

Sociological analysis of the collapse of the sacred in the context of the modernist change in the structure of Algerian society**Received date: 23/01/2023 Accepted date:22/03/2023 Published date:28/03/2023****Saad Laichi***Ziane Achour University, of Djelfa Algeria, Email: saad.laichi@univ.djelfa.dz***Abstract:**

This research paper aims to identify and dismantle the structural characteristics and changes that occurred in Algerian society in the context of modernity, represented in the collapse of the sacred through the change of values and norms in the institutions of socialization, including the school, with the collapse of the sanctity of science, the family with the collapse of the social bond and the mosque with the collapse of the emotional aspect.

Based mainly on a set of sociological theories and intellectual discourses on the structural disintegration of society, the impact of modernity, the steadfastness of identity and technological excess, results were reached that modernity courses changed society from mechanism to membership at the pace of acceleration, technology, pragmatism and materialism, and it was able to transcend the change in the forms of structures social to the embryonic structure of society .

Keywords: structure; change; modernity; sacred; science; social bond.

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1. Introduction:

Mechanistic societies in their structural form, are made up of institutions of socialization such as the mosque, family, school, peer group, and modern means of communication such as television and social media. These institutions are those that form the social structure and through which values and norms are established. The norms that establish superior values of a society are called the sacred which constitutes the deep social culture on which the rest of the characteristics and forms of society are built. It is called the embryonic structure of society. The mosque was the first institution in the formation of the sacred, so it is linked to the most important social structure, which is religion. The prestige of the mosque has fallen, because nowadays individuals can communicate there out loud, through cell phones.

As for the family, which was extended in the past, it has gradually turned into a nuclear family which was coherent in terms of social solidarity and the power that the man had, gradually transformed through the advanced call for equality between the sexes. With the entry of women into the workplace, she gained a social status and began to claim her authoritarian right. The intimate human relations within the family collapsed and the sacred bond disintegrated and turned into a conflict between the woman and the man. As for the school in its broad sense, the learner's search for evaluation instead of science was manifested, as the ends changed and science became a means not an end, especially with the spread of cheating as a new way to accelerate the harvest of results. The change that took place in the structure of Algerian society was in the context of accelerated modernity, as the shift from the holistic view to individualism led to the strengthening of the concepts of pragmatism and materialism as foundations for relations between individuals.

1-The problem

The social system, according to (Talcott Parsons), is made up of interdependent subsystems, social, cultural, educational, economic,

technological...etc. To allow the social system to exist and maintain itself, they must meet four functional imperatives "(AGIL). adaptation: the value and the norm will adapt to the social imagination until the society. The purpose: the value and the norm have the same purpose in all social institutions. Integration in the sense that the value and norm are within the overall context of the value system as a whole. Latency in the sense of the preservation of the dominant model in the behavior of individuals. Values and norms, in this sense, are the axis around which the social structure revolves, but there are inherent higher values produced by the culture of the society which give rise to embryonic or fundamental values such as religion and language. Religion can measure social change without touching core norms, but language can generate new words based on cultural and social context. . (Talcott,parsens ,1949, p.178)

Algerian society is a cohesive society by the nature of its mechanical structure, according to (Emile Durkheim), it is characterized by a model of life that is either agricultural or pastoral or both, that is to say a model based on a mechanical social solidarity inherited from generation to generation, where the individual dissolves into the group. The norms resulting from the culture of the society remain fixed while preserving the way of life, which (A. Comte) designates by the "static" concept. These propositions suggest that the internal balance of material forces gives society cohesion and ensures the repetition of patterns of social behavior and of the various elements that make up the social system such as social hierarchy, social organization and social work. (Emile Durkheim, 2019, p.213)

Modernity is this change that has occurred in traditional societies and the change in their way of life as well as their way of thinking. Societies called nowadays: modern, developed, advanced, capitalist or democratic societies, free or bureaucratic societies, according to (Max Weber) in his description of the authority of the office. The concepts have changed in the structures of society namely, religion, culture, customs economy, politics and education. These modern societies are characterized by their tendencies towards the rational current and by their resistance to the dominant traditions and

customs. It adopts a rational approach where actions are based on the most appropriate planning, techniques and means to achieve the objectives. This rational method has become an inevitable long-term trend. It can be said that modernity exists as long as social laws exist in all aspects of life, its general principle of development tends towards rationality, and the resistance to rationality in these societies is weak and marginal. Whether society is more or less advanced, there will still be elements that are not subject to modernity. (Urgen habermas, 2006, p.138)

These cultural changes began in the 19th century and affected multiple aspects of an individual's life. Modernity rejected forms of constancy and stability in principles and facts and sought to build forms of culture that were easy and quick to change. Characterized by relativity and fragmentation, postmodernists emphasized the lack of foundations of intellectual truth, and that there is no great total unity, nor a great picture of the world which can be called optional, changeable and ephemeral (Michel Foucault) and (John Baudrillard) emphasized the relativity values and ideas, and that erosive culture has affected the structures of societies. The culture of modernity requires a change in the laws of society, moving in the direction of postmodernism, which will constitute social changes in the formations of societies, and reaching the pinnacle of civilization remains a controversial issue. (John Scott, 2013, p. 166)

Values and norms change with social change factors such as modernity so change happens in form like dress, innovative phrases, movements, gestures, methods of interaction but the problem lies in the changing structure of society and the collapse of the sacred. Then, what is the method that modernity adopts to change the structure of Algerian society? What are the factors of the collapse of the sacred in its deepest aspects?

2-Modernity

Modernity is characterized by acceleration and technology, it searches in depth for shortcuts, that is, to reach the goal with the least movement and the least cost. This way of life is reflected in the

thinking and behavior of the individual, so he looks for abbreviations everywhere. In prayer, for example, he tries to practice it with acceptable effort within the religious norm, and the downfall of the sacred aspect of religion is represented in the belief of the existence of a creator of this universe. modernity pushes the individual to objectification, that is to say to the belief in a tangible interest in relationships and daily practices by removing it from spiritual and metaphysical aspects. Similarly, brevity in family relations, because the individual in marriage takes into account the material aspect to shorten the duration of the problems of married life without taking into account the affective relational aspect, family relations are therefore built on the bond of common interests and the relationships of power and authority, that is to say that the power of the family is controlled by the one who has the greatest power and the greatest symbolic and social value.. (Urgen habermas, 2006, p.217)

As for the change that has taken place in the field of knowledge, that is to say the university, it has appeared through the pragmatism of the thinking of the students in seeking to obtain good evaluation marks in order to obtaining a certificate and then employing them to obtain a monthly salary. In order to raise the level of science, that is to think in a collective framework according to the conception of (Durkheim) by improving the styles, methods and mechanisms of thought to broaden learning and perceptions and develop different sciences. It is this sacred collective thought that founds a civilized rebirth. As for the individual results for individuals, they are acquired in advance. When society advances, the individual will also advance whether he is the cause or the one who has benefited by the upgrading of society.

3- Postmodernism

Postmodernists claim that classical social thinkers believed that history has a definite form, a continuous path, and a determinate process, and that the purpose of big ideas has collapsed and died out in contemporary history and become meaningless. Postmodernists

believe that it is not imperative for human society to follow the socialist path as (Marx) believed, or to follow the rational or bureaucratic approach, as imagined by (Weber). Some modernist and postmodernist theorists believe that what controls the world today is modern media and communication which extracts us from our past and many aspects of our present. They add that postmodern society is characterized by a degree high in plurality and diversity. So, the world in which we live and which we see through modern means of communication such as television, films, images and websites, is full of ideas and values that are put into circulation and it does not have nothing to do with the history of the region in which we live.. (Max weber, 2002, p.178)

As modern theorists assert, we live in a world that is constantly being shaped and reshaped. Mass production, consumption, the big city, globalization, the national state, and vast residential properties all began to recede, while levels of communication mobility flexibility, diversity and contrast, decentralization and internationalization are increasing in the midst of this change. Our identities, our self-concept, our feelings and our own attitudes, are exposed to a series of profound transformations that bring us into a new era that moves away from the past in the background

The French sociologist (John Baudrillard) considers that the modern means of communication have destroyed the relationship that binds us to our past and created a world of emptiness and chaos around us. The form of society is upside down, (Baudrillard) believes that what affects our society with greater influence are signs and images. He draws some of his ideas from the field of the structural school, in particular the ideas of (De Saussure) who proposes that meanings and connotations derive from the links between words, not from reality, and in these days when mass media dominate, meanings and connotations, from the stream of images on television programs or social media such as YouTube. Even the larger side of our world has come to represent a delusional artificial universe in which you react and interact through media images with real realistic people, events and places. We have become much more affected by the scenes



presented to us from events, disasters and issues than we are affected by the real content. (Baudrillard) talks a lot about the dissolution of life and its melting within the framework of television screens (Anthony Giddens, 2005, p. 716).

4-Structural change in values and norms

4-1-The concept of social construction

It is widely used in anthropology, referring to features of social organization, including social systems, roles, and positions that ensure the continuity of social behaviors and social relationships over time. Social production in the language of Marxist analysis, this term has been associated in anthropology with the theories of (Rad Cliff Brown) on functional constructivism. This constructivist approach was criticized because of the sociological determinism opposed by modern anthropology, then the structural theory in the legacy of (Claude Lévi-Strauss) came to attract more criticism of the idea of functional constructivism. About social construction, he attacked the excessive empirical understanding of social construction as if it were something that could be observed or abstracted from the actual social behavior that takes place in reality. understood as a system of basic principles that control the empirical expression of social systems. (Charlotte Seymour Smith, 1992, p. 202).

4-2-Deep and superficial construction

The concept of deep and shallow construction of language was developed by the linguist (Noam Chomsky), who profoundly influenced the development of structuralism in anthropology and other branches of science besides linguistics. He proposes that it is not enough to study a language on the basis of the generalization of an observed behavior but it is necessary to believe in the existence of rules or models which give meaning to the behavior we observe. Chomsky distinguished the surface structure of the language or the groups of morphemes present in it, which are arranged into acceptable utterances emitted by the deep structure. The deep structure

of the language is formed through a set of rules, syntax, ground rules and contains the information necessary for the speaker to generate or understand the meaning of spoken words. (Claude Levy Strauss, 1997, p. 204)

There is a set of transformation rules that work to transfer the superficial structures into actually spoken words. In anthropology, the structural theorists, pioneered by (Levy Strauss), tried to apply a similar approach in the study of culture, by distinguishing between the superficial construction of behavior or the apparent events that you notice them and between the deep or generative construction that represents the foundation. He considered the prevailing linguistic model for understanding human culture and the human mind, (Levi Strauss) believes that culture should be understood as superficial manifestations that reveal to us the general human tendency towards organizing and classifying phenomena and acquired experiences due to the contrast of superficial phenomena. (, 2019, p.)

The basic organizing principles are the same and do not change. (Levi Strauss) confirmed, after analyzing the cultural and mental systems, that they work in the same way as the phonetic systems as systems of conflict. Therefore, no term can be understood in isolation from other concepts, and he considered these existing contradictions as principles. Inclusive in cultural terminology, right and left, raw and cooked, nature and culture, center and periphery, man and woman, and did not distinguish between behavioral systems (social systems and rituals) and intellectual systems (such as myth and symbolism). , and he believed in the primacy of the substructures, but he nevertheless reserved the right to direct his attention to the analysis of the emergence and transformation of the superstructures, and the structuralism had a tremendous influence, especially in the analysis of kinship, marriage and myth, and the analysis of the symbolic myth. (Charlotte Seymour Smith, 1992, p. 206)

5-- Possibilities of change in social institutions

Collective customs, such as language, traditions, religious, school, economic and domestic life, the individual finds them formed

as if they had been enacted before him, because it is not his action, and because if he receives them from outside, then they are previously established and existed before the individual. Societal institutions (Durkheim) change and are not permanently formed, they are subject to continuous change and undergo a process of transformation and change although some may be deceived by the stagnant appearance of societal institutions that is- i.e. understanding and practicing the rules. (Abdallah Ibrahim 2013, p. 104).

The previous pillars come together to allow us to practice the idea of a community institution such as the family, the mosque and the school in its broadest sense. Each of these organizations has a major societal purpose for which it was created, or a specific main function. The family organizes and gives stability and permanence to the process of reproduction of the human species, the school aims at community involvement, the mosque at religious ties and beliefs. There exists among these organizations a set of actions, ideas, of backgrounds, beliefs, links and relationships between people and groups, organized and arranged, according to statuses and roles determined by the rules of a community institution based on the following pillars:

5- 1- Institutional objective

It aims to meet societal needs, and for this reason, researchers have not found a single society, old and new, they have found social institutions inherent in all societies, and societal behavior is always institutional behavior. The institutional societal organization may differ over time, and the institutional structure may differ between societies, but it has always existed since the beginning of society (the clan as a societal organization, and the tribe as an institutional organization). Starting from the institutional objective which is to meet societal needs, sociologists distinguish primary societal institutions from secondary or branched societal institutions. The family institution: the family as a societal institution that aims to

reproduce the human race, and it includes a number of subsidiary institutions, marriage, betrothal and custody.

5-2-Institutional function and institutional role

Each societal institutional function fulfills two fundamental functions, regulating the societal behavior of the individual who finds the patterns of thought and action prepared and organized before he comes, to regulate social behavior is to reduce habits of behavior, thought and action, to arrange them and present them as ready forms for relationships, social roles and status, social control of relationships and permanent surveillance behavior. For this reason, community institutions are considered an essential factor of stability in society. The most difficult type of social change is institutional change. . (Durban, 1950, P274).

Institutional organization: Any institutional form of society establishes a clear separation between what can be done and what cannot be done, between what it is desirable to do and what must be done. The possible modes of action and the standards of action imposed, desired or sanctioned, constitute an institutional world distinct from the other institutional worlds which, in turn, have different institutional organizations. In other words, the social institution contains forms of organizational rules and regulations (internal system), which can be codified and only need to be codified (clan, tribe) because everyone has A community institution with an organized structure that functions as a separate institutional unit. Of course, a community institution cannot be separated from the other Each of them can be characterized by human behavior.

6- The notion of the sacred

An idea that (Emile Durkheim) considered to represent the undamental characteristic of the definition of the religious phenomenon in human society. Sacred according to him is the thing that is avoided, venerated and respected, he went to the fact that the description of the sacred derives from society itself and that it is an expression of collective solidarity. This term has another general



concept that refers to anything that is subject to the protection of religion, and therefore cannot be violated or deviated from. The concept is used to refer to things that are respected, appreciated, accepted and violated, but they do not have to be religious in nature, as there are practices, customs and places that acquire a sacred character without being linked to religion.

(Howard) Baker) says that the sacred is restricted to that which is religious, spiritual, divine or ecclesiastical. (Durkheim) uses the term sacred as opposed to the term profane. Societies make this distinction because religion is a unified system of beliefs and practices with sacred things to avoid and forbid. (Emile durkheim, 1982, P274)

The sacred refers to cultural characteristics or manifestations of culture that symbolically express important cultural values, thereby arousing tendencies of intense respect and admiration. Sacred cultural characteristics can be tangible or intangible and are described as sacred subjects, such as the Christian cross, the constitution of Buddha, or the sacred Indian cow, or the national symbol resembling a flag. Intangible sacred characteristics include supernatural beings, abstract group concepts (like nation), beliefs and ideals that are the common element between members.(Claude levy strauss, 1997, P299)

The different characteristics lie in the attitude of the members of the group or society towards it, because they evoke strong emotions. The sacred includes heritage, and cannot be considered like any other subject to critical evaluation limited to what is profane. The sacred is always linked to religion, unlike ideas or subjects which become a focus of sacred values and feelings, they are not religious in the colloquial sense. For (Hughes) a society in which a system of values is achieved is characterized by solidity and efficiency, and although this system is not necessarily religious, members of society cannot violate it or get away with it. (Howard Baker) wrote articles and books in which he developed the term "sacred" in an organized way. The sacred society supports the members, through the processes of socialization and social control, the need to preserve the

fundamental values and tendencies of society, which leads to resistance to anything new in society. (Muhammad Atef Ghaith, 1996, p. 395).

6-1-The collapse of the sacred of science

In the anthropological perspective, is the constant discovery of a greater and greater knowledge of reality, while others see it as the process of constant construction of a system of explanatory and analytical models that have no not to be tied to empirical facts. Laws of social development or laws of constructive regulation of mental and cultural life, at a time when a third party emphasizes the interpretative and non-scientific character of anthropological interpretation, and when sociologists also see the school as the one of the most important institutions of socialization which deal with method education and which are subject to educational, administrative and pedagogical laws to regulate the process of teaching and learning. The Algerian State has always sought to develop the education system to obtain quality outputs, since it has moved from the behavioral school to the Gestaltian school, passing through constructivism, the approach by objectives and the approach by skills (Charlotte Seymour-Smith, 1992). , p. 514)

In the context of the modernist approach which relies on communicative interaction and self-learning, a kind of students have arisen who carry a certain measure of pragmatism and materialism in the practice of learning in which students learn how to collect points in the exam. This banking learning would program the student to return the learned knowledge and thus empty the memory of the content because the tasks are completed. Students can also resort to cheating to shorten the process and avoid problems of understanding, memorizing, revise and persevere, so as not to use reasoning. For teaching staff at all stages, including university, the question of evaluation arises strongly because external factors will be present when the points and for this we fall into the problem of objectivity, which is reflected in the reputation of the school or the university

campus. The student seeks the point to obtain the certificate and seeks the diploma to obtain a job, so science has become a means, not an end, and here ends the fall, which is sacred.

6-2- The collapse of the sacred in the family

The family represents a safe place full of love, intimacy and intimate camaraderie, but at the same time it can be a source of exploitation, loneliness and deep inequalities. The American researcher (Betty Friedan) looked on the phenomenon of isolation and boredom that dominated many American housewives condemned to live in a vicious circle, of procreating, raising children and taking care of household affairs, and this was followed by other voices who have spoken at length about the captive woman and the devastating effects left by family arrangements and conditions on intimate personal relationships. Over the past two decades, many sociologists have spoken about family structure and the historical evolution that has taken place there. Many writers have highlighted the institution of the school. Several feminist challenges to the vision that sees the family as a cooperative unit or institution based on common interests and mutual benefits. Theories and research developed on feminism shows that imbalanced power relations and unequal power within the family give some family members more advantages and privileges than others.

All the topics addressed around the question of the family revolve around three main axes, the question of the division of the household, the unequal distribution of power and authority within the family, and questions related to care activities. Opinions differ as to the historical origins of the emergence of the division of labour. For some the division results from industrial capitalism, others associate it with the pre-industrial patriarchal tendency. The stage of capitalist production has drawn a clearer line between domestic activities on the one hand, and those of the labor market on the other, with all that this implies in terms of relations of force and power, the effects of which are still workforce so far.

The breadwinner model remained common in most industrial societies until recently. The question of unequal power relations within the family represents the second field of feminist research. One of the fundamental aspects in this area is the phenomenon of domestic violence, beatings to wives, incestuous acts, sexual abuse of children, even marital rape, are among the topics that attract public attention, this school believes that the issue of violence was ignored in academic contexts and in legislative circles.

The transformations within the Algerian family at present, led to the collapse of the sacred bond which has always united its members, requires understanding the radical changes which have afflicted societies in their modern form. One of its manifestations is globalization which has affected the social norms that ensured the balance of social values, and through them the sacred sociological study of changes in the nature of personal relationships, patterns of marriage and families is considered one of the most important studies. (*Manuel Maria Carrillo, 200 ,P.287*)

6-3- collapse of the sanctity of the mosque

The mosque is a place of worship and a symbol of the Islamic religion, as individuals belonging to this religion practice their religious rituals depicted in prayer and sermon lessons, but there are clues that have emerged through observation certain behaviors of individuals inside and outside the mosque. it indicated the collapse of this sanctuary and its norms, such as speaking inside the mosque, which was forbidden due to its sanctity. A place where only prayer is practiced, individuals nowadays allow themselves to answer cell phones, do not attend Friday sermons, individuals do not consider themselves concerned with sermons and lessons, they want to practice prayer ritual in a minimum of time. Thus, leaving quickly indicates an escape from the place of confinement, to free oneself more quickly. These behaviors clearly show the influence of modernity. Our use of modern technical means which are characterized by utilitarianism, brevity, freedom and flexibility, and for this we can refer to the interpretations of the three great pioneers

(Marx, Weber and Durkheim) on religion and the possibility of change in its social structure. Their studies of religion were complementary. (Girard Lecerac, 2004, p321)

This is enough to bring about a radical change in the social system, as (Durkheim) stressed the importance of religious values and associated rituals that strengthen social solidarity and cohesion between individuals. But in a new context, a conflict arises between those who adhere to religion and those who are open-minded, groups have emerged in this case which play a role of internal solidarity. The idea which the pioneers arrived at is that religion will occupy a marginal place in modern societies and that the process of secularization will advance at a time when people become more dependent on science and technology. Another believes that religion remains coherent and strong, even if the forms, the modes of practice and the perception of it differ, sociologists differ in the extent of secularism in religious societies. With the help of modern technology, religious people have become practitioners of secularism. For example, you find individuals who pray inside the mosque, but when they go out, the prayer does not prevent them from practicing corruption, theft, immorality or aggression.

Conclusion

In addressing the question of the collapse of the sacred in the modern context of the structure of Algerian society, it became clear to us that change is inevitable and not temporary. The structure of society was a mechanical structure par excellence. Modernity constitutes a new form of social life, the daily practices of communicative interaction take place through screens. Processing images and facts through these abbreviations is the basis of a mind that loves abbreviations and loves flexibility, like the flow of websites, images, and videos. A loving spirit breaks free from social controls, including religion and the rituals and practices it contains. A modernist spirit likes to go straight to the heart of the idea. Cheating in college and the use of other means such as nepotism and influence,



clientelism is all the product of modernity as a kind of abbreviation of the academic path. Goals have changed in the area of knowledge. The student seeks the diploma, not the knowledge. Likewise, with regard to the family, the social bond between members has become virtual, in the sense of a fragile bond based on power, strength and social status. Accounts have become at the level of parity, not at the level of integration.

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