A Survey Relationship between Principles of Islamic Revolution Identity and Reduce the Alienation of Youth Kermanshah City

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ABSTRACT

Alienation and its dimensions such as powerlessness, meaninglessness, normlessness, isolation, cultural hatred and self-hatred as a social phenomenon in most cultures as a social problem, and the problem is known, Important and inevitable and is influenced by social and cultural factors. One of the most important factors influencing social alienation, identity Foundations of the Islamic Revolution and especially the cultural aspects of it. The phenomenon of Islamic Revolution in Iran , either as an event of unparalleled political - ideological and intellectual as a profound transformation in the field of human social life , origin issues and effect changes in society and the international arena , in a way that influences not only is it on yesterday and today, but also tomorrow's society is undeniable. The aim of the present study the relationship between principles Islamic Revolution identity and alienation of youth, a field investigation technique is survey. This is a sample of young people in Kermanshah that a sample of 380 patients were studied. the present study sought to variable Principles of Islamic revolution identity as independent variables and dimensions of alienation, as feelings of powerlessness, a sense of meaninglessness, a sense of anomy, isolation, feelings of self-hatred and the total amount of alienation to serve as data variables be. Findings related to negative and significant relationship of all is the research hypotheses.
KEYWORDS: Islamic Revolution, Islamic Revolution of identity, alienation, youth.

INTRODUCTION AND PROBLEM STATEMENT

The term alienation which Raymond Williams calls it the most difficult vocabulary words, and has been proposed as one of the main concepts in sociology, psychology and social psychology (Mohseni Tabrizi, 1980: 25), have been widely used in social science to explain the forms and types of actions and reactions used for events, facts about the psychological and social impose (Sotoodeh, 2009: 244) and is hardly associated with today social life. The phenomenon of alienation that Marx, unlike that of limited means, is not only of the economic structure, but also have been a widespread subjective and objective orientation in human and economic structure is a part of it. Alienation of Iranian society as a society in transition is a sociological problem. In the past decades, especially in the sixties that rapid social changes undermined the traditional values and customs, modernism dealing with traditionalism without being able to create conceptions and cultural identity created two-fold condition which the result can be considered as social alienation (Iman and Ghaedi, 2002: 80). Addition of exogenous growth, increased migration from rural to urban areas, rapid economic development - Iran's political and cultural society, the rapid modernization in recent decades remembering aspects and outcome (ie, there is a dichotomy in many aspects of the social environment) and transition state (the impact of new norms, values and traditional norms and values) make this duality in the form of conflict, crisis and stress, which can occur in various dimensions and the causative agent of a foreign principal axis is (Piran, 1986 from the Chaldeans, 2003: 150). The formation of the bureaucracy in all different aspects of society, including education and university affairs, the natural consequence of such a situation. Thus the passive bureaucracy and uneven development in one of the biggest obstacles to any individual as well as economic - social and cultural community. In other words, the social structures of individuals and social groups, including youth, are interactions that cause young people than other social groups belong to the same deadweight and this is associated with the phenomenon of alienation (Chaldeans, 2003: 150).

Alienation and its dimensions such as powerlessness, meaninglessness, normlessness, isolation, cultural hatred and self-hatred as a social phenomenon in most cultures as a social problem, and the problem is known, Important and inevitable and is influenced by social and cultural factors. One of the most important factors influencing social alienation, identity Foundations of the Islamic Revolution and especially the cultural aspects of it. The phenomenon of Islamic Revolution in Iran , either as an event of unparalleled political - ideological

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and intellectual as a profound transformation in the field of human social life , origin issues and effect changes in society and the international arena , in a way that influences not only is it on yesterday and today, but also tomorrow's society is undeniable. Certainly, any encounter with this phenomenon (whether partial or otherwise), without knowing its nature does not only fruit, but it will add much to the confusion of ideas and eager to work harder to engage the Islamic Revolution.

Theories of social alienation

The sense of alienation was entered to sociology from German idealist philosophy, especially by Hegel and the Young Hegelians. Perhaps the most important concept that has been the subject of alienation, is Marx's theory. Marx believed that workers are alienated from the product of the production process and know that it has an independent and objective existence. In fact, he believes that during the production process, our workers are referred to as product development and production of products for which they have become attached entity .To Marx, the alienation of man is that he do not see himself as the agent to act based on their perception of the world, but the nature of these factors and others are alien to him and see himself facing to these factors, while they can be a vehicle for his creativity (Koser and Rozenburg, 2007: 401, retrieved from Fathi and Mohammadi, 2010: 160-161). Lukacs, of the Frankfurt School theorists, by studying the convergence of Marx's ideas about the commodification of human relationships through the money market and the influence of Weber's theory of rationality started to combine them. Borrowing from Marx's analysis of "commodity fetishism", he used the conception of reification instead of alienation. Lukacs follows the result of reification subjectively and objectively. Of the concrete aspect, commodification is to fall into reification or secondary nature which forms the capitalist society and hide the real relationships.

Of the objective aspect, reification means the alienation of human of self and to passive and confine in the secondary nature. Aderno and Horkheimer, were very suspect about Lukac's Hegelian solution about meaning of object of reification and wisdom. They asserted that "the realistic mind" developed by rational human being is limited. In this process, a double integration of the worlds of mental and material phenomena are caused by the fact that critical theory should be double-oriented and analyze how the human spirit and intellect means causes alienation (Turner, 1998: 555-554). Marcuse believes that civilized societies have brought comfort to everyone. Sometimes it may seem unnecessary by the media that is a real need for humans to become worthless which turns human to alienation (Marcuse, 1985: 45 Retrieved from Iman and Ghaedi, 2002: 84). Other critical theorists, Habermas, in his Theory of Communicative Action, two of the environment and the system will be facing (Piouzi, 2001: 147-142).In his view, both the rational (bureaucratic rationality and instrumental rationality), is a very powerful technique, and even more has absorbed and eliminated the communication process which is resulted in the emergence of consciousness and instrumental culture. In this case, the rational inter-subjective understanding and communication is undermined, and thus the public arena is dwindling and the rationality of communication systems is dominated. The result is world environmental domination and technical superiority over other aspects of scientific rationality and reduction in objectively rational means to instrumentally rational means which is resulted in the loss of meaning, insecurity in collective identity and ultimate alienation in society (Holab, 2000: 6-5).

Erich Forum looks at this issue from a different perspective. He finds estrangement in which person see himself in strange feeling of being alienated. In this situation, man do not see himself at the center of the universe and creator of his actions, but he missed practices and the result is death. He does not obey them, or even praise .To him, causes of alienation should be searched in social institutions - including corporate bureaucracy, property, etc. – (Marcus, 1964).

Durkheim and Merton seek causes of alienation in social – cultural structures, but to each, there is their own point of view on this issue. According to Durkheim, this means that the relationship is between the individual and society, and raises the question of uncertainty which increases during the cohesion of social - mechanical to organic cohesion and undermine the values (Papnhaym, 1959). The consequences of this could be the moral development of the individual rather than collective morality and ultimately leads to alienation. The focus in this perspective, is the evaluation of function in order to maintain and extend the institutions of social stability and order. This means that any crisis could cause serious problems in the balance of system (Rani, 1988).

Merton defines diversion as a form of alienation. Initial attempts to explain the alienation and main Merton discovery was the fact that how some social structures exert pressure upon certain persons in the society so that they can get deviant behavior (Merton, 1968: 186).

For Merton, the social de-organization is considered as a social functions abuse that specifically includes four sources:

1. Conflict between the interests and values 2. Conflict between the obligations of the base 3. Incomplete socialization.

4. Social communication is incomplete (Gerderz, 1981: 102 Taken from
Iman and Ghaedi, 2002: 83).

According to Pierre Bourdieu's, sense of alienation is exclusion of the power of self-actors.

Bourdieu sees culture as the sole mechanism and its related entities, such as universities and government says it plays a role in two related areas.

1. Domain of cognitive structures and values : belief and value imposed cognitive structures or units similar to "logical conformity" and "moral conformity" leads.

2. Cognitive and behavioral domains: a common format to conform immediately perceiving and thinking and modeling cognitive behavior of buildings or similar causes (sotoodeh, 2007: 100-96).

There are two practical solutions to this role.

1. The unification of the cultural market: assimilation of the rules of law, languages , computing, communications, and government bureaucracy, including guidelines, manuals and training programs.

2. Classification: Classification of individual actors in terms of parameters such as sex, age, genetic predisposition, and features already built into the processes of education, training, and administrative law are written (Kalabrs, 1990: 154-148).

Thus, Bourdieu considers the processes at university as both functional and non-functional alienation and declares the mechanism of alienation of universities as follows:

1. Regardless of tastes and preferences of the actors, universities started to simulation and removed through degeneracy, resulting in a steady increase in the original difference between actors. In this sense, the selected students will be able to identify cost-conscious and to act according to reason, but they will be based on causes of action.

2. Priority to the universities is "social and cultural reproduction ",thus suppressed opposition movements and changes in mental structures derived from new and different students are engaged. Highly specialized training, on the other hand, to train the young wolves is given in bold free movement.

3. Universities which should select the student in the process of merit selection based on their individual talents and capabilities have become a system which the secret connection between academic intelligence and genetic characteristics of democratic government is leading to aristocracy (Bourdieu, 2003; derived from the famed 2007: 100-96).

Satsvl believes that alienation among younger age is more, no matter how well the people of this community are more pessimistic about politics; alienation matters more than it is (Satsvl, 2003: 101).

The overall concept and theory of alienation due to social conditions have been commensurate with the intellectual needs, but the core elements common to all theories is explaining the pathological and undesirable situations and conditions in the man;

As far as it is concerned to the sociological theory of alienation, characteristics by which alienation is defined are related to humans and social order.

Seeman is of the experts who explain the key concepts of alienation with psychological approaches in a complete framework. Seeman does not define alienation as unit cause. Regarding to this concept in the modern society, he focuses on this point that bureaucracy structure has created ne situations in which human is able to learn to how they cannot control their behavior results. He refers to the key concepts of alienation by explaining any kind of alienation. To Seeman's, "way of managing society according to social rewards is so that the connection between their behavior and the rewards cannot be taken from society, in such a situation alienation feeling will prevail the individuals and leads him to passive and maladaptive in reaction to the society "(Seeman, 1957: 791-783).

Kenistone professor of psychology at Harvard University in his alienation theory considers alienated youth who consider the conflict with the established order and complete denial of what is called the dominant culture values as virtuosity. Kenistone young alien theory is based on empirical research and decades of foreign students in Harvard University on 60 and 70 AD. Although Kenistone mainly looking at social and cultural alienation, but in practice determined mental alienation and youth alienation in Society of Young Americans (Fathi and Mohammadi, 2010: 165-164).

Kenistone describes the psychological alienation of the alienated youths is consequence of success and failure of children in conflict and confusion with identification with the parents. To Kenistone, slaughter of children in conflict is a kind of competition restraint and unwillingness to compete in them and makes them gradually marginalized, non-participatory and passive converts, so they become non-aligned strangers leading to the complete negation of the dominant cultural values of the society (Fathi and Mohammadi, 2010: 165).

Principles of Islamic Revolution identity

Islamic Revolution Leader daring and original while offering a revolutionary understanding of the Shiite Islamic identity , social and political functions to be restored this identity and this identity with an emphasis on the emergence and development of the Islamic Revolution in build . He mobilized , organized , smart , intelligent and revolutionary masses in Iran after the revolution to victory in the biggest crisis facing the Islamic Republic's military security , the war, the new system is based on Islamic identity is saved and the finally , the historical purpose and ideals of the Islamic Revolution Imam Mahdi in the world revolution , for the people of Iran as the template and target (Koushki , 2007 : 10).

The three stages of the identity of their impact on developments in contemporary Iran is clearly seen, The origin of such a profound impact on domestic developments in regional and international Persistence is to be classified as follows:

Established Identity

Established identity, the identity of the person or the community at the beginning of their capabilities to organize and operate according to its mental, individual and collective actions based on his appearance, it has established and extracting the motivational and ideological reasons, the identity of the text, it uses. Islamic Revolution in Iran, Islam and the climax of Ashura, as opposed to the front right and wrong (and ostentatious materialism to idealism right), as the Islamic Revolution, has been used to establish identity, so that according to historical roots and penetrated deep emotional and ideological and historical cultural identity, again the movement of thought - political Islam created rock conflict between right and wrong sides.

Established the identity of the Islamic Revolution, which plays a very important point of all, we should notice epistemological and functional, this is a motivating factor and the identity of the Muslim people of revolutionary struggle against the Pahlavi monarchy is, Religion Islamic movement that began a few years ago in the minds and hearts of the masses, and this was present, but was never able to identify the part of the political, socio-economic not Iranians. With the advent of Imam Khomeini (RA), and provide a functional interpretation of their religion and their invited people to create personal and social aspects of life based on the principles of religious ends, Islam in the beginning of the Pahlavi dynasty struggle of the people against device identity became.

The militant Shiite Ashura event is foremost among them , mobilize and focus the energy of the people's revolution , Imam Khomeini (RA) is an important and central role. Ashura is actually more of a political struggle over governance and political power . Ashura In fact, idealism and sacrifice toward religion and the abandonment of religious endowments material world for research purposes and lofty aspirations .what is the revolutionary struggle against the Pahlavi regime (Koushki , 2007 : 114).

Continuous identity

Continuity of identity , an identity that after the beginning of a process for continuing learning process and in order to avoid deviations from the fundamentals and basic principles should be in tandem with the new status , save and continue.

Islamic Revolution in Iran, the intellectual and ideological conflict with the hegemonic international Islamic Revolution , continuity of Ashura and Islamic identity , original and revolutionary , the only thing that ever helpful exposures underlying the Islamic Revolution in international and regional powers equal to the field political , economic and cultural . The persistence of identity and more importantly, the need for continuity in the works and thoughts of Imam Khomeini (RA) and ends as outlining the fundamentals of the Islamic Revolution, the people are great.

Since the Islamic Revolution of Iran, based on individual goals, group, party, in a word, based on objective and materialistic world was not created And pure and holy aspirations of man, God and religion, which formed the framework and content of the Islamic Revolution, in the continuation of the revolution, in the aftermath of the victory of the identity, continuity and continuity of life is movement.

Continuation of the Islamic Revolution established the identity of the perpetrators and bring people along with the Islamic Republic is continuing, Partial fulfillment of the ideals and aspirations of the social, political and economic programs and policies of the Islamic Republic sees. Menu sincere about it, writes: "I think the Iranians know, it's no surprise that the Iranian masses with a sincere faith in which we know the situation of the current regime is far more luxurious trappings of formality and regimen consistent with his previous identity as "(Samimi, 1986: 14).

Here's a very important point, which is expressed in terms of the sociology of religion seems to be absolutely necessary, Intelligence and their collective wisdom is that people can easily distinguish between identity and his salary was, on the other hand, Correctly identify the priority needs identified material and the historical and collective action based on these two principles, The resolution of the identity and authenticity of the salary attached to the identity of the material needs, are placed.

It can be clearly seen during the thirty years of the Islamic Republic revolution, not only from the religious identity of the people who have not abandoned their revolutionary, but also historical, functionalist view of religion and its usefulness organize political, social, cultural and economic, as well as calling for the continuation and preservation of the identity of the Republic Islam. despite the lack of international solidarity with the democratically elected government was established in, People not only have not abandoned their religious identity and revolutionary, but also historical, functionalist view of religion and its usefulness organize political, social, cultural and economic, as well as calling for the continued preservation of the identity of the Islamic Republic.

Menu Samimi about it wrote: "The situation in Iran since the revolution, so there is precisely the belief that people are the heart and soul. They feel that God is present among them Ayatollah Khomeini himself as the symbol of the hidden Twelfth Imam "(Samimi, 1986: 14).

Ashura and the martyrdom of the logic of identity and continuity weapons dream confront the arrogant powers, not confined to the political geography of the Islamic movements and the influence of the Islamic Revolution has also impressed.

Minoo Samimi in another part of his book, while the number will witness how the influence of the Islamic Revolution in continuous sacrifice writes a new phenomenon that has attracted the attention of experts, is a delight to witness the amazing work it can be men and women in suicide attacks on Shia Muslims in Lebanon (Samimi, 1986: 13).

Ultimate identity

If we assume that historical changes in a linear graph, can the tracks of historical processes, the point is to consider the political thought of it as an ideal or utopia point to be remembered, in fact, the target is considered normative developments and events. Historical Purposes (or utopia), exactly where all of the research goals, dreams and visions of a school history and ideology.

Micro and macro policy and political, economic and social would mean that if the ultimate goal of a historical process and a cultural movement - a political movement and its supporters for its creators, clear, objective and known and the interrogation cognitive and normative to be around, you can win as much as the evolution to cope with deadlocks and the problems it created and the adversary had hoped (Koushki , 2007 : 13-10).

Islamic Revolution in Iran, connecting it to the world revolution of Imam Mahdi (Aj) and the Government and people necessary to provide the means necessary arrangements to fulfill a promise Ayjayy expected date of order emphasized that Imam Khomeini (RA) as the ultimate goal of identity and the Islamic Revolution had emphasizes.

From the viewpoint of Imam Khomeini, the Islamic Revolution and the main goal is nothing less than a global revolution to connect the Islamic Revolution Imam Mahdi (Aj) and putting skills obtained in the light of the last Imam of the Islamic government to fight the oppressors and Stein tyrants to justice and freedom around the world (Koushki, 2007: 18).

Hypothesis

Hypothesis 1: There is a relationship between Principles of Islamic Revolution identity and Feelings of powerlessness.
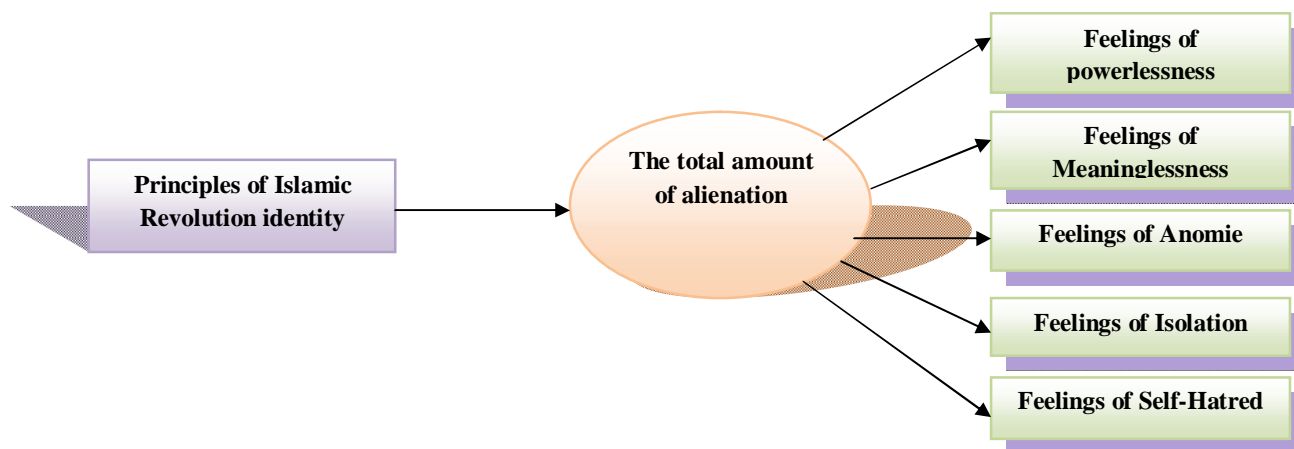
Hypothesis 2: There is a relationship between Principles of Islamic Revolution identity and Feelings of Meaninglessness.

Hypothesis 3: There is a relationship between Principles of Islamic Revolution identity and Feelings of Anomie.

Hypothesis 4: There is a relationship between Principles of Islamic Revolution identity and Feelings of Isolation.

Hypothesis 5: There is a relationship between Principles of Islamic Revolution identity and Feelings of Self-Hatred.

Hypothesis 6: There is a relationship between Principles of Islamic Revolution identity and Feelings of The total amount of alienation.

RESEARCH METHOD

The present research is a quantitative research, uses field method and has been conducted by using survey technique.

The present study was undertaken by using quantitative approach and the research method used field method; documentary techniques have been also used in preliminary studies. The research technique is survey, of course library studies technique has been also used.

Statistical population of all youth 18 to 29 years Kermanshah are based on a sample size of 380 individuals were selected by multistage cluster sampling.

In this study, face validity was used for validation, so that the questionnaire items were examined by several professors of sociology and the revised points were included in the questionnaire. Cronbach's alpha coefficient was used to assess the reliability. Regarding to high Cronbach's alpha coefficient, all the variables were approved at the final./.7 for the reliability of the questionnaire.

Analysis of research hypotheses

Hypothesis 1: There is a relationship between Principles of Islamic Revolution identity and Feelings of powerlessness.

To investigate the relationship between these two variables, the Pearson correlation coefficient is used. The findings are summarized as follows:

$H_0: \rho = 0$

$H_0: \rho \neq 0$

Table 1. Pearson correlation results of the first hypothesis

Principles of Islamic Revolution identity		
-.212	**r**	Feelings of powerlessness
.012	**Sig**	
380	**N**	

The results show that because the correlation coefficient values (r=. -/212) at a significance level (α=. /05) is significant, therefore, the null hypothesis is rejected and the research hypothesis is confirmed with confidence level of 95%. So there is a significant relationship between Principles of Islamic Revolution identity and Feelings of powerlessness, and the relationship is Negative and Reverse. The relationship is Average.

Hypothesis 2: There is a relationship between Principles of Islamic Revolution identity and Feelings of Meaninglessness.

To investigate the relationship between these two variables, the Pearson correlation coefficient is used. The findings are summarized as follows:

$H_0: \rho = 0$

$H_0: \rho \neq 0$

Table 2. Pearson correlation results of the first hypothesis

Principles of Islamic Revolution identity		
-.318	**r**	Feelings of Meaninglessness
.000	**Sig**	
380	**N**	

The results show that because the correlation coefficient values (r=. -/318) at a significance level (α=. /05) is significant, therefore, the null hypothesis is rejected and the research hypothesis is confirmed with confidence level of 95%. So there is a significant relationship between Principles of Islamic Revolution identity and Feelings of Meaninglessness, and the relationship is Negative and Reverse. The relationship is Average.

Hypothesis 3: There is a relationship between Principles of Islamic Revolution identity and Feelings of Anomie.

To investigate the relationship between these two variables, the Pearson correlation coefficient is used. The findings are summarized as follows:

$H_0: \rho = 0$

$H_0: \rho \neq 0$

Table3. Pearson correlation results of the first hypothesis

Principles of Islamic Revolution identity		
-.403	**r**	Feelings of Anomie
.000	**Sig**	
380	**N**	

The results show that because the correlation coefficient values (r=. -/403) at a significance level (α=. /05) is significant, therefore, the null hypothesis is rejected and the research hypothesis is confirmed with confidence level of 95%. So there is a significant relationship between Principles of Islamic Revolution identity and Feelings of Anomie, and the relationship is Negative and Reverse. The relationship is Average.

Hypothesis 4: There is a relationship between Principles of Islamic Revolution identity and Feelings of Isolation.

To investigate the relationship between these two variables, the Pearson correlation coefficient is used. The findings are summarized as follows:

$H_0: \rho = 0$
$H_0: \rho \neq 0$

Table 4. Pearson correlation results of the first hypothesis

Principles of Islamic Revolution identity		
-.311	r	Feelings of Isolation
.000	Sig	
380	N	

The results show that because the correlation coefficient values (r=. -/311) at a significance level (α=. /05) is significant, therefore, the null hypothesis is rejected and the research hypothesis is confirmed with confidence level of 95%. So there is a significant relationship between Principles of Islamic Revolution identity and Feelings of Isolation, and the relationship is Negative and Reverse. The relationship is Average.

Hypothesis 5: There is a relationship between Principles of Islamic Revolution identity and Feelings of Self-Hatred.

To investigate the relationship between these two variables, the Pearson correlation coefficient is used. The findings are summarized as follows:

$H_0: \rho = 0$
$H_0: \rho \neq 0$

Table 5. Pearson correlation results of the first hypothesis

Principles of Islamic Revolution identity		
-.469	r	Feelings of Self-Hatred
.000	Sig	
380	N	

The results show that because the correlation coefficient values (r=. -/311) at a significance level (α=. /05) is significant, therefore, the null hypothesis is rejected and the research hypothesis is confirmed with confidence level of 95%. So there is a significant relationship between Principles of Islamic Revolution identity and Self-Hatred, and the relationship is Negative and Reverse. The relationship is Average.

Hypothesis 6: There is a relationship between Principles of Islamic Revolution identity and Feelings of the total amount of alienation.

To investigate the relationship between these two variables, the Pearson correlation coefficient is used. The findings are summarized as follows:

$H_0: \rho = 0$
$H_0: \rho \neq 0$

Table 6 Pearson correlation results of the first hypothesis

Principles of Islamic Revolution identity		
-.358	r	the total amount of alienation
.000	Sig	
380	N	

The results show that because the correlation coefficient values (r=. -/358) at a significance level (α=. /05) is significant, therefore, the null hypothesis is rejected and the research hypothesis is confirmed with confidence level of 95%. So there is a significant relationship between Principles of Islamic Revolution identity and the total amount of alienation, and the relationship is Negative and Reverse. The relationship is Average.

Conclusions

As we have seen the phenomenon of alienation that Marx, unlike that of limited means, is not only of the economic structure, but also have been a widespread subjective and objective orientation in human and economic structure is a part of it. Alienation of Iranian society as a society in transition is a sociological problem. In the past decades, especially in the sixties that rapid social changes undermined the traditional values

and customs, modernism dealing with traditionalism without being able to create conceptions and cultural identity created two-fold condition which the result can be considered as social alienation.

Given the importance of this issue, the present study sought to variable Principles of Islamic revolution identity as independent variables and dimensions of alienation, as feelings of powerlessness, a sense of meaninglessness, a sense of anomy, isolation, feelings of self-hatred and the total amount of alienation to serve as data variables be.

The results indicate a significant relationship between the independent and dependent variables in research. That is:

- there is a significant relationship between Principles of Islamic Revolution identity and Feelings of powerlessness, and the relationship is Negative and Reverse. The relationship is Average.

- there is a significant relationship between Principles of Islamic Revolution identity and Feelings of Meaninglessness, and the relationship is Negative and Reverse. The relationship is Average.

- there is a significant relationship between Principles of Islamic Revolution identity and Feelings of Anomie, and the relationship is Negative and Reverse. The relationship is Average.

- there is a significant relationship between Principles of Islamic Revolution identity and Feelings of Isolation, and the relationship is Negative and Reverse. The relationship is Average.

- there is a significant relationship between Principles of Islamic Revolution identity and Self-Hatred, and the relationship is Negative and Reverse. The relationship is Average.

- there is a significant relationship between Principles of Islamic Revolution identity and the total amount of alienation, and the relationship is Negative and Reverse. The relationship is Average.

Thus, all the assumptions made in the present study are confirmed.

Acknowledgment

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