Emile Durkheim's Anomia to Social Alienation - Analytical Study.

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Abstract:

The research paper discuses social phenomenon considered as one of the challenges that face modern societies. The emerging phenomenon is called social alienation. The latter means the emergence of social practices and behaviors that are radically paradoxical whether to the society system values or religious beliefs and practices. Several factors are indeed behind this insane phenomenon. Social alienation could be considered as being old as an approach and new as a concept. It was undertaken by Emile Durkheim who addressed it under the notion of Anomia or non-normative which was used far in times during the Greek Era. However, in modern times, we find it under the concept called social alienation. Actually, this concept is used only recently and in a restricted manner. Therefore, a subsequent analytical study will be undertaken in order to demonstrate the sociological approach of the phenomenon. As a result, the study deduced that this social alienation phenomenon is no more than an extension to the notion of Anomia stated by Emile Durkheim in the past

Keywords: Anomia, Social Alienation, society

INTRODUCTION

The one who follows modern sociological studies discovers that they are almost devoid of modern concepts or terminology. Rather, researcher finds that it is still bring up the old concepts and terminology that the early

pioneers brought from sociology, philosophy, politics, economics...etc. This is what made the sociological field sterile, and thus incapable of generating other terms or concepts that are not common in the sociological theoretical literature classicism. Despite the development witnessed by technical sciences today, both at the level of conceptual construction or semantic, in contrast, we find the social sciences in their place, especially at the level of theorizing.

An attempt to introduce a term in the modern sociological field and give it space to occupy thought of sociological researchers, through study and analysis of its nature, dimensions, and relationship to concepts the other is considered a major risk, and it is considered committing a sin against the early sociologists (a deviation from... The path of classical sociology). Perhaps it is also an intellectual lapse, especially from novice researchers or others, they are well known on the global or even Arab sociological scene .

The research paper attempts to contribute to modern sociology by shedding light on one of the concepts which did not emerge in the desired manner is social alienation. The latter of which, despite its extension historically, Emile Durkheim brought in his studies on anomie and non-normativity; which we find overwhelming use according to researchers, it did not find a place within the pages of modern sociological research and studies. According to what said the following question arises: Is social alienation considered an extension of the anomia that brought by Emile Durkheim?

1. Objective of the study

The study aims to reveal the connotations of anemia in the Durkheimian concept, as well as the concept of social alienation. To define the relationship between the concept of anemia and the concept of social alienation. Also to draw the attention of researchers to the concept and its essence.

2. Reading of the concept of social alienation

"Social alienation means those social practices and behaviors that some individuals adopt and which... . We find it completely inconsistent with the system of values, customs, traditions and norms prevailing in society, as we find it often conflicts with religious beliefs and practices, and even conflicts

with statutory laws, these practices are widespread and cannot be controlled, and society becomes in a state of fluidity that leads to chaos Social"; (Messaoudi, 2024, pp. 183-195). Social phenomenon is widespread, which then result in a defect at the level of the subsystems, which leads to a defect the subsystem level the general pattern that is represented here in society. The social situation of society as a whole, which will not exist if it remains in this state, is the deviations and the state of neglect this chaos, as well as deviation from customs and traditions, is common in more and less complex societies. Emile Durkheim believes: "that Anyone who tries to deviate from the prevailing norms faces resistance that is sometimes violent, and every... An attempt at independence would be a public scandal... In contrast, the individual in large cities is more liberated the social yoke... the more the group expands and the more the collective attention deficit spreads over a wide surface intensifies About tracking each individual's movements" (Emil, 1982, p. 337)

Anyone who follows the phenomenon of social chaos will find that its historical extension goes back to the field of sociological studies, and this is in terms of approach, and here we see what Emile Durkheim presented in this sense (the anomie and non-normativity). However, we find that modern studies almost lack such studies in their modern sense (Social chaos), if we exclude what was used in the security field, which has been treated by many researchers. The phenomenon of insecurity that prevails in societies, which means a state of insecurity and widespread lawlessness in society. Security chaos is one of the forms of social chaos.

The phenomenon of social alienation takes several forms, such as the emergence of a strange value system, resulting from a cultural invasion or alienation or acculturation. The emergence of behavioral deviations, or a retreat from social actions, behaviors and practices. It was previously worth to note here that researchers in the field of social sciences have not addressed the concept of social chaos. Through study and analysis, we do not find it commonly used, and this is what influenced even the existence of a definition for it.

Linguistically, according to the comprehensive dictionary of meanings, we find that escape of (N), the matter escaped from his hands, his exit, his evasion from his control, the gas escaping: its flow, the air escaping from: its decrease for a short period, combustion gas exit from a heat engine

(Comprehensive Dictionary of Meanings) In Lisan al-Arab dictionary, we find that escape is derived from the triple verb "felt," and Ibn Manzur says in his book, "Lisan al-Arab" Let go, the thing let me go, it escaped me, it escaped, and so-and-so escaped: he saved him. And the thing got away, he escaped meaning someone else escaped him. In the Hadith, they studied the Quran, for it is more escaping camels than their minds.

Breaking loose, then, means abandoning some or all of the things and adopting other things that differ from them or contradict them, as well It means getting rid of something, or something getting out of control, or something running loose. Social alienation means the state of abandonment that affects society after all or some of its members abandon their Some of their traditions, customs, customs, and even laws govern them, and they adopt some practices or behaviors Which is completely contradictory or contrary to what was prevailing in society, such that the latter becomes unable to Controlling them, whether through statutory law or through prevailing custom, is where "lawlessness appears." Social deficiency in legislation, in particular with regard to monitoring and implementing the law, Widespread disobedience on the part of public officials, often in collusion with relevant individuals and groups Strong influence in society, who should have regulated their behavior &quote; (Al-Sayed et al., 2013, p 137).

The state of social alienation society reaches can be considered a normal state of health, and it can... It affects any society as it grows in size, development, and complexity, as groups become heterogeneous Its goals vary.

3. Concepts similar to social alienation:

There are many concepts that we find that overlap with the concept of social alienation, especially in its general meaning. As we find these concepts indicate, in their broad meaning, the phenomenon of abandonment, decadence, and deterioration that occurs to society after its members abandon their values, principles, customs and traditions, and among these concepts we mention what follows:

3.1 Social alienation:

It means "the dissonance of prevailing values in society and the resulting conflict of behavioral patterns." reformer, 1999, p. 498).

3.2 Social decline and decadence:

A situation that society goes through that is characterized by its departure from the standards of the group or society" (Musleh, 1999, p. pp. 499-500)

"A condition that occurs in society and is characterized by its departure from moral or intellectual standards without replacing them with standards it is based on normal social values, and this is usually accompanied by the inability of members of society to cooperate and their decline into... a backward state" (Badawi, 1978, p. 384)

3.3 Social confusion:

It means "the dissonance of prevailing values among different groups of society and the patterns of behavior resulting from them" (Badawi, 1978, p. 383).

4. Durkheim and the term anomia and non-normativity:

4.1 Emile Durkheim:

Emile Durkheim, a Frenchman from a Jewish family, was born on April 15, 1858 in the city of Epinal, the capital of Fossi from the Lorraine region in France. His maternal grandfather, Melanie, worked in trade. His father, Mosse, was the rabbi of the Jewish community in Epinal since 1830, and his paternal grandfather was also a rabbi. Therefore, Emile Durkheim spent the first years of his education in a Jewish religious school, where he obtained a degree Baccalaureate in Arts in 1874. He also obtained a Baccalaureate degree in science in the following year. 1875 (Abdul Ghaffar, Al-Anani, 2022), he traveled to Germany in 1882 after completing his studies at a school. Higher teachers in Paris, He studied economics, folklore, and cultural anthropology in Germany, and in a year 1887 He was appointed to the University of Bordeaux in France and took a chair in sociology, to be appointed in 1902 in sociology. At the University of Paris, he studied under Comte (Shihab, BS, p. 24)

Emile Durkheim is considered the founder of academic sociology in France. He studied in regular schools that adopted education Secular, he has taken Hebrew, the Old Testament, the Torah, and the Talmud as the

regular educational curriculum, and is considered a religion One of the main topics of his research and studies, his presence in the Higher Teachers' House coincided with the presence of an elite Among the students who subsequently became prominent in their fields, including: the philosophers Henri Bergson and Edmond Gubler, and the psychologist Pierre Gagne, the linguist Ferdinand Brannot, the historian Henri Beer and the geographer Lucien Galloway, leaving He had a great influence on the personality of Emile Durkheim, who later became an active participant in many political dialogues. and philosophical (Abdul Ghaffar, Al-Anani, 2022).

It can be said that Emile Durkheim in the late nineteenth century and until his death in 1917 occupied a prominent position In France, in all circles, especially academic and political circles, his theories were widely accepted Society, education, morals, or politics are very popular, especially in bourgeois and governmental circles French, and according to the saying that man is the son of his environment, the environment and circumstances in which Emile Durkheim lived influenced On his thinking, meaning that his environment is the basis of his scientific tendency, and this is similar to the thinkers who preceded him, where we find economic, social, religious, political and intellectual environment and conditions that prevailed at that time... It contributed greatly to refining and crystallizing his thought, as he began writing and French society was experiencing a crisis He was injured after defeat in the war with Germany in 1870-1871. Then the problem of consistency arose and how can society be protected from collapse. In the midst of these circumstances, it was his main concern, is how to rebuild society by rebuilding moral cohesion in it (positivism in history and thought with Durkheim as a model, 2010), he believes that "religions are the source of morality and the school of moral education." (Emil, 2015, p. 6) he gave the topic of moral problems great attention, and this shows through his research and studies. Durkheim addressed, to start with the division of social labor, suicide and its primary forms for religious life, his studies were related to moral sociology, and he aspired to reach practical results about the path of positive science (Emile, 1966, p. 8)

Emile Durkheim's perception of society did not deviate from two patterns that he had experienced. The first was the simple society of his

childhood. The second is the complex society of the capital, Paris. Through them he was able to arrive at his theory of mechanical solidarity which is based on the principle of similarity among its members in many social characteristics, and solidarity organic. Which is based on variation and differentiation among its members. It is mentioned that what affects society is the social environment, which means the human environment (Abdul Muti, 1981, pp. 79-81). The society that for Emile Durkheim, organic solidarity prevails in the city, as "the city neither restricts the individual socially nor educationally or morally, but among its characteristics are openness, personal freedom, and freedom from everything that is traditional and conservative. Because traditionalism and conservatism are enemies of civilization, Therefore, it is difficult for parents to control behavior Their children according to their wishes. (Hamdallah, 2005, p. 99), and he believes that "society's subjection to changes and transformations Economic and social issues produce a group of phenomena that are difficult to keep up with from a legal standpoint It results in the disintegration of social relations and the spread of randomness, which also makes solidarity mechanisms work It is multiplied by the lack of agreement on what regulates it, and thus leads to anomaly, non-normativeness, and disorder (Dahman, Ben Bride, 2019).

4.2 Anomia and non-normativity according to Emile Durkheim:

The term Anomie goes back to the Greek word "Anomos", which is composed of two words: *Nomos*, which means law, standard, or system, and a negating what came before it, to become the word *"Anomos"* It means lawlessness, non-standard, or disorder (Yahya, BS), and it has been used in the English language since 1591. It began to spread in the French language in the seventeenth century in the field of theology, where it was intended breaking the law or neglecting the law, especially divine law (Dabbab, 2021). After which the use of the term was revived by Emile Durkheim as an introduction to understanding unacceptable behaviors in society. According to Durkheim, this term went through two basic stages: the first in his study of the division of labor in general1893. The second is in his study of suicide (Yahya, B.S.). We find the normative and non-normative in Al-Shamil According to the Dictionary of Social Sciences Terms, it means "(1) the absence of shared values in a society, (2) a deficit

Regular means prevent achieving cultural goals, (3) a social situation in which values and requirements are disturbed Conflicting conflicts, which make it difficult for a person to reconcile them, as it indicates a chaotic or social situation "Valueless" (Musleh, 1999, p. 41). Emile Durkheim means by the normative and non-normative it is "Collapse The rules governing how individuals deal with each other as a result of social changes accompanied by a state of loss Standards and values, which results in an inability to predict the way each of them will deal with the other and thus the spread of chaos and socially unacceptable behavior" (Yahya, B.S.), and the term is used in three senses different:

-Personal disintegration, especially the kind that leads to the existence of those who have no law and those who lack rational guidance. This is without reference to the extent of the cohesion of the social structure or the nature of the standards prevailing in it.

- The social situation that witnesses a conflict between standards and the efforts made by the individual to comply with them.

- A social situation in which standards are completely absent as a result of social and cultural changes that upset expectations The normal behavior of the individual (Dabbab, 2021).

Emile Durkheim believes that the state of anomie and non-normativeness is inversely related to social solidarity. Whenever there is an individual's solidarity and fusion with his society, the anomie disappears, and vice versa. This is what Emile Durkheim explained, in his writings about the anomie as an explanation for suicide, and the focus of his idea also revolved around social solidarity. Emile Durkheim's acute anomie appears as a result of society's exposure to various crises. Its public order is overthrown, through rapid deterioration or prosperity of its situation beyond the ability of society to keep up with it, which may lead to the fragility and fracture of society, such as revolutions in their various forms. Emile Durkheim points out the societies most vulnerable to anomaly are those societies are most developed. The explanation for this is that the systems social life becomes more complex as society grows more mature and developed, and this leads to a state of declining integration between different groups, which leads to differentiation between members of

society, which weakens social ties. It also reduces their ability to achieve solidarity as well as positive communications between them, and this leads to a situation from "Anomi" (Yahya, BS)

5. Social chaos as an alternative to anomie between impossible and possible:

The concept of social chaos, like other sociological concepts, has not received sufficient and clear attention. It is clear in the theoretical heritage of the field of social sciences, but it has not been given its right to be addressed as a term or concept for its nature, dimensions, and characteristics. This does not mean that the phenomenon of social chaos has diminished, disappeared, or it has disappeared, but we see that it has increased and spread in all societies, especially after the transformations and developments in The field of technology and social media, Even more than that, the phenomenon of disarray took place Social content and forms are more dangerous and more expansive on the social level, and even more developed than The structure is affected by technological and global developments and changes as a whole, for example the emergence of drugs Digital host another field of drugs.

The dangerous expansion of social alienation has not received research attention that meets the requirements of the phenomenon. those interested in sociological studies still cling to the old terminology or concepts of the pioneers and their followers in sociology and philosophy, and this is what made the concept of social alienation not given its due to appear in its true form, and the concept of the anomie that Emile Durkheim brought to the sociological field remained in circulation to this day.

There have been modest references to this concept, especially those studies that dealt with the state of flow and lack the stability witnessed by societies, but without delving into its nature and dimensions. Rather, there was an acknowledgment from them that the state of social deterioration and decadence that society has reached due to its members deviating from the norm Group standards, lack of submission to positive law, as well as the absence of collective conscience as a deterrent to these behaviors It is nothing but social chaos that requires attention, and its manifestations have been numerous in modern societies, all of them It indicates deviations at

the level of behavior and practices, and in this regard, researcher Hamdallah Rabie says in: His book (Educational chaos in the Arab community is the responsibility of the family and society), "All segments of society complain about the social and moral chaos that prevails in the streets today. They are between critics and complainers, and everyone stands in the end Idly in the face of this phenomenon that is spreading in society" (Hamdallah, 2005, p. 07), and this is what it makes us certain that the concept of social disorder is nothing, but a development and extension of the concept of the anomie according to Emile Durkheim.

Students and those familiar with social affairs do not disagree in saying that societies acquire their own characteristics and culture. The problem with her identity is one of the features of her religious beliefs and her positive culture, which was created by history over its period of time. This privacy becomes a social inheritance, the latter meaning "the sum of segments and traditions." And the various customs and systems that form the basis of the group's civilization, and which are due to the efforts of previous generations, it is passed on from generation to generation with some modification and alteration" (Badawi, 1978, p. 388). Everyone is considered deviant Whoever does not preserve this social inheritance, here society begins to defend itself using social defense to protect himself, the latter considers "the fight against the phenomenon of criminality one of the basic duties that fall upon him." It is the responsibility of society, and the importance of resorting to various means to reduce this phenomenon, whether before the crime occurs or after committing them. These means do not aim to merely protect society against criminals, but go beyond This aims to protect members of this society from the risk of falling into crime" (Badawi, 1978, p384),

The social struggle takes place through social mechanisms, perhaps the most prominent of which is control socially, the latter which Emile Durkheim defined as "Any factor that interferes with human behavior is considered, as a controlling factor. Control is not related to the individual himself and is not imposed on him from the outside, but rather is part of the situation. Durkheim's concept of social control contributed to the emergence of his theory of the anomie and social deviance, so studies were established by linking the concept of control and deviance. (Bou Abedly,

2017/2018, p. 187). However, he goes on to consider that deviation is a natural phenomenon. Society needs deviation because it has positive functions that serve it, and among these functions is: achieving cohesion and solidarity by uniting people in the face of a common enemy (Marshall, 2000, p241), it can also be said that social disorder or social deviance is the opposite of social control (Hamdallah, 2005, p. 15).

Conclusion

The economic, social, religious and political turmoil and pressures that Emile Durkheim experienced had a significant impact on. He greatly influenced the social structure of the society in which he lived, which made him adopt or think about conservative mechanisms on the social system and its stability, through the use of social research, and this is what made his thinking. He produced some classical sociological concepts, such as anomie, and this represented an achievement that had its own effects and manifestations. His achievements were linked to his reality, and it did not go beyond its scope, but rather these disturbances and circumstances contributed to the discovery and emergence of this concepts of existence, and helped to refine them, It had a magical effect because it expressed the meanings of the phenomenon Social society in the Durkheimian sense during that period of time, but these ancient societies are in our time the current situation has changed and other modern societies have emerged (digital-based societies) that have their own specificity in the economic, social, or political field, on the other hand, concepts disappeared and more modern ones appeared it is more realistic than its predecessor, so sociological researchers or other humanities researchers had to social and reconsidering the overall constructions and conceptual connotations to keep pace with this development and change that has occurred on these communities.

Modern societies and social deviations indicate the concept of anomia in the traditional sense, and the concept of social alienation in the modern sense, which has not received study and analysis. The interpretation is despite the societal and scientific need for such concepts and thus studies.

The study of social chaos is through diagnosing the phenomenon, and all its dimensions and details, to arrive at solutions Whether preventive or curative, it necessarily means achieving the general goal of social life, which is stability and thus progress. Therefore, as a matter of social and scientific responsibility, it is necessary to attract and draw the attention of researchers and scholars to focus their interest in researching the concept of social impoverishment and its various dimensions, as it is closely related to various aspects. Social life and its various levels of units, whether small, medium or large, and from here it emerges the utmost importance of this scientific paper, and its awareness and guidance role.

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