

## **Alienation: Concept And Sociological Review**

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### **Abstract**

Alienation is a human phenomenon whose existence has extended to include various patterns of social, economic and political life and all cultures. The study investigated the concept of alienation, examining its historical development, and consequences within the context of sociology. Alienation, is the decrease of individual's harmony in his social, cultural and natural environment, leading to inforce loneliness and hopelessness. The use of alienation in the sense of separation was common in the German idealist philosophy, which originated the state of separation and established a system of opposite dualities. The theory of the social contract is the main source in which the concept of alienation was used in the field of philosophy. However, Durkheim (1893), dealt with alienation in the context of anomie (anomy) or the breakdown of standards and norms, while Seeman (1959) proposed his five-dimension model of alienation that is more widely accepted in the literature, that are, powerlessness, meaninglessness, normlessness, social isolation, and self-estrangement.

**Keywords:** Alienation, social contract, anomie, powerlessness, meaninglessness, normlessness, social isolation, and self-estrangement.

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### **1. Introduction**

The phenomenon of alienation experienced by individuals in public life and its negative repercussions on their health, vitality, and development attracted many scholars and researchers all over the world. This is demonstrated by the volume of studies that they issued, which addressed alienation with its various forms through research. This is a result of the many developments that accompany this era, and their successive goals; we are accelerating with the pace of time and with a rise in the level of ambition and cultural change.

Rajab (1986) states that if linguists direct their devices to monitor what researchers and philosophers write in our time, then the word “alienation” will receive priority in terms of its frequency. This shows the extent of the prevalence and spread of the phenomenon of alienation in thought and contemporary studies.

It can be said that alienation is a human phenomenon whose existence has extended to include various patterns of social, economic and political life and all cultures. The feelings of this alienation increased and multiplied as a result of the nature of the era in which man lives: the era of contradictions, the era of competition and successive changes, the era in which matter prevailed, which led to suffering of the human being from many problems and disturbances, which then came in the forefront of the phenomenon of alienation, drew the attention of researchers and scholars and was the focus of their attention (Oweidat, 1995; Banat, 2005; Ahmad, 2022).

Historically, the term alienation has had various uses in religious, philosophical, psychological and political heritage. The concept of political alienation in the alienation literature was based on the idea of political agency, put differently, the individual's feeling of his/her ability to influence the course of the political process, whether at the level of the political decision, or the level of events resulting from it in the society in which he/she lives. Based on this, the individual who feels that there are few opportunities for him/her to influence this process in the community is considered a political alienation (Ahmad, 2022).

## 2. Concept of Alienation

The word alienation, originated from a Latin noun *alienatio* which in turn is derived from a Latin verb *alienare* meaning to ‘take away’, ‘remove’, or ‘cause a separation to occur’, was initially popularized in theological writings (Sarfraz, 1997; Banat, 2005).

Historically, the idea of alienation appeared initially in Christian thought during the Middle Ages, in particular, in Protestant theology with Luther and Calvin. The diversity in the use of the term alienation appeared after that as a result of the accompanying different philosophical, psychological and sociological trends that were concerned with addressing this concept since its first philosophical use in the theory of the social contract. However, most contemporary analytics almost unanimously agree that the first systematic use of the term alienation was introduced by Hegel in the German idealist philosophy in the late eighteenth and early nineteenth centuries. After that, Marx used the term alienation in manuscripts in 1844, and in other parts of his writings (*Capital*) when analyzing the nature of social relations in the capitalist mode of production (Kongar, 1979; Banat, 2005).

The word alienation is derived from the Latin word “alienation”, which means to transfer the ownership of one thing to another, or to extract or remove it. The Latin word and its derivatives have been used in French and English to denote several meanings, namely:

- 1) Legal: It refers to the transfer of ownership of something to another person.
- 2) Social: Expressing one's sense of alienation, whether from one's self or from others.
- 3) Psychological: It is a state of unconsciousness, impotence or loss of mental powers or senses.
- 4) Religious: This meaning is related to man's separation from God, i.e., related to sin and the commission of disobedience (Schacht, 1980; Ahmad, 2022).

In general, alienation, is the decrease of individual's harmony in his social, cultural and natural environment, leading to inforce loneliness and hopelessness (Kongar, 1979). It can be said that alienation is a human phenomenon that exists in various modes of social life. Despite the recent studies of alienation as a psychological phenomenon that expresses

suffering and conflict of the human being with him/herself and his/her society; the concept is not considered new. Alienation has been addressed through many scholars, researchers, and a lot of publications were issued by them on the subject of alienation.

### **3. Alienation Among Philosophers And Thinkers**

#### **3.1 Hobbes And Locke Perspective**

In his writings, Hobbes touched on the issue of alienation, indicating its legal meaning, whether by giving up something or transferring it to others. In the eyes of Hobbes, the individual cannot enter into the social contract unless he/she extracts from him/herself the right to do whatever he/she must do: he/she transfers to the other, who has absolute power and complete sovereignty, his/her natural right to use power as he/she wants, in order to preserve his/her private life (Rajab, 1986).

In his book *The Dragon*, Hobbes shows that alienation is a free voluntary act, or it is an inevitable sacrifice that the individual makes for his/her own benefit and interest. According to Hobbes' belief, the individual gains more than he/she loses when he/she transfers his/her natural rights to another human being, or a council of individuals, representing absolute power and sovereignty (Schacht, 1980; Banat, 2005).

Locke echoed the idea of alienation in a similar way to that used by Hobbes. He refers to the idea of renunciation or surrender to words expressing the transfer of natural rights and handing them over to the authority of society (Rajab, 1986).

To sum it up, Hobbes and Locke agree on the essence of alienation, which is the idea of abandoning natural rights and handing them over to society as a free voluntary act, and as a willing sacrifice. Thus, alienation in this sense is positive, as it is a prerequisite for the individual to exit from the state of nature to the social state, in order to ensure the establishment of a civil and political society (Al-Fayoumi, 1988: 75; Ahmad, 2022).

The theory of the social contract is the main source in which the concept of alienation was used in the field of philosophy. Rousseau referred to the legal concept of alienation, stressing the issue of renunciation or abandonment, whereby individuals give up some or all of their rights and freedoms to society, in search of social security within the framework of society. That's what both Hobbes and Locke affirmed. Rousseau is one of the most prominent modern philosophers, who spoke about alienation before Hegel, and in his book, *The Social Contract*, Rousseau talks about alienation using two meanings: the first is positive and the second is negative (Banat, 2005; Slattegard *et al.*, 2007).

### **3.2 Rousseau And Schiller Perspective**

Rousseau explained the positive meaning of alienation as a process by which each person presents him/herself to the group and under the guidance of the general will, to become part of the whole. Hence, alienation in general, is a process in which the individual places him/herself for the sake of a noble goal for the group (Schacht, 1980).

As for the negative meaning, Rousseau criticizes civilization and society, as he believes that civilization has robbed the individual of him/herself and made him/her a slave to the social institutions, which he/she created and constituted, and became subordinate to them. From this idea, the individual loses organic harmony, as is the case in the case of nature, and problems arise between what a person should be, and what he/she actually is, thus, alienation occurs (Rajab, 1986).

Influenced by Rousseau's negative meaning of alienation, Schiller (1792) addressed the issue of alienation in modern individuals who suffer alienation and separation under inhuman conditions that resulted from the Industrial Revolution and became very threatening to them. In this life, individuals become a distorted image of the routine work that they perform and the complexities of this work.

Schiller stresses that the separation of the individual from his/her natural instincts and his/her mental abilities, is reflected within society in the form of moral chaos due to

civilization. Schiller also refers to another topic when he talks about positive alienation, where the self is separated from the external world and contemplates it as an aesthetic subject where it is liberated from civilization to become a unique and distinct self (Hammad, 1995: 45; Ahmad, 2022).

### **3.3 Hegel Perspective**

The use of alienation in the sense of separation was common in the German idealist philosophy, which originated the state of separation and established a system of opposite dualities. Hegel is one of the most prominent speakers on the separation inherent in the existence of the individual as a subject to the actions of the others. The alienated individual in Hegel's historical concept is the individual, who lives in a dead inhuman world, a world that Hegel described as “a moving life for the dead”. Hence, he emphasized the necessity of robbing this prevailing situation (Hegel, 1967, 1998). Hegel also distinguished between the many types of alienation at the level of personality, social systems and culture. He raised a fundamental issue, which is that alienation of the personality lies in the clash between what is subjective and what is real, as is the case with the alienation of slavery (Hegel, 1967, 1998; Marx & Friedrich, 1976; Debnath, 2020).

The clash between the subjectivity and the objectivity of alienation results in the loss of individual control; that is in addition to intellectual or rational alienation which results in the submission of a person to another who exercises his/her powers and full authority over that person. Hegel's human history is a history of struggle for self-affirmation or for the other's recognition of one's self without the latter being able to deny the other's right to exist and survive (Hegel, 1967, 1998).

Analyzing Hegel's work on alienation shows that his use of this concept has a dual character. Any use of it refers to the robbery of knowledge and deprivation of freedom. Hegel was the first to use the concept in this double sense when he spoke of consciousness, saying: “When self-consciousness restrains its haven or is indifferent to it, it reveals the simple freedom of the self. The alienated soul is the one whose consciousness is of a

divided and dual nature, and is merely an opposing being” (Hegel, 1967, 1998; Debnath, 2020).

If the goal of the individual, as Hegel noted, is freedom, then it is the state in which the self is willing, and in which it will recover itself. In the idea of dependence, Hegel sees that the first form in which consciousness takes history is not the form of a single consciousness, but rather a holistic (collective) consciousness. What it represents is the consciousness of a primitive group in which an individual emerges within the common society. Feelings, sensations, and concepts do not actually belong to individuals, but are shared by all, so that what controls consciousness is the common element, not the pure one (Taylor, 1975, 1979).

Hegel also refers to the separation of the individual from his/her essence. This separation is due to the individual’s commitment to two states that are inseparable from the human world, as per Hegel’s view; they are necessity and alienation (Hegel, 1967, 1998; Debnath, 2020).

According to Hegel, necessity means dependence on nature and the acquiescence of the individual to the limits it imposes on him/her. Will and necessity both lie within the individual experience as a rational factor. Thus, it is his/her necessity as much as it is his/her own will (Debnath, 2020).

If we closely consider Hegel's handling of the issue of necessity, we find that he directly criticizes the tendency of pleasure in all its forms. He sees that when self-awareness restrains its sanctuary or does not care about it, it discovers its freedom. This is because the kind of subject of which one’s self is aware and which it regards as its true reality represents in Hegel's view what it necessarily means. Freedom, which represents the second dimension of the issue of alienation for Hegel, is understood through the dialectical relationship that combines the concept of freedom on the one hand and the concept of necessity and alienation on the other (Taylor, 1975, 1979; Banat, 2005).

The freedom of the conscious self does not conflict with the external nature, nor with the internal nature of the individual. The concept of freedom does not exist in freedom itself. The individual's action will also reveal the effectiveness of one's own self, because the consciousness of the individual will negate the content as an external or alien existence through unification as between internal factors and external ones, which results in the individual not feeling obligated. And then enters the concept of knowledge as an element closely related to the concept of freedom on the one hand and an expression of complete alienation on the other. According to Hegel, knowledge helps the conscious self to find its basic reality, not as something else more than itself nor the theoretical abstraction of the ego, but the ego within which the other is, which results in the freedom of the conscious self that is not distinguished from the external existence, and which works without conflicting with it (Hegel, 1967, 1998; Debnath, 2020).

Hegel stresses that man does not develop and does not fear freedom, except in his relationship with that other person who holds him at the core of his existence. He also goes in his presentation of the idea of freedom that it is represented in one's ability to achieve it for himself from a certain viewpoint of a personality with tendencies and abstract abilities. These tendencies and capabilities depend on what the individual receives from the society in which he lives in both training and learning (Hegel, 1967, 1998; Debnath, 2020).

Hegel also believed that the first step towards man's self-knowledge and education is his recognition of his belonging to a historically developed society. In this way, Hegel sees that man is guided by oneself as an integrated human being, and accordingly he is concerned with two aspects of freedom: The first is the relationship of freedom with necessity, where obedience to the duties imposed by society is seen as just one aspect of self-education with the objective mind that is embodied in social systems and, here, the concept of dependence is mastered. This was not a single objective aspect in Hegel's view, but the human manifestations of the absolute spirit, in his view, are represented in art, philosophy and religion for they represent the areas of spiritual life (Hegel, 1967, 1998; Debnath, 2020; Rajab, 1986).

To sum up, Hegel derived the idea of alienation from the presence of man in the world. In his writings during his youth, Hegel focused on two basic issues: freedom and alienation. By freedom he meant the person's possession of himself, and by alienation he meant the separation of man from himself and his actions, and from others. When Hegel discussed freedom and alienation, the Christian and Jewish religions in particular were criticized, which led to the alienation of man from himself whereby belief in a transcendent God from the world of man led to the alienation of man from himself and to losing his freedom and dignity (Hegel, 1967, 1998; Taylor, 1979; Debnath, 2020).

Hegel spoke about alienation in the philosophy of reality with its negative and positive sides, such that he communicates his concept of alienation as a single process in which man loses part of himself in the external existence. In this loss, both the self finds itself in the world it produced, and so it integrates with itself, or the world that the self-produced becomes alien to it and so the self does not belong to it resulting in it becoming an enemy to the self thereby causing destruction (Hegel, 1967, 1998; Taylor, 1975; Debnath, 2020).

### **3.4 Marx And Engels Perspective**

Karl Marx (1844) is considered the first to deal with alienation as a historical social phenomenon, both in terms of its origin and development, and as a materialistic secular concept. Marx drew the concept of alienation from the works of Hegel, such that the starting point in his political and social thinking was the idea of man's alienation from the state as a citizen. He gradually reached his basic idea of alienation, which is the alienation of man from work through his understanding of the economic system. In his study of society, Marx was interested in realism and totalitarianism and the fact that the human being is the most important axis in economic processes. Marx addressed the alienation that accompanies productive processes from four angles:

3.4.1 Alienation of the worker from the product of his work.

3.4.2 Alienation of the worker from his work.

3.4.3 Alienation of the worker from himself.

3.4.4 Alienation of the worker from others (Marx & Engels, 1976; Ahmad, 2022).

From this viewpoint, Marx focused on alienation as a historical phenomenon related to the existence of man in the world whereby the source of alienation for him is man and not technology. This is due to man is the one who puts the effort to produce things that he does not actually own, which causes alienation to him, and so the appropriate solution to this issue is socialism, in which man is liberated from the dependence of money and individual property (Marx & Engels, 1976; Hammad, 1995: 58-59).

### **3.5 Fromm And Schacht Perspective**

As for Fromm, he spoke about alienation in general, and used many terms in his explanation of this concept. Fromm admits that Hegel formulated the concept of alienation, and that Hegel and Marx laid the basis for understanding the problem of alienation, and that he tries to apply Marx's concept of alienation to the predicament (Marx, 1844; Marx & Engels, 1976; Fromm, 1941, 1962; Schacht, 1980: 175).

In his book *The Sane Society*, Fromm states that “What is meant by alienation is a pattern of experience in which man himself lives as a stranger, and man is no longer the center of his world and the creator of his actions, but rather that his actions and their consequences become his masters whom he obeys or who may even worship them” (Hammad, 1995: 37). The phenomenon of alienation can be traced back to its historical roots in the Old Testament, especially in the Book of Genesis since the beginning of creation, where Fromm refers to the discord that occurs between God and man as a result of falling into sin or disobedience, and thus alienation occurs in man, which is what Fromm intended as the alienation of man from God (Fromm, 1941; 1962; Banat, 2005).

Fromm actually used the term alienation in all areas of contemporary life. He dealt with alienation in man's relationship with nature, with others, with society and with himself. He addresses this concept of the relationship of man with his work and with things (Miamoto, 1987). In the relationship of man to nature, Fromm sees that man is able to transcend nature

with what he owns and from others, so that man essentially finds himself naked (Fromm, 1962; Schacht, 1980: 180).

As for the alienation of man from society, Fromm meant that the structure of society was established in such a manner that meant that individuals are alienated in different ways. To this end, Fromm follows the example of Marx, who linked human alienation to the contemporary political economic structure, and that alienation is an effect left by capitalism on one's personality. Fromm agreed with Marx that alienation is conquered by making changes. Fromm focused in his discussion of the concept of alienation on the issue of human alienation from himself – knowing that Fromm's concept of the self is similar to that of Marx and Hegel – by focusing on the meanings of privacy, will and independence from external guidance. But Fromm stresses the need for self-development and the elimination of anything that prevents it. Self-estrangement, as Fromm imagines it, is represented in something similar to the absence or lack of a sense of self, spontaneity and individuality. In his discussion of the concept of alienation, Fromm spoke of other forms of alienation such as alienation from work, alienated friendships, and alienation of thought (Marx, 1844, 1977; Marx & Engels, 1976; Miamoto, 1987; Schacht, 1980: 1).

### **3.6 Durkheim Perspective**

As for Emile Durkheim (1893), he dealt with alienation in the context of his analysis of what he called the phenomenon of anomie (anomy) or the breakdown of standards and norms. He believes that human happiness cannot be satisfactorily achieved unless his needs are commensurate or parallel with the means he has to satisfy them. If the situation requires more than he can obtain, or if it satisfies in a contradictory way what achieves his conviction, then he feels pain, disappointment and frustration. Durkheim's preoccupation is to show that industrial civilization, as it proceeds in its rapid development, suffers from a disease called anomie (loss of norms). The claim on which Durkheim relies is that the simple society lives in a specific system in which the interests of its members are subordinated to the benefit of the group, but modern development has eliminated this life,

which is characterized by satisfactory work for the sake of the individual and the group (Durkheim, 1893; Oweidat, 1995).

The isolation of man from his traditional bonds and his distance from social solidarity is the source of his alienation in modern society. Durkheim points out that industrialization, mass democracy and secularism have led to the individual tendency that has prevailed in modern history, whose manifestations are in despair, loneliness, self-fear, depression and excessive anxiety, which are manifestations of alienation (Durkheim, 1893; Oweidat, 1995).

### **3.7 Feuerbach, Kierkegaard, Heidegger, And Schneider Perspective**

Feuerbach (1881) has dealt with the issue of alienation based on his criticism of religion, where he deals with this issue from its negative side and confirms that alienation is a state of loss of original existence or exile. Although Hegel preceded him in this, the idea that religion is in the estrangement of man, his true essence, belongs originally to Feuerbach. Feuerbach's alienation is represented in the religious alienation between man and the Creator, which is the basis of everything, whether psychological, social or philosophical. The Creator, with His characteristics and capabilities, is independent of man. It is worthy to note that the solution from Feuerbach's point of view lies in the anthropological conception of religion, whereby the self has its own characteristics and existence (Feuerbach, 1881; Hammad, 1995: 57; Debnath, 2021).

In this regard, we must not forget the existentialists, since the root of the concept of alienation goes back in a large part to existential thought, especially Kierkegaard, the pioneer of existentialism. In his book, *The Present Age*, Kierkegaard deals with the issue of the alienation of modern man through his criticism of the individual's loss within the crowd, and his loss of his uniqueness and freedom. He asserts that when modern man sacrifices his freedom in exchange for the false reassurance of the public, he loses himself as a human being; That is, alienation is a loss of the person's self within the group (Hammad, 1995: 63).

Heidegger followed in Kierkegaard's footsteps in his concept of alienation and his hostility to the crowd, such that the presence of others and measuring things according to their standards is a waste of the true value of man (Hammad, 1995: 64).

Many scholars and thinkers have referred to the issue of alienation and delved into it with research and study. The contemporary thinker, Daniel, believed that alienation has a double meaning, which is alienation and reification. Alienation is a social and psychological state during which a person senses the existence of a space from his community, so he is separated from it and is reified. It is a philosophical proverb that means that the individual interacts as one thing, and turns into another thing, and is stripped of his personality (Al-Quraiti, 1991).

Schneider (1964) emphasized that alienation is due to man's loss of his primary bonds and his isolation, and by these ties, he refers to man's relationship with his small community of friends and family, without which he turns into a secondary group. As for Scott (1964), he attributed alienation to a lack of commitment to values, a lack of compliance with social norms, a lack of defining responsibility, and an inability to control the available possibilities (Al-Quraiti, 1991).

#### **4. Seeman And His Five-Dimension Model of Alienation**

This is how the concept of alienation developed, increasingly being used in many fields, subsequently ending up being coined to a psychological phenomenon that spread among individuals, making them feel relatively separate from themselves and their societies. These prompted researchers to subject this phenomenon to scientific research to determine its prevalence, and to clarify its relationship to some variables. The banner of this trend was carried by some sociologists such as Melvin Seeman (1959). The proponents of this trend, especially Seeman, were interested in developing the definitions contained in the sociological, psychological and philosophical heritage of the issue of alienation with the aim of adapting them to experimental work. Seeman (1959) dealt with the concept of

alienation from a social point of view, and in his well-known research on the meaning of alienation, five meanings or dimensions of alienation appeared:

#### **4.1 A loss of control or a state of powerlessness.**

This meaning of alienation refers to the individual's feeling that he cannot influence the social situations with which he interacts. The expatriate individual here is unable to decide his own destiny, or influence the course of major events, or make important decisions that deal with his life and destiny thus he is unable to achieve himself.

#### **4.2 Meaninglessness or loss of meaning.**

Here, alienation means the individual's feeling that he lacks guidance for behavior and belief. The expatriate individual here feels a huge emptiness as a result of the lack of basic goals that give meaning to his life, determine his direction and attract his activities.

#### **4.3 Anomie or normlessness.**

Here, alienation means the individual's feeling that illegal means are required, and that he needs them to achieve his goals. This situation arises when social values and norms disintegrate and fail to control individual behavior.

#### **4.4 Social isolation or the state of isolation and non-belonging.**

In this sense, alienation refers to the individual's feeling of alienation and isolation from the cultural goals of society. The individual does not feel belonging to the community or the nation.

#### **4.5 Self-estrangement or self-alienation.**

Here, alienation refers to the individual's feeling of inability to find self-rewarding activities. Meaning that a person does not derive much consolation, contentment and self-sufficiency from his activities, and loses his connection with his true self; and with time he becomes a group of roles, goods and masks, and is unable to feel himself and his existence except in rare cases (Seeman, 1959; Al-Zaghal, 1990: 48-49).

According to this multi-dimensional sociological concept of the phenomenon of alienation, it is possible to consider the alienated person on the basis that he is a person who does not feel his effectiveness, importance or weight in life. Accordingly, he feels that he has no influence on the social situations with which he interacts. The alienated person feels that he lacks a guide for behavior and belief, and that the consistency of the values under his influence has become relative, contradictory, ambiguous and constantly and rapidly changing. In his relationships and social activities, the expatriate person feels that he does not realize himself and does not feel happiness, and he consequently turns to isolation and aversion to the self.

Through this theoretical framework, it turns out that the concept of alienation is a philosophical concept, to which various sciences, such as sociology, psychology, politics and economics, have contributed.

### **5. Alienation And Islam**

If we review the topic of alienation in Islam, we find that the word alienation is not mentioned in the Holy Qur'an despite the fact that it was mentioned in the poems of the pre-Islamic era in the sense of being far from the homeland. According to the Qur'anic conception, man became alienated from God when he disobeyed his command and ate from the forbidden tree. He then fell from the sky and became present on earth living in a crisis, praying to his Lord God to have mercy on him and to help him until the Day of Resurrection (Rajab, 1986).

### **6. Political Alienation**

Weakliem and Borch (2006: 415) defined alienation as "a feeling of poor attachment to the central institutions of society". Political alienation is regarded as a weak attachment to the central political institutions of society, that include the congress, elected officials, the institution of voting and thereof. Slattegard *et al.* (2007: 118) further explored this definition as the authors defined political alienation as a mixture of disinterest in political affairs and distrust of government officials.

However, Ahmad (2022: 125) claim that political alienation is “a social condition in which citizens have or feel minimally bound to the exercise of political power”. Caitlin (1975: 3) assert that political alienation is characterized by a “persistent sense of alienation" from political institutions, leaders, and values. It is important to note that one can feel alienated from individual political leaders or some political institutions without feeling alienated from political leaders and institutions in general. However, political alienation is a general feeling. It goes beyond rejecting individual politicians or institutions.

Furthermore, Political alienation can be defined as a general feeling of distance from the central political institutions, leaders and political values of society. The importance of political alienation originates from it being seen as a topic of research and not a topic that constitutes a social problem at the level of social roles, which are expected from the members of society (Ahmad, 2022).

With regard to political alienation, many scholars have concluded that political expatriates usually do not tend to participate in politics, because feelings of political powerlessness tend to form psychological barriers that deter them from trying to make any effort that would support their integration with society and their participation in its activities. They are also not inclined to join the membership of political parties as a form of political participation; the idea of the party may seem rejected to them. Moreover, they are not inclined to participate in various social programs compared to non-expatriates, and they do not have the desire to become political leaders. Eckhardt & Hendershot (1967) explain the refusal of expatriates to participate in the political system as the only way they might have available to express their feelings of political powerlessness in societies where the political system usually has the power to deter contrary behavior. However, this position changes in the light of political pluralism, where this participation becomes the appropriate means of expressing rejection more than the means of rejection itself. He concluded that political inequality and non-participation in elections by expatriates is nothing but a position intended to influence the existing political structure.

The findings of some previous studies went beyond this range on the relationship of political alienation to political participation, as they have shown that the relationship between these two variables is clearer in the case of the low level of the social and economic status of the politically expatriate. Expatriates with a relatively low level of education are less likely to participate in general elections as a form of political participation compared to non-expats with a higher level of education (Eckhardt & Hendershot, 1967). Schnieder (1964) links political negativism and the Diaspora's withdrawal from political participation on the one hand, and their perceptions of the political situation on the other (Davids, 1955). He believes that the exaggerated idealistic perceptions and demands of individuals deepen the gap between the ideal political model and the existing political reality, which leads them to feel isolated from this reality, and thus tend to reject it, an idea referred to by Barakat (1969).

Others believe that the Diaspora's political inability to do any political action is a real helplessness, but rather a reflection of the firm belief that there is no benefit from any action. In contrast to the previous finding, many studies reached a different conclusion. Some studies reported that political expatriates have shown greater initiative and inclination to political participation through elections; more than what was expected, which is not necessarily synonymous with negativity and a lack of political participation, as some believe. Political participation may be a means of criticizing the rejection that political expatriates exploit, in the sense that they may participate in order to reject in a positive way, and change the social and political conditions with which they are not satisfied (Swank, 1989; Ahmad, 2022).

## **7. Conclusion And Recommendations**

Alienation has been addressed through many scholars, researchers, and a lot of publications were issued by them on the subject of alienation. The term alienation had various uses in religious, philosophical and psychological heritage. The idea of alienation appeared

initially in Christian thought during the Middle Ages, in particular, in Protestant theology with Luther and Calvin.

The concept of alienation is as old as man himself, for it has been associated with it in all ages and times. The three monotheistic religions: Islam, Judaism and Christianity converge on a basic concept of alienation, meaning the separation from God (Al-Nawawi, 1979: 110).

The use of alienation in the sense of separation was common in the German idealist philosophy, which originated the state of separation and established a system of opposite dualities. However, Durkheim (1893), dealt with alienation in the context of anomie (anomy) or the breakdown of standards and norms, while Seeman (1959) proposed his five-dimension model of alienation that is more widely accepted in the literature.

To sum up, the study confirmed that alienation is a human phenomenon that exists in various modes of social life, and recommend the need for further applied researches are essential in the area of alienation in its various dimensions, using both of the quantitative and qualitative research design.

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