In order to understand the problems and issues of a particular research topic, and to plan and design the research endeavour, it was essential to review the relevant literature.

'Alienation' is the major modern malady and presents a recurrent crisis in the human life owing to maladjustment and discontent with the rapidly changing society (Sharma, 1978). The materialistic and capitalistic society of today imposes such a stress and strain on an individual that he becomes bewildered, lost and uprooted. So, in an endeavour to have a grip over the life forces and maintain his name and fame in world he ultimately loses his identity and becomes alienated from himself as well as the society. He starts leading a mechanised life deprived of human values, emotions and feelings, and thus becomes a mere cog in the wheel. This lack of understanding of life around him and his exact role in it generates a sense of resentment and frustration in him. This leads to psychological maladjustments thereby widening the gap between his mental faculties, and creative and productive potential. Again, if the individual fails to strike a balance between his personal and functional qualities, i.e., if his job and service does not offer a proper channel to exhibit his latent talents, dissatisfaction creeps in and ultimately he becomes alienated from his official
life and in extreme cases from himself also. An alienated individual has a tendency to indulge in his own fanciful world resenting and rejecting the norms and traditions of the society. Thus, he may give way to his unbridled desires thereby disrupting the harmonious relationship between himself and the society. This way he becomes estranged from the outside world. This concept of 'Alienation' is supported by many eminent educationists and psychologists like Seeman (1959), Dean (1961), Marx (1961) and Fromm (1963).

Meaning of Alienation

Nettler (1957), Seeman (1959) and Dean (1961) discussed that the sociologists who specialize in finding correlations usually define anomia and alienation in terms of feelings individuals have about themselves, other people, or goals and means to goals. By this formula, he transforms alienation and anomia into broad metaphorical terms for a vast range of personal, psychological discontents, which can be operationalized for survey research. For example Alienation defined as powerlessness, or anomia are measured by agree-disagree questions. Then these measures are related to level of socio-economic status, or some other form of non-confirming behaviour.

Bierstedt (1957) neatly avoided the danger by referring to perfect anomia, as the opposite of perfect cooperation.
pointed out that a situation of complete normlessness or anomie would be intolerable and no norms or economic society could long endure. Cohen (1957) equated anomie with complete break down.

From a different perspective Marx (1961) made an observation in his economic and philosophic manuscripts. Here he argued that self interest appears to be the motivating force of society because man has been alienated from his human and social activity and labour. The doctrine of self interest in an example of alienated thinking.

Since alienated labour (1) alienates nature from man; and (2) alienates man from himself, from his own active function, his life activity; so it alienates him from the species. It makes species life into a means of individual life. In the first place, it alienates species life and individual life, and secondly it turns the latter, as an abstraction, into the purpose of the former, also in its abstract and alienated form.

Anomie is thus a state of a morality and anarchy which can be overcome only by establishing social rules. For Marx, the doctrine of self interest is one indication of alienation, self estrangement and powerlessness in a class society.

According to Fromm (1963), self-alienation involves a lack of contact between an individual's conscious self and
his productive potential.

By alienation he meant a mode of experience in which the person experiences himself as an alien. He becomes estranged from himself.

Horton (1964) considered that outside of any particular historical context, anomie refers to the problems of social control in a social system. Cultural constraints are ineffective. Values are conflicting or absent; goals are not adjusted to opportunity structures or vice-versa, or individuals are not adequately socialised to cultural directives. Whatever the particular meanings, anomie is a social state of normlessness or anarchy, the concept always focuses on the relationship between individuals and the constraining forces of social control.

Anomie, defined as a disjunction between the success, goal and legitimate opportunities to achieve success, may very well be a socially structured discontent in American Society, yet Horton's anomie differs from that of Durkheim's in one crucial respect in its identification with the very groups and values which Durkheim saw as the prime source of anomie in individual societies. For Durkheim (1951) anomie was endemic in such societies not only because of inequality in the condition of competition but more importantly, because self-interested striving (the status and success goals) had been raised to social ends. Horton (1964) emphasised the
failure of many researchers to specify the content in which the alienation occurs.

Althusser (1969) believed that an intellectual approach that uses such vague and abstract concepts as totality produces a form of alienation. The German intellectual movement of the 1830's and the 1840's, the world in which the Hegelian system was breaking down, produced an ideology that was mystifying and that alienated intellectuals from the real problems and real objects were reflected in it.

Barrakat (1969), discussed in his paper 'Alienation: a process of encounter between Utopia and reality' that alienation of man from society, social organizations, and/or himself is one of the dominant conditions and modes of life in modern times. This generalization is partly evidenced by the fact that Alienation is a central theme in the works of the prominent social scientists, philosophers and artists of our time.

First he discussed Hegel's and Marx's views. They had defined alienation in terms of powerlessness in the sense that man is controlled by his own creation and tools. They saw man as bound by the dissociation of his 'self' into 'actor' and 'object' which, as a result of such projections, gains control over him.

Secondly, many present formulations of Alienation draw on Burkheim's works on disintegration or breakdowns in systems of social regulations and control. He used the term anomie to stand for a state of normlessness at the societal level.
Bteman (1972), discussed that powerlessness relates to the individual's expectancy concerning the occurrence of the outcomes or reinforcement he seeks. It is a feeling of exposure and vulnerability - the converse of mastery and autonomy, values central to American society. Self-estrangement refers to an individual's lack of intrinsic satisfaction from his activities, whether these are work related in Marxian senses of the estranged worker or refer to a feeling of lack of fulfilment arising out of more general life circumstances. Self-estrangement reflects a discrepancy between an individual's ideal self and his actual self. For the self-estranged life is chronically flat, empty and boring, void of the vitality that the individual feels should somehow be there. He feels deprived of meaning, enslaved by unrewarding activities.

Rai and Sharma (1976) discussed Srole's views that he conceptualized anomie as a logical state which refers to the individualized generalized pervasive sense of self to other's belongingness, at one extreme compared to self-to-others distance and self-to-others alienation at the other pole of continuum. He also added that anomie is conceptualized as a style of mind rather than a state of society.

Friedman and Maurice (1977) examined Martin Buber's analysis of modern 'willfulness' with respect to psychopathology and alienation. His concept of the 'I and thou' is contrasted with the notion of 'I and it'. The former is
a kind of relationship toward the other or the world characterised by an immediate, spontaneous and humble attitude. The latter, increasingly evident in modern life and is marked by inpersonality, arrogance and willfulness. At the basis of the modern 'it' dilemma is a dualism that "drives life and institutions while lacking the courage to risk real openness with full personal involvement." It is concluded that only in relationship with a large and deeper sense of community can the trends foreseen by individual be reversed.

**Difference between Anomie and Anomia**

Marshall (1964) further refined the concept of anomie and the common spelling was changed to 'anomia'.

Gordon (1966), quoting Merton in his paper pointed out that Merton has made a very clear distinction between social and individual anomie and the latter has subsequently been called 'anomia'. In terms of theoretical analysis the distinction is justified. Anomie refers to a situation in which norms lose their validity to some degree, i.e., where there is uncertainty about the right way to behave in a social situation in the light of what can be expected of others. Anomie refers to a property of social system not the state of mind of this or that individual within the system. It refers to a breakdown of social standards governing behaviour and so also signifies social cohesion when a high degree of anomie has set in, the rules
governing conduct have lost their savour and their force above all else, they are deprived of legitimacy. They do not comprise a social order in which men can confidently put their trust. For there is no longer a widely shared sense within the social system, large or small, of what goes or what does not go, of what is justly allowed by way of behaviour of what is justly prohibited, of what may legitimately be expected of people in the course of social interaction. There is nothing obscure or mysterious about these abstractions. The degree of anomie in a social system is indicated by the extent to which there is lack of consensus on norms judged to be legitimate with its attendant uncertainty and insecurity in social relations. For, if norms are not shared, then one cannot know what to expect of the other and this is a social condition admirably suited for producing insecure relations with other.

Gordon has used the term anomie as loss of norms legitimacy, sufficient to cause avoidance behaviour. As stated above, the deviation between Anomie and Anomia is theoretically justified, but difficult to maintain in practice because any attempt to study them involves looking at what are in effect different aspects of the individual personality. The definition above implies 'unhappiness' which refers to an emotional state, whereas the most important term - loss of norm legitimacy - refers to values and ethical judgements.
It is probably true that one can distinguish to some extent a feeling state of being 'lost' but it is not very easy to define and measure and more difficult to link with particular causes. It may, for instance, derive largely from poverty, or from a pathological personality.

Types of Alienation

Social scientists have attempted analysis of alienation and developed varied models indicating types of alienation.

Michael (1961) had put forth the relationship between two types of alienation - alienation from work and alienation from expressive relations - and two structural properties of organization - centralization and formalization are examined in a comparative study of sixteen welfare organizations. Both alienation from work and alienation from expressive relation are found to be more prominent in highly centralized and highly formalised organisations. Multivariate analysis is introduced to determine the relative importance of the relationships between measures of centralization and formalization and alienation.

Aiken & Hague (1966) in a comparative analysis of organisational alienation discussed the relationship between 2 types of alienation - alienation from work and alienation from expressive relations - and two structural properties of organisations - centralisation and formalisation are examined in a comparative study of sixteen welfare organisations. Both alienation from work and alienation
from expressive relations are found to be more prominent in highly centralized and highly formalized organizations. Multivariate analysis is introduced to determine the relative importance of the relationships between measures of centralization and formalization. Alienation scale correlates highly with the Belcher multi-item, general loneliness scale. This is significantly higher than its association with the Belcher anomic scale or alienation scale.

Regarding the Belcher eight factors scores, the UCLA loneliness score is most closely associated with pathological loneliness \( r = .76 \) and estrangement \( r = .71 \). The correlation of the UCLA scale with the other factors is lower; loneliness anxiety, \( r = .54 \); loneliness depression, \( r = .56 \); alienation, \( r = .53 \); anomic, \( r = .53 \); existential loneliness, \( r = .45 \); and separateness, \( r = .37 \).

Tavise (1969) discussed social Alienation and Self Alienation resulting from disfunctions between social demands and values and individual needs and inclination are postulated. He added that the various social changes that have occurred in Indian society over the last half-century combine to produce a greater looseness or flexibility in society. Society now provides less rigid guidelines to behaviour. Hence the forms of social alienation which
involves rejection of society becomes infrequent, when social alienation is experienced, it does not involve withdrawal, but remains a feeling of malice. However, the greater degree of behavioural flexibility becomes a new kind of burden in the mid twentieth century and one which can easily lead to the self manipulatoty activities of self alienation.

In Featherman's (1975) paper estimates are presented for a structural equation model of the social structural and personality antecedents of two forms of early career alienation, self estrangement and powerlessness. The major finding is that the two forms of alienation are affected by different patterns of structural and personality antecedents originating at various stages in the first half of the life cycle. The model accounts from small to modest proportions of variance in self and powerlessness and it slightly reduces the co-variation between the two forms of alienation. Alienation is a consequence of inadequate socialisation which is precipitated by social and psychological conditions, which either facilitate or impair individual learning.

Schmuck and Mayer (1975) had main purpose in their study to examine 'aliented' beliefs and attitudes (using a questionnaire developing Keniston) in a population of hospitalised psychiatric patients of late adolescent and college age and to compare the responses with those of a sample of 'normal' college students.
Three main factors emerged i.e. Interpersonal alienation, Self-repudiation and Cultural alienation. The present group scored much higher on the first two factors, but cultural alienation did not differentiate any of the groups and seems unrelated to pathology. Clinical data showed that patients high on self-repudiation have a greater tendency towards withdrawal and depression, whereas those low on this dimension were characterised by anti-social behaviour. The findings are discussed in relation to the clinical validity of the alienation scale, and the dangers of treating alienation as a unitary dimension.

The other significant aspect of the results is that the items of the questionnaire related to rejection of conventional, social and cultural beliefs seem to be at a different dimension than the self-contempt and interpersonal alienation factors and did not differentiate patients from education, socio-economic background and changes in the dominant atmosphere and slogans of a specific period.

Classification of Alienation

Different investigators have classified alienation in different categories. For example, Marx (1961) distinguishes four types of alienation:

(i) Alienation from the object produced
(ii) Alienation from the work process
(iii) Alienation from himself, from his own creative potential, and social bond, that define him as human.
Alienation from his fellow workers and other men in general.

The aforesaid four types are not separate and independent dimensions of alienation, but a complex chain of development. First, a man becomes alienated from the work process itself, then from the object produced. After this, he also alienates himself from the act of production itself. Thus, a man is alienated from his daily work activity, he then becomes alienated from himself, and finally from his fellow workers.

So, the Marxian model can be explained as:

Alienation from the process
Alienation from the product
Alienation from himself
Alienation from other fellow workers.

Seeman (1959) categorised alienation in five aspects: Powerlessness, Meaninglessness, Harmlessness, Isolation, and Self-estrangement and this classification has been widely accepted and the typology has also been used by Middletan (1963).

Hajda (1961) classified alienation into just two broad categories: (1) Rejection of Society; (2) Rejection by Society. He added that the popularity of the concept of Alienation is only equalled by its ambiguity. One of the main sources of this ambiguity is that alienation can refer to a person's beliefs, attitudes and values judgement - always reflecting a specific social and ethical frame of reference.
Blassner (1964) used four dimensions of alienation, namely, Powerlessness, Meaninglessness, Isolation and Self-estrangement with particular reference to the blue-collar workers.

Kinston (1965) argues that while the concept of alienation in every variation suggests the loss or absence of a prevailing or desirable relationship, it requires further specification in at least four aspects, given hereunder:

- **Focus** - Alienation from what?
- **Replacement** - What replaces the old relationship?
- **Mode** - How is alienation manifest?
- **Agent** - What is the agent of alienation?

According to him, individual alienation can be classified along the following three lines:

- **On the basis of attitude**: Alienation vs. Conformism
- **On the basis of focus**: Behavioural Norms vs. Cultural Norms
- **On the basis of mode**: Alleplastic vs. Anteplastic

Besides these classifications, Parsons (1965), Dean (1966), Meal and Rotting (1967) and Vinifter (1972) carried out researches to investigate dimensions of alienation.

**Alienation Syndrome**

Ziller (1969) studies various samples of children and concluded that the process leading from the exclusion to alienation syndromes (low self-esteem, low social interest and high self-centrality) may be a self-fulfilment mediated
by reduced social reinforcement. He concluded that inadequacies of self are assumed to be associated with the concept of alienation.

Boller (1972), Jackson (1974) and Sharma & Rai (1976) had discussed that social awareness is a stage faster which is relating to alienation and self role diffusion. They also identified three types of alienation syndromes, quite distinct, though all include traits that make a person disliked by others.

1. Excessive alienation syndrome characterised by reserved listless and withdrawn behaviour.

2. Socially disinterested alienation syndrome is that of a self-bound person concerned primarily with his own interest and welfare.

3. In social ineffective syndrome, people cause trouble to others by being noisy, boisterous, showoffs, by resisting authority, ignoring rules regulations and even laws and by rejecting accepted cultural modes regarding behaviour, speech and dress.

Sokola (1975) viewed the experiences of alienation as a sequential developmental process which (a) develops in the context of an ongoing relationship between an individual and another person or group of people, (b) involves an unexpected deterioration in the quality of outcomes provided
to the individuals by other(s) and (e) persists to the extent that the individual and other(s) remain psychologically proximal on the basis of variable components, personal neutral thwarting salience, non-salience of alternatives, a typology of behavioural syndromes, isolation, reintegration, subjugation and rebellion. Though in each of these syndromes the individual's appraisal of the situation leads to at least temporary disillusionment, the induction of persisting cognitive changes as a result of one's exposure to personal thwarting by another is viewed to be the central and unique feature of alienation experience.

In general, alienation syndrome is marked by such unsocial behaviour as teasing, bullying, making unpleasant comments, being super critical, intentionally annoying people, lying, projecting blame on others and being sullen, sulky and moody. People characterised by other socially ineffective syndromes are annoying to others, while those characterised by recessive and socially disinterested are so distasteful that others have no desire to do anything with them.

At extreme alienation, there is acute psychosis, total cultural refusal, subversive and revolutionary activity, socio-pathy, criminality etc. less alienated, non-conformity, neurosis, detachment and social reform. Similar opposites will be at conformist social side of continuum.

It has been observed that extremely alienated young men have distrust and are affirmative. There is an ideology of
opposition, and the world offers so many targets for their repudiation that they have little energy left for the development of alternative values. This might be called acute alienation.

**Symptoms and Signs of Alienation**

Alienation expresses itself in various forms, features, signs and symptoms which are obvious as well as hidden.

Horney (1930) claimed that symptoms and signs of alienation from self are both gross and subtle. They are most obvious in the state of personalization, fugue state and amnesia, where there is a gross disorientation and marked interference with self-awareness. It is obvious in obsessional thoughts that appear to have no connection with persons having them and with compulsive acts that are felt as though they are externally caused. In subtle manifestations, it can be seen in certain dullness or deadness of eyes, dearth of facial expressiveness and overt behaviour. From the subjective point of view, the individual feels as though he lived in a fog.

Mutt and Leen (1973) contested that attitudes of normlessness, powerlessness, social isolation and pessimism can be heightened with changes in self perception as a result of other's social responses.

Seeman (1967) studied a Swedish community and described consequences of alienation as hostility, anomia, political
withdrawal, status seeking and a sense of powerlessness. Neisser (1974) found that alienation leads to aggression against establishment or dominant social structure. Oppenheimer and Martin (1968) pointed out the student movement as a response to Alienation and Neisser (1974) found lack of attention and more fluctuation in alienated students.

Hochschild (1974) found that, (a) due to powerlessness, alienated persons tend to withdraw from politics; (b) distrustful individuals tend to approve or engage in illegitimate modes of participation; (c) due to meaninglessness, alienated persons tend to employ legitimate modes of participation; and (d) due to isolation - alienated individuals tend to respond by political withdrawal coupled with unconventional social protest.

Roughly speaking, these feelings and perceptions are the reverse of the view expressed by the English poet, John Donne, when he said, "No man is an island, entire of itself. Every man is a piece of continent, a part of the main."

In modern times, the term "alienation" has been used by philosophers, psychologists, and sociologists to refer to a variety of psychological disorders. The alienated individual may well see himself as an alien like an island - separated from his fellows, unattached to them; and with few
bonds or ties of any enduring or intimate nature. He suffers from certain feelings of powerlessness, normlessness and meaninglessness which results in the form of hostility, aggression and lack of attention.

Thus, the alienated man is any person drifting in a world that has little meaning for him, and over which he exercises little power, a stranger to himself and to others.

Prevention of Alienation

Bernske (1971), and Photiadis (1971) found that participation in college activities and in orientation programmes decreases alienation in students.

Winch (1971) did his research on the modern family and holds that the core functions of religion are the prevention of a state of normlessness at the societal level and the prevention of alienation of a state of normlessness at the societal level.

Cohen and Dorothy (1974) contented that Alienation toward school is seen as happening at earlier ages and across socio-economic groups. Causes of alienation that are identified and discussed include introduction of role learning at increasingly earlier ages, lack of child-adult relationships, breakdown of trust in modern society including government corruption, environmental decay and technological impact on society. Recommendations for reducing alienation include (a) increased interpersonal contact, (b) learning materials that encourage creativity, (c) teaching skills when children
are ready for them, (d) parental involvement in school activities and (e) development of sense of commitment to ethical behaviour and a sense of purpose.

Factors of Alienation

Parasocial Factors

In this section variables like ego strength, anxiety, generalization, aggression, depression, rage, fear, cognition etc. have been discussed in relation to alienation.

McClosky and Scheir (1965) studied psychological feature like ego strength, anxiety, generalized aggression, depression, rage, deviant belief, cognition and fear with anomic. He found relationship in these variables with feeling of anomic.

Etzioni (1968), argued that manipulation is a distinct type of alienation, since the individual is unable to participate authentically in the process that shapes his life.

Sidney (1970) defined alienation in adolescents as a mental process through which necessary physical and psychic distances from parents and society is achieved. It is a defence against painful ideas and effects associated with disruption with Cathexis to past relationship. So it is dynamic and society plays an important role.

Michael (1966) found lack of attention and more fluctuation in alienated students. Batie (1970) studied psychological effects of social alienation. There are
impaired thinking, regression to past thought to avoid stillness and monotony, intolerable feelings and decreased work capacity in students.

Dean (1961), McClosky and Scheur (1965) etc. showed a positive relation of age with alienation. Many investigators e.g. Weinberg (1969), Angello (1973), Martin (1976), found a curvilinear relationship or different effect at different stage or time. They claim that alienation is less at earlier age, becomes more intense at the adolescent age, then decreases at adult age and again increases at the old age.

Nikra (1970) studied previous powerlessness and present cost on the use of power, in 2 successive situations. In the first, they experienced frustration and powerlessness, and in the second, the power. Results indicated that subjects in the first situation constituted intentional harm, whereas power person were least harmful to dependent persons.

Shrivastava, Sima and Jain (1971) obtained the responses of 40 Indian female students on sentence completion test and alienation scale of Jesner in order to find out the correlates of alienation. Their findings suggested that the genesis of alienation can best be located in the nebulous fears in the subject's effective attitudinal relations.

Palmia (1971) studied 11th grade students and found a significant relationship between anxiety and alienation. Neismer (1974) found that alienation leads to aggression.
against establishment or dominant social structure.

Liebhart and Ernst (1972) in their research paper stated that Authoritarianism and Alienation is determinant of prejudiced and antisocial attitude changes. They tested 54 high school students who had changed schools immediately after joining the new class and 6 more later. Instruments were a German adaptation of the E-scale used to test prejudice, a scale gathered from several American sources to test ethnocentrism and tolerance of drugs. In the 6 more cases follow-up additional questions of social interaction with peers and teachers were added. Analysis of covariance and partial correlations showed that the prejudice and alienation tests, independent of each other, are suitable to predict changes in attitude of ethnic intolerance and tolerance of drug use interaction of these personality characteristics and social situation are interpreted.

Walter (1974) found relationship between OPI (Omnibus Personality Inventory) and 4 dimensions of alienation at .05 level of significance. OPI variable included intellectual disposition category, social introversion, impulse expression, personal integration, anxiety level and political outlook. Mizer (1975) found that variation in competence is related to variation in self-estrangement.

Meier and Bell (1959) found lack of commitment and disagreement in alienated old age people.
Hatti and Channabasavanna (1979) reported the association between the perception of anomie and many independent variables. The effect of age, duration of marriage, leisure time activities, expectations from marriage, compatibility and reasons for marital problems had definite correlation with the perception of anomie.

Reviewing available researchers on psychological factors related to alienation it seems that alienation is positively related to variables like fear, anxiety, frustration, cognition, impairment etc. and is inversely related to youth age and old age, cognition, age strength etc.

The most controversial issue is whether men or women are more alienated. A number of studies have been undertaken keeping in view the sex-variable but no conclusive results seem to have been reached.

Bennett (1979) found women to be more alienated as compared to men. Gurin (1969) found difference in locus of control. Benke (1971) found boys significantly higher in alienation as compared to girls. Women are more internally controlled than men.

Susan and Norman (1972) attempted to replace the findings of Gurin (1969) on 50 women students in Women's Liberation Movement, and found that Women Liberation Group was relatively more internal as compared to the control group.
A few investigators such as Better (1966), Taylor (1974), Franklyne (1974) claimed that no sex difference exists in feeling of alienation and no generalisation can be made whether men or women are more alienated.

But it will be noted, that most of these studies except that by Sinha (1972), were conducted in other countries, where the child rearing practices for girls and boys are different that what they are in India. They seem to be more differential here. Sinha (1972) also attributed sex differences to child modes of conduct, taboos, and restrictions are emphasized to regulate the behaviour of girls, which play a role in the locus of control. Independent training is generally not so much encouraged among girls, as it is encouraged among boys.

Burnett (1959) provided various clues as to how locus of control may vary in moving from men to women by discovering their self-concept, motives, and values. They found a man's thinking is self-oriented, whereas a woman's thinking is more environment oriented.

Sharma and Rai (1976) discussed the views of Koster (1974) who had found a positive relation between size of educational institution and the dimensions of alienation (i.e. meaninglessness, powerlessness, social estrangement and composite alienation).
**Educational Factors**

Beside social, psychological and cultural factors, education is also a crucial factor to account for alienation. Type of college, level of academic achievement, participation in school, etc. have been explored in this area.

Anthony (1973) compared students of vocational technical school with other schools with Srole's scale and found that former group showed positive attitude towards the present and the future, since its education was more job-oriented and experience success. They usually utilize more and reflect traditional and social norms whereas control group was still in transition, attending college looking for job. Walter (1974) also found a positive relation between size of educational institution and 4 dimensions of alienation (i.e. meaninglessness, powerlessness, social estrangement and composite alienation).

Habf and Harbach (1975) compared level of organizational alienation in 3 educational settings i.e. large urban university, medium sized and small 2 years urban center and found small urban center students were significantly less alienated than those from colleges and universities.

Various studies by Robert and Leboesich (1956), Srole (1956), Bell (1957), Heier and Bell (1959), Mizruchi (1960), Mc Dill (1961), Killian and Grigg (1962) and Keolesky and Schaar (1965) found negative relation of level of education and alienation. Dean (1961) has established in his study that occupational prestige, education and income are three of the most important factors related with alienation. He also found inverse relation
of Education and Normlessness, Powerlessness, and Isolation. Midleton (1943) found similar results in the Negro students.

Michael (1961), Palmino (1970), Baneke (1971), Walter (1974), Fussor and McCameldess (1974) and various investigators found that academic division or GPA (Grade Point Average) are inversely related to alienation.

Kaiser, Fred and Lilly (1975) reports a political attitude among students: A small college experience. They administered a political socialization questionnaire to 562 college students registering a vote. Results showed a high degree of attitudinal pluralism, but no consistent or positive relationship between greater education and awareness or between lower alienation and conservatism. Non-academic activities had various effects on political attitudes.

Vaughan (1969), Baneke (1971), Herman (1971), Hothiadie (1971) etc. found that participation in college activities and in orientation programmes decreases alienation in students.

Vaughan (1969) considered alienation to be caused by incapacity of social structure to fulfil expectations the structure evoke. Haller (1972), Burback (1973), Walter (1974) etc. support this finding.

Festongee and Ahmad (1977) attempted to determine the pattern of relationship of Alienation and Security Insecurity with two levels of occupation hierarchy. The measuring tools which include the alienation scale and security Insecurity
Inventory were administered simultaneously to the two groups. The data obtained indicate a significant difference between the two occupational groups with regard to their alienation and feeling of security. Education, earnings and occupational prestige affect the personality variables of alienation and Security Insecurity.

Bell (1957), Dean (1961) found inverse relation in alienation and socio-economic status.

Robert Reissach (1956), Evola (1956), Meier and Bell (1959), McCullin (1961), Killian & Orbell (1962), McLean and Schafer (1965) and Meier & Bell (1969) all gave results in above mentioned direction.

Bernabe (1971) found no relation in income and anomie in low income in woman population.

Social Factors

Many social commentators have indicated that empirical researches should focus on its social sources. Sociologists, following Marx, have contended that the work setting is the most specific place in which to observe alienation, because occupational roles have consequences for most spheres of social participation with this idea a few studies on social factors are being given.

Socio-economic status is considered as an important variable by various investigators determining feeling of alienation, because it affects the way a person is dealing with his life and surroundings.
Schultz (1971) studied Indian sample and found that high alienation from society is found in those who belong to lower socio-economic condition. Higher the socio-economic condition, less the alienation.

Except one study, Herbst (1959), most studies support the view that socio-economic status is inversely related to alienation.

Mint (1954) argued that men who are downwardly mobile tend to cling to aspirations that they cannot reach and hold on to values and attitudes that they do not share with members of their class of destination. Furthermore, their interaction with their class of origin should be painful due to their incapacity to meet exchanges; hence with both ascriptive and achievement oriented societies. The downwardly mobile person will experience more normlessness than will the nonmobile person. Downward mobility in both cultural contexts should result in a higher sense of normlessness; hence, in all societies, the downwardly mobile person will experience more normlessness than mobile persons.

Simpson (1970) in his study examined the effect of occupational and educational mobility in two Latin American countries - Costa Rica and Mexico, and in the United States. He hypothesized that the mobile person in Costa Rica or Mexico will experience more normlessness (anomia) than non mobile persons from his class of origin and his class of destination; but in the United States, where mobility is said to be more
commonly expected, the socially mobile person will experience
no more normlessness than non-mobile persons in his class of
origin or class of destination. Powerlessness was expected
to be a function of occupational level and downward occupational
and educational mobility.

It was found that (1) educational and occupational
mobility produces intense normlessness in the societies but
not in the United States; (2) downward educational mobility
produces an intense sense of powerlessness in all three
countries; (3) There are large differences in the United States
and the Latin American countries in terms of both normlessness
and powerlessness, and (4) a negative relationship between
normlessness and occupational level appears in the United
States but not in Latin America.

Schwarz, Emmanuel & Leder, and Ruth (1973) discussed the
alienation and identity crisis of the Hippie generation,
presenting a psychoanalytic interpretation of this social,
phenomenon. The role of parents and of other societal factors
in its development is examined, raising questions about the
problems associated with the treatment of 'Hippie type' persons.

Pentonjov and Ahmed (1977) discussed Alienation
and insecurity as related to occupational loads. They studied
100 blue collar workers and 50 supervisors to determine whether
there was a pattern of alienation and security-insecurity. Blue
collar workers were found to be significantly more highly
alienated and insecure than the supervisory group.
Sayri (1978) stated that solitude in society leads one to feel alienated.

Elkan (1978) researched on a relative identification alienation and locus of control among Somali students. The theory of reactive identification formulates 3 reactions of western educated Africans to the Euro-American world (a) Moving toward (b) Moving away and (c) Moving against identifications. Three scales corresponding to these patterns were constructed and hypothesis tested by multiple assessments involving by Somali students in the U.S. subjects were also administered. Rettter's Internal External locus of control scale, a modified social distance scale, an alienation measure, a survey of activity questionnaire, a democratic data sheet and the personal interview schedule. Results generally follow the predicted pattern. Moving toward was not the predominant source of identification. Moving toward scores were significantly associated with alienation external control, with activities and attitudes antagonistic to Somali Nationalist, Pan Africanist, Black Nationalist and Socialist ideology. Exactly the opposite trend was obtained from moving against scores. Moving away was characterized only by heightened racial awareness.

Salame (1980) discussed the aspect of loneliness has been neglected for very long. One reason has been the lack of adequate measures. This research compared two scales, the UCLA Loneliness Scale and the Balcher Extended Loneliness Scale. The study of loneliness has much potential for helping to understand traditional topics such as need for affiliation and interpersonal
attraction. 151 male and 107 female undergraduates filled out both scales in a random order. The analysis showed that both scales are highly consistent internally. Also, both scales produce scores which are significantly correlated with self reported loneliness. The inclusion of the sociological concepts of alienation and anomie in the Belcher Scale, however, do not greatly increase its validity over the UCLA Scale. In comparison with multi-dimensional Belcher, the unidimensional UCLA Scale specifically identified loneliness due to lack of social interaction.

Hijhof (1981) in his paper 'Social Inequality and Mental Health Complaints' discussed that men in low status positions do not feel they have much control over society which they perceive as unpredictable. People who see their society as one in which a few people in power do unpredictable things are inclined to think about social stratification in terms of luck as the one hand and normalness on the other; social mobility is a result of dishonesty, if fighting your way up, cash for himself. These feelings of atomisation lead, to some extent, to feeling of no support and of rejection. This subjectivisation of atomisation appears to be related to psychosomatic complaints.

The study of Dubuy (1971) examined the relationship between Self Alienation and Extended family orientation and authoritarian attitude towards children among blacks, whites,
and Puerto Ricans, middle class working class and unemployed lower class respondents. It was argued that the respondents with a high degree of powerlessness will significantly and more frequently display extended family orientation and authoritarian attitudes towards children, since these attitudes are deviant from the predominant orientations of Americans towards family system. An American tends to be conjugal, and model orientation towards children tends to be permissive. The data generally supported these hypotheses. In addition to a sense of powerlessness, ethnicity and social class were also formed functionally related to authoritarian attitudes towards children.

Agarwal, Verma and Dang (1980) studied the drug usage score and three personality variables, namely, authoritarianism, alienation and anomie in 197 university students through a self-administered questionnaire, WHO's Youth Survey Questionnaire for drug use, Verma et al.'s Scale of Authoritarianism, Role Scale of Anomie, and Pearlin's Scale of Alienation, were used. While summarising the results, it was said that in the total sample as well as in most of the socio-economic groups, there was significant positive correlation between authoritarianism and anomie. By and large, females, younger age groups, Hindus, those from urban background and with higher father's education gave negative correlation between drug use and the personality variables, whereas, the others gave small positive correlations. Strangely, the
correlation between alienation and anomie was quite insignificant for the total sample as well as the various groups, except for those from rural background and with fathers with secondary school education where there was a modest, but not significant, positive correlation. As regards the correlation between authoritarianism and alienation, modest (but not significant) negative coefficients were found in case of females and those with up to primary education. In case of others, the correlation coefficients were very small. The insignificant correlation between authoritarianism individuals are not necessarily more alienated.

Coser (1972) contended that when political rulers are greedy for power, when they wish to maximize their autonomy in the face of feudal bureaucratic and other impediments, they tend to avail themselves of the services of alien groups of men, who have no roots in the country they rule. The rootless alien is an ideal student of power who can easily be bent to the purpose because he is totally dependent and cannot accumulate autonomous power. These alien groups can be used for these purposes depending upon availability and historical circumstances. This paper deals with two historical cases. The Court Jews of Baroque Germany and the Christian Renegades, who served the Ottoman Empire at its height.

Jenkins and Perrow (1977) while drawing on the perspective developed in recent work by Oberschall (1973), Tilly (1975) and Gerson (1975), they analyzed the political
process centered around farm workers insurgencies comparing the experience of two challenges, they argue that the factors favoured in the classical social movement literature fail to account for either the rise or outcomes of insurgency. Instead, the important variables pertain to social resources in our case, sponsorship by established organisations farm workers, themselves are powerless, as an excluded group, their demands tend to be systematically ignored. But powerlessness may be over-ridden if the national political elite is neutralised and members of the polity contribute resources and attack insurgents. To test the arguments, entries in the New York Times Annual Index are content coded and statistically analyzed, demonstrating how the political environment surrounding insurgent efforts alternatively contains them or makes them successful.

Long (1978) discussed a two factor theory of political alienation, and suggested that critical perception of sociopolitical reality engender feelings of psychological reactance, which in combination with perception of systematic functioning fosters feelings of political alienation. In addition, the findings indicate an especially strong connection between perceived discrepancies involving democratic ideals and practices, perceptions of imminent personal, threat from the sociopolitical system, and feelings of political hopelessness.

Keedy (1958) found a very moderate positive correlation
between anomie and religious orthodoxy.

Leparte (1976) presented a general critique of behavioural science literature dealing with the concepts of anomie and alienation. His major research findings include:

1. A strong positive relationship between religious ideology and anomie, with anomie growing more pronounced as one moves from the conservative to the liberal end of the ideology continuum.
2. A strong positive association was found between the incidence of anomie and the incidence of each dimension of alienation.
3. A moderate positive relationship was found between each measure of alienation and the degree to which subjects made pessimistic predictions about the future of their church.
4. Whatever frustrations they may have felt, the majority of conservative and moderate respondents reported no intention of leaving the church, even if conditions did not improve.

Gladding (1977) in his study compared the differences, as measured by the Klimesh Scale of Anomie and forced choice questions on religious belief and school, between two groups of adolescents. Group 1 (N=112), a representative high school sample in a rural North Carolina community had significant lower alienated scores on anomie than group 2 (N=50) adolescents referred to the community mental health centre. Adolescents in the representative of high school group who reported positive feelings about school and/or religious belief had significantly lower alienated scores on anomie than group 2 (N=50), adolescents referred to the community mental health centre.
Cohen (1979), concluded that one of the most unchanging factor in modern society and life is change. This confuses people, who in mind and nature seem, with all their rushing to and fro, more like feudal man in relatively slow change, than the modern individual, forced to accept and adjust to many rapid social, technological and personal changes, some of which conflict with older norms and personal styles and conceptions of life. This confusion may be seen as a 'sickness', and 'infection' deriving from a rapidly changing society. Such societal confusion is called anomie, which may be like a germ, a virus of the body of vulnerable people, sometimes even so strong, susceptible to the epidemic and fall into states of personal disarray, sometimes tending towards alcoholism, aggressive behaviour, crimes or even suicide. Such people may be seen as 'ill' with what is called anomia.

Failure in an affluent society, or failure when once successful can, under certain conditions, lead to anomia. However, success can also lead to anomia, especially if the success is only culturally defined rather than inherently a personal success of the deeper self too. Other factors discussed can also lead to anomia of success. Both, certain forms of success and failure can yield anomia and, on closer inspection yield it for the same reason. We should no longer give an evidence of surprise that success can bring with it anomia and anomia effects. Perhaps people ought to be helped to understand that success can be failure, and that failure is not a disaster.
Organizational Factors

Worthy (1950) found that an increase in supervisory pressures brought about decline in work morale. Such findings would lead us to expect alienation from work and from expressive relations to be greater in organisations which place too much reliance on codification of tasks and observation of rules.

Morse and Weiss (1955) had done research in social welfare organisations in which most staff members had some type of professional training. An organisational structure which restricts work place, freedom and participation in setting the goals of the organisation was found to be associated with feelings of work alienation even among the members of the profession - those individuals who have relatively high pay and prestige in our society.

Hamilton (1959) claimed that when work is not the centre of life interest, nor do many of the values, inborn associations, work situation can evoke sentiments and emotions in their acceptance. Workers are not happy in their job and feel trapped and degraded by their working conditions.

Pearlin (1962) noted greater alienation among nurses if the authority structure was too rigid and impersonal. Blumer & Kever's (1963) study suggested that organisations characterized by a rigid hierarchy of authority have little cohesion among workers. This lack of cohesion should be reflected in a high degree of alienation from fellow workers.
Seeman (1963) discussed that little attempt has been made to examine how far powerlessness as one dimension of alienation and work involvement result from the problem of self identity in the work role, particularly amongst lower participants in process technology.

Klapper (1964) showed that alienation has travelled a course that can be charted on a graph by means of inverted 'U' curve. During early period, dominated by craft and industry, there was lowest alienation and workers freedom at maximum. As period of machine industry came, freedom declined and curve of alienation rose sharply. It continued upward its highest point in the industries of the 20th century. Automatic production, technological, organizational advancement and economic factors still intensified all dimensions of alienation. But in automated industries there is another trend also. It has increased the worker's control over his work process and checked further division of labour which resulted in meaningful work, and more cohesive, integrated industrial climate. So alienation curve began to decline from its previous height and gains a new dignity from responsibility and sense of individual function.

Seeman (1967) found support for the consequences of alienation in work which is not intrinsically rewarding.

Bureaucracy and alienation are not found to be related in a study conducted by Bonjean (1968) but Seeman found it. Bureaucracy shows absence of human relations.
Louise (1969) found negative correlation in alienation and occupational prestige.

Dubey (1971) studied 84 employed and unemployed alum Negroes and found that unemployed possess higher sense of powerlessness than employed ones.

Kristch and Joseph (1972) studied empirically Blauner's idea of alienation in work in different jobs in white color settings in 3 workers i.e. machine operators, chemical personnel and computer programmers, and found significant difference to self estrangement. They propounded that self estrangement is strongly and positively related with

1. Lack of control over immediate work process (Powerlessness)
2. Preference of narrow work role due to advanced task specialization (Meaninglessness).
3. Lack of opportunities for promotion.

Barry (1973) found that students' alienation is negatively related to teachers' perceived status but not to the teachers' perceived behaviour.

Dorothy (1974) and so many other investigators found that alienation and commitment are negatively related.

Schultz (1971) found that Indian college students, as compared to West Germany and U.S. students, are more committed, further, more members of the higher socio economic condition would be less alienated from Indian society, thus more committed to ideology. Commitment was found to be inversely related to normlessness and powerlessness but not to isolation.
Shepard and Farkas (1974) studied alienation as a discrepancy approach in blue collar production workers measured by difference between amount of job related power, subject felt they were able to exercise, in 3 types of workers i.e., power deficit, balanced power and surplus power, and found that power deficit increases with the degree of specialization at work. Instrumental work orientation and isolation from organization were most pronounced among deficit power subjects. They hypothesized relation between functional specialization (powerlessness) and work related alienation. It decreases as alienation becomes more distant referent, and found that associations between functional specialization and work related alienation steadily decreases from type of alienation closest to functional specialization. Discrepancy is most pronounced at extremes.

Payne (1974) found that workers fell in their organization and society not related to their type of work and found no significant difference in their degree of powerlessness felt by workers in their work and in their society.

Babbitt and Barbeck (1975) compared level of organizational alienation in 3 educational settings, i.e., large urban university, medium sized and small 2 years urban center. They found that small urban center students were significantly less alienated than those from colleges and universities.

Wagner and Carl (1976) examined the four hypotheses:
There is a direct relationship between formalisation and alienation, (b) There is a direct relationship between formalisation and normlessness, (c) There is an inverse relationship between specialisation and alienation, (d) There is an inverse relationship between specialisation and powerlessness. The first three hypotheses were supported and the fourth rejected.

Paul (1976) conducted a study to describe degree of alienation experienced by black students attending small, private, liberal arts colleges. The 267 respondents in the study constitute over half of the black student population of a Midwestern college conference. Each received a questionnaire containing nine background variables which divided the population into subgroups by sex, age, class standing, annual income for head family, college residence, religion, geographical background, political affiliation or preference, and college major or anticipated major. It also included the Middleton Alienation Scale, which tests alienation according to six components — powerlessness, meaninglessness, normlessness, cultural estrangement, social estrangement, and estrangement from work. Each component is tested with a statement to which agreement indicates alienation. The findings indicated that females were more socially estranged, but much less culturally estranged and estranged from their school work than males.
The only notable finding related to age was that all of the over 23 students rejected the meaningless item. Among the four classes, juniors were generally the least alienated with the exception of social estrangement, the highest income level group over $20,000 generally evidenced the least alienation, while the second lowest income group - $5,000 to $10,000 students - was the most alienated.

Except for social estrangement, off-campus students were generally more alienated than their on-campus counterparts. Overall, there was no evident pattern to responses related to religion.

City students were less socially and culturally estranged than those from suburban and rural backgrounds. Rural students were somewhat less normless and estranged from work than the others.

From a political standpoint, the few Republicans evidenced more powerlessness, meaninglessness, social estrangement and estrangement from work, but were less normless than Democrats, Independents, and others. Republicans and Democrats were much less culturally estranged than Independents and others.

**Alienation in relation to Personality**

Mamoru (1971) proposed to study a concept of anomie and anomic in terms of social regulations and social psychological factors. Results indicate that as defined a
situation as suicidal because of a great degree of goal-means discrepancy, perception of a failure situation as inevitable and an alienated self concept & responses to the definition seemed to reflect a lack of effective outlets for aggression, ineffective coping mechanisms for frustration, negative attitudes toward life and receptive views toward death and suicide and a mistrust of society and people. A chi square analysis of the personality traits and value orientations of the student subgroups provided additional support for these findings.

Satisfaction is derived from many sources such as social regulations and social psychological factors. The most important is when individual feels that his role is important in the family and the society. The appreciation by the members of family and society may contribute to the physical and psychological welfare and prepare the individual to play his role successfully, makes him less aggressive reduces the frustration and sense of alienation.

Farmer and Harvey(1974) worked on 'Alienated Youth': A preliminary study of a group of restless young people, their social and personality characteristics. They collected social background and personality data from a group of 57 restless young people in Birmingham, England. Results from the social background questionnaire and two personality inventories indicated a preponderance of Es from large families.
The men were more neurotic than the normal population and all subjects showed more measured hostility than other groups.

The social order where the child grows exert a powerful influence on the social and emotional development of the child. The customs, 'mores' and values of the society tend to become guiding lines in the social development of individual. Very few students of the modern age seem to agree with these ideal values put forth by the society. Their unavoidable conflicts result into sense of alienation and turn them into neurotic personalities.

Schubert, Daniel & Wagner, and Manie (1975) did a research on A sub-cultural change of MMPI norms in 1960s due to adolescence role confusion and glamorization of alienation. Results of an experiment involving 1,995 college freshmen indicated that freshmen in 1968 tended to show higher MMPI clinical scale scores than freshmen in 1958. The need for periodic MMPI norm revision is noted. Glamorisation of an alienated personality style is considered a possible cause of the college student cultural shift. Alienation as one aspect of adolescence role confusion was expected to show behaviourally as lack of commitment. Supporting this interpretation are the result of Exp. 11. 536 vocationally uncommitted college students scored higher on MMPI clinical scales than 605 vocationally committed students.

When the students are exposed to unhealthy and unhappy experiences, they feel frustrated. At times they
feel uncertain about their career, as they foresee lack of employment opportunities. Due to changes in the pattern of culture they have conflict with society, parents, siblings and divided loyalties. They have crisis of philosophy of life. All these factors make adolescence suffer from emotional swings. They suffer psychologically and become confused and ultimately likely to feel alienated.

Smith's (1978) purpose of the study was to determine what influences the military and ground combat experiences have on attitude and personality of soldiers. A positive correlation was found between level of military experience and orderliness, conformity, activity level, masculinity, empathy response bias, emotional stability and extroversion. Items from CPI were found to account for most of the variance in a multiple regression analysis.

It was concluded that most of the existing literature on this subject is based on nonempirical data and is erroneous and misleading. Further, the military and combat experiences appear to have an impact on social maturity of those men who complete basic training and enter the military social structure. It is noted that other dimensions not stressed by the literature reviewed in this study remain to be explored.

LaTorre and Ronald (1978) researched on General Role and Psychological adjustment. Archives of Sexual behaviour, 366 university students (158 males and 208 females) completed
a 3 part questionnaire. The first 2 parts consisted of self report inventories to assess psychological adjustment (the neuroticism scale from the Eysenck Personality Inventory and the Alienation Scale from the psychological screening inventory). The third part assessed Gender role (Bem Sex Role Inventory). Androgyny was scored as per both Bem (1974) and the Spence (1974) system, and the groups obtained by these two systems were separately analyzed for differences in psychological adjustment scores. Feminine individuals (regardless of biological gender or system of classification) obtained less adjusted scores, and thus was specially significant for males. It was also found that the Spence et al. system had more predictive power than the Bem system for classifying individuals.

It seems people who suffer from different kinds of adjustment problems tend to be alienated personalities.

Alienation in relation to Achievement Motivation

The study of need for achievement was initiated by Murray (1938), Lowell (1952), Levine (1966) and Marxiss (1967). However McClelland (1953,1958,1961) and his workers made valuable theoretical and experimental contributions in this field. Atkinson (1958), Atkinson and Litwin (1960), Shaw (1961), Fredrick (1962), Mathayya (1962), Mukherjee (1964), Atkinson and Feather (1966), Farley (1966), Hookhansen (1967), McAvey (1967), Mehta (1968), and Blosser (1972) are a few among many other investigators who have done notable work in this area and found that excellence of performance is affected by
achievement motivation.

Realising its immense importance, Murray (1964) seemed to be justified in pointing out that no one who has to deal in a practical way with human beings can get along without some notion of motivational force. Motivation is a propelling force of behaviour.

More important is, when the person develops the habit of forming his aspirations in a characteristic way. He may, for example, habitually allow himself to be swayed by others in the choice of his goals; he may aspire to achieve what others think he should achieve rather than what he himself thinks he is capable of. The way in which he forms his aspirations affects his behaviour and has a profound influence on his personality. If he is unable to live up to expectations and yet is unable to revise his aspirations without conceding defeat, the effect on his self-concept can be devastating.

To Farquhar (1963) it was a combination of forces which initiate direct and sustained behaviour towards a scholarly goal.

Kohli (1964, 1975) stressed the fact that motivation is a great source of inspiration to learn or achieve something better and quickly.

A person who is ambitious will be satisfied with his achievements if they are recognized and lauded by others. By contrast, a person who aspires to better himself to achieve financial, social or academic success, above that which he
has achieved to date will be satisfied only when his achievement come up to the goals he has set, regardless of how others view his achievements. When used in this sense, aspirations are the goals a person sets for himself in tasks which have intense personal significance or in which he is ego involved. Success in these tasks raises his self-esteem while failure leads to chagrin and feeling of inadequacy and ends up as feeling of alienation. That is why aspiration must be understood to be able to appreciate how success or failure inspire him to achieve and learn more and affect his self-concept and feeling of alienation.

Wade (1970) researched on Alienation, manifest need, and academic achievement in college students with marginal entrance qualifications selected on the basis of criteria established to define marginality. Alienation was defined by them as feelings of powerlessness measured by the I-Seale, and a pattern of manifest psychological needs consisting of the need for achievement, need for order and need for endurance, as measured by the Edwards Personal Preference Schedule (EPPS). These were hypothesized to be related to each other and to academic achievement, as indicated by the grade point average attained in two semesters of basic liberal arts college courses. A relationship was noted between alienation and the need for interception and the need for dominance as measured by the EPPS. The multiple correlation coefficient estimating the relationship between these two needs variables and alienation was -.186, significant beyond the .01 level.
Analysis of this evidence helped to clarify the concept of alienation as used in this study. With reference to high school average, it was also noted that there seemed to be no relationship between the high school academic performance and the alienation scores, in contrast to the significant negative relationship which were demonstrated between college academic achievement and alienation. Comparison of these data lend support to the idea that high school and college are two very different psychological experiences for the students who were subjects of this study; that the goal of competing high school may be somewhat taken for granted and therefore deemed attainable, while aspiration for a college education may be making questions for some. For the subjects studied the academic achievement of some tended to be negatively related to alienation. The feeling of powerlessness, feeling of a lack of control over the events and outcomes of his life appeared to effect negatively the student's academic performance. However, the specified pattern of manifest psychological needs demonstrated no relationship of either achievement or alienation. For the subjects of this study, alienation appears to be a factor affecting academic achievement.

Stanley (1965) presented the 1st of a series of 5 articles and gives the background of the study of mathematically precocious youth. The concept of 'radical educational acceleration' of mathematically highly precocious males and females is developed, with several examples of
how well it has worked. Based on the literature, it seems probable that much of the intellectual alienation of brilliant high school graduates is due to their having been educated at too slow a pace for too many years. The role of parents in alleviating this problem is also discussed.

Aspirations are often influenced by pressures from members of the family, mainly parents, but also siblings and other relatives, especially grandparents. Pressures for high achievement begin early and become stronger as the child approaches adolescence when an individual cannot cope with high expectations or aspiration of parents.

**Alienation in Relation to Academic Achievement**

Fulmine (1971) concluded that a dependent student of a particular level of ability tended to earn higher freshman average grade than an independent student of comparable ability.

The purpose of grades is to tell the teacher the success of his teaching and to tell the student the success of his learning in relation to that of other students. Boys and girls are meeting success or failure in many of our nation's school on the basis of the mark which the teacher gives to them in recognition of some unknown quantity of hidden ingredients. Serious and permanent damage to a pupil's personality may result from continued failure in school and if the mark results from a personality conflict between the teacher and the pupil,
the act is cruel and justifies and may cause sense of Alienation. Marks or grades may influence the student's concept of his achievement in the academics and may make tremendous difference in his personality.

Johnson (1971) found that the low achievers as opposed to the high achievers were described by their mothers as significantly more excitable, aggressive, asocial, showed more signs of reality distortion, had fewer social skills and had a less satisfactory physical and intellectual development.

In our present educational context, the process of returning marks to pupils on completion of a task is not merely informational. The situation contains a number of demands which may affect the subsequent motivational state of the pupil. A good mark may be considered a reward and a poor mark a punishment. The academic achievement may influence the quality of students' behaviour, and may affect his physical and intellectual development.

Entwistle and Brennan (1971) in their study of university students showed the possibility of developing typological theories of grouping the individuals into cluster by cluster analysis technique.

Entwistle (1972) warned that non-intellectual correlates in the form of psychosocial variables of academic achievement vary from school level to college and university levels.
A detailed historical survey of research literature in this field supports this fact.

Academic Successes are symbolised in various ways, all of which are visible to others. While the symbols of academic success differ from one school to another and from one age group to another, some are so universally used that they are readily recognised. As such, they serve as the cues by which a person is judged.

Savage (1975) worked on a study of measures of black alienation among a selected group of black college students. They have given anecdotal evidence of black alienation. The objective of the investigation was to carry out an empirical examination of the extent and variety of feelings of alienation within a sample of black college students and to study the relations of such feelings to scholastic achievement. Significant sex differences were found for four of the Mc Gee scales in the direction predicted by the hypothesis. Females were more in step with the pace of 'Americanism' and appeared to be less conflicted about their relations to predominant social norms than was the case for black males. In addition, the males had negative feelings about what goes on in their community and country and were pessimistic about blacks and whites living together in peace, harmony and equality.

No significant differences were found between males and females with regard to the degree of black identification.
and the propensity for involvement in political affairs. In general, sources differ in patterns when found across the sexes, suggesting that the situation of black males requires them to develop a conscious positive attitude both to their black identity and to the dominant attitudes of the white society. That is to say, the psychological well-being of these black male students require both an active acceptance of their blackness and an acceptance of the dominant social norms. In contrast, the black female student feels no strain in living with the dominant social norms and can take them for granted. In her case, well-being depends directly on acceptance of her black identity and less apparent tension appears to exist between the fact of being black and the necessity of 'making it' in white society. The findings of this study are discussed in relation to the prevailing literature on current trends in black community. "Black Identity" may be too recent a phenomenon to show any measurable effect on achievement. Available assessment devices appear to be too schematic as yet to penetrate the phenomena under study.

The students self concept may be governed by the attitude of people for social acceptance and now important he views the insignia of academic success. Success in extracurricular activities may also contribute to the students self concept. Furthermore, failure in extracurricular life produces more emotional tension and more unhappiness. The reason why
extracurricular activities play a crucial role in determining positive self-concept and may reduce a sense of alienation because people judge students more favorably if they achieve success in extracurricular activities. It gives them personal satisfaction and produces more favorable self-attitude. They come in contact with students of other communities and get closer to them. Under such conditions, he gets greater ego satisfaction less humiliation and embarrassment and the greatest opportunity to excel in academic work.

Franklyn (1975) studied Alienation and Achievement among Indian-Motis and non-Indians in the Mackenzie district of the Northwest Territories - Alberta. He administered the school and college ability test (SCAT) - Level 3, Nelessar's Alienation Questionnaire, and the Alberta Department Grade XIII examination to 108 Indian Motis and non-Indian 9th grades. Results showed that (a) there were no significant differences on alienation from school between Indian-Motis and Non-Indian SS, except on the Powerlessness variable; (b) there were no sex differences on the alienation variables; (c) Indian-Motis girls and non-Indian boys exhibited greater feelings of powerlessness than non-Indian boys exhibited greater feelings of powerlessness than non-Indian girls and Indian-Motis boys; and (d) significant differences in academic achievement were found among the Indian Motis and non-Indian students. Implications for educational planning and curriculum are discussed.
Like success in any other area academic success is ego-satisfying and the failure in a academic has relationship with sense of alienation of student.

Pallegron and Sara (1978) measured and analyzed the correlation between academic achievement and two categories of alienation: one, a sense of powerlessness or externality, and two, a feeling of isolation. Powerlessness was defined as the feeling that one's actions have little influence over the events in one's life, and isolation was defined as the perception that the goals, beliefs and expectations that one values highly are not appreciated by the community at large. Academic Achievement was measured by the number of quality points earned during the first semester of the freshman year.

The analysis of data revealed the following: (1) A feeling of powerlessness or externality was not significantly related to the academic persistence of the Seep students. (2) Neither externality nor the total score nor internality on the five part sub-scale of the Rotter was related to the academic persistence of the black students enrolled in Seep. (3) A feeling of isolation from the peer group was significantly related to the academic performance of the Seep students. (4) A feeling of isolation from the university community was significantly related to the academic performance of the Seep students.

The analysis of the data provides a basis for two conclusions about these marginal students. One, a sense of
isolation from either the peer or university groups negatively affected their academic achievement, and two, a feeling of powerlessness did not influence their academic performance in any way.

Propper, Martin and Clark, and Edward (1970) in their study on Alienation: Another dimension of underachievement, discussed dimensions of Achievement, David's alienation syndrome, pessimism, distrust anxiety, egocentricity and resentment, significantly dichotomised high and low academic achievers among both bright and superior IQ groups of affluent, predominantly Jewish male high school seniors (N=80). Significant intercorrelations (p < .01) among 3 projective (sentence completion test, word association test and TAT) and 2 objective (effect questionnaire and self rating scale) tests of the syndrome were reported.

These traits may be seriously interfering with the underachiever's use of the intellectual resources and cause the feeling of alienation.

The effects are greatest during the early school years when the personality pattern is still in the informative stage. Furthermore, the relationship may have the effect of reinforcing a pattern set in the home- or of modifying it if the teacher-student relationship differs markedly from the parent-child relationship.
Havas, Killason and McCandless and Boyd (1976) have done a follow-up study on socialization dimensions among inner city five year olds and later school success. Five factors of socialization were originally established by Richards and McCandless for a population of poor blacks and whites (86 boys and 95 girls) from the same classes: (1) verbal facility, (2) coping with anxiety by withdrawal, (3) coping with anxiety by aggression, (4) Alienation and (5) Sex. These children were followed by the Metropolitan Reading Readiness Test (Kindergarten) and the Metropolitan Achievement Test (1st and 2nd grades). Significant percentages of the achievement variance were accounted for at all 3 grade levels by Factor 1 (except for end of 1st grade males); by Factor 2 only for kindergarten girls; by factor 3 for girls but not boys at all 3 grade levels; and by factor 4 only for end of 2nd grade boys. Factor 5 had no statistical usefulness. Factors 1-4 accounted for 30% of the variance of end of 2nd grade boys and nearly 50% of that for end of 2nd grade girls. It is concluded that the usefulness of the battery for these 5 factors, requiring as it does only a half hr. per child at the pre-school level, is substantial.

The social problems of the students may affect his academic competence. It may further effect his adjustment thus he encounters sense of alienation.
HYPOTHESES

Present study was planned to make a detailed psychological analysis of Alienation of youth with reference to their personality, Academic Achievement and Achievement Motivation. The aim of the present study was to examine the following hypotheses:

It is expected that Alienation will have a negative relationship with Age.

It is expected that Alienation will have a negative relationship with Neuroticism.

It is hypothesized that Alienation will have a negative relationship with Extraversion.

It is expected that Alienation will have a negative relationship with the Lie Scale (Social Desirability).

It is hypothesized that Alienation will have a negative relationship with Achievement Motivation.

It is hypothesized that Neuroticism will have a negative relationship with Age.

It is expected that Extraversion will have a negative relationship with Age.

It is expected that Age will be positively associated with the scores on Lie Scale (Social Desirability).

It is expected that Academic Achievement will have a positive relationship with Age.
It is hypothesized that Neuroticism will have negative relation with Academic Achievement.

It is expected that Lie Scale (Social Desirability) will have a negative relationship with Academic Achievement.

The above hypotheses have been discussed in the light of the statistical results at the appropriate places in the next chapter.