



The relationship between cultural capital and social alienation among the students of Siahkal city

Atefeh Afrasiabi goulak¹, Hossein Nazoktabar^{2*}

¹ M.A. in Sociology. Payame Noor University. Behshahr Center. Behshahr. Iran.

² Associate Professor. Department of Sociology. Payame Noor University. Tehran. Iran (Corresponding Author). Email: hntabar@pnu.ac.ir

Abstract

The purpose of the current research is to identify the relationship between cultural capital and social alienation among the students of the first secondary school in Siahkal city. The research method was a descriptive-correlation type, which was carried out by a survey method. The statistical population of this research includes all students studying in the first secondary school of Siahkal city in the academic year of 1402-1401. According to the calculation of Cochran's formula at the error level of 5%, the number of 356 people was estimated as the sample size and the probability (random) sampling method was carried out in a multi-stage cluster type. The data collection tool was a researcher-made questionnaire, and the alpha calculated for each variable was higher than 0.70, indicating that the reliability of the questionnaire was acceptable. Data analysis was done on descriptive and inferential levels using SPSS version 24 software. The results indicated that there is an inverse and significant relationship between cultural capital and social alienation among the first secondary school students of Siahkal city. The results of the regression analysis indicated that among the studied variables, the embodied capital variable with a beta coefficient of 0.48 predicts changes in students' social alienation more than other dimensions of cultural capital. Also, the lowest amount of prediction is related to institutional capital, which predicts only 0.18 changes of the dependent variable. Also, job alienation is more among women than men.

Keywords: cultural capital, social capital, occupational alienation, employees.

Introduction

In today's society, factors such as industrialization, development of technology, expansion of economy, investment and development of communication and its cultural products transform not only the material and economic life of people, but also their symbolic frameworks, i.e. their cultural, religious and psychological aspects. (Iman and Kizghan, 1391: 81). Through mass media, young people become familiar with the lifestyle and social relations, culture, art, beliefs and foreign values, it has a great impact on them and transforms their identity and value system (Latafabadi and Nowrozi, 2003, 89). So that many young people do not value the cultural rewards of the society and easily follow the example of other cultures (Bani Fatemeh and Rasouli. 2010: 2). Aliens lack self-confidence, power, identity and will, and their lives are meaningless and disappointing, they are bored by the environment and exposed to various social harms and losses, and they cannot adapt themselves well to the society, so between Self and society feel separated (Mohsani Tabrizi, 2013: 32). Sociologists look for the roots of alienation not within the individual but outside him and in social realities, institutions, structures and social relations and the like, and their point of departure is society and social construction, and people's feelings towards society. Sanjand (Alimohammadi Khanqah and Alizadeh Aghdam, 2018: 75).

Occupational alienation or alienation from work is one of the social phenomena that is recognized as a harm, crisis or social problem in most cultures in a wide range of subjects (Guderzond Chegini et al., 2013: 63). Cultural and social capital are among the variables that affect job alienation. Knowing the effective factors in reducing socio-cultural alienation can help the health and dynamics of the society and reduce the costs of control and supervision (Hazarjaribi, 2015: 37).

On the other hand, cultural capital as described by Bourdieu represents the investment of the dominant class in reproducing a set of symbols and meanings that were misunderstood and internalized by the dominated class and accepted as symbols and meanings of their class. (Don, 2018: 55). In this respect, cultural capital is a very important intervening variable even when there is inequality in the distribution of resources (Bourdieu, 2013: 47). Since no specific study has been found regarding the sociological relationship between cultural capital and alienation among Siahkal students, the researcher in this research seeks to investigate whether there is a relationship between cultural capital and social alienation among students. Is there a relationship between the students of the city of Siahkal?

Literature Review

The most specific theories in the field of alienation from work can be found in Marx's writings. In the final chapters of the third volume of *Capital*, Marx announced that human work will be continuously dominated by forces that are imposed on his will from the outside and disrupt his dream of self-realization and self-improvement, with intervention; They neutralize his free effort and become an obstacle to his path (Pappenheim, 2007).

According to Marx, the history of mankind has a double aspect; That is, on the one hand, history is the observer of the creator of man on nature, and on the other hand, history represents the alienation of man

more and more (Cozer, 2008). Marx believes that the nature of work in capitalist societies is alienating due to the division of work into predetermined components (Mir Mohammadi, 2009).

Simmel shows and his category "tragedy of culture" indicates the decline of culture... Boredom requires any psychological phenomenon that arises due to rapid changes and nervous stimulation and constant pleasure seeking in life (Abaziri, 1397: 118).

Melvin Seaman's view is based on six elements of powerlessness, meaninglessness, abnormality, cultural hatred, self-hatred and social isolation. It should be noted that the components of this theorist are the basis of this research (Siman, 1966: 353).

From Bourdieu's point of view, all kinds of cultural capitals are manifested in three ways:

1- Embodied cultural capital: most of the characteristics of cultural capital can be deduced from the fact that this capital is closely related to the person in whom it is embodied. Embodied capital is a type of external wealth that has become an inseparable part of work (Sharapour and Khoshfar, 1381: 137). Modernized cultural capital has potential abilities that are gradually a part of a person's existence and established in him (Noghani, 1382: 18). This capital is embedded in the individual and becomes a part of his behavior and therefore is not transferred instantly. In addition, it increases with proper use and investment of available time and through learning and training mechanisms (Ghafari, 1386, 16).

2- Objectified cultural capital: the requirement of objectified cultural capital is the existence of embodied cultural capital. That is, the necessary facilities must be formed together with qualified people who are necessary and necessary for each other, so that the objectified cultural capital can be manifested (Sharapour and Khoshfar, 1381: 137).

3- Institutional and regulatory cultural capital: on the one hand, this capital has a strong dependence and relationship with the first type of capital (embodied capital), which requires, first of all, the existence of qualified and capable people to acquire various academic and university degrees. And on the other hand, it depends on the existence of official institutions that both issue these educational documents and give them formality and legitimacy (Sharapour and Khoshfar, 1381:17).

In examining the relationship between variables based on the theories of Bourdieu, Marx, Melvin Seaman and Simmel, as well as the results of experimental studies, the following conceptual model has been

- There is a significant relationship between the dimensions of cultural capital and social alienation in the first secondary school students of Siyakol city.
- Social alienation is significantly different according to gender among the first secondary school students of Siahkol city.

Methodology

The current research is applied in terms of purpose, based on quantitative data, and in terms of implementation, it is a correlational descriptive study. The statistical population of the current research is

all students studying in the first secondary school of Siahkol city in the academic year of 1402-1401. The number of samples based on Cochran's formula is equal to 356 people, and the sampling method in this prospective research is a multi-stage cluster random type. Dimensions of social alienation include feelings of powerlessness, feelings of abnormality, social isolation, sense of meaninglessness, cultural hatred, self-hatred, and dimensions of cultural capital include embodied capital, institutionalized capital, and objectified capital. The reliability of social alienation is 0.785 and work alienation is 0.741.

Finding

The results showed that the highest frequency was related to students with the eighth educational level, numbering 231 people, which is 64.91% of the total respondents, and the lowest frequency related to the seventh educational level, with the number of 46 people and equivalent to 12.9%. Also, the highest frequency of respondents were male students and equal to 180 people, equivalent to 51% of the total data, while the number of girls was 176 and equal to 49%. The descriptive evaluation of cultural capital and social alienation indicators also indicated that students have high cultural capital and alienation from work. So that 35.5% of the respondents have cultural capital at the medium level and 62.1% at the high level. Also, 35.5% at the medium level and 62.1% at the high level have social alienation.

Pearson's correlation test was used in order to investigate the research hypotheses and the relationship between cultural capital variables and work alienation. These findings showed that there is a significant and negative relationship between embodied capital and social alienation; Because the observed significance level ($\text{sig} = 0.0001$) is smaller than the predicted error value (0.01) and the correlation coefficient is negative. Therefore, it can be judged with 99% confidence that cultural capital and its dimensions have a significant and opposite effect on the social alienation of the students of the first secondary school in Siahkol city (Table 1).

In order to investigate the impact of each of the components of cultural capital on social alienation of the first secondary school students of Siahkol city, it was analyzed by fitting the regression model and the results indicated that the correlation coefficient between the independent variables (cultural capital and its dimensions) The transition with social alienation of students is equal to 0.74 and the coefficient of determination is equal to 0.55. This means that the independent variables jointly predict 55% of the changes in the dependent variable (Table 2). Also, according to the results of the regression coefficient and according to the beta coefficient (Beta) of the predictive variables, among the studied variables, the embodied capital variable with a beta coefficient of 0.48 predicts the changes in social alienation of students more than other aspects of cultural capital. he does. The lowest amount of prediction is related to institutional capital, which predicts only 0.18 changes in the dependent variable (Table 3).

In the following, t-test was used to determine the significance of the difference in the level of social alienation according to gender among the students of the first secondary school in Siahkol city. The findings showed that there is a significant difference in social alienation according to their gender; because the observed significance level ($\text{sig} = 0.012$) is smaller than the predicted error value (0.05). Therefore, with 95% certainty, it can be judged that gender has a significant difference with social

alienation of students of the first secondary school in Siahkol city. Also, according to the averages, job alienation is more among women than men (Table 4).

Table 1- Pearson correlation results of cultural capital with alienation from work

Alienation from work	Indicators	
0.605-	(r)	embodied capital
0.001	(sig)	
0.445	(r)	Objectified capital
0.001	(sig)	
0.714-	(r)	Institutionalized capital
0.001	(sig)	
380	n	

** It was significant at the 0.99 level.

* It was significant at the 0.95 level. -ns, the correlation was not significant.

Table 2- Correlation of variables, effective factors with social alienation

Modek	R	R2	R2 Adjusted	SD
1	0.742	0.550	0.523	3.16

Table 3- Significance of regression coefficients

Sig.	t	Beta	Std. Error	B	Independent variables	
0.001	4.72	0.487	0.072	0.516	embodied capital	1
0.001	4.12	0.323	0.087	0.354	Objectified capital	
0.001	2.63	0.188	0.071	0.236	Institutionalized capital	

Table 4- The results of the analysis of variance in the difference of social alienation according to the gender of the students

Sig	df	t	mean difference	SD	Average of alienation	gender
0.012*	247	4.62	2.09	2.32	8.27	Men
				2.81	9.36	Woman

** It was significant at the 0.99 level.

* It was significant at the 0.95 level. -ns satisfaction was not significant.

Discussion & Conclusion

The present study was trying to identify the relationship between cultural capital and social alienation among the first secondary school students of Siahkol city. The research findings showed that there is an inverse (negative) correlation between the two variables of students' cultural capital and social alienation. So that the increase of cultural capital among students causes a decrease in social alienation. Also, the results showed that there is a significant difference in social alienation according to the gender of the students.

The results of this study are aligned and compatible with Glordi's (2021) research, which showed that the dimensions of cultural capital have a positive and significant relationship with social alienation. Also, Zhang et al. (2016) in investigating the relationship between creativity and social alienation based on the theory of cultural capital, found that the social alienation of creative students depends on their ability to network and their motivation to increase coordination.

According to the main hypothesis of this research, which indicated the significance of the relationship between cultural capital and social alienation, it confirms the studies of Mujahid and Radmehr (1401). Also, this result is consistent with the research of Mousavi and Yeganeh (1400). In Rajabi's study (2014), the existence of a significant relationship between two variables has been confirmed.

In the theoretical explanation of the results of this research and on the basis of the existing theoretical framework, it can be concluded that Simen (1975) is one of the first thinkers who tried to formulate and define the concept of alienation in a systematic and coherent format. According to Seaman, the bureaucratic structure of modern society has created and maintained conditions in which people are unable to learn how to control their actions and behaviors. In explaining the relationship between cultural capital and alienation from work, based on the theoretical framework of this research, it can be stated whether cultural capital has a reducing effect on alienation or not? According to Inglehart, relatively low levels of diffusion of satisfaction and cultural capital cause a person to most likely not accept the existing structure system and suffer from anomie or social alienation. Catherine Ross introduced low cultural capital in society as one of the factors related to alienation. According to Zatomka, low cultural capital in society leads to isolation and distance of society members from each other and increases the amount of social alienation.

According to the results of data analysis, embodied capital among the dimensions of cultural capital has a stronger and more meaningful relationship with social alienation. Therefore, it is suggested to prioritize the aspects of embodied capital in planning to increase cultural capital and, as a result, reduce the social alienation of students.

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