

Alienation of Meditators and Non-Meditators

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Abstract: In the present study an attempt was made to see the significant changes exist if any in the feeling of being alienated by the worker who practices meditation and the worker who do not practice daily meditation. Marx's theory is founded upon his observation that, within the capitalist mode of production, workers invariably lose determination of their lives and destinies by being deprived of the right to conceive of themselves as the director of their actions. Workers are alienated by the bourgeoisie, who own the means of production. An example of the alienation of the worker from the work he produces is the worker who attaches tires onto a car in an auto manufacturing plant. Although the worker has created a part of the car, he is alienated from his labor by the fact that the auto company will sell the car and reap the profits, rather than allow him to keep some of the profits for himself. The present study aims at understanding the level of work alienation of non-meditators and meditators. The study aims to find out the level of difference that exists between non-meditators and meditators work alienation. Samples of 100 people working at different work set-up were selected randomly from Hubli and Dharwad cities of Karnataka state. Work Alienation Scale of Pal and Ramyashilpa were used to study the level of work alienation of non-meditators and meditators. The results revealed that non-meditators differed in the level of alienation when compared with meditators. The obtained 't' value was 8.27 which is highly significant at 0.001 level of significance. Hence it shows that Non-meditators experienced high level of work alienation than meditators.

Keywords: Alienation, Meditation, Meditators, Non-Meditators.

I. INTRODUCTION

Alienation refers to the social alienation of people from aspects of their "human nature. Marx's theory of alienation refers to the separation of things that naturally belong together, or to putting antagonism between things that are properly in harmony. We live in a world where technological achievements unimaginable in previous societies are within our grasp: this is the age of space travel, of the internet, of genetic engineering. Yet never before have we felt so helpless in the face of the forces we ourselves have created. Never before have the fruits of our labour threatened our very existence: this is also the age of nuclear disasters, global warming and the arms race. For the first time in history we can produce enough to satisfy the needs of everyone on the planet. Yet millions of lives are stunted by poverty and destroyed by disease. Despite our power to control the natural world, our society is dominated by insecurity, as economic recession and military conflict devastate lives with the apparently irresistible power of natural disasters. The more densely populated our cities become, the more our lives are characterized by feelings of isolation and loneliness.

According to Britannica Concise Encyclopedia the term 'alienation', in the social sciences context is the state of feeling estranged or separated from one's milieu, work, products of work, or self. In other contexts the term alienation, like anomie, suggests of powerlessness, meaninglessness, normlessness, social isolation, or cultural-or self-estrangement brought on by the lack of fit between individual needs or expectations and the social order.

According to Psychoanalysis 'alienation' is described as the condition of the subject who no longer recognizes himself, or rather can only recognize himself via the other.

Job involvement is an important factor in the lives of most people. Work activities consume a large proportion of time and constitute a fundamentally important aspect of life for most people. People may be stimulated by and drawn deeply into their work or alienated from it mentally and emotionally. The quality of one's entire life experience can be greatly affected by one's degree of involvement in or alienation from work. A state of involvement implies a positive and relatively complete state of engagement of the core aspects of the self in the job, whereas, a state of alienation implies a loss of individuality and separation of the self from the work environment. For example, Argyris, Kanungo, Marx, McGregor, Kanungo considered involvement and alienation to be polar opposites.

II. REVIEW OF LITERATURE

Rokach (2004) points out that Loneliness, social isolation, and emotional alienation have become an all-too-common way of life to millions of North Americans; to those who succumb to it and become immobilized, to those who are in the midst of their life's race and do not want to admit it, and to many of those who seek psychological intervention for problems which are seemingly unrelated to loneliness. Being so fundamental to human experience, loneliness merits a closer look and examination of its effects on daily living and its relation to time and space. *Rokach (2004)* describes various facets of loneliness and looks at man's search for refuge from its devastating pain—a search that is as old as the history of man, and which transcends geographical, cultural, and religious boundaries.

Transcendental Meditation is a skill of effortlessly minimizing mental activity so the body settles into a state of rest deeper than deep sleep, while the mind becomes clear and alert. At the University of Texas, Orme-Johnson et al. showed that mediators display a greater physiological equilibrium than non-mediators. He also showed that mediators maintain this equilibrium under stress more effectively than non-mediators. David completed a study, which concludes that TM increases individual productivity. David found that mediators show increased job satisfaction, a decreased desire to change jobs, better performance, and better relationships with supervisors and co-workers. Findings on the TM technique relevant to organizational performance include improved cognitive performance, increased self-esteem, and higher levels of self-actualization and development, associated with more effective managerial performance. Previous case studies suggest that large proportions of organization members practicing the Transcendental Meditation technique have contributed to improvements in organizational performance.

III. NEED IMPORTANCE OF THE STUDY

The present study was carried out with the vital intention to analyze and conceptualize the difference between those who practice meditation regularly and those who do not practice at all. In the current study an attempt was made to find out the difference of work alienation that people experience among those who practice meditation and those who do not. As the country is at the fast pace of its development there are number of psychological problems created in the minds of people. In this fast moving world of competition people feel being alienated. A person may experience feelings of alienation at work; he may not find his job interesting and meaningful. Further, he/she at the job feel being isolated and estranged due to continuous monotonous work.

Whereas those who practice meditation do not experience feeling of alienation as daily practice of meditation creates a unitary state of consciousness in the mind of an individual, promoted by a state of calmness and deep relaxation.

IV. STATEMENT OF THE PROBLEM

To study the alienation level of meditators and non-meditators

OBJECTIVE: To study the alienation of non-meditators and meditators.

HYPOTHESIS: Alienation among non-meditators will be significantly higher than the meditators.

V. RESEARCH METHODOLOGY

ASSESSMENT TOOL:

A.A.Pal and Ramyashilp.Nayak *Work Alienation Scale (2006)*, has been particularly designed to measure the work alienation experienced by the employees in an organization. This scale measures alienation in six dimensions namely, *powerlessness, normlessness, meaninglessness, cultural estrangement, self-estrangement and social isolation*.

DESCRIPTION OF SCALE:

1. *Powerlessness*, the feeling that one's destiny is not under one's own control but is determined by external agents, fate, luck, or institutional arrangements,
2. *Meaninglessness*, referring either to the lack of comprehensibility or consistent meaning in any domain of action (such as world affairs or interpersonal relations) or to a generalized sense of purposelessness in life,
3. *Normlessness*, the lack of commitment to shared social conventions of behavior (hence widespread deviance, distrust, unrestrained individual competition, and the like),
4. *Cultural estrangement*, the sense of removal from established values in society (as, for example, in intellectual or student rebellions against conventional institutions),
5. *Self-estrangement*, perhaps the most difficult to define and in a sense the master theme, the understanding that in one way or another the individual is out of touch with himself.
6. *Social isolation*, the sense of loneliness or exclusion in social relations (as, for example, among minority group members).

ITEM ANALYSIS:

The alienation scale was constructed with 120 statements each area or dimension consisting of 20 items. After framing the scale, discussions were carried out with experts and some of the changes were made. As some of the statements were not directly connected with dimension involved such items were excluded from the scale. And some of the items were alike in meaning such items were also excluded. Thus the present scale consists of 30 items, each dimension consisting of 6 items.

STANDARDIZATION:

Final versions of the scale with 30 items were administered on a group of 60 employees working in different sectors of private and public. This sample was drawn by stratified proportionate cluster random sampling technique. Sample consists of 30 meditators and 30 non-meditators with 15 males and 15 females with 20+ years of age from the population of people working in Karnataka state of Hubli and Dharwad cities respectively.

Table.No.1

Alienation Scale Reliability for Alienation Scale

Cornbach's Alpha			Spearman-Brown Coefficient		Guttman Split-Half Coefficient
Part 1	Part 2	Total	Equal Length	Unequal Length	
.84	.61	.78	.95	.96	.81

SAMPLE:

The sample for the present study includes 50 meditators and 50 non-meditators with 25 male and 25 females in each group. The sample of non-meditators has been drawn from the surrounding villages of Hubli and Dharwad cities from various different work fields. Whereas the sample group of meditators has been drawn from Swami Sridharanandji's Ashram (Garag, village near Dharwad City). The age of the sample group varies between 25-45 years. Work Alienation Scale (Pal and Ramyashilpa, 2006) was administered on a sample of 100 Ss to assess the work alienation among the meditators (N=50) and non-meditating (N=50) workers

VI. RESULTS AND DISCUSSION**STATISCAL ANALYSIS:**

Table No.2

Showing the SD, Mean, 't' value and 'p' value of alienation of Non-meditators and Meditators

Dimensions		Mean	SD	Mean diff	SD diff	Std-error Mean	't' value	'p' value	Significance
Powerlessness	NM	54.31	8.56	8.62	13.39	1.28	6.69	.000	S***
	M	45.68	9.49						
Normlessness	NM	55.34	7.46	10.68	12.77	1.22	8.69	.000	S***
	M	44.65	8.65						
Meaninglessness	NM	55.32	8.27	10.64	12.75	1.22	8.67	.000	S***
	M	44.67	8.67						
Cultural estrangement	NM	52.93	9.61	5.86	13.53	1.30	4.50	.000	S***
	M	47.06	9.54						
Self-estrangement	NM	54.51	9.09	9.02	13.22	1.27	7.08	.000	S***
	M	45.48	8.77						
Social Isolation	NM	54.44	8.67	8.88	12.74	1.22	7.24	.000	S***
	M	45.55	9.26						
Total	NM	55.06	7.87	10.12	12.71	1.22	8.27	.000	S***
	M	44.93	9.33						

NM=Non-meditators

M=Meditators

* $p < 0.05$ level of significance.** $p < 0.01$ level of significance.*** $p < 0.001$ level of significance.

Total alienation mean score non-meditators is 55.06 and 44.93 for meditators, SD is 7.87 and 9.33 for Non-meditators and meditators respectively, and 't' value is 8.27. Table-2 shows that mean scores differ significantly in all the dimensions of alienation and also in the total scores of alienation. The 't' values of all the dimensions are significant at 0.05, 0.01 and 0.001.

The above score (Table-2) analysis shows that non-meditators experience high level of alienation. Modern world has brought to us many time saving devices and made our work easy, but at the same time this has created in us unimaginable psychological problems. Countless sophisticated gadgets have been invented to reduce our physical work. The present day man faces threat to his/her mental health. In the work place for example man faces too much of work pressure. The work for a person in a company becomes so much mechanical that he loses his ability to work creatively. The person feels alienated from his work environment.

Non-meditators being involved in a mechanical stereotyped activity get themselves socially isolated and develop a sense of meaninglessness, hopelessness, normlessness, self and work estrangement thus experiencing alienation- a sense of estrangement from the family surroundings and from themselves. As a result they get relatively disinterested in all type of socio-cultural involvement and thereby move away from people.

To overcome thoughts of being alienated one of the best methods is to meditate. Daily meditation gives deep relaxation and calmness to the mind. Meditation leads to unitary state of consciousness by bridging the gap between what the individual is doing and what he would expect to do. Meditation helps the individual to reconsider many of his psychological conflicts and arrive at possible solutions. A bio-psycho-social unity of consciousness results from an hour of meditation.

FINDINGS:

Findings of the study indicate that those who practice meditation in them there is decrease in the feeling/experience of alienation.

VII. CONCLUSION

The work alienation is higher among non-meditators than among meditators.

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