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EE LECTURES GIVEN BY CHELLA HANKIN  
M.B., B.S.

## THE THEOSOPHICAL FRATERNITY IN EDUCATION

## Analysis and the Normal Child.

## Analysis and the Development of the Abnormal Child

## Analysis and Sex Education

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# THE JUNG ANALYSIS —AND EDUCATION—

THREE LECTURES GIVEN BY CHELLA HANKIN

M.B., B.S.

BEFORE

THE THEOSOPHICAL FRATERNITY IN EDUCATION

## LECTURE I.

Analysis and the Normal Child

## LECTURE II.

Analysis and the Development of the Abnormal Child

## LECTURE III.

Analysis and Sex Education

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*November 1921*

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# The Jung Analysis and Education

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## ANALYSIS AND THE NORMAL CHILD.

BY CHELLA HANKIN, M.B., B.S.

WHEN I was asked to give you these lectures, I was still working with Dr Jung at Zurich, and so I thought that an excellent way of introducing his outlook to you in relation to educational matters would be to get him to talk on the subjects I proposed to discuss. This was done, so I think I shall be able to present his views on the chosen subjects fairly correctly. But it must, of course, be distinctly understood that what I am going to say must also contain my own individual view-point, although I shall try, as far as is possible, to differentiate between the two.

The titles which I have chosen for my lectures are :—

ANALYSIS AND THE NORMAL CHILD.

ANALYSIS AND THE ABNORMAL CHILD.

ANALYSIS AND SEX EDUCATION.

In the last lecture of this series, I plan to discuss with you the theory of the Jung analysis as a whole, for I feel that it is only by taking this broad survey that we can really appreciate his views. This is a much more difficult task than to understand the Freudian teaching, for although Jung bases all his psychology on strictly scientific and empiric methods of research, still he brings to the task, in my opinion, a peculiar psychological orientation to which those who would understand his outlook must first adapt themselves. For Jung, although working on strictly scientific lines, nevertheless acknowledges the possibility of, and employs intuitive methods of research. The meaning of this word in the Jung psychology covers that which theosophists would call psychic, as well as that which they would regard as intuitional. Another reason why it is so much more difficult to understand the Jung school is that, in comparison with the Freudian outlook, there have been very few books for

beginners written on it. Elementary books on the Freudian outlook are really almost innumerable; in fact, judging from their number, nearly every one who takes up the Freudian analysis seems inspired to write a book on the same. The consequence is, that any seeker after knowledge in relation to analysis is almost driven to books with a Freudian bias. It is true that there are books on the Jung analysis written by Jung himself, but the beginner sometimes finds these too difficult. Still more difficult is it to apply the Jung standpoint to the practical everyday difficulties and questions with which the educationist is faced. In these lectures I am going to try, in some small measure, to supply this want by showing the application of the Jung analysis to the practical details of education. Probably one reason why the followers of the Jung school are not as prolific in their writings as are those of Freud, is that the person who has been analysed by the Jung method realises how impossible it is to make unchangeable psychological forms into which every psyche is expected to fit. The varieties of temperament are very numerous, and although certain psychological laws have been discovered, yet each individual psyche's adaptation to these laws is different. Therefore, there cannot be a few set rules which, once mastered, can readily be made into a book. Indeed, Jung himself is by no means even convinced of the value of teaching his method through lectures. I remember him once saying that it was by passing his method on from individual to individual, or at least to small numbers of students, that the greatest good could be done. He further pointed out that the collective consciousness of a crowd was always at a lower level than that of the individual members composing it, therefore it was much more difficult to give instruction, especially as, to be really helpful, this had to be more or less individual.

I am presuming that every one present knows somewhat of analysis, and I shall therefore use the ordinary analytic terms, speaking of the psycho-analytic mechanisms without any attempt at giving their explanation. Neither do I make any apology for speaking to you in a perfectly open way concerning natural functions, for an assembly of educationists is in much the same position as an assembly of doctors; they both have to deal with real vital issues, on which depend the life and well-being of those put under their charge. Therefore, in any discussion concerning their duties, they cannot afford to be anything but real. To-day I am going to speak of the assistance that analysis, as taught by Jung, can be in helping us to understand and educate the normal child in the right way.

Now, what is meant by the normal child? I think he may be defined as the child who, mentally and morally, expresses the

standard of evolution into which he is born. He is the ordinary everyday child who does not require any specialised training to make him fit into, and become a useful force in the community. He is infinitely varied in temperament, and his abilities express themselves along different lines, so that individual care, attention, and understanding are necessary for him.

But this is different from the specialised attention which must be given to the mentally or morally deficient child on the one hand, or to the mental or artistic genius on the other. It is a fact which must not be lost sight of, that many a child who is perfectly normal and healthy at birth, becomes neurotic, unbalanced, and unhealthy because of an unsuitable environment. I believe, moreover, that an unsuitable physical environment, with bad air and poor food, injurious as these undoubtedly are to the health of a child, will have a much less pernicious effect on his developing psyche than will an injurious psychical environment. The bad, nay, the devastating effects of an injurious psychic environment on the developing psyche of a child is a point upon which Jung lays the greatest stress. By bad<sup>1</sup> psychic environment I do not mean only the more obvious of evil psychic influences, such as bringing up a child surrounded by lying, thieving, and immorality, or even the less repulsive psychic evils such as expressed bad temper or discontent, for the baneful effects of these things are obvious to all. But I mean also those hidden, unexpressed, perhaps largely unknown, psychic disharmonies in parents, teachers, or others in daily contact with the child. The child is like a piece of plastic wax, and records upon his own developing psyche the hidden disharmonies, the repressions and lack of adaptation of those who are his guardians and protectors. Many a child spends half his subsequent lifetime in atoning for the sins of his parents or in taking up their neglected life's tasks, or, what is still more tragic, in sinking beneath them and becoming a derelict on life's pathway; all because the burdens bequeathed him by the guides of his infancy were heavier than he could bear. In relation to this thought Jung quotes the story told in "The Song of the Soul," a gnostic fragment which can be found in Mead's "Fragments of a Faith Forgotten." It is the story of a king who bequeaths many treasures to his son, and amongst them a crown, which has, however, lost its most valuable stone. The father lost this stone in Egypt, which country, Jung says, in this story symbolises the region of luxury and sloth. The son goes to seek the stone in Egypt, but at first becomes so lost in the wonders of that land that he forgets his search. This means that the bad adaptation his father has imposed upon him leads the son also to lose himself

in luxury and sloth. However, in the end the son takes up the father's neglected life's task, finds the jewel, returns home and becomes king in his father's stead.

Perhaps this symbolic interpretation may seem rather forced to some of you, who would see in the story a deeper, more mystical meaning; but in this connection it is well to remember that it is not chance that places the child in the particular environment which gives him such a father. It is rather the child's own doings in previous lives, and so, in this sense, that which the father has lost, the son has lost also, and a way is thus seen by which it is possible to link this meaning to a deeper one. Karma, heredity, and psychic environment are all linked the one to the other, and the same story will serve to symbolise them all.

Perhaps some of you are asking how Jung explains the operation of the psychical state of its guardians upon the child? Does he believe in telepathy and thought power, or has he discovered some psychological law to explain this phenomenon in which he so strongly believes? For example, how would he explain the process by which a wrong sexual adaptation between the parents reacts on the child? - This is something of which the child would be quite unaware, and in many cases the parents also would be unaware that anything was wrong; and yet the child might start an abnormal sex development in consequence. Jung by no means denies the possibility of telepathy, but he does say that, when one is presenting a fact for general acceptance, it is always better to seek for the more obvious and easily proved factors which cause an event to take place.

Now, in this case such factors are not difficult to find. It is quite easy to realise that the sum of our actions, words, and the visible expression of our emotions is shown in our faces and gestures, and in our reactions generally to the outer world. All these are the result of our inner psychological condition. Therefore it is certain that any repression or lack of adaptation will, so to speak, be woven into the texture of our every reaction in the outer world. The sensitive, plastic, and impressionable child is hourly subjected to these reactions, and it is not surprising, therefore, that he builds for himself a type of reaction which produces inner adaptations like those of his parents.

To give you a concrete example, it has been proved by the word-association experiment that, with varying emotions, the type of breathing is completely altered. As consciousness is open to receive impressions of which our active waking ego-consciousness is not aware, we can see that these uncon-



scious physiological reactions may have a great effect upon the developing child. Those of us who are theosophists and who believe in the powerful effect of thought vibrations, realise how the child's elders are still further responsible for the type of consciousness developed by him. All these facts make us feel how enormous is our responsibility; how necessary it is to produce in ourselves as harmonious a psyche as possible, if we would really be of service to the children, with whom we may come into contact.

With these preliminary remarks concerning our responsibility as elders in relation to the production of normal children, let us follow briefly the normal course of development of the average child from his cradle onwards. First of all there is the presexual stage. In this the child is a suckling, and his greatest, in fact at first almost his entire contact with the external world is through the satisfaction that comes to him from the nourishment drawn from the maternal breast. You may remember how James remarks that, to the new-born babe, the world is just a "big, booming, buzzing confusion," and it is only through a gradual process that he begins to differentiate things by learning how to use his senses. To all intents and purposes the new-born child is like one who is stone blind, deaf, and senseless. At first, all that the outer world means to him is a reaching out after nourishment and the satisfaction resulting therefrom. Now, Freud teaches us that this infantile urge to obtain nourishment and the pleasure obtained through the same, is the precursor of the sex feeling. This "lust," as he calls it, is in fact the sex instinct before it has learnt to function definitely through the genital organs. On this point Jung differs materially from Freud. He sees nothing even remotely sexual in this infantile pleasure in suckling; he considers it more allied to the biological attraction which reaches out after those things which enhance its life. As the flower reaches out to the sun, or as element is attracted to element in a still more primitive expression of the same force, so do all things which have life reach out after that which can enhance the same. We must remember that in the psychological development of the child we have a recapitulation of the psychological evolution of the race. In the same way there is a recapitulation of the forms which consciousness has inhabited through the same period, during the changes which take place in ante-natal life; from these early beginnings when the future form was represented simply by a collection of cells in the formation known as the "mulberry mass," right up through the many stages to that wonderfully complex and highly differentiated instrument

which forms the body of an adult man. In this connection it is interesting to note how Mrs Besant writes, in her "Study in Consciousness," that the early reactions of the life to the outer world are of the nature either of an attraction or a repulsion, bringing with them a sense of moreness or of lessness, and producing the prototype of pleasure or the prototype of pain. So we see it is really not necessary to associate in any way the sexual feeling with the early infantile contacts with the outer world. And I think the Jung view-point will come as rather a relief to many whose common sense has been repulsed by the Freudian outlook on this subject.

Of course, Jung realises that in pathological conditions in later life it is possible for the libido to regress to this early presexual stage; but whilst Freud would see in the phenomenon a reanimation of earlier sexual paths, Jung would say that the vital force of the individual had regressed to an earlier biological function, carrying with it some of its later acquired sexuality. As soon as the nutritional centres are well established, the child begins to reach out after objects, to make its first attempts at talking and walking, for the life-currents are now beginning to function through the muscular system. At this same time those currents which later give man the desire to, and the power of, reproducing his species, first begin to move towards the reproductive centres. All this occurs between the third and fifth years, and at this age the child begins to detach his libido a little from his parents. By the sixth year the reproductive centres begin to be fully vitalised, but in the normal child they remain quiescent. If there are premature manifestations of sexuality, Jung, believing as he does in the enormous effects of the psychical influences exerted by those surrounding the child, would have us inquire into the attitude of these people in relation to sex. He also considers improper over-stimulating food and undue tenderness as being accessory factors in arousing prematurely the sex instinct in children. I have heard it suggested that if children are encouraged to take a special interest in food libido, which might otherwise function through the reproductive centres, will be helped to function through the nutritional centres, and so children can be prevented from developing premature sexuality.

Now, from what I have just been saying, it is at once apparent that this is quite an erroneous idea. The normal movements of the libido in the developing child are away from undue concentration on the nutritional function towards the manifold adaptations which await him. He must learn to adapt himself to reality. If, when he becomes an adult, the child is to fulfil his biological task

of carrying on the race, then it is highly desirable and necessary that the sex centres should gradually be animated ; but, as I have already pointed out, in the normal child this gradual animation should cause no trouble. On the other hand, however, if unnatural self-indulgence in food is encouraged at this early age, then it may lead to a general weakening of moral fibre. Whilst dealing with this subject of food, it may be interesting to note that Jung believes that in adult life, after the sex centres have been completely established and the adaptations to life have been fully made, a time comes when there is a surplus of libido which can be applied to the man's spiritual task. The phenomenon of spiritual rebirth ought then to take place. This surplus libido retreats, as it were, into the maternal depths of the unconscious, and is reborn symbolically as the little child. At this time symbolic dreams of rebirth occur, and also dreams which concern themselves with the infantile function of nutrition, *i.e.*, eating and drinking, symbolising the necessity there is for feeding this new birth, and also indicating the movement of the libido from the reproductive to the head centres. Jung believes that at this stage the process can be helped by paying some greater degree of attention to food. This concrete symbology seemingly reinforces the psychical and helps the currents of libido to be more easily directed. From the sixth year the reproductive centres begin to be fully animated by currents of libido, and the process is completed by the time that puberty is reached, in about the fourteenth year. During its development the child passes through certain phases of psychological growth. There is at first the autoerotic stage, which roughly ranges from 10-14. At this stage the child's consciousness is still largely centred on itself and on its bodily processes, and there is little libido to spare to pour into external objects. It is a stage of naive egotism, and reproduces in the child's consciousness that stage which is represented in the evolution of the race by the level of the savage. The savage is naive, egotistic, showing keen interest in, although little understanding of, the outer world ; and there is also that primitive wild desire for freedom from restraint which is so characteristic also of animals.

The lesson for the race at this stage of evolution is to learn how gradually to adapt itself to external law, and this too is the task of the child between the ages of 10-14. If the sex instinct should become prematurely excited during this period, it will naturally be autoerotic. There are many abnormal people in adult life whose psychological evolution, having become checked, has regressed to this stage. These are the childish, irresponsible types, totally unfitted for responsibility, egotistical and selfish,

who are unconsciously impelled to follow after their own wild longings for freedom, instead of submitting willingly to the restraints and laws which are necessary for the orderly growth of civilisation. It seems to me, indeed, that in these considerations we discover the key to all conscious growth and evolution. It is only as we learn to bend our lesser wills in obedience to that Greater Will which manifests in the laws of evolution, do we reach that perfect freedom which makes us freemen and rulers of the system to which we belong. Let us not, therefore, in our endeavours to give our children the chance of developing individually, lose sight of the fact that it must be an individuality which considers the rights and privileges of others and the duties one owes to them. The Jung psychology, in addition to believing in the enormous importance of developing the individual values to the full, also recognises man's inner bond and interdependence by recognising the reality of the collective unconscious.

From 15-18 years the libido moves from the autoerotic stage towards the next stage of growth, when it begins to seek for satisfaction in external objects, into which it pours its love interests. But throughout this period a certain degree of self-centredness and autoerotic tendency remains. As at this stage the normal boy is most interested in his own sex and the normal girl in hers, the chief love object is generally chosen from a member of the same sex. That is why this stage of growth has sometimes been called homo-sexual. In a sense this is rather an unhappy term to choose, for, if normal, it has nothing in common with the pathological homosexuality which is aroused when the adult libido regresses to this earlier stage. This period corresponds to the time in the history of our race when man was emerging from savagery, but there was a tendency for the sexes to live mainly apart, and for the male largely to despise the female. The male went out and pursued his own hardy masculine tasks and pastimes, whilst the female sat at home and developed her femininity.

Now, as Nature, during the evolutionary period of the race corresponding to the ages between 14-18 largely segregated the sexes, the question arises as to the desirability of mixed education for older boys and girls, *i.e.*, boys and girls after puberty. But before I discuss this important question it will be necessary to give you Jung's views on what is called fixation in relation to incestuous tendencies. As you know, when the Freudians use the term fixation in this relation, they mean that the libido becomes fixed in an incestuous bond, linking the child to the parent of the opposite sex, in the formation known as the Œdipus or Electra complex. Thus the child whose libido is unconsciously fixed in this way on one of its parents, cannot

develop normally until freed from this fixation. Jung does not accept the Freudian outlook as to the incestuous tendencies of the child. Attraction towards the parents cannot be incest for the child, for as yet he has no sexuality. Rather can this attraction be used as one of the factors that will help him in his first adaptation towards the opposite sex. Jung teaches us that incestuous fixation, instead of being the result of a positive psychological condition, is really the regression to an earlier stage of development. Owing to the failure of the child to develop at the right time the psychological function which would have prevented this regression, the consciousness in later life is thrown back to this stage when faced with the necessity of using this neglected adaptation. For example, there is a regression towards homosexuality because a proper adaptation towards the opposite sex was not acquired at the stage in development which corresponds to the homosexual. You will at once be inclined to think that this is a strong argument in favour of mixed education, for during the stage which has been called homosexual an opportunity is given through mixed education for the heterosexual adaptation to be made. But Jung thinks otherwise. He concedes that, if it were possible to get the perfectly ideal, wise teachers to conduct the experiment, it might turn out to be the ideal mode of education; but he would add pertinently, where would you find the perfectly ideal teacher, completely balanced and wise? Personally, I am inclined to think that there is arising amongst us a type of teacher which would make the experiment a safe one, but I do realise such a type is necessary before such education can be a real success. Jung prefers, in place of the mixed boarding-school, the day-school kept separate for either sex, the necessary feminine or masculine influence being supplied through contact with the family life at home under natural and, if possible, ideal conditions. The argument which he brings forward against mixed education is that by mixing the sexes the full development of the masculinity or femininity of the child is prevented. It is true that the boys must later develop some of the softer feminine traits, and the girls some of the hardier masculine ones; but these must be added to a psychological structure in which those traits that normally distinguish the sexes have become fixed and permanent. When we realise that, at the stage of evolution which the world has at present attained, Nature still strongly differentiates the forms which the sexes inhabit, it seems probable that she also intends strongly to differentiate them psychologically. So you see that the practical outcome of this is that, if we decide to mix the sexes in education, we must be careful to allow opportunities for each sex to develop its own particular type of psychology, and not force them into

uniform types of study, recreation, and reaction as a whole. Another danger of mixed education is that the children may be prematurely forced into a sexual attitude in relation to the opposite sex. The necessary and gradual adaptation to the opposite sex comes from mixing with the family at home; but it is an unnatural condition and unlike the conditions obtaining in the family, to mix large numbers of young people from 14-18 together. Instead of having too little of the opposite sex, as in boarding-schools for one sex, they now get too much of it, and their adaptation to the same becomes forced and premature.

Now under these conditions two possible results may occur in the same school and amongst the same lot of children, subjected to the same discipline. In the one case there is, at first, a half-conscious and gradually, as the age advances, a wholly conscious "falling in love." It may be of quite an innocent nature, and may even appear to be poetical and desirable. But is it desirable that the currents of libido, which at this age ought to be directed chiefly towards study and sport, should have such a strong counter-attraction? It is perfectly right, proper, and desirable that the first attraction and sexual stirrings towards the opposite sex should occur during these years of adolescence, but this should take place under conditions which do not force or over-stimulate this budding new adaptation.

Then there is perhaps a still greater danger if this attraction between the sexes takes place in a school where it is looked upon with strong disapproval. The libido which normally should gradually be adapting itself to the opposite sex, is driven into a regression by reason of that same disapproval. Such a regression during adolescence may lead to much abnormality in later life. Marriage is disliked and avoided because the necessary adaptation to the opposite sex has not been made. But at the same time the repressed sexual libido shows itself out in various neurotic symptoms, and maybe in the definite homosexuality of adult life. Or perhaps marriage takes place, and the psychological maladjustment brings about such serious disharmonies in the marriage relation, that it turns out a miserable failure, and two lives are ruined. This type of psychological maladjustment is present in marriage much more frequently than is usually supposed, for accompanying the maladjustment which may wreck the marriage, there may be a warm affection between the two partners.

Perhaps you may think that in discussing this type of case with you I am getting away from my subject, which purports to deal with the development of the child; but I feel that, as these conditions have their origin in the education given to young people

during their adolescence, it is very necessary for the educationist to take cognisance of them. So it seems to me that this subject of mixed education is a very difficult one, and having presented you with the theoretical facts, I feel that you, as practical educationists, can arrive at a solution of all these difficult questions much sooner than I could. It will therefore be interesting in the discussion which I hope will follow this paper, if you will express your opinions on the subject.<sup>1</sup> We have now followed the child in his development from the stage when he was a suckling, up to the age of about 18, when he is preparing to step into the heritage of a fully developed adult. It is true that from 18-25, during the later stages of adolescence, there is still much to be done in acquiring psychological material for use in later life, but it is in the years up to 18 that what I would call the "mechanism of consciousness" is constructed; the mechanism which, whether perfectly or imperfectly constructed, the individual will have to use for that incarnation without very much further modification. If his education has been in accordance with the laws of Nature, he ought to be fully equipped for what lies before him, having no repressions or abnormal fears, and being in perfect possession and complete control of all his powers, confident, strong, and eager to enter into the fulfilment of his life's work.

<sup>1</sup> It is to be distinctly understood that the above views concerning co-education are those of Jung. The firm belief in co-education as being the only sound method of bringing up normal children throughout their entire school life is among the most prominent principles advocated by the Theosophical Fraternity in Education, and is uniformly carried out in all its schools throughout the world. We agree about the necessity for finding the right type of teacher, but these would appear to be more numerous, in fact, than the views held by Dr. Jung would apparently lead one to suppose.—ED.

## ANALYSIS AND THE DEVELOPMENT OF THE ABNORMAL CHILD.

**T**O-DAY we are going to discuss the development of the abnormal child, and under the "abnormal" I shall include the supernormal child or genius, and the subnormal or congenitally neurotic child. There is a third type of abnormality which can be called the acquired, for it may occur in the type which is generally considered normal. This last type of abnormality is due to faulty environment and education, and therefore is the type for which parents and teachers are directly responsible.

Let us first discuss the question of the so-called genius. What constitutes a genius? How can we recognise the embryonic genius in the young child? And how ought we to treat him when discovered? We must remember that we can have what may be called the unequally developed genius and the all-round balanced type, the latter being destined to become the pioneers and leaders of the future. The unequally developed genius often just shows extraordinary ability in one particular direction, whilst in all other directions he may be peculiarly deficient. Perhaps the best examples of this type are to be found where a great ability for mathematics is shown. The intelligence in most of these cases, except in the direction of mathematics, is often much below normal. In fact the child can be nearly, if not quite imbecile. Jung cites a case which he knows personally, of a rich merchant with a large business, whose son is quite deficient mentally. But this boy has extraordinary mathematical ability, and is employed in his father's office as a kind of calculating machine. When there are large and difficult calculations to be made, they are brought to this individual, who promptly, easily, and accurately produces the results required.

Jung has a very interesting explanation to offer in relation to this type of case. He says that Nature is essentially based on numbers or quantity, and material or quality. They may be termed the basic facts at the back of all existence, and are naturally interdependent. They may, in fact, be said to be ultimates of the collective unconscious.

But to return to our mathematical genius, Jung believes that it is the same phenomenon which is shown in the infant prodigy as in the savage, who although he may only be able to count ten, is fully aware if any one of his several hundred head of cattle is missing, or by the wonderful calculating horses of Elberfeld, who



were able to extract square root. It may be interesting to add in relation to the last example, in face of the large amount of scientific incredulity which has been poured upon it, that Jung is a believer in its genuineness. All these produce their apparently wonderful results by getting into touch with the number ultimates of the collective unconscious, and intuitively manipulating the same. So, if we accept this outlook, we see at once that this type of mathematical genius, instead of being a progressive phenomenon, may indeed be a regressive one, and this one-sided type of genius may be allied to the imbecile, the savage, and the animal by the common possession of this psychic power.

But let us now consider the balanced, all-round, developed type of genius, and the signs through which we may recognise him in childhood. This type of child may be distinguished by an insatiable curiosity. He is always asking questions, and eagerly seizing upon all books to satisfy his thirst for knowledge. He is intensely alive, and has a very much larger amount of libido than usual, which may be said to rush out from the unconscious, and vivify and illuminate all the forms into which it may be poured. This makes the child exquisitely sensitive in relation to those things towards which he may be attracted. An interesting point arises here: how are we to distinguish between this type of sensitiveness and the sensitiveness of the neurotic child, who may not be, but generally is, slightly below the average intelligence? The all-round genius has stored up in his unconscious a larger amount of libido than belongs to the ordinary person, whilst the neurotic type generally has considerably less. They resemble each other, however, in that in both cases the partition, so to speak, which separates the unconscious from the conscious, is more than usually pervious. In the case of the genius it is usually pervious because it is subjected to an unusual amount of pressure of libido from the side of the unconscious, whilst in the neurotic the partition is congenitally weak. Moreover, the two cases differ from each other fundamentally in that the libido of the genius mainly rushes through to produce an enhanced sensitiveness, which adds to the well-being and general efficiency of its possessor. In the neurotic child this outrush from the unconscious produces a pathological sensitiveness which is inimical to his efficiency and well-being. We find the neurotic child upset by sounds, smells, or any environmental condition by which the really much more sensitive young genius will remain undisturbed. This same phenomenon can be observed in adults, who are sometimes so sensitive to environmental conditions that their lives become a burden to themselves and to their friends.

We must not confuse these two types of sensitiveness; the one type is regressive, degenerative, and unstable, while the other is

progressive and relatively stable. Sensitiveness and stability must be combined if the former is to become of service in evolution. You will note that I say "relatively stable," for the stability which is another name for inertia is not a very desirable condition. A certain degree of instability is necessary for progress, otherwise there is stagnation and no possibility of real evolutionary growth. One of the functions of the unconscious is to break up out-grown forms of adaptation and to create new ones in their place. This is not possible if the conscious and unconscious are perfectly balanced and stable. Of course it is quite possible for the young genius to become neurotic, for these highly organised and sensitive natures require the greatest care and understanding if they are to fulfil the life's work which it is possible for them to do for the benefit of the race. If the libido of this type of gifted child is not allowed free expression, if it is dammed back owing to lack of comprehension and encouragement from his elders, then the very force which might have effected great things may wreck the child's life. The young genius, especially in the days now happily gone by, was apt to be much misunderstood by his elders. I remember Jung told me the tale of one boy, who is now a celebrated man, who had the whole of his school career embittered, owing to the extraordinary stupidity of his schoolmaster. The incident, which occurred early in the child's school career, caused him to distrust his elders and to take little or no interest in his later studies. The class to which this now celebrated man belonged had been told to write an essay on a certain subject. This subject happened to be one which keenly interested the young genius, and he got enthusiastic over his work and wrote remarkably well, of which fact he was naturally aware, and so he was filled with pleasurable anticipation of coming out perhaps first. When the time came for the essays to be judged, the name of the boy who had done best was announced. Some disappointment was aroused in the breast of the small boy, but still he expected the second place. But alas! the names of those holding the second, third, fourth, and fifth places were read, until every boy's essay, with the exception of one, had been adjudged. Then, said the schoolmaster, there is still another essay here, but it has been copied out of a book. Up jumped the outraged boy in great excitement, denying the indictment. The only satisfaction given him was to be told that he was a liar. After such an introduction to school life, the boy was not likely to get much benefit from his school. The schoolmaster was apparently of a very conscientious but unimaginative and rigid type, who was certain that he knew exactly the amount of ability which any boy at any particular age could evince, and so when he got a boy who produced something far ahead of the average ability

for his age, he considered that it was impossible that it could be genuine. Of course this is a flagrant case, and I think such an occurrence could hardly be possible nowadays, but it at least shows that there has been considerable progress in educational ideas since then.

Perhaps the strongest note in the Victorian Age was the worship of the conventional, the average, the collective; but, according to the findings of analysis, the note of the age on which we are now entering is individuality, that is, the daring to be an individual and to express the individual values of "the God within," instead of being largely a mirror for the collective life of the community. If this is so, then we may expect to find amongst those children who are to be the pioneers of the new era, this sign of a longing for individual values and expression.

But let us return to the differences between the sensitiveness of the young genius and the neurotic. I, personally, am inclined to believe that the reason why the outrush from the unconscious is valuable to the one and inimical to the other, is due to the fact that, in the first, the outrush is through and under the control of the cerebro-spinal system, while in the other it is instinctive, and makes use of the sympathetic system. An interesting book has recently been written by Rivers, in which he endeavours to give a biological explanation of the instincts, the disturbance or suppression of which lead to the neuroses. He divides the instincts into the protopathic type, which uses the autonomous or sympathetic system and the optic thalamus or the old brain as its field of activity, and the epicritic which is concerned with cortical activity. The instincts of the protopathic type and the emotional activities attached to them are immediate and uncontrolled in their action, whilst the instinctive emotional reactions of the epicritic type are capable of gradation in relation to the conditions which call them forth. I just mention these views in passing, as they advance this interesting hypothesis in relation to the two modes of expression of consciousness, and they may, I think, throw some light on the nature of the two types of consciousness which we have just been discussing. Thus we see that the sensitiveness of the genius is to be encouraged, whilst that of the neurotic child is to be discouraged, and an attempt made, figuratively speaking, to render the partition between the conscious and the unconscious less pervious.

It is interesting to note that, in relation to other types of extraordinary ability, Jung would say that mathematics and music show themselves out in the temperamental types which contact the number or quantity ultimate, whilst painting and architecture are connected with the material or quality ultimate.

We will now consider the third type of abnormal child; the child who, although born normal, becomes inharmonious owing to his environment. I will here reiterate what was emphasised in my last lecture, which is the absolute necessity for all those who are in close contact with children of being themselves free from disharmonies and repressions. Otherwise it is perfectly certain that the school or family which contains such inharmonious conditions will turn out neurotic and repressed children. Jung considers that the influence of the parents is so supreme that, if a neurotic child living with its family is brought to him to analyse, he always considers his chief work to be with the parents, and that the detailed analysis of the child is really unnecessary. In any case he considers the analysis of children very difficult, because children have very little psychology of their own, for they repeat, and even dream about, their parents' conflicts. He believes that children who live under what he considers the unnatural conditions of the boarding-school, do develop in an embryonic way conflicts of their own, and in consequence it is often necessary to analyse them.

Let us now consider certain manifestations of abnormality in children: the so-called very naughty child, and the child who is or who has been sexually abnormal. Afterwards it may be interesting to hear what Jung thinks in relation to some of the so-called, Freudian pregenital trends, which, in Freud's opinion, lead either to abnormality or, if properly sublimated, to future usefulness.

The explanation of the phenomenon of the "naughty child" can be found in various directions. It may be that the naughty child is simply a specimen of the supernormal child, whom we have just been discussing, a child who has a superabundant amount of libido, and who has not been given the opportunity of directing it along useful and profitable lines. In consequence, being repressed, it finds an outlet in manifestations of so-called naughtiness and insubordination. We must realise more and more that "naughtiness" is not a manifestation of innate depravity, as our grandmothers believed, but is simply an outward and visible sign that something is wrong with our management of the child.

Let us now discuss the case of the child who thieves and the child who is sexually abnormal. As you are probably aware, these two symptoms of abnormality have been supposed to be closely interrelated, for, according to the Freudian outlook, a concealed tendency to masturbation may be evinced in the symbolic act of thieving, in both cases there being a taking of something forbidden in a secret, concealed way. I think it is perfectly true that this type of auto-eroticism can undoubtedly demonstrate its existence through dreams relating to thieving, and even in a concrete expression of the same; but the point which I would like to

emphasise is that neither symptom is the cause of the other. They are both, according to Jung's outlook, symptoms of the fact that some perfectly normal and necessary desire is unsatisfied. The child may have, or may have had, a very unhappy home life. He may never have had the love and care which ought to be the heritage of every child. Maybe he has been neglected, and his natural instincts and emotions have been left unsatisfied. This creates a feeling of want, a feeling of unsatisfied desire at the root of the child's psyche, which then evinces itself in these undesirable ways. This type of child with unsatisfied instincts is also frequently very greedy, and you will often find such a one abnormally fond of sweets and chocolates. Let us remember that the problems of sex belong to later adult life, when the currents of libido have completely vitalised the genital centres, and so the attempt to find some sexual explanation for every abnormal symptom of childhood is utterly absurd. We must not fall into the great error of projecting into the infant and childish psychology the conflicts which belong to adult life.

Let us now consider the lying child. This fault is often a symptom of the undue sensitiveness which we have seen can belong either to the abnormal or to the supernormal type. But, if found in the latter, it is much more likely to be due to quite another cause, viz., to a very highly developed imagination; to an imagination which may be the precursor of some great artistic accomplishment. Naturally, therefore, our treatment of the same symptom in these two types of children would be entirely different. Some followers of the Freudian school would crush out this great gift of imagination from the developing psyche of the child. Jung believes this imagination to be the precursor of abstract thought. He strongly insists upon the desirability of satisfying the child's natural desire for fairy tales, and of making use of anything that would help the childish imagination. I asked him if he believed in letting children go to church, and his reply was to the effect: "Yes, for it would help to stimulate the imaginative side of the child's psychology." I want rather to accentuate this point, for I have come across analysts, even followers of the Jung school, who have depreciated the idea of taking children to church, or of reading them fairy tales, without carefully explaining to them that the stories were not really objectively true. And so the poor little psycho-analytic child is robbed of his natural rights, of his natural heritage of dwelling for a few brief years in the land of fairies. He is deprived of the imaginative delight of romance and dreams, which will help to open to him for the rest of that incarnation the door through which the beauty and romance of the larger consciousness may sometimes, if only faintly, echo, and irradiate for him the

duller and more colourless pathways of earth. If, in pursuit of a narrow and dogmatic expression of truth, the child's natural instincts are repressed, we may find them reappearing in an abnormal way in untruthfulness. Jung would tell us that to the child, as to the savage, the world of imagination is real. He is in that stage of his evolution, and we cannot force his growth by means of rationalistic explanations suitable only for the adult.

Coming to the child who lacks concentration, we realise that the fault may be due either to education or to something in the development of the child. Perhaps the teacher does not fully realise the necessity for linking every new fact on to some older fact which has already gained the child's interest, for we cannot expect a child to concentrate on something in which he has not the slightest interest. That is a feat which most of us adults would find very difficult to perform. Moreover, it is well to remember in this connection, that different types of children have different foci of interest. But if this cardinal necessity in imparting instruction is fully observed, the child who is still unable to attend to the task in hand may be congenitally deficient in the amount of libido which he can utilise, and he becomes apathetic and dull, and takes little vivid interest in anything. Or the lack of concentration may be symptomatic of some nervous derangement, of some overstrain, or of some deep-seated resentment or unhappiness, which requires tactful and sympathetic treatment before the child can benefit from his lessons. I again emphasise that this symptom is not due simply to "naughtiness." I wish we could delete that word from the school dictionary. The perfectly happy, healthy, normal child cannot be naughty; high-spirited and mischievous at times perhaps, but not "naughty"; that is only another name for abnormal, and calls, not for punishment, but for sympathetic understanding.

Turning now to the so-called pre-genital trends which Freud teaches, if not properly sublimated, may lead to much abnormality in later life. I make no apology for introducing this subject, for nearly every elementary book on education written from the Freudian standpoint deals with it. And here I think we are face to face with a very great danger. If we are convinced that many of the actions and interests of childhood have their real origin in pre-genital trends, then we are liable to surround the unfortunate children under our care with an atmosphere highly charged with sex concepts, and so are almost certain to arouse premature sex in children. I shall have occasion to refer again to this in my next paper. Also, there is this additional disadvantage in the misunderstanding of the child's psychology, that we are unable to determine the real origin of certain childish failings.

In discussing these traits I will take as examples the manifesta-

tions which have been given the name of exhibitionism, sadism, and anal-eroticism. Now, these unpleasant perversions of the sexual instinct undoubtedly do exist in some abnormal adults, for the repressed sexual libido seizes upon the same psychological manifestations, which in a young child cannot be sexual for the simple reason that sex has not then been developed. To my mind there is something grotesque in attributing budding exhibitionism to the child who, full of innocence and high spirits, loves to run about naked. The prurient thoughts of its elders may turn a perfectly innocent and natural thing into something very dirty, but the dirtiness is not natural to the child. I agree that the child must gradually learn to adapt itself to the conventional standards of the civilisation in which it is born, but it cannot help doing this as it grows older, if the psychic atmosphere around it is sane and healthy, and in this case it will do so without learning to be ashamed of the tabernacle of its body. Both in children and in savages the phenomenon of casting off their clothes and dancing without clothes may occur as the expression of some great emotion. Jung instanced the case of some natives whom he once observed. The train in which he was travelling occasioned great alarm, and whilst it was passing the natives hid amongst the sand dunes, but as soon as the train had gone by they rushed out in wild joy and relief, cast off their clothes, and danced stark naked.

As regards sadism, again, let us realise that sexuality does not belong to the young child, and that in consequence cruelty has not a sexual origin. Most flagrant cruelty in children may simply be due to the fact that, in the childish imagination, pain and death do not exist. Also, the instincts of curiosity and the desire to understand things may cause children to tear a fly to little pieces, without there being of necessity any real cruelty behind the act. It may be the first childish desire to find out, as Budge would express it, "how the wheels go round." I know a little child who, at the age of four, threatened her nurse, who had displeased her, with cutting off her head and throwing it into the rubbish pail. The child was not expressing a sadistic trend; it was simply the childish way of getting rid of some one who had displeased her. The concept of death to a child simply means removal. I remember another child, a little boy, who, during a summer holiday, had been badly teased by an older boy. Before returning to school, when he was discussing the anticipated delights of his next summer holiday with his mother, he quite innocently expressed the hope that Billy, his tormentor, would be dead by that time. Children, again, can have the strangest reasons for their apparent cruelty. I know of another little boy, who has now grown up into

a celebrated man. As a child he took a delight in frying caterpillars and other destructive insects, alive. He says now that the reason why he did it was because his father, who was a minister, had instructed him that all evil-doers were destroyed by the Almighty by fire. As these insect pests destroyed his father's vegetation he decided they were certainly "evil-doers," and so he constituted himself the Almighty's agent for their destruction. There is, of course, the type of child who is naturally cruel, but the cruelty must be dealt with *as cruelty* and not as a budding sadism. It is further likely that such cruelty, unless corrected, may, if the child grows into an abnormal man, become yoked on to his sex psychology. That, however, does not make the original cruelty the precursor of sadism. Psycho-analytic books of the Freudian school teach that whipping is liable to arouse sadistic impulses in both chastiser and child. In relation to the teacher, it is a fantastic exaggeration to say that, if he resorts to bodily chastisement of his charges, he is yielding to sadistic impulses. There have been hundreds of teachers in the old days, and indeed in present times also, who have whipped and continue to whip their scholars because they really honestly believe that to "spare the rod" was to "spoil the child." Excellent, kind-hearted people, who certainly are not fundamentally cruel. Of course there are such people as schoolmasters, who have much suppressed cruelty, which may be linked on to primitive instinctive processes, but these are pathological exceptions and not the rule. In relation to the child, it is as well to remember that, even if bodily chastisement produces a sexual reaction, this reaction need not be sexual fundamentally, for any sudden and violent emotion, especially fright, may produce such a reaction. It appears to me that this is due to the fact that, when a sudden and overpowering emotion is aroused, it escapes through every possible channel. Of course, the real objection to whipping is that it is crude and barbarous, making use of force and coercion instead of reason and an appeal to the higher instincts. Moreover, in a highly sensitive child it may have a very bad effect on the developing nervous system. If the child is by nature cruel, and has a desire for domineering over others, these qualities will be strengthened in him through such a means of punishment.

To come now to Jung's views in relation to the interest that tiny children take in their excretions. As you know, the Freudians consider stubbornness, miserliness, and an extreme love of order as the triad of symptoms which arise from the pre-genital trend termed anal-eroticism. Moreover, they consider that a large number of character traits and pathological symptoms can be



traced to this one source. There is no doubt that animals, primitives, and small children regard the excretions as something of interest and value, but the reason for this is by no means a sexual one. We have to seek for the real reason by studying the habits and interests of animals and primitive men. In all gregarious and nomadic animals there is this instinct to cover up and hide the excrement, not only for sanitary reasons, but because it might otherwise, through its smell, betray their presence and attract enemies. Amongst animals and primitives it has also been observed that they use their excrement as a kind of signpost, which tells others of the herd the direction in which they have gone, and also the nature and quantity of the food which is available in the region where it is deposited. Jung instanced that mountaineers in lonely parts of the mountains in Switzerland still make use of this variety of signpost. So you see that one of the great differences between the Jung and the Freud outlook is that Jung would seek for an explanation of psychological traits and symbolism in the history of the race far away back into the pre-human ancestry. Freud, on the other hand, would reduce practically the whole of man's psychology to his root complex of sexuality.

I leave it to your common sense as to which outlook is the more acceptable to you. I have dwelt somewhat upon these pre-sexual trends, as the teacher who is under the influence of the Freudian outlook would be liable to consider the normal as abnormal in the children under his care, and, if there is real abnormality, might attribute it to causes which really do not exist. Above all, I will again remind you of the very great risk of arousing premature sexuality in children by surrounding them with thoughts which reduce the whole psychology of the child to sexual roots. In relation to this new science of psycho-analysis, let us welcome it with the open-mindedness which should be accorded to any truly scientific investigation that may bring us much of value. But let our welcome be full of discrimination, carefully weighing, considering, and correlating all the various opposing views, in the light of our common sense and higher intuitions. We must remember that if enough time be allowed, the progressive intelligence of the race will ultimately cast out that which is inimical to its welfare in relation to any new phase of thought. But in the meantime, much individual damage can be done, especially in the educational sphere. We can reconsider and change our theories, but it is much more difficult, if not impossible, to remodel and change the mechanism of a child's consciousness, once it has been moulded on error. Better no educational psychology at all, as in the days of our grandmothers, than a dangerous or erroneous one.

## ANALYSIS AND SEX EDUCATION.

BY CHELLA HANKIN, M.B., B.S.

T-O-NIGHT we are going to consider the much discussed and, at present, little agreed upon subject of sex education, and we will further try and see what light the Jung analysis can throw upon this difficult problem. In days past, children, for the greater part, were left to find out for themselves the facts relating to this part of their being, sometimes apparently with happy, but more often with very unfortunate results. The reason why this system, or rather lack of system, worked in some cases and not in others will be explained when I begin to give you Jung's views on the question. But let us first try and briefly review the state of public opinion in relation to this subject at the present day. A cleaner, healthier outlook in relation to sex matters is more and more becoming the rule, and parents and teachers in nearly every case are willing to discuss in an impersonal and scientific fashion this most important of subjects. I think it is generally recognised that the old injurious policy of covering a natural function with shame and relegating it to an obscure darkness in which only a prurient curiosity could flourish was a very great mistake. The results were that both our public and private schools became, in too many cases, breeding places for sex abnormalities; and on the other hand, especially amongst the girls, a shame-faced, half-unconscious aversion to facing the fundamental facts of their biological destiny was bred. Hundreds of girls of the upper and middle classes were brought up to consider that marriage was the one thing to desire in life, and at the same time they were led to believe that no "nice girl" could possibly sully her mind with any knowledge relating to the sex function and motherhood, which must be the natural accompaniments of the desired marriage. The result has been that doctors' consulting rooms have been full of the neuroses which result from this tearing asunder of these two sides of the psyche, that is, the separating of the feelings from the physical duties to which, in a natural state, they are closely allied; and many a young life has been practically wrecked, and many marriages have turned out to be absolute failures, in consequence of this.

But now, on the other hand, in the reaction from this state of affairs there has been a tendency to enlighten children prematurely and too fully; to force upon them knowledge before their physical and psychological growth warranted the step; and, of course, this

enlightenment also has its dangers. In this matter, as in all others, we must learn to understand Nature and to work with her, if perfectly natural growth is to result. Another possible danger comes from the tendency of the present day, when giving sex instruction, to idealise the sex function too greatly. Undoubtedly, in marriage, physical sex has its sacramental side; but if we accentuate this side too strongly, and surround what is in itself a strictly biological function with too much romance and poetry, we are apt to defeat our own ends. The physical side of sex becomes unduly vitalised through this too close association with the higher forces of the soul, and the psyche, which has been subjected to this type of teaching, finds it difficult to free its higher forces from the domination of the instincts. There is a good deal of literature and teaching concerning sex at the present time which has this tendency, and I am convinced, from various cases that have come under my observation, that here lies a very real danger in relation to the sensitive, poetic, temperamental type of consciousness. Of course this would not become a danger to the more matter-of-fact, unimaginative type. Amongst those who believe in an early enlightenment concerning sex is the Freud school of analysis; so before I give you Jung's views on the subject, it may be interesting to review the Freudian outlook in relation to the growth of the sex function in children.

As I have already told you, Jung denies that infantile sexuality is existent in the normal child, or that the Freudian pre-genital trends are due to undifferentiated and diffuse sex. As you will remember, I touched upon this subject in my last lecture, and pointed out to you how absurd it was to see sexual manifestations in certain childish traits. The Freudians, besides seeing undifferentiated sex in these childish performances, maintain that it is from these primal sex instincts that the driving force is derived for later adult accomplishment. It follows from this that practically the whole of an individual psychology is linked up through a continuity of mental development with the infantile sex trends, and in consequence, if these things are really so, it is imperatively necessary to give early sex enlightenment. Followers of the Freudian school consider that this teaching should be given at the age of from 4 to 6 years. This teaching will help the sublimation to proceed on right lines, and prevent the otherwise almost certain repressions from occurring.

Again, before giving you Jung's views, let us review the matter in the light of our own common sense and intuition. If we believe that a human soul is something greater than a mechanism of consciousness which has gradually evolved

from certain primary instincts, and if we believe in an ever evolving life, we begin to realise that the real connecting link between the infantile and adult consciousness is the ego, and that, although undoubtedly the mechanism of consciousness also has a continuity of growth, nevertheless it is the life which moulds the form, and not the form the life. Sublimated instinctive processes, therefore, cannot produce the adult consciousness. For example, a child who has been born with a great "will to power" is likely to show this tendency throughout its life; and as an infant the tendency will assert itself through its instinctive processes, which must make use of the type of emotional and mental heredity belonging by evolutionary right to the ego. Later, the tendency shows itself in the more manifold interests of adult life, but the later manifestations of the "will to power" will not have been conditioned by the early instinctive processes.

I do not deny that, in an abnormal upbringing of a young child, it might not be possible to lay the foundation for a mechanism of consciousness which may later become definitely sadistic; but this would have no connection with normal growth, nor with any normal infantile condition. It certainly jars on our common sense to believe that the celebrated surgeon has reached his eminence by means of a sublimated sadism, or that a sublimated interest in excreta has resulted in the production of a great sculptor. The potentiality for creative art, which slumbers in the child's consciousness, may indeed show itself by a desire to mould mud or sand; but this explanation is much more acceptable to my mind than that which imputes such an activity to undifferentiated sex, and calls it a presexual trend. The theosophist with a Freudian bias may contend that the Freudian outlook applies only to the moulding of the mechanism of consciousness which the incoming ego has to use; but what I have been pointing out is that the Freudian outlook claims a great deal more than this, for it derives all the powers of the soul from primary instinctive processes, and lands humanity in a materialism based on the instincts. However, as I have already indicated, the Jung outlook, and indeed that of common sense also, realises how absurd a forcing of material into a preconceived hypothesis it is to suppose that the sex instinct is the one and only instinct on which the later highly elaborate mechanism of consciousness is built. And the truth of this is equally borne in upon us whether we examine the question from the standpoint of anthropological research or from that of the study of individual consciousness. The instinct of sex is undoubtedly of enormous importance, and has done much in preparing the mechanism of consciousness for later developments of the soul; but it is as well to

remember in this connection that in primitives and in animals it by no means usurps the enormous importance which it does in the over-sexed modern man. We are passing through a stage in which man's higher psychological functions have become a slave to Eros, but we may thankfully remind ourselves that this is only a passing stage.

Let us now discuss what exactly is Jung's standpoint in relation to sex enlightenment. Those of you who have read his "Collected Papers" will remember that there is there recorded an interesting paper describing the commencement of a neurosis, and its cure, in a little girl, and that the form of the neurosis was an anxiety condition, due to repression of curiosity concerning sex matters. This paper was written when Jung was still largely under the Freudian influence, and, in fact, he uses the paper at the present time to illustrate his altered view-point. He now considers that the anxiety condition in the little girl was a purely artificial product, and was brought about because the outlook of the parents was at that time very Freudian.

You will remember what I have already told you of Jung's opinions as to the reaction of the psychological adaptations of the parents on the children. This is especially true in relation to their sexual adaptations, and if the parental outlook is permeated with over-emphasis on the importance of the sex instinct of the Freudian outlook, this will react on the child and prematurely awaken anxiety on these matters. Jung contends that a child whose natural childish instincts are satisfied, and who is surrounded by parents and elders rationally and harmoniously oriented in relation to the sex function, will require practically no sex instruction, for the whole understanding of the subject will gradually unfold itself in a perfectly natural way to its growing intelligence. However, he agrees that human beings are, at the present time, so far removed from this ideal outlook in relation to sex, that it is almost always necessary to give some measure of sex instruction. But in any case, children living at home under as ideal conditions as possible, will require much less instruction than those subject to what Jung considers the unnatural conditions of the boarding-school. The outcome of all this seems to me to be that it should impress us with the necessity of working with Nature, and forcing nothing on any child until it has reached the stage in its development when such instruction will be useful to it. Further, it is important to remember, in this respect, that children's psychological and physiological growth varies greatly in relation to their age, and what would be useful and necessary instruction to one child might well be poison to another. Tactful and sympathetic observation

of each individual child is therefore required, and anything approaching class instruction on this subject, at any rate for younger children, is much to be deprecated. As soon as a child becomes curious or anxious about the subject of sex, you may be perfectly certain that it will begin to ask questions, unless it is afraid to do so. The only things which will cause such a fear, with its consequent dangerous repressions, are, first, a general lack of sympathy and understanding between the child and its elders; or, secondly, a shame-faced outlook in relation to this natural function. The child is exquisitely sensitive to the psychological adaptation of its parents and teachers, and unless these latter can face the whole question in a perfectly frank and natural way, having no repression, the children will speedily feel that the subject is taboo, and something rather disgraceful, and so their natural development will be arrested and they will begin to get repressions.

Should quite young children, it may be asked, be allowed the fantastic and legendary tales which are so often told them in relation to their origin? Such tales, I mean, as that the doctor or nurse brought them in a black bag, or that they grew in the cabbages, or that the stork brought them. Dr. Jung would answer yes, for he believes that such explanations are much more natural and satisfying to childish minds than the concrete reality. The average, normal, quite young child, he says, will be perfectly satisfied by such an explanation. He has observed that the same phenomenon of preferring the fantastic, magical explanation of birth can be found amongst primitives. For example, he discovers amongst certain Australian tribes, and also amongst negroes, the willingness to accept the concrete sexual explanation of the origin of animals, but the rejection of it in relation to human offspring. They will, for example, declare that impregnation takes place, not through the sex function, but through the spirit of an ancestor jumping into the uterus of a woman when she passes certain trees and rocks, and if she does not wish to become pregnant, she must utter certain incantations when passing such places. Jung asked himself why this preference for a fantastic imaginative explanation is found in primitives, and in children when they are passing through the stage corresponding to the evolution of the primitive. He concluded that it must exist for some definite purpose, and finally realised that here could be traced the first attempts of the developing psyche to reach out after abstract thought which, later on in the development of the individual or the race, will serve as the central principle from which will flow out, as it were, the subsequent concrete applications necessary for the understanding and utilisation of the forces of Nature.

We had occasion to touch upon this subject last time, when dealing with the necessity for stimulating the imaginative life in children. Here, again, we see what a sorry service we are doing them if, in an over-enthusiasm to impress them with truth as it appears to the adult mind, we rob them of the material with which they will build for themselves the most important possession of a human psyche, namely, the power of abstract thought which is the chief factor that differentiates the human from the animal psychology. It is then obvious that, by forcing concrete sexual explanations on children before they are ready for them, we may be doing a two-fold damage, viz.:—Firstly, we may be interfering with those subjective processes which help to create the power of abstract thought; and, secondly, we may be retarding the normal sex development. Jung says that he has observed how children who have been told the concrete explanation have reverted of their own will to a previously held stork explanation of their origin. As soon as normal children have outgrown the stork or kindred theories, they will at once proceed to modify them. For example, Dr. Jung knows of one child who, for a long time, was perfectly satisfied with the stork theory, but who finally, from her observation of the hens, one day announced that she knew the stork did not bring her in his beak, but that he had laid her as an egg. From this conclusion it was easy for the child to progress to the actual explanation of birth.<sup>1</sup>

Where, owing to unideal surroundings, it becomes necessary to give more explicit instruction to young children, Jung agrees that elementary instruction in botany, and later in biology, can be of great service in helping the child's observation to proceed in the right direction. It further appears to me that, as regards older children, the class teaching of botany and biology, and later, of human physiology, would serve a very useful purpose. It would give the children that necessary scientific outlook on the sex function which is the most perfect corrective for unnatural aversion, fear, or shame on the one hand, and perhaps a too idealistic conception on the other. The more personal and intimate instruction regarding sex can, I think, only be given in an acceptable way individually, through the confidence and trust which should exist between children and their parents, or those who stand to them in that relation.

Perhaps it may be useful if, whilst dealing with this subject, I say

<sup>1</sup> It is interesting, in this connection, to compare Dr. Montessori's views on the subject of "fairy-tales" with those of Dr. Jung. I gather that, in the opinion of the former, such tales are to be deprecated as having no real educational value, although their very occasional use may be permitted, purely as a means of amusement.—ED.

a few words concerning what is called "sublimation" by the Freudian school. That is, the "transformation of the libido" according to Jung, and the "transmutation" of the theosophist. When dealing individually with the older adolescent boy or girl, correct views and knowledge of this important subject may be of much help. Now all these three words, as a practical result, mean that energy or libido which has a tendency to function, or which has been functioning through instinctive channels, is directed into others more fully subserving the interests of the individual and of the race. The outlook which the Freudians strongly insist upon is that sublimation is concerned not so much with the developed sexual desire as with the special primary components of the sexual instinct. This, again, opens up the question of the pregenital trends which have already been discussed; the view that, if sublimation has proceeded satisfactorily, the later interests of adult life have sprung in a direct continuity of growth from these primary instinctive processes. Sublimation, from the Freudian standpoint, means those processes through which the primitive sexual libido of the child is diverted into other channels. These processes are almost entirely unconscious, and if they have not taken place normally, they can be brought about through analysis. If, by analysis, the consciousness is led back to those primary sexual processes in which dwell the dynamic roots of all future achievement, and if the psyche is freed from all repressions in relation to the same, the libido concerned can then be utilised for future work.

Now, Jung also believes that sublimation, or to use his own term for the process, "transformation," is not brought about through an act of will, forcing the libido from some instinctive channel into some consciously chosen one. He would say that such a proceeding was largely artificial, and could only exist temporarily; or, indeed, such an attempt might lead to dangerous repression and counter-reaction. For a successful transformation to be brought about it is first of all necessary thoroughly to grasp and understand the factors which have brought about the abnormal situation; then, secondly, one must be willing to sacrifice any undesirable tendencies; thirdly, the psyche will set forces in motion which will gradually solve the situation along the lines of the true growth of the individual. We must also note that Jung does not consider that the factors causing the trouble are due to unsublimated pregenital trends, for he does not believe in infantile sexuality.

Now it appears to me that the teacher well versed in psycho-analytic methods, short of really analysing out the factors which



may have brought about an abnormal situation in a young adolescent, can do much through his mature outlook and his educated judgment and intuition to help such a case to understand the reasons which have produced a sexual conflict, and so to release the involved libido for its normal work. We must remember that, even if there is sex abnormality, the sex problem need by no means be always the central one in young people. More often, Jung would say, the problem is their inability to adjust themselves to their social duties, and this forms the root of their abnormality. If the young adolescent is unable to face and understand the life which is opening up before him, then his libido becomes driven back into his primitive, instinctive processes. But, you may ask, is there not such a thing as the use of will to transmute directly a given failing into its opposite virtue? Yes, there is much work that a spiritualised will can effect; but the work must be expended on the real factors causing a weakness rather than by wrestling with the weakness itself. The latter procedure may only lead to repression and nervous symptoms, for we must work with the causes which have produced a given evil. Only then is the libido free to find and seek out for itself the normal channel which the evolutionary trend of the individual requires. In discussing this point I am answering the question, so often asked by theosophists, as to whether analysis does not contradict their teaching that it is injurious to dwell upon a failing. Analysis, you see, would teach us to free ourselves from a failing, not by dwelling upon it, but by seeking out its causative roots and by using our will on these.

In conclusion, I would just note the possibility which I believe exists, but which would not be acceptable to the average analyst, of a more direct way of guiding the libido from undesirable to desirable channels, without running any risk of repression. I do not think sufficient allowance is made for the dynamic force accompanying a continuous orientation towards high spiritual ideals. I believe that such a devotion will remove not only the manifestation of a failing but also its roots, for, if it is possible completely to orient the will towards the ideal, then there is no possibility of repression occurring. A repression is a product of a repressed unregenerate will, and not of one which is constantly directed towards some high purpose. But a devotion sufficiently strong to effect this transmutation must be absolutely one-pointed, and this is a very rare thing indeed to find. Perhaps, then, this is hardly a practical thing to advance as a possible way of transforming the libido. Such a transformation could only be practical if a marked degree of religious introversion and regeneration had

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taken place. It may be that those analysts who believe in the mystical or anagoic interpretation in analysis might be willing to accept such a possibility. The discussion of this question of transformation or transmutation makes us realise that, in this matter as in all others relating to our consciousness, we must try to discover through definite scientific study the exact laws on which it is based. Then shall we follow the occult maxim of learning from Nature, and of working with her in all things.

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