CHAPTER I

SCHOOL TYPES AND PERSONALITY GROWTH
INTRODUCTION.

Schools have assumed importance in view of the influences at various ends in the development and growth of children. Schools have become very controversial either. There are different shades of opinion on this score. Schools have the main function of meeting with the essential needs of a child. These needs are primarily in the field of adjustment and growth both personal and emotional.

Behavioural changes are observed as a consequence of interaction of the personality of the child and the environment provided by the schools.

Definition and Scope of Schools.

A School is a place where young individuals congregate for a universal purpose. Schools provide a climate for growth, development and adjustment. School is the centre for providing a programme of pre-determined and manipulated set of activities. The whole programme is a perfection of the situation obtained in society. The different dimensions of the social setup are presented within the school situation for the developing individual.

School has changed its definitions from time to time. School has taken its definition from various situations obtained around in the social system. School has developed well defined uniqueness and individual character based upon a relative political system. School has also taken both a form and a dimension in relation to the economic programme in its vicinity. School has recognised the tempo and behaviour while determining its objective for becoming functional.

The social system, its political programmes, economic conditions
and both financial stamina and prospect, give form to an institution—
we call school. This analogy suggests that the school is born out of a 
socio-political, socio-economic and socio-psychological situation. A 
school cannot be born by itself and cannot live in isolation because 
it has to have a population of young individuals around, catered from its 
neighbourhood for whom it plays a very important role, the formative 
role of educating its students.

The main definition that could thus emerge and have universal 
application should have a basis in the philosophical concept of education. 
Various philosophies have emerged and have defined its schools as repositories 
of knowledge. In historical context the school was a functioning 
agency of the church. This is a traditional definition and limits itself 
to the proselitization by the Christian church, conversion programmes 
by the Muslim organisation and mosques and introducing the subtlety of 
knowledge by the Hindu temple institutes. With the passage of time and 
changes in socio-political systems, the form and meaning of a school 
has changed. The influences of Renaissance, industrial revolution and 
world wars changed the shape of social institutions, of one and new 
dimensions to the philosophical thinking. Recent developments in the 
socio-political and socio-economic systems yielding a place to 
technocratic societies have in turn made school as an agency of very 
ambitious rewards comparatively. Forest has drawn a relationship of the 
school with the changing situations obtained, as he says, "we live in an 
age of change. In all this educational change that found in the school 
for the youngest has perhaps been the greatest. Today educational practice 
starts with the initial assumption that the child as a human being has 
the right to health and happiness, as well as to all the freedom for
self expression which is consistent with satisfactory social adjustment. Hold child-hood in reverence and do not be in any hurry to judge it for good or ill child-hood is the main period for forming good or bad habits. The child's personality is a product of slow and natural growth.

The Encyclopedias definitions of school also present a characteristic almost similar in context as above. The encyclopedia Britannica defines school as a place where young people are put to instruction of a formal style.

Among the naturalistic philosophers the definition of commensus, Rousseau, Pestalozzi, Montessori, Chandhi and others all have brought the school out of its formal cult. It is the natural environment that may provide incentives to natural growth and development.

The idealistic philosophers have presented theories of education in which the individual through appropriate schooling has to be trained for a complete life, recognizing the relationship of self with the universal self, self realization and self expression, even acceptance of the universal and eternal values. In this context the definitions of Aristotle, Plato, Spinoza, Kant and Hegel are worthy of consideration.

The pragmatic philosophers like John Dency and others have equally drawn upon school as a miniature society. The relevance of the school in this context to growth and development has far reaching influences.

The socialistic trend in western societies created another dimension for defining a school having a basis in socialists, secular and democratic principles. Karl Marx and others have viewed school as a centre for bringing all individuals into one commune where the alienation of man from himself with regard to work and its profits would be cut through. The democrats like Dewey and others prophesied a future through schooling in which an individual could be trained to become an ideal citizen of tomorrow—well-adjusted and cherishing social values. The secularists and the humanists like Herbert Spencer, Bernard Shah, Gandhi and others, claimed a situation to be created in the school through which the individuals could be brought out as broad-minded, peace-living and carrying a sense of tolerance for all religious doctrines, with the sentiment of brotherhood, sympathy and forbearance.

The above said meanings and definitions of school are perhaps offering a guarantee to manipulate programmes through which healthy, resourceful, optimistic, helpful, honest, altruistic, compassionate and law-abiding, happy and propitious future citizens would be sent back to society. The school thus owns the responsibility in fashioning the personality of the individual. These characteristics and many more are comparatively the basis for a school to lay emphasis on, whatever type it may turn to be.

The Scope.

The school has a very wide scope. It touches the fringe and the periphery both. Developing individuals go through this mill and get manufactured as finished products in the form of human individuals. In the current century the scope of the school has been widened and drift seems present in the scope from a formal orthodox and conceived approach to that
of personal integrity, leadership and the consciousness, the obligations towards one's fellow citizens and the state qualities and habits that are either to be fostered in well-run schools and colleges.

The school as a centre for transmitting formal knowledge has yielded place to wider scope and has introduced value estimation as are manifestation. Bentovik in this context says that the school in the present context should, "transmit aspects of human experiences to the as yet uninitiated, and involves an introduction to modes of behaviour which certainly include modes of thinking and feeling-relevant to your common life."

This definition not only widens the scope of the school but also justifies its place in the life of a child who is to cognise human experiences and build up his own food. He has to attain modes of behaviour and develop positive and appropriate thinking which must be based upon the philosophy obtained in a particular social set up, having deep rooted relationship to the common goals, urges and aspirations of life. It is here that an individual will find a set background for forming of certain characteristics of personality.


5. Bentock G.H. *Education and values* Printed in Great Britain by Latmir 1965 (P. 11)
which bear a relationship with the society organisation of which he is a unite. It is a very difficult task but it depends upon the proficiency of the manipulations of the school system to create an ideal atmosphere within it to meet with the requisite purposes of life.

The school in its scope involves the concept of universality and because of the multiplicity of attributes in the social system, the scope also becomes quite wide and varied. It can thus lead to the inhibiting of treats one different from the other, so far as the community of student is concerned. Gorey and others have discussed the definition of school and its scope at length which reads as "School focus-es mainly on the transference of knowledge from one generation to another, the general development of intellectual development, of intellectual ability and the preparation for adult occupational roles. It is formal agency of socialisation, training and instruction and means the children. It tends to emphasises universalism as against particularism. There are various types of schools run by different authorities and there is a marked contrast in the quality of Education imparted by the primary and secondary schools run by local boards and government on the one hand and by the public school and convents on the other. In this definition the student is apart from being prepared for a particular goal, is to be trained to take up the roles in the future through which he becomes a useful member in the society.

The changes in historical context gave to societies new forms. This brought in fundamental issues for the social elite in this to profess wide range of objectives of education. In view of these objectives the

scope of the school was brought to such an ebb that it should cover apart from the fundamental requirements, a large number of roles that would fashion ideal citizens of quality and character. Swaine in this context while laying down the basic aims of education has viewed these in the said perspective, "such as the fundamental need for physical and mental health, the acquisition of usable knowledge, the attainment of an efficient capacity for service in citizenship, the development of the power to use leisure wisely, the establishment of strong qualities of character, and the opening out of latest skills in the individual should be kept in view."

The major change that the world experienced came as a result of the second world war and the aftermath. The technocratic structure that came after the ravages of war made people lease their hearth and home and this nobility factor resulted in building up new social structures. Peace was the main urge of the people around. There could perhaps be no other place than the school in which the new generations would be taught to learn the art of living in peace and harmony. Swaine has attempted to determine the potential of the school whole remarking that, "think the general life of the ordinary school has tended to become more and more divorced from the real life and needs of man". He finds out the faults of the just, educational training given by the school and world leaders were experiencing recurring crisis. Swaine also says that one must begin to control our own human destiny, and such control must be learnt in the schools. He further says that, "we live in a changing world, and peace and security can only come when men hence learnt

6. Ibid (P. 15)
how to adjust themselves to the needs of the new age that is dawning.

To crave for peace, the real hope of the world lies in the better education of child and youth. Swaine in this regard remarks that the schools are the main hope of the times, for they not only meet current academic requirements but they are the standard bearers of the forwards movement in the new age. Swaine also recommends that the less a school assumes the form of an institution in its outward aspects, the better is it for the growing child, and the more readily can its "inward" atmosphere be developed towards the real education which should be its aim. This definition of a school opens up the scope of its functional aspect and also builds up a link between the outward and inward atmosphere so that suitable education can be provided. This functional aspect has a direct bearing on the growth and development of personality when its inward atmosphere becomes one of the prime concerns of the school. Swaine also corroborates with this idea and emphasises the personality aspect of being influencing it. He says, "the inward environment, is however more open to the influence of personality and even in existing buildings much may be done to free the child from the shackles that have hitherto found him.

The naturalists propounded the principle of freedom for the child and Swaine holds a similar opinion as he says that, "Freedom for the child much obviously bears a relation to the freedom of the community...... which may state a principle which should operate in any well-ordered school.

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8. Ibid (P.20)
Further, the school should create an embracing atmosphere of freedom where the splendid potentialities of all its children can come to full flower. The school to reach a stage of perfection, where freedom would prevail in all its entirety, has travelled from the point of conservatism and formalism to the state of absolute freedom, though difficult times and alleys, and has thereby widened its scope. The nature of the school having thus changed may perhaps be influencing, to whatever extent possible, the personality characteristics of the child. The freedom concept in current ............parisance granted the school a recognition which can build up future societies in real free and peaceful atmosphere. The full flowering of personality has become the dogma of present-day school system. In this process the variety available in the school systems must be learning imprints and fashioning personality accordingly. The gulf between the young and old, the teacher and taught gets reduced, in an unauthoritarian atmosphere. The school has to provide an environment in which it recognizes that the students are personally by these lines who should be respected and teachers should function as guides and friends.

The school needs to open up itself and keep contact with reality and each school needs to adjust its life, within its own special sphere, to that part of the world—a life which is intimately bound up with it.

Dewey saw in the progressive school perhaps a recognition of the individual far better than did the non-Conservative and naturally led the way in the study of pupil adjustment.

The school has been made to invite an environment both physical and intellectual, which should bring to him rich variety of ideas of a desirable kind (Miss Owen, 1920). It is a sustained attempt being made by the organisers of school systems in the current century, that it brings within its frame of activity the main situation in which young individuals can from their personalities of the desired kind. Forest while discussing the role of the teachers has laid down the responsibilities on the teachers that they should not consider the learning of the teachers as important as they should recognise the need to help the whole process of development of the learner. Unless the teacher recognises the manifestation of the whole cycle of the early childhood the gradual and continuous growth concept that the primary school advocates, the functional aspect of the modern school will not enjoy its free play.

The child used to spend his early years at home which he spends in school now, has made it necessary for the school to convert itself into an ideal home with all its manifestations so that the child may not feel himself imprisoned in an alien atmosphere.

Ruskin recognises the social life of the individual and the "influences of the associated life").

Childhood carries with itself the intrinsic charm and goodness. This quality has added one more dimension to the scope of the school. Gesell has further remarked that, "the true pattern of personality is drawn in infancy and very early childhood. The relationship of the school to the formation of personality gets thus established. Gesell and Illigance, emphasise upon the importance of home as a primary cultural workshop, even the importance of years 5 to 10 as of primary important stage for growth in which the school should constantly present required and improved..."
techniques for well directed and wisely conceived realistic ends. The school has not to be taken as a place with physical dimensions or a store of materials but its "aim is concerned people; its background is people. People comprise it and its essential operations can be performed only by people."

Apart from the positive role that the school has to play it is believed that in certain contests it has become a very controversial institution. If school is a miniature society, "it is simultaneously the repository of society myth." The big question that confronts us all is the scope of entertaining the controversies, contradictions and myths within the school environment. Whether these characteristics will have any place in the school systems is a challenge of the 17th century days. The basic principle of ideal, congenial and peaceful atmosphere within the school system as a prerequisite for harmonious development and development of a adjustable personality is a concept perhaps facing a big challenge if recognition to the ideocracies of modern complex societies are to be introduced within these. Another question that may crop up is the dimension that the personality characteristic may present in a school system, reflecting the characteristic of myths, chaos, permissionerises and frivolousness of the materially advanced social systems. Does it not read to conclude that individual coming out of such schools may not be the people who will augur peace, harmony and real progress in both socio-cultural and socio-

socio-political and even in socio psychological situations. Keeping these three situations in view it would be anybody's guess that neurotic, over-ambitious and frustrated pseudo sanguine personalities would be the products of such school systems. Reasonably this situation may not be inspiring societies to aspire for future generations of this sort. It is in this context that the investigator attempts to limit the scope of the net-work to the extent of securing these as places for building up of personality types who grow as socially and culturally even normally and psychologically mature well adjusted citizens, who have formed their personalities of a desired type to be both claimed and owned by the social systems.

The High/Higher Secondary School.

As it will be the High or the higher secondary school student coming under the preview of this investigation, its educational structure and functioning needs to be understood in its totality.

These schools could be divided into separate identities according to the agencies which run them. The nature of such a school will be differentiate it otherwise. The academic school, the vocational school, the technical school or the multipurpose school are source of the types available around. Kohli observed that in the case of such high schools, lesser stress would be placed on extra curricular attainments. However a major common point to all high schools is the greater emphasis on academic attainments and achievements. The boarding schools have special structural features then (in) boarding school takes upon itself the responsibility of looking after the students, though, in a way quite different from that of the family.


16. Ibid. (P. )
Types of Schools

School has taken various forms and school systems are born all around to cater to the needs of their relative social systems. The traditional institution took various forms in view of the changes which societies experienced as a result of social, economic, and political changes. Even other factors were responsible for presenting variety in a school system. A school system branched off into various types. These types again reflected the various dimensions and forms that within the social system smaller sub-units came up with minor modifications of the general principles. The universal character of the systems did not change but certain specific characteristics because symbolic representations of ideals, superficial charges and new relations. The traditional institutions would cater to the needs of the children of aristocracy so far as the education of children is concerned. The children of the working class had no access to schools for liberal education and would hardly find a place in the guild schools. With the advancement of economic situation and after making churches secondary in importance, the school started enjoying its own status and an independent position. This way did various types of schools crop up both at the elementary and secondary level in this country. The main agencies which opened schools in this country were the governmental agency, Missionary organisations, temple institutions, institutions attached to mosques and monasteries, institutions organised by philanthropists and private bodies, the semi-government organisations also set up schools. All these institutions were thought serving the same cause, yet maintained their own individuality. Such institutions which were run by government and seeing ...... Government institutions advocated uniform policy and observed secularity of purpose, often granted some recognition to the religious policies, but on the whole
restricted their initiative to the extent of giving a national education secular in outlook and democratic in design.

The following are the different types of the schools, their classifications being according to the agencies which managed them:

a/ Schools run by the State Departments of education.
b/ Schools run by Municipal corporation/Town Area Committee.
c/ Schools run by Non religious—private agency.
d/ Schools run by religious agency.

a/ Schools which are part of public schools.

The structural features naturally differ in each of the various types listed above. This structure is similar in context so far as the high school is concerned.

b/ School run by the State Department of Education.

Such schools are completely governed and managed by the State Department in respect of appointing teachers, facilitates for training and other activities, transfers and promotions of teachers, disciplinary action both in respect of teachers and students.

Government Schools are a product of the society goals of a society. Each society sets its goals quite in advance. These goals find expression in the goals of education which in turn have to offer such programmes of education that present a positive correlation with goals of society. A totalitarian state will expect its educational planners to

18. Ibid.
prepare schemes of education through which its people become proficient enough to accept this system and adhere to its principles voluntarily. Those who challenge these goals or do not seek to receive training in the set programme of education will be considered anti-national anarchists. It is true that a system of education becomes a national system if it meets with the aspirations economic, social and political of the particular system. The political system guaranteeing a totalitarian state will have its own economic and social programmes. The system of education will be relevant only if such urges and aspirations are not only met with but in all practicability put to a common use.

This is equally true if other political systems in the monarchical system the subjects are considered to be a trust reposed by God in the emperor for promotion of their interests and for flowering of their personality. The education that is planned in such a system has due regard to the aspirations and expectations of the concerned, possessed in it as the basic goal.

The democratic system grants a privilege to her people whereby equal opportunity for growth and proper development is ensured. In the educational system such guarantees are made available. Each individual is recognised as a unique personality and this recognised fact fashions the curricular planning of democratic institutions. It is here that the individual is, in the first instance made to appreciate his own worth-while-ness and secondly his involvement in the social group. The explicit and flexible nature of educational activity is an all-embracing characteristic of the fully developed and emancipated personality. The uniqueness of such a system is a typical feature of bringing an enriched growth which is in general accepted as a proper norm in all educational movements throughout the world.
Government schools in the context sharing relevance to one or the other of the foresaid political systems have evidently such characteristics which justify the programmes universal education or compulsory education for children even vocational education for the adolescents are features typically true of a democratic system. It is an accepted fact of a democracy to see that all its children are brought to a school and are given a training to adhere to civic and social virtues and become honest citizens of future. The vocational efficiency and proper training should provide necessary competence for an honest living assuring all happiness.

It needs to be seen how far the aims and objectives of democracy have been entertained in the educational programmes to meet with the relevant requirements. It may be that the principles advocated by a social and political system may not be available in the educational system. These may be another possibility that such traces may be had in the education system, yet in practice little or no credence may be shown to them.

Government schools are of three types:

1. Schools run by central government or its representatives.
2. The schools run by provincial, state or regional Govt.
3. The schools run by the local community within the province state or region.

The Central Government exercises control based on:

a/ The extent to which the authoritarian tradition is desired or expected;
b/ The extent to which basic democratic principles are accepted;
c/ The seriousness of the attempt to secure universal minimum standards.

The role of Government of India so far as some federal function in education are concerned could be listed as

1/ Education and cultural relations with other countries;
2/ The clearing house function of collecting and broadcasting ideas and information.
3/ The coordinating functions of harmonising the educational activities of the Central and states.
4/ Responsibility for strengthening national unity.
5/ Maintenance of central institutions.

The provincial or state or regional government carries out the delegated powers with respect to the agreed educational policy. Responsibility of securing desired standards of education is a basic concept of education that it should be closely integrated with the child's environment plays a function of education which is influenced by local conditions.

According to the size of the population and the number of educational institutions existing or planned it may be necessary to have a third level of organization and of control. This body is the local community, corporation or village Panchayat.

It can be said that the policy of education and the relative functional aspects of education can be interpreted through the programmes of the government schools. In this way government school becomes a very important agency to determine the goals and targets to be met with so far as instructional activity and allied programmes in such an institution is concerned. The influences of such

21. Naik J.P. "Educational planning in India" New Delhi 1965(P.149)
23, Ibid. (P. 16)
institutions should have far reaching effects on other types of schools. This assumption was made by the experts on Indian education under the British imperialists who thought the establishment of District or Zilla schools would be representative of the Government policies and programmes in education. Thus, in conclusion it can be said that this type of school may become a representative of the cult maintained by the outstanding youth so far as their personality growth is concerned. It is in the light of the policies and principles entertained by the Government schools that may be almost be obligatory on the part of other types of schools to follow suit.

Private schools:

Private schools are managed by various bodies for purposes better known to the organisers of such institutions. The purposes may be pecuniary or to keep the memory of some prestigious persons fresh and alive or it may be to serve the ego of a philanthrophist. In all cases it seems it may have no relevance or some relevance with the political and social objectives. It needs to be assessed as to what situation is obtained in either circumstance.

Such schools may be run either in rural areas or towns or even cities. Such schools are run by a board of management. The Board of management may be composed of educationalists, teachers, members of professions, locally influential people etc. An education society may be formed which runs various level schools and inter-alia allows continuous growth possibility programmes.

The movement of private enterprise in education in India started from the time the recommendations of the Act of 1902 were made although the attempts in this field started from 1864 onwards as with the missionaries and the government restricted the large scale expansion of educational institutions. Nurullah and Naik in this context have observed that, "this restriction of missionaries and governmental enterprise in education opened the whole field of education activity to private Indian enterprise and made them almost solely responsible for meeting the rapidly growing educational demands of the people." Further it is to the credit of government that Indian enterprise was given full freedom to develop and liberal assistance... it is also to the credit of educated Indians that they rose to the occasion, undertook the work of education...

The universal aims or particular aims may not find a suitable place in such a framework or may be these do find a place or these may be a contradiction or an overlapping. The private institutions have no objection as such to the state, but universal character of the state policy programme in education will be the basic characteristic of this type of a school. Apart from this aspect, the private school while recognising the multi-phased programme available in the government schools, it may need to compromise its position with the government for two purposes viz. 1. Recognition of the school. 2. Grant-in-aid for the school.

The above two aspects or one of such aspects binds the private school, though indirectly, to the system of organisation provided for by the Government. In such a way this type of a school will not drift away very much. Yet in maintaining its identity it may lay down certain influences which otherwise could perhaps be absent in other types of schools.

26. Ibid.
schools. The analysis of such variety in designs will make the comparison valid in view of the fact that the trials are to be traced in the institutional framework and its activity. The institutions have, by and large, to fulfill certain obligations and these will in no way isolate the products of their institution from society to which they belong. Hence these have to offer avenues of development and personality styles as are expected of a particular system. In spite of this institutions give certain styles which may compare well with the specific ones, yet the owned traits also have some uniqueness of their own.

Here again a comparison a valid enough to determine the developments of personality and its dimensions and dynamism for purposes of adjustment are traced.

There are institutions which may have sometimes ambitious plans and may throw challenges to the institutions other sort by offering programmes which may present a variety so far as development of personality and adjustment is concerned.

There is another possibility that other institutions may promote unorthodox styles of various sort e.g. spend thrift characters, upstarts people with superiority complex or living in fantasies and imaginary worlds or having sophisticated ideas and ignorant of the crude realities of life. Even the reverse may be true, where traits like virtue, honesty, truth for balance patience, sacrifice may be relatively present among the students having received training from private body management institutions.

This type of a school is invariably a commercial type, its main purpose its advertisement and exhibitions. These are thus exclusively for so called push people in society. The behaviour manifestations of the
youths in such institutions present a markedly different set and are perhaps significantly away from many realities which may otherwise be present in the youth studying another types of schools. The semerism language accent and behavioural pattern (after Olson Haggerty and others) well as is observed reflect the symbol (representation of the related school) as a dominant characteristic of personality and it may need further analysis and assessment to search for other universal characteristics. There are two arguments which may clarify the position, one may be that the characteristics look very convincing and interactual analysis may reveal a sympathetic and a satisfactory style of acceptance of such personalities; secondly it may perhaps create an interaction at effect as negativistics on the part of those who are supposed to react which of such arguments holds true, needs to be investigated.

Denominational institutions

These institutions have a well defined and a particular purpose in view. They carry the bias of a particular religious doctrine, which becomes the basis for determining an educational policy of such type of schools. It does not stop there, these institutions also prepare the students for the idealizing and owning the spirit and tone of such a policy. The adherence to religious values and to keep in view the advocacy of such a value system is the main programme of a denominational institution and it survives only because of this programme.

The differential structural feature in respect of such schools would obviously be their being confined to a certain religious denomination, at least in respect of management of the school and also the appointment of teachers, if not admission of the students. Obviously
in case of such schools particularistic orientation in the sense of religious indoctrination is stressed otherwise the rest of the structural features are more or less common to those of the other types.

Such institutions were born out of a particular need, as Murrullah and Naik argued. "In short, the missionaries soon realized that schools were both the cause and the effect of proselytization and that educational and mission work had to be undertaken side by side and it is out of this realization that the mission schools of India were born." \(^{28}\)

The denominational institution of the type be found in India now in born out of the efforts made permanently by the christian missionaries in the light of the recommendations of the despatch of 1854 \(^{29}\) that the company's policy of religious neutrality was not in the spiritual interests of the Indian people, be that, as all true education is inseparable from religion, every school and college conducted by the company must impart instruction in religion. Further Noreul Naik argued;" insofar as the general demand for religious education was concerned, the ranks of the missionaries were soon strengthened by other groups.

The conditioning of individuals to a set of principles of a religious faith and giving the institution a denominational cult of a particular sort is a count acting situation obtained only in these schools. These schools may be conditioning the learners to a set pattern, and limit flexibility and diversity, whereby inhibition, complexes, negative tendencies and many psychological problems, some behavioural difficulties or personality aberrations may crop up among them.

It could also be said that these schools prepare disciplined individuals and that they have to show adherence to religious values
as advocated with reference to a particular denomination. Religious
discipline and ideal living, appreciation of moral values, offering
routine prayer and attending to such chores, and the like have to
offer a style which may be quite unique and distinct in its own way.

Here again grounds for investigation become set for assessing
the personality characteristics and adjustment processes that could be
inhibited by the students of denominational institutions. It can also
be said that the personality styles may compare well with styles
obtained by the personalities emerging from other types of schools.

School types in Srinagar city

The city of Srinagar, the area of investigation, broadly
speaking shows that three types exist in it. The policies and programmes
of these schools should normally be no different than the one uni-
versally accepted by the government. The schools in this city have taken
the structural design from the one used also in government schools. The
financial assistance to schools other than the government being more
than 90% in respect of committed expenditure with respect to normal
budget provisions, on the one hand, the rationalizing of the text books
the medium of instruction and the reorganizing of the Board of school
reception on the other hand, have all been in the background to shape
institutions in the city as having almost a uniform and universal
character. All the same, dissimilarities do exist, if not in the general
place, at least in name in certain institutions, yet some typical
features of the different characteristics make them distinct one from
the other.

There are 70 higher secondary schools in the city of
Srinagar, in which the Government schools are about 40, Denominational
schools 4 and the private management school 26. For purpose of
defining the boundaries of the area of investigation the above set of all the three types of schools have been covered.

The city of Srinagar apart from Government High/Higher Secondary schools has denominational schools identifying various denominations, like the Christian Missionary Missionary Schools, Islamia Schools, Dayanand Trust Schools, Hindu Trust schools and Khalsa Trust schools. The No. of High/Higher Secondary Schools of the christian missionary type are 4, that of Islamia Trust Schools being 4, Dayanand Trust 2, Hindu Trust Schools 19 and Khalsa Trust School 1. The above data is tabulated as under:

Table No. 1

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Government</th>
<th>Denominational</th>
<th>Private</th>
<th>Total</th>
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<tbody>
<tr>
<td>1</td>
<td>40</td>
<td>4</td>
<td>26</td>
<td>70</td>
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Objectives of School types.

The school socialises the student. This is achieved by following a programme as under:

1/ by imparting socially desirable knowledge and skills, and providing socially desirable experience.

ii/ by providing opportunities for society learning, group learning, group work, games and other social activities like dramas, projects, debates, discussions regarding various forms of democracy in school.

iii/ By providing social action in various social situations like:

a/ students versus staff students of different ages.

b/ Students versus staff.

c/ Students versus staff.
d/ School community versus society.

iv/ By providing social control through a body of rules, regulations moral and social values; through social versus moral studies, and day today situations which provide changes for practising the social and moral values - through social discipline.

v/ By preparing pupils for different roles, by developing them into good citizens, increasing their social competence, increasing their initiative and independence, i.e. the ability to cope with problems independently.

vi. Rewards and punishments, and teacher behaviour and reactions of students.

The school has become all the more important because of certain sociological changes too. The home and the mass church are losing their hold on the people and have thus lost their hold on performing educational functions either. The school aims to:

i/ impart to all members of society the minimum general culture - the minimum knowledge of some subjects that is necessary for living a useful and successful life;

ii. Prepare each student as a responsible citizen of a democratic society. A responsible citizen understands the implications of rights and duties.

iii/ Provide vocational training.

iv/ Build character or impart moral education. The Home and the church cannot in perform this action so adequately now as there could in the past, as they have lost hold on the minds of the young.

v/ Dynamic functions as asserted by Dewey - the function of vitalizing the social fabric, the function of constantly re-organizing and reconstructing human experience.
vi/ Develop the whole personality of the learner. Personality includes physical intellectual, moral, social, aesthetic and spiritual development through its curricular and co-curricular activities through crafts work, games, sports, social service programmes, and the like. The school caters to the child's social, constructive artistic and other impulses. Thus the child acquires knowledge and at the same time develops the requisite habits, skills and attitudes.

vii/ Adult involvement: the school has a direct responsibility of preparing the individual child for the post school adjustments.

A child spends about 10 years of his life in the school. This is the most impressionable period. After completing the school education, he is gradually to adjust himself with society outside the school. He is to do so to the best of his capability and capacity. If the child can adjust himself properly, the school has succeeded in its mission. If not, it has failed in its aims and objectives. The success or failure of a school is judged in the end product. If a school turns out indisciplined and frustrated adolescents it is the bad product of education. One of the main functions of the school is to turn out of its pupils such young men and young women as may adjust themselves properly and usefully with their social groups and lead successful lives on private, public and professional levels.

viii/ To impart such instruction so that the learners will become responsible citizens of a future society.

A comparative analysis of the objectives of the three types of school could take the following form.