CHAPTER II

SURVEY OF RELATED LITERATURE
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2.1 Importance

An adequate familiarity with the related literature is essential for any investigation to be a worthwhile study. It helps the investigator to know what work has already been done in the field so as to avoid duplicacy and to equip him with the methodology, technique, terminology and substance. The research worker tried his best to locate some studies falling in the area of the problem and related to it. However, he could not lay his hand upon any such investigation. Some of the studies connected with it were located.

2.2 Studies & Reports

Macaulay’s Education Minutes (1935) were for creating an Indian elite through public schools that would be “Indian in colour and blood, but English in taste, in opinion, in morals and in intellect”.

Wolfendon (1948) in his study of the contemporary British public schools remarked that critics were not attacking the public schools as an educational instrument but rather the insurmountable financial bar to admission. While describing the advantages of organized community life in public school, "Inside Each Day", he had written, "The life of the community unfolds itself with regularity second only to that of the stars in their course. He will have his daily worries and troubles no doubt, but there he is, safely
settled and with nothing to worry about as far as the
general background of his life is concerned".

Secondary Education Commission(1952-53)favour the
existence of public schools on the basis of two
principles. Firstly, the public schools should not be a
special or exclusive institution. It must have its roots
in the soil of the country and must generally conform to
the normal pattern of national education. Secondly, the
public schools should place due stress not only on the
spirit of sportsmen but also on all other important aspects of
citizenship, the dignity of labour and a social sense.

Kabir, Hamayun(1954) said:

"Public school provide greater facilities
for their pupils and development of qualities of leadership
are being stressed with greater resources and freedom".

Quinn, Patrick V. (1955) carried out a comparative
study of the public and catholic school students on the
measure of critical ability and openmindedness. He has found
that parochial secondary schools had produced more than
their proportionate share of close-minded students. The result
on the scale of critical mindedness were not found significa
clear to distinguish between the groups on this data.

Shrimani(1958-63) former Union Minister of Education
warned public school Headmasters:

"The social and economical changes that are
taking place in our society will not only
remove differences in wealth but will also
get rid of all those institutions which
enable wealthy classes to buy certain material
Hills, Wright C. (1959) wrote that the exclusive preparatory school is the most important agency of the national unity of upper social classes in America because it socialises adolescents in the common culture of those who live at the top of nation.

Liberman (1960) while accounting the education research by two different systems of education had hinted that the Catholic school was not making a significant contribution.

Hill, R. C. (1961) found that scholastic success of freshmen from parochial school was higher. Hill, R. C. (1957) compared the difference between the educational development of public and parochial school students and found that the results were favourable to public school education system.

Bernard, Hayman et al. (1965) attempted a study to locate the difference in general persuasibility between Catholic and public high school students. By persuasibility they meant in line with Harland, and Janis, T. L. (1959) who had defined persuasibility as person's readiness to accept social influence with others, irrespective of what he showed about the communicator or what the communicator was advocating. They concluded that no significant difference existed between the two groups.

Education Commission (1964-66) laid down that the so-called public schools have come in strong criticism in England itself and it is not unlikely that a radical change might be initiated to make them more democratic.
A somewhat similar system was transplanted in India by British administrators and we have clung to it so long because it happened to be in tune with the traditional hierarchical structure of our society. Whatever its past history might be, such a system had no valid place in the new democratic and socialistic society, we desire to create. The Commission opposed the existence of public schools and recommended common school system of public education which will be open to all children irrespective of caste, creed, community, religion, economic conditions or social status, where access to good education will depend not on wealth or class, but on talent and which will meet the needs of average parents and in which no tuition fee will be charged.

Reid, (1965) in his study entitled " A Dozen Problems of Indian Higher Education" has laid down:

Unemployment among the educated, lack of student counselling and guidance facilities, unsatisfactory student faculty relationships, pressure of number of students and lack of selectivity, plight of unpaid, un-recognised professors, insufficient attention paid to student welfare, immaturity of the students, problems related to co-education, harmful influence of public in student life, need for examination reform, the medium of instruction and need for improving courses in general education.
United Nations Educational Foundation in India (1965) brought out a book on "Student Service Manual". It is organised in 15 chapters in which the organization has tried to bring out the different types of problems being faced by the college students and suggested remedies to meet the needs of students so that their tension is minimised.

Foot (1966) has said that one of the main criticisms that could be levelled against the school was that 'it was imparting largely a foreign or English education'. But he believed that English ways of dressing, eating and speaking were 'superficial things which the school could discard with losing its essential character'.

Souza (1967) quoted in his book "Indian Public Schools- A Sociological Study" a study of 257 students and reported that only 6.3% of them came from vernacular medium schools. Significantly, the public school students maintained that they had chosen English as the medium of instruction because of its linkage with occupational opportunities and not as a vehicle of an alien culture.

Committee of M.P's on Education (1967) criticised the existence of public schools and supported the common-schools or neighbourhood school system on the lines proposed by Kothari Commission and recommended 'The Neighbourhood School' in order to strengthen the social unity and to provide equality of opportunity to the less advanced sections of the society. The un-healthy social segregation that now
takes place between the schools for the rich and those for the poor should be ended, and the primary schools should be made the common schools of the nation by making it obligatory on all children irrespective of caste, creed, community, religion, economic condition or social status to attend them in their neighbourhood. This sharing of life among the children of all social strata will strengthen the sense of being one nation which is an essential ingredient of good education.

Amin, R.K., and Chand, A.M. (1967) were members of the Committee of Members of Parliament and dissented with the decision and wrote:

"Sometimes in the hope of something 'better' what is already 'good' is destroyed and the promised 'better' does not ultimately materialise. We are afraid that the recommendation, as formulated, may have this very result. It may shut out scope for experimentation and destroy the few good schools that now exist, especially some of the public schools located at the hill stations and the Sainik schools. We may also point out the neighbourhood school is not the only means to achieve social unity. In fact, it may hinder efforts at such unity, especially in areas where only rich persons or only people belonging to a single caste reside.

Barrow, A.E.T. (1967) another member of the committee said " In my opinion this is the very negation of democracy and a wholly regrettable assertion of totalitarianism. In every democratic society, the right of the parent to decide the kind of education of his child will receive in
The right to decide what education the child will have is such an important right that one finds in the declaration of human rights, to which India is a party.

Nair (1968), a member secretary of the Education Commission and an advisor to the Ministry of Education, acknowledged that the public school was undoubtedly a good institution, but was critical of its expensiveness. Their high cost, he thought, made the public schools 'artificial islands of prosperity' and vehicle for the perpetuation of privilege under the guise of equality.

Kalton (1968) in his study 'The Public Schools: A Factual Survey' found that the non-graduate teachers in all types of public schools have higher average salaries than their counterparts in secondary schools.

Indian Public Schools Conference (1969) in its 30th session emphasised:

"English as the medium of instruction has nothing to do with the preservation of British culture and traditions; rather it is a purely pragmatic decision in view of the fact that a fairly high standard of English is required for entry into the better colleges and institutions of professional education! A headmaster of public school remarked: 'English prepares the people who count in society today!'

Blitz (1972) in an article entitled "Public School of Chaos and Anarch" about the public schools in the Union Territory of Delhi considered them to be the show pieces of
Higher Secondary Education. "The atmosphere of terror and anarchical conditions prevailing in them, the scandalous conditions which came to the light with the eruption of the teachers strike in the Mother International School in summer 1970".

Singh, R.P. (1972) has written that public schools in India can always make news—irrespective of the nature of claims or allegations made on their behalf. They are generally looked upon as an exclusive preserve of India's upper classes. In education, they hold up a model for others to follow. They are the most viciously attacked and stoutly defended educational institutions. What then are they? Who are its defenders? Indeed, what need is there to have them if their contributions to poverty stricken, 'socialist' India are hidden under the thick clouds of misgiving?

Das, S.R. (1972) under the title 'The Very Private Public Schools of India' wrote:

"In fact, in Public Schools there is not a truly democratic set-up!"

Colley, Ashok (1972) in his work 'To Hell with Public Schools' deplored the new caste system. The public school Brahmins and the Janta school sahbas: "It is a legacy of the colonial past meant to perpetuate the exploitation of the natives by the English Speaking brown sahibs to ensure that opportunities are restricted to the few!"

Vohra, Vikram (1972) in an article about Scindia School, which he claimed was an Indianised version of the English public school, criticised it for the absence of democratic tone.
in its working.

The New Age (1972) under the heading 'Stop this Rocket' says: "How long must this infamy and scandal which has been almost institutionalised in the so called public schools in Delhi and elsewhere be tolerated' and that "The management of the public schools goes on amassing huge fortunes while teachers and others of the staff are denied elementary democratic rights... It is time, the Government took charge of them and run them in tune with the changed times?"

Pandey, O.K. (1972) in his work 'Public Schools' referred to the statement by Principal Chaudhary, of Salwan Public School, who conceded that the Principals invariably received fat salaries running into four figures, at times double than that of their colleagues. He concluded "It is high time that such schools which widened the gulf between the privileged and non-privileged are done away with, for, we have little need now for this minority which is trained to believe that life is career building and bossing over subordinates? Pandey further writes;

"The Principals invariably spend their time in image building so that they could get privileged and national awards?"

The National Herald in the editorial (1972) entitled "Schools for Scandals" criticised the entire public school system and wrote:

"Running public schools, is but another demonstration of how the vested interests exploit the people even in the educational sector.... In these schools exploitation is the order?"
Souza (1973) in his study related to 'Sociological Survey of Indian Public Schools' found that 89.96% Headmasters were in favour of giving training for good citizenship to the children.

'Souza (1974) observed in his book entitled 'Indian Public Schools' that in Britain especially after World War II, the public schools came in for severe criticism because they were held to be citadels of privilege catering primarily to the needs of the upper social classes and exercising a divisive influence in British society.

On the basis of this, the Commission advised the Government to integrate public schools with the state system of education to suggest ways by which public school education 'should be made available to boys and girls capable of profiting thereby irrespective of the income of their parents?'

Raghavan (1975) in her dissertation 'A Sociological study of The Relationship between Authority and Compliance in Public Schools in Delhi' found that 85% teachers did not want dictatorial person in authority; 74% did not like Principals or Managers, a very formal person who acted like bureaucratic boss; 72% did not like the authority which gave encouragement by giving financial rewards; and suggested the kind of authority in public school teachers should have a kind hearted and cooperative person. She further concluded that majority of teachers wanted the ideal or affective and democratic Principals in Public Schools.
Souza (1974) observed "There is an unhealthy
euphoria in the world of public schools that prevent them
from looking themselves in the eye. They take for granted
that they are best schools".

Shrimati, Dr. (1958-63) at the 20th Annual Meeting
of the Indian Public Schools Headmasters Conference observed

"No body can deny that public schools in this
country provide good education. Boys who come out of these
schools have poise and self-confidence qualities, which are
greatly needed in our public life. These schools provide
facilities for physical education and games, character
training and intellectual development which we would like
to introduce in ordinary secondary schools. In matters
of educational standard too, these schools have little
to be desired and we would like all our schools to strive to
attain the same standard".

Sikkema, Michel (1977) carried out a research project
entitled "Cross-Cultural-Learning and Self-Growth: Getting to
Know Ourselves and Others" and reported in seven Chapters
and suggested that in different situation the growth of the
individual depends upon his perception of the situation
and their participation in the projects.

University of Jabalpur (1979) held a Seminar on
National Policy of Education, considered the suggestion of
common-school system and the neighbourhood school plan. The
seminar felt that perhaps high priority need not be given to
the implementation of such a plan, since it was mainly
related to the urban situation and alternative to this might
be considered. One alternative suggested was the establishment of the school complex system under which both the public schools and central schools should be asked, if necessary, by legislative and through financial aid to take up programme for the improvement of neighbourhood schools through in-service training of teachers, through imparting instructions in those schools and by providing common facilities for games and sports and other recreational activities. Similarly, Government assisted high schools and middle schools in rural area could be encouraged to form complex and to take up similar activities within their specified areas.

Ann, Grady Laura (1979) conducted an investigation in an Indian University on "A Comparison of a Selected Social Values in Students Attending Public Schools" and concluded that a great diversity of individual attitudes towards social values existed within all the groups. However, it did not indicate any relationship of the family influence in transmitting attitudes towards altruism, independence and trust worthiness of others.

Joan, Morris (1979) conducted a study in Georgia State University entitled 'A Comparison of Curricular Objectives of Teachers of Severely Mentally Retarded Individuals in Institutional Training Centre and Public Schools'. The major purpose of this investigation was to examine perceived desirable objectives appropriate for inclusion in the curriculum for S.M.R. population and to compare the perception of certificated teachers in institutional training centres and public school settings.
Harding, Cartrot Margaret (1979) of Standford University conducted a study on "Why Parents Choose Non-Public Schools?". The purpose of the study was to examine reasons for parental choice of non-public schools by comparing attitudes and characteristics of public and private school consumers. The results were two distinct types of private school consumers. Those who had chosen a private school because of the priorities, they placed emphasis on religious training. Those who were dissatisfied with public schools and had a realistic alternative in the form either of an affiliation with a Church which offered its own school or a high enough income to pay independent school tuitions. Those who were dissatisfied with public schools and lacked either a Church school alternative or an relatively high income, were unlikely to be in private schools.

Solemn, Ashok Kumar (1979) conducted a research on "The Problems of Adolescent Boarders of Public School in Himachal Pradesh" and concluded that adolescent boarders from co-educational schools were facing more problems than single school boarders, maximum percentage of boarder students were from other states of India than Himachal Pradesh, maximum percentage of boarder students were from other states of India than Himachal Pradesh and boys were having more problems than girls in areas of sex.

Sodhi, T.S. and Kaur, Balbir (1982) conducted a study of the problems of hostel students in Himachal Pradesh. They concluded that problems are significant at minor level only in the area of physical facilities.
Sodhi, T.S. and Banu Khurshid (1982) carried out a piece of research entitled, "A Study of the Problems of Girls' Hostel Students in Himachal Pradesh University" on the data of girls' hostels of the University and colleges located in Shimla and concluded that the girls were bothered because of the lack of physical facilities like provision of adequate water supply, improper cleaning of bath rooms, provision of outdoors indoor games and canteen facilities; They felt the pinch of time being wasted in strikes; and the social customs like dowry.

2.3. CONCLUSIONS

No study of cross cultural nature has been conducted in India on the problem of foreign based Indian public schools. However, a number of Commissions and Committees have commented upon the working and functions of public schools, which is a British legacy in India. It is serving the cause of the elite and has been criticised for serving the well to do people only. Indians, who are settled abroad send their wards to public schools in India for different reasons i.e., educational and cultural. It has been a source of criticism and Journals/Newspaper articles have been publishing on the theme. Whereas Secondary Education Commission (1952-53) did not recommend its closure, the Education Commission (1964-66) was against its existence. The Education Policy (1979) was for common school and neighbourhood school. The Committee of M.P's (1967) appointed to give report on the public schools had also recommended on the lines of Education Commission to go in for common schools and neighbourhood schools. However, some of its members have commented against this recommendation and gave notes of dissent. The fact remains that
been conducted throughout the world on the problems of the
students of public schools. However, no study of cross-cultural
nature has been carried out in India on the problems of these
Indian students whose parents lived abroad on one mission
or the other. The present investigation will be a pioneer
work on the problems and will be carried out on different
lines than any of the investigation enlisted above.

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