic Principles Education," p. 107.

national language of India, we hope before long it will take the place of English in schools and colleges in Hindi region and other regional languages will take the same place in their respective regions. Education through mother tongue will certainly release the creative potential of students, but a serious problem will crop up: how will the university teachers at higher rung move from region to region? Will this not produce a strain of parochialism?

The curriculum, moreover, should be relevant not only to the nation's culture but also to the nation's callings. Here again, a word of explanation is necessary. It must be emphasised that schools should not be mere mirrors of society, but should be critics of society as well. We do not subscribe to the idea of 'social engineering' which is being discarded even in the land of its birth¹. According to this view, whatever works is right; the observable flux is all that is there to guide us, and supreme values are ignored in the pressing urgency of immediate ends. With due emphasis of the fact that schooling is intended to represent and prepare for society not just as it is but as it should be, or at least as it is capable of becoming, it should be urged that instruction should be related to the needs of the people. It is right here that we should gear our education to some sort of idealism, and not to pragmatism. The curriculum should be coloured and enriched by work closely related to the lives of the pupils. An acquaintance with plants and animals, with agriculture and gardening, with the laws of personal hygiene and sanitation, with the valuable and injurious elements in village life should be considered more important for the village schoolboy than abstract arithmetical calculations and the learning of a foreign language. The child who receives merely 'literary education', far removed from the toiling life of an Indian farmer, finds himself out of his element in the country-side and sets out in quest of some clerical job and ultimately swells the number of the unemployed—that host of thwarted and frustrated personalities. All this may not mean

1. See Bode, B.H. "Modern Educational Theories."
Dewey, J. "Sources of a Science of Education
Kandel, Book of I.L. Year Education. 1936
"American Philosophy of Education."

a narrow utilitarian education but a general education in terms of the child's environment, so that he can see meaning behind what he learns. Here is the contribution of the Project Method, which is proving an extremely useful instrument for rural education in India.¹ If society expects pupils to reveal initiative, purposefulness, co-operative and social responsibility, the only certain way of achieving this is to see that these qualities are exercised and developed by means of meaningful experiences. As Professor Hamley has pointed out in the article referred to above, the 'project is an echo of life, of life worth living. Such life must have purpose, significance, interest and spontaneity.' Here lies the far-sightedness and greatness of Mahatma Gandhi who floated the idea of 'Basic Education' or Wardha Scheme of Education in 1937. He envisaged Indian Education to be rooted in its culture, aspiration and needs, and also wanted to educate the whole personality through meaningful manual work. The causes for its failure are more political and administrative rather than academic. The present-day stress on 'Work Experience' as given out by Kothari is again the 'manual project' of Basic Education in a fashionable urban garb.

While there must be more of Indian culture and environmental material in the curricula of Indian schools, these must be interpreted in terms of the 'needs' of the child. "It is the development of the person through the trade rather than the trade through the person that is sought. The primary object is not goods but goodness, not profit but personality."² The child needs security and he should be helped to grasp the fundamentals of knowledge or 'utilisable skill', as Sir Philip Hartog puts

1. See (a) McKee, W.J. "Developing a Project Curriculum for Village Schools in India" See also the Village Teacher's Journal, Moga, first edited by Mr. McKee and later by the Rev. W. and Mrs. Harper.

(b) Hamley, H.R. "The Project Method in the Secondary Schools." Teaching, March 1929, pp. 107-115.

(c) Van Doren (Editor) i. "Fourteen Experiments in Rural Education"

ii. "Projects in Indian Education".

2. McKee. W. J. loc. cit. p. 115.

it. Bound to a single-track curriculum and lock-step routine, many a child does not grasp these fundamentals and develops anxiety which is detrimental to his mental health.¹ The child's failure is looked upon as not due to any fault in the system, but to his laziness or stupidity or to his inherent perverseness. Failure, it is believed, is the just meed to those who cannot 'keep up' with the procession. To give children an experience of success, which is so essential to their mental health, the schools will have to provide, not one single groove, but a 'multiple-track' system for children of different mental capacities and interests.

Coming to the child's need of 'adventure', his advance into special fields and interests should be directed in such a way that he is not exposed to repeated failure. By pushing children forward into specialised studies which do not appeal to them and for which they are not intellectually fitted, we are liable to commit an educational sin, which we justify in the name of humanity. Every child needs 'adventure' but to press large numbers of children into secondary and university education in face of the obvious evil consequences cannot be defended. The inevitable consequence is low standard of achievement or inordinately high number of failures.² There is no way of calculating the misery caused by these failures but the results should surely sting our national conscience. Clara Bassett's warning in this respect is very apt: "Successful achievement within the limits of the child's innate capacity is one of the primary essentials for mental health, and no school child can be safely exposed even to several failures, let alone the chronic failure and unhappiness which may dog his footsteps"³.

This brings in the subject of examinations and the place they have come to occupy in the educational system. At a time when the validity and reliability of examinations are being

1. See p. 23

2. The pass-percentage of 29 at the Bombay Matriculation of 1935, about which there were comments in the London "Times", is a case in point.

3. Bassett, C. "Mental Hygiene in the Community," p. 206.

questioned and it is being complained that under the domination of examinations 'good teaching has to be done at a risk,' let us not forget the emotional strain they cause to the pupils because they mean so much for them. The citizen who holds his job talks about examinations in a half-humorous, almost disparaging way¹, but the child knows that his entire future may depend on the results.

Fear of tests and examinations is one of the tortures that makes school work a nightmare to many children. Among the causes of the child's fears are threats of teachers to give hard examinations, or warnings of the consequences of a poor examination result. The fear of disgrace, the ridicule of playmates, the displeasure of parents, and individious comparisons with brothers or sisters, all tend to accentuate the evil. The result is confusion of thought, inability to remember, pre-occupation with the idea of failure, and the almost inevitable dislike of school work.

The element of competition that is so conspicuous in the examination system is far from praiseworthy. Apart from the fact that it does not provide a really effective inducement to industry for those pupils who most need it, it arouses emotions of hostility and ruthlessness. Every child's thoughts are centred on his own success; he develops an anxiety for his own position and envy and hate for those who have the same ambitions. To those who cannot achieve their ambition, inferiority feeling comes in the wake of failure, and proves an obstacle not only to successful academic adjustment but adjustment to life as a whole. F. Burk is not far from truth when he says, "There are no misfit children. There are misfit schools, misfit texts and studies, misfit examinations."²

1. His feeling is well expressed in this verse:
 "Twixt Right and Wrong, the Difference is Dim.
 'Tis settled by the Moderator's Whim,
 Perhaps the Delta on your Paper marked
 Means that his Lunch has disagreed with him.

(Lyra Frivola, Methuen, London)

2. Quoted from Kandel, I. L. "Examinations and their Substitutes in the United States," p. 70.

Examinations often play a decisive part in the actual construction of the curriculum. In practice, the content of examination papers is more influential than the course of study. This condition would not be specially objectionable were it not for the fact that examinations must, of necessity, stress facts and skills at the expense of attitudes and interests, since these latter are so difficult to assess. The student is asked not for his attitude towards social questions such as the Caste System, but for the names of unimportant towns and rivers in India. He naturally concludes that dates and names, towns and rivers are important, not the people of India or their human story, past and present.

Examinations will surely continue to be with us, but we should see that they hold their rightful place. They are good servants but bad masters. As educative rather than punitive instruments, examinations have a legitimate function. But as things are at present, they assume a position disproportionate to their real importance. In the words of Professor Rivlin, "the greater the importance attached to an examination, the more difficult is it for a student to prepare for it properly and do his best. When the stress of the examination becomes so great that children are beset by worry, the examination loses its value even as a measuring instrument."¹

It may take very long to devise a healthier public examination, but perhaps something could be done to remove the evils of examinations by eliminating the arbitrary distinction between 'pass' and 'failure'. It is surely an absurdity when one pupil is recorded as having 'passed' with a mark of 33 per cent, while another is declared to be a failure with a mark of 30 or even 32 per cent. The first step in this direction would be the recognition by the teachers and pupils alike that the line between 'pass' and 'failure' is an arbitrary one and that the laws of chance operate in respect of both the child's work in the examination and of the teacher's assessment of his work. How much better it would be if, except in public examinations, the child's success were judged in relation to his own previous best work and not to his ability to get above the arbitrary

1. Rivlin, H.N. "Educating for Adjustment," p. 359.

pass line? There is a strong case for keeping 'cumulative records' of the child's work in Indian schools, for they take cognisance of the fact that the child's enthusiasms and interests are of greater importance than his success in reaching such arbitrary standards as are set by schools or examining bodies. To facilitate measurement, Grades should be preferred to scoring.

Instruction

The practical problem in the school is that of getting children to learn; it is therefore through its methods of teaching that the school can determine whether the principles of Mental Hygiene are to be abstractions or realities. "There is so much in common between education and mental hygiene that any really sound method of teaching can be justified on the basis of mental hygiene."¹ The principles of Mental Hygiene really contribute little that is new to our understanding of teaching methods as such; they remind us, however, of the vital but often ignored truth that methodology must be interpreted and evaluated in terms of its effect on the development of personality.

Thus one may talk with truth of hygienic and unhygienic instruction. Every subject in the school has distinct possibilities from the point of view of mental hygiene and may be taught in such a way as to bring out these hygienic values. To quote Averill, "from the hygienic point of view, the study of Mathematics ought to eventuate in the development of two significant mental attitudes in the learner. In the first place, Mathematics ought to instil in one a profound respect for objective accuracy—directly in connection with the actual problems germane to the subject, and indirectly in connection with life situations. A second hygienic aim of the study of Mathematics should be the development of an attitude of critical analysis and understanding the present situation."² Teaching of history similarly may develop sanity and health-

1. Rivlin, H.N. *loc. cit.* p. 338.

2. Averill, L. A. "The Hygiene of Instruction," A study of the Mental Health of the School Child. p. 241.

fulness of mind, if it emphasises the community of interests and ambitions rather than narrow-minded prejudices, communal jealousies and national animosities. Perhaps no subject is so greatly abused in India to-day, for it breeds intercommunal hatred and distrust. When the Muslim teacher paints Sivaji¹ in the darkest colours, and the Hindu teacher retaliates by doing the same to Aurangzeb, each of them is not only violating the truth, but is breeding hatred and ill-will in the mind of the child and is causing him to feel insecure in a society of which Hindus and Muslims alike are an integral part. Let the child see that the more important people are not those who fought and killed out of spite, but those who did something to dispel the darkness of ignorance. History is not to glorify Sivaji against Aurangzeb or Aurangzeb against Sivaji. Bias, prejudice and suspicion are attitudes easily aroused and dangerous to harbour but faith in Man and admiration of great men are the attitudes which the mental hygienist must cultivate incessantly and untiringly. Geography likewise should develop in the mind of the learner a new consciousness of brotherhood and a new meaning of world-neighbourliness. To quote Averill again, "It should broaden and extend his personality. The trouble with much of our education, and notably is this the case with geographical study, is that it does not really educate, lead out and emancipate, but rather enslaves and restricts us."²

The scope of this study does not permit a detailed study of the hygienic values of all school subjects, or of the emotional concomitants and causes of scholastic backwardness, but before concluding it should be pointed out that all hygienic teaching involves 'transfer'. Transfer of training is not an exploded myth, as some would have us believe; recent investigations on this subject have only served to shift the emphasis from matter to method. Children will develop healthy ideals if the teaching is sufficiently hygienic and emphasises development of a healthy personality rather than cold-storage of facts.

1. Sivaji was the leader of the Hindu revolt against the great Mogul, Aurangzeb, in the 17th century.

2. Averil, L.A. *loc. cit.*, p. 262.

In the words of Professor Hamley, "transfer of training is not merely the communication of knowledge and ideas, it is the communication of life, of knowledge or ideas suffused with life. It is not simply process, it is a living process, the ultimate end or meaning of which is a richer mental life."¹ From this point of view, the memorising of a certain piece of information² or mastery of a particular skill do not go far enough because the real things are the ideals, convictions and mental attitudes which the learner has formed. The affective aspect of 'transfer' is as important as the cognitive, perhaps more so. In the words of Godfrey Thomson, "the greatest difference between persons who have studied different subjects is not so much in their intellect as in their interests and prejudices. And the effect which studies have on these is perhaps more important than the intellectual spread of ability."³ In short, from the mental hygienist's standpoint, one question which all teaching must answer is: Has it enriched the pupil's personality by developing in him worthy ideals and healthy attitudes to life?

Recent research on the problem of 'transfer' touches methodology in another direction. Thorndike's theory of 'identical elements' (though we cannot be content with an objective interpretation thereof) is a vindication of the 'project' principle in teaching. In order that the school should be able to improve the general adjustive habits of its pupils, it should provide 'life-like' experiences⁴. This is a reiteration of what has already been stated in our discussion of the curriculum, and means that a method that makes use of the child's needs and interest, always provides better motivation, and better mental health, as a consequence. It becomes less necessary to use extrinsic appeals when the work itself is vital and interesting.

1. Halmey, H.R. "Formal Training". A Critical Survey of Experimental Work. British Journal of Psychology Nov. 1936. p. 242.

2. "Learning by rote is at the root of many difficulties which confront the teacher in India; it is engrained in the Hindu mind by the practice of centuries." Rawlinson, H.G. in the Year Book of Education, 1937. p. 442.

3. Thomson, G. "Instinct, Intelligence and Character." p. 147.

4. See Kilpatrick, W. H. "Education in a Changing Civilisation," p. 103.

All 'new' teaching in India, in which 'Project' methods are proving of particular value for younger children, has a hygienic value. Whether it be the Montessori Method, which gives the infant opportunities for self-direction, the Dalton Plan, in which the 'assignments' throw the greater responsibility on the learner or the Project Method, that puts the emphasis on giving the child meaningful experience in settings that approximate to the natural or which insists on productive work and brings joy and sense of fulfilment in its train, it is the child's personality which is held important. The value of these methods lies in the fact that they afford better opportunity for developing the child as a whole, and for adjusting the learning procedures to his 'needs'. The importance of the discarded scheme of Basic Education is recognized from the mental health point of view, for it makes education a creative and purposeful activity and makes use of correlated, interesting and meaningful experiences which lead in a natural way to healthy, normal mental integration. In short, as long as the integration of the child's personality remains the guiding principle, we need not be unduly apprehensive about the future of our education.

Conclusion

Mental Hygiene is a new approach to Education and has, as the foregoing discussion has attempted to indicate, a message for most of the problems connected therewith. To contend that Mental Hygiene can prove a panacea for all educational ills, would be a mistake. Education is an intricate fabric; there are many influences to be reckoned with. It is by strengthening the individual fibres that we improve the texture of our educational life. The domain of Mental Hygiene in education is the child's personality, and the preservation of its integration its chief concern.

Tagore in his indictment of present-day education in India has said that all these years we have tried to adorn the cage, but the parrot within has been starving. The message of Mental Hygiene with its emphasis on the healthy integration of the child's personality is very much in line with the great poet's warning. It is true in the psychological sense that 'the child

is father of the man', and an educational system which ignores the child in the interest of seemingly more important matters of administration has no right to complain against the unsatisfactory output of its institutions. Children are not born immoral and undisciplined; 'the problem child is really the problem of the child'. 'Good intentions' and 'parental love' are no longer adequate guides in matters of child-guidance, and the nation will have to move in the direction of utilising the early years for developing physical and emotional habits which will be useful and constructive, and will help in the development of a wholesome personality. "With the child on your side, you will be irresistible, and your battle will have been won almost before you have begun to fight it."¹

Personality is the one factor in the world of underived and intrinsic worth. The achieving for personality of a healthy, happy, useful life, emotionally serene, at home in the world, joyful in comradeship for the creation of a nobler society—this is a purpose that should call into action the utmost capacity of every one of us. It is a task that cannot be performed without the guidance which Mental Hygiene offers.

Most of us cannot resist the temptation to cast longing glances backwards to what at this safe distance looks like a simple faith of our fore-fathers, the definite code by which they judged right to be right and wrong to be wrong. But the past alone cannot solve our present-day problems. India will not and should not give vital principles and ideals of her ancient philosophy and culture; yet to make these most effective they must be carefully and critically selected and the fullest use made of all that modern psychology has to contribute. This will require not only vision and insight, but courage—courage to discard all that hinders the fullest development and growth of the child.

There is a real danger in contemplating too much the glories of the past, as Lajpat Rai so wisely points out². The whole

1. Holmes, E. Freedom, Growth and other Essays, p. 35.

2. Lajpat Rai, Lala. "The Problem of National Education in India", p. 41.

history of the West has shown that the fertilisation of one country by the ideas of another has never meant denationalisation, nor is a fresh and complete isolation of India from the thought of the Western world possible in these days. There is, besides, no reason for looking with suspicion upon the incursions of Science into the realm of the mind. If Science has given us greater insight into the workings of the human mind, we must utilise it and not be content with leaving things to chance or 'nature.' To reject this help on the ground that it is interfering with 'nature' is to be as silly as the man who rejected 'Daylight Saving' on the ground that it was interfering with 'God's time.'¹ As a nation we have to forget and give up the idea of being Jagat-Guru, for a 'Jagat-Guru' need not learn anything from students. We must be ever ready to learn and march on, for that is the dynamic side of a sound mental health.

1. Sturt, M. and Oakden, E. C. "Modern Psychology and Education" p. 310.

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