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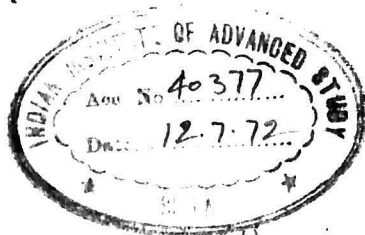
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DETERMINANTS OF EDUCATIONAL POLICY IN ENGLAND AND INDIA.*

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In parliamentary democracy, policies are the out-comes of group-inter-action. Various groups involved in the formulation of educational policies can be classified under two broad categories, viz. (a) groups within the "formal organization" and (b) groups outside the "formal organization". The groups of the first category are directly connected with the formulation of policies and their execution, while the groups of the second category play their roles through outside pressures.

All these various groups come into relationships which may be described as internal and external. The problem of establishing various relationships is further complicated by the fact that there can be one, two or more layers of administrative set-up, depending upon the area and demographic composition of the country.

The Chart on the next page gives an outline of the types of groups involved in determining educational policies in England and India.

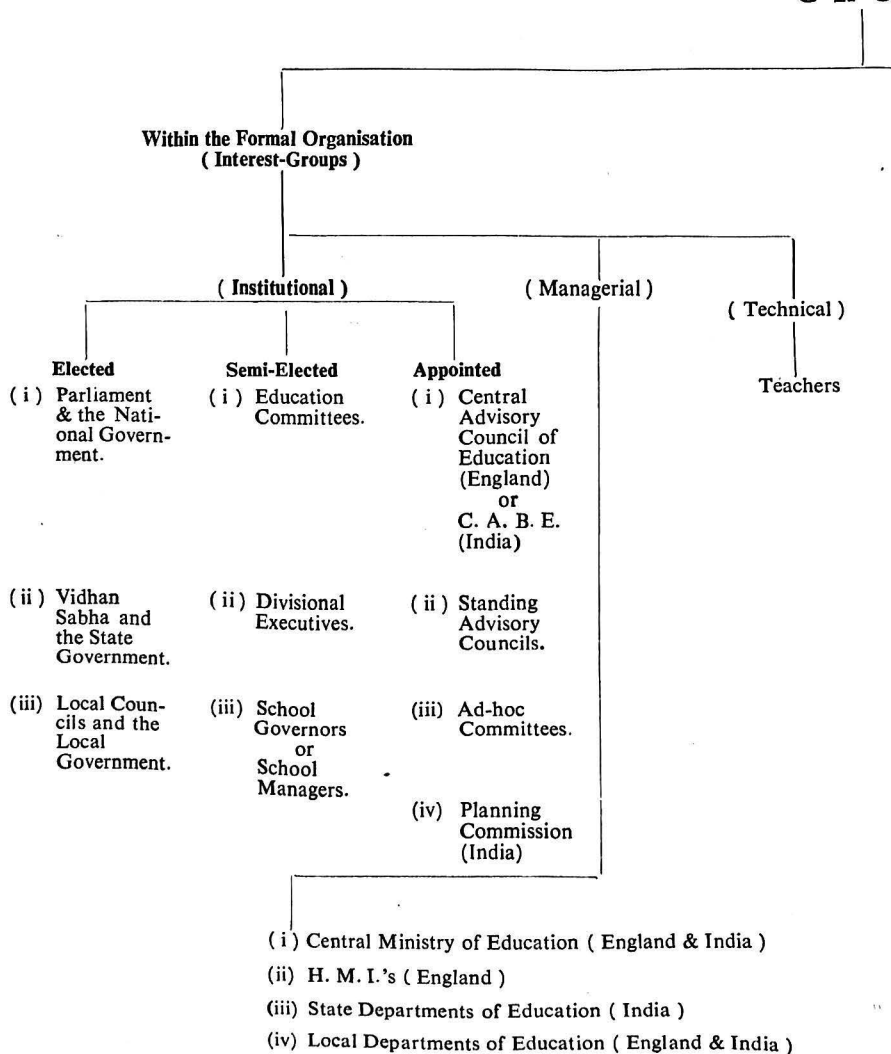
In order to differentiate the two categories of groups, we may use the term "interest groups" for the first category, which comes under the "formal organization" and "pressure groups" for the other category, which falls outside the "formal organization".

A significant difference between the roles of the "interest groups" and the "pressure groups" is that the latter can influence policy-formulation but cannot take decisions nor can they execute the policies. The two categories are however inter-dependent also.

*The author is grateful to Dr. Brian Holmes of the Institute of Education, London University, for his valuable guidance and suggestions in preparing this paper.

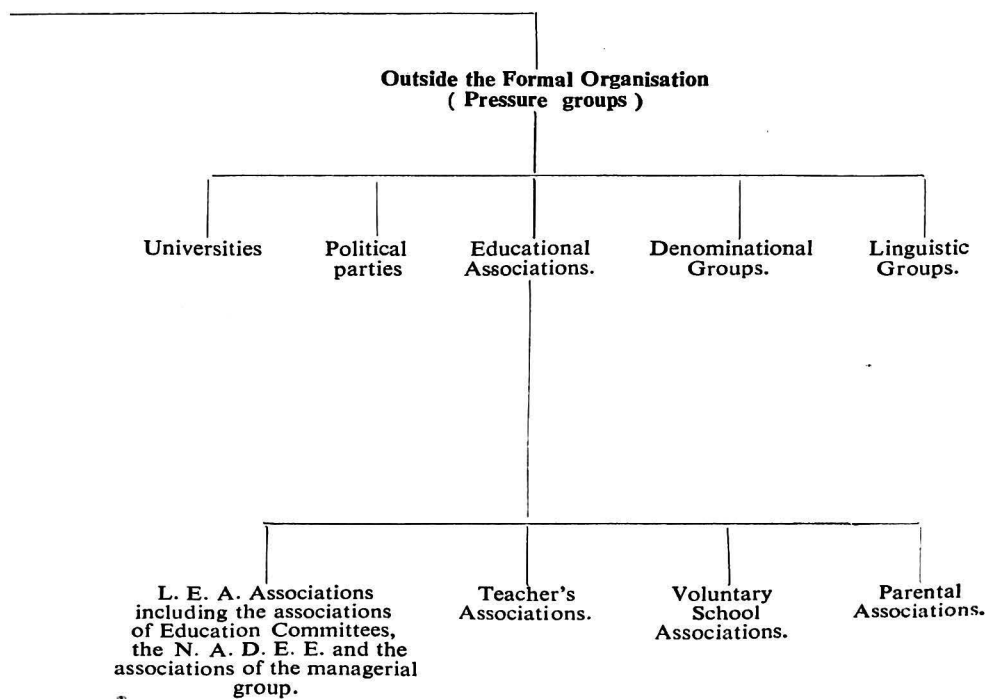
Interplay of groups within and outside the Formal Organisation

G R O



in determining Educational Policies (England & India)

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Their membership, generally overlaps. The "formal organization" receives its stuff from the "pressure groups", for example the elected and the semi-elected groups in the "formal organization" come from the political parties, the denominational associations and the linguistic groups. On the other hand, some of the "pressure groups" have their origin in the "interest-groups" such as the L.E.A. associations, the education committee's associations, the teachers' associations, the educational administrators' associations etc.

Some of these groups have a national character and hence influence the educational policies of the whole nation. Examples of these are Parliament, the Central Government the national councils, the national associations of teachers and other educational workers, the political parties etc. Some of them have only regional status, such as Vidhan Sabha, the State Education Departments, the State-level educational associations, the regional political parties etc. Some of the groups have a local character, such as the L.E.A.s, the school-governors or the school managers, the local education department, the local associations etc.

Roles of Elected and Semi-elected Groups

Central Government :

The geographical area of operation of the Central Government is the whole nation. In respect of education some of the areas are reserved by the Central Government, while some are transferred to various other agencies. Theoretically speaking the Central Government provides a general frame work of educational policy and the details are left to be worked out by the State Governments or the local authorities, but in practice, in recent years, there has been a tendency towards greater central interest in education. In both the countries, the Central Government started to take interest in educational affairs by providing nominal financial assistance to voluntary agencies, without interfering in matters of curriculum, teachers' appointment, maintenance of school buildings etc. Gradually the concept of universal education developed and it was no longer a privilege of the elite, but was recognised to be the birth-right of every child. For the Government's part, education was no longer a charity but became an obligation. With the development of this new concept the Central Government had to come forward with increased financial

assistance for education. With increasing financial help central control began to increase.

This increasing role of the Central Government culminated in the Act of 1944 in England, which explicitly stated that the responsibility for providing education mainly rested on the Central Government¹. In India, the Constitution made it a joint responsibility of the Central and the State Governments to provide for universal compulsory education². On several other issues pertaining to education, the Central Government of India has either an exclusive responsibility or a joint responsibility with the States. During recent years, the influence of the Central Government in matters of policy formulation, in both the countries has been increasing. Many such matters of policy as would have traditionally come under the jurisdiction of the State Governments or the L.E.A.s are dealt by the Central Government, or directions about them are issued by the Centre.

In England the policy about teachers' salaries was by and large determined by the L.E.A.s and the teachers, with a provision for acceptance or rejection by the Minister. During the last two salary negotiations the Central Government directly intervened, and now the Teachers Remuneration Act, 1963 has put an official stamp on Central Government's active role in the determination of teachers' salary.

The statute does not empower the British Education Minister to determine the organizational structure of education. He should only be satisfied that education according to age, ability and aptitude is provided by the L.E.A.s but in recent years the Minister has been taking interest in this matter also.

In India almost every issue comes at the initiative of the Central Government. The Panchayat Raj administration is being introduced at the initiative of the Central Government. About teachers' salaries, Central Government intends to fix the basic minimum which every State must give to every teacher. Basic Education as a "national pattern of education" came from the Centre and finally the multi-purpose curriculum with the three-language-formula originated in the Central

Ministry of Education. The matching grant is an instrument of Central persuasion. The C.A.B.E. is a medium of getting a scheme approved by the State. It is an agency to ensure uniformity and co-ordination between various States. The Planning Commission is a super-boss. It prepares all the development plans. It finds money before which every one must bow down.

As we are fast moving towards a welfare state (Socialist Society in the Indian context) financial assistance from the Central Government is bound to increase, and it is obvious, (although not necessary) that with increased central grants, central control would also increase. The educational circles in India have favoured greater central control. It is being demanded that the Constitution be so amended that education is transferred from the State list to the concurrent list.³ In England, however, increasing central control is being resented at present although it was demanded during 1943-44.

State Government :

This layer of educational administration exists in India. The geographical area of operation of the State Government is the State concerned. According to the Constitution of India education is a State subject. This is a legacy of the British period. The State Governments take the responsibility of providing education from the earliest to the highest stage. The various State Governments influence educational policies not only in their respective States but also for the whole nation. The Education Ministers have half-yearly meetings under the Chairmanship of the Union Education Minister and try to co-ordinate policy matters on an All India level. This institution has developed very recently. The policies about the grant-formula, the three-language issue in the secondary curriculum, the structural organization of education and the teachers' salary have been discussed in the last three conferences. It (The State Education Ministers Conference) is a new institution and therefore has not been able to exercise very great influence in matters of policy. The Centre-State relationship in matters of administration and finance have undergone a change during recent years. Now it is recognised that if the States are left alone with their own resources they cannot cope with the growing demand of education. Therefore the Central Government must share the responsibility of financing

education. It is obvious that if increased central funds are poured in, the autonomy of the States is bound to decrease, because with money certain directions, checks, and control are bound to come.

Local Bodies :

The geographical area of their operation is the local unit under their control. Under this category we can include the county and the county borough councils, (England) the district and the municipal boards (India), the Zila Parishads (India), the education committees (England and India), the divisional executives (England), and the Panchayat-Samitis (India). In England each of the groups has national associations to negotiate with the Central Government and to communicate on educational issues of national importance. Thus, although the area of operation of an individual local authority is limited, in a group they can influence national politics, as well as local policies. In India the local authorities have neither a national association nor state-level associations. Therefore they are not able to influence national or State policies in a co-operative manner. Nevertheless in both the countries local authorities have done a great service to education.

In terms of relationships between the Government (the Central Government in England, while the State Government in the Indian context) and the local bodies, the British Government gave freedom to the L.E.As. to maintain schools. The Central Government did not establish any school under their direct management, except exercising indirect control over the schools through the H.M.Is. In India, on the contrary, the State Governments (the Provincial Governments) established model schools side by side with the schools of local bodies. The result was that, other things remaining the same, the Government schools were better than the local board or the municipal sohools, because the former never faced the paucity of funds so acutely as the latter. In respect of teachers, buildings, equipment and other necessary paraphernalia the State schools were much superior to the local board schools. In India, there was always a struggle for power between the State Governments and the local authorities. The English bureaucrats before Independence and the Indian administrators after Independence have not been very happy with the local authorities. After Independence many States such as U.P., Punjāb and Āssām, withdrew powers of maintaining schools from the local authorities.

In their relationships with the "managerial and the technical groups" the Indian local bodies could not win the confidence of the teachers and the executive officers, who favoured greater Government control and direction. In England the position is not very clear. Sometimes the teachers and the administrators (local) demanded greater Government control, whenever their interests were not safe in the hands of local authorities, but at other times they resented excessive Government control and supported the L.E.As. to preserve their freedom.

As a result of these changing relationships from time to time the power of the Central Government in England continued to increase through the promulgation of various Education Acts. The L.E.A.s came under the "control" and the "direction" of the Central Government, but the Government never tried to wipe them off. They remained as joint partners.

In India the new Panchayat Raj has brought new kinds of relationships. It is too early to predict any thing about it.

Roles of Appointed Groups :

National Advisory Councils :

These Councils function within the Central Ministry of Education. The Central Advisory Council for Education in England and Wales has made significant contributions to matters of curriculum policy. The problem of the Secondary Curriculum existed in the schools but it was spot-lighted by the Central Advisory Council's Crowther Report and the Newsom Report. It stimulated thinking in the educational circles. The Secondary-School Examination Council followed the issues raised by the Crowther Report and made certain recommendations to the Minister, who accepted and took steps to implement them.

The Central Advisory Board of Education in India, provides a common platform for the Central and the State Governments. During the recent past it has practically influenced every aspect of educational policy. Due to its efforts, teachers' salary conditions improved, more of central assistance was provided to the States; the Basic Education policy underwent a change, the three-language formula could be imposed upon the States, and the multi-purpose

curricula became a reality, at least in some selected schools. The Central Government was more agreeable to the plans and the proposals of the C.A.B.E., but some States have rejected its advice. In such cases, the recalcitrant States suffered a loss of central assistance. Other standing councils influence policy formulation in their special areas through the C.A.B.E., which receive their reports and takes action on them.

The Planning Commission forms an interest-groups within the Central "formal organization" in India. It has a unique role to play. It can see the national education system in the total socio-economic situation of the country. It tries to co-ordinate the education system according to the needs of the country. In practice however, it has influenced policies related to educational finance only. Its role in the past has been to restrict the educational budget, because it has a difficult task to consider priorities. As it is a new institution, it has not so far succeeded in bringing co-ordination between education and national economy. The planning units of the Central Education Ministries and the Education Departments of various States have not been able to co-ordinate between various aspects of educational policy.

The Managerial Group :

The "managerial groups" in the Central and the State Ministries in both the countries do not join into an association, but they prepare educational plans for the areas of their appropriate Ministries and also examine the proposals for educational development submitted by the local authorities. The British H.M.I.s, supervise the execution of the Central policy and also keep the Minister informed about the reactions of the L.E.A.s, and the local community. Thus there has been indirect impact of the "managerial groups" on policy formulation.

The secretaries of education and the education officers in the service of local education authorities in England have their own association. This association voiced its opinion about "dual control" and thereby supported Government's efforts to reform the "dual control" administration. Some individual directors of education have also made significant contributions to local educational policies, particularly in the area of divisional administration, and the structural organization of secondary education.

In India the local education officers do not form any association. Their powers are limited and therefore there is very little scope for them to exercise any influence in the formulation of policies.

Roles of Pressure Groups.

Universities :

The Universities influence policy formulation at the national and the regional levels, depending upon the nature of the University. In England there is a "Committee of Vice-Chancellors and Principals of the Universities of the United Kingdom" to negotiate with the L.E.A.s and the Secondary School Examination Council on matters of policy related to the secondary curriculum. In India there are two independent national organizations of the Universities; first is the Committee of Vice-Chancellors and the second is the Inter-University Board. Both these associations can negotiate with the Central and the State Governments. The Universities are the consumers of the secondary school product, and therefore their interest in secondary school education is natural. In England, they have exercised a powerful influence on the sixth form curriculum through the medium of entrance requirements. During recent years they have played a very important role in bringing reforms in the sixth form curriculum.

In India before Independence, the Universities played a very dominant role in determining the secondary school curriculum, but after Independence, their influence is decreasing. The Universities have particularly influenced the language policy in the curriculum. The place of English underwent changes in the secondary curriculum, according to the changes in the University policy about the medium of instruction. Practical subjects could not become popular, because there was no place for them in the Universities.

Thus in both the countries, the secondary curriculum aspect has been a subject of University interest.

Voluntary School Organizations :

Under this category, we may include all voluntary agencies, which in England are mainly the Churches, while in India, besides denominational groups, there are some philanthropic societies, communal organizations, linguistic groups, private registered societies, etc. The geographical area of their operation is the school or the

schools maintained by them. In England the voluntary organizations have a national character because the most prominent of them, viz. the Catholics and the Anglicans, maintain a large number of schools. The Catholic Hierarchy and the Church Assembly are organizations of national importance. Besides these two important organizations, there is a large number of non-conformist organizations such as Baptists, the Methodists, the Quakers and the like. In India some denominations such as Arya Samaj, the Catholics, the Protestants etc., have all-India organizations to run their institutions. Some communal organizations such as the Anglo-Indian Community, the Muslim League, the Scheduled Castes, also have all-India associations. The registered societies function independently without organizing themselves into associations. In some States the private school managements have however, formed associations to exercise pressure on the State Governments.

The role of voluntary agencies (i.e. the Churches) in England can be assessed from the following three important traditions built up by them in English education system. Firstly, the Education Act of 1944 explicitly recognised the role of the Church by accepting the "dual control". Secondly, religious instruction received a statutory recognition. Finally, the Church institutions could retain their identity inspite of the fact that they get hundred percent of the recurring and seventy five percent of the non-recurring grant from the public purse. The relations between the voluntary bodies and the Central Government in England are quite smooth. There was some tension before and after the Education Act of 1944, among some groups of the minority, about financial arrangements but the Act of 1953 and 1959 further eased the tension.

In India the voluntary agencies did a great service in the field of education, but after Independence they have been on the decline.⁴ Probably they are paying the price of a "socialist society" in which taxes are increased, resulting in decreasing donations and private endowments.

As regards their influence in policy formulation at the all-India level, some national institutions such as Shanti Niketan, Gujarat Vidyapeeth, Vidya Bhawan, Gurukulas, Jamia milia, Moga etc. made their impact on the school programmes, but could hardly influence national education policies.⁵ Some voluntary schools' organisations

aligned with political parties and their contribution was more in the field of politics than in education.

In relation to the State the voluntary organizations have a very limited scope for exercising any influence. The majority of them run on commercial lines. Whatever power they possess has been mis-used by many of them, as Dr. M.A. Quraishi writes :” It will also be necessary in national interests to mention here some of the very highly obnoxious practices followed by some private agencies managing educational institutions. Of late a number of private high schools and colleges have simply become educational rackets. Students, who do not have any migration certificates, are admitted to these institutions, schools or colleges. Leaving certificates are issued to persons who have never studied there.....”

“Teachers are likewise exploited by these private managements.”⁶

The above cited quotation aptly describes the relationships of voluntary agencies with the teachers and the community.

The States took steps to tighten their control over voluntary agencies. There is an increasing tendency towards nationalization of schools. Some States pay salary to teachers directly from Government treasury and not through the school management.

The Central Government in India, is in full sympathy with voluntary agencies and likes to encourage them by providing direct central grants.⁷ It is difficult to predict anything about the future role of voluntary agencies in India. It is obvious that for a long time to come they would continue to maintain schools, but Government control may increase to such an extent that their powers to maintain schools may be reduced to a bare minimum.

Teachers :

The geographical area of operation of the “technical group” viz. the teachers and the headmaster is the school in which they work the English tradition gives freedom to the headmaster and the teachers to exercise initiative in matters of curriculum, methods of teaching and internal organization. In India, this freedom is limited. The headmaster and the teachers cannot determine the curriculum

and the methods of teaching but in the internal organization of school they can exercise their influence in the frame-work of departmental rules. In England and India this privilege has been advantageously used by very few institutions, while the majority have followed the rule of thumb.

Besides influencing educational policies in the internal organizations, the teachers have played a significant role in determining national policies. In England there are three important national associations of primary and secondary school teachers viz. the N.U.T., the Joint Four Associations of Secondary Schools, and the N.A.S. The first two were born in the nineteenth century. Consultations between the Central Government and the teachers began as early as 1870. Gradually the level of consultations which began from professional interests reached a high standard of academic status. In England the teachers are invariably consulted by the Central Government and the L.E.A.s on all matters of educational policy. Teachers' contribution in determining policies about curriculum, dual control, system of grants, structural organization and salary questions has been unique. The teachers' advice is not however always accepted. The Central Government and the L.E.A.s have to use their own discretion on many issues.

There are some subject associations also. The contribution of the Science Masters' Association in developing science curriculum is very great.

In India the majority of teachers associations were born after Independence. Most of these associations function at the State level. There is only one association of all-India level, viz. the A.I.F.F.A., which is a federation of all the regional associations. Traditionally teachers were not consulted on matters of policy in India. Recently with the democratization of administration, teachers have begun to play some role. The A.I.F.E.A. has found representation on some national advisory councils.

The contribution of Indian teachers in policy formulation is not seen. Till recently their activities were largely confined to "trade union purposes—"passing resolutions and struggling to safeguard monetary interests. Even in these matters their achievements are negligible.

Parents .

Parents are more concerned with education than anybody else, because they are the consumers of the educational product, but their role in both the countries has been indirect. There are national, regional and local parental associations in existence in both the countries but they have hardly made any significant contribution in policy formulation except in case of dual control.

But parents do play a very significant role through various other organs discussed in the previous sections. First of all every parent is a voter and no Government can afford to ignore his voice. Secondly, parents can be elected as members of Parliament, the State Legislatures, the local councils and the school governing bodies. Those, who are not elected, can exercise influence through local M.P.s, M.L.A.s and councillors.

The English Education Act of 1944 and the Indian Constitution safeguard the rights of parents in matters of their children's education, such as equality of educational opportunity,⁸ freedom to attend a particular school,⁹ freedom in matters of religious education etc.¹⁰ Parents have made use of these fundamental rights and have largely influenced policy formulation in both the countries. The issue of "dual control" in England and Kerala (India) was fought on these fundamental rights of the parents. The revision in the eleven plus examination (in England) owes much to the pressure of the voter. The desire of the English parents to keep the doors of higher education open for their children brought about greater co-ordination between the three types of curricula. It is equally true that the desire of the parents to educate their children in a grammar school has been an important factor in retaining the tripartite system. Similar aspirations of Indian parents to keep the doors of University education open for their children forced the State Governments to reintroduce English at an early stage. The failure of vocational courses in the secondary curriculum and of Basic Education is to a great extent due to this aspiration of Indian parents. The three-language formula came as a conciliatory measure to satisfy the parents in the non-Hindi speaking areas. An unquenchable thirst for secondary education among the Indian rural communities succeeded in establishing higher secondary schools in very small villages although they are most uneconomical liabilities on the State Governments.

Thus the parents, as the elector and the elected have played a very important role in shaping educational policies in both the countries.

Political Parties :

Under this category, we may include all those groups whose main interest is political. Political parties have some ideological basis or some common interests. Besides main political parties, the communal groups and the linguistic groups in India are essentially political groups. To a certain extent the denominational groups in both the countries can also be included in this category. In a democratic set up where the principle of multiple loyalties is recognised there is always an overlap in the membership of various groups, and therefore it is not possible to divide them sharply.

The geographical area of operation of the political parties may be local, regional or national, depending upon the nature of the issue and of the group involved, because statutory bodies in the local councils, the State assemblies and Parliament are composed of members, the majority of whom belong to, or are supported by some political party. Each political party has its own educational ideology or a "political stunt", which it used in order to oppose its rival groups.

In both the countries political parties have contributed significantly in the formulation of educational policies practically on every aspect. The introduction of divisional administration in England was due to local pressure to retain part III authorities in some form or the other. Proposals for the elimination of some divisional executives and counter-pressure to retain them are interesting examples of political activity in the local administration. The Panchayat Raj is itself a "slogan" of some political parties. The majority of decisions in the Panchayat Raj are taken on political considerations. The opening of a school, the appointment of a teacher, the utilization of grant—in short every phase of educational administration is affected by political pressures of various types.

The whole problem of "dual control" in both the countries provides another example of alignments between political and religious groups, and between political and communal groups. In England, inspite of the hard struggle, matters were settled in the interest of

education, while in India, education became a tool in the hands of political parties.

The "block grant" system became an issue of political interest in England—the ruling party supporting it and the opposition making all efforts to make it a failure. The opposition groups could have simply ignored the issue, but political considerations made it incumbent upon them to oppose.

Teachers' salary problem is usually made an issue by the political parties. Sometimes teachers seek support from the political parties and vice versa. In both the countries during the past ten years the opposition and the back benchers of the ruling party have invariably supported the teachers' struggle, and thus influenced salary policy.

The issue of the structure of secondary education in England is more a political issue than an educational one. On ideological grounds the Conservatives stand for the tripartite system and the Socialists for the comprehensive system without any sound psychological rationale. The two major political parties of England have influenced policies connected with this aspect in the national as well as local administrative units. Basic education in India is a political "slogan" of the Congress Party, which itself is losing interest in it, but cannot retreat because it has become a point of party-prestige.

Fortunately, curriculum in England is more or less free from the influence of political parties, but contrary to this in India the curriculum is subjected to political considerations, because traditionally it has been under the control of the State Government. The language issue in the secondary curriculum is a typical example of political influence on curriculum.

Thus it is a fact that political parties determine educational policies to a great extent, and undoubtedly sub-serve the cause of education many a time; but when education is made to sub-serve the cause of politics, the position becomes dangerous.

Philosophical Foundations of Group Formation and Group-Inter-action.

In the foregoing discussion first of all it was maintained that as a result of inter-action between various interest-groups and pressure-

groups, educational policies take a shape in the two countries under discussion, but only group-inter-action does not always deliver the goods. An issue has to be examined from different angles—the philosophical background being the most important. The term “philosophy” in this context is used to denote basic assumptions of life handed down to us from traditions, which still reflect in our way of social life, with special reference to education.

The theory of interest-groups and pressure-groups evolved in England by practising democracy. Western democracy, which is based on the party system of Government, assumes that various parties have different points of view, that they have different ideologies and have different approaches to the same problem.¹¹ This assumption is basic to the formation of pressure-groups in educational administration.

Philosophically the Indian mind hardly worked on these lines. In India different schools of philosophy are not opposed to one another but are complimentary.¹² In philosophy mind and matter have been conflicting forces. The mission of life for man in the West is normally to triumph over nature, which creates obstructions in his progress. According to Christian philosophy God created nature, so that man may use it for his betterment.¹³ Nature may create difficulties in his way, but man must remove them. Some Indian philosophies tried to resolve the conflict between man and nature. According to Vishishtadwaitic philosophy mind and matter, man and nature both are created by God and both fulfil the mission of their lives by mutually helping each other¹⁴ There is no inevitable conflict between man and nature. Nature helps man to be one with God, while man helps nature to fulfil the mission of her existence.¹⁵ Accordingly, man does not triumph over nature but loves it, unites with it and accepts its gifts as divine gifts. The nature also loves man as its own child, feeds him, clads him and gives him all comforts.

Second important difference in the philosophical thinking of the two countries is about the approach to the solution of problems. The Indian approach is very much individualistic.¹⁶ Indian philosophy did not conceive of a community liberation. Liberation to an Indian mind is essentially individual. In order to get liberation, Indian philosophy emphasizes individual effort. It does not conceive of any

"Christ" who can bring liberation to all the human beings. The individualization has been germinating in the Indian mind, since the ancient past. The whole religious life has been individualistic. Even the Western influence could not change this attitude of India towards life. The concept of liberation in England is also individualistic. In English democracy, the dignity of the individual is supreme, but in the social process, the individual good is judged in its relation to the common good.¹⁷ In theory there is a greater agreement in the Indian and the English approaches, but in practice, England could develop social feelings, social habits, community worship, community efforts, and democratic institutions, while India is still struggling to develop such institutions.

The third important factor is the approach to the solution of the problems of life. The English method is empirical and therefore more analytical. An English mind can isolate an issue and examine it on its own worth, without mixing it up with other issues. The Indian method is based on intuition. The concept of the relationship between the self and the World is basic to the perception of the problem.¹⁸

The fourth important characteristic of the English people is their love of traditions. Everything is judged on its worth to conserve.¹⁹ Unfortunately, India could not develop fine traditions about life, because the way of life, which a twentieth-century-educated-man in India inherited, had no roots in the cultural soil of his country's thinking. He could neither become a "black" English man nor could remain an Indian. The mission of life for an educated Indian is lost. Life has become all flux and change. There is nothing in his thinking which he can call permanent.

These philosophical differences reflect in the formation and the operation of the interest-groups and the Pressure-groups in the two countries.

First of all, we find the existence of powerful "pressure-groups" in England. These are recognised as inevitable in the democratic set-up of English administration. Their contribution in the formulation of educational policies in England is quite significant. They are fully conscious of their roles in educational matters. They normally function in a healthy democratic atmosphere. Their pressure-techniques are normally democratic. Ordinarily they are not led away by emo-

tion, but there is a rational approach to problems. There are rare chances of using them as tools for motives other than educational. The Government considers them as inevitable and they are consulted on all matters related to education. The individual pressures hardly have any effect. The Minister of Education cannot formulate policies as an individual, but it is a joint effort of all the interest and pressure groups involved in the great task of education.

In India there is a conspicuous absence of powerful pressure-groups. They are viewed with suspicion by the Government. The Western type of democracy which India adopted after Independence does not suit its genius and culture. Parliamentary democracy, based on party system has created dis-unity, corruption and loss of value system in the Indian Society. Indian philosophy insists on co-operation and integration between different ideologies, while the present democracy stands on the basis of different ideological groups diametrically opposed to each other. Each party tries to pull down the other party, because it is falsely believed that in order to snatch power this step is necessary. The pressure-groups in education are direct descendents of the political groups. They have erroneously imbibed the spirit of politics. The result is that in England they can co-operate and make their valuable contribution in the formulation of educational policies, while in India, they try to pull down one another and lot of energy is wasted in doing injury to others rather than reaching towards a solution. Because of their direct descent from the political parties in India, educational interest-groups can be used for political ends. Educational groups are so weak in India that their contribution can hardly be seen.

If we analyse the pressure-techniques used in the two countries, we find an obvious difference. Because no democratic traditions of the Western type exist in India, pressure techniques are mis-used. Some of the violent and corrupt practices adopted in India would be unimaginable to an English democrat, particularly the one interested in education. Teachers associations in England can take leadership in academic and professional matters, and even the Minister recognises their leadership. On the contrary in India, some teachers associations behave in such an irresponsible manner that they are viewed with suspicion.

Because the whole approach of India is so individualistic, that individual pressures can play quite a significant role in determining

educational policies. The views of educational thinkers on problems of education are so diverse that it is very difficult to associate them in a group or to classify them under well-defined categories. In such a confusion, the opinion of the powerful person, who can do something, prevails and ultimately that takes the shape of policy.

Due to a blind imitation of Western ways, there is an effort in India to tackle the problems of education in isolation. The holistic approach of Indian philosophy has disappeared from this country.

The love of traditions a characteristic feature of the English people has helped them in the evolution of educational policies. In England policies are neither revolutionized nor "made" but they evolve. This conservatism checks hasty steps, but sometimes when stretched too far, leads to rationalization in order to maintain the status quo. The British Labour party is as conservative as the Conservative Party itself. The issues of "block grant" system and "the Minister's intervention in the determination of teachers' salary" were fought out by the Labour Party on the argument, that the Tories were breaking a well established tradition. Similarly the acceptance of "dual control" and an unwillingness to accept the comprehensive system are further examples of English conservatism.

Due to loss of traditions, there is a wide spread chaos and confusion in the Indian education system. The changes in the education system are so frequent and so abrupt that no achievement can be seen.

Physical Conditions for Interest-Group Formation and Inter-action

The formation and the operation of the interest-groups and pressure groups in determining educational policies, depend not only on the philosophical factor, but on the physical conditions of a country. In order to appreciate the differences in the types of groups and their approaches to an educational issue, it is necessary to understand the background of physical conditions in the two countries, under discussion.

England (excluding the county of Monmouth and Wales) has an area of 50,327 sq. miles. It is divided into forty geographical and forty administrative units, known as Counties. If the total area of the United Kingdom is considered, it comes to 94,214 sq. miles.

The British Isles are surrounded by sea water but the waters are shallow, because the islands lie on the continental shelf.²⁰

The total population of the United Kingdom according to the census of 1961 was 52,673,221 while that of England was 43,430,972. The density of population is one of the highest in the World. According to the 1961 censuses, it was approximately 571 persons per Sq. mile.

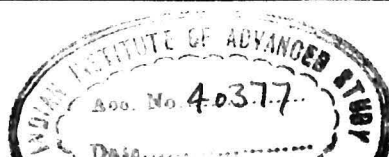
At mid-1960 the age distribution of the United Kingdom was estimated as follows:—

Under 15	23.3%
15 to 64	65.1%
65 and over	11.6%

“The population of the United Kingdom taken as a whole is predominantly urban and sub-urban,” and this trend towards urbanization is continuously and rapidly growing. The table below shows the changing trend in the distribution of population:—

TABLE 1(21)
Distribution of the Population (in Thousands)

	Area in Sq. miles	1921	1931	1951	1961
1	2	3	4	5	6
Urban and Rural Districts :					
England and Wales.					
Urban Districts	8,240.5	30,035	31,952	35,336	36,838
Rural Districts	50,104.5	7,841	8,000	8,422	9,223
Scotland :					
Cities and burghs	441.6	3,311	3,362	3,592	3,646
Landward Areas	29,353.3	1,572	1,481	1,504	1,533
Northern Ireland :					
Urban Districts	78.5	638+	678+	750	764
Rural Districts	5,159.5	619+	602+	621	654
Standard Regions of England & Wales :					
Northern	7,470.7	3,020	3,038	3,141	3,252
East and West Riding	3962.6	3,731	3,929	4,097	4,168



1	2	3	4	5	6
North Western	3,083.0	6,023	6,197	6,447	6,568
North Midland	6,407.6	2,746	2,939	3,378	3,634
Midland	5,024.8	3,503	3,743	4,423	4,754
Eastern	7,264.4	2,224	2,433	3,098	3,736
London & South Eastern	4,190.6	9,486	10,330	10,906	11,043
Southern	4,872.4	1,954	2,135	2,649	2,819
South Western	9,113.9	2,544	2,615	3,021	3,408
Wales	8,015.8	2,656	2,593	2,599	2,641

Conurbations :

Greater London	724.2	7,488	8,216	8,348	8,172
South-East Lancashire	379.5	2,361	2,427	2,423	2,427
West Midlands	268.8	1,773	1,933	2,237	2,344
Central Clydeside	324.4	1,638	1,690	1,760	1,802
West Yorkshire	484.6	1,614	1,655	1,693	1,703
Merseyside	150.0	1,263	1,347	1,382	1,386
Tyneside	90.2	816	827	836	852

(+) 1926 and 1937 figures.

If we look at the distribution of population from a religious angle, more than sixty percent of the population are the followers of the Church of England, although "only thirty percent are confirmed and only eight percent go to Easter Communion."²² About 1,300,000 persons are active members of the Church of Scotland. The number of Roman Catholics is rising. At present about ten percent of the population is Catholic. The rest of the population either follow various non-conformist sects or a few oversea immigrants follow their own religious faiths. The membership of some of the important non-conformist sects is as follows :—

Methodists	1,104,500
	(Members and Probationers)
Baptists	317,700
Congregationalists	211,300
Presbyterian Church of Wales	201,068
Congregational Union of Scotland	34,000
Independent Methodists	3,500
Wesleyan Reform Union	6,100

TABLE 2⁽²¹⁾**Distribution of the Population (in Thousands)**

Cities	Area in Sq. miles.	1921	1931	1951	1961
Belfast	24.0	415+	438+	444+	415
Birmingham	79.9	919	1,003	1,113	1,106
Bradford	39.9	286	298	292	296
Bristol	41.2	377	397	443	436
Cardiff	23.6	221	227	244	256
Coventry	29.9	128	167	258	305
Edinburgh	52.0	420	439	467	468
Glasgow	60.4	1,034	1,088	1,090	1,055
Kingston upon Hull	22.2	287	314	299	303
Leeds	63.5	458	483	505	511
Leicester	26.5	234	239	285	273
Liverpool	43.4	803	856	789	747
Manchester	42.6	730	766	703	661
Newcastle upon Tyne	17.3	275	283	292	269
Nottingham	28.5	263	269	306	312
Sheffield	61.9	491	512	513	494
Stoke on Trent	33.1	240	277	275	266

(+) 1926 and 1937 Census figures.

In terms of linguistic distribution of population English is the lingua franca of England, Wales, Scotland and Northern Ireland. In Wales, however, Welsh (a form of British Celtic) is the first language and is spoken by 29 percent of the population. In Scotland some 77,000 persons speak the Scottish form of Gaelic, while a few families in Northern Ireland speak the Irish—form of Gaelic. All these languages have great affinity with one another.

The official Handbook of Britain summarises the basic facts of the British economy in a comparative perspective :—

“In World trade it (the U.K.) ranks second accounting for about one tenth of the total. It takes about a fifth of the World’s export of primary products and provides about one-sixth of the World’s exports of manufactured goods.”

“The United Kingdom from its soil provides only half of the food it needs; and—apart from coal and low-grade iron ore—it has few natural resources; thus it is the World’s largest importer of such products as wheat, meat, butter, fodder grains, citrus fruits, tea, tobacco, wool and hard timber. In return, it is one of the World’s largest exporters of aircraft, locomotives, motor vehicles, electrical equipment, chemicals, textiles and most of machinery. Few countries in the world have such a high proportion of the population living in town (80%) or such a small proportion of the working population engaged in agriculture (only slightly more than 4%).”²³

There has been a steady improvement in the production of goods since the World War II. Between 1949 and 1960 the gross national product is estimated to have doubled from £ 11,136 millions to £ 22,291 millions. The net national product has shown an annual advance of 2½ percent. During this period unemployment remained very low on average less than 2% compared with 14 percent between the two World Wars.

The table on the next page shows the position of personal income and expenditure as it existed in 1960.²⁴

T A B L E II

Source of Income	Personal Income Amount (millions)	Personal Expenditure Item of Expenditure	Amount (millions)
Wages and Salaries	13,570	Consumers'	
Self Employment	2,005	expenditure	16,640
Rent Dividends and interest	2,382	Taxes on income	2,050
Employer's contribu- tion to insurance pensions etc.	1,027	National Insurance and Health contri- bution	912
Armed forces Pay	393	Savings	1,423
Insurance benefits	1,648		
Total	21,025		21,025

Net educational expenditure as a proportion of the national income in the United Kingdom between 1951 and 1955 was as follows :—

T A B L E II²⁵

Years	Net National income at factor cost (In millions of pounds.)	Public educational expenditure (In millions of pounds.)	Percent
1951	10,877	281.7	2.6
1952	11,879	332.7	2.8
1953	12,842	363.3	2.8
1954	13,738	377.1	2.7
1955	14,668	410.6	2.8

India is a sub-continent well marked off from the rest of Asia by the Himalayan ranges in the north and the sea on its three sides. It measures about two thousand miles from north to south and about 1850 miles from east to west, covering an area of 12,61,411 sq. miles. Measured by the extent of its territory, India is the seventh largest country in the World,²⁶ more than thirteen times of the total area of the U.K.

Its physical situation is such, that on all its sides, there are independent nations. In the north and the west it has to deal with some strong and powerful nations.

The main land can be divided into three well-defined regions:—

- (i) The Himalayan zone,
- (ii) the Indo-Gangetic Plain,
- (iii) the Southern Peninsula.

The climate ranges from the coldest to the hottest and from heavy rainfall to very low rainfall. The vastness of area and a variation in climatic conditions have given birth to different cultures, languages, customs, dress, food, etc.

The total population of the country is 43,72,02,747.²⁷ The density of population for the whole country is 384 persons per sq. mile, but it ranges from 20 in the Andaman-Nicobar Islands, 90 in Manipur, 152 in Rajasthan to 1,125 in Kerala. The population has increased at an average rate of 13 per thousand per annum during the past twenty years.

In terms of age-groups the population is distributed as follows:—

T A B L E III

Age Groups	Percentage of total population
0 to 4	13.5
5 to 14	24.8
15 to 24	17.4
25 to 34	15.6
35 to 44	11.9
45 to 54	8.5
55 to 64	5.1
65 to 74	2.2
75 and over	1.0

The population is predominantly rural. Out of 436.4 million of the population 358.6 million live in villages, in other words 82.2 percent live in the rural areas. There has been a slow but steady shift towards urbanization since 1921.

TABLE IV

Year	Percentage of population	
	Rural	Urban
1921	88.6	11.4
1931	87.6	12.1
1941	86.1	13.9
1951	82.7	17.3
1961	82.2	17.8

According to 1951 census, 845 languages or dialects were enumerated as spoken languages in various parts of the country. The following table presents a relative position of the national languages in terms of the population using them.

TABLE V

Language	No. of persons speaking
I. Hindi	14,99,44,311
Urdu	
Hindustani	
Punjabi	
Telugu	
Marathi	3,29,99,916
Tamil	2,70,49,522
Bengali	2,65,46,764
Gujarati	2,51,21,674
Kannada	1,63,10,771
Malayalam	1,44,71,764
Oriya	1,33,80,109
Assamese	1,31,53,909
Kashmiri	49,88,226
Sanskrit	5,086
	555
II. (a) 23 Tribal languages or dialects with speakers numbering a hundred thousand and over.	1,15,31,848
(b) 24 other Indian languages or dialects with speakers numbering a thousand and over.	1,76,98,041
(c) 720 other Indian languages or dialects with speakers numbering less than a hundred thousand.	28,60,974
(d) 63 Non-Indian languages.	2,26,251
(e) Unclassified population.	5,89,673

India is a country of multiplicity of religions. The table below shows the number of persons in 1951 professing the different religions :—

TABLE VI

Religion	Number (in millions)	Percentage of total population
Hindu	303.2	84.99
Muslim	35.4	9.93
Christian	8.2	2.30
Sikh	6.2	1.74
Jain	1.6	0.45
Buddhist	0.2	0.06
Zoroastrian	0.1	0.03
Other religions (tribal)	1.7	0.47
Other religion (non-tribal)	0.1	0.03

Besides religious groups, India has another social classification, based on castes, but as the caste system is constitutionally abolished therefore figures of population distribution on the basis of castes are not available.

India is rich in natural resources and man-power, but both of them have not been fully utilized. It is a country with a developing economy. Despite a 22% rise since 1948-49 the per-capita income is still as low as Rs. 305/- (£22-17-6). "The table below shows the national and per capita incomes at current and constant prices between 1948-49 and 1960-61".

TABLE VII
National and Per-capita Incomes.

Year	National income (in millions of rupees)		Per capita income (in rupees)	
	At current prices	At 1948-49 prices	At current prices	At 1948-49 prices
1948-49	86,500	86,500	249.6	249.6
1950-51	95,300	88,500	266.5	247.5
1955-56	99,800	1,04,800	255.0	267.8
1956-57	1,13,100	110,000	283.4	275.4
1957-58	1,13,900	108,900	279.6	267.4
1958-59	1,26,000	116,500	303.0	280.2
1959-60	1,29,400	118,500	304.7	279.0
1960-61	1,42,000	126,900	327.3	292.5
(Preliminary)				

The main source of our national incomes is still agriculture. It has not shown any steady decrease or increase during the last ten years. The table below shows the various sources of national income during the past ten years :—

T A B L E VIII²⁸
Sources of National Income
(Amount in millions of rupees)

Source	Y E A R S					
	1950-51 Amount	% of the total income	1955-56 Amount	% of the total income	1959-60 Amount	% of the total income
Agriculture	48,900	51.3	45,200	45.3	62,100	48.0
Mining manuf- acturing and small enterprises	15,300	16.1	18,500	18.5	23,300	18.0
Commerce, Trans- port and commu- nication	16,900	17.7	18,800	18.9	22,400	17.3
Other services	14,400	15.1	17,300	17.3	21,900	16.9
Net domestic product at factor cost	95,500		99,800		129,700	
Net earned income from abroad		200		0.0		300
Net National output at factor cost (national income)	95,300		99,800		129,400	

Net educational expenditure as a proportion of the national income in India between 1951 and 1955 was as follows :—

T A B L E IX

Year	Net National income at current prices	Educational expenditure	Percent
	(in millions of rupees)		
1951-52	99,700	1016.7	1.02
1952-53	98,200	1108.8	1.12
1953-54	104,800	1193.1	1.13
1954-55	96,100	1307.1	1.36
1955-56	99,800	1448.1	1.46

On the basis of the results of the tenth round of the National Sample Survey (Dec. 1955 to May 1956) the expenditure on food articles in rural areas constituted nearly 67.2 percent of the total consumer expenditure, while in respect of the urban areas this percentage was 58.2. Other important items of expenditure were clothing (10.0 percent of the total consumer expenditure in rural areas and 7.3 percent in urban areas), and fuel and lighting (6.8 percent in rural areas and 6.5 percent in urban areas). Rent constituted nearly 4.0 percent of total consumer expenditure in urban areas, whereas it was negligible (0.2%) in rural areas."

One important survey finding, which is of special significance in the Indian case is related to the distance of schools from the villages. Table below shows the average distance from villages to schools.

T A B L E X³⁰

**Average distance in Miles from Villages to Primary and
Secondary Schools,**

(Basis—National Sample Survey Dec. 1955 to August 1957)

	Tenth Survey	Eleventh Survey	Twelfth Survey
Primary School	1.3	1.4	1.2
High School	10.5	10.2	10.2

The Impact of Physical and Social Conditions

The Physical and demographic background of the two countries have been important determining factors in the formation of pressure groups. In England there are powerful national associations to function as pressure-groups, because its surface area compared with India is very small. Secondly, the population is not scattered. Thirdly, the population is predominantly urban. Fourthly, there are better facilities for national negotiations due to an efficient system of transport and communication. Finally, there is a common lingua franca to serve as a language of communication. All these factors have made it possible to establish national associations. The common language and efficient transport and communication system have strengthened them. On the contrary, the national associations in India are conspicuously absent, and even those, which exist, can hardly meet once in a year. Because of long distance and inadequate transport facilities, very few members can attend the annual conferences. Due to diversity of language, a common official "organ" of the association cannot be started.

The Central administration and the Central (i.e. national) associations are related to each other. Due to the vastness of the area, scattered population, diversity of culture and language, difference in climatic conditions, it is not possible to conceive of a perfect central administration in India. State administration in some way or the other is inevitable. Since education is a State subject, the pressure groups are also formed at the State level, contrary to England, where the Central Government has the major role to play in the educational administration of the nation and therefore national associations of education can function as pressure-groups.

The types of pressure-groups are also determined by the demographic factor. The pressure groups based on the languages can be a typical group formation in India, while in England such a type of group is conspicuously absent. On the other hand the group formation on the basis of denominations is typically British. In England, although the majority of people follow the Church of England, the Catholics and the Non-Conformists form a significant minority. In India although various denominations exist, the Hindu religion is so all-inclusive and tolerant, that it never liked to associate itself as a pressure-group. There is no definition of Hinduism, there are no

dogmas. It is an amalgamation of several religions. But other denominations, which are in the minority, function as pressure-groups. Besides denominational groups, there are some communal groups, which are not the outcome of the geographical factor alone but there are historical reasons for their existence.

The problem of divisional administration is in fact a problem of educational administration in the rural and the semi-urban areas, where the population is scattered and therefore central administration may not be so effective. This is one of the arguments often advanced in support of the local administration in both the countries. In England the divisional administration was retained and in India the Panchayat Raj was introduced with the aim of making educational administration more effective. One of the reasons why teachers in India are so much opposed to the Panchayat Raj, is that their destiny has been tied up for ever with the rural areas which do not provide a congenial atmosphere to live and work. Due to inadequate and poor transport facilities, the teachers become immobile, particularly during the monsoon season. In the absence of proper communication facilities, they cannot get newspapers or letters from friends and relatives.

Educational finance, which is a part of public finance, is directly related to the structure of national economy. England is not very rich in natural resources. It is not self-sufficient in food, clothing and shelter. It has to depend for its food material, cotton fibres and timber on other countries. Its main source of income is the export of manufactured goods, for which it has to compete with other industrialized countries. Although, production in England has steadily increased after the World War II, it is no more a first rate economic power in the World trade now. Therefore England has to be very cautious about its economy. Economic situation is reviewed periodically, and in the light of economic situation, the financial policies are revised. The introduction of "block grants" in 1958, and the call for "pay pause" in 1961, are the outcomes of the economic situation. This peculiar economic "conservatism" is related to the economic structure of the country.

India's economy is still an agricultural economy and that too, hardly "commercialized" or "industrialised". The returns from an agricultural economy are always uncertain, and the surplus is never

enough to build capital. During the three five year plans efforts have been made to build the country's economy by a two sided attack—firstly, by making the country self-sufficient in its basic necessities of life and secondly, by industrialization. Due to investment of foreign capital and foreign aid, the country has been able to increase its production and export trade, but the tremendous rate of population growth is a great hindrance. The national as well as the personal incomes in India are much lower than those of England, although in size and population, India is much bigger than England, Even when England spends less than three percent of its national income on education it amounts a lot. While, India spends slightly more than two percent of its national income when the national income is much less as compared with England. India's main problem is economic. If some States are accused of not implementing the national policies of free and compulsory education, or of introducing diversified curricula in the secondary schools or of converting non-basic schools on the basic pattern, it is not that they intentionally want to shirk from their duty, but their resources do not permit them to implement these policies. The matching grant system was introduced as a method of dealing with this situation but it led to still more in-equality between the States. The States ask the Central Government to provide more money, but they have other demands too. For the Central Government obviously "defence" will have the first priority. During the recent years the Central Government have however been more generous in providing funds for developmental schemes.

The problem of teachers' salaries is linked with the problem of the national economy. Everybody without exception agrees in principle that teachers' economic status should be raised and some sincere efforts have been made during the past decade to ameliorate their conditions, but due to the rising prices, population growth, heavy taxation, new situation created by the Chinese aggression and natural calamities (such as flood, draught and famine) the teachers remained where they were. For India, there is no other alternative but to change its pattern of national economy from the agrarian to the industrial one.

The curricular problem in India is the result of the demographic and economic factors. The existence of many languages and the migration of people from one State to another have aggravated the

curricular issue. The diversified curricula could not function effectively because of the non-provision of multiple streams in a single school, limited number of seats for science and technology, un-economic distribution of pupils in various streams, shortage of specialist teachers, in-adequate equipment and the lack of facilities for further education or employment in a particular branch of study. All these causes are closely linked with the financial aspect. All of them could have been removed if adequate funds were available.

Thus, the physical conditions together with the economic situation play an important role not only in the formation of interest-groups, but also in their functioning. No interest-group can ignore the physical limitations. These provide a frame-work, in which interest-groups can function.

Suggestions for Policy Formulation in India.

After a comparative study of some issues concerning educational policy, in England and India, it is possible to bring out some suggestions for our own country.

The method of policy formulation through the machinery of pressure-groups does not suit the Indian genius. Pressure-groups hardly exist in India, and wherever they exist, they have not acted in a responsible manner. Teachers do not form any powerful pressure-groups in determining educational policies. Their activities are mainly confined to "salary problems". Some other type of machinery by which interest-groups can be actively involved in policy formulation, without exercising "pressure" will have to be evolved. Some type of co-operative venture, in which there is a free inter-action between various groups but no conflict, will be more suitable for India. Local and national organizations of professional nature can be set up, which may complement and supplement each others' work and thus the national policy for education may have an active involvement of all the people interested in education. Further research about the suitability of a machinery of this nature will be required. The teachers in India have been neglected in policy matters. When they have to execute the policy, they should also have an active role in the formulation of policies. The British teachers have given educational leadership; the Indian teachers should also be provided ample opportunities, particularly in curriculum matters to make their valuable contribution,

2. Present day educational policy in India has no roots in the cultural soil of this country. Any foreign system, when adopted in India should be fully examined, whether it would suit Indian conditions. There should be no sudden break from the existing order of things. The new policy must have a continuity with the existing one. We may not be crazy about traditions but the English conservatism should be a thing worth examining for us.
3. Further research in the area of educational philosophy would be necessary to formulate the new objectives of education, suited to Indian genius and to suggest ways and means for recasting the whole education system including a suitable machinery for the formulation of educational policies.
4. The Planning Commission is expected to perceive "education" in relation to the total national development. Some sincere efforts were made in the past decade but still much remains to be done. So far our planning has a vision of immediate future, but educational planning has to be forward looking. It must have a vision of decades ahead. There is a lack of co-ordination between educational planning and the socio-economic needs of the country. The wide-spread frustration in education is due to defective planning. We introduced many educational reforms without examining whether adequate material and human resources would be available to implement them. We could not imagine whether we have sufficient scope for employment or further education to absorb the product of the reformed education system. There is no integration between the aspirations created by education and the real achievements of the country.
5. The blind race of picking bits from one system and bits from another and fitting them in the national system of education should now stop. The basic scheme at the primary stage, the multi-purpose scheme at the secondary stage and an academic education at the University stage have no integration. Unrelated units cannot produce totality of outlook, it is difficult to build a national system of education. Now sincere efforts should be made to evolve our own education system. Universities and other parties interested in educational research should be involved in formulating the foundations of a truly national education system in India.

6. The Central Government shall have to take greater interest in educational affairs without jeopardizing local initiative. States in India have largely failed in re-organizing the education system. We in India, do not possess traditions of managing our affairs locally by our own initiative. Therefore it is a mistake to hand over the great task of education to the Panchayat-Raj, which is only at the experimental stage. Education should be brought on the concurrent list in the Constitution. Some all-India policy matters should be binding on the State Governments.

Notes

1. The Education Act of 1944, Section 1.
2. The Constitution of India, Article 45.
3. *The Hindustan Times*, 9th February 1963, 27th April, 1964 and 28th April, 1964.
4. No. of recognised institutions managed by voluntary agencies between 1950 and 1957 was as follows:—
(Source : Ministry of Education's annual progress reports "Education in India").

Year	Aided	Unaided	Percentage of the total number of recognised institutions in the country.
1950-51	92,650	9,096	35.5
1951-52	55,596	10,136	36.5
1952-53	1,00,450	10,434	37.1
1953-54	1,04,324	10,927	36.8
1954-55	1,10,956	10,644	35.4
1955-56	1,14,204	11,359	34.2
1956-57	1,12,169	11,630	32.8

5. S. N. Mukerji, *Education in India—Today and Tomorrow*, Pp. 218-31.
6. Dr. M. A. Quraishi's article in *Administration of Education in India*, (Edited by S. N. Mukerji), Baroda : Acharya Book Depot, 1962 P. 137.
7. K. L. Shrimali, Lok Sabha Debates, April 5, 1961 reported in the *Times of India*, dt. 7/4/1961.

8. The Education Act of 1944, Section 8. The Constitution of India, Article 29 (2).
9. The Education Act of 1944, Section 76.
The Constitution of India, Article 30.
10. The Education Act of 1944, Section 25 (iv), (v), (vi) and (vii).
The Constitution of India, Article 28.
11. W. J. Jennings, Cabinet Government, Cambridge University Press, 1937, Pp. 135-45. Also see J. D. Scott, Life in Britain, Eyre and Spottiswoode London : 1956, Pp. 82-86.
12. S. Radhakrishnan, Indian Philosophy, Vol. II. New York : The Macmillan Co., 1927, (reprinted 1951), Pp. 24-28.
13. Dom Iltyd Trethowan. An Essay in Christian Philosophy, London : Longmans Green and Co., 1954, P. 138 and 143.
14. Inference drawn from the Vishishtadwaitic philosophy of Ramanujacharya, see discussion by Dr. S. Radhakrishnan op. cit. Pp. 697-702.
15. Inference drawn from the Samkhya Philosophy, see discussion by Dr. S. Radhakrishnan. op. cit. Pp. 287-91.
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**SECONDARY EDUCATION IN THE
PRE-INDEPENDENCE INDIA**
(A Study of the Emergence of Some Democratic Strands)

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Secondary education forms an important cornerstone of the edifice labelled Modern Indian Education. It was said of the Holy Roman Empire that it was not holy, or Roman or empire. Similarly Modern Indian Education appears to be neither modern nor Indian nor education. The vital elements of modernness, Indianness and educativeness were perhaps, to a large extent, conspicuous by their absence in our secondary education prior to 1947. Even the Radhakrishnan Commission Report,¹ 1949, observed that our secondary education remains the weakest link in our educational machinery and needs urgent reform. Though the weakest link in our educational chain, it plays a decisive role in determining the quality of education both at the elementary and the collegiate levels as secondary schools supply teachers for elementary schools and students for colleges and other institutions of higher level.

Definition :

Secondary education has been defined as : "simply a prolongation of the primary stage";² "that which follows the primary course".³ A historical retrospect reveals that the definition of secondary education has passed through three different stages :

In the first stage, the period of which stretched upto 1876, the expressions "secondary schools" or "secondary education" were practically unknown. Prior to 1854 in Bombay "high school" was defined as a school of which the Headmaster was European. During this period, the schools which corresponded to the modern secondary

schools were named "English Schools" as English formed a very important subject of their curriculum. They differed from the "vernacular schools" which instructed students through a modern Indian language and taught no English.

In the second stage, which covers the period between 1876 and 1947, the expressions "secondary education" and "secondary schools" came, gradually, into vogue. It was the Hunter Commission, 1882, which made these expressions popular for the first time. After 1882, the "English Schools" began to be called "secondary schools" and their system was named "secondary education". This practice lasted till 1947 though, in fact, instruction through English was being, by stages, given up since the third decade of this century.

In the third stage, the period of which commences from the day of attainment of Independence, the old connection between secondary education and the teaching of English was severed secondary education is now considered as "adolescent education" and secondary schools are defined as those "which impart education, academic or partly academic and partly vocational, suitable for the pupils in the stage of adolescence".⁴ This covers classes IX to XI and the age-group 14-17 years.

APPEARANCE OF DEMOCRATIC STRANDS (1600-1947)

History provides a pragmatic testimony to the fact that, during the colonial rule, deliberate attempts were never made to introduce democratic strands in secondary education. Sheer circumstantial compulsions, however, led the rulers to undertake certain steps which, in course of time, proved to be of considerable significance for the emergence of democracy in the country as well as in the educational institutions. "Education in India under the British Government", Arthur Howell⁵ has pointedly remarked, "was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous and finally placed on its present footing".

Education : A Political Expedient

The historical records show that the existent system of indigenous schools, which prospered before the advent of the Europeans, decayed and gradually disappeared due to the neglect and indifference

of the new rulers. The East India Company, which was established in 1600, for nearly 200 years i.e. till 1813 did next to nothing to educate the people. Mere political expediency led the Company to take interest in the promotion of educational activities, though reluctantly, for conciliating the people to the foreign rule and for securing a class of cheap servants. As education "did not begin in response to a demand from the people but in response to a demand from interested elements amongst the ruling people—missionaries, employers (Government and foreign firms), humanitarians and politicians",⁶ the question of its being attuned to the requirements of a would-be democracy did not arise.

Evangelization to Religious Neutrality :

Upto the beginning of the eighteenth century, education was conceived "not as an end in itself but as a means to evangelization". The motivating belief of the early entrepreneurs of educational activity was that English education would be inevitably followed by conversion to Christianity and would, lead to cultural conquest. For seeing their long cherished desire achieve fruition, in the Charter of 1698 the famous "missionary clause" was inserted according to which the Company was required to maintain a priest, in each garrison, who was to instruct all its servants—whether European or Indian—in the Christian religion. But, gradually, people's resentment against the proselytizing activities of the missionaries and the government grew wild and violent.

Meanwhile, the ideology of cultural conquest was shorn of its pre-eminently religious inspiration, as Macaulay expressed interest only in rearing "a class of men, Indian in blood and colour but English in tastes, in opinions, in morals and in intellect". So, towards the close of the eighteenth century the slogan of religious neutrality was coined by the aliens with a view to meeting boldly the undesirable political repercussions of proselitizing activities and stabilizing and consolidating their hold. The Charter Act of 1723 raised the question of acceptance and adoption of "religious neutrality" as a policy of the Government. Queen's Proclamation of 1858 provided a further assurance to this effect. Though this parting of the ways emerged as a political expedient, yet it contributed towards secularisation of education which can, fittingly, be labelled as a democratic strand.

The Government's Role in Education :

The role of the Government of India in education, it is interesting to note, changed from time to time during the years preceding Independence. Education in India made no progress until a unitary system of Government was introduced by the Charter Act of 1833, whereby all executive, financial and legislative authority was vested in the Centre, with the provinces playing a secondary role. Till 1870, education continued as a purely Central subject except for some delegation of powers to the provincial governments to meet occasional but increasing difficulties in the administrative field. Education, thereafter, became more or less a concurrent subject, but the interest shown by the Centre in education oscillated from Central control to provincial management, depending on the importance attached to it by successive Governors-General.

Nevertheless, between 1870 and 1921, while the day to day administration of education remained with the provincial governments the Government of India functioned in a federal capacity taking the responsibility, among other things, for formulation of policy and co-ordination.

The passing of the Government of India Act of 1919 changed radically the position and education became a "Transferred subject" having little or no Central control. Between 1935 and 1947 the position was retrieved to a great extent. In gradual stages, a national agency and machinery for the development of education came to be re-established. In addition, more progressive policies and practices were adopted.

Education Claims a Share :

The first legislative recognition of the right of education to claim a share in the public revenue was the insertion of the "permissive" Clause 43 in the Charter Act of 1813 which provided that a sum of not less than a lakh of rupees should be annually expended on "the revival and improvement of literature", "the encouragement of the learned natives"; on the "promotion of a knowledge of the sciences". This financial provision contained a seed of a state system of education. With the insistent demand for better and more educational facilities, this financial allocation went on increasing, by fits and starts, till it reached Rs. 57.7 crores in 1946-47, the last

year of the British rule. This led not to the active interest but to intentional interference of the alien government in education, a detestable thing. This tradition of State assistance and control, however, can be considered a boon in disguise for furthering the cause of democracy and strengthening some democratic strands in the educational field during the reign of Independence in 1947 and after.

Gradual Recognition of Indian Languages :

“It is the wish and admitted policy of the British Government”, remarked William Bentinck in his letter dated 26th June, 1829, addressed to the Committee of Public Instruction, “to render its own language gradually and eventually the language of the public business throughout the country, and that it will omit no opportunity of giving every reasonable and practical degree of encouragement to the execution of this project”.⁷ Macaulay in his Minute on Education in February, 1835, vociferously reiterated that the object of British educational policy would be the spread of Western knowledge and science through the medium of English language.

Even Lord Auckland's Minute of 1839 refused to make modern Indian languages medium of instruction at school stage and pleaded for “status quo”. This policy held sway for nearly eight decades, as a consequence of which the school education started performing a narrow vocational-cum-preparatory function which was exercised through the medium of a foreign language and a collection of subjects defined by a number of text-books and examinations.

The imposition of foreign language though contrived as “a channel of communication between the ruler and the ruled” was intended to hold the people in perpetual bondage. In consequence there of making English as the court language in 1837 and the Proclamation of Lord Hardinge in 1844 “that for service in public offices preference should be given to those who were educated in English schools”, the demand for even this artificial and stultifying education increased considerably. Since then, the lure of government employment and the consequent enviable economic security alone impelled the people to send their wards to these schools.

Gradually, however, the claims of modern Indian languages were partly recognised. In 1925, the Government of Madras issued orders permitting the use of modern Indian languages in the three highest grades of the secondary schools. By 1937 this step was adopted by over 50 percent of the high schools. Similar permissive regulations were passed by other provincial governments as well, so that answering examination in the mother tongue became increasingly popular. This can, perhaps, be termed a healthy democratic trend in secondary education.

Education takes a Stride :

Wood's despatch of 1854, which is called the Magna Carta of English Education in India, recognised the importance of education, marked the close of a period of experimentation and strengthened the foundation of the existent system. In the words of H.R. James, it (Wood's despatch) is "the climax in the history of Indian education : what goes before leads up to it; what follows flows from it".⁸ In the words of Philip Hartog, "it is one of the most statesmanlike and most democratic documents in the history of educational administration".⁹ "It is one of our most sacred duties", the Despatch declared, "to be the means of conferring upon the natives of India the vast moral and material blessings which flow from the general diffusion of useful knowledge".¹⁰ The Despatch recommended a uniform scheme of organisation throughout the country and proposed the machinery for superintendence and direction. It suggested a system of grants-in-aid to ensure more rapid progress of education.

As the yearly financial allocation continued to be meagre, the spread was too slow to be described as "progress". Only fee-charging institutions were considered competent to receive grants-in-aid and were in turn required to follow rigid departmental rules and regulations. The growth and evolution of a system of democratic secondary education was, thus, hampered and obstructed.

Hunter Commission of 1882 suggested that "natives of India must constitute the most important of all agencies if educational means are ever to be co-extensive with educational wants." It recommended certain educational policies and practices which had, perhaps, some democratic import but these were practically ignored as neither the Government nor the public appreciated the value of

these. "Had the recommendations of this Commission," the Mudaliar Report (1953) observes, "been implemented with some degree of zeal and enthusiasm the whole field of secondary education would have been changed very materially and it would not be necessary at this late stage to discuss the value of diversified courses of instruction, the place of technical, agricultural, commercial and other types of education, the need for making secondary education complete by itself and as a preparation for life and for the duties and responsibilities of citizenship".¹¹

Demand for Self-Rule :

The Indian National Congress (1885) and its fore-runner the Indian Association (1878) showed their interest in political education of the people and the establishment of a form of responsible government. Being disgusted with the slow and sultry pace of progress, with the wake of the twentieth century, the people started asking for a hand in the framing of educational policy and transfer of the control of education to Indian hands.

But Lord Curzon initiated the talk of stricter control for qualitative improvement of education. "A system, the standards of which are in danger of being degraded", he affirmed, "is a system that must sooner or later decline. It is quality not quantity that we should have in view."¹² "Whether our secondary schools are managed by public authorities or private persons and whether they receive aid from Government or not", his Resolution of March, 1904 asserted, "the Government is bound in the interest of the community to see that the education provided in them is sound."¹³ Furtheron, the recognition of schools by the University was considered a prime requirement. This, combined with a policy of "payment by result" encouraged formalism and rigidity and restricted educational facilities to a microscopic minority. So things moved but at a snail's pace because "our administrators", says J. P. Naik, "looked upon the education of Indians as an object of charity and not as a duty. Charity has no goal nor a minimum requirement. A duty has both."¹⁴ The outbreak of World War I added to the difficulties and slowed considerably the tempo of educational expansion.

Finding the people insistent on the demand of self-rule, the Government reluctantly accepted it as an ultimate goal but its consummation was left to time and experience to dictate. Dissatisfaction

with the new overtures led the Indian National Congress in December, 1922, to adopt resolutions declaring a boycott of all educational institutions recognised by the Government which resulted in the sudden growth of parallel institutions known as "Rashtriya Vidyalayas" and "Vidyapeeths". The Government of India Act, 1919, initiated "Dyarchy", as a consequence, in 1921, the Department of Education was transferred under some reservations to the control of an Indian Minister responsible to a legislature with an elected majority. But the things did not change substantially. The Indian Ministers had hardly any control over the officers of the Indian Education Service. Furthermore, they had very inadequate control over funds, Finance being a reserved subject.

Towards the end of 1922, normalcy prevailed which led almost to the gradual disappearance of the newly cropped up "Vidyalayas" and "Vidyapeeths". A few of them however, continued to exist, contributed to the growth of nationalism and democracy in the country and were, largely, run on democratic lines.

Indianization of Educational Service :

In deference to public protest, all recruitments to the Indian Education Service was suspended in 1924 but only towards the end of 1945 a complete Indianization of the educational services could be feasible. This partial Indianization of the services helped implementing certain schemes sponsored by the Indian Ministers which were mostly guided by democratic aspirations and feelings. The Government of India Act, 1935, introduced Provincial Autonomy, as a consequence of which, the Minister in the province assumed greater control on administrative machinery and in turn educational activities received a fillip.

Aim of Education :

For good many years the sole aim of education was "the spread of western knowledge and science." Education started with a narrow and contemptuous purpose of producing a class of English knowing clerks and cipherers alone. Macaulay is often held responsible for strengthening the bonds of such a sterile system of education. "But he (Macaulay)", remarks Philip Hartog, "has been unduly maligned, his aims were honourable and they were democratic."¹⁶

"It may be," Macaulay is reported to have said, "that the public mind in India may expand under our system until it has outgrown that system ; that by good government we may educate our subjects into a capacity for better government ; that, having become instructed in European knowledge, they may, in some future age, demand European institutions. Whether such a day will ever come, I know not. But never will I attempt to avert or retard it. Whenever it comes, it will be the proudest day in English history."¹⁷

These noble feelings of Macaulay, strangely enough, never found a place even in his own educational policy what to say of that of his successors. With the national awakening taking gradual hold, since the beginning of the twentieth century, the alien government dangled the goal of self-government before the people which was to be realised in some distant future. To make the realisation of the goal recede further, the rulers not only slowed down but attempted to ignore the spread of mass education. The demand for "universalization of education" in our country became noticeable only in the late twenties of this century.

First shift in the aim of education during the British Rule was, perhaps, visible in the Government Resolution on Educational Policy, 1913, which stated that the goal of educational efforts was "formation of character" instead of "the spread of western knowledge and science".

In 1939, the first Primary and Secondary Education Recognition Committee of the United Provinces under the chairmanship of Acharya Narendra Deva, perhaps, for the first time in the history of Indian education, referred to the need of giving democratic orientation to the educational policy and suggested transformation of schools into laboratories of democracy. The committee, being conscious of possible dangers of democracy turning into demagoguery advocated :

"It should be impressed on the minds of young children that true democracy is associated with freedom, social justice, knowledge and peace. These aims have always to be kept in the forefront of any educational programme that we may draw up. Our children have to be trained for democracy, freedom, responsibility and cooperation."¹⁸

As it was the report of a committee on the provincial level, possibly, much cognizance was not taken of its sound pleading by the Government of India. Moreover, as World War II broke out, its recommendations were, largely, ignored.

In 1944, the Report of the Central Advisory Board of Education (Sargent Report) provided a comprehensive picture of purposes of Indian education and asserted that the new system of education must be "essentially Indian" and recognised "the importance of fostering in the rising generation such attributes as physical fitness, intelligence and integrity of character."¹⁹ Furthermore, it stated that "at all stages of education, the training of the intellect and the training of character must proceed side by side."²⁰

Gradual Recognition of Education's Role :

The emergence of Gandhi after the World War I, shook the country from diletante reformism to outright revolution, although conducted in a pacifist fashion. Since 1935, the irrevocable advocacy of national leaders such as Gandhi and before him Gokhale contributed to an increasing recognition of the role of education in social reconstruction. "Education", remarked Sir Girja Shankar Bajpai in 1935 as Chairman of the C.A.B.E., "goes to the very root of individual contentment and national prosperity; neglect it, and there will be neither national prosperity nor individual contentment. Indeed their opposites will prevail".²¹

A glance at the records of the proceedings of the Central Advisory Board of Education reveals that since 1940 chairmen of the Board have repeatedly talked about the importance and inter-relationship of education and democracy. "I need hardly say", remarked Sir Jogendra Singh, Chairman, C.A.B.E., in 1943, "that if India is to grow from strength to strength, her love must find a place in the heart of youth and with it must grow a spirit of tolerance combined with a sense of proportion. This is attainable if an educational system is animated with an all-India policy, with a clear and well-defined objective to awaken in the heart of youth a surge of humanity, an urge of service, the value of discipline and above all steadfast devotion to duty".²²

In 1944, again as Chairman, Sir Jogendra Singh, perhaps, for the first time in the historic records of the Central Advisory Board of

Education, used the term "democracy". "Democracy", he stressed, "requires an awakening of the co-operative spirit, a sense of national responsibility and a disciplined people. These are the gifts that education distributes in the name of God."²³ "Education", he added further, "is essential not only to improve our economic position but to secure the right to govern ourselves...There is urgent need to make an immediate start to carry out our plans of educational and economic development".²⁴

In 1947, welcoming members to the last meeting before Independence, of the C.A.B.E., B.G. Kher, the then Chief Minister and Minister for Education, Bombay, referred to the challenge facing the nations, the life and government of whose people is based on essentially democratic values. "The proper and the only way to meet this challenge", he pointed out, "is to so fashion our social and national institutions including our educational system, that they create these cultural values on the realisation of which we have all set our heart. Our educational system must be so formed as to aid in the task of creating these values".²⁵ "Our educational system", he entreated, "must provide for the development and utilization of all the latent energy in the children and the young people of this country. This of necessity, implies that there must be a genuine equality of educational opportunities for all".²⁶

These occasional exhortations did not go a long way to improve and democratise the school practices as very often the resolutions were ignored and consigned to the faithful custody of files.

Practices in Secondary Schools

It is somewhat curious that the impact of educational reform on school practices in India has been slow-footed. As indicated earlier the alien rulers instituted numerous commissions and committees of great weight and authority which, after an exhaustive survey of the whole field, made their reports, laid their fingers repeatedly on the weak spots in the educational system and suggested remedies. But little heed seemed to have been paid to their advice. May be, the remarks of Howard M. Jones are true, "The weakness of educational reforms", he points out, "is that too much of it is verbal, as any publisher of text-books will in his confidential moments admit.

Men afterwards and think they have altered things".²⁷ In short, the educational documents do not reflect the actual practice as, most often, recommendations of the official despatches and government resolutions were only partly implemented.

During the early colonial rule, educational institutions were, in most cases, factories "to bring out branded bales of standardised commodity", trained clerks fit to fill minor positions in government and semi-government establishments. "The educational system was", says S.B. Mookerji, "the most ingeniously complete machine for murder...ever invented, murder not only of man's body but of a man's soul, of that sacred fire of individuality in him which is far holier and more precious than the mere mortal breath".²⁸

Secondary schools, in the last decades of the nineteenth century, were in a deplorable state and suffered from inadequacies of finances and supervision. "The aim of secondary education", says Arthur Henry Moelkman "was rigidly preparatory. The middle schools prepared for the high schools, the high schools prepared for the colleges, and the colleges prepared for the examinations of the universities and ultimately some white-collar job".²⁹ "Funds", he points out, "were not sufficient to provide for schools as they were, much less for schools introducing vocational education and having modern plants and equipment. Teachers were under-qualified and underpaid and reflected the general inefficiency and aimlessness".³⁰

During the period 1854-1921, though there was substantial increase in number of secondary schools and yearly financial allocation, yet the "goal of college preparation dominated a narrowly academic curriculum, which together with the instruction in English, laid the foundation for a sterile education that has few parallels in the modern world".³¹ Moreover, "not only were there few subjects which were related to the life of the great majority of the students but the methods of instruction emphasized competition and success in examination; consequently there was a premium on cramming, and the very spirit of the courses was crushed".³²

In the inter-bellum period 1921-1947, experience in self-government under limited freedom proved beneficial to the cause of education in general and the advancement of secondary education in

particular. Strangely enough, though the goal of the self-rule was dangled before the people, the educational system was not attuned to the demands of a democracy. "Throughout the complex educational system elaborated with so much honest painstaking by British administrators", F.F. Monk observed in 1934, "in not one item is any provision worth the name allotted to the special eliciting and training of these 'native' directing classes – leaders if you will – to whom by a series of most solemn political proclamations, we are pledged to commit in the rapidly approaching future, the destinies of India for which we have been hitherto responsible".³³

"Status of teachers of secondary schools", remarked Philip Hartog in 1936, "is unsatisfactory in British India, as a result, the secondary teacher who teaches with pleasure and enthusiasm and not purely as a means of earning a living, is rare".³⁴ India will not have the schools of a democratic country", he further observed, "until the middle classes give a far higher place in their esteem to the teachers of their children than they do at present".³⁵

The inter-bellum period 1921–1947, there is no doubt, was marked by some healthy trends such as:–

- (1) Progressive expansion of secondary educations;
- (2) Extension of scholarship facilities to needy and deserving pupils;
- (3) Reservation of seats for children of backward communities in government schools;
- (4) Constructive planning for technical and vocational training for students;
- (5) Substitution of instruction in English by instruction in Indian languages upto the secondary school stage;
- (6) Establishment of special institutions; and
- (7) Improvement in the status of teachers through better training facilities, increased salaries, and benefits.

Because of official apathy and indifference, outbreak of World War II and consequent economic distress, however, these trends could not achieve optimum diffusion. They did not contribute much

and the quality of education imparted in the secondary schools, hence, remained more or less same till the eve of Independence. The British rulers left secondary education at such a level that the task of building it up was stupendous. The system of secondary schools inherited from the alien rulers could by no means or manners meet the requirements of republicants of republican democracy as it had many gaps and inadequacies both in quantity and in quality.

Only a few privately-managed institutions were progressive and perhaps, followed democratic practices. An overwhelming majority of the secondary schools were poor specimens of educational institutions and were infested with authoriarian tendencies. Most of the high schools of the country were single track institutions offering academic instruction in a limited number of subjects which did not meet the varying abilities, aptitudes and interests of an ever-increasing secondary school population.

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VOCATIONAL CHOICES OF NINTH CLASS STUDENTS.

(AN APPROACH FOR EVALUATING
VOCATIONAL MATURITY
ACCORDING TO GINZBURG THEORY)

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Vocational development is an essential aspect of the total development of the individual. It refers to an entire process comprising of choices, entry, adjustment, establishment in the occupational life of an individual. The concept of vocational development leads logically to that of vocational maturity. Like maturities in other aspects of an individual's development vocational maturity is a stage in the process of vocational development. As vocational development is a continuous process, vocational maturity also changes according to vocational development. Absolute vocational maturity is usually an ideal, rarely attained, because vocational development continues till late in life. Vocational maturity plays an important role in the total development and adjustment of the individual.

Practically no research work has been done in India with a view to evaluate student's vocational maturity. In the West the investigations of Ginzburg and Super are well known in this field. In the present investigation, an attempt has been made to study the vocational maturity of the ninth class students on the lines of Ginzburg approach.

The Problem :

In the investigation an attempt has been made to judge the vocational maturity of ninth class students on the lines of Ginzburg's study done in the United States of America. Professor Ginzburg conducted his study on school students as well as on college students.

The present study is based on ninth class students only. The investigation was carried with the following objectives in view :

- (1) To find out the vocational maturity level of ninth class students according to Ginzburg's approach.
- (2) To classify vocational choices of these students according to the developmental levels as proposed by Ginzburg.
- (3) To identify various factors which determine their fantasy and tentative choices of vocations.
- (4) To develop an inventory for assessing the vocational maturity of the ninth class students.
- (5) To compare the vocational maturity of ninth class students with their mental maturity.
- (6) To differentiate between choice making tendencies of boys and girls.

The information thus obtained, may be useful in helping the students to plan their educational and vocational career. The same may provide a sounder basis to guidance in practice.

Assumptions :

The investigation assumes that—

- (1) the individuals differ from one another in many ways and hence they differ in their levels of maturity also.
- (2) Vocational maturity is a stage in the vocational development of individuals which they attain at different age levels, depending on their nature and nurture.

Subjects and Tools :

The subjects of the investigation consisted of sixty twelve-year boys and girls of ninth from one boy and one girl school of Udaipur City. Out of these sixty students, thirty were boys and other thirty were girls.

The study involved the use of one intelligence test and one vocational choice inventory. The test of intelligence was used for comparing the vocational maturity levels of students at different levels of intellectual ability. Allahabad Bureau of Psychology test of

intelligence (B.P.T. 2) was administered for the purpose. This test had sufficiently high reliability and was applicable to twelve year old students.

The vocational maturity inventory was developed by the author himself which was intended to judge the vocational maturity of these students. The information collected through this inventory was divided into three heads—family information, educational information and vocational information. The main aim of developing this inventory was to gather the maximum data regarding the vocational maturity of the students.

THE DATA AND RESULTS

Vocational maturity of the Students :

For the purpose of finding the vocational maturity of the students under study, analysis of the vocational maturity inventory was done from various points of view. Results from these various angles are described below :

Relationship between vocational choices and choices of school subjects :

While analysing the vocational maturity inventory, it was found that out of thirty male students, twenty offered Physics, Chemistry and Mathematics as their optional subjects. The remaining ten students had offered Hindi, Economics and Geography as their optional subjects. In the same way, out of thirty female students, twenty four offered Physics, Chemistry and Biology; two offered Hindi, Civics and Sitar; one offered Hindi, Civics and Music and the remaining one offered Civics, Mathematics and Sitar.

The comparison of subjects of the students with the vocational choices of the students indicate that there is a definite relationship between them. Out of thirty boys, the vocational choices of twenty seven boys are matching with their subjects chosen in the ninth class. In the same way, the vocational choices of twenty-six girls are matching with their subjects.

Vocational Choice of Students.

According to Ginzburg approach, in this investigation the vocational choices of the students are divided into two categories, i.e., "fantasy choice" and "tentative choice." The "tentative choices"

are again classified into four stage i.e., "interest stage", "capacity stage," value stage" and "transian interest". In this investigation, we got vocational choices only upto the "capacity stage", because the age of the students is only twelve plus.

As students were not restricted to give only one choice, they made many choices. Choices made by the students along with the number of students who made a particular choice have been presented in the following table:

TABLE 1
Vocational Choices made by the Students.

S. No.	Vocations	No. of students made the particular choice	
		Boys	Girls
1	2	3	4
1.	Engineer	18	2
2.	Scientist	8	4
3.	Teacher	6	4
4.	Minister	5	1
5.	Lawyer	5	1
6.	Inspector	3	-
7.	Actor	2	-
8.	Doctor	5	26
9.	Overseer	2	-
10.	Tailor	1	-
11.	Accountant	1	-
12.	Cashier	1	-
13.	Goldsmith	1	-
14.	Shop-keeper	1	-
15.	Clerk	1	-
16.	Artist	1	1
17.	I.A.S. Officer	1	-
18.	Author	-	1
19.	Home Science Teacher	-	1
20.	Musician	-	1

Majority of the students made more than one choice. The students made the choices in the following manner:

TABLE 2

Number of Choice made by the Students

S. No.	Boys		Girls	
	No. of boy students	No. of Choices	No. of girl Students	No. of Choices
1	2	3	4	5
1.	17	1	23	1
2.	2	2	4	2
3.	4	3	2	3
4.	5	4	—	—
5.	1	5	1	5

The above table shows that the boys made vocational choices for more different jobs than the girls. Boys made vocational choices for seventeen different jobs while the girls made vocational choices for ten different jobs. Majority of the boys made choices for Engineers while majority of the girls made choices for Doctors.

The table showing the number of choices made by the students makes it clear that 17 boys and 23 girls made single choices.

It is interesting to note that out of thirty boys, twenty four wanted to join Government services; two private services and four wanted to start their own business. Out of thirty girls, twenty-eight girls wanted to join government services, and two girls made their choice for private services.

Classification of Vocational Choices

The vocational choices of the students have been classified according to certain principles which are as follows:

- (1) The first principle is, that those vocational choices which were simply based on the functional pleasure or which were very vague like "to help the country-men", "to help the patients", "to improve the conditions of the country", "to get the prestige in the society", etc., were categorised under fantasy choices.

- (2) Those choices which were not related with the subjects chosen by the students in ninth grade were also put under fantasy choices.
- (3) Statements which were based upon the likings, interests and were related with the subjects in the ninth grade were categorised under interest stage (tentative choices).
- (4) Those statements which were related to the socio-economic conditions, biased with monetary influences and indicated a definite purpose were categorised under capacity stage (tentative choices).

Majority of the students made tantative choices in this study. Out of thirty boys, ten made fantasy choices, eighteen made choices of interest stage (tentative choices), and two boys made choices of capacity stage (tentative choices). Out of thirty girls twelve made fantasy choices, and eighteen made choices of interest stage (tentative choices).

Comparison of Vocational Choices with Intelligence :

Results of this study show that this level of intelligence does not influence the level of vocational maturity. A girl whose I.Q. is 126 has made fantasy choice. In the same way, choices of capacity stage were made by average students. The table No. 3 presents data on this aspect.

From this table it may be inferred that there is no relationship between intelligence and vocational choices of the students. Probably, these are two independent types of maturities—mental maturity and vocational maturity which may not be essentially related together.

Inelunce of Family on Vocational Choices :

Among many factors which influence the vocational choices of individuals, family is a major factor. The vocational development of the individual, which is a continuous process beginning early in the childhood and continuing into the late years of life, appears to be as much influenced by his family as are other aspects of his development. The influence of various factors pertaining to the family may be seen below :

TABLE 3

**Comparison between Intelligence and Vocational
Choices of Students.**

I.Q. Levels.	BOYS				GIRLS			
	No. of Boys	Vocational Choices			No. of Girls.	Vocational Choices		
		Fantasy Choices	Tentative Choices	Capacity Stage		Fantasy Choices	Tentative Choices	Capacity Stage.
116-129 (Distinctly above average)	4	—	4	—	2	2	—	—
106-115 (above average)	7	2	5	—	6	1	5	—
95-105 (Average)	12	4	6	2	18	7	11	—
85-94 (Below Average)	6	3	3	—	4	1	3	—
Below 85 (Inferior)	1	1	—	—	—	—	—	—

Socio-Economic Factors :

The socio-economic level of the family appears to exercise the most potent influence on vocational choices of adolescents. Also the level and quality of education available and aspired, as well as the level of work aspired and accessible, are greatly affected by the family finances and social contacts. The analysis of the data show that sixteen students out of twenty three made tentative choices. The monthly income of the family of these twenty-three students were ranging from Rs. 101/- to Rs. 300/- per month.

Family wishes :

Family wishes play an important role in determining the vocational choices of the students. From the analysis of a question of the vocational maturity inventory it was found that many of the students choose their subjects according to their family wishes. The question

asked to the students was "Did the members of your family give you any advice in the selection of your subjects. If yes, give the reasons of their advice". In reply to this question, forty-six students out of sixty stated that they were advised to select the particular subject in order to be able to get a job of the parents' liking. Sometimes the parents fail to pay attention to the intelligence, aptitude or interest of the student, while urging him to take up a career. They quite often impose a particular choice on their children simply because they wish their own unfulfilled inspirations to be realised through their children.

Cultural Factors :

The family as a mediator, of culture, also influences vocational development. Religion and cultural values, transmitted by the family, play a part in determining the vocational choices. Caste often restricts the occupations open to its members. This restrictive effect plays a greater part in the vocational choices of a person who comes of an orthodox family in which conformity and obedience have been stressed than in the vocational choice of a person who is coming of a forward family.

Family religion also plays an important role in the choices of the vocations. Out of 31 Jain students (boys and girls) 23 made choices for scientists and engineers and 8 for doctors.

Attitudes and values :

Attitudes towards various types of vocations as well as towards work itself are learnt at home, and play their part in developing vocational preferences for certain occupations and dislike for others. In our country, the general attitude is towards the white-collar jobs, and, therefore, a number of persons are coming for these jobs. At the same time, there is a dearth of persons in non-white-collar-jobs like nurses, technicians and other skilled workers.

The inference of the present study shows that out of thirty male and thirty female students, no one has made the choice for nurse or matron. At the same time very few students made the choices for goldsmith, shop-keeper, artist, tailor, home-science teacher and musician.

Similarly, work values learned in the family have a far reaching effect on vocational choice and adjustment. For example, if the

monetary consideration has been pre-dominant in the family, the student would like to go in such occupations where monetary rewards are more than in those occupations where they will get less monetary rewards.

Relation between father's occupation and students' choices :

The inference of the present study shows that although the family socio-economic conditions, family's culture and family wishes affected the vocational choices of the students, there was no direct relation between fathers' occupations and the choices made by the students. Out of thirty male students, only one student has made his vocational choice according to his father's occupation. In the same way, out of thirty girls, only one girl made her choice which is related to her mother's occupation.

Suggestions for further studies :

To improve upon the research in hand the following suggestions are made :

The present investigation is only a fragmentary work in the field. It is suggested that to arrive at a more stable conclusion, a series of investigations should be made.

The present study is made on very small segment of population, it is possible that the data may not be truly representative. It is, therefore, suggested that further studies should be conducted on larger population which should include urban and rural population both. Again, the studies should be made at all the age and class levels.

