CHAPTER II

REVIEW OF LITERATURE
CHAPTER -II

REVIEW OF LITERATURE

The review of literature has its immense importance in the field of research methodology. Review of literature brings in its wake knowledge and insight. Systematic approach demands discussion of previous literature pertaining to the problem. Study of literature enables us to know what has been done and whether the conclusion of study confirms with the existing empirical studies.

S. M. Lipset in his pioneering study of student activism in America points out that the American University has been a place of turmoil since the Berkeley Revolt of 1964-65. While discussing different modes of campus behavior, the analyses range from those that place the responsibility for campus discontent on aspects of the social structure to some that see the university itself as the source. According to the author the approaches, which stress societal factors include the proposition that changes in child-rearing and educational practices have produced a generation of students who combine belief in equalitarian doctrines with an insistence on instant gratification. The study makes it clear that most of the literature emphasize the role of the educational system as a cause of unrest. The eminent author further adds that in the modern developed world,
particularly with United States, the conditions of university life make politics a particularly critical source of self-expression. Students are given ample opportunity to discuss and study political self-expression. Students are given ample opportunity to discuss and study political matters. The university, itself, in spite of its emphasis on academic freedom and being non-partisan, is increasingly involved in politics, as professors fulfill even growing roles as party activists, intellectual commentators on political events, advisers, consultants, and researchers on policy-relevant matters (Lipset: 1972:23).

The same author in another lucid exposition writes that in the developing countries, there is an intrinsic conflict between the university and the society, thereby creating a fertile ground for student political awareness and participation. The university, as one of the primary modernizing elements in largely traditional societies, necessarily finds itself opposed to other elements in the society, and must often fight to protect its values and orientations. In the developed nations, as the author narrates, there is no such conflict exists. The university is a carrier of the traditions of the society, as well as training agency for necessary technical skills. It is a participant in a continuing modernizing development, rather than in
the vanguard of such development. University students are not called upon to protect the values of their institutions against societal encroachment. In most cases, they are merely asked to gain the qualifications necessary for a useful role in a technological society (Lipset, S.M: 1967:241).

In another interesting article Lipset along with Ladd, Jr. discuss at length what happens to the political views of student activities after they leave the university? Do age, jobs and families inevitably moderate their opinions? Or are their outlooks largely determined by the early political experiences of their generation? These two distinguished writers test their theories against the available data. (Lipset and Ladd, Jr.: 1974).

Altbach in making a thorough study comes to the conclusion that the involvement of outside political parties in the affairs of the universities seems to be rather unique Indian phenomenon. The author, in the process of elaborating his views, points out that in the west, political parties are almost never involved in university affairs, although there is a serious problem of attempted government interference in university life, particularly in institutions supported financially by the state. Traditions of academic autonomy are in
genera! stronger in the west, thus making outside interference in university affairs more difficult (Altback: 1970:9).

The author further adds that the living and working conditions for Indian students are almost universally poor. To substantiate his point, the author writes that the tremendous expansion of higher education which has taken place since 1947 has been one of the main determinants of the changing campus situation and of the deterioration of conditions in the universities and colleges. Many new colleges, particularly those in rural areas, have inadequate library facilities, not enough laboratory facility and few amenities for students or staff. One of the main problems has been the fact that well trained and committed staff members are not available. Above all, since resources are relatively scarce on all levels in India, it is unlikely that the universities/colleges can avoid becoming involved in politics (ibid. 19-20).

In another study the author subscribes to the view that the Indian university is an extension of the wider society. It is one part of the network of organizations that dominate elite uses for its political advantage. Students and teachers play their roles within this wider socio-political context. The writer has also stressed the fact that the university is a modernizing agent of change. It raises aspirations and...
introduces equalitarian values. Though individual dignity has been an important ideal, Indian society, through the ages, has largely been aristocratic and feudal learning has been the privilege of a small minority. So far too long too may Indians have been denied by a few. Now, more and more are asking for more. Increased access to education is producing more aspirants than the society can absorb. The power elite is trying to contain this revolution by bribing a few. They are wrong, opines the writer. There are just too many to be bribed. Only a more just, more honest and more prosperous society can fulfil the aspirations education is creating, thus he concludes (Altbach: 1968:233-234).

The government direction in the internal affairs of the university / college has led to extensive politicization of the education system. In this context Altbach further points out that the government, as a whole, expects educational institutions not to oppose any of its policies, educational or non-educational. This tends to constrain academic freedom. Moreover, since university/college decisions are made by politicians, extra-educational considerations impinge upon educational policy such as caste, regional, language or religious decisions. Further, partisan politics enter the university community as the university seeks
support among political factions and political factions vie with each other for control or the university (Altbach: 1972:7).

In their edited book, Altbach and Amrik Singh have discussed at length topics concerning enrolment, number of institutions along with teachers in higher education. This volume includes studies concerning the effectiveness of various languages in higher education analyses of various experiments with linguistic change and problems of some changes. It, in addition, covers analysis of academic administration, the political relationships of universities, and interaction between various elements of the academic community. Some of the studies are related to professors in India, their incomes, social backgrounds, attitudes and other aspects, and put forth the view that the college teacher is a key element in the academic equation and perhaps the key to the improvement of quality. The role of government, politicians, and interest groups in the affairs of higher education has been vividly discussed (Singh and Altbach: 1974).

Singh in a thought provoking analysis of the present day higher education system in India has raised several interesting points. When one talks of political support, he writes, one cannot but take note of the ground reality. What is important is how the different
states operate within their jurisdiction. As he makes it clear, ninety five per cent of what gets done in the field of higher education is linked with how the states perform and to what extent they feel involved or committed. The situation varies from state to state. So, as he concludes, much depends upon the personal qualities of the politician who holds the portfolio of education. In most colleges, he comments, things are disorganized, if not chaotic. Half of the students do not attend lecturers. Teachers too are equality casual. Examinations are a source, both of loss of time and corruption (Singh: 1994:22-27).

In another article he points out that state governments have power over the universities through influence over the selection of vice-chancellors and therewith the tone and style of the whole university. They also, through the system of state grants, have the vice-chancellor under control. As Singh writes. “At every step a university has either to ‘go’ with the government or grind down to a halt. Since the second thing cannot happen, sooner or later every university goes with the Government.” (Singh: 1967).

In a critical study of student politics, Edward Shils drives home the point that Indian student agitation is so infrequently and discontinuously political because it has no well-acknowledged
politically concerned authority to guide it and to focus it on political things. The author adds that the students are unhappy because they don't have that guidance and scarcely have the power to focus on a political object themselves. Existing authorities in Indian are too compromised, too infected by corruption of this world, too bureaucratic, too remote to arouse the rebellious Indian students' capacity for loyalty. (Shils: 1968:3).

Writing on the intellectuals, Shills Comments: unlike the situation in the west, the academic life of Indian has only a very faint tradition of detached factual research on issues of importance to the public good. The empirical social sciences in the Indian universities and colleges do not contribute very much to the formation of critical public opinion, however indirectly ("Shills: 1961:111). The Author doesn't hesitate to point out the poor quality of Indian college and university. The Indian college, according to the author, is a "spirit-deadening machine". It is a "crammer's college" which requires cramming but which does not cram. Its syllabi often look impressive, its required and recommended textbooks are frequently good, but the levels of instruction provided and of performance demanded are much lower (ibid: 43).
In their essay on Baroda University, Susanne H. Rudolph and Lloyd I. Rudolph hold that unlike many universities of India, Baroda did not become a partial issue in state politics despite some pressure on the university from Gujrat State politicians. Efforts were made to lower the standard of admission to the university and to use the regional language rather than English as the medium of instruction. The authors point out no attempt was made to subsume Baroda University "to the interest of party-factions as has happened in Uttar Pradesh" (Rudolph and Rudolph. 1972:255). The University was not, of course, entirely free from the internal politics of academic politicians. Politics at Baroda University however was used to promote personal interest rather than party interest.

S.P. Aiyar's study highlights the different aspects of the process of politicization of students in the Indian context. According to him, these are all inter-related and can be separated only for purposes of analysis. They are as follows:

i. The conscious attempt by political parties, and teacher politicians and student-politicians to orient the outlook of students towards specific ideological positions and to seek their support in certain causes and to use them for propagating knowledge of party programmes.
ii. The growing awareness among students of being a distinct and influential part of society and politics and other possibility of changing policy decisions.

iii. The struggle for power and equality and the consciousness of benefit accruing to particular individuals or groups within the university. This is related to the fact that the student world, like the rest of the Indian society, is divided by caste, language and regional considerations.

iv. There is also the process by which students are instigated and drawn into conflicts concerning university teachers and the administration or between the university and the government (Aiyar: 1972:8-15).

A-B, Shinde in his study deals with the political consciousness among college students. Further he points out as to how knowledge of day-to-day happenings, party ideologies and programmes, attendance and discussion in the party meeting has significant bearing on the politicization of students (Shinde: 1972).

M.V. Pylee writing on the reforms in higher education points out to the fact that in the developed countries of Europe, not more than twenty percent of the matriculate enters the university. In
England it is around fifteen per cent. In most affluent country of the world, the USA, which is supposed to have the highest percentage, it is about fifty. In these countries only those who have proven aptitude for higher education are given admission. In India, as he writes, it is different. Besides, as he painfully narrates, higher education here in India has indeed become a low level mismanaged business proposition involving the students, parents, teachers, different categories of non-teaching employees and the management and ultimately the atmosphere in the campus is vitiated due to political interference in the autonomy of higher educational institutions (Pylee M.V.: 1995).

D.C. Mishra in a perceptible article presents a bleak scenario of higher educational system in an Indian state. The present notion that expenditure on higher education should be drastically cut is mainly due to the current state of unemployment and wastage due to proliferation of unviable small private colleges, he writes (Mishra, D.C: 2002).

Dr. A L. Mudaliar holds the view that the syndrome of politics of mass violence, which has characterized Indian politics, is truly mirrored in campus politics. Students have simply aped the mode of behavior of the politicians in Parliament, State Legislatures
as well as in trade unions. Notorious elements in the campus get elected at the cost of the sober and scholarly students. The same techniques of action and forms of coercion are adopted (Mudaliar, A.L. 1966).

Pointing out a dichotomy in Indian educational system Rudolf C. Heredia speaks about a dual system of education, i.e. limited access to quality education for a middle class elite and less than universal availability of massive mis-education for the underprivileged masses. Pinpointing his finding, he writes, higher education is perhaps the field where such dualism is most acutely expressed (Heredia: 1992).

In making a lucid analysis, Aileen D. Ross characterizes the authoritarian nature of the Indian educational system and goes on elaborating that the students find it difficult to have personal contacts with their lecturers or with people in the higher administrative positions. Believing that their problems are not understood or not heard with sympathies, students consider students unions or associations as the only media through which they can air their grievances (Ross. A.D. 1969).

Amar Kumar Singh in his discussion of the Ranchi University case views the university as “one part of the network of organization
that the dominant elite use for its political advantages.” Singh opines bluntly that the teachers indulge in the intoxication of politics by using the students to secure power in the university in particular and society in general. Singh urges the need for protection of the university against such politicized teachers who vitiate the temple of learning. (Singh, A.K. 1968).

S. P. Ahluwalia points out that the phenomenon of teacher's cliques also goes a long way in understanding the knotty problem of the politicization of teachers. He further adds that teachers’ cliques, obviously, cannot function in a vacuum and they affect all those elements concerned directly or indirectly with the cliques (Ahluwalia, S.P.).

An eminent Indian administrator and educator Humayun Kabir, writing on the sources of student indiscipline, attributes such responsibility to the fact that teachers today don't command the respect and affection of their pupils to the extent they did in the past (Kabir, Humayun: 1956).

Margaret L. Cormack writes: “the current epidemic of student indiscipline is only a species of our national genus of indiscipline of all kinds.” In addition Cormack elaborates that the dichotomy between public utterance and private behavior has contributed to
the present rot in our national moral life. The lack of public integrity in our public life is not lost upon our students, who, after all, look to their parents and leaders for guidance. The students in their indiscipline are only following the leaders (Cormack, M.L. 1961).

The focus of the book, edited by Daniel Bell and Irving Kristoe, is on student unrest. Student Radicalism is described in this series of essays, which range from descriptions of individual campuses (Berkeley, Columbia, and Cornell to more general and analytical discussions of student unrest. (Bell, Daniel & Kristol, Irving: 1969).

In a provocative historical study of 19th and 20th century student protest movements in Europe and the U.S., Lewis S. Feuer explains student radicals in terms of a generation struggle. (Feuer, Lewis, S: 1969).

Kenneth Keniston investigates the social and psychological roots of alienation in college youth and demonstrates how this alienation leads them to reject established American values and to adopt non-commitment as a way of life. (Keniston, Kenneth. 1965).

In a philosophical analysis of contemporary society, the author Herbert Marcuse challenges the traditional notion of neutrality of technology and asserts that it has generated a tendency toward
totalitarianism. This book exerted great influence on the new left students’ concept of political reality (Marcuse, Herbert. 1969).

David Riesman opines that in U.S.A. the universities have become pace setters in the promotion of meritocratic values. In Talcott Parsons terms, they are “universalist”, ignoring “particularistic” and personal qualities in their professors and students. This means that they choose professors almost entirely on the basis of their output and professional reputation. Students are selected by similar criteria: by their ability to write good examination and also good academic work. The claims of localism, sectarianism, ethnic prejudice and preference, class background, age; sex and even occupational plans are largely ignored. But in India, in practice, there is real dearth of qualified teachers in many subjects. Such teachers are appointed in the educational institutions again on political ground and regional considerations. In addition, they exhibit a poor show in terms of intellectual eminence and strength of character and integrity there by contributing to educational damage of incalculable significance (Riesman, David & Christopher Jencks.).

Clerk Kerr describes changes that have occurred in universities during the past several years and the development of the “multiversity”. He views institutions of higher learning as the
keystone of the "knowledge industry" and asserts that they will continue to be required to respond to society's need for information and expert capabilities (Kerr, Clark 1963).

About the importance of leadership, E. Wright Bakke notes: "The group activity of students is seldom the result of a simultaneous consensus on objectives. Even if a latent consensus is present, the spark of leadership is normally necessary to set action ablaze. Action is promoted by activity whose personal, but not necessarily selfish purposes can be served by enlisting their followers in a collective endeavor. There is the possibility that such activity will attract the attention of political leaders, and become a prelude to a political career. It is therefore not surprising that ambitious young men believe that a reputation as a student 'politico' is one of the major contributions which university experience can make to a successful career (Bakke, E. Wright).

John Mathai, formerly vice-chancellor of Bombay University, stressed the need for academic freedom. He said, "The universities should function as an autonomous body. It requires, no doubt, a large measure of assistance from the public funds, but such assistance should, on no account involve Government control over its policy in academic matters" (Mathai, John: 1955).
In a report of the UGC it has been made clear that in India students have come to regard the students' union merely as a 'bargaining counter' or as a forum for voicing their 'grievances'. Like trade unions, the office bearers negotiate with the university authorities on behalf of the students. It has also been found that political parties take an active interest in the student union elections and in many universities, and colleges the elections are fought on party line as directed by existing political parties (The UGC report: 1960).

Kishore Gandhi, in making an in-depth study, points out that one of the major objectives of the expansion of higher education is to promote the development of human resources. Implicit in it is the assumption that our educational system will produce the quality and quantity of human beings required for the economic growth and the economy in fact will make good use of their resources. However, today, as Gandhi painfully mentions, there is hardly any correlation between the pattern of educational output and the pattern of manpowers need for economic growth (Gandhi, Kishore: 1975).

Francis Soundararaj in making a vivid analysis points out that the story of education in India is one of missed opportunity. When independence opened up a golden opportunity for building a new
nation, the politicians monopolized the task. The academia was sidelined. Education, therefore, remained unaltered. During the colonial India the educational policy of the British gave priority to the development of the western model to create “a class of persons, Indian in blood and color, but English in taste, in opinion, in moral and in intellect”. In Post-colonial India the various education commissions made peripheral changes without altering the essential purpose and character of the type of education that had been imparted, so concluded the writer. (Soundararaj, Francis: 1994).

A study was designed by Mithila Bihari Saran on the line of the role theory to understand primarily role conception, role demands, role performance and various images of self of the college students. It was felt that the society in which they were living exhibited a paradoxical and confusing dualism of social charges, and therefore they were not in a position to choose the correct way of life. There were role conflicts in college students that interfered with the development of their personality and role performance (Saran, M.B: 1977).

In a study made by S.C. Hazary, it has been mentioned that in Orissa the vast majority of students come from lower socio-
economic strata. In addition it is his finding that most of the student leaders come from a rural background. He concludes with the observation that students of academic excellence are seldom attracted to campus politics and leadership has gradually passed into the hands of mediocre. Pressure of curriculum and worries about suitable employment in a 'society of scarcity' have kept a large number of academically oriented students aloof from the din and bustle of politics (Hazary, S.C: 1988).

Hanna and Hanna in their study point out that students are a uniquely mobilizable group in the third world. In many countries, the major university is located in the capital city, often a short distance from the seat of political power. Students have a geographical focus on the campus and generally have their own newspapers and journals. Politics impinge on the lives of the student in many ways more directly than is the case in the industrialized nations. The decisions of the government have an immediate effect on the direction of economy, including employment prospect for graduates in countries where a very large proportion of the graduates go into the civil service or other government employment. Students take politics very seriously, in part because it affects them and the university directly and in part because they have, in many nations, a
consciousness of their unique role in society. Students see themselves as a kind of "incipient elite" destined for power and responsible for exercising their political power even while student (Hanna & Hanna: 1975).

Many Third world societies are multiethnic, and this presents possibilities for unrest and contestation. Many of these pressing societal questions directly affect the student population. Language policy, for example, often has implications for the medium of instruction in the educational system. Variations in the treatment of ethnic groups also affect student population. In this context Kenneth Keniston makes it amply clear that students are often more ideologically aware and oriented than the population generally. Ideological interests come from a variety of sources, including the nature of education in university and propensities of students. (Keniston: 1971).

Mc Connel while making a critical study finds out that many third world political systems are relatively intolerant to political activism, fearing that the students may generate political instability or cause disruption. A growing number of countries have sought to ensure, by a variety of policies, that the university will be relatively free of political activism. In some countries, "a certificate of
suitability", which is aimed mainly at checking for political dissidents, is required for anyone wishing to attend university. Nations as different ideologically as China and Singapore use this means of controlling dissidents. Those denied such certification might not enroll in post-secondary educational institutions. Legislation concerning the operation of universities has sometimes included restrictions on political expression on campus by both students and academic staff. The traditional concept of university autonomy has, as a result, been weakened (McConnell: 1981).

Universities have unique cultures, histories and practices that contribute to student political consciousness and concern. Berghe has highlighted this view in an in-depth study of African University. Universities are meritocratic institutions and emphasize promotion and advancement by merit alone. This concept is often in contrast to more traditional practices in third world societies, as the author points out, where family, ethnic group of tribe is more important. The meritocratic ideal is part of an academic value system often at odds with traditional norms and values and helps to engender an oppositional culture among students, thus concludes the author (Berghe: 1973).
Writing about academic environment, Basu points out that the university, in almost all countries, is a more autonomous, independent and more liberal environment than its surrounding society. The professorate, while seldom revolutionary in its political orientation, tends to be somewhat to the left of the general population (Basu: 1981).

In India, most student activism in recent years has been campus-based and stimulated by local issues, often relating to examinations, complaints against administrators of faculty or other similar issues. While analyzing these points Jayaram argues that poor and other deteriorating conditions, combined with an interest by external political groups in campus politics often stimulate activism. Further according to the author the Indian case may be relevant to other countries if standards of education decline or unemployment of university graduates becomes academic (Jayaram: 1979).

Although universities stem from a common western institution, nations have different academic histories. Historical circumstances and traditions have quite a bit to do with the nature and scope of student activism in a national context. In making a study of Latin America university students, Liebman point out that in Latin America
there has been a powerful tradition of student activism. The author elucidates that stimulated by the famous reform movement of 1918, which transformed the Latin American University and placed students in the governance process, Latin American universities have long been sanctuaries for student radicalism. Finally the author is of the view that the historical tradition of student activism in Latin America remains strong and students remain involved in university governance in a number of countries as well as in politics. (Liebman: 1972).

In a similar study it has been found out that muslim students in India were active in the intellective movement that led to the founding of Pakistan, and Indian students generally ere involved in all stages of the nationalist movement (Lelyveld: 1978).

Richard Flacks, using data collected during the 1960s in the United States has argued that student activists are more 'humane' and morally concerned than their fellow students. (Flacks: 1971).

While it is true that the majority of contemporary student movements are probably left-of-center in their orientation, there are considerable variations among student movements and these are very important to understand. Edward Shills has argued that student activist (as well as intellectuals generally) tend to be “anti-
establishment" regardless of the orientation of the ruling authorities (Shils: 1970).

In a study of India scenario, the authors point out that there is very little dialogue between educationists and politicians. According to them a widely shared view is that education is meant for academics only and that politicians should keep their hands off. But this isolation, in their view, blinds educationists to many aspects of the educational reality, which are basically political. Politicians remain largely ignorant of basic educational problems because of this very isolation so that when they interfere with education, which of course they often do, they cause more harm than good. In other words, as they conclude, the educationists desire full political support without any political interference (which is their concept of autonomy); and politicians interfere too frequently with education (which is their concept of responsibility to the legislature) without committing themselves to providing any support. A situation of this type does immerse harm (Mohanty & Mohanty: 1999).

Form a survey of 1706 students of the University of Bombay, it was found out that 57 per cent of the students felt authorities are just not bothered about the students and also feared victimization. The other findings are: -
i) There is no body to hear their complaints.

ii) Authorities impose heavy fines.

iii) Better facilities are given to students of a certain caste.

iv) Moneyed people get more attention.

v) Partiality to girls etc.

Again it was found out that the majority of the students while reluctant to participate actively in politics, where keen to know "what was what" on issues political, were more critical of party propaganda and not over enthusiastic of the doings of government and national leaders (Report on A Survey of the Altitudes, Opinions and Personality Traits of a Sample of 1706 Students of University of Bombay: 1960).

Feuer in a study points out about workings of the ethical, idealistic spirit in human history. The book reveals that of all social movements, those composed of students have been characterized by the highest degree of selflessness, generosity, compassion and readiness for self-sacrifice. And this is also a book about how the idealistic spirit has done violence to itself and to others, and has been transmitted into a destructive force in human history. The book contains a vivid description of the eternal duality, which pervades historical movements (Feuer: 1969).
Party activities in Universities in developing nations are so widespread that campus activism may indeed seem to many observers a kind of "proxy politics" in which students are used and manipulated by outside forces. In saying so, Emmerson further is of the opinion that in most countries, only minorities of students actually belong to political parties. Again the author narrates that righteousness in tone, symbolic in content, student politics tends to differ from "adult' politics in the sense that it is more often the art of the impossible. This emphasis on the style over programme and commitment over compromise is at once the weakness of student movements and their strength (Emmerson: 1968).

Di-Bona in a study of Allahabad University points out that the popularly elected president of the union can exert great political pressure on campus through his control of the student masses. It forms an informal shadow government on campus that cannot be easily appreciated in the calmer atmosphere of American colleges (Di-Bona: 1968).

In a study made by Shaw it has been revealed that the faculty encourages the students in their agitation (Shaw: 1968).

V.M. Sirsikar conducted a survey in order to get a general and broad view of the attitudes of the students of the University of
Poona on certain social and political issues. In the study it was found out that the average student is more of a conformist in his attitude towards political and social problems. The student is sufficiently dissatisfied with the university educational set up. Though he does not grumble always, he has many grievances against university authority, his teachers and the system of examination (Sirsikar: 1963).

Myron Weiner in his brilliant study points out about the growing ruralization of Indian colleges and universities. Simultaneously he marks that commitment to the educational process is low partly because in the late nineteenth and early twentieth centuries Indians began to think of universities as denationalizing institutions, intended only to train Indians as clerks for British administration and commercial houses. Although in the nineteenth century an Indian intellectual renaissance evoked interest in western culture and scholarship, in the late nineteenth and early twentieth centuries the growth of religious and cultural revivalism destroyed this earlier inducement to pursue an education. Commitment to the educational process was further decreased when the educational system itself became a target or nationalist leaders. Once the nationalists had viewed the system as politically
partisan, the important questions become what political objectives should education have and how should these objectives be achieved rather than how education could be made politically neutral. Once they had begun to think of the educational system under the British as little more than an instrument of state policy, it was little wonder that Indians planned their new educational system largely in terms of inculcating nationalist objectives. Since independence, educators who have wanted to improve the level of education have been frustrated by students, parents, and politicians who have pressed them to increase the number of university admissions. As a result, Myron concludes, a status-defined concept of education continues to pervade Indian society (Weiner: 1963).

Robert Gaudino in another study finds out that university is not viewed as a partnership. It is not an association of equals, even among teachers it is felt that equal treatment of all tends to disrupt both authority and discipline. There is a solid gap of deference and distance between the teacher and student, between professor and lecturer, between department head and research worker, between old and young, between post-graduate university teacher and under graduate college teacher. Regarding private colleges, the author comments that the great problem, the pain and the stress of the private college, is money. It is an ever-ready worry, a continuing
Pointing out the problems that the students undergo, Dabholkar suggests that the state should register all places where students are accommodated and state should give to priority to hostel construction. To mitigate the problem of students’ unrest the writer emphasis on welfare activities undertaken by the state and suggests for a well-planned solution (Dabholkar: 1967).

In making a lucid analysis Sinha writes about the process of degradation of the university which has been accelerated by internecine teacher-politics, appointment of incompetent and unimaginative vice-chancellor who try to compensate for their lack of academic vision, administrative ineptitude, and fear of bullies among the student leadership by fostering groupism, by placating the leadership through improper distribution of student aid money and by yielding to student demands irrespective of interest of university as a whole (Sinha; 1975).

The pattern of participation by students in India is a peculiar one, comments Eashvaraiah. As the writer comments, a diagnostic study will lead us to categorize students on the basis of their attitude towards politics. To him it may be as follows: those who participate
in politics, with ideals but with the passage of time become pray to politics; those who engage in drawing-room discussions on politics but avoid participation in it and those who remain away from politics considering the latter to be a polluted field. Only a few survive in the first group because of many drops due either to lack of political caliber or lasting devotion. The last category constitutes majority. Thus the student movement suffers not only from disintegration with the ten per cent associated with politics but also from the renunciation of politics by ninety percent of the students. This leads to what we may call self-imposed isolationism, comments the writer (Eashvaraiah: 1975).

Swaminathan at the same time is of the view that the higher education in India today is being put to test. In view of the emergence of an era of global consciousness, it is imperative that our educational institutions respond effectively to face new challenges. The implication of this is that the system should build up excellence and maintain quality and relevance. In this process of making higher education more purposeful, it is imperative that suitable environment is created through freeing the system from unnecessary constraint and political interference (Swaminathan: 1994).
REFERENCES:


5. Bakke, E. Wright, “Students on the March”


12. Eashvaraiah, P. “Student Politics in India” Young Indian 5(18), April 10,1975.


16. Flacks R, Youth and Social charge (Chicago: Markham, 1971).


18. Gaudino, Robert L The Indian University, Population Prakashan, Bombay: 1965.


22. Jayaram, N. “Sadhus No. Langer: Recent Trends in India Student Activism” Higher Education 8(1979)
23. Kabir, Humayun, (1956), Education in New India (London; Allen & Union)


33. Mathai, John: Convocation Address to Bombay University, 1955.


37. Mudaliar, A.L.: Convocation Address at Delhi University, 22\textsuperscript{nd} December 1966.


42. S. P. Ahluwalia, "Teachers' Cliques and their impact on Education of Children" in Satya Pal Ruhela (ed) 'Sociology of Teaching Profession in India' Published by NCERT, Delhi.


47. Shils, Edward, Students, Politics and Universities in India in Philips G. Altbach (ed) Turmoil and Transition; Higher Education and Student politics in India op cit.


