



*The epistemological structure of Durkheim's sociology between vulnerability and emancipation*

Laichi saad

Zayan Achour University, Djelfa,  
(Algeria)

[saadlaichi@univ-djelfa.dz](mailto:saadlaichi@univ-djelfa.dz)

Cristopher Smith

University Institute of Lisbon  
(Portugal)

[Cristopher.Smith@yahoo.fr](mailto:Cristopher.Smith@yahoo.fr)

**Abstract ;**

*This paper aims to search for the epistemology structure (Durkheim) in sociology in the context of the sciences surrounding sociology, such as philosophy and psychology, and the social and objective conditions surrounding (Durkheim), by relying on some socio-historical references, which dealt with his propositions, and the extent of influenced by the environment prevailing at the time.*

*Where the results revealed that (Durkheim) tried to lead sociology to pure objectivity, an attempt to build a new epistemology, represented in the rules of the curriculum, in addition to focusing on the Americanism, in dealing with social phenomena, and he also used estrangement, to deviate from the socio-cultural reference frameworks. When dealing with the study of the social phenomenon, En savoir plus sur ce texte source Vous devez indiquer le texte source pour obtenir des informations supplémentaires.*

**Article info**

Received  
13 February 2023

Accepted  
14 March 2023

**Keyword:**

- ✓ Epistemology.
- ✓ sociology.
- ✓ Durkheim.
- ✓ Emancipation
- ✓ Vulnerability

## 1. Introduction

(Durkheim) is considered one of the most important sociologists, who gave the legal and scientific character to sociology, and his contributions express the lived reality, and he showed that the function of sociology revolves around the relative interpretation of phenomena, social issues and problems, he considered science positive, and explained that society is a collective conscience, It brings people together and aims at balancing values and standards in society, and looks for adaptation when a change in structure occurs. That is why he called it a living organism, quoting Spencer. He also put forward the idea that religion is values and standards set by society, in order for individuals to control others, and that there is no God. Rather, God is the society, and it is he who formulates for us the sacred and the profane, through a social contract, and Giddens indicated that the writings of (Durkheim) have an important role in revealing the important economic, political, and social changes that appeared in his era, and they had a major role Helped the intellectual movement flourish in France.

(Durkheim) followed the position put forward by Auguste Comte, when dealing with the study of social phenomena, he moved away from many intellectual and social precedents, which may put him in a frame of reference, from which he cannot deviate from, and for this he was looking for what is new in the development of sociology, and he has He dealt with the study of suicide in this way, and reached results that are still being studied today, from the methodological point of view, and from the theoretical point of view. Among the epistemic and social obstacles, to reach this mechanism in the scientific treatment, he also dealt with the religious system and presented

his perceptions of religion in it boldly trying to give it an objective character, while another dealt with the educational system and the relationship of society to education, and how values and standards collapse in the social structure.

### 1. The problem:

The role of Kim appeared in a period that was full of pioneers who preceded him a little, such as Marks, Spenc and Count, Among the philosophers were Kant, Hegel, and his contemporaries such as Max Weber, and for this reason he was able to impose his ideas in a world teeming with thinkers of sociology, and that era was dominated by conflict between intellectual schools, which were in turn expressing a struggle on the social level, between the classes and groups that make up society, which are conflicts Intellectualism fueled by the French Revolution, and the Industrial Revolution as well, and the emergence of sociology was the embodiment of a new thought, emanating from a new philosophy, establishing the beginning of an era of knowledge that differed from previous perceptions of science. system, and imposed on (Durkheim) writing about French society, after it appeared with poor integration, after the defeat in World War II, and accordingly the problem of general consistency arose, how can society be protected from collapse, and with the existence of this crisis were not the conditions that led To emerge, sociology at the hands of Comte has completely disappeared.

Ontone Giddens believes that (Durkheim) was not involved in political action, and that his political position represents a rejection of the revolutionary socialist conservatism, as he is a liberal who was influenced by the social and political conditions of the region in which he

lives, knowing that he was not abolishing the conservative trend. He sees it as conservative, as it appears in his analyzes when society suffers from a problem related to integration and stability, and by moving away from the idea of class struggle or the social fields that exist within it. Durkheim's concern was focused on preventing the collapse and rebuilding of French society, after the defeat of Germany in World War II, and that By rebuilding moral cohesion, hence the interest of Dor Kim in the general system based on solidarity of both types, which derives its stability from the authority of the collective conscience, and why did Dor Kim take this path? In order to answer this question, we present the intellectual trends that were prevalent, and which Durkheim debated. He formed a trend through this dialogue, in addition to being affected by the conditions of the society in which he lives. (Durkheim) the individualistic approach, so that (Robert Nisbet) argues that the role of Chaim shares with Freud a large part of the responsibility, for transforming the idea from focusing on will, choice, and individual consciousness to focusing on non-optional and non-mental aspects, as it revolted against the mental trend more From (Sigmund Freud), in that the individual is the focus of psychoanalyses. ( Giddens Ontone , 2005, p302)

As for Durkheim, he focused on the external social conditions as a source of motivation, thought, and behavior. He studies human nature, from a set of facts, stemming mainly from the entitlement of society over the individual, and from the ability of this society to develop a set of coercive mechanisms that control the behavior of individuals within it. He is afraid that individual benefit and competition will destroy the existence of

the system, as Elvin Goldner goes. Many believe that (Durkheim) is the real founder of sociology, as he was not just a contemplator or an abstract thinker, but rather a theorist and was not just an aspirant, but a producer and founder. He possesses his distinctive subject and objective tools, and his deep and future vision of the phenomena that compose the material of this science, but at the same time his evolutionary tendency is taken upon him, especially in his views on the division of social work and the shift from mechanical solidarity to organic solidarity, and his excessive interest in the issue of order, made him not see the fact that Conflict is a social phenomenon that cannot be overlooked, and it has established a scientific direction for itself, which can be approached to reach facts within the framework of social studies. (Ahmed Zayed, 1984, p. 82)

Through the environment in which Durkheim lived, and through his interaction with the cognitive and intellectual environment that prevailed

That era, and through the formation of (Durkheim's) scientific personality, it was an intellectual extension, while he had an aspect of liberation that made this sociological thought, and to delve into the study, we can ask the following questions:

To what extent is (Durkheim) influenced by the surrounding environment?

To what extent was (Durkheim) influenced by the existing sciences at the time?

How was he able to liberate and build new perceptions of sociology?

## 2. Concepts:

### 1.2. Structure:

They are the basic components of the thing to be studied, whether it is a material or moral thing, so the social structure means the foundations on which the social construction is based, as well as in science the foundations on which this science is built, and in sociology the foundations of sociology, which are the components of science, its principles, field, tools, methods and goals, (Pierre Bourdieu) lost the structure of structuralism at the intersection of the objective and the subjective, saying: By structuralism, I mean that there are objective structures in society that are independent of the awareness and will of workers, who are able to direct or restrict their practices or representations. Indeed, it is included in the installation.

( Smith Charlotte Simor , 1998, p203)

### 2.2. Epistemology:

Epistemology consists of two words: episteme, which means science, and logos, which means theory or study, and then it literally refers to the theory of science or the study of science, and the Scottish philosopher James Frederick Ferrier (1808-1864) is considered the first to put this The term in his book "The Principles of Metaphysics" when distinguishing in philosophy between the study of existence (ontology) and the study of knowledge (epistemology). And the word in its contemporary philosophical use means the critical study of scientific knowledge and is concerned with critical research in the principles, topics, hypotheses, results and laws of science, in order to highlight its structures, logic and objective value.

( Parsons talcott , 1991, p238)

## 3.2 Sociology:

Sociology deals with the study of society in terms of components such as values and standards, relationships such as marriage and kinship, human behavior, and the components of social systems and systems such as the cultural system, the social system, the educational system, the technological system, the economic system, and the political system, and it studies social phenomena that affect and are affected With these components, as sociology accumulated through previous knowledge, starting from Ibn Khaldun's treatises on Bedouins and urbanites to Saint Simon, and Alexis de Tocqueville speaking on democracy, to Auguste Comte and the positivist perception of science to Emile Dorchem and his perception of social phenomena.

( Blanche Robert , 2004, p321)

### 4.2. The epistemological structure of sociology:

They are the foundations of the cognitive structure of sociology, such as estrangement, components, tools, methods, and goals. It means the study of sociology at (Durkheim) in terms of estrangement, i.e. the extent of Durkheim's liberation and influence from the social backgrounds in which he grew up and learned, as well as the epistemic backgrounds and scientific backgrounds. The knowledge that he was influenced by when studying sociology. As for the components, they are the concepts that this science deals with, such as society, the individual, the institution, the system, the system, and the tools are the questionnaire, the observation, the interview. As for the approaches, they are such as the descriptive, comparative, historical, or experimental method. It can be said that epistemology is that science that studies the structure and pillars of science. ( Blanche Robert , 2004, p356)

### **3. Durkheim's social backgrounds:**

Durkheim grew up in a Jewish family, and it is known that the Jews live in diaspora around the world, meaning that they do not have a homeland, and this feeling was born in (Durkheim) the fragility of the social structure, meaning that he can easily get rid of the values and standards that control society, and for this he set out (Durkheim) in research About the scientific and embodied self, in the epistemological estrangement, i.e. the study of social phenomena without prior backgrounds. The father was a Jewish rabbi, and this means the religious commitment that restricts the freedom of the individual for (Durkheim). That is why he began to raise the idea of the totem and how society creates the values and standards that make a god. God at Dur Kaim is the community, and he is the one who makes the sacred, as this position can be exploited by people in the community such as tribal leaders to control the members of the community. Durkheim inherited this

characteristic, which generates confusion and questioning, and this is the beginning of feeling the problem in scientific research in sociology.

He devoted all his effort to caring about the impact of the major social structures of society, and the impact of society itself on the thoughts and actions of the individual. He was very influential in shaping the functional constructivist theory, with its focus on social structure and culture. Durkheim enriched the theoretical stock of sociology, with a special focus on his major social concerns. . (Durkheim) was known for his development and use of the concept of social truth, which he saw as above individuals and that the individual in this circle is guided by this truth.

( Boujlal Mustafa , 2015, p176)

### **4. The psychological background of (Durkheim):**

The feeling of minority increases collective solidarity, which resulted, in Durkheim's thought, dividing solidarity into organic and mechanical. He saw that agricultural and pastoral societies are societies in which solidarity is very strong, due to their simplicity and lifestyle, which is the product of a job practiced by the whole family, as the family is extended. Authority is paternal, and solidarity is mechanical and very interdependent, because the individual self dissolves in society. As for the individualistic society, it is the product of modernity, which has occurred in societies, especially Western societies. In various social institutions such as the family, the school, the mosque, and the work institution. The feeling of restrictions increases in the search for liberation, and thus the secular thought that cancels religion, and calls for the use of science in all fields, and not to succumb to religious interpretations.

( Zayed Ahmed , 1984, p212)

The feeling of fear and anxiety leads to a feeling of oppression, from which he sees that the structure and phenomena are above individuals, and that societal values and standards control the thoughts of individuals. In the imagination of the individual, where he sees reality through material and utilitarian calculations, the collective conscience begins to falter, and the individual becomes subject to the laws of right and duty in civil society.

( Korkov Philip , 2013, p259)

### **5. The epistemological backgrounds of the Durkheimian subtraction:**

#### **1.5 Moral Philosophy:**

Among its most important pioneers are John Locke, Thomas Hobbes, and John Jacques Rousseau, the social contract theories that refuse to study society.

Societal relations and bonds, and that the individual precedes society in existence, so as long as society, according to theories of the social contract, is based on gathering individual wills, any crisis remains incomprehensible and difficult to understand. Phenomena, he generalizes non-objectively on phenomena using the method of extrapolation by reading the reality and studying the parts of the phenomenon to reach generalizations. He is incapable of explaining social phenomena, and he succeeded in presenting the inductive method in that, because he studies each phenomenon separately, and the transition from For parts to colleges.

As for Hegel, who proposed the idea of the collective mind, and that thought creates the social reality represented by the idea being stronger than the individual, the idea is the creation of a group of individuals. (Scott John, 2013, p154)

To separate sociology from philosophy, Durkheim mentioned that sociology should focus on field research. This seems very simple, but the situation is complicated by Durkheim's belief that sociology is threatened by a philosophical school within sociology itself. He saw that two of his contemporaries considered themselves sociologists, Count and Spencer who were more interested in philosophizing and abstract theory than in studying the social world in the field. And if this field continues to develop in the directions set by Count and Spencer, Durkheim believes that it will be one of the branches of philosophy. So he found it necessary to attack Count and Spencer together. He accused them of replacing the realistic study of social phenomena in the real world with preconceived ideas about those phenomena. Therefore, Comte erred in his theoretical assumption that the social world evolves in the directions of

the whole society, and in his neglect of the rigorous study of the nature of change in various societies. Spencer was also accused of assuming consensus in society and not having studied whether this compatibility actually exists. (Durkheim) opposed Descartes in the priority of the individual over society and put forward the idea of society's priority over the individual, justifying that society may force the individual to commit suicide.

( Durkheim Emile , 2012, p233)

## 2.5 The political economy and the societal economy:

After the end of the conflict between the two trends and the demise of the bourgeois class and its entry into the world of politics, sociology emerged as an alternative to the societal economy that confronts the political economy. Political economy, when it is not used as a synonym for economics, refers to very different things. From an academic point of view, the term may refer to Marxist economics, and applied public choice approaches emanating from the Chicago School and the Virginia School. In common parlance, "political economy" may refer simply to the advice given by economists to the government or the public regarding general economic policy or to specific economic proposals developed by political scientists. The growing body of mainstream economics writings from the 1970s expanded beyond the economic policy paradigm. Scholars have increased the utility of the representative individual in examining how political forces influence the choice of economic policies, particularly with regard to distributive conflicts and political institutions, and are available as a separate field of study. In some colleges and universities, Durkheim was affected by this reality and saw that it has a relationship with the values and standards

held by the individual within society. His economic or political behavior stems from the value and normative structure of society. (Ibrahim Abdullah, 2013, p347)

### **3.5. positivist schools:**

This school calls for the adoption of scientific explanations based on thinking and reason, away from religious and metaphysical explanations. It began with or (Guest Count) in the nineteenth century. In the law of the three states, he presented the stages of the development of thinking and focused on thinking based on scientific interpretation, which he called (positivism). He saw that the more complex science becomes, the longer it takes to reach the scientific stage, and the higher the position in the ladder of abstraction, the closer it is to the science stage. It transcends experience, so knowing it is impossible or devoid of meaning, and then arose from it (the logical positivism) that follows. Unknown to us, the positivist is synonymous with the real and the empirical, and opposite to the contemplative, the real and the imaginary, knowing that the word positivism does not belong to Comte, as it was used by (David Hume) and (San Simon) before him, as they were pioneers of the positivist doctrine, and K. We are inviting him.

The positivist trend is far from contemplation and imagination. And it depends on reality, and it is based on what actually exists, and it explains the world in the light of the data of experience, and positivism draws inspiration from the natural sciences as its starting point and explains social phenomena in scientific terms. It leads to results in the meeting, and confirms that the reality of the thing depends on the possibility of its appearance in its social context, as a group of sensory impressions, and it is something tangible reality, and among the

pioneers of the updated situation (George Lindberg) and it relies on the behavioral approach avoiding mental facts, and trying all kinds Adaptation in human life, approaching balance.

(Ibrahim Abdullah , 2006, p233)

### **6. Sociology:**

In that membership, society was represented by the living organism, the social being, and above the organic, influenced by Saint Simon and the idea of objectivity and the abandonment of subjectivity and prejudices, influenced by Auguste Comte and the epistemological rupture, that is, positivism, which is the abandonment of ideas that explain phenomena through metaphysics and metaphysical explanations, to understand why he developed Durkheim) the concept of social facts and what do they mean? We need to examine some aspects of the intellectual climate in which he lived, although the term (sociology) was coined years ago by Auguste Comte. There was no field known as sociology itself in France in the late nineteenth century. There were no schools, departments or even sociology teachers. There are a few thinkers (Comte, Durkheim, Marx, Spencer) discussing ideas that are in one way or another social, but there was not yet a field known as sociology. Certainly there was strong opposition from existing fields to the emergence of such a field. The most important opposition was by psychology and philosophy, the two fields he thought covered the subject matter of sociology. The dilemma for Durkheim, who wanted to find sociology, was how to create a separate and distinct window for him. ( Boujlal Mustafa , 2015, p176)

To separate sociology from philosophy, Durkheim mentioned that sociology should focus on field research. This seems very simple, but the situation is complicated by Durkheim's belief that

sociology is threatened by a philosophical school within sociology itself. He saw that two of his contemporaries considered themselves sociologists, Count and Spencer who were more interested in philosophizing and abstract theory than in studying the social world in the field. And if this field continues to develop in the directions set by Count and Spencer, Durkheim believes that it will be one of the branches of philosophy. So he found it necessary to attack Count and Spencer together. He accused them of replacing the realistic study of social phenomena in the real world with preconceived ideas about those phenomena. Therefore, Comte erred in his theoretical assumption that the social world evolves in the directions of the whole society, and in his neglect of the rigorous study of the nature of change in various societies. He also accused Spencer of assuming harmony in society and not having studied whether this harmony actually existed. Durkheim believed that ideas can be known by philosophical introspection, but things cannot be understood by pure mental activity, and in order to understand them we need information from outside the mind. . This field orientation and the study of social realities as things is what distinguished Durkheim's sociology from the philosophical thinking of Count and Spencer. (Spencer Herbert ,2009 , p144)

### 1.6 Social facts:

Treating social facts as objects countered the threat from philosophy but was not sufficient to counter the threat from psychology. Like Durkheimian sociology, psychology also depends on the field study. In order to distinguish sociology from psychology, Durkheim stated that social facts are independent of and compelling to the actor. Therefore, sociology studies social facts, while psychology studies psychological facts.

For Durkheim, psychological facts are essentially inherited phenomena. Although this does not apply to psychology today and may not have been an accurate description of psychology at the time, it enabled Durkheim to separate the two fields, non-normative. Many of the issues that preoccupied Durkheim stemmed from his concern with low public morality. In the concept of non-normality, Durkheim showed his interest in the problems of weak public morals. Individuals experience nonnormality when there are insufficient ethical constraints, that is, when they do not have a clear concept of what is correct and acceptable behavior and what is not. The fundamental disease of modern society, according to Durkheim's vision, is the non-normative division of labor. By talking about non-normality as a disease, Durkheim showed his belief that the problems of the modern world can be addressed. Durkheim believes that the structural division of labor in modern society is a source of coherence that may compensate for the weakness of public morality. But the challenge to his argument is that the division of labor cannot fully compensate for the weakness of public morality if we take into account that non-normality is a co-morbidity of the organic solidarity which results from the increase in the division of labor. Individuals can be isolated in their highly specialized activities and may not have a general sense of bond with those they work with or live around. But it is necessary to remember that this was considered an anomaly by Durkheim, since only in extraordinary circumstances does the division of labor reduce people's work to isolated and meaningless tasks and positions. The concept of non-normality is found not only in (the division of labor in society) but also in (suicide) as one of the basic types of suicide. We have a lot to say



on this subject later, but we can point out that non-normative suicide occurs as a result of low collective morality and the absence of sufficient external directives to curb the impulses of the individual.

( Durkheim Emile , 2012, p233)

## **2.6 The plural pronoun:**

Durkheim dealt with his interest in public morality in multiple ways and concepts. In his early efforts to deal with this subject, Durkheim developed the idea of the collective conscience that characterizes the division of labor in society as follows: "The totality of beliefs and general feelings of ordinary citizens in society constitutes a specific pattern that has its own life. We can call it the (collective conscience). completely different from a particular pronoun although it can only be achieved through it Several points are worth making in this definition, within our interest in the collective conscience as a model of immaterial social realities. First, it is clear that (Durkheim) considered that the collective pronoun is formed globally when he spoke of the totality of beliefs and feelings. Secondly, it is clear that Durkheim conceived of the collective conscience as an independent and deterministic cultural system. Despite his view of the collective pronoun, Durkheim spoke of his realization of the individual pronouns. Therefore, he did not conceive of the collective conscience as something completely independent of the conscience of the individual, and this reference is important when we discuss the accusation that (Durkheim) believes in the concept of the collective mind.

( Durkheim Emile , 1982, p187)

The concept of collective conscience allows us to return to the analysis (Durkheim) in (the division of labor in society) about material social facts and their relationship to change in public

morals. The crux of his argument is that the increase in the division of labor resulting from the increase in vital density causes a weakening of the collective conscience. The collective pronoun is of no greater importance in an organic society than in a mechanical society. People in modern society are fused more by the division of labor and the resulting need for jobs performed by others than by a strong and common collective conscience. Anthony Cadiz, did a useful service when he pointed out that the collective conscience in both societies of mechanistic and organic solidarity can be distinguished in four dimensions: size, strength, rigor, and content. Size means the number of people it includes, strength refers to the depth of feeling towards it, rigor refers to the extent clearly defined, and content refers to the form that the collective pronoun takes in both societies. In a society characterized by mechanical solidarity, the collective conscience covers the entire society and all its members, and strongly believes in it (as is reflected in the repressive penalties in the event of its violation) that it is very strict and its content is religious. In a society of organic solidarity, the collective conscience is limited in the scope it includes, as well as the number of people. It is strongly believed (as reflected in the substitution of a repressive law for a redeeming one) that it is not rigorous and its content can best be described by the expression "moral individualism" or the heightening of the importance of the individual's rise to moral awareness.

(Korkov Philip,2013, p259)

## **3.6. Social representation:**

While the idea of a plural pronoun is useful to Durkheim, it is clearly broad and indefinite. His dissatisfaction with the concept of the collective pronoun led him to abandon it in his later works in favor of

another, more specific concept, which is collective representation. Collective representation can be considered as specific cases or sub-classes of the collective conscience. In contemporary language, we may describe collective assimilation with certain collective values and standards, such as the family, the profession, the state, and educational and religious institutes. The concept of collective representation can be used in general and specifically as well, but what is important in it is that it allowed (Durkheim) to understand non-material social realities more specifically than the comprehensive collective conscience concept. Although very limited, collective representations are not reducible to the level of individual consciousness. Collective representations are produced from the classes of common individuals, but they have their own unique features. This means that their unique features cannot be reduced to individual consciousness, and this places them within the framework of immaterial social realities. They transcend the individual because they do not depend for their existence on a specific individual. They are independent of individuals because their age Longer than any individual's life Collective representations are an essential part of Durkheim's system of immaterial social realities.

( Durkheim Emile , 2019, p209)

#### **4.6 Non-normative:**

Many of the issues that preoccupied Durkheim stemmed from his concern with low public morals. In the concept of non-normality Durkheim well showed his interest in the problems of weak public morals. Individuals experience nonnormality when there are insufficient ethical constraints, that is, when they do not have a clear concept of what is correct and acceptable behavior and what is not.

The fundamental disease of modern society, according to Durkheim's view, is the non-normative division of labor. By speaking of nonnormality as a disease, Durkheim showed his belief that the problems of the modern world could be addressed. Durkheim believes that the structural division of labor in modern society is a source of coherence that may compensate for the weakness of public morality. But the challenge to his argument is that the division of labor cannot fully compensate for the weakness of public morality if we take into account that non-normality is a co-morbidity of the organic solidarity which results from the increase in the division of labor. Individuals can be isolated in their highly specialized activities and may not have a general sense of bond with those they work with or live around. But it is necessary to remember that this was considered an anomaly by Durkheim, since only in extraordinary circumstances does the division of labor reduce people's work to isolated and meaningless tasks and positions. The concept of non-normality is found not only in (the division of labor in society) but also in (suicide) as one of the basic types of suicide. We have a lot to say on this subject later, but we can point out that non-normative suicide occurs as a result of low collective morality and the absence of sufficient external directives to curb the impulses of the individual.

( Durkheim Emile , 2008, p122)

#### **5.6 Education:**

Much of Durkheim's work on education and nurture in general can be seen in the light of his concern with moral erosion and possible reforms to stem its spread. Education and upbringing were defined by Durkheim as the processes through which an individual learns the methods of a group or a society and acquires the

material and intellectual tools, and what is more important to Durkheim is the morals necessary for active existence in society. Moral education has three important aspects: First, its aim is to provide individuals with the necessary means to curb the impulses that threaten to engulf them. Secondly, it provides individuals with a sense of independence, but it is a special and distinct independence in which the child understands why the rules prescribing certain forms of behavior must be “freely desired,” i.e. “accepted willingly, thanks to an “informed acceptance.” Finally, the nurturing process aims to develop a sense of fidelity. society and its moral system. Aspects of moral upbringing are efforts to control the pathological loosening of the hold of collective morality on the individual in modern society.

( Pierre Doran Jean, Vail Robert , 2012, p233)

(Ernest Walwork) does an excellent job of pointing out the importance of introspection of morality in Durkheim's system. "The natural mind, as Durkheim observed, cannot make a moral judgment without considering it binding. Moral rules have a 'binding quality'. They exercise a kind of ascension over the will which feels constrained." This restraint is not to be confused with physical force or coercion, the will is not compelled to follow the standards it takes into account even if those forces are imposed by public opinion, moral restraints have no mechanical appearance or pressure, but they have an intimate and psychological quality. But this The intimate and psychological character of the imperative, however, is no more than the power of public opinion which permeates, like the air we breathe, the deepest depths of our existence.” Durkheim gives a specific example of internal limitations in his study of religion. That the powers inhabiting

them cannot be doubted materially, but because that individual has the sense that he is morally obligated to act in that way, and he has the feeling that he is obligated to obey and that he performs the duty. The restriction of collective morals on the actor. And if these restrictions are internal or external, they come down to the general morals that control the thoughts of individual actors.

( Smith Charlotte Simor , 1998, p203)

### **7. Legal sciences:**

The role of Kim was influenced by Montesquieu and the idea of separation of powers, which he deviated to the idea of a societal transition from mechanical solidarity to organic solidarity. Durkheim stated that a society with mechanical solidarity is characterized by a repressive law. Because people are so alike in such a society and because they believe so strongly in a common morality, any breach of the law toward the common value system is often significant to the majority of individuals. And since people feel guilty and believe strongly in public morals, the lawbreaker is punished harshly for every act that is considered a violation of the law and a breach of the order of public morals. On the contrary, a society with organic solidarity is characterized by a compensatory law. Instead of harsh punishment even in the face of minor offenses against public morals, individuals in this more modern type of society are required to obey the law or to compensate those who have been harmed by their actions. While some repressive law remains to be found in an organic solidarity society—the death penalty, for example—reparative law is the dominant characteristic. There is little public morality other than coercion and not much force and the vast majority of people do not get emotional about breaking the law. Monitoring repressive law is in the hands

of the masses in societies of mechanized solidarity, but maintaining reparative law is the responsibility of specialized bodies such as the police and courts, for example. This is consistent with the increasing division of labor in societies of organic solidarity. Changes in material social facts such as law are seen in Durkheim's theoretical system as merely reflections of changes in more important factors in his sociology. All these concepts will be discussed later.

( Muhammad Hamza Karim , 2014, p188)

On a general and comprehensive level, Durkheim was a sociologist of ethics. As mentioned by Ern,Wallock considers Durkheim's sociology to be a by-product of his interest in ethical issues. This is because Durkheim's interest in the ethical problems of his time led him, as a social scientist, to direct most of his attention to the ethical aspects of social life. Essentially, Durkheim's greatest concern concerned the declining strength of public morality in the modern world. He finds that people are in danger of a pathological loosening of moral bonds. These moral bonds are important in his view because without them the individual is a slave to an insatiable and ever-expanding passion. People will be drawn by their passion into a mad search for gratification, but each new gratification leads to more needs. We will develop this idea later in this chapter. But we may say here that Durkheim adheres to the paradoxical view that the individual needs morality and external control in order to be free. This is a strange definition of freedom, but it is the position taken by Dorchem. (Scott John ,2013, p135)

### 8. Psychology:

(Durkheim) tried to deviate from the psychological presentation of the idea of values and standards that they are the product of the individual. Psychologists

see this position that the individual is the one who takes this direction with his personality and perception, but (Durkheim) justified that suicidal behavior is not an individual behavior, but there are forces greater than the individual called society that lead to it. To suicide, for this reason (Durkheim) put forward the idea of independence, the independence of the social phenomenon from the self of the individual, and psychology introduces the external social phenomenon into the human psyche, but the role of Kaim deviated from it to its reality to society outside the individuals and showed that psychological states are a result of social reality and the evidence differs Tendencies in different societies, psychological realities are certainly internal and inherited and social realities are independent and compelling. As we shall see shortly, this distinction is not as pure as Durkheim would like to believe. Nevertheless, by defining social facts as things independent of and omnipotent against the individual, Durkheim did a good job (at least for his time) of achieving his goal of separating sociology from both philosophy and psychology.

( Zribi Nazir , 2013, p298)

### 9. Natural Sciences:

He criticized physiological life as a basis for social life and objected to the theory of heredity and instincts, as he believes that social phenomena should not be explained by race, race, or heredity. The reason is that the most diverse forms of community organization are found in societies of the same race. Different strains, putting forward the idea of relativity and not absolute. The prevalent approaches at that time were inferential approaches from non-American laws that pervade the phenomena, as it makes a non-objective generalization on the phenomena using the method of

extrapolation by reading the reality and studying the parts of the phenomenon to reach generalizations. Kant emphasized that perception takes place Through mental faculties, which made (Durkheim) formulate the idea that mental faculties cannot be generalized to the human phenomenon, and therefore the inferential approach is incapable of explaining social phenomena, and he succeeded in presenting the inductive approach in that because it studies each phenomenon separately and the transition from particles to colleges.( Scott John, 2013, p154)

#### **10. Epistemological construction:**

1. He excluded deduction and used induction, unlike Comte, who used deductive methods to infer his thoughts, especially his proposition of positivism. Durkheim's proposition was the search for particles and relative laws.

2. He excluded the introspective approach that dives into the human soul and that refers all thoughts to the human feeling, and this is not sufficient in the view of (Durkheim) because the representations and perceptions of the individual are not perceived by the feeling, but rather in the unconscious and in the self-nucleus that was built by society.

3. He moved from the abstract to the tangible by moving from the sacred to the secular. The first expresses the creation of the group and the second indicates the individual private life. Therefore, the sacred is considered moral and the secular is sensual.

4. Idealism in (Durkheim's) thought shows the social phenomenon above individuals, and the individual has no involvement in its construction, but how does a change of values and standards occur and where did he come up with normativity?

5. Realism, Kim's role relied on observing the social phenomenon as it is experienced in society.

6. Position: The role of Chaim relied on accurate scientific methods to reach results

7. Reification Dur Kaim believes that social phenomena must be seen as things far from every idea, but he fell into idealism by referring all phenomena to values( . Zayed Ahmed ,1984, p212)

#### **11. Scientific research steps at the role of Kim**

1. Observation

2. Objectivity: freedom from a prior idea

3. Defining phenomena: Focusing on the deeper characteristics of the phenomenon, which are defined by its concept.

4. The comparative approach, because society is variable and results can be compared.

5. The quantitative approach: statistics

6. Americanism: Sociology is not an abstract science. Rather, it studies social phenomena and problems in the field and in America, unlike Comte, who developed the division of society into three and generalized it to the rest in an inferential way.

#### **12. Characteristics of the social phenomenon according to (Durkheim):**

The genesis of society arises, and it consists of templates for human thinking and action, and it falls outside the feelings of individuals, with inherited values that precede the existence of the individual and are characterized by:

Generality: i.e. it spreads to all individuals present in society through organic similarity, intellectual, moral and material influence.

Compulsiveness: It is made by society

through the collective conscience, and the individual has nothing to do with it

Specialization: applying the situation, that is, revealing the mysteries of phenomena in an American way.

Not to search for absolute universal laws, but to search for particles and relative laws.

Sociology is not an abstract science, but rather studies social phenomena and problems in an American field manner.

( Ibrahim Abdullah 2005, p156)

### 13. Criticisms:

1. The deification of society
2. The individual is a slave to society
3. The collective mind is a metaphysical philosophical saying that is difficult to verify inductively, and many differences have been built on it.
4. Neglect the distinction between levels of generality achieved by cultural patterns, values, standards, societies and roles.
5. He neglected the difference in structure that generates conflict, because he was conservative  
A and linked to the laws of the Third Republic.
6. The exaggeration of the role of Cheim in his social interpretations and his neglect of individual behavior, as he canceled the individual existence of man, as a person walks according to social standards and sometimes walks according to his own standards.
7. Objectivity: An idealistic proposal that cannot be reached because objectivity is getting rid of subjectivity, which are previous ideas as a relationship between the soul and the mind that cannot be broken.

8. (Durkheim) began positivistically, but ended up suspending all social phenomena on values.

9. He opposed individualism, but he spoke of it in terms of organic solidarity.

( Ibrahim Abdullah , 2013, p347)

### Conclusion :

(Durkheim) was not creative, but he was persistent and diligent. Surrounding circumstances served him and made him establish a great trend in sociology that everyone who knows this science cannot ignore. His proposal was based on it by the likes of Raymond Boudon, Alain Turan, and Michel Crouzy. In conclusion, we see that Durkheim's conception of the priority of the social system has made it a source of sociological inclusiveness. He proposed an epistemological model, which is the priority of society over the individual and what is called functionalism. Founding aspects of the Americanism, along with the theoretical conception of social studies, it opened the way for research in the duality of individualism and totalitarianism in society, as well as the duality of primacy of stability or change in the social structure.

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