



Discourse on the Durkheimian Tradition in Political Sociology

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Abstract

This paper examines the understanding of Durkheimian tradition in political sociology. It explores different elements of Durkheimian analysis ranging from social solidarity, anomie, religious experience, and structure functionalism. Durkheim's theories have a significant influence on social scientific research, particularly in sociology, anthropology, and cultural studies. He has emphasized structural functionalism, morality, social cohesion, and religious influence on social institutions. He has given scholars a useful foundation for comprehending today's social problems and cultural practices. In this paper, we also explore criticism faced by Durkheim's concepts by other researchers.

Keywords: Durkheimian Tradition, Functionalism, Social Solidarity, Anomie, Suicide, Religion

1. Introduction

Emile Durkheim, a French sociologist who lived from 1858 to 1917 is regarded as one of the founding fathers of the field of sociology. He has developed several theories and ideas that are referred to as Durkheimian traditions in political sociology. In his writings, Durkheim emphasized how social institutions and norms influence how people behave and how society is organized. This paper provides a brief overview of some of his critical theories and their implication for sociological discourse.

- i. **Functionalism:** Functionalism, which Durkheim created in his book "The Division of Labor in Society," is his most well-known theory. According to the functionalism theory, society is a complex system with interconnected pieces that cooperate to uphold social stability and order. Each component of society, according to Durkheim, serves a purpose, and if one component isn't working properly, the entire system may be affected. For instance, the judicial system upholds social order and settles disputes in a capitalist society, while the economic system produces and distributes goods and services.
- ii. **Social Solidarity:** According to Durkheim, social cohesion is what holds society together. He distinguished between mechanical and organic forms of social solidarity. Small traditional cultures with identical values and beliefs are characterized by mechanical solidarity. On the other side, organic solidarity can be observed in contemporary society when people are more diverse and interdependent. According to Durkheim, social institutions like religion, education, and the legal system all contribute to the maintenance of social solidarity.
- iii. **Anomie:** Anomie is a term coined by Durkheim to describe a state of normlessness or a lack of moral direction in society. He claimed that people feel confused and may act abnormally when social rules are unclear or poorly upheld. People may experience anomie, for instance, when they are unable to succeed financially by legal means and turn to crime or other deviant behaviour in a culture where the chase of wealth is highly rewarded.
- iv. **Suicide:** Durkheim investigated the societal causes of suicide rates in his book "Suicide." He stated that suicide is a societal phenomenon that is influenced by social elements including social integration and control rather than merely an individual act. According to Durkheim, societies with weak social cohesion and regulation had more excellent suicide rates. For instance, he discovered that single people had more excellent rates of suicide because they were less socially integrated.
- v. **Religion:** According to Durkheim, religion was essential to society because it served as a platform for social solidarity and a feeling of shared identity. In his view, religion is not merely a matter of personal belief but also a social activity that upholds social norms and values. In Durkheim's view, religion acts as a mechanism for social control, guiding individual conduct and promoting societal cohesiveness.

These are just a few of the many theories developed by Emile Durkheim that we will discuss in this paper. His work continues to be influential in sociology, and his ideas have been expanded and refined by subsequent generations of sociologists.

To sustain a stable and functional society, Durkheim underlined the significance of social solidarity. He distinguished between mechanical and organic kinds of social solidarity. Mechanical solidarity is a condition in which people are closely connected by a common set of ideals and principles and by their social and professional responsibilities. In contrast, organic solidarity is characterized by a more intricate division of labour in which people are linked to one another via their interdependence and their shared need for one another's specialized knowledge and abilities. The paper will further discuss the relationship between labour division and solidarity in Durkheim's theory (Greve, 1998).

According to Durkheim, modern societies are characterized by organic solidarity that calls for a different set of institutions and methods than mechanical solidarity. For people to be able to plan their activities and work together

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efficiently, he claimed that contemporary civilizations needed a sophisticated system of laws, regulations, and institutions. Durkheim underlined the significance of moral education in determining how citizens behave. He believed that the government had a significant responsibility to educate the citizens about the principles and standards that guide society (Malik, H.M, 2022).

Emile Durkheim's theories and ideas are incorporated into the Durkheimian tradition of political sociology. Durkheim emphasizes the social contract, social solidarity, and moral education in influencing citizen behavior and upholding a stable and functional society. As political sociologists work to comprehend the nuanced interactions between people, institutions, and the larger social structures that influence behaviour, Durkheim's insights are still relevant today.

2. Literature Review

Political sociology is an interdisciplinary field of study that was created by both sociologists and political scientists. They have to investigate the connections and interactions between the sociocultural life world and the political sphere, as well as between social and political arenas, institutions, and agencies (Spohn, 2010). According to his claim, the movement in Durkheim's attitude that I have detailed between 1893 and 1902 coincided with an institutional change in French higher education. The Durkheimians were the social scientists in France. Who were "the best well-structured and their accomplishment in this regard unquestionably overshadowed all others" in 1914. He did not, however, adequately examine the connection between the emergence of the identity and ideology of academic institutions as a whole. The auto-institutionalization of what he refers to as "clusters" of like-minded individuals. These two processes were mutually helpful in the 1890s. This relationship weakened following Durkheim's passing (Robbins, 2023). According to our opinion, such an examination still has to be done. It can only speculate on what effects it might have. An argument is made for more research on the Durkheimian phenomena. In terms of the conflicts between the academic discourses of sociology and philosophy. In terms of how both of these discourses relate to political acts and allegiances.

2.1. Functionalism

Many people consider Emile Durkheim to be one of the founding figures of sociology. Functionalism was first established in his landmark work "The Division of Work in Society" (1893). It has since grown to be a crucial sociological term. According to Durkheim society is a system of interconnected elements. Each of which contributes to the operation of the whole is known as functionalism. (Durkheim, 1893).

According to Durkheim, social structures including institutions and cultural norms are essential for society's effective operation. He thought that these institutions serve purposes that are crucial for the upkeep of social order and are influenced by the requirements of society as a whole. For instance, he contended that religion offers a common set of values and ideas that support social cohesion and control individual conduct (Durkheim, 1912).

Durkheim investigates how contemporary societies are organized around specialized labour and how this specializes in social cohesion. According to Durkheim, moral norms and shared ideals help maintain solidarity. Which is necessary for social cohesiveness and stability. Rosanvallon uses Durkheim's remark from his first social science lecture at Bordeaux in 1888 to support his claim that Alfred Espinas' *Des Sociétés Animales* (1877) is "the first chapter of sociology." Espinas, who was greatly influenced by Herbert Spencer, rejected the Jacobin commitment to the direct relationship between individual and state. He argues that society is an organism that dynamically coordinates the operation of many sub-organs in an organism (Robbins, 2023).

The functionalism theory developed by Durkheim has had a profound influence on contemporary sociology. His concepts are still widely used by sociologists to describe how social institutions function in modern society. For instance, some academics have employed functionalism to comprehend how the educational system contributes to social mobility and workforce readiness (Rosenbaum, 1976). Others have used functionalist theory to describe how religion influences social cohesiveness and cultural values (Stark & Bainbridge, 1985).

The growth of sociology as a field of study has been influenced by Durkheim's functionalist perspective on society. For instance, renowned American sociologist Talcott Parsons based his own theory of functionalism on Durkheim's research. According to Parsons, social systems are defined by a certain degree of equilibrium and have a functional purpose (Parsons, 1951).

However, functionalism has also come under fire for being overly simplistic and neglecting to take social change and conflict into consideration (Mouzelis, 1995). Some academics contend that functionalism ignores the possibilities of power struggles and competing interests within society. They are assuming that all social institutions cooperate harmoniously to uphold social order. Furthermore, opponents have noted that functionalism frequently ignores the possible adverse impacts of social institutions on excluded groups in favour of highlighting their beneficial purposes (Collins, 1981).

Giddens has criticized Durkheim's functionalism for its propensity to emphasize social structures' good traits while ignoring their unfavorable effects. Some academics contend that Durkheim's theory ignores the influence of individual agency and choice in forming social institutions. It is overly deterministic (Giddens, 1991).

Despite these objections, Durkheim's functionalism is nevertheless a crucial viewpoint in the study of sociology. His focus on the value of social institutions and their function in upholding social order has impacted sociologists for years.

2.2. Social solidarity

Societies are held together in Durkheim's view by social solidarity. In his book "The Division of Work in Society," Durkheim stated that social solidarity in basic civilizations was based on mechanical solidarity. In which people shared similar views and ideals and there was little division of labour. In contrast, social solidarity in complex civilizations was built on organic solidarity. In which people were interdependent, specialized in their jobs, and there was a significant division of labour. According to Durkheim, social cohesion is crucial for ensuring that society runs smoothly and preventing anomie or a state of normlessness (Durkheim, 1893).

The idea of social solidarity developed by Durkheim has been adapted to modern society by other academics. For instance, Castells stated that the development of information technology has led to the emergence of a new type of social solidarity based on communication networks and a common knowledge base. In place of the conventional mechanical and organic solidarities, he referred to this as "networked solidarity." (Castells, 1997).

According to Alexander, Durkheim's theories on morality, social solidarity, and cultural symbolism offer a helpful foundation for comprehending modern cultural activities and their significance for social life (Alexander, 1992). A theory of solidarity by Bourdieu was applied to the modern social reyn. It would seem that Bourdieu's frequent emphasis on struggle, competition, and domination leaves. It gives little opportunity for solidarity within, much less between, social classes. Although Bourdieu believed that social actors were enmeshed in fights for dominance. Through the accumulation and use of specific types of capital. He eventually came to see that solidarity is just as much a component of the social world as conflict. Take the subject of power, for instance (Goldberg, C.A., July 2013).

Maurizio Atzeni addresses Durkheim's idea of social solidarity. Durkheim's idea of social solidarity, according to Atzeni, is still important today. However, it needs to be revised to reflect modern social and economic circumstances. According to Atzeni, the rise of neoliberalism has resulted in a decrease in social solidarity, and new forms of solidarity must be created as a reaction (Atzeni, 2015).

To comprehend current social concerns like immigration and globalization, other academics have used Durkheim's concept of social solidarity. By increasing cultural diversity and economic competitiveness, according to Portes, immigration might undermine social cohesion. Nonetheless, he also maintained that immigration might strengthen social cohesion by encouraging interdependence and camaraderie among various groups (Portes, 1998).

A Study of Chinese Society by Sumei Li, published in the Journal of Sociology & Social Welfare, is one study that analyses Durkheim's idea of social solidarity. To comprehend current Chinese society, which has undergone enormous social transformations in recent decades. Li contends that Durkheim's concept of social solidarity is pertinent. Li argues that despite China's rapid economic development social cohesion has deteriorated contributing to issues like social exclusion and inequality (Li, 2011).

Max Weber criticized Durkheim's social solidarity. He argues that it was too deterministic since it placed too much emphasis on the communal rather than individual agency. Weber argued that rather than only being subject to social structures and interactions, people have free will and can influence them (Weber, 1947).

Feminist scholars have also criticized Durkheim's theory of social solidarity, claiming that it is gender-blind and ignores the role that gender plays in the building of social solidarity (Walby, 1990). For instance, feminist scholars have pointed out that Durkheim's analysis of solidarity is predicated on a gendered division of labour. Which leaves out the importance of women's unpaid domestic work.

In addition, some academics contend that Durkheim's theory of social solidarity is ethnocentric and does not take into consideration the variations among societies (Eisenstadt, 1964). Durkheim's analysis of social solidarity, according to Eisenstadt, ignores the variety and complexity of social structures and interactions in non-Western civilizations. It is predicated on the idea that Western societies are the norm.

2.3. Anomie

In his book "The Division of Work in Society," published in 1893, Durkheim originally proposed the idea of anomie. He made the case that anomie results from the weakening or disruption of social norms that direct behaviour. According to him, anomie is a societal disorder that has a variety of detrimental effects, such as crime, suicide, and abnormal behaviour. Anomie, according to Durkheim, is more prone to arise in contemporary industrial countries. Where more individualistic ideals have supplanted more established social standards (Durkheim, 1893).

Is Durkheim's theory of anomie still applicable in modern society? This is one of the most important questions surrounding it. Anomie, according to some academics, is no longer a meaningful word in light of how society is evolving and how social norms are developing. For instance, Merton (1938) criticized Durkheim's theory of anomie. He contended that it failed to sufficiently take into consideration the importance of personal ambition and the quest for financial success form of contemporary society (Merton, 1938).

Not with standing these criticisms, Durkheim's idea of anomie has persisted in sociology and has been discussed and developed by modern academics. For instance, the institutional anomie theory established by Messner and Rosenfeld (2001) contends that anomie results from the dominance of economic institutions over other social institutions in contemporary society. They contend that this dominance causes societal standards to deteriorate and aberrant behaviour to rise (Messner & Rosenfeld, 2001).

The extent to which Durkheim's theory of anomie may be applied to non-Western countries is a significant topic of disagreement. Some academics contend that because non-Western societies have different social norms and values, the concept of anomie may not apply. Some academics, however, contend that the idea of anomie is still pertinent to comprehending social illness in non-Western countries (Sampson & Laub, 1990).

In another research on the Durkheimian concept of anomie Paul Rock discussed in his journal that our hierarchy system cannot play well in our society even if it increases anomie in our society. The sociology of crime and deviance focuses on the issues surrounding rules, rule enforcement, and rule observance. A neo-Durkheimian tenet shared by many of its practitioners is that rules are reinforced and revealed in the boundary-defining work of institutions of social control, and the work of the courts in particular (Rock, 1998).

With their emphasis on a) moral order as norms, b) anomie as normlessness, and c) anomic suicide as deviance, typical readings of Durkheim are where we part ways. Instead, we place a strong emphasis on moral order as the foundation of objective reality, anomie as the withdrawal of moral reality, and anomic suicide as a symptom of distress brought on by a decrease in objective experience. These key points will be put together with information from later parts to create a definition of anomie that responds to some of the concerns and objections voiced about anomie theory in general (Hilbert, 1986).

2.4. Suicide

An important work in the discipline of sociology is Durkheim's book, "Suicide." Durkheim argued in this work that social issues, not personal psychological ones, drove suicide rates. He claimed the degree of social integration and control could influence the suicide rate. The four varieties of suicide that Durkheim distinguished were egoistic, altruistic, anomic, and fatalistic. Those who feel socially alone and with few social relationships often commit egoistic suicide. When people are deeply ingrained in a social group, they may commit altruistic suicide to advance the interests of the group. An abrupt interruption in a person's life that undercuts their sense of meaning and purpose might result in anomic suicide. When people feel helpless to change oppressive social norms, they may commit fatalistic suicide (Durkheim, 1897). Durkheim to Mary Douglas' argument in this book, the concepts of purity and pollution are connected to social variables that affect suicide. According to her, some communities might consider suicide as a social order-purifying tool, while others might see it as a pollutant that must be avoided (Douglas, 1967).

Roy Baumeister contends that when people feel defeated or unsuccessful they may attempt suicide as a means of escaping from the self. He thinks that societal variables might contribute to the development of circumstances that result in a sense of failure and defeat (Baumeister, 1990).

The suicide theory put forward by Thomas Joiner emphasizes both social and personal psychological elements. According to him, people may be more inclined to commit suicide if they feel like they don't fit in (they don't have any friends or family). They feel like a burden to others. They have the mental capacity to commit suicide (a reduced fear of death) (Joiner, 2005).

Also, several theories interpret trends in suicide in various societies. For example, social integration and cultural characteristics were significant predictors of suicide risk. According to Stack and Kposowa's (2011) study of suicide trends across racial and ethnic minorities in the United States (Stack & Kposowa's, 2011).

Other academics have used Durkheim's theory to explain suicide in particular populations. For instance, Lizardi and colleagues used Durkheim's theory to comprehend suicide in the transgender community. They discovered that social exclusion and stigma were important risk factors (Lizardi & colleagues, 2014).

The assumption that social integration and regulation are always preventative measures against suicide is a similar criticism of Durkheim's theory. High degrees of social integration or regulation, according to critics May occasionally actually increase the risk of suicide. In his book "Social Capital and the Timing of Suicide," Douglas Massey, for instance, makes the case that people who are very integrated into a community occasionally encounter a situation known as "status inconsistency". In which their social status within the community does not correspond to their actual economic or occupational status. This may cause despair and a sense of hopelessness, which may raise the risk of suicide (Massey, 2001).

The theory of Durkheim is often criticized for the cultural and historical background of suicide. Some academics contend that because Durkheim's theory was founded on data from European nations in the late 19th century, it might not be applicable. For instance, Jack Douglas argues in his book "Suicide and Culture" that Durkheim's theory falls short of taking into account the cultural variety of suicide. The fact that suicide rates can vary significantly between various nations and historical times (Douglas, 1967).

2.5. Religion

His book *The Birth of the Gods* (1966), which contains at least two of his most significant concepts, is where the Durkheimian study of religion begins. These include the clarification and expansion of Durkheim's understanding of the connection between society and its religious beliefs. The conversion of those intricate theoretical concepts into quantifiable variables enables a direct examination of Durkheim's hypotheses any of which might follow his general line of reasoning. From Levi-Straussian and later structuralist studies of myth and ideology to sociologists of deviance who investigate crime and moral community. The Durkheimian tradition has spread in all directions (Bergesen, 1984).

In his analysis of the place of religion in society, Durkheim contends that religious ideals and practices are social solidarity and cohesiveness. According to Durkheim, religion is a social institution. It reflects and upholds common moral standards and norms rather than merely a collection of personal convictions (Durkheim, 1912). Durkheim argues that the focus on social and cultural aspects of religion that Durkheim placed so much attention on. To have influenced discussions concerning the nature of religious belief and practice are present (Wuthnow, 1987). I agree with him but I want to add something that religion plays a big role play in our life even if it can control our acts in society.

Given that religion played a prominent social, cultural, and political role in pre-modern countries. It is a strong normative and organizational institution that controls people's attitudes and behaviours. First, it offers a comprehensive worldview to explain scientific events. It explains moral instruction for daily life and interpersonal interactions. Second, religion helps the socioeconomically disadvantaged in society by providing spiritual guidance and funding for community-based organizations. They share similar beliefs. Thirdly, religion contributes to social integration by fostering a moral community with a shared identity. The set of social norms, in turn, helps to fortify social ties and cohesion within the group (Xia, 2021).

In fact, according to Durkheim's rationalistic perspective, the "non-rational component" includes religion and morality. It is heavily focused on emotion, which is what drives social reality rather than reason. He did not think that science would take the place of religion. He held that religion, as the mainstay of social cohesion, would endure forever. He held back from making any explicit pronouncements on the future faiths. However, he voiced his opinion—or rather, hopes—about their key characteristics. He believed that these would be their individualism, rationality, and, most significantly, “the social sense which had always been the soul of religions. It will be established in the more straightly and expressly than in the past, not being hidden anymore behind the myths and symbols” (Gofman, October 20, 2018).

Despite widespread claims to the contrary, all human civilizations are diverse, especially when it comes to ethnic, racial, or religious identities. For example, focusing solely on the Bamar Buddhist identity as the social framework of Myanmar, or envisioning Europe as a white, Christian continent. All levels of diversity exist. In most countries, we recognize at least two genders. While India acknowledges a third gender in the hijras, to give an example from Asia. Beyond gender, there is a wide range in terms of religion, ethnicity, and culture, which is particularly true in Southeast Asia. Diversity has existed for a long time. Even in nations that pride themselves on being ethnically and religiously homogeneous. However, the way we experience and comprehend variety today, particularly religious diversity, has become more problematic (Hedges, 2023).

In a critique of the religious limitation in Durkheimian religion theory, Ivan Oliver critiques the main argument of the Durkheimians. Which is inadmissible in principle, and permeates all of their monographs on religious organizations. It claims that scientific sociology can determine the reality behind religious beliefs as a consequence of empirical research. Given that religious views are metaphysical (i.e., non-empirical) and hence outside the purview of science. It does not see how a positivist approach, or anything falling under the larger umbrella of science, can make claims about the veracity of religious beliefs. He also argues that Durkheimians want to replace science with metaphysics by conflating the two disciplines. Second, my attempt to challenge the Durkheimian approach's metaphysical component does not represent a call for more sophisticated positivism. The arguments against positivist sociology generally seem strong. My main issue is the contradiction between the Durkheimian' presumptions and their actual behavior (Oliver, 1976).

3. Research Methodology

This article contains an analysis of DURKHEIMIAN tradition in political sociology from a sociological point of view. After having explored multiple Jstore journals, Google Scholar research articles, and other multiple websites used for exploring books related to the topic. The relevant data is collected by reading many other scholars who support and critique the Durkheimian traditions.

4. Results And Discussion

4.1. Durkheimian Traditions

The theory and methodological framework were created by Emile Durkheim, one of the pioneers of sociology. It is referred to as the "Durkheimian tradition" in political sociology. The development of political sociology has been greatly influenced by Durkheim's theories. Especially in the study of the interaction between society and the state. The function of social institutions in political processes, and how social norms and values affect political behaviour.

The functionalism theory by Emile Durkheim has been a major sociological theory. Our understanding of contemporary society has been influenced by his focus on the value of social institutions and the function of norms and values in preserving social order. Even though functionalism has been critiqued for having flaws. It is still a vital theory in modern sociology. Functionalism, a theory developed by Durkheim, has been used to examine a variety of social problems. The notion of "collective awareness" is one of the cornerstones of the Durkheimian tradition of structural functionalism. According to Durkheim, the collective consciousness “what he referred to as the glue that holds societies together” consists of common ideals, standards, and norms. Political institutions are

viewed as manifestations of society's shared values. They are just one example of how this collective awareness is mirrored in social institutions and practices. The concept of functionalism is supported by many other scholars. Herbert Spencer argues that society is like a body whose organs when working together then society runs smoothly. But at the same time, some academics criticized it arguing that it emphasizes social structures' good traits. They think it ignores their unfavorable effects like social change due to conflict and the diverse impact of social institutions, etc.

Social solidarity is another key concept in the Durkheimian paradigm. Durkheim describes social solidarity as shared values and playing their role in everyone in society to run a society smoothly. Durkheim made a distinction between mechanical and organic forms of social solidarity. The latter of which is founded on interdependence and specialization rather than common traditions and customs. In contemporary societies, organic solidarity is more common. Social integration is made possible by a sophisticated labor-force structure and the interdependence of people and social organizations. Mechanical solidarity applies in simple civilizations but organic solidarity applies in complex or modern civilizations, at present time organic solidarity runs in society. New information technology also plays a big role in social solidarity like everyone uses technology and plays their role. This solidarity is known as communication network solidarity. Some other scholars argue that social solidarity become weak in our modern capitalist society due to competition between social actors for power and wealth. They try to compete with others to gain other roles or positions in society so they do not play their role properly. So globalization migration and socioeconomic circumstances decrease the social solidarity in our modern society. Some academics did critique the Durkheim social solidarity concept. They argue that it ignores the individual agency and it only focuses on the collective role. Another criticism by a feminist is this theory has gender blindness because it does not consider the female problems in the labor division. Another criticism of it is social solidarity is ethnocentric and does not take into consideration the variations among societies.

Anomie is used to describe a state of normlessness or moral ambiguity. It can develop when the societal norms and values that serve as a guide for individual behavior are compromised or undermined. It is another key idea in the Durkheimian tradition. Anomie, according to Durkheim, is a prevalent trait of contemporary societies. Which is characterized by quick social change and a decline in established social control. Anomie is a social factor that recognizes the societal pathology or deviant behavior in society. Some other scholars polished the anomie idea. They argue that anomie results from the dominance of economic institutions over other social institutions in contemporary society. Many other academics argue that the idea of Durkheim's anomie is not applicable in modern society. Because it failed to sufficiently take into consideration the importance of personal ambition and the quest for financial success in contemporary society. Some argue that it has limited historical cultural implications like it cannot apply in any Western country etc.

According to Durkheim social issues or social factors drove suicide in our society. He neglects the psychological factors that become the reason for suicide. The suicide theory of Emile Durkheim is a well-known and significant theory that has faced both support and opposition over time. Durkheim's theory has been criticized for its determinism. It is a disregard for human agency, disregard for cultural and historical context, neglect the psychological issues, and disregard for economic factors. Durkheim's theory still makes a significant addition to the sociological study of suicide, despite these criticisms.

Additionally, Durkheim emphasized the significance of religion in preserving societal cohesion and order. He claimed that religious practices and beliefs act as a sort of social glue. It's bringing people together and giving them a sense of shared meaning and purpose. We see in this study that different scholars take religion as an important institution of our society. They address the concept of religion by Durkheim in their ideas they argue that religion plays an important role in social integration and can control the behavior and the acts of people in a society. Some academics criticized it as it is a non-rational concept that cannot be scientifically proven. So Durkheim cannot separate positivism and the Metaphysical concept. One of them criticized that it promotes diversity in our society, as people who have different religions live in one place.

All theories given by Durkheim link and support each other in our society. For instance, functionalism has been used to explain the role of religion in contemporary culture. According to Durkheim, religion is essential to maintaining societal order because it gives people a sense of meaning and purpose. Parallel to this, functionalism has been used to investigate how society's educational system operates. This theory contends that by preparing individuals for their societal responsibilities, education promotes social order. The same functionalism and religion promote social solidarity in our society and social solidarity prevents our society from anomie.

In general, the sociology of deviance, societal stratification, and religion have all benefited from the Durkheimian tradition. Durkheim's theories have also influenced the development of functionalist and structuralist sociological theories. Which stresses how institutions and social structures influence people's behaviour and promote social stability. However, the Durkheimian tradition has also faced criticism from many other scholars. But still, the Durkheimian tradition has had a major impact on sociology and is still present in contemporary sociological theory and research.

5. Conclusion

Emile Durkheim played a significant role in the growth of contemporary sociology. His theories continue to influence the discipline today. According to Durkheim, society is more than the sum of its parts. It is defined as a collection of common beliefs, values, and norms that bind people into a single, cohesive entity. Social solidarity, as defined by Durkheim, is still an essential and relevant concept in modern sociology. It offers a paradigm for comprehending how social integration and societal function are related. Durkheim's focus on the significance of social cohesion and integration remains a central theme in sociology today. Even though his ideas have undergone criticism and revision over time. The sociological field has greatly benefited from Durkheim's idea of anomie. Which has been extensively discussed and argued in academic literature. The idea has faced criticism. But despite this, it has persisted in the field and has been developed by more recent academics. The idea of anomie remains a helpful conceptual paradigm for comprehending social pathology in contemporary society. The Durkheim religious theory also plays an important role in social integration. It forms the behavior of people in pre-modern societies. Since its creation, a lot of studies, ideas, and revisions have been added to Durkheim's theory of suicide. His theories are still being used by scholars to analyze patterns in suicide among various societies and particular populations. Overall, Durkheim's theories and notions have had a significant impact on sociology. His writings are still studied and discussed by academics today.

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