CHAPTER X

ALIENATION AND INDIVIDUAL BELIEF

This chapter examines the concept of alienation. It also attempts to review the studies on alienation that have a bearing on the problem of the present study. The process model of alienation provides the background for the hypotheses that attempt to compare the differences between Housewives, Career Women and Women Entrepreneurs on alienation.

The term Alienation is derived from 'Alienare' (Latin) which means to make some things on others, to take away, remove. At least three references have been identified with regard to the usage of the term 'Alienare'. Alienare refers to the transfer of something to another person (usually property to another person). Secondly, it is used in connection with mental disorders, a state of unconsciousness and paralysis or less of one's mental powers or senses as, for instances in an epileptic seizure or as the result of severe shock. Thirdly, it is used in connection with interpersonal estrangement to cause a warm relationship with another to cool; to cause a separation to occur; to make one-self 'disliked'. Hegel (1948) regards self-alienation as a separation...
or disparity between actual condition and essential nature resulting from the loss (rather than the more absence) of some element of the latter in the life of an individual. Further, the term alienation refers to a kind of surrender, or sacrifice, which is necessary if certain of these separations are to be overcome. The latter is the sense of the term which has been designated as alienation. Alienation refers to a separation or discordant relation such as might obtain between the individual and the social substances, or (as 'self-alienation') between one's actual condition and essential nature and a surrender or sacrifice of particularity and willfullness, in connection with the overcoming of alienation, and the reattainment of unity.

According to Marx the political economy considers proletarian like a horse; proletarian is not considered as human being. The relationship between capital and worker is based more on contract than on status. The relationship is partial rather than wholistic and it is specific aim based rather than sentiment based. Capital is invested with power while the worker experiences Powerlessness. This reduction of the greater part of mankind to mere abstract labour, according to Marx, (1975) is religion.
Man is by essence, a creator. But, in concrete historical contexts, the creative urge in man is crushed mutilated, mailed. Man then projects his essence out-side himself; projects his creativity outside himself in the realm of Phantasy and calls it God. This God created by man in his image begins to dominate and enslave him. It is this experience which symbolizes man's alienation. Religion is an experience of the alienation of man, an experience of man's powerlessness in the context of man's socio-economic praxis.

With special reference to alienation in context of work and working conditions Marx holds that work is external to the work which is not part of his nature. Consequently, the worker does not fulfil himself in his work, but denies himself, has a feeling of misery, not of well-being, does not develop freely a physical and mental energy, but, is physically exhausted and mentally debased. His work is not voluntary but imposed forced labour. The alienated character of work for the worker appears not in his work, but, in some one else, that is, in work that does not belong to himself, but to another person.

Thus, alienation of labour is the experience of powerlessness and an experience of self-estrangement.
"The alienation of the worker in his product means not only that his labour becomes an object, but that it exists outside him, independently and alien to him, and that it stands opposed to him as an autonomous power" (Marx, 1975:422)

Sociologists hold alienation to connote the relation of the individual to other, relation of the individual to work, relation to events and structure, and relation to culture and society. As used by sociologists the term is best used to refer to a wide range of types of dissatisfaction, dishormony, and dissatisfaction showing the feature of deriving from or involving feelings of alienation of some sort (Schacht 1971). According to Parsons (1952, 1967) the alienation is regarded as the very opposite of conformity; Alienation is one end of the conformity-alienation continuum. Alienation is to be considered in terms of disassociation from popular cultural standards. An individual is considered to be alienated from popular culture when he/she does not accept it, rather rejects it or has an attitude of indifference to or disenchantment from it. Another researcher conceives alienated person as one estranged from, and made unfriendly toward, his society and culture it carries.
Seeman (1959) has attempted a general application of alienation to men in the broader concept of society. He classifies alienation into five distinguishable facets viz., Powerlessness, self-estrangement, Normlessness, Isolation (or cultural estrangement) and Meaninglessness. Powerlessness refers to the expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcomes, or reinforcement he seeks. The degree of dependence of the given behaviour upon anticipated future awards, that is upon rewards that lie outside the activity itself provides an estimate of self-estrangement. The high expectancy on socially unapproved behaviour is required to achieve given goals connoting normlessness. Isolation refers to assigning low reward values to goals or beliefs that are highly valued in the given society. Meaninglessness refers to the state in which he is unclear as to what he is to believe, when the individuals minimal standards for clarity are not met.

Another investigator suggests that powerlessness, meaninglessness, and normlessness are predisposing conditions to alienation, and alienation itself is composed of essence of social isolation and self-estrangement (Faunce, 1968).
The study of graduate women working as teachers and non career women shows that noncareer women evince significantly more powerlessness, socialization and general alienation than career women. The results further show that the career women and non career women do not differ in normlessness and self estrangement (Rai, 1985).

A study of individual alienation of American undergraduates reveals that alienation from traditional American life is part of the generalized outlook containing embarassed attitudes towards society, self, other groups, the nature of knowledge and the structure of universe (Sexton, 1983). The alienation syndrome includes deep and pervasive mistrust of commitment, a pessimistic view of human nature, and anger, scorn and contempt, strong existential feelings of isolation and meaninglessness in life. The burden of freedom, and of the impossibility of certainty are also found to be associated with alienation. The individual places implicit positive value upon intellectual passion, search for awareness, intensity, honesty, solitude, responsiveness, spontaneity and individuality. The subjects explicitly rejected traditional American values of trust, optimism, sociocentrism, affiliation, and interpersonal orientation. Conventional categories are seen by the subjects as
restrictive. Alienated person views himself as a detached observer, and his interpersonal relationships are characterized by ambivalence. He appears to be confused, disoriented, depressed, unusually open to the negative in his self and perceives himself as hostile, angry, impulsive and dejected.

A study of the relationship between alienation and dogmatism reveals that both are related concepts (Sexton, 1983). The study reveals that the factors that appear to be most meaningful in predicting alienation from dogmatic responses were those that centered around desire for group cohesiveness, with intolerance expressed for opposing beliefs, compulsivity in the belief system, and need for self-aggrandizement. The cluster of attitudes identified, defined belief and disbelief systems. The highly dogmatic and the highly alienated individuals demand sharp delineation as to the 'rightness' of their system of beliefs and the "Wrongness" of those who hold contradictory views. This suggests that alienation and dogmatism can be viewed as defensive styles of interaction with others which lead to a categorical rejection of threatening, opposing belief systems.
RESEARCH QUESTIONS AND HYPOTHESES:

6.1.1. Will there be any significant difference between Housewives and Career Women on alienation?

6.1.2. Will there be any significant difference between Housewives and Women Entrepreneurs on alienation?

The literature cited in the previous section suggests that alienation has been used in different senses. Vendal (1981) and Jerome (1981) have further adduced evidences to show that the term is used in different senses by sociologists, psychologists and social scientists to explain a wide variety of phenomena.

In the present study the conception of alienation expressed by Seeman (1959) is adopted and the process model of alienation suggested by Faunce (1968) is considered to be heuristic. The housewife in South Indian home seems to have less power. Traditional Hindu religion holds that the course of life is mostly predetermined. It is likely that the traditional housewife perceives herself powerless and self-estranged. The sex types and other related stereo types hold a woman to be inferior to
men in traditional South Indian families. Consequently, standards of judgement vary from one member to another member of the family. The in-law position of a woman in traditional families have peculiar expectations about the housewife-daughter-in-law. The house-wife-daughter-in-law is expected by her in-laws to be subserviant to them. The relative absence of power for the individual house-wives, and the norm in family dynamics have their overtone on meaningfulness of life to a house-wife. It is contended that this condition may lead the housewife to feel social isolation and self-estrangement. In the case of career women the economic fecility, and social status and also the position in a rational institution contribute to less feelings of powerlessness, normlessness and meaninglessness, and the individual career women may feel less socially isolated and less self-estranged than the housewives. The women entrepreneur have greater economic fecility and social status and power than the housewives as well as the career women. Further, the innovative and creative nature of enterprises give feed back to the women entrepreneurs on their skills and power to produce and create products and creations. The individual women entrepreneur is also able to exercise power and feel existence of norms because of her exposure to rational principles and practices characterizing the business enterprises. In view of these considerations the
following hypotheses are formulated.

6.0.1. The House-wives will score higher than the Career Women on the Alienation Questionnaire.

6.0.2. The House-wives will score higher than the Women Entrepreneur on the Alienation Questionnaire.

**SUMMARY AND CONCLUSIONS:**

In this chapter an attempt is made to understand the concept of alienation applied to social context. Following Faunce (1968) individual beliefs construing social isolation and self estrangement are regarded to be predisposed by powerlessness, meaninglessness and normlessness experienced by the individuals. The results of different studies reviewed strengthen the notion that alienation may be regarded as one of the sources of the differences possible between the housewives and career women, and women entrepreneurs. Accordingly, the hypotheses relating alienation to the difference of the groups cited have been developed and stated in this chapter.
FURTHER RESEARCH QUESTIONS:

In the present study as many as fifteen variables are used. The focus of interests in this investigation is to identify the possible differences between housewives and career women and housewives and women entrepreneurs.

It is possible to develop a set of linear composite score, one for each subject, that would exhibit the property of maximizing between-groups and within-groups variability on the new composite? Further, housewives and career women, and housewives and women entrepreneurs (and perhaps, career women and women entrepreneurs) from one another significantly differ with regard to their means on the fifteen variables studied when the two predicted variables are considered jointly.

The above questions are of importance in studies of exploratory nature. Since the present study is exclusively concerned with identifying the possible differences between housewives and career women and housewives and women entrepreneurs in terms of their personality pattern discriminant analysis is desired in this investigation.
To facilitate discriminant analysis the problem is reworded and cast in statistical language as follows:

How could the collection of individual Ss actually drawn from the samples of Housewives and CareerWomen in this investigation be reseparated into two ideal types identified as 'Housewives' and 'Careerwomen' on the basis of the observed values of the fifteen variables that are presumably relevant for the discrimination?

How could the collection of individual Ss actually drawn from the samples of Housewives and Women entrepreneurs in this investigation be reseparated into two ideal types identified as 'Housewives' and 'Women entrepreneurs' on the basis of the observed values of the fifteen variables that are presumably relevant for the discrimination?