Democratic development of a country necessarily involves among others, evolution of programmes of education. The full education for an individual must be both for "making a living" and for "making a life". In making a living the individual in a civilised society is to practise what has been termed as 'vocation' and in making a life, a man needs what has been styled as 'culture'. Thus viewed, the full education of an individual comprises both vocational and cultural education.

Prof. A. N. Whitehead suggests(35) "what we should aim at producing is men who possess both culture and expert knowledge in some special direction". Prof. John Dewey defines(35) vocation as "nothing but such a direction of life activities as renders them perceptively to a person, because of consequences they accomplish and also useful to his associates". The Secondary Education Commission(1953) in India, headed by Dr. A. I. Medallor, writing on culture, observes that, "with the great advances during the last hundred years in Science and Technology, the concept of culture itself has become wider and more comprehensive; science and technique are as much a part of it as the older disciplines of liberal studies"(108).

In fact, the majority of modern thinkers on education, agree that the two aspects of education are not different but only phases of the same process. The University Education Commission 1948-49 in India, headed by Dr. Radhakrishnan(112) also agrees with this view and they stress that the
The difference between 'Professional education' and 'General education' is not so much of kind. This fusion of cultural and vocational education has been considered necessary both from the point of view of individual citizen as also of society. Since then, to meet the present needs of society in the matter of education, the importance of subjects for curriculum of studies according to aptitude and vocation has been stressed and introduced, though not very widely as yet.

Education must enable the citizen to understand how democracy works not only in its political or cultural aspects but also in its economic aspects and in this view commercial education assumes a special significance.

Even in such ideas the fusion of the traditional Indian 'samsastra' (Synthesis) approach is clear, Dr. Zakir Husain also speaks strongly against "naive over estimate of impossible general culture", and stresses that, "the true value of knowledge comes out only when it functions". Such fusion and progress in educational philosophy have removed much of the initial sneer that business education had to face even at the turn of the century.

In 'Varnasrama', it is found that many research facilities were stressed on the aspects like 'Dharma' (i.e., Religion) - 'Artha' (i.e., Wealth) - 'Kama' (i.e., Desire) - 'Nikshaya' (i.e., Liberation) and a special importance was given on 'Arthashastra' i.e., Economic branch, which was well written by Kautilya, but when 'Varnasrama' disintegrated some sort of chaos set in.
There is hardly any doubt now in most of the economically advanced countries that education and training in Industry and Commerce or Business must constitute an important phase of any national system of education in modern society.

They realise that no country can progress without Industry, and Industry cannot flourish without Education in Commerce or Business. In fact, at no period in the history of man, education has been purely abstract and completely unrelated to practical life. In Vedas and in other holy Scriptures of the ancient Hindus, commerce was included in the curriculum. Taktila, the great centre of learning in ancient India included in its curriculum such subjects as agriculture, accountancy, archery along with other philosophies.

In such a perspective, commerce or business education is to be looked upon just one phase of education, not inferior nor superior to any other phase or branch. The organisation and working of this branch of education, therefore, involves problems and issues as much and as complex as are those involved in other branches of education. Perhaps the problems are a little more complex in commerce education as it is a late comer in its present scientific form in this field, rather it has been a relatively new domain of education; and perhaps also for the facts that in it there is a continuous and clear reflection of the imperfections of socio-economic system prevalent in this country at any particular phase of its development. It was due to the lack of vocational fitness and also due to the background of our (Indian) culture, i.e., Renunciation. Due to some reason or other, ancient Hindus leaned towards philosophy in search of eternal bliss, and
commerce was neglected. So India is poor in its materialistic or economic achievement, i.e., "Tyag" (Renunciation). Furthermore, it was due to lack of encouragement of trade and harassment of the then business community, mainly Hindus, by the alien Mogul rulers and the early British rulers. That was the reason why India lagged behind in commerce. As a result, India formed an apathetic attitude towards commerce education and withdrew or became alienated from business education.

Naturally, therefore, the courses and instructions are being remodelled in the process of acquiring a "standard" or "norm" in the present form of civilization. Now, business can no longer be looked upon as a mere "acquisitive art of making and trading for private gain". The social aspect of business is being gradually realized and appreciated. The whole economy is changing. It has to draw its elixir of vitality from the current socio-economic pool, and then it serves the dual purpose of aiding its efficient functioning and at the same time improving the social and individual basis of its functioning. All the same, if commerce is defined, (134) "to cover activities directed to remove material want of men in society", education for business acquires crucial significance in regard to civilized existence.

There is no gainsaying the fact that as yet this branch of education in India does not attract a fair share of the best talents of the country, and thus the business functions are required to be operated with the next best and next best elements.

An individual is again significant to society and its economic life principally, if not wholly, for the vocation he pursues; his status, the craving of every individual, is determined by the vocation so pursued.
Diverse and complex business activities provide vocations of crucial significance to economic life of the community and require education and training for preparing the individual for the vocation suited to his age, aptitude and ability.

In the complex present-day society, need is being felt instead for recognised skill, definite expert knowledge and an ability to inspire cooperation. Imagination, initiative and intellect are not less involved in business of today than in any other field of social activity.

Our Industrial Revolution has started and under its impact, the character of Indian economy has begun to change slowly but inevitably. The Second World War has greatly hastened the process and accelerated the pace of industrialisation. With the attainment of Political freedom, the expansion of industries has become an integral part of National Policy. The planning Commission has drawn up elaborate plans for the guidance of talents, for the rapid industrialisation of the country and some five-year plans have been launched.

Industry and Commerce are now highly intellectualised occupations. If the tempo of progress so far made in the economic field is to be accelerated in the years to come an increased supply of men, well-grounded in the basic principles, governing our industrial and commercial world, well-disciplined for a career in Industry and Commerce, would be needed. Hence every effort must be made to develop and to organise a comprehensive and integrated scheme of commercial studies. The need for bringing the business world and the Universities together for the promotion of Education for Commerce, is being increasingly felt.
With the recognition of scientific selection and guidance in Indian Education for the new entrants at the age of transfer, the need for adequate guidance materials has become an emergent feeling. The introduction of Multipurpose Schools in the States of this country with diversified courses, and the selection of proper candidates for each course of curriculum have aggravated this need further. Scientific evidence shows that most of the aptitudes do not appear before the age of 15, and which has been recognized as the age of transfer in the Western Countries (47).

An aptitude has been considered by Freeman and others as the ability or abilities without any prior training or education. It has been, therefore, considered proper and scientific to administer aptitude tests at this age or grade of transfer and it is for this reason that the test has been administered to the students after completion of grade VIII in Higher Secondary Schools.

It is needless to impress upon the fact that any attempt at selection of students for particular courses of curriculum need a good deal of prolonged scientific research and experimentation. So long the selection was made on the marks obtained by the students in the previous class examination and to some extent upon the subjective wills of the teachers concerned as well as parents' desires. The result from the viewpoint of both the student and the society has been far from satisfactory, sometimes disastrous.

This haphazard method overlooks many who are qualified and also rejects, frequently after much wasted time and effort, many unqualified aspirants at one or another stage of training. Such social waste and
accompanying individual frustration and disillusionment can be avoided by
the adoption of more systematic methods of selection and guidance and
adequate standards for admission to educational institutions. The adoption
of such methods and standards would also safeguard society by meeting the
increased needs for commercial manpower through more efficient utilization
of educational resources and by eliminating inefficient students and
practitioners.

Considerably, research work has been done on scientific and
other aptitude tests, but little attempt appears to have been made in
respect of commercial aptitude tests in this country.

Faced with the problem of scarcity of test materials, two
courses could be thought of as contributing to its solution. One was to
translate, adapt and standardize a foreign test in Bengali language; and
the second was to construct new tests. The first involved, apart from
the hazardous task of translating all items of a test in the particular
language with its nuance intact, the laborious process of standardization.
In these, due to differences in the standard of socio-educational back­
grounds of different countries many items of foreign tests are unsuit­
able in this country. Lastly, this step necessitates the availability of
a test of established superiority. But all-round superiority is also
absent in any existing foreign test.

In consideration of these facts, it was thought wise to construct
a new suitable test for the required purpose.

The present work is an endeavour towards the construction and
standardization of an aptitude test for guidance of school population to;
the commerce course of the newly introduced Higher Secondary Schools and this may be used for the students in this part of the country. The majority of the student population in this part of this country have Bengali as their mother tongue, so the test has been constructed in the Bengali medium.

No credit for an original contribution towards theoretical knowledge in the domain of testing can be claimed through this work, but its need-based approach will certainly make this work very opportune, particularly because it is a maiden venture in this part of the country.

Though the present test has been originally in Bengali, the regional language, but no item is peculiar or specific to this state alone; it can be said to hold good for the whole of India, if rendered in the different languages.

Psychological test is described as a standard measure or means to assess the individual standing in a specified characteristic. Standardization of a test implies obtaining reliable norms, in conformity to the statistical principles from the representative samples as regards age, sex etc. and also drawing up of standard methods of administering and scoring the test. If the scores obtained by different individuals are to be comparable, testing conditions must obviously be the same for all. In a test situation practically all these are not possible. In order to secure uniformity in testing and other conditions, school population has been selected of a particular sex, age-groups, education etc. In later chapters all these have been discussed elaborately and adequately.

The nature of Aptitude, and its differences with other characteristics like ability, achievement etc. have been discussed for a better comprehension in the following chapters.