CHAPTER I

INTRODUCTION
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Introduction

In India education had ever been a very important aspect of life. There existed a viable system of education during the Vedic and Upanishadic periods of Indian History, though it was not a mode in the modern technical sense. There was, of course, no administration or organisation of education as it exists now. With the advancement of human civilization, knowledge increased to the extent that there was felt a dire need to impart education in a formal way to the members living in the society. This naturally led to the creation of schools, colleges, universities and institutions of higher learning.

In India the pattern set by the British to educate an elite remains, in general, the basis of teaching-learning which resulted in restlessness and frustration among the students. The British ancestry of the Indian universities is all too visible and dominant in the present context.

The first three universities to come up in India on Western style were Calcutta, Bombay and Madras in 1857. During 1946-47, there were twenty universities, whereas in the year 1986-87 the number crossed to 150 and there is a consistent demand for more such institutions in the country. As a result of this expansion, higher education in India is now within the reach of young people of all social classes, caste background, though the majority are probably still from urban middle and upper classes.
There is a general feeling that higher education in India needs radical reform, many people think that higher education in India is still largely rooted in the colonial past, and is consequently outmoded, chaotic, wasteful and uncreative.

A system of education is an intensely complex framework in which diverse disciplines and a multiplicity of agencies participate through a variety of institutional arrangements. The education policy formulated in 1968 has influenced the shaping of a whole generation since then, just as what is decided now will greatly influence the future. The main function of educational institutions is to impart education to pupils. It has to evolve principles, methodologies and guidelines for the application of knowledge for the benefit of the society. It is also expected to provide knowledge and skills for solving the problems of development. It should also enable the students to develop an understanding and a perspective of the physical and social environment.

One major weakness of the existing system of education is its failure to provide programmes and services for student welfare. When we think of university students and their role in India today we have first of all to think of the universities themselves and see what role do they play or should play in the development of our country. The academic problem has assumed new shapes and dimensions. We have now to consider a wider concept of the duties and responsibilities of universities. They have to provide leadership in politics and administration, in professions, industry and commerce. They must enable the country to attain, in as short a time as possible, freedom from want,
disease and ignorance by the application and development of scientific and technical knowledge.

The main functions of universities are:

a) To train young people in different areas of learning, including technical training.

b) To help in the intellectual and moral development of students so as to enable them to become good citizens and useful members of society.

In the past these two functions received varying degree of emphasis from universities in different countries. But it is quite certain that in present context the first function has assumed unusual importance. Students are as much as integral part of the university community as are the teachers. They too make a tangible contribution for the development of the university. Participation of students in all matters related to university has become a must.

Various changes have come over the Indian society especially after independence which have great impact on the present day student. The universities have largely become political institutions in India. They contain a large number of politically articulated individuals. As the university is a great scale employer, it hold a key-position in a society marked by intricate problems in securing employment.

Universities have played a direct political role on a number of occasions. In the 1967 General Elections, the students, involvement was crucial in defeating the congress party in several States, and many politicians had supporters
in the universities who provided intellectual substance to them.

In the academic field, modern student finds constant changes and experimentation and is not convinced about their adequacy. He finds himself poised in centre of a number of powerful and conflicting forces. Many consider him an important agent capable of bringing happiness to his fellow men. On the other hand, he finds that he himself is caught up in the vortex of innumerable problems that defy prompt solutions. Materially he finds a worsening of the situation, with over-crowded universities and colleges without adequate facilities for study, lack of elementary features which make for a true seat of learning.

As observed by the Education Commission (1964-66) "There is a variety of causes which has brought about these ugly expressions of uncivilized behaviour, e.g. the uncertain future facing the educated young men leading to a sense of frustration which breeds irresponsibility; the mechanical and unsatisfactory nature of many curricular programmes; the totally inadequate facilities for teaching and learning in the large bulk of institutions; the poor student teacher contact—many a student goes through the entire undergraduate course without exchanging a word with his teachers; the inefficiency and lack of scholarship on the part of many teachers and their failure to interest themselves in the students' problem; the absence of imagination and tact combined with firmness on the part of heads of institutions; the prevalence of what has come to be known as teacher politics in some colleges and universities, the attempt by political parties to interfere in their work, the falling standards of discipline among the adults."
The future of the student in terms of career and employment is most depressing and uncertain. He hears much about the glories of Indian past—his magnificent heritage. And yet when he tries to effect a harmonious blending of this heritage with the modern scientific age, he faces serious problems. Spiritually, Indian student is today more bankrupt than he ever was. This is the context of life which confronts a university student of India today.

There are two major sets of problems which an Indian student is faced with:

(i) Intellectual and moral; (ii) the cultural and social. The aimlessness, this indifference to basic issues, is largely responsible for the decline of standards, in education the fading of ideals, and the defeat of human endeavour.

The incessant growth of science and technology has made the problem of adjustment much more difficult. The problems that were faced by university students in the middle ages were quite different from those faced by the present day students. The emergence of these problems is also connected with the objectives of a society because in the course of its evolution several problems will emerge.

The youth of today has evolved ideals, values and standards which are different from those of the older generation. The attitude and aspiration, of the modern youth reflect sense of growing materialistic achievements. Indifferent to the past value-system, they are chiefly concerned with their own status and prestige. The attitudes
and aspiration of the university students are changing very rapidly as they do not find satisfactory answers to many questions which arises in their minds. Our education system has paid little more than lip-service to the country's ancient intellectual tradition. Cumbersome government bureaucracy has reduced accountability, stifled innovation and excellence, ensured mediocrity in teaching and research and, in effect, crippled the entire educational pattern. The system is only a half-hearted imitation of Western educational modes with neither the infrastructure nor the psychological motivation to pursue India's national goal.

To cite example telling of borrowed educational values practically all higher education in India—social sciences, physical and natural sciences, technology and medicine is imparted not in any mother-tongue but in a foreign language, English. Inability to communicate in English makes students reticent and selfconscious, and generates a sense of inferiority. To the average boy and girl in the vast sub-continent which is nearly eighty percent rural, English is not only alien, but the ethos, the spirit and the subject-matter are totally foreign to the mind.

Lalwani 1981 points out that even in such highly specialized fields as technology and science, the curriculum adopted is foreign in spirit. Technological education in India hardly relates to Indian industries the way American technological education, for example, does to American industry. To engineers in India their newly acquired knowledge is of little use in their country. Lalwani (1981) asserts that Science and technology are still alien to our society and the curricula of the technological institutes
are heavily influenced by Western modes and do not have much relevance to our local needs.

Institutions of learning in India, in general, neither arouse a spirit of enquiry among students nor stimulate them intellectually. Indian student finds himself without intellectual or moral roots in academy; being alienated he tends to be restive and indisciplined. After graduation, he is not sure whether he will be able to cash in his diploma for suitable employment. In short, intellectual rootlessness, the sense of futility and lack of mission characterize modern education in India today.

"Such conditions inevitably produce the alienation of an intellectual group from the totality of population and finally an intellectual proletariat, uprooted, unemployed, and consequently dissatisfied and revolutionary" (Ulich, 1967).
The first step towards physical, psychological or social health is the identification and recognition of a problem. Sometimes we cannot solve the problem, and the body or the mind of the society dies. And perhaps, at times, it is better that something dies rather than lives in agony. Sometimes, it is necessary for a self or a society that is sick, to die figuratively, and out of the grave something alive and healthy may emerge.

In the discussion and analysis which follow a version of society is presented as sick, in pain, and perhaps struggling in vain for a survival which can be more than a temporary respite from the ultimate demise of social life as we now know it. The perspective which will guide the evaluation of the condition of sickness is one that emphasizes the potentially reconstructive value of alienation. Alienation is a condition of pain, of degradation, of despondency, and of pitiful human adaptation (Weinberg, 1971). These conditions cannot be lauded in themselves. But one can look beyond the present and suggest that alienation is a symptom which, like physical symptoms, alerts persons to the necessity of treatment. In this treatment of the human condition lies the hope of the future, and the urgency with which we regard the necessity of treatment will determine whether the present or future generation can live in a healthy society.

Alienation is a condition which either affects or potentially affects every member of society, since it is present in the structure of the society we inhabit. This position is not the same as one that would argue that we are all potentially poor, or criminal, or mentally ill. The
point is that alienation is inherent in every one's environment, regardless of his position, income, race or marital status.

As a psychological state, alienation often evolves when rationalizations and defences do not work. It is a condition of awareness at some level that one's social environment needs to be different in order for the person to feel like an integrated human being. The structure of the problem of alienation is couched in the predictability of awareness. That is, when strategies for rationalizing existing social stream, and for defining oneself as socially useful are no longer possible, alienation erupts.

THE MEANING OF ALIENATION

The concept of alienation has a long and diffused history. The basic concept originally developed from work concerned with the cohesion of social systems and the ways individuals are attached to groups. The most prominent association is the relationship of man to his work. The important idea, important to past as well as present and even projected conceptions of man as worker, is that industrialized society is by definition alienative. Since the industrial revolution, mechanistic economic process, social and political critics have been raising the alienation argument. Marx placed considerable emphasis on the idea of the alienated worker, and this has persisted as a central idea in any subsequent Marxian analysis of modern society (Weinberg, 1971).

Feur (1961) traces the meaning of the concept of alienation to early Christian thought, in which man was
viewed as alienated from God by his original sin. The next important link in the evolution of the concept is traced to Hegel who shifted the focus from the Church to the factory, emphasizing man's passive role in the process of production.

The broader context of alienation, to Marx as well as the German philosophers writing on the subject in the early nineteenth century, was concerned with man's natural self. Whatever was natural in man that was inhibited, frustrated, aborted, was unfortunate, and any man undergoing these processes was thought to be alienated. The revival of the term alienation in the recent years reveals something of its meaning. It is important to consider that we are more interested in analysing a contemporary social and human phenomenon and are, therefore, more concerned with this than with any precise definition of the term alienation. Turning to variations in contemporary meanings, we find that the concept has been used to apply to political, socio-economic, aesthetic and educational spheres.

Seeman (1959), in his important analysis of the term has clarified some of the vagueness surrounding our past definitions and usage of the term in social science literature. He distinguished five separate types of alienation which we can summarize as follow:

1. Powerlessness

Powerlessness is the expectation that one's own behaviour cannot determine the outcomes he seeks. Although one may have clear goals (outcomes), powerlessness is the assertion that, whatever one does, the goal will not be brought nearer to consummation because of those acts. This
type of alienation is one in which the actor feels he cannot control events in his environment. If he is successful, for example, he may attribute his success to luck rather than his own determination of the outcome.

2. Meaninglessness

Meaninglessness is the inability to make any interpretation of events at all. While powerlessness refers to the control of external, though understandable events, meaninglessness precludes even their intelligibility, not to mention their control. Phenomena lack clarity for the person observing the world.

3. Normlessness

Normlessness is the expectation that socially unapproved behaviour is most efficient in attaining outcomes. Here the actor feels he cannot control the environment, but controls it deviously in term of social norms.

4. Isolation

Isolation is the devaluation of societal norms. Whereas normlessness, for Seeman, refers to "the expectation that unapproved behaviour will lead to desired goals, isolation challenges the fact that those goals, or the behaviours leading to them, are desirable to begin with." Norms are generally devalued rather than abused as impractical.
5. Self-estrangement

By self-estrangement is meant the devaluation of self in terms of ideal standards. This form of alienation is characterized by a negative comparison between that part of self image arising out of actual behaviour and the ideal standards incorporated through socialization or represented in the behaviour of others. The problem of alienation has been one of the persistent problems in sociology for a century, beginning with the analysis by Marx. (Cf Coser and Rosenberg, 1964). Marx analyzed the wage earner's alienation from products of his labour and his powerlessness in the scheme of things, as well as other forms of estrangement in social relations. In recent years, the concept has come to the foreground in the work of an increasing number of social scientists in a variety of contexts (Fromm, 1955; Merton, 1946; Seeman, 1959). There have been efforts to specify various meanings attached to the concept of alienation (e.g. Seeman, 1959). There have also been attempts to classify reactions to alienation into different "types" (Parsons, Bales and Shils, 1953). A number of sociologists have tried to measure alienation, typically through a set or sets of questions that are believed to include typical reactions to alienation (Nettler, 1957; Neal and Retting, 1967).

In all its usages, there is a common denominator to the concept of alienation. It refers to the psychological state of dissatisfaction with and estrangement from the prevailing social arrangements in which the individual lives and the norms or values that regulate these arrangements. This state is a reaction to prevailing social conditions. A more fruitful approach to the problem of alienation may be to
relate the person's dissatisfaction to the specific social conditions that produced it and then to follow its consequences overtime.

Marx (1960) regards alienation as the separation of the individual from his means of production and subsistence. It results from the contractual relationship between capital and labour. Marx treats the familial pattern of relationship as an ideal type and compares with it those prevailing under industrial situations.

Marx further avers that it is the process of division of labour that makes labour alienated. Man's own labour enslaves him, instead of being controlled by him. At other place, dwelling upon this problem Marx holds that at the initial phase of capitalism, division of labour and machinery play a subordinate role, but with the advancing step of this mode of production, the element of cooperation gives way to competition and mechanization, leading to the alienation of labour. He visualises the end of alienation in man's freedom, autonomy and self-contained existence.

Keniston (1972) takes a philosophical view of the process of alienation. He holds that it starts from the prenatal stage of man. In the first stage of alienation, he is expelled from his mother's womb. As he grows old, he is alienated from the warm interaction-field of his parents and is lead to enter into secondary and impersonal interaction field, and thus the process goes on till the end of his life. Keniston concerns himself with four problems of alienation, viz: (i) alienative situation (ii) readjustment of the alienated person (iii) mode of alienation and (iv) agent of alienation.
Kahler (1957) perceives individual's alienation as a universal phenomenon. He thinks that man's history of civilisation is a story of his alienation process.

Fromm (1953) defines alienation as a process in which the individual becomes "estranged from himself and takes himself to be an alien."

Riesman (1961) feels that industrial culture has sapped the primary basis of interaction and that an individual though in spatial contiguity with other like him, lives lonely and alienated life. He is lost in the multitude.

Blauner (1964) believes that alienation, as it exists under the urboindustrial conditions, rests on a number of subjective and objective factors. Alienation, according to him, partly lies in the mind, view and perspective of the actor and partly in the situation itself. Blauner found in the course of his empirical research that all workers subjected to the same amount of alienative forces, did not feel the pangs of alienation. Personality is an important factor in determining the quantum of alienation. He holds that it is a fragmentation of man's existence and consciousness and affects wholeness of experience and activity.

Nisbet (1953) feels that under the sway of modern forces man has lost his initiative. He passively responds to his stimuli, and alien forces dictate his course of action.

Pearlin (1962) opines that growing social differentiation, loss of primary relationship and anomie
situations are ultimately lead to a sense of alienation in the common man of today's mass society.

According to David (1955), formulation of alienation syndrome represents personality and motivational characteristics. It comprises of five inter-related dispositions: (i) egocentricity (ii) distrust (iii) pessimism (iv) anxiety and (v) resentment.

Keniston (1965) conceptualises alienation as "an explicit rejection, freely chosen by individual, of what he perceives as the dominant values or norms of his society," or an unwillingness to accept the optimistic, sociocentric, affiliative, inter-personally oriented and culturally accepting values (1968)."

Gould (1964) has defined alienation from the standpoint of the individual experiencing this state, rather than in terms of social norms, as a general attitudinal affective syndrome.

The modern man is becoming detached from his old God (Hegel, 1910, and Kierkegaard, 1955), his society (Nettler, 1957 and Keniston, 1965) and from himself (Horney, 1963 and Laing, 1971).

The alienation concept is multidimensional (Lanungo, 1979 and Schacht, 1970). Clark (1959) affirming that alienation could be studied within a specific social system rather than within the broader frame work of society, defined it as "the degree to which man feel powerless to achieve the role he has determined to be rightfully his in specific situation."
Kohn (1976), in his study of the occupational sources of alienation, developed an index of powerlessness which tried to capture the sense of feeling powerless in the tradition of the use of the term alienation.

THE ROOTS OF ALIENATION

The concept of alienation is not a new phenomenon; it is as old as civilisation. In its philosophical sense, the term was first used by Fichte and Hegel at the beginning of the nineteenth century, though at that time its influence was confined to small groups of their disciples. The roots of the concept alienation are old. For St. Augustine, due to its sinful nature, humanity was alienated from God. He believed that a reconciliation could be achieved through belief in Christ. In the Western culture, the term alienation came into its own during the period of cold war and reached its peak during 1960's. It was used to "explain" all manners of events characterising that turbulent decade, from student demonstrations and inner city-riots to increased use of drugs and the rise of Hippie movement (Conger, 1984).
The concept of alienation in every variation suggests the loss or absence of a previous or desirable relationship. Pappenheim (1959) asserts that some philosophers believe that alienation is inevitably produced by a shallow and depersonalized society. Society is dominated by the forces of alienation. But the consciousness that man's yearning for self-realisation is thwarted becomes a crushing experience which could have existed in previous stage. In such a situation the alienation of man is not any longer accepted as an inevitably fate, it is felt as a threat and at the same time a challenge. An opposition to this estrangement will constitute an empty protest, and at best remedies will be found that do not come to grip with the force of alienation, but merely heal some of the wounds which they inflict upon us.

Alienation experienced by man today results from economic and social trends of modern age. There is evidence to support the view that alienation is largely due to political development. Man's alienation from his political community has done more to engender the present state of lawlessness than all the special factors analyzed in a scientific study. Alienation is the result of improper functioning or inadequate development of democratic procedures. Romano Gurdini (1951) gives a striking illustration of the numbness of feeling which he considers a consequence of machine age. Man in the technological age has become alienated from his work, from himself and from the reality of society and nature. Alienation is not characteristic of a specific period. However, in course of history, it has undergone significant qualitative changes, that its meaning today is quite different from what it was
in previous years. In the present stage of history, man has at his command many means of self-realisation which were unknown to him in the former period.

The idea that man's alienation is not confined to the modern period but must be understood as a universal fate of human existence is widely accepted today (Pappenheim, 1959). The concept of alienation has been considered one of the most fundamental problems of human beings, especially during 1960's and 1970's. Jackson (1983) found that alienation occurred in traditional as well as in modern society.

ALIENATION AMONG PRIVILEGED YOUTH

Conger (1984) asserts that it is easy to understand the alienation of the poor, the unemployed and victims of racial ethnic discrimination. However, it is difficult to understand the alienation that takes roots among many socio-economically favoured middle and upper class youth. The alienation derived from particular kinds of developmental experiences, such as disturbed parent-child relationships. For others, the special characteristics and conflicts of contemporary society may play a major role. In some instances, alienation is quite specific, and involves rejecting a particular aspect of culture. Alienation may be both deep and pervasive. There are differences in the individual's response to alienation aspects of the society. Some youth may find positive substitutes for alienation (for example, social service or political activities) and pursue them within the framework of the established social order. Others may feel that the only way to attack and modify the social structure lies outside the traditional processes of social change. Many privileged youth respond
to their alienation by withdrawing from the society as whole. This sometimes may involve deep despair, apathy or defeat without any meaningful alternative commitment to relieve their feelings of alienation. Still other youth may, while expressing their alienation from society, continue to search for meaningful private alternatives within themselves.

ALIENATION OF MINORITIES AND THE POOR

There can be little doubt that much of the alienation is found among minorities and the poor, especially among those who fall into both categories. The great majority of adolescents in these disadvantaged groups are born into the 'culture of poverty', whether in urban ghettos or rural slums. Poorly prepared intellectually, psychologically and socially, these young people enter overcrowded, rundown schools that frequently are manned by overburdened, harassed teachers who may have little understanding of their social problems. Under these conditions, many deprived children fail to make normal school progress, and often drop out of school, either by choice or necessity, as soon as they can. They seek new jobs and find discrimination even in job market. This leads to economic deprivation and ethnic discrimination. It is not surprising to find that these youth feel alienated from a society that has never given them anything (Conger, 1984).

APPROACH TO ALIENATION

Tripathi (1977) has defined three approaches to alienation, viz: 1) romantic 2) realistic and 3) systematic.
1. Romantic view

Romantic theorists of alienation compare the existing state of affairs with the same and usually develop unreal standards. They feel somehow committed to the philosophy of existentialism. Existentialism regards modern techno-industrial culture as impersonal, antithetical and inimical to the growth of genuine selfhood. General assumption of most of the theorists is that community life is disappearing under the impact of bureaucracy, techno-industrial mode of production and urbo-machenical civilisation. Individual acts instrumentally and sink into anonymity, he feels uprooted, self-estranged and develops a feeling of loneliness. He becomes powerless to decide his course of action which leads to the feeling of alienation. Etzioni's (1968) treatment of alienation reflects the romantic view. He attributes the responsibility of alienation primarily to the society. He regards society as alienating and confuses maladjustment with alienation. The state of alienation is passive in nature and overtakes man's mind when he considers himself powerless to correct and control all that goes on against him.

2. Realistic view

The value demand and value-expectation theory of alienation determination: The degree of manifest alienation is determined by the differences between the value demanded by the individual actor and the value offered by the system. If there is no difference on the apex based hierarchy, there is no alienation at all. A high difference leads to a high degree of alienation and low difference leads to low degree of alienation.
Meaning of value demand and value offered

Value demand means what a particular system expects from the actor within its fold. Value offer refers to the sum-total of the privileges that system grants to different categories of actors.

Meaning of value expectation

The main principle to determine value-expectation is self-maintenance and growth tendency of the actor. If he finds a gap between the value demanded and value expected, he feels alienation on different points such as meaninglessness, normlessness, powerlessness, and isolation. Alienation on meaninglessness is purely psychological and depends on actor's consciousness, ideology and philosophy of life.

Dimensions of value expectation

There are three dimensions of value-expectation: (1) status and voice (2) belongingness and (3) reward and security.

(1). Status and voice

According to the traditional Hindu thinking, human motives are classified in three major categories: (i) motives of progeny (ii) wealth and (iii) fame. The demand for status and voice is similar to the third motive. If these demands are not accepted, he develops alienation
tendency on the voicelessness dimension. This is what Seeman terms as powerlessness dimension. Man feels alienated on voicelessness dimension under bureaucratic and techno-industrial set-up.

(2). Belongingness dimension of value expectation

Every person wants to interact with other. But under modern conditions of living, man feels lonely even in multitude. He is above, all, all above. Man deprived of belongingness, gets alienated on the isolation dimension. The sense of non-belongingness may develop inferiority complex and self-underrating.

(3). Reward and security dimension of value expectation

Man in return for his sacrifices for value creation, wants reward, remuneration and security, otherwise he feels alienated on what Seeman calls normlessness dimension.

Alienation rooted in meaninglessness may take following varieties:

(1). Role irrelevance

If a man is convinced that his role performance is not worth the remuneration he draws from society, he may feel alienated.

(2). Perception of role meaninglessness due to sudden change in outlook.
A man may feel meaninglessness under emotional stress or strain.

(3). Maladjustment

Maladjustment with the role also leads to alienation.

3. SYSTEMATIC APPROACH TO THE PROBLEM OF ALIENATION

The phenomenon of alienation, looked at from the system or collectivity viewpoints, may be called relegation. Relegation is a process through which a system allots comparatively lower or inferior value, rank and status to the actor performing less vital roles.

DIMENSION OF SYSTEM’S ROLE DEMAND FROM ACTORS

Every system places certain demands on its actors. These demands may be classified on the following dimensions:

(1). Contribution

It consists in taking up any role, high or low, in the system.

(2). commitment

It refers to the faith in a system's value and norm pattern.

(3). Participation
Participation is sharing the system's problem and challenges.

(4). Adaptation

It implies yielding to the system's scheme of placement of the actor on the apex-base hierarchy.

The second dimension is the value. Socio-culture units develop system of alloting ranks to the individual in accordance with the value. The third dimension is the norm. Norms emerge in social situation and act as reference points. Individuals fashion their behaviour in the light of such norm. The fourth dimension is the identity. On the basis of caste, race, colour, nationality, constitution, height, denomination over which normally the actor has no control, he is put anywhere on the apex-base hierarchy.

Out of the four dimensions roles, value and norms are concerned with the ranking of acts, and identity dimension is used for ranking the qualities of actors.

ALIENATION AND ANOMIE

Alienation is a social psychological fact and anomie a sociological one. Alienation can only be defined with reference to persons experiencing certain disjunctures in the social system, whereas anomie refers to structural conditions or the absence of sustaining structures. Anomie emerged as an important sociological concept used to describe certain form of breakdowns in social relationships.
Durkheim (1951) used the term, anomie, to refer to a condition in which a low degree of integration between functions obtained as a result of a high degree of specialisation, or conflict between segments of the industrial complex. Seeman (1959) treats anomie (normlessness) as a dimension of alienation.

Anomie is concerned with the problem of social control and alienation with the legitimacy of the same. On the dimension of norm, meaning and isolation, if the individual acts on his own initiative to serve his interest, it is anomie. In case it is an imposition on him on these dimensions, it is alienation. It is possible that persons do not feel alienated despite an apparent alternative system, and that persons will feel alienated even when there does not appear to be a breakdown in the standards, norms or communication patterns. Some social scientists, however, have begun to utilize the term alienation to refer to the subjective aspects of anomie.

**ALIENATION AND SOCIAL PARTICIPATION**

According to Tripathi (1977), the direct impact of alienation on the actor may be a loss of participation in the role he is associated with. The more alienated an actor is, the less participant he becomes in his role. Usually social participation goes with integration and social non-participation with alienation. Alienation may also go with revolt, withdrawal and adaptation and so on.
ALIENATION AT DIFFERENT SOCIAL UNITS

Social units are divided into two categories: camp and open air. Camp social unit goes with a structural limit, such as family, college, university, school, factory and office. Open air social units do not go with definite structural limit. It may be divided into four categories: community, cultic, cultural and public. Alienation at one social level does not necessarily mean alienation at other social levels too. Students may feel alienated in the university and college, but not in family or in public.

QUANTUM OF ALIENATION

The quantum of alienation may be either low or high. Alienation is usually high under a bureaucratic set-up. In urban situation, anonymity leads to alienation; those who are not properly adjusted to their placement, may feel ignored or unwanted. Such alienation usually goes with low quantum. An educated but unemployed man may develop a greater amount of alienation than an illiterate or uneducated unemployed person. If a man does not fit well with the system, he is subjected to alienation (Tripathi, 1977).

ALIENATION AND SOCIAL CHANGE

Alienated actors are motivated to revolt against the system that alienates them. This revolt generates new ideas, ideologies and philosophies. The alienated gains the status of establishment. Indeed, alienation is ultimately responsible for the emergence of new action bases. The conflict between the actor and the system leads to a new
situation creating an environment of change. In his paper, Seeman shows the sense of alienation which leads to rebellion. Winfree (1976) concluded that expressive alienation is a good predictor of rebellion and rebellion leads to social change.

**INDICATORS OF ALIENATION**

Alienation is a state of mind; it causes a variety of orientations which may be treated as its indicators or indices. These are: (1) maladjustment (2) readaptation (3) revolution and (4) disaffiliation. Alienation caused due to maladjustment may get associated with some other indicators such as non-cooperation, regression, work to rule practices, non-interference, indifferent participation and withdrawal. Readaptatory behaviour consists in some kind of honourable compromise between the actor and the system.

Both alienated and integrated may cause a revolution. Disaffilatory pattern consists in actor's orientation to disconnect himself from the alienative system. It may take the form of a retreat, withdrawl, convergence on new points, defection and so on. The alienated actor may take to action patterns ranging from maladjustment to disaffiliation. though all actors taking to these acts are not necessarily alienated (Tripathi, 1977).

**PSEUDO-ALIENATION**

Many people sometimes overrate their contribution. Such a rating is not based on facts or realities of life. The alienation emerging from such miscalculation is highly elastic. Such an alienation may be called pseudo. We can
find many persons suffering from the pseudo alienation in a techno_industrial culture. They simultaneously live in past, present and future. For privileges, they live in the present and consume the fruits of techno-industrial culture but are not prepared to pay the price for these however, they want two contradictory things at a time. Pseudo alienation disappears with the acquisition of reason and true knowledge of the situation (Tripathi, 1977).

PARTIES OF ALIENATION

There are two parties of alienation: (1) alienator and (2) alienated. The system plays the part of alienative situation and the actor, both unit and collective, may be subjected to the feeling of alienation.

STAGES OF ALIENATION

According to Tripathi (1977) alienation may either be sudden or gradual. In sudden alienation, the affected actor is uprooted all at once. Gradual alienation arises under two situations: (1) dry interaction and (2) contempt.

(1). Dry interaction

It is between teacher and student, an overstaying guest in a family situation and in a bureaucratic set-up, temporary staff face such interaction from the employer. All this leads to the feeling of alienation.

(2). Contempt

A person unconsciously compares his expectations and values with the role and status allotted to him. The situation when the value and expectation exceed status, leads to the birth of alienation. If the status and role exceed the value and expectation, the situation is integration, opposite of alienation.
ASPECTS OF ALIENATION

There are two aspects of alienation: (1) objective and (2) subjective.

(1). Objective

The objective aspect of alienation consists in the conditions of alienation in which an actor faces in the systemic situation. It also consists in the system’s unresponsiveness to the expectations of the actor.

(2). Subjective

The subjective aspect of alienation is actor’s conviction of being disowned by the system on a number of dimensions.

PHASES OF ALIENATION

Tripathi (1977) describes the following two phases of alienation:

(1). Preactive

The individual stands on the threshold of the interaction web of a particular group; he does not participate in it. So long as he remains out of the threshold, he feels alienated. It turns into integration as soon he involves himself in interaction. Such an alienation is temporary.

(2). Post active

If an individual drifts away from the interaction field for one reason or the other, he will feel alienation which is permanent.
WHO IS ALIENATED

The great bulk of literature on alienation in foreign countries deals with four groups: workers, nonwhite minority, adolescents and students. In the present study, we are concerned with students. Some alienative conditions arise out of unique position of one's membership in the adolescents society, and in educational institutions (Weinberg, 1971).

THE ALIENATED STUDENTS

It appears that an average student is not highly alienated. They are involved in completing an education and obtaining good grades rather than participating in aesthetic experience. They easily adapt themselves to the requirement of the institution. Although they are not satisfied with the system and feel powerless to change it, yet they do not exhibit the kind of behaviour which can be expected from the alienated youth.

On the other hand, many students want power, leadership, freedom of choice and participation in decision-making bodies. For this, they engage themselves in walkouts and raising slogans. They do not know what they really want to do. This is one of the significant forms of alienation. The adjustment problem creates baffling conflicts. Many students do feel "guilty" about their affluent background. As they cannot find this in the campus, they either drop out or willingly live with their alienation.
ALIENATION AND THE ROLE OF SCHOOL

The environment of the school is always defined as authoritarian. There is lack of clarity in the perception of school's role in helping the students to achieve some important goals. The process of school education is often unconditionally alienative, yet formal reward to maintain competitive achievement prevents the students of their alienation. When such mechanism becomes ineffective, one is likely to feel alienation.

Students learn early that there is flexibility within larger social system. So a person can choose a range of occupations, to participate in the political process or not, associate with whom they choose and to spend their money as they want. As they become adolescents and begin to think seriously about the world they have almost entered. They see the world infested with poverty, riots, hatred, repression, interpersonal dishonesty, war, materialism, political intrigues, assassination of culture heroes, black militancy, drug addiction, drunkenness and crime. They begin to question the efficacy or soundness of the institution which have produced such ugliness and uncertainty (Weinberg, 1971).

Alienation has come to occupy the central place in the conceptual apparatus of sociological theory. The isolated person goes by many names, he is the stranger, the free-floater, the outsider, the powerless and the meaningless.
SOURCE OF STUDENT ALIENATION AND CONFLICT

According to Weinberg (1971), following are the sources of student alienation and conflict:

1. The impersonal environment

The assumptions of an impersonal environment are that student cannot establish a meaningful relationship with each other, with faculty and with administrative personnel who make decisions that affect their lives. Students cannot relate to themselves the environment, because:

(1). They do not meet each other due to constant increases in the size of the student body;

(2). When they do, it is the classroom where there is a very low interaction;

(3). They are in competition with each other for the rewards of the system; and

(4). They seldom have a common ground for communication, since they are overspecialised and insensitive to each other's personal needs.

Students do not relate meaningfully with the faculty, because:

(1). The role relationships are traditionally formal;
(2). The faculties are not sensitive to non-academic student problems;

(3). The faculties are unavoidable; and

(4). Pressure for professional mobility requires the faculty to focus on research and ignore the education of undergraduate.

Students cannot, do not relate to the administrative personnel, because:

(1). They never come into contact with them;

(2). They do not understand the administrative structure; and

(3). Administrative functions are inherent in formal rules and designated role responsibilities rather than in the decisions of individuals.

2. Lack of community

The university is considered an intellectual and social community by the student. After leaving the protective environment of the home, they seek similar structure in the institution to assure them of both stimulation and security. Universities seldom take pains to assure the existence of meeting place for students where they can discuss significant intellectual and personal problems. A community is often conceived of a place where all the needs of persons who live in that community can be met. University is less than half a community. It creates a sense of isolation, loneliness and powerlessness.
3. Inadequate, irrelevant instruction

Crowded classes appear to be the prominent hallmark of the large university. These classes cannot provide for individual interest. There is lack of interaction between students and teachers. Teachers are more interested in their research work rather than teaching. Students frequently feel that their courses are irrelevant, trivial and meaningless. For many decades students have accepted the definitions of their curricula that were conceived by the faculty and administrators. The course structure is relevant only in so far they receive a degree if they pass. But Degree cannot make them productive. Students want to do something more important; they wish to pursue goals that will link them as persons and professionals. They want to be better people in a meaningful dialogue with other people; they want to be productive. But our education or courses are not productive in nature. The instruction which is given in our educational institutions is self-estranging. The kind of self-estrangement produces anger.

4. Bureaucratic sloth

Many university students experience frustration at the slow rate of institutional change. The category of students have changed, whereas the type of education is the same. Students are a part of the rapidly changing culture. Even when they hear professors and administrators support their criticism and promise changes, they find themselves waiting for a meaningful change in vain.
5. Control over academic structure

The area in which students are traditionally denied participation comprise determination of courses and requirements, utilization of student fees, establishment of control regulations, faculty recruitment and introduction of innovative programmes. Although they participate in several areas, they desire to be integrated to the decision making structures that influence their life.

6. An environment of pressure

Pressure affects all students. Students want to grow, to gain control over their environment so as to reduce the pain from pressures. Students want to be emancipated, not only from institutional controls but also from the goals and values which begin to hamper them in their daily life. The uncertain future also haunts them.

7. Ivy towered isolation

The environment of the campus is unreal for many students. They are not clear about their courses, living arrangement and daily routines. They are quite conscious of their own failure and the failure of their institutions. They want to change themselves and transform the environment. They are keen to participate in the major social issues of the day. They find these issues everywhere but not within the ivy covered walls.
SIGNIFICANCE OF THE STUDY

A review of the literature shows that the concept of alienation has been considered one of the most fundamental problems especially during 1960's and 1970's. It has been defined and explained by a number of researchers in various ways.

The university education is important in modern society, since the student of today is a leader of tomorrow. University education should not only help a student to establish himself later in life, but also enable him to be of service to the society. But our students after receiving their education become strangers to the masses and are separated from their hopes and aspirations. The education they receive does not serve its purpose. We find a consistent degeneration in the behaviour of our university students. Disruptive tendencies are very much evident among them. Indiscipline has assumed serious proportions. University education is only the continuation of a meaningless pursuit which may take them to a blind alley. Universities are becoming more and more political fields rather than temples of learning. Students are working on the lines followed by politicians at the time of their elections and thereafter. Mostly the political structure reflects upon in and also about a university.

In India the pattern set by the British to educate an elite remains the basis of teaching learning which creates restlessness, frustration and alienation among students. Uncertain future, inadequate facilities, unsatisfactory nature of curriculum facing the educated youngmen leading to an acute sense of alienation and frustration.
The Indian universities indicate two major problems: (i) imbalance between the rapid growth of enrolments and insufficient resources, an inadequate learning environment and low internal and external effectivenss; (ii) inability to deal with the reform's own intrinsic problems that is deorganization, inadaptation and isolation. Added to these structural problems, however, is the growing phenomenon of negative socialization of students alienation. Within the university there is a increasing attitude of resentment, intellectual and cultural resignation and student confusion.

The undue emphasis on consumption in the Western society engenders a process of alienation that thwarts the autonomy of the individual (Nandi and Burkhardt, 1970).

UNESCO (1969) on youth problems throughout the world, the first of its kind, found that the demand in youth in productive activities is felt everywhere. Mehta (1970) stresses the need for a comprehensive theoretical model for study of university as a social system. The researches of Mehta (1970), Mohan (1976), George and Parakh (1976), Kirpal (1976) and Mehra (1977) in the area of youth are meaningful and revealing. They try to investigate the militancy, political awareness, drug addicting, attitude towards various problems, interest, intergenerational gap and leadership behaviour of the youth.

Shinde (1972) concluded a study on the political consciousness among college students. A large number of students were primarily interested in political news. Boys were more conscious than girls. Kirpal (1976) has thrown light on the wide-spread frustration of the youth. Sarkar
(1974) in a socio-psychological study of the student unrest concluded the academic socio-economic status and administrative factor combined to give impetus to the unrest.

According to Freeman (1972) and Sinha (1975), the youth has an attitude of assertion and independence. For Bhattacharya (1972) the student community in general has inadequate frustration, tolerance, growing confusion and insecurity. McCleary (1970) and Wolman (1973) suggest that those who rebel express their right to independence and self-determination. They get a feeling of alienation by demoralising forces in the environment and are put under a heavy psychological burden by the pressures, tensions and anxieties of life.

Student activism in educational institution is a very confusing phenomenon (Moe, 1982; Katz, 1967; Block, 1968; Blom, 1970; and Bay, 1970). Although it was there in these institutions right from the beginning of modern school system (Hoebert, 1967), efficient social as well as institutional control kept it under manageable limits (Koel, 1980). Initially, it was characterized as a school problem or as a problem of indiscipline (Keniston, 1968). But after independence, it acquired an organized momentum in the form of student protest, collective dissent and anti-social group behaviour. It was viewed and treated by social scientists as student unrest, student dissatisfaction and student protest (Fisherman, et al. 1963; Bhattacharya, 1967; Michiya, 1969).

These characterizations are coloured with only one assumption that students are highly reactive towards any and
every institutional norm that forces them to mortgage some of their freedom (Sorize, 1981). But a deeper analysis reveals that students' reaction is not against the rules, norms on procedural regulations of an institution, but against their discriminating and highly partial treatment (Chaila, 1982).
A comparative study by Sharma (1983) found no significant difference between activists and alienated students on their personal value as well as educational aspirations. No marked difference was discernible between the two groups in terms of achievement, order, dominance, change and aggression needs. Van Dewark (1984) found that students exhibited a significant level of alienation towards, the university. These studies have been used for a particular population in a specific setting and their interpretation in another setting cannot be valid as such. Anastasi (1958) points out that "Within a single nation, there are usually classes of people or sub-cultures, each with its distinctive traditions, ways of life, emotional responses and aptitude patterns...... From the large metropolis, through the medium sized city, the small town, the village with its general store and the post office, to the isolated mountain out post; there are major differences in the psychological as well as the physical environment."

As India is a country of diverse cultures consisting of different communities, castes, regions and religions, hence the findings of the studies conducted in one population may not have the same implications for other types population.

From the foregoing discussion of studies describing various types of relationship of academic alienation with demographic variables, it is evident that findings are conflicting and contradictory. Most of the studies have been conducted in a foreign social setting. Their
conclusion cannot be applicable to Indian population which is undergoing a period of transition since independence.

Himachal Pradesh is a State with diverse population having its own unique hilly culture, traditions, social life and economy. It differs significantly from the rest of the hilly and other States of the country.

Anastasi (1976) is also of the view that each culture and sub-culture encourages and fosters certain abilities and ways of having and discourages or suppresses others. It may also be noted, however, that no existing test is universally applicable or equally fair to all cultures. Any test tends to favour individuals from the culture in which it was developed.

From the review of the literature on student activism, frustration of youth, militancy and political awareness and alienation and activism developed in India so far, it seems that no scale of academic alienation has been developed for identifying the academic alienation among the students of school, college and university of the State of Himachal Pradesh.

From the very inception of Himachal Pradesh university, it is evident from the activities of the students, such as student unrest, dropout, raising of slogans, strikes, affiliation with different political spheres, dissatisfaction with educational system, tremendous increase in the percentage of failure, demand for postponement of examinations and so on have, perhaps, resulted in academic alienation. Keeping these observations in view, the researcher took the problem entitled:
CONSTRUCTION AND STANDARDIZATION
OF AN ACADEMIC ALIENATION SCALE
AND ITS RELATIONSHIP TO
DEMOGRAPHIC VARIABLES

OBJECTIVES

The objectives of the study were as under:

1. To construct and standardize the academic alienation scale.

2. To study the academic alienation between the students of high and low socio-economic status.

3. To study the academic alienation between the students of rural and urban family backgrounds.

4. To work out academic alienation between hostelers and day scholars.

5. To examine academic alienation between males and females.

6. To find out the academic alienation among the students having affiliation with student-organisations, students having affiliation directly with political parties and students having no affiliation with student-organisations and with political parties.
7. To study academic alienation among the students of various faculties.

8. To work out inter-correlations among the components of academic alienation.

9. To compare the academic alienation of the students on the following variables:
   a) High and low socio-economic backgrounds.
   b) Hostelers and day scholars.
   c) Urban and rural backgrounds.
   d) Males and females.
   e) Students' affiliation with different student organisations and political parties.
   f) Faculty-differentia.

HYPOTHESES

The following hypotheses were tested:

1. There will be no significant differences in the total academic alienation as well as in its indicators taken separately between students from high and low socio-economic status backgrounds.
2. There will exist no significant differences in the total academic alienation as well as in its indicators taken separately between the students from rural and urban family backgrounds.

3. Day scholars and hostelers will exhibit no significant differences in total academic alienation as well as in its indicators taken separately.

4. There will exist no significant differences between males and females in total academic alienation as well as in its components taken separately.

5. The students affiliated to different student-organisations, students directly affiliated to political parties and the students having no affiliation with student-organisations and political parties will not exhibit significant differences in total academic alienation as well as in its indicators taken separately.

6. There will be no significant differences in total academic alienation and in its components taken separately among the students belonging to different faculties.

7. There will be a positive and significant correlation among different components of academic alienation within each faculty and in all the faculties taken together.

DELIMITATION OF THE STUDY

1. The study was confined to the students studying in five faculties of Himachal Pradesh University, Shimla.
2. The study was confined to the students on-the-campus only.

3. The reliability and validity of the academic alienation scale was found out, but no norms were established.

According to Samuel Long (1977), the academic alienation has three indicators involving academic estrangement, academic cynicism and academic inefficacy which form the basis for conducting the present investigation.
ACADEMIC ESTRAGEMENT

Academic estrangement means estrangement from academic values. Seeman (1972) clarified the meaning of this particularly troublesome dimension of alienation. Self-estrangement which had been defined as a sense of separation from one's self. It was redefined as the experience of engaging in work activities on a purely instrumental basis, for extrinsic gain only, with no intrinsic engagement of the self.

Alienation is treated as a social psychological construct, and the estrangement of the individual from society is in terms of personal feelings of powerlessness and meaninglessness.

Self estrangement is feeling of lack of intrinsically meaningful work or loss of intrinsic meaning or pride in work, powerlessness dichotomized into lack of control over organisational decision-making and lack of impact on student achievement. By self-estrangement is meant the de-evaluation of self in terms of ideal standards. This form of alienation is characterized by a negative comparison between that part of self-image arising out of actual behaviour and the ideal standards incorporated through socialization or represented in the behaviour of others.

In estrangement (or powerlessness) a person still believes in the importance of certain goals but feels helpless to bring them about. These personal goals appear externally determined.
Simmel (1955) and Guardini (1951) contributed much to the understanding of estrangement. According to Simmel (1955), an inner conflict, stemming from the antagonism between life and form, can be seen in the development of most civilizations. All the examples which Simmel presented, reflect contemporary man's fear that his individuality will be destroyed, that he is living under conditions which compel him to become estranged from his own self.

Guardini (1951) gives a striking illustration of numbness of feeling which he considers a consequence of machine age. Man in the technological age has become alienated from his work, from himself, and from the reality of society and nature.

Tillich's (1955) idea of sin to prove that estrangement is a universal human condition and that the alienation experienced by the individual today is man's eternal fate.

Existential philosophy is essentially a revolt against the belief, deeply rooted in the development of modern thought, that truth can be ascertained only through detachment. For Heidegger (1949) man is alienated from reality, as a result of a split between subject and object which detached knowledge does not heal but deepens; he is estranged from himself, because in flight from himself he lets his existence be plunged down into the inauthenticity of the anonymous crowd. Increasing the senses a split between existence as an individual and a citizen; the individual finds himself powerless to integrate these two roles; which he has come to see as separate and often conflicting part of his life.
According to Pappenheim (1959), it is wrong to say that human estrangement is a characteristic of a specific period and not to recognize it as a phenomenon which has occurred in all the ages of history. Those who hold this view think that creative person has always had to pay the price of loneliness, to experience the pain of estrangement. Sweeping arguments of this kind have a very limited validity. Those who consider estrangement as inherent in human existence will, of course, deny that it can be conquered by man's action. For them, the best course for the individual is to resign himself to his state of alienation, instead of pursing the vain dream that it is upto him to change his condition. The estrangement is a phase of the dialectical process and that by experiencig and revolting against it man can create his own self and thus fulfil himself as a man.

It reveals that many people today no longer accept man's estrangement as an inevitable fate but are searching for ways and means to conquer it.

Academic cynicism

According to "The Oxford Universal Dictionary Illustrated (1974)", cynicism is the philosophy of cynics—Having a quality of cynic, a person disposed to find fault.

In "The New Dictionary of Thoughts (1973)", according to H.W. Beecher, the cynic is one who never sees a good quality in man, and never fails to see bad one.
In "New Standard Encyclopedia (1983)", Oscar Wilde defined acynic as one who "knows the price of every thing and the value of nothing".

According to "Funk & Wagnalls New Encyclopedia (1983), cynic - sin'ik member of a school of Greek philosopher founded during the second half of the 4th Century B.C. Diogneses of Sinope is generally regarded as the founder, but Antisthenes, a pupil of Socrates has also been proposed. According to Aristotles, Diognese was a well known figure, nicknamed Kyon and applied to the members of this school because of their unconventional mode of life or from cynosarges; a gymnasium where Antisthenes taught.

The cynics contended that civilisation with its attendant ill, was an artificial, unnatural condition and that it should be held in contempt. Hence they advocated returning to natural life, which they equated with a simple life, maintaining that complete happiness can be attained only through self sufficiency. Independence is the true good, not riches or luxuries.

According to "New Standard Encyclopedia (1983)", cynics believed the pleasure for own sake is evil, and therefore shunned wealth or even comfortable living. They carried self denial and contempt for accepted customs of society to such extremes that they were abused and ridiculed. The Stoics put the doctrines of the cynics on a less rigid and much more humanitarian basis. The word cynic survived, however, to mean any one who sneers at human goodness, and professes to believe that every one is ruled by self interest.
Popkin (1956) concluded that all ethical theories arise because men are dissatisfied either with their personal lives or with the world in which they live. If a man is contented with his lot and with the situation in which the world finds itself, he will not, in general, seek to change it. But when he is dissatisfied, he will attempt to alter the circumstances in which he finds himself, he may fight these circumstances or try to escape from them. Philosophers offer these theories as advice for altering the situation as they see it. This is particularly true of cynicism.

The cynics believed that the world was fundamentally evil, in order to live properly a man must withdraw from participation in it. But at the same time, even if a man lives a private life, such a life may be devoted to acquiring the usual goods of the world, in this way tried to show men that by ignoring such external they would be emancipated from fear. It is interesting to speculate upon how the world 'cynical' acquired its modern meaning. The rejection of external goods includes the rejection of other people, so that a complete indifference and lack of feeling for other resulted. Furthermore, although the early cynics such as Diogenes and Antisthenes lived moral and upright lives of extreme frugality in accordance with the precepts, later followers used the doctrine for personal advantage. They borrowed food and money from friends, and then applied the doctrine of 'indifference' when it came time to repay these debts. People gradually came to feel the doctrine was being applied insincerely and callously and out of such feeling the word 'cynic' developed its modern meaning.
It can be seen that cynicism is primarily a doctrine which is antisocial. It does not attempt to describe how men can be happy as a social being, but instead tries to propose ways for achieving individual salvation. Cynicism as a philosophy has not only had great influence upon plain men, but it was considerable factor in the development of early Christian philosophy.

**ACADEMIC INEFPICACY**

According to Oxford Universal Dictionary Illustrated (1974), inefficacy means want of efficacy; incapacity to produce desired effect. The first date of its occurrence is 1612. Chamber's Twentieth Century Dictionary (1971) defines inefficacious - not having power to produce an effect; and efficacy is defined as power of producing effect or effectiveness. When a system is able to work to its optimum capacity and produces pre-determined effects, it is said to be effective. In the university system there are number of components who works together for the development of students. The efficacy of university system depends on the effectiveness of its administrative and academic leadership. In order to cater to the needs and demands of the students, it is important that a rapport is established between students and university authorities. Academic inefficacy results as a consequence of lack of this rapport and confidence of the students in the university authorities. They perceive the university authorities as indifferent and hostile. They also perceive that the authorities deliberately or otherwise ignore the students' needs and demands. As a consequence the academic environment in the university is degenerated and the effectiveness of entire system goes down. Thus academic
inefficacy becomes dominating force in academic environment of the university.

OPERATIONAL DEFINITIONS OF THE TERMS

SOCIO-ECONOMIC STATUS

It includes parental occupation, income, education of father or guardian, household possession, education of brothers and sisters, expenditure on newspapers etc., level of aspiration, concept of social prestige and caste system as measured by Socio-economic Status Scale Questionnaire (SESSQ Urban) developed by Jalota, Pandey, Kapoor and Singh (1979).

FACULTY

It denotes the five faculties of Himachal Pradesh University, Shimla.

DOMICILE

It denotes the students belonging to rural and urban family backgrounds.

RESIDENCE

It denotes day scholars and hostelers.

SEX

It denotes males and females studying in the five faculties of Himachal Pradesh university.
AFFILIATION

It denotes students' affiliation to student-organisations, and students directly affiliated to different political parties.

PLAN OF THE REPORT

The following bird's eyview of remaining chapters gives a complete idea of the plan of the report.

Chapter II (Review of related literature)

In this chapter a review of related literature has been presented.

Chapter III (Development of academic alienation scale)

This chapter examines the meaning of scale and attitude, Likert's method of scale construction and scoring procedure, formation of items, their pre-try out, selection of suitable items for preliminary draft, item selection from the preliminary draft and preparation of final draft of the academic alienation scale. Thereafter, reliability and validity of the academic alienation and its indicators are reported.

Chapter IV (Method and procedure)

This chapter is devoted to a discussion of method, dependent and independent variables, research tools viz.
academic alienation scale, personal information sheet and socio-economic status scale questionnaire (SESSQ Urban) which have been used in the present study to collect data. It also studied the procedure of sampling, administration of research tools and necessary details of the statistical techniques, namely 't' test, analysis of variance and coefficients of correlation.

**Chapter V (Analysis, interpretation and discussion of data)**

In the first section of this chapter, the necessary interpretation of the 't'-test, 'F'-ratio and coefficients of correlation have been given. The second section examines in some detail the results of the study.

**Chapter VI (Summary, general conclusions along with educational implications and suggestions for further research)**

This chapter presents a resume of the entire research report. The investigator reviewed the results as a whole in broad perspective and tried to draw some general conclusions. She has tried to bring out the educational implications of these conclusions. In the end, a few suggestions for further research have also been made.

**BIBLIOGRAPHY**

All the references cited in the present study have been enlisted alphabetically.
APPENDICES

The specimen copies of the tool constructed by the investigator herself and those used otherwise along with necessary directions regarding their administration and scoring procedures, have been recorded from respected manuals. Data obtained from the sample of 600 students in different tools of final analysis have been given.