Female prisoners should receive better treatment through the agency of a complete female staff, executive, medical and technical.

Simple imprisonment and very short sentences should be a thing of the past, probation and other more sensible methods taking their place.

The staff of a prison or a school should be carefully selected and trained. They should consist of a band of professional men and women who work solely in the interests of their charge.

Jail-visiting and after-care of released prisoners should become the routine of every jail or school, so that no offender may cease to complain that nobody cares for him either during confinement or after release.

In dealing with offenders the following precepts of a writer should be constantly kept in mind:—
"Conquer thyself;
Keep your temper.
Spare the vanquished,
Help the fallen foe to his feet."

Hindu Family and Freudian Theory

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Social, moral and religious rules for the guidance of the Hindu in every walk of life and suitable rituals for different occasions have been laid down in the Dharma Sastras, Smritis and Tantras. The evolution and constitution of the Hindu family have been admirably delineated in Mayne's Hindu law. The members of the Hindu family are subjected to many taboos. Buhler's 'Laws of Manu" Alberuni's 'India", Earth's 'Religion of India', the Charaka Samhita and other books give a very comprehensive idea of the manners and customs of the Hindus.

No society ever remains in a static condition. There is no denying the fact, that with the impact of western culture and with growing economic difficulties, the bonds holding the different members of the Hindu family together have been fast breaking down. Relaxation of the sense of duty to other members of the family is in evidence and there is greater individual demand for a rise in the standard of living. The maelstrom of the fast changing economic structure of society and the present political conceptions have accelerated the disintegration of the Hindu family and have affected the religious ideas more than any of its other ideals. To follow the possible consequences of disruption of the family, it will be necessary to discuss the basic social conceptions that differentiate the Hindu family from others born of the Aryan patriarchal culture. It must be remembered that in consequence of local differences brought about by the impacts of other cultures and the original ethnic difference, Hindu culture did not equally affect all people who came to be known as Hindus. There are Hindus and Hindus. In spite of these variations there are common basic concepts in the constitution of the different types of Hindu families. It is this foundation that is being assailed at the present time and the Hindu family is fast approaching the English or the American model.

Nature of Hindu Family.—A Hindu family is usually larger than an English or an American one. Married brothers and sons with their wives and children often live in the same joint orthodox Hindu family under one head; the family, however, generally disrupts on the death of the father. Brothers, uncles and nephews in many cases continue to live together, each contributing to the total cost proportionally to his income. Due respect is shown to the different male and female members of the family according to their age and relational status. The father, brothers and uncles may get financial help from sons, brothers and nephews who are however generally guided in such
matters by the willingness or otherwise of their wives and children. In a joint family it is considered obligatory for the earning members to support the non-earning ones and the bonds of joints family snap when the well-to-do refuse to help those in need or when the jealousy of the comparatively poorer members increases to a point that makes joint family life impossible. Cases were not rare, fifty years back, when even more than three or four generations of coparceners of agnates and cognates were found to live together under the joint family system all enjoying some amount of security against wants. There was a custom in certain parts of the country amongst some of the wealthier higher castes to accommodate married daughters and sons-in-law and their families for two or three successive generations within the joint family. Maintenance of indigent widowed daughters and sisters with or without children devolved on the family. It may be pointed out in this connection that the Bengal School of Hindu Law, viz., the Dayabhaga, recognises the claims of daughters and their sons just next to those of the widowed wife of a sonless man in the matter of devolution of property. This was responsible to some extent in bringing cognates into a Hindu joint family. The Dayabhaga stands out as the advocate of individualistic trend in Hindu society and it has fostered the custom of partition of ancestral property. The Dayabhaga did away with the old Hindu principle of equality of rights of the father and the son in the grandfather’s property.

Marriage, Sex Relations and Rules of Conduct.—Hindu religion embraces the whole structure of society in all its aspects and it evolved a body of rules affecting the conduct of individuals in a family in various directions. Religion and society were very closely knit together. Every duty and obligation was given a religious stamp. Hindu society according to dharma or the binding rule was founded on varna or the caste system and asrama or the stages of an individual’s life. The people in the society were divided into four castes or divisions with mutual relation and inter-dependence. Men of letters and science were held in high esteem. They belonged to the first division. Those who protected the society, property and cattle and the intelligentsia from hostile aggression and who policed and governed the people formed the second division. Persons engaged in various crafts, industries, agriculture, trades and commerce—both internal and external—formed the third division. The rest forming the labour population constituted the fourth division. The four divisions gradually became hereditary institutions and formed the original four castes; in order of hierarchy they were called the Brahmaṇa, the Kṣatriya, the Vaiśya and the Sudra. In the course of historical process the original custom of inter-marriage between the castes was much restricted. At first a man of a higher caste could marry a girl of a lower caste with ease but there was the bar against a man of lower caste marrying a girl from a higher one and the offsprings born of such marriage were looked down upon. This system of inter-caste marriage was later on prohibited and the various mixed castes that had already developed out of such marriages were ordained not to marry outside their own respective groups. The four original castes thus became many.

The Four Stages of Life.—The system of asrama was originally meant for the upper three castes only. The first asrama was that of Brahmacharya or student’s life. After initiation ceremonies the son was sent as an apprentice to an Acharya or Guru or Professor for training in different professions. He was to live in the house of the teacher as a member of his family and he had to stay there a number of years till he acquired proficiency in his trade and was in a position to practise it independently himself. In the case of the Brahmaṇa the apprenticeship began generally at the age of eight, sometimes even at the age of five. The student
was enjoined to a strict moral code of abstinence from all sorts of sex stimulation. The bringing up of boys outside the family environments helped to smooth out many angularities and emotional disturbances which are likely to be accentuated in the student's own family abode. After completion of his apprenticeship the boy returned home. He was then considered ripe for marriage generally with a girl 15 years younger. He lived with his parents, brothers and other agnates and took up the family avocation. When the head of the family attained the age of fifty he retired from active life and pursued religious practices in right earnest in some forest home. In some cases wives followed their husbands to the forest and sometimes even reared children there. This retirement from the turmoil of worldly life was called Vanaprastha. The last stage that was ordained was known as Bhiksha or the stage of the absolute recluse without any attachment of any kind. The recluse lived on alms and had no social obligations.

The system of asrama is now practically extinct. Nowadays nobody is sent to the family of an Acharya for serving as an apprentice. The free thinkers amongst the Hindus do not attach much importance to the caste system and a larger number of inter-caste marriages are taking place. The majority of the Hindus, however, observe caste restrictions, at least for purposes of marriage. The depressed castes are now seeking advantages that they could not aspire to in the past.

Status of Woman.—Very high values were attached to the ideal of chastity in women, divorce and remarriages of widows not being approved by custom and usage. Hindu marriage is not a contract entered into out of love between the parties, but a sacrament. Parents and guardians were enjoined to get their daughters and sisters married early before puberty set in. Hindu society advocated the ideal of securing a bridegroom or every bride, the earlier the better. Among some castes the practice degenerated into an institution of child marriages. The scheme aimed at getting a husband for a girl at least once in her life. Old spinsters were rarely found in Hindu society. To enter into marriage for the purpose of having a son was the bounden duty imposed by the sastras and custom on every man. The demented, the cripple, the impotent and those persons who were naturally averse to trials of the worldly life were, however, considered unfit for marriage. In short it was a cardinal tenet of the Hindu culture to induce people to take to married life irrespective of their financial position. The insistence on marriage specially at an early age for the girl, the existence of an elaborate system of taboos concerning sex relations, eating and free mixing together with the recognition of prostitutes as safety valve for sex urge, worked to a large extent to minimise among Hindus the frequency of overt homosexuality and other perversions. Sex perversions appear to have been more common amongst people of other old Aryan cultures like the Greeks and the Romans. The Hindu social and family life also mitigates political unrest and upheavals and made the people law abiding, peaceful and adjusted to their fate. The Hindu's belief in the transmigration of the soul which connotes man's elevation and degradation according to the law of Karma—the system of ethical code which is backed by psychological reasons and supported by the Hindu medical works like the Charaka served to smoothen the angularities of individuals in every direction. The elaborate social and moral rules tended to produce generally well-behaved citizens with lofty ideals of mutual help, collaboration, respect and obedience. It fostered an ideal of plain living and high thinking.

Training of the Hindu Woman.—The behavioural training evolved in the growing girl a very high degree of modesty peculiar to Hindu culture. Although there was no attempt to prevent exposure of the genitalia
of young children the growing girl and the woman were subjected to the purdah, and all forms of over exhibitionism were prohibited. Unlicensed sexual stimulation and consequent frustration were thus prevented to a great extent.

The Hindu culture tended to set up for the woman the ideal that her personality should merge into that of her husband as far as possible. She was traditionally taught to identify herself with her husband in matters mundane and spiritual. The sages thought this was essential for the weal of the family and could best be secured if the wife was brought into it at an early age when her personality was in an elastic condition. The wife had to adjust herself to her mother-in-law, the sisters of her husband and the wives of her husband's brothers. She was to be weaned thoroughly from her father's family so as to be able to reconcile herself to the jealousies and hostilities of the different members of her husband's family. The woman's ideal was to help the men folk in every possible way doing all sorts of household duties such as cleaning, washing, drawing water, cooking, rearing children, tending cattle and household pets, nursing the sick and the aged and looking after the feeding of all in the family. The woman's duties were rather hard and exacting. Hindu custom advocated subservience of the woman to man in all stages of her life—in childhood to the father, in youth to the husband and his elderly kins and to the sons when widowed. But in her sphere of activity she was supreme as the mistress of the household and her voice was heard with reverence in all matters concerning the family and its relation with other families. The services of women in the family were recognised in Hindu Law by the imposition of a legal obligation charging properties to provide for daughter's or sister's marriage expenses including dowry, by recognising 'woman's property' of Stridhana which could neither be used nor appropriated by anybody except with the consent of the owner, and by conferring widow's life interest to the husband's property in case she was without a son. These provisions are hardly to be found in any other old system of law.

The Changing Times,—During recent times the dependence of women or men as depicted above has been fast disappearing. Girls belonging to enlightened families are resorting to college education with the object of seeking independent means of support. The shyness and the graces of modesty of the old type are almost gone. Hindu girls now freely move about in streets and public conveyances unaccompanied by any relation or any chaperon. The prospects of suitable marriage at an early age are now practically non-existent as a result of the terrible economic distress. The average marriageable age has advanced by about ten years in the case of girls and by 15 years in the case of young men. Girls are being married after 20, men after 30. Marriage has become a very serious problem in Hindu society.

The spiritual outlook of Hindu culture has come into clash with modern materialistic civilization. Thus at the present time all the basic principles of Hindu culture seem to be rudely shaken. The rise of a mechanical and industrial age has resulted in the drafting of men to factories, the army and other similar institutions. There has been a migration of able bodied men away from their houses with consequent impairment of family ties. Selfishness is on the increase and people now seldom care for religion and the duties and obligations imposed by it. The strong super-ego built by the Hindu culture is perhaps not in consonance with the march of time.

'Absence of Repressive Regulations.—For preserving the mental health of the people Hindu medical writers have insisted on the importance of Prajnaparadha or the sense of guilt of having transgressed knowingly certain moral principles. They have discussed in detail the physical factors of mental disturbance such as Ayoga, Atiyoga and Milhyayoga of the Indriyas, i.e., absence of contact,
excessive contact and false contact of the senses with their respective objects. 'Self punishment in the shape of expiations of various types were generally recommended and resorted to to eradicate and mitigate the sense of guilt. It may be noted in passing that one of the measures recommended by the Hindu physicians for the cure of mental disease is revival of memory. The joint Hindu family consisting of a large number of individuals of both sexes of varying ages in different types of relationship, afforded opportunities of socialisation of the instincts and of learning many things that would not be possible in small families consisting of only the father, the mother and two or three children. The drawbacks inherent in a small family for the eldest child, the youngest child and the only child could hardly develop and make themselves felt in the presence of many others of similar age; and under conditions in which the singularity of the conduct of the parents could not manifest itself in the presence of many elders in the family. 'One is tempted to say that in the orthodox type of the joint Hindu family conditions obtain which are in consonance with the mental hygiene tenets of modern Freudians. There is no early weaning producing oral frustration and its psychic consequences no premature efforts to force regular and cleanly habits regarding urination and defecation, no covering of the genitalia of children upto 4 or 5 years to excite the phallic phase, no virulence of castration threat and no premature tabooing of sex matters. The rules of conduct prescribed for young children approaching puberty and the segregation of girls of 7 or 8 from boys, the insistence on the observance by girls of rules of modesty and propriety at this age, the inculcation of the ideals of purity and their prepubertal marriage help to stabilize the girl's mental balance. She learns to look to the interests of the husband and of the other members of his household rather than to her own. She has to care not only for her own children but also for the other children in the family. The relation of the husband to the girl is somewhat similar to that of the Roman husband to whom the wife was like a daughter in matters of discipline. The conjugal right was mutual: the husband was bound to satisfy the wife's sexual craving and the wife the husband's. The ancient custom went farther: it was the duty of a man to satisfy any woman's craving if she sought it. There is evidence of it in the Mahabharata and the Chhandogya Upanishad. It was the bounden duty of the husband to satisfy the wife after the expiry of every monthly period. To allow a post-menstrual period to pass without a coitus so long as a son was not born was a sin on the part of the husband. Men often resorted to special measures to be able to perform coitus satisfactorily. Kamasastra or sexology was studied both by the male and the female. It may be asserted that the Hindu code of life pays a great importance to the question of sex satisfaction of women. No preventive measure was ever advocated and the woman was not denied the intimate contact of sex organs. The frustration of reception of ejaculation was hardly known.

The Freudian Theory.-The applicability or otherwise of the Freudian theory to Hindu family life may be discussed from two standpoints, viz. by noting the general and social characteristics of the individuals comprising the family; and secondly by a study of individual psycho-analytic case records. It may be said at the outset that the basic principles of Freud's discoveries are applicable to all societies irrespective of their ethnic stock, culture and climatic and local environment. Freud discovered that the sex feeling is generally evoked by frictional activation of the mucous membranes during suckling, defecation and urination and by the stimulation of the other different extrogenous zones of the body of the baby. The feeling thus generated blindly attaches itself to the object responsible for the stimulation. The first love object is the mother who feeds the child from her breast and ministers to all its wants. This original
Sex feeling directed to the mother is termed the Oedipus complex.

There may be twists and variations in the Oedipus situation regarding details due to difference of culture, manners and custom. For instance, among polyandrous people, in matriarchal societies, among certain stocks of the Japanese people in whom the girl is made to take up prostitution with the object of acquiring a thorough knowledge of men and things before entering into married life there may be some individual differences in the Oedipus complex. There is no doubt that in the patriarchal culture of the Aryan type the teachings of Freud hold good.

**Sex in Hinduism.**—The Hindus attach great importance to sex in connection with their religious practices. The sex instinct as Nature’s instrument for procreation is recognised by the Indian Tantriks as the primordial factor in the preservation of creation. Sex worship in two forms has been in vogue in India from time immemorial. The worship of the linga and of the yoni, that is of the male and of the female aspects respectively of creative energy, form the core of devotion towards the male and female deities of the Hindu Pantheon. The emblem of Shiva and the esoteric image of goddess Kali according to the meditative formula are essentially the same. There are Tantriks who are worshippers of the Mother, while the Vaishnavas seek the spiritual upliftment of the soul through the identification of the devotee in one of the various aspects of situation of love with the supreme Godhead who represents the Father. Constant meditation or contemplation of Madhura-Bhava or the amour of god with his consort and the ecstatic identification with the consort of the deity have been recommended as means of salvation. Songs pertaining to love of Krishna and Radha give the people a great scope of enjoyment and pleasure. Festivals of sexual origin are numerous. Amongst the Hindus there is not much of prudery regarding sex and people look upon it as a very important constituent of human life. Hindu psychology of sex and love made considerable progress which has not yet been surpassed in many directions. There are innumerable examples of Oedipus situation in the mythology of the Hindus. In Hindu psychological literature we do not find mention of the automatic development of love and sex feeling directed to the parent of the opposite sex, i.e., of the Oedipus complex nor of the gradual evolution of primacy of the genital zones, nor of the connection of sex feeling with pleasure from the very first year of life. The latency of sex urge for some years before the approach of puberty and the polymorphopsic vice character of sex impulse were also unknown. In fact though the Hindu analytical brain had labelled the sex organs as the organs of bliss or pleasure and although Hindu mystics described the state of realisation of the Brahma as akin to the satisfaction of sex feeling there was complete ignorance of the facts discovered by Freud.

**Oedipus Complex in Hindu Boys and Girls.**—Ignorance of any natural law does not interfere with its operation. On theoretical grounds one could assume that Freudian discoveries should be applicable to members of the Hindu family as much as to those constituting western families. In fact the case records of every analyst with experience of Hindu subjects corroborate the basic findings of Freud. All that Freud demonstrated with respect to his sexual theory, symbolism, the unconscious psychic mechanisms, etc., are also noticeable in the analyses of Hindu subjects. The psycho-analytic findings are true of all Indians whether Hindus, Mahomedans or Jews. As in Europeans so also in the Indian we come across the various phases of sexual development, viz. the oral sucking passive, the biting sadistic reaction to frustration against the mother, the anal phase with sense of pleasure to retention and expulsion of faeces etc. The later portion of anal stage
is generally followed by the phallic phase. In the case of the growing boy at the end of the third year there is the same narcissistic interest as in the European child in one's own genitalia, pleasure in the idea of possession of it and touching (masturbation), seeing and exhibiting it, the tendency to observe the structural differences in the sex organs of boys and girls. There is the comparison of self with the father and with the mother with attendant feelings of superiority and inferiority resulting from the idea of the possession of penis or its absence. During the phallic phase the attachment to the mother is distinctly erotically toned. Parental attempts at suppression of infantile sex urge and curiosity and of masturbation by prohibitions and threats lead to the formation of the super-ego in the Indian child as much as in the European. All the concomitants of sex love are also present, viz. jealousy, rivalry, hate, death wish and wish to procreate children out of mother or father. This is the Oedipus complex. Frequently it is incited by the observation of the primal scene. Oedipus complex is attended with a sense of guilt and is only imperfectly resolved in most cases. This is the greatest discovery of Freud. This complex is to be noticed in Hindu boys and girls from the 15th month upto the end of the 6th year. This is the original guilt situation to which all moral transgressions are ultimately to be traced. Castration fear and the fear of death are to be traced to this Oedipus situation. The evolution of the phallic phase culminating in the development of the Oedipus wish and its imperfect resolution is seen to be followed by a period of latency of the sexual feelings. The latency is seldom sudden or complete. The innate sex urge being banned and labelled bad by the super-ego both with respect to its aim and its object in the family circle, the interest in the opposite sex seems for sometime to be thwarted ; the tendency to mix and fraternise with individuals of one's own sex and towards homosexuality develops. Normally homosexuality is largely sublimated into friendship with the development of obvert hetero-sexuality at puberty or adolescence. This is the pattern of sexual development noticed in Hindu analysands and it is identical with that found in European subjects.

In connection with the development of the Oedipus situation surrogates substitutes and imagoes of the mother and the father play an important role. Aunts, elder sisters, maid servants, nurses or any other elderly women are likely to be involved in the sexual situation as mother substitutes owing to the factor of personal contact. The remark applies to uncles, elder brothers, servants, teachers or elderly persons who may stand in the child's unconscious as father substitutes. Sex feelings normally develop in connection with objects in immediate contact with the child. The number of members is larger in Hindu than in European or American families. When the Oedipus situation undergoes resolution it is generally found that distant surrogates only first appear to be concerned with the process and it is only when the core is reached that the mother or the father imago appears. It might be thought that the large number of parental imagoes in Hindu society would confer immunity against fixation but analytical experience fails to support that view. Fixation occurs as easily in Hindu homes as in any other type of family.

No comparative data are available regarding incidence of mental disorders in Hindu and non-Hindu families. One may however state without much fear of contradiction that mental maladjustment is on the increase owing to the growing intensity of the struggle for existence. It is yet to be seen whether any particular social organization can evolve any special method to cope with the situation and thus succeed in conserving the mental health of its constituent members.