

Meta-Analysis Explanation of the Factors Affecting Youth Social Alienation

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Abstract

Social alienation means feeling of separation, detachment, disinterest and lack of psychological and emotional connection with the community. Social alienation is rising in transitional societies from tradition to modernization. Accordingly, this research seeks to examine the causes of the emergence of social alienation among Iranian youth as a transition society from tradition to modernity, and answers this question: "What is the most important factor affecting the advent of the social alienation of Iranians? The research implementation mechanism is quantitative analysis. The goal of this approach is to integrate, systematically review and harmonize studies in a certain area of research. The statistical population of this study is 36 studies, 24 of which were selected from the research documents for the purpose of combining and identifying the impact of it. The analysis showed that social alienation as the main dependent variable influenced by the styles of education, cultural capital, social capital, variable individualism, media consumption, tradition, psychological factors, normative, structural, religion and population. In sum, the above variables were able to explain social alienation.

Keywords: . Social alienation, Social transition, Lifestyle, Youth.

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1. Introduction

Social alienation is one of the basic concepts in the science of sociology (Iman & Ghaedi, 2004, p. 1; Mohseni Tabrizi, 2001, p. 25) which is reflected in the works of Emile Durkheim, the division of labor, Max Weber's economy and society, in the metropolis of Simmel. This concept is used to explain the forms and types of actions and reactions to currents, peripheral realities, psychological pressures, and social imposition (Sotoudeh, 2008, p. 244). For the first time, the concept of alienation has been reflected in Jacques Rousseau's thoughts (Koser, 2011, p. 110).

Adreno and Horkheimer assumed a kind of dualism between the mental world and the reality of material phenomena in the creation of alienation. In Hegel's analysis, alienation has a systematic aspect and, at the same time, has a subjective character. As one of the Left Hegelians, Karl Marx, for the first time, used this concept in his sociological debates to focus his attention from the world of minds and thoughts to the real and objective world (Zakikhani, 2010, p. 92). Eric Forum, like Horkheimer, Habermas and Marcuse, is another theorist of the Frankfurt School, who in his investigations, Spinoza, Marx, Freud, considers all three. He believes that man has a nature that forms in relation to the world and interacts with others. In the nature of human, only constant actions such as hunger and thirst and relative actions that are transformed with the historical conditions of the times produced by time and are noticed by Marx are not formed, but psychological and existential actions are very much in its nature. Self-alienation is something that man created or is a part of human traits, in some way, away from him, in this case we are faced with a situation that can be called alienation (Gerb, 2010, p. 95). It means the negative orientation of the person's uncoordinated emotions, the feeling of the meaninglessness of life, the feeling of separation from oneself and the dislike of the values of society (Harir Akbari & Salehnejad, 2015, p. 34).

Melvin Seyman views the psychological viewpoint of alienation and bases his vision on six elements of powerlessness, nonsense, anomalies, cultural hatred, hatred of oneself, and social isolation (Banifatemeh & Rasouli, 2011, p. 3). Social alienation is a kind of person's incompatibility with society, person or culture that is in the form of social pathology and is like a feeling of non-attachment or separation from society and culture (Zakikhani, 2010, p. 92).

Natural interdependencies between people, as well as between people and what they produce, become inconsistent. This concept has a basic place in the theory of Karl Marx, in Marx's theory of "self-alienation," for the fact that capitalism has brought a dual class system in which a number of capitalists own the process of production, production, and time of work for those who They work, they are dominated. In capitalist society, humans produce abnormally for a small group of capitalists instead of producing them for themselves(Ritzer, 2011, p. 30); therefore, self-alienation is a process by which members of the working class do not see themselves as something more than a commodity in the general set of object(Cohen, 2010, p. 105).

The study of alienation in Iranian society as a transitional society is a sociological issue (Banifateme & Rasouli, 2011; Iman & Ghaedi, 2004; Zakai & Ismaili, 2014). Over the past few decades, especially from the forties, social rapid changes have weakened the value system and the traditional norms, and modernization in the pursuit of autonomy has created a dilemma in society, without the ability to create new cultural concepts and identities, which can be Social alienation. Society of Iran is a social transition from tradition to modernity. This began from the Constitutional Revolution onwards with the first encounter of society with the process of modernization, the conditions that led to a struggle between tradition and modernity or the traditional and intellectual groups.

As a matter of fact, the initial development of the community towards development and modernization failed due to the lack of acceptance of social structures, and the development of suspended and unsuccessful was formed. This unfinished renovation and the intensive migration of groups from different regions to the city, the shifting of the value system and lifestyle have been effective in exacerbating social self-alienation. Historical changes from constitutional to the next with the process of land reform in 1961 in changing the social taste and lifestyle of people caused a kind of feeling of vacuum or anomalies. During this period, the Iranian society is referred to as the transition or transition society, which is evolving from the social traditions (the custom, the system of bourgeois, the hierarchical norms of collectivism) and towards the modern system (legalism, individualism, modernization) But moving from

the initial point to the final point of the long route has prolonged the transition period. This has led to a rise in social self-alienation, due to the loss of the previous mental system and the lack of institutionalization of the new system, which has been the cause of many issues, including conflict, murder, violence, divorce, and so on. In the sense of traditional and modern practices, the identity conflict caused by these changes has been effective in the sense of social self-alienation.

In Iran, various researches such as Hariri Akbari and Salehnejad (2015), Ebrahimi (2014), Iman and Qaedi (2004), Rezaei et al., (2015), Feirzoujayan et al., (2017), Hemati and Pirnia (2017), Elmi and Hashemzadeh (2010), Hosseinzadeh et al. (2011), Haghghatian and Hashemine Nejad (2015), Serajzadeh et al (2013), Yarmohammad Tuski and Homsy (2012), Bani Fatemeh and Rasouli (2011), Vosoughi and Sari (2009), Firozoojayan and Hashemian (2018), Kalantari et al., (2012), Adhami (2018), Hosseini et al., (2016), Hosseini and Mirzai(2016), Nabavi et al(2013), Shirafkan (2016), Rastegar Khaled et al (2014), Hosseinzadeh et al (2016), Moosavi and Heydarpur Marand (2011), Tofighian Far and Hussein (2016), and has paid the assessment of social alienation and the factors affecting it. Empirical researches (happened), while having proper findings, suffer from dispersion and lack of experimental and theoretical coherence. This study aims to achieve a scientific compendium by looking at the works of social alienation. Accordingly, the present study intends to investigate the factors affecting social alienation through the meta-analysis of research and answer the following question:

1. What factors affect social alienation?
2. To what extent, in general, social alienation is explained by meaningful variables in the model?

2.Review of Literature

The empirical evidence of social alienation research is reported in Table 1.

Table 1. Empirical background of social alienation research

Cod	Author / year	Title
1.	(Harir Akbari & Salehnejad, 2015)	Cultural capital is a barrier against social alienation
2.	(Ebrahimi et al., 2014)	The social alienation of youth and the factors affecting it
3.	(Iman & Ghaedi, 2004)	Investigating the Factors Affecting Students' Job Alienation
4.	(Rezaei et al., 2015)	Social factors affecting the social alienation of women
5.	(Firozjaeian et al., 2017)	Conflict in university campus and university alienation
6.	(Hemmati & Pirniya, 2017)	An Analysis of Academic Students' Alienation and Related Factors
7.	(Elmi & Hashemzadeh, 2010)	The relationship between the quality of working life and social self-alienation
8.	(A. Hosseinzadeh et al., 2011)	Investigation of Socioeconomic Factors Affecting Work Alienation
9.	(Haghighatian et al., 2015)	Investigating some social and organizational factors affecting alienation
10.	(Serajzade et al., 2013)	The study of the relationship between religiosity and social alienation
11.	(Yarmohammad Toseki & Hamsi, 2012)	Sociological analysis of alienation of work in the structure of the administrative system
12.	(Banifateme & Rasouli, 2011)	Studying the degree of social alienation among students
13.	(Vosoughi & Sari, 2009)	Young people's social alienation
14.	(Firouzjaeyan & Hashemian, 2018)	Sociological analysis of academic alienation
15.	(Kalantari et al., 2012)	Sociological study of social alienation
16.	(Adhami, 2018)	Factors Affecting Social and Cultural Alienation
17.	(A. Hosseini & Tofighiyanfar, 2016)	Social alienation of youth and its related social factors
18.	(F. Hosseini & Mirzaei, 2016)	The study of social factors affecting social self-alienation
19.	(Nabavi et al., 2013)	The effect of conflict-work-family and family-work-on alienation of work
20.	(Shirafkan, 2016)	The study of social factors affecting social self-alienation
21.	(Rastegarkhaled et al., 2014)	Social capital and work alienation
22.	(A. H. Hosseinzadeh et al., 2016)	The study of social and cultural factors affecting social alienation
23.	(Mousavi & Haidarpour, 2011)	Sociological Analysis of Academic Alienation of Students
24.	(A. Hosseini & Tofighiyanfar, 2016)	Social alienation of youth and its related social factors

The Fundamentals and Theoretical Perspectives of Social Alienation

The term "alienation", which has been termed "alienation", has been used in law since the 17th century, then in psychology and philosophy. The German

equivalent of it is "Entausserung", which means "separation from own self" by reaching the "non-moi". The concept of alienation is widely used in humanities to explain some types of actions, reactions, processes, realities surrounding and psychological and social pressures (Ahmadi, 2014, p. 347). The first expression of the complete alienation concept is raised in the Old Testament with the concept of idolatry. What the prophets call idol-worship does not mean that humans praise many gods rather than just one god, but it means that the idols are made by human hands, they are objects, and human beings bow he worships and adores what he has created. In doing so, he turns himself into an object. He transfers his creativity and features of his life to objects, and instead of his own experience as a creative person, he treats himself as a person who worships idols (Fromm & Anderson, 2017, p. 65).

Social alienation has been conceptualized in a variety of ways, some of which are close to the concepts of health, treatment and negative health outcomes. Research has shown the association of social alienation with behaviors that are harmful to health. Often, among adolescents, there is solidarity with anxiety, deviant and high-risk behaviors, substance abuse and low participation in school activities. Social alienation refers not only to the feelings of separation, loss, or disability to communicate, but also to the separation of a person's relationship with organizations, groups, or even with oneself (Geyer & Schweitzer, 2012, p. 6). There are, in general, two basic aspects of the social alienation. The first aspect is based on the alienation of the individual and the second aspect relies on the alienation of the community. In the first aspect, we find modern humans from the roots, only a shaky or broken position from the community, or any system with a particular moral purpose, such as the alienation of others, from work, from position and even from oneself.

A person who does not have the resources of reason and stability, sees these sources as dangerous and as if he is in a complicated way. One has suffered from freedom rather than happiness. The liberation of the individual from the tradition at the expense of the loss of individuality is over, a problem that can be seen in suicide, inaccuracy, carelessness, and other forms of deviation. The second aspect has a close connection with the first aspect, but more emphasis

on society, people and public will. In this aspect of modern society, due to its unattainable alienation, it is devoid of meaning due to its frigid organization structures and its intangible complexity. Here, public opinion succeeds in taste, wisdom and intelligence, the harsh and deterrent rules of the factory successor to the village, the rationalization of the society has become heavily controlled and heavily controlled and fundamental values - honesty, sincerity and kindness - are under heavy pressure in ruin (Nisbet, 1993, p. 274). In the following, the views of the most important thinkers in the field of alienation are discussed:

- **George Simmel:** George Simmel examines the advent of alienation with the lives of people in metropolises, individualism, the dominance of the objective spirit on the mental spirit, social isolation, and ultimately social disturbance, and points out that in a modern society, each person develops a personality for himself Which includes features and experiences that each human being is distinct from other members of his community, which leads to doubt about the inseparable ties with the original group (the first). People in modern societies do not have the same pattern in their group affiliations, people can be in positions with different ranks and in distinct groups.

These social distinctions increase the use of non-assignable or rational criteria for building social relationships. In this case, the creation of social relationships is associated with the individual's attachment to multiple groups and the advent of individualism. In the face of individualism, many of the group's affinities are confronted with contradiction. In other words, it is possible for each person to distinguish his or her personal position from others (Mirzapouri, 2016, p. 111). For Simmel, the essence of modernism is the metropolis, and in the metropolis of every human being eventually becomes an alien. The psychological basis of the metropolitan species of individuality is based on the strengthening of nervous stimuli due to the rapid and continuous change of external and internal stimuli. He believes that life in small cities is based on emotional relationships. These relationships are rooted in the layers of the subconscious of the human psyche and grow easily in the framework. On the other hand, given the constant presence of stimuli in metropolitan life, this

emotional response, the risk It will be intense, the constant exposure of emotions exposed to irritation will confuse them.

Therefore, thinking in metropolitan life is in the process of getting things done for small cities where king feelings and emotions can be presented to the outside world without danger. Simmel describes the whole development of modern culture as revealing the superiority of the objective spirit over the mental spirit. Because of this supremacy, it becomes more difficult for a person to recognize himself as one's self each day; he increasingly sees himself as part of an objective external culture. The individual becomes a gear in a gigantic organization of affairs and powers that eliminate progress, spirituality, and value, in order to transform them from their mental form in a perfectly objective way (Nisbet, 1993, p. 322). In general, Simmel believes that life in large cities (mother cities) leads to individualism, division, specialization and the overcoming of the objective spirit on the mental soul and leads man to alienation. In his view, self-alienation is the main cause of human wandering in new societies (Sotoudeh, 2008, p. 243)

Karl Marx: For Marx, the self-alienation of man is manifested in the fact that human forces, products, and creations-all that continuity and expansion of the human person and must be directly used to establish it-have been separated from it, and an independent position and power Have gained and he has returned to dominate him as the ruler and the gods, and this is the man who has become their maidservant. Until the division of labor and the use of money and the growth of private property increases, the alienation of mankind becomes more acute and reaches its peak in modern capitalism society and enslaves all human existence, the capitalist system separates functions or human labor from him and uses them to enslave him (Kamenka, 1969, p. 56). Marx uses the term alienation in relation to a variety of things, including work, product, senses, collective life, and other individuals and the person himself, and suggests that different kinds of alienation are related. According to Marx, alienation occurs on four levels:

- Alienation from the product of work: In this kind of alienation, the producer or the worker becomes alienated from the nature or the technology of

making himself an independent force. These products are dominated by him, rather than serving his needs.

- Alienation from the act of production: In this kind of alienation, the worker is alienated from work as an activity of life, and it does not seem to belong to man. In capitalism, in addition to the alienation of workers from the product produced, they also become alienated from the production process. In fact, the worker's relationship with his productive activity is alien to a foreign activity, because they are not actively involved in the production process. It means that workers do not work to removal their needs, but they work for the capitalists. Therefore, such a work that is uneven and dirty that workers do not feel satisfied with doing it, or give them fatigue, are the factors behind their alienation.

- Alienation of ownself: Specializing in work makes workers unable to fully develop or increase their skills and abilities. As a result, workers are alienated from their own because they are not able to comment and express their beliefs. Here, man cannot perceive himself as a human being and he is alien to his body as well as to external nature, his subjective life, and his human life, and that man becomes an inhuman physical and mental entity (Geyer & Schweitzer, 2012, p. 6).

- Alienation from others: workers ultimately become alienated from their neighbors, colleagues, and society as a sign of collective social power. In Marx's view, the worker is not really a social being but alien to his being or his social nature; therefore, alienation for Marx occurs when man enters into slavery and dependence on his powers or on the institutions and products, he has created himself (Kamenka, 1969, p. 56)

Melvin Seeman: Melvin Seeman regards social alienation as a kind of feeling or condition that each individual manifest itself in relation to himself, others, and society (Banifatemeh & Rasouli, 2011, p. 3). Seeman does not consider alienation as a cause for a single cause, he points out that the new bureaucratic structure has created a situation in which people are not able to learn how to control the consequences and results of their actions and behaviors. According to Seeman, the way of controlling and managing society is based on the system of social rewards in such a way that the person cannot

establish a relationship between his behavior and the reward of the recipient of the community. In such a situation, the feeling of alienation is driven by a person and leads him into a passive and maladaptive reaction to society. Seeman expresses the different manifestations of alien behavior of the species as follows:

- Powerlessness: Powerlessness is the probability or expectation of the individual from the ineffectual effect of his actions, or the notion that his behavior is unable to investigate and determine the expected results, and that he is geared to the purpose upon which his action is geared up, does not guide (Tabrizi & Mirzaei, 2004, p. 151). Powerlessness refers to the lack of individual control over the method of carrying out the work and the results that it brings, therefore, powerlessness stays in a state of injustice and inevitability against social and political forces (Zaki, 2009, p. 89)

- Meaninglessness: This form of alienation is evident when a person is confused and suspicious in belief and opinion; that is, he does not know what to believe in. In decision-makers, he cannot adapt his opinion to the standards in his community, in other words, he is in difficulty estimating the accuracy of the behavior of others, as well as estimating the consequences and results of his behavior (Tabrizi & Mirzaei, 2004, p. 151). This form of alienation refers to the lack of understanding of the individual from his position, which leads to the inability to account for his contribution to predicting the outcome of the behavior (Zakai & Ismaili, 2014, p. 90).

- Normlessness: An anomaly implies a situation in which social norms that regulate the conduct of an individual have become confused or have lost their impact as a rule of conduct (Koser, 2011, p. 412). In the opinion of Seeman, an anomaly, such as a feeling of powerlessness and nonsense, is an intellectual and mental state in which the person assumes this probability to a certain extent that only actions bring to the target areas not approved by the community.

- Social Isolation: The fact is that the person feels that he does not belong, and is not dependent on the common values in the society. The sense of social isolation in the opinion of Seeman means the lack of a person's ability to adapt to the individual's intellectual disadvantage of cultural standards.

- Estrangement: Through the concept of alienation, Seeman tried to understand the social, economic, and political structures of the modern society to create conditions in which man cannot learn manner and how to control the consequences of his actions and behaviors. On the other hand, the way society is controlled and managed by the social rewards system in such a way that the individual cannot establish a relationship between himself and the reward of the community and is in such a situation that the feeling of alienation becomes inevitable and leads him to a negative, maladaptive and violent act. Moving toward the community leads (Tabrizi & Mirzaei, 2004, p. 152)

- Hannah Arendt: Arendt discusses alienation by distinguishing between two types of life—the life of meditation and the life of devotion-of action. Regarding the life of meditation, he believes that we are living in a consuming society that in this community, eating and eating, does not change the devotion of biological life, but that the human species is completely out of reach and the chain of struggle is free to take over the world and to redeem whatever it wants to consume and reproduce daily. In such a society, leisure never ends up consuming anything, and as more time remains for him, his appetite and desires become greener and more intense.

Consumption is no longer limited to the necessities and needs but rather focuses primarily on the unnecessary things of life, does not change the nature of this society, but it is overwhelming that it is a huge danger that, in the end, no one in the world will not be safe from consumption and destruction through consumption, he as far as he goes, he mentions this kind of society as a paradise of idiots (Arendt, 2013, p. 191). His purpose in devotional life is three fundamental human activities, human activity is divided into three parts of labor, work, and action, each of which is based on the former form, but goes beyond it. According to Arendt, human beings are part of nature and follow its fury, but they can also excel in nature and be truly free to act. Labor and bothering, it's the same day-to-day activity, and its purpose is livelihood and reproduction of life. In fact, bothering is an activity that corresponds to the biological process of the human body, which includes spontaneous growth, biodiversity. Work means an activity in which humans acquire natural constraints and create a lasting, distinctly human nature between own and

nature, such as building houses, painting and compositions, and ... action, it is also the only activity. Which, without the intermediary of objects or materials, flows directly between human beings, and corresponds to the fact that human beings, not human being, live on the planet and inhabit the world (Arendt, 2013, p. 44).

According to Arendt, only action is a social quality, and for that purpose, is the activity by which men, through excellence, engage in interaction with others, begin something new, and make a distinct distinction from themselves in the world. Only action represents the ability and potential of human beings to free living and to excellence and achievement specifically human, and includes things such as speech, reasoning, persuasion, initiative, standing in the direction and aspiration, and protesting evil. Arendt believed that the classical world of Athens and Rome was a hierarchy of endowed-for-life life, and the adventurous climate was conducive to freedom of action and meaningful life. In the later period of the Middle Ages and early in the new era, priority was given to it, and the master of the professions and professions were praised (Parekh, 1981, p. 203). Modernity reversed the former hierarchy, and it became hard work. The points of interest are issues such as the overwhelming concern about life and its endless needs, subjectivist morality, the lack of stable structures, the character of the machine and the human being, and the reduction of government to the level of administrative work. He argues that modernity does not cultivate the necessary atmosphere for action, and therefore, people in the modern world have lost the opportunity to express their meaning, or they continue to live in absurd or absurd lives, or by following the laws that prevail over history Searching for falsehood, in one word, they have become meaningless, isolated, and alienated from themselves and the social world.

3. Methodology

The present study is a meta-analysis. In this method, the researcher has used quantitative research findings to analyze the statistics. The statistical population of this study is all researches conducted in Iran from 2010 to 2015 with the same subject of research. One of the scientific databases of Jahad University of Medical Sciences, the specialized magazine Noormags, Magiran

Magazine, has been indexed. Of the more than 36 research and descriptive studies on "social alienation", 24 research documents that had the initial criteria for performing meta-analysis such as correlation coefficient, level of significance, and sample size were selected. The list of information that has been dropped out of the studies includes: general information (author's name), year of publication, statistical community, information about research variables (correlation coefficient and significance level), sample size and sampling method. Each of the studies was encoded and entered the CMA software. The main method of meta-analysis is based on the combination of results, which is usually used after converting the statistics to the index r and estimating the effect size. It should be noted that in this research, research statistics using the Hunter and Schmidt approach became r index. To interpret the results, we use the Kohen interpretation system.

4. Findings

4.1. Descriptive Findings

Table 2: Methodology of Experimental Studies

Code	<i>Sample</i>	Method + Tools	Sampling method	Place
1.	371	Scaling(quantitative) + questionnaire	Probabilistic proportional to volume	Saghez
2.	350	Scaling(quantitative) + questionnaire	Random, class	Khodabandeh
3.	400	Scaling(quantitative) + questionnaire	Random, class	Shiraz
4.	310	Scaling(quantitative) + questionnaire	Cluster, Multi-Stage	Khorramabad
5.	390	Scaling(quantitative) + questionnaire	The volume is proportional to the class	Mazandaran
6.	329	Scaling(quantitative) + questionnaire	Fit class	Esfahan
7.	373	Scaling(quantitative) + questionnaire	The volume is proportional to the class	Tabriz
8.	350	Scaling(quantitative) + questionnaire	Random, systematic	Mahshahr
9.	119	Scaling(quantitative) + questionnaire	Random, class	Esfahan
10.	370	Scaling(quantitative) + questionnaire	simple Random	Tehran
11.	285	Scaling(quantitative) + questionnaire	simple Random	Markazi

12.	584	Scaling(quantitative) + questionnaire	simple Random	Tabriz
13.	391	Scaling(quantitative) + questionnaire	Random, class	Tehran
14.	390	Scaling(quantitative) + questionnaire	The volume is proportional to the class	Mazandaran
15.	300	Scaling(quantitative) + questionnaire	Inappropriate volume class	Givi
16.	392	Scaling(quantitative) + questionnaire	The volume is proportional to the class	Sanandaj
17.	360	Scaling(quantitative) + questionnaire	The volume is proportional to the class	Yasuj
18.	300	Scaling(quantitative) + questionnaire	Random proportional to volume	Rodhen
19.	386	Scaling(quantitative) + questionnaire	Straight and random	Ahvaz
20.	382	Scaling(quantitative) + questionnaire	simple Random	Parsabad
21.	374	Scaling(quantitative) + questionnaire	Two-step cluster	Tehran
22.	384	Scaling(quantitative) + questionnaire	Multi-stage cluster	Ahvaz
23.	359	Scaling(quantitative) + questionnaire	Random and proportional class	Tehran
24.	360	Scaling(quantitative) + questionnaire	The volume is proportional to the class	Yasuj

In the table below, the features of the method of social alienation studies (sample size, research method and tools, sampling method and location of research) are mentioned.

Table 3: General Information on Social Alienation Research

Items	Details	Abundance	Frequency
Type of Research	Article	24	100
	Thesis	0	0
	2018	2	4.2
	2017	2	4.2
	2016	2	4.2
Research Implementation Year	2015	3	12.5
	2014	5	20.8
	2013	2	8.3

	2012	3	12.5
	2011	3	12.5
	2009	1	4.2
	2008	1	4.2
Field of Research	Sociology	23	95.8
	Management	1	4.2
Method	Quantitative	24	100
	Qualitative	0	0

According to the results of the above table, the research used is the type of articles indexed on valid sites. 20.8% of the researches were conducted in 2014 (the most Abundance), and the least of them is 2018, 2017, 2016, 2009, 2008 each with 4.2% of the Frequency. 95.8% of the research is sociological and 4.2% is management, and all studies were done in a quantitative manner.

Table 4: Statistical Population of the Study

Case study group	Abundance	Frequency
Collegian	10	41.7
Student	1	4.2
Citizen	5	20.8
Women	2	8.3
Employees	3	12.5
Teacher	2	8.3
Citizen	1	4.2
Total	24	100

According to the results of the above table, the highest statistical population of the research is in the group of collegians with 41.7% of the Frequency, and then the youth and employees are each with 20.8% and 12.5% Frequency. The lowest statistical population of the study is the group of youths and students each with a frequency of 4.2%.

Table 5: The Level of Social Alienation

Variable level	Social Alienation
Top	56
Medium	29
Down	15
Total	100

According to the results of the above table, alienation is located in three levels: high, medium and low, which, according to respondents, 56 percent

high alienation, 29% average, 15 percent believe that the level of social alienation in society is low.

4.2. Inferential Results

The results of the research show that:

- Whole effect of educational styles on social alienation: (sig =0.000 and $r = 0.197$)
- There is a significant relationship between the variables of authoritarian educational style and social alienation ($r = 0.000$ sig = 0.328).
- There is a significant relationship between disturbance educational style and social alienation ($r = 0.000$ sig = 0.295)
- Whole effect of social capital on social alienation: (sig =0.001 and $r = 0.489$)
- There is a significant relationship between social integration and social alienation (sig =0.000 and $r = 0.321$).
- There is a significant relationship between social trust and social alienation (sig =0.000 and $r = 0.184$).
- There is a significant relationship between social participation and social alienation (sig =0.000 and $r = 0.342$).
- Whole effect of tradition on social alienation: (sig =0.000 and $r = 0.239$)
- There is a significant relationship between felicity and social alienation (sig = 0.379 and $r = 0.000$).
- There is a significant relationship between social superstition and social alienation (sig = 0.000 and $r = 0.314$).
- Whole effect of psychological factors on social alienation: (sig =0.002 and $r = 0.206$)
- There is a significant relationship between job security and social alienation (sig = 0.000 and $r = 0.479$).
- There is a significant relationship between the sense of despair and social alienation (sig =0.000 and $r = 0.317$).
- There is a significant relationship between sense of value and social alienation (sig =0.000 and $r = 0.269$).

- Whole effect of normative factors on social alienation: (sig =0.000 and r =0.321)

- There is a significant relationship between social abnormalities and social alienation (sig =0.000 r=0.289).

- There is a significant relationship between turbulent family variable and social alienation (sig=0.000 and r =0.237).

- Whole effect of structural factors on social alienation: (sig =0.002 and r =0.351)

- There is a significant relationship between the sense of relative deprivation and social alienation (r=0.000 sig = 0.473).

There is a significant relationship between the sense of anomy and social alienation (sig =0.003 and r=0.361).

- There is a significant relationship between social justice and social alienation (sig = 0.283 and r=0.000).

- Whole effect of religiosity on social alienation: (sig =0.000 and r =0.328)

- There is a significant relationship between belief variable and social alienation (sig =0.005 and r=0.476).

There is a significant relationship between emotional variable and social alienation (sig =0.001 and r=0.362).

- There is a significant relationship between successive variables and social alienation (sig =0.000 and r =0.397).

There is a significant relationship between ritual variable and social alienation (sig =0.001 and r=0.369).

- Whole effect of the demographics on social alienation (sig =0.000 and r =0.298)

There is a significant relationship between job history and social alienation (sig =0.000 and r = 0.121).

There is a significant relationship between the level of education and social alienation (sig =0.001 and r =0.319).

There is a significant relationship between age and social alienation (sig =0.035 and r =0.115).

There is a significant relationship between socio-economic variables and social alienation (sig =0.001 and r =0.474).

- There is a significant relationship between income variable and social alienation (sig =0.000 and r=0.241).

There is a significant relationship between sex variable and social alienation (sig =0.000 and r=0.251).

- There is a significant relationship between marital status and social alienation (sig =0.000 and r=0.152).

- Whole effect of independent variables on social alienation: (sig =0.020 and r =0.301)

5. Discussion and Conclusion

Social alienation means dismemberment of the individual, social isolation, disintegration, isolation, and exclusion from the body of social order and joining a world of social devastation. Classical sociologists recognize the cause of social alienation as the weakness of social solidarity (Durkheim), the anomalies (Merton), the weakness of the family's regulatory mechanism (Parsons), the unknowingness and the modern world (Simmel), the transition from tradition to modern society (Tonys and Durkheim). After constitutionalism, Iranian society has been a transitional period from the mechanical period (migratory, tribal, and traditional) to an organic (modern and urban) period, a process that has been named by Iranian scholars as unsuccessful or suspended transition.

The property of the community in this case is the prevalence of anomalies, a situation in which the old norms have disappeared, but the new norms have not yet been replaced. In this way, society is in a dispersed state, and people are left in a state of distress and loneliness, and there are no supportive organizations and institutions at the community level, rather than close affinities and close kinship. Social alienation is the result of and consequences of such a development.

To answer the cause of the advent of social alienation in Iranian society, 24 research papers have been analyzed with a sub-analysis approach. The results of this study showed that Educational style variable (Effect size =0.197), cultural capital (Effect size=0.461), social capital (Effect size = 0.389), Individuality variable(Effect size=0.239), media consumption (Effect size =

0.171), tradition (Effect size =0.239), psychological factors (Effect size =0.206), normative(Effect size =0.231), Structural(Effect size =0.351), religiosity (Effect size=0.328) and demographics (Effect size= 0.298) has created the background of the advent of social alienation. These results or the findings of the empirical studies of Hariri Akbari and Salehnejad (2015), Ebrahimi (2014), Iman and Qaedi (2004), Rezaei et al. (2015), Feirzoujayan et al., (2017), Hemati and Pirnia (2017), Elmi and Hashemzadeh (2010), Hosseinzadeh et al. (2011), Haghghatian and Hashemine Nejad (2015), Serajzadeh et al (2013), Yarmohammad Tuskki and Homsy (2012), Bani Fatemeh and Rasouli (2011), Vosoughi and Sari (2009), Firozoojayan and Hashemian (2018), Kalantari et al (2012), Adhami (2018), Hosseini et al., (2016), Hosseini and Mirzai(2016), Nabavi et al(2013), Shirafkan (2016), Rastegar Khaled et al., (2014), Hosseinzadeh et al (2016), Moosavi and Heydarpur Marand (2011), Tofighian Far and Husseini (2016), consistent and confirms them.

6. Research Suggestions

- 1) Focusing on the lifestyle of the family and strengthening the dimension of persuasive lifestyles
- 2) Strengthening the social confidence between youth.
- 3) Strengthening relationship between the supporting institutions and the Increase of nongovernmental organizations and NGOs in society
- 4) Increase the level of cultural capital of the family as a supportive organization
- 5) Teaching youth and young people in the face of social crises
- 6) Teaching the religiosity of individuals and strengthen the role of mosques, mobare and religious institutions in social management
- 7) Orientation social media in order to strengthen youths' sense of hope
- 8) Securing youths' job security.
- 9) Creating a sense of pride, valor and social status among youths.

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