

ANOMIE, DOMINATION AND VOLUNTARY SERVITUDE IN THE CONTRACTUAL TYPE SOCIETIES

Nicolaie MĂNESCU

Ph.D. Student

University of Craiova, Romania

Assistant Researcher

“Constantin Brâncuși” University of Târgu-Jiu, Romania

nicolaiemanescu@yahoo.com

ABSTRACT. *This paper presents in an original way the socio-political relationship between anomie, domination and servitude voluntary in the contractual type societies. The author brings in actuality an oldest theme, the one regarding the condition and the place of the individual in modern society that lies primarily under the sign of freedom. Between will, obedience and freedom, a relationship of mutual interdependence is born. The will determines the setting in motion of the real and empirical state of freedom. The anomie is a state but also a social fact, which appears against the background of the absence of norms recognized as the real will of majority, the loss of authority of the law, the disappearance or overturning of values in a society. The anomic state is just one from the pathological forms of social division of labor, specific to contract type modern societies, felt intensely in the transitional periods, as it is the case of Romanian society, in the post-communist period. There are presented, for the first time, the specific forms of servitude. The domination is given by the asymmetric ratio of force and coercion between dominant and dominated. The voluntary servitude can be considered an essential indicator for the state of health of the social system, of the domination and submission level. This determinant of the social will is a social objective and measurable fact that allows the scientific research and methodological analysis of this phenomenon.*

KEY WORDS: *anomie, domination, voluntary servitude, freedom, will, legitimacy, social contract, contract type society, solidarity, individualism.*

Introduction

There are two polar types of societies: one corresponding to *mechanical solidarity*, in which the man perceives like the others and does not have only a primary consciousness of his individuality, and another of *organic solidarity*, corresponding to an advanced stage of evolution in which man tends to assign an oversized feature of his ego. In community-type societies with mechanical solidarity, called by the German sociologist *Ferdinand Tönnies* "*Gemeinschaft*", the individual is also a part of a whole that cannot be broken. In societies such as "*Gesellschaft*", characterized by organic solidarity, the individual tends to feel isolated from the social body. [1]

Anomie, domination and voluntary servitude in the contractual type societies

The French sociologist, *Émile Durkheim* says that man is both a biological and social entity. This makes it possible to analyze and explain the social man. He argues that some social facts, such as suicide, are due to rupture of personality balance that keeps the intensity of the links between individual and society, which should be neither too tight nor too relaxed. The social bonds, in the presence of which the individual must develop his personality, most often through coercion, will influence the manifestations of consciousness that can externalize the kind of pathological act not as individual psychology but rather a reaction to the social environment.

For Durkheim, which addresses human condition in modern societies of the contractual type from the perspective of pathological forms, suicide is socially determined and therefore it is a social fact. The social relations in times of crisis generated by the state of anomie, pathological aspects can take, the first basic rule of sociological research methodology of social facts stated by *Émile Durkheim* in the *Rules of sociological method* is to "consider social facts as things." [2]

The sociologist recognizes a social fact by its ability to exert a constraint on individual. This means that the individual does not act freely, but his behavior depends on the social context which causes it to act. The constraint can have three meanings: the coercion itself, the exterior power from where the coercion exudes and the moral ascendancy that legitimates the coercion. [3] The revealing of the present human condition requires further insight into its specific, in the contractual type societies. Based on the mentioned aspects, we are seeking the most prominent sociological ideas and concrete social reality, which should allow us by comparison to conclude at the end of anomie, domination and servitude, in the present contractual type societies. From the beginning, the French sociologist *Émile Durkheim* famous concept seemed by far the most significant and comprehensive. Thus, following consistently Durkheim's ideas, under various, epistemic, ontological and logical conditions, I deliberately avoided the differences of opinion situated in the realm of sociological theory and methodology sometimes irreconcilable. The interpretation of the human and social condition under the sign of anomie is for Durkheim a consistent early concern, even if at the end of life the sociologist concerns on the state of anomie in the contractual type societies plays an increasingly narrower in his studies.

The problem of the condition and place of the individual in modern society, mainly in contractual type societies, preoccupied after the French Revolution of 1789 many philosophers and later sociologists, who have attempted to explain and even empirically solve this dilemma. The inevitable, continuous, rapid, even violent social changes took as its starting point the relationship between the individual and society and between society and power, namely power state. This aspect was bound, like others, of social structure, of statuses and roles of individuals within the social organism, of the game and moving actors, of the interchangeability of free or dominant figures and those subdued by force or dominated.

The human condition is in the first place under the sign of freedom. Any individual or collective social action makes sense and it is motivated by the existence of the moral freedom. The feeling of freedom is born from the human relations and at macro-social level is a result of the supra-ordering and subordination report between the power exercise and society. In absence of this report the concept of freedom has no meaning. There cannot be absolute freedom as the absolutization of the domination leads to the loss

of freedom. It follows that in mentioned power relations we operate only with parts of freedom, absolute freedom representing a nonsense because once that utopian level is reached the subordination relation disappears which suddenly breaks and the individual as well as the society becomes ungovernable entities.

For German philosopher *Arthur Schopenhauer*, the life itself reveals the will, considered a vital force, without being associated to irrational. *Immanuel Kant* deepens, also the concept of the will stating that a volitional state is a part of the subjective will which is the foundation of human freedom. Between will, obedience and freedom, a relationship of mutual interdependence is born. Freedom without a will is an abstract concept. The will causes the setting in motion of the real and empirical state of the freedom. The obedience or disobedience to power is a deliberate act of will. The obedience or voluntary servitude can exist only as a result of the cognitive processes or logical analysis from which the subject selects its own conduct to be followed having regard existing social conditions, strength and actual dominating ability of the power exponent and the most favorable solution followed. The act of voluntary servitude may also occur as a result of the influence exerted by different persuasive ways of the power and the institutions of force and its propaganda. The organic will of a society was designated as assembly of the conscience inner forces of individuals composing it, able to manifest unitary and directed by a social action. The social will keeps the cognitive activity of the subjects, the instincts, the uncontrolled and uncensored manifestations, the habituation, stereotypes and memory models. It involves the thinking but also intellectual relationship under the form sustained volitional of aspirations, desires or needs. The will reflected in future is understood as assembly of all these latest features through the use of means for their completion. Between the two types of will there can be an opposition that may be notified in the manner in which the human individual relates to the world through a present attitude and from a future perspective. For the organic will, the report presupposes the possession and for the reflected will the power. For the German philosopher *Georg Wilhelm Friedrich Hegel*, the organic will is a concept that designates "*the specific substance of the spirit of a people*." From this point of view, the will can be appreciated not only a social will but obviously having a well-defined political dimension. There can be no real governing act outside of the political will.

Jean-Jacques Rousseau builds a model of functioning and social development but notes in the "*Discourse on the Origin of Inequality*" that the leap and rupture in history not only lead to a corresponding development, being favored classes that administer the revolution, but also an increase as the inequality and immorality, an uninterrupted phenomenon until today. The natural man seen by Rousseau is the only considered free and equal, and that because of his intellectual faculties are undeveloped, which favors an undifferentiated manifestation, the natural man is neither evil nor virtuous. In *The Social Contract*, the French Enlightenment thinker, even if he tries to discard new order from its flaws, he legitimizes it finally laying the foundation for the concept of "living together". In his view the society is a moral entity with qualities differentiated from those of the individuals. The Rousseau's man leaves the natural who "*never lies*" and plunges into history where it gives recognition and legitimacy as a social being opposed to abstract or natural man. The social relationships, whatever they may be, established between the strong and weak, between oppressors and oppressed, following moral masters who dominate the society there is as such and are necessary in the relationships between people.

The transition from traditional to modern society causes a rupture of moral solidarity of communities' individuals and a replacement of established customary norms and checked along the time, with another set of rules, which is a new rule and a result of the masters' moral, of those who have power. It is the moment of opening of an endless crisis that leads to weakening the social ties and social disintegration. The society records an anarchic dysfunction, situation that favors the power that seeks just achieving division, for mastering easier, because any organized system is an opposition force and riposte. The birth of a social conflict is a perpetual action and its feeding is stimulated by the absurd contradiction between individual and community or society, generated by power, from the need to ensure the exercise of power. The individual-society report acquires a reversal of values in the individual's horizon of expectation, of meaning of a strong constraint imposed by the society to individual. In particular, in the societies that record dictatorial or totalitarian regimes, the forced hierarchical and organized collectivities get the justifying support moral and legal power. The justice induced and divided by the fascist or communist power is regarded as the supreme will of the nation. The people's courts judge and decide urgently rigged processes in which the sentence, sometimes capital, is predetermined by the representatives of political power. The servitude in such regime is a forced one, a result obtained by fear and terror. Any attempt insubordination brutally repressed by the police state coercive means. There are invented even situations and threats to "the revolutionary achievements" to justify the repressive apparatus activity put in the "service of the people" (intentional use of the wooden language). "The masses of people" endorse the excessive coercive rules and their application to individual constraint. The involvement process of society against the individual is boomerang-type, the society being composed of individuals through its structure and the applied punishments being pursued sequentially type. In other words, in a functionalist or organicist vision, the organism executes its own cells that politics gives formal notice them to be, in turn, dangerous for the whole social organism. This socio-political action, falsely maintained by the idea that the social norm and power enjoy of legitimacy and authority, as being the corollary will of the many, is actually a specific anomie of an anarchic system. Anomie is a direct result of the weakening of the moral power of society and strengthening of the political power and the state. The state of anomie is not particular only for societies, influencing equally the balance and natural condition of individuals. The individual-society relation in modern contractual type societies appears as a pathological anomaly for which cannot be found other remedies than by eradicating situations that generated it.

In liberal and neo-liberal societies the purpose of power remains essentially the same, even if the methods and ideological tactics used are changed or reversed. This fact is noticed and explained in a much more nuanced, diffused and camouflaged way by the sociologist *Raymond Boudon*, too. He opines that the use of individualism as a method not only involves adherence to political or economic liberalism or the ethical values of individualism, which opposite to collectivism, considers the individual, his rights and freedom as the supreme reference. [4]

The drama of liberal post-communist societies is that these have been received deliberately and derisory an infusion of freedom in an oversized dose and pernicious to social organism to whom have been shattered the expectations regarding equality and social justice, being accustomed to the state. The individualistic theory becomes a value and a landmark of modern democratic societies and liberal, in which it is subordinated and neglected, at the same time, the social totality. The egalitarian society of freedom imposes

a severe inequality, falsely invoking the idea that individuals should not be subject to anyone else than himself, a situation aggravated which leads to anarchy and anomie. The individualism appears premeditated in an intentional process of legitimation of values, norms and political institutions.

Alexis de Tocqueville, considered the first modern theoretician of the specific individualism, approached magisterially the social character of individualism. This confirms that democracy and liberalism cannot be the last ideological orientations of the world and nor the fact that democratic societies are in their totality beneficial and that would represent golden dream of mankind. Moreover, Tocqueville refers the matter early, with a brilliant clairvoyance, that political power that characterizes modern societies and it is considered to be representative of the people, is generating despotism and individualism. Also, the political grouping reached the power through popular suffrage cannot respect the election the commitments and act against the popular will of the majority. The oligarchic group reached to power in so far as it strengthens its positions in state, by violation of fundamental principles of democracy, of the principle of separation of powers in state, acting against freedoms and the individual and collective rights, their ability and the desire to act, leaving citizens, who voted, for prey to isolation, division, despair and loneliness. This oligarchic class strengthens its position on account of classes which disappear or become secondary and powerless. With the time, the ruling class threatens to become a single class, actually a return to communism, so-called "golden dream of mankind", where all power belongs to and is managed by the party-state. This social and political process, particularly dangerous, is a dramatic return to dictatorship and totalitarianism. This individualism, specific to modern democratic form, is developed proportionally to ruin economic, politics and public field generated by the growth of political power and of state. In the second volume of "*About Democracy in America*," Tocqueville defines the individualism in a very original way by showing that contrary to selfishness, the individualism is "*a calm and moderate feeling that predisposes the citizen to isolate themselves from the crowd of his fellow men and to stay away, with family and his friends.*"[5] Against this background there is a new danger. The individual is concerned and worried only his private life, completely forgetting the general and common problems related to the national or social security of the state entity to which it belongs. It is a first aspect of the rupture of the relationship between individual and society ultimately leading inevitably to social dissolution and even state. The transition from traditional to modern society, as the relatively recent, from communist to democratic society, causing a general crisis characterized by a rupture of social solidarity with obvious repercussions on common values and norms but at the same time influencing and the conduct of individuals who know the feeling of being uprooted, of desolation, of abandonment, the nausea and existential angst. The collective consciousness as a force for social adjusting is altered and moral norms, even differentiated by categories, depending on the division of labor, disappear. In such circumstances the state of anomie occurs.

The anomie, according to *Emile Durkheim* stated, is not only the state of crisis in the society but also the extreme of some happy or beneficial transformations in structure and social dynamics for which the society is not ready.

Anomie – etymologically, the compound term comes from the ancient Greek, where "*nomos*" is rule or order and the prefix "*an*" means the absence of the characteristic element.

The concept of anomie is used in a pejorative meaning and is the concentrated reflection of

a state of disorder, injustice or a serious dysfunction of a social organism. With direct reference to the level of a society and the influence on its heterogeneity, the term of anomie means a state of disorder, accentuated disorganization of a society or community. The anomie implies a state of social crisis that occurs on the background of the absence of rules recognized as the real majority will, the loss of authority of the law, the disappearance or overturning of values in a society.

The one that launches the concept, develops and researches the phenomenon, it is the French sociologist *Émile Durkheim*, in two of its papers, "*Social Division of Labor*" and "*About Suicide*".

Unlike the philosopher *Jean-Marie Guyau*, for which the anomie is a beneficial quality, the symptom of a vivacity, *Émile Durkheim* believes that individualism has anarchic tendencies because any moral norm that determines a certain conduct, and which is in a moral fact, there cannot be without the obligation and its correlative sanction. Over time, the term has known different meanings and interpretations, even contradictory, but most are related to signaling of a depreciative condition, the connotations being generally negative or pejorative. Trying to define being sick, the French sociologist is tempted to justify it by a deregulation or incorrect regulation of social and economic life, a fact that proves ultimately real. State of anomie knows originally, in its regressive and progressive dynamics, an ingravescence. With time, the pathological fact becomes permanent. Anomic state is just one unhealthy forms of social division of labor specific to contract type modern societies intensively felt in the transition periods, as it is case of Romanian society in the post-communist period. This stage is characterized by the absence of social regulations capable of ensuring cooperation between specialized functions or, conversely, excessive abundance of chaotic rules that do not found recognition or legitimacy among those forced to follow them. The origin of this critical situation is given by the insufficient contacts between social roles. Durkheim signals even the appearance of anomie in a different social transition, to the one mechanical solidarity to that of the organic. The increasing of the social division of labor determines the social integration by organic solidarity. When the economic change is too rapid, the growth of social and moral regulations comes into conflict with the development of the differentiation and specialization. Then it appears an abnormal anomic type division of labor. It is a situation signaled by Durkheim in a stage of evolution of society characterized by economic progress, of industrial type, corresponding to the beginning of the twentieth century. The present transitional period knows in reverse and disproportionate an economic rebound given by the recession phenomenon and generalized crisis. The effects of anomie, however, remain the same, which shows that excess, regardless of their social meaning or purpose, produce within a single society, major dysfunctions, disturbances and disorder.

Raymond Boudon believes that both anomia and alienation is essentially a kind of social anomaly, "alienation and anomie describe in two different theoretical frameworks the idea of a fundamental disturbance of the individual and his society." [6]

Anomie, according to the stated by Durkheim, is not only the state of crisis in the society but also the extreme of happy or beneficial transformations in social structure and dynamics, for which the society is not ready. When the desire cannot be achieved by everyone, by the rules established, then anomia will dominate the life of society and decide the social structure and culture of a nation. This fact is verified by Durkheim, who considers that state of anomie is not only specific to the crisis situations and poverty, incurred by the great mass of society, but also to the periods of sudden increase in

economic prosperity of the ruling elite, which involves "disturbances of the collective order. "[7] Towards this particularly harmful social phenomenon, Durkheim proposes a remedy. The solution is a return to morality, which can have a very streamlined and regulator role.

Robert Nisbet concludes that "anomia is a collapse of the moral community, while selfishness is a collapse of the social community." [8] As we progress in time, the modern societies develop the unequal competition and individualism, anomie cases going to a steady socio-human future. Anomie follows the dialectic of the historical process of transition to modernity and develops like the evolution of modern society.

The domination is a principal act of political will. It is given by the asymmetric ratio of force and coercion between dominant and dominated. The authority gives the form and the legitimacy gives the stability. The concept of domination was introduced by German sociologist *Max Weber*. For this, the domination (*Herrschaft*) "means the chance of finding determinable persons, ready to obey an order with determinate content", while the power (*Macht*) is the only social relationship that allows the triumph of an will, despite of the encountered resistance and getting the obedience or submission. The concept aims at organizing social order, which allows the effective exercise of power. The domination cannot be exercised in optimal conditions without the recognition by the subjected individuals of the legitimacy of power. Legitimacy represents the essential element that allows differentiation between power and domination. Weber recognizes in this variable of sociological research three "ideal types" of political domination contrasting featured: *traditional, charismatic and legal-rational*. [9]

The subjection means forced or voluntarily acceptance of the relationship of inequality, subordination and domination. When accepting the political order is the result of the violent power, based on fear and intimidation, the feeling of subjection will have a negative effect on the action of legitimacy.

By *conformity*, the individual modifies deliberately his behavior even if he does under the oppression exercised upon him by those around, in order to harmonize with the group to which it belongs.

The servitude, like any moral fact, is an obligatory conduct in a social and political system that is based on recognition of an authority or legitimate power. In this case, the disobedience is meant a violation of a binding rule which attracts an appropriate sanction. In contrast to servitude imposed or the result of coercion, which may arise disobedience and rebellion, with direct effects on social balance and welfare, **the voluntary servitude** is also a moral fact but consented as such, which this time consists not a rule but directly in an unsanctioned conduct. The voluntary servitude is a moral value in itself. The sanction that accompanies servitude, as obligation, is hardly supportable because it has intrinsic consequences of an act of obstruction and does not meet the adhesion of a natural tendency toward freedom, specific human way of life. The voluntary servitude is a major determinant of social will. The society does not only mean a sum of individuals being in relationships with each other but all in relation with the supra-ordinated group in power. The society manifests plenary itself through the actions and interactions of its members, social facts that take place as a natural extension of the collective consciousness exercised by acts and expressions of the social will.

The anomie as well as servitude, understood as an obligatory conduct, represents, both the one and the other, pathological forms of division of labor unable to ensure the cooperation between the segments of the social structure or between the social classes

divided into dominant and dominated, that will be found from this cause in an active or latent permanent contradiction and conflict. A social extreme adjusting provokes the voluntary servitude of type fatalist.

The voluntary servitude varies inversely with the level of integration and adjustment of a society. A society that imposes the individuals constraints is a highly integrated society but in which the submission is not a voluntarily and consciously fact. A society which registers a deficit of integration and adjustment instead, is characterized by common ties or very weak associative and the level of voluntary servitude is growing.

Analyzed in terms of the ratio of integration and regulating, the servitude knows four characteristics, corresponding to extreme states of these variables:

- the insufficient social integration leads to *voluntary selfish servitude*, passing offer made by the individual only in a personal interest, most of the times refused and without recognized social value;
- the full integration leads to *excessive and forced servitude*, obtained by means of intimidation, propaganda and coercion, understood by the power as necessity of social cohesion altruistic type. This raises tendencies of insubordination and rebellion anarchist spirit;
- the low social adjusting leads to *anomic voluntary servitude*, an anarchic form of manifestation specific the anomic state characterized by social disorder;
- the excess of social adjusting leads to severe domination, *coercive forced servitude* specific to total integration and *fatalist voluntary servitude*, the only voluntary form of servility specific to the despotic power and the totalitarian regimes.

The voluntary selfish servitude and voluntary fatalist servitude are manifestations of how the individuals relate to the social ideals or at their own life. The excessive and forced servitude, a result of coercion, and the voluntary servitude anomic arise from manner in which the society and the power control and limit the aspirations and inner impulses of individuals, or in the case of regulating deficiency and integration from social abandonment, owing to the lack of norms and integrative values specific to state of anomie. The voluntary servitude, understood as a necessity, wants to be one of altruistic type and the servitude obtained by means of coercion is a false pro integration and socialization, leading to intimate structures of consciousness of individuals to forming and developing a spirit of selfishness, for refusal of integration in the social group or society. The selfish spirit of insubordination, to an extreme, and the altruistic, specific to voluntary servitude, out of conviction, at the other extreme, are coming from the manner in which each individual is situated, particularly, towards social ideals. Even if the voluntary anomic servitude leaves the impression of lack of interest of state power, this manages of the shadows, between certain parameters, which are not made known, the attitude of individuals and groups towards power. Both the voluntary anomic servitude and the fatalistic voluntary, located at the other extreme, are coming from the manner in which the society or the power controls the aspirations of individuals. If the social pressure falls too much, the servitude decreases in proportion and can trigger, finally, the state of anomie and anarchy in society. When the imposed servitude is the result of external extreme pressure from the power, the result is the same: instauration of a state of anarchy that leads to riots and revolution. In this case, fatalist type voluntary servitude disappears like magic, into her place reborn the hope of deliverance awaited to be accomplished by the act of insurrection. The importance of pressure from the power and society on individuals' behavior is an important factor of the establishing the kind of servitude as a form of response, the

intensity of social control directly influencing the servitude. The analysis of consequences for society and the individual, in the case of political crises that characterize modern societies, it can be done best by studying the dynamics report and opposition of antonyms: integration-disintegration and regulating-disorder. The social disordering, for example, is a result of selfishness and individualism specific to the individual out of social influence and control. Upon the individual left free, the society no longer has enough power over him to adjust actions and behaviors. The socialization is the solution for which we opt, in the manner of formation of convictions and conducts that lead necessarily to solidarity and social peace. The integration and social deficit, is simultaneously, an indicator or a variable for measuring the state of anomie of a society.

Conclusion

The ideal societies are those in which there isn't the baneful excess or the deficit of integration and regulating. The voluntary servitude is a social objective and measurable fact that allows the scientific research and methodological analysis of this phenomenon. It is a determinant of social will, a composite result of pressure from power and voluntary or fatalistic acceptance by the dominant of position and condition of the subject. The voluntary servitude can be considered a essential indicator of the health of the social system, the level of domination and submission, characteristics from which link to, certainty, the classification of types of societies and political regimes. From what has been said a number of questions are born and may seek and find solutions to integration and reintegration of the individual in society, as well as establish a favorable position in relation to power. Experience has shown that a social despotic regime or severe political and judicial cannot impose order by force for a long time but especially unconditional obedience of the subjects. Sooner or later, the intimate resorts and the need for freedom of individuals resonate social, not only changing the status but the oppressive regime. The springs of human sensibility, in connection with the freedom and morality born out of lack of freedom, are unimagined. The voluntary servitude will never be anything else than a voluntary fact of the subjects and not a result of pressure from the dominant power. The feeling of solidarity, born out of a pronounced lack of freedom is an invincible force. Nothing is more powerful than the feeling of common identification of the lack of freedom and the desire to regain it.

REFERENCES

- [1]. Ferdinand Tönnies, *Soziologische Schriften 1891-1905*, Ed. Rolf Fechner, Profil-Verlag, München / Wien, 2008
- [2]. Émile Durkheim, *Regulile metodei sociologice*, Editura Polirom, Iași, 2002, p.49
- [3]. Bruno Karsenti, *L'Homme total: Sociologie, anthropologie et philosophie chez Marcel Mauss*, Paris: PUF, 1997, p.333
- [4]. Radița Mihail, *Émile Durkheim - Condiția umană în societățile de tip contractual*, Editura Galați University Press, Galați, 2011, p.59
- [5]. Alexis de Tocqueville, *Despre democrație în America*, vol. 2, Editura Humanitas, București, p.107
- [6]. Raymond Boudon et François Bourricaud, *Dictionnaire critique de la sociologie française*, Paris, PUF, 1990, p.28
- [7]. Émile Durkheim, *Sinuciderea*, Studiu sociologic, Editura Antet XX Press, București, 2005, p.148
- [8]. Robert Nisbet, *La traditions sociologique*, Paris: PUF, 1984, p.123

- [9]. Max Weber, *Politica, o vocație și o profesie*, Editura Anima, 1992, p.9