The theorist of Choice: Emile Durkheim

Student’s name: Philomena Omongbale Green

The theorist of Choice: Emile Durkheim

Emile Durkheim was a Frenchman humanist who rose to fame in the 19th and mind eighteenth hundred of years (Gorski, 2017). Mainly, he is among the most important organizers of modern-day humanism. Also, Durkheim's significant works majored on ways in which advanced and conventional social orders work and develop. Durkheim's theories were mainly developed on the concept of social rites, considered as the values, ideals, and structures of the general public. Furthermore, this perspective varied among the sociologists because his speculations were developed from elements outside nature, instead of those inside nature, such as the yearning and inspirations of people. Additionally, according to him, values, cognizance, and guidelines form the fundamentals of functional culture.

According to Durkheim, society is an arrangement of interrelated parts, and each element cannot work in isolation, and these elements constitute the whole society. As a result, in case any of these elements changes, it impacts the entire community. Principally, Durkheim perceived wring doing as ordinary and critical events in the social perspective. He argued that misconduct provoked responses from the society concerning the misconduct and these responses are useful in developing agreements on what the society believed were moral standards to tolerate. Moreover, these established standards prompt guidelines and limits for the community. Most importantly, he explained the impacts and causes of debilitating ties to the individual in his work on the *division of labor in society* (Gorski, 2017).

According to Durkheim’s work on The *Division of Labor*, he differentiates two types of solidarity that depends on various sources. The division of labor mainly explains the relationship between collectivity and individuals and how individual’s multiplicity achieves social coherence. He postulated the division of work as the basis of social solidarity. In this case, solidarity signifies the base of the organization, and it is the character traits of a society (Gorski, 2017). Therefore, the concept of solidarity depicts the division of labor within society, and it makes individuals interdependence and effects social integration among individuals.

 Numerous reasons for selecting Emile Durkheim works over other theorists. Mainly, Durkheim's works depict the relationship between society and an individual. He primarily focused on the role society plays on the characteristic of an individual. For instance, he investigated the varying rates if suicide amongst protestants and Catholics, and he clarified that more profound social control among the Catholics resulted in lower suicidal rates (Cotterrell, 2017).

Also, I selected Durkheim due to his view on religion. According to him, religious alludes to the procedures through which the society subdivided the world into the disrespected and consecrated. For instance, he postulated that the holy domain requires specific practice, custom and can never be dealt with indecently while the profane is normal life that can be tended and addressed indecently (Cotterrell,2017). Therefore, when the holy domain is dealt with disrespectfully, it means that we have regarded some consecrated article as part of the standard world and convey conventional rationale and reason to the examination, and this is the main reason the holy domain can never be dealt with as profane.

Also, I chose the theorist because he tried to make people aware of the role of society apart from the role played by psychology or biology in shaping social phenomena. According to Durkheim, social aspects are facts constituting sociology and these facts have distinctive social determinants and characteristics that are not amenable to explanations on psychological and biological perspectives (Cotterrell, 2017). Therefore, he believed that society’s influences depend on different aspects that constitute the phenomenon itself.

The modern rule of law can be understood using Durkheim’s 'Division of Labor in Society. Importantly, according to Durkheim, society laws are the outstanding symbols of social solidarity and in its most stable and precise form. Importantly, two types of laws are present in our societies, and each law corresponds to every part of the society, the restitutive and repressive law. Accurately, repressive law represents the center of common consciousness, and every member of the society participate in punishing and judging the offender (Ashley, 2019). Mostly, repressive laws are harsh, and according to Durkheim, they are adopted in a mechanical form within the general public.

 Restitutive law, on the other hand, emphasizes the victim because of the absence of common beliefs on what affects the restitutive society law. Therefore, it matches the biological state of the society and functions in institutionalized systems such as the courts (Ashley, 2019). Therefore, restitutory and repressive varies depending on the level of society’s development. Oppressive laws are common in less developed societies, and the penalties for wrongdoings are agreed upon by the community. More so, according to Durkheim, crimes against such communities take priority since collective conscious evolution in strong and widespread, and the division of labor is not established. Therefore, the more a community is civilized, and the division of labor instituted, the more restitutory it becomes.

References

Ashley Crossman. (October 24, 2019). Understanding Durkheim's 'Division of Labor in Society' His Views on Social Change and the Industrial Revolution. thoughtco.co. Retrieved from <https://www.thoughtco.com/mechanical-solidarity-3026761>.

Cotterrell, R. (2017). *Emile Durkheim: Justice, Morality, and Politics*. Routledge.

Gorski, P. S. (2017). Recovered goods: Durkheimian sociology as virtue ethics. In *Varieties of Virtue Ethics* (pp. 181-198). Palgrave Macmillan, London.