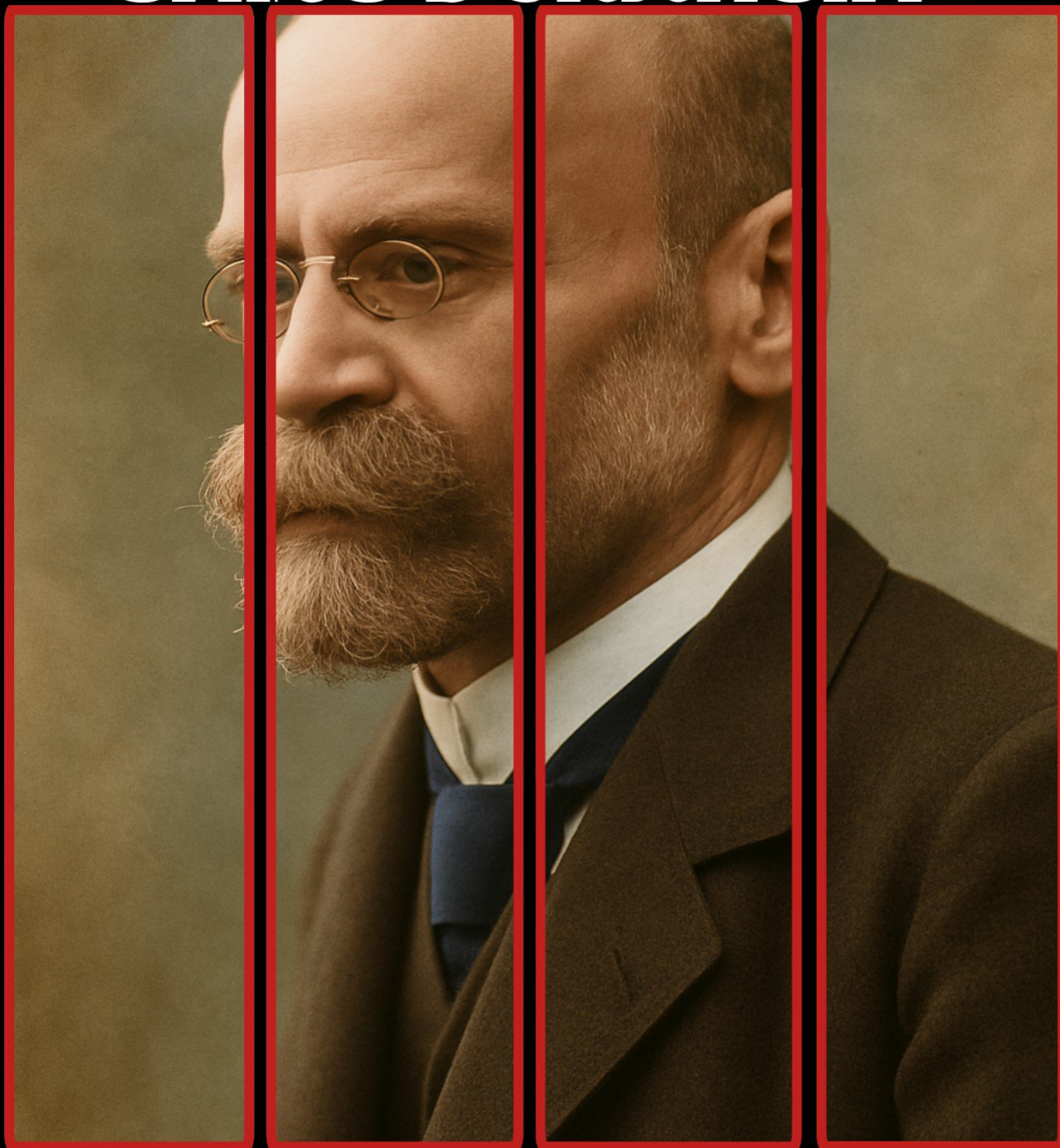


UNDERSTANDING EMILE DURKHEIM



HESTIA.SOCIOLOGY
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Ever wondered what keeps a group of people united? Like how a small village works together or why everyone in a tribe seems to live in harmony? Say hello to **Émile Durkheim**—the brainy guy who turned questions like that into a whole new subject: sociology! In his book *The Division of Labour in Society*, he explained something called **mechanical solidarity**—when people bond because they're very similar. Same jobs, same beliefs, same lifestyle. It's how traditional societies stay close .

In societies where cohesion is based on likeness, the individual is not yet distinct from the group.)

- Durkheim, *The Division of Labour in Society* (1893)

WHAT IS

MECHANICAL SOLIDARITY

Mechanical solidarity is the term used by Émile Durkheim to describe the kind of social cohesion found in traditional, pre-modern societies. Here, people are held together by similarity—shared work, shared values, shared identities. There's little room for individuality because the collective dominates.

In these societies:

- Everyone performs similar roles—think farmers, hunters, or craftsmen.
- Repressive laws punish deviance harshly to protect group morality.
- The collective conscience is powerful and sacred.
- Social bonds are based on likeness, not need or exchange.

DURKHEIM REACTS



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WHY IT MATTERS

Mechanical solidarity offers a blueprint of how early human societies survived. It reminds us that before institutions, corporations, and contracts, our greatest strength was our sameness. This theory remains crucial to the understanding of social cohesion, deviance, and the evolution of modern society.



Law & Social Control

Durkheim explains that repressive law characterizes mechanical solidarity. Punishment isn't just about justice—it's symbolic, meant to reaffirm the collective values and reinforce group unity.

Collective Conscience

Durkheim's key concept here is the collective conscience—a set of shared beliefs and moral attitudes that operate as a unifying force. It's strong, unchallenged, and deeply internalized in mechanical societies.

The more homogenous a society, the stronger its collective conscience—and the stronger its mechanical solidarity.



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Imagine you're in a small town where everyone wakes up early, greets each other politely, goes to the same local temple or church, and eats the same kind of food. No one told them they have to live this way—it's just how things are. That's the quiet power of social factors.

French sociologist **Émile Durkheim** used this term to describe the invisible forces in society that guide our behavior. These aren't laws written in books, but **unwritten expectations**—what people around us believe is “normal,” “right,” or “acceptable.” They include things like religion, traditions, moral values, and even the way we express emotions. These social factors are often so deeply rooted that we follow them without thinking.

In societies with mechanical solidarity, these social factors are especially strong. These are usually traditional communities where people share the same jobs, beliefs, values, and lifestyles. There's very little individualism. Everyone's role is similar, and unity comes from this sameness. What holds them together isn't contracts or systems—it's shared customs, beliefs, and collective conscience.

Durkheim believed that understanding these hidden forces helps us understand how societies function—and why some break down when these forces weaken.

INTRODUCTION TO MECHANICAL SOLIDARITY

SOCIAL FACTORS

1. **Creating a collective identity:** Everyone thinks and feels in a similar way. There's a strong sense of belonging and loyalty to the group.
2. **Controlling behavior:** If someone steps out of line—by acting or thinking differently—they may be judged, corrected, or excluded. Not through formal punishment always, but through social pressure like gossip, disapproval, or shame.

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FACTORS CRITICAL

KARL MARX

Karl Marx's perspective on society starkly contrasts with that of Émile Durkheim, particularly in their views on social harmony and the division of labor. Marx critiqued Durkheim's notion of social harmony as a natural state, proposing instead that society is fundamentally shaped by class conflict. He argued that what appears to be social solidarity often conceals underlying economic exploitation. For Marx, labor is not merely a bonding force; rather, it is where alienation and inequality manifest under capitalist systems. Unlike Durkheim, who saw the division of labor as a source of social cohesion, Marx believed it deepens the divide among workers, leading to alienation from their work, products, and fellow workers. This disparity in views highlights the fundamental differences in their analyses of modern industrial societies, with Marx focusing on the conflicts and power dynamics inherent in economic structure.

LEWIS COSER

Lewis Coser, a prominent sociologist, offered a nuanced critique of Émile Durkheim's theories on social cohesion and integration. Durkheim emphasized the role of consensus and shared values in maintaining social order, often idealizing traditional societies for their apparent unity. However, Coser challenged this perspective by highlighting the inherent tensions, divisions, and conflicts that exist within even the most seemingly unified societies. He argued that these conflicts are not merely disruptive but can also play a functional role in promoting social change and integration. By acknowledging the constructive aspects of conflict, Coser expanded the understanding of social dynamics, suggesting that societal integration can occur not only through shared values and norms but also through the resolution and management of conflicts. This perspective presents a more comprehensive view of social cohesion, recognizing the complexity and multifaceted nature of human societies.

MAX WEBER

Max Weber's approach to sociology marked a significant departure from Emile Durkheim's structural functionalism. While Durkheim focused on the ways in which societal norms and structures maintain social order, often overlooking the individual perspective, Weber emphasized the importance of understanding the subjective meanings that individuals attach to their actions. This interpretive approach, known as *Verstehen*, highlights how individual choices, values, and motivations play a crucial role in shaping society. Weber argued that society is not merely a product of shared norms and collective consciousness, but is also influenced by the agency of individuals who navigate and interpret their social world. This contrast between Weber's agency-centered approach and Durkheim's structural perspective underscores the complexity of social dynamics and the need for a multifaceted understanding of social order.

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MAX WEBER



KARL MARX



LEWIS COSER



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DID YOU KNOW ?

Durkheim said social facts are external to us, but they shape us. That's why wearing jeans to a wedding feels "wrong"

In these traditional societies, the idea of individuality is almost non-existent? It's all about group identity, and if you're not part of the crowd, you're out of sync.

In societies with mechanic solidarity, everyone's kinda like your twin? Same values. Same jobs. Same goals. It's like living in a group chat where nobody ever disagrees.

Durkheim thought society is like a living organism? Just like how your organs work together, society's parts need to cooperate for everything to function smoothly. If one part fails, the whole system feels it.

Durkheim's Method: Turning Observations into Theory

You've read what mechanical solidarity means, how it holds traditional societies together, and even what critics had to say. But here's a question worth asking:

How did Durkheim actually arrive at all these ideas?

Let's take a look at how he built his theory using thoughtful methods, deep observations, and one very important book.

HOW DID DURKHEIM EVEN
PROVE THIS?

1. Studying Societies Across Time: Comparative Historical Analysis

Durkheim wasn't simply guessing. He used something called comparative historical analysis, which means he studied and compared different societies—both ancient and modern.

He examined how they functioned, how people related to each other, and how rules were enforced.

2. Law as a Reflection of Social Ties

One of Durkheim's most original methods was studying laws to understand social structure. He believed laws mirror the kind of solidarity a society is based on.

Repressive Law:

Found in traditional societies. These laws are strict and focus on punishment.

Breaking a rule in these societies was seen as a threat to the entire community.

Restitutive Law:

Found in modern societies. These laws aim to repair and restore balance rather than punish.

This reflects how modern societies are based on cooperation among different roles.

3. Moral Density: How Closeness Shapes Cohesion

Durkheim introduced the idea of moral density, which goes beyond just population size. It's about how often people interact, how closely connected they are, and how much they rely on each other.

In traditional societies, people share the same lifestyles, values, and roles. Their unity is based on similarity.

In modern societies, people have different roles but are linked through mutual dependence. Here, unity comes from collaboration.

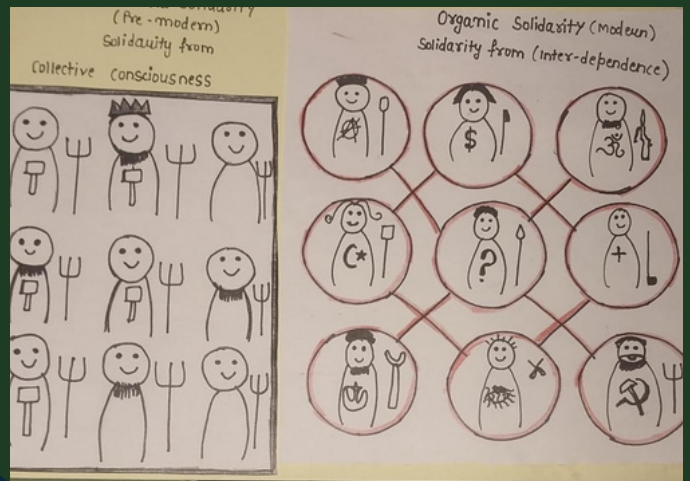
So, solidarity isn't just about being alike—it's about how deeply people are connected, in any form.

All of these ideas come together in Durkheim's major work:

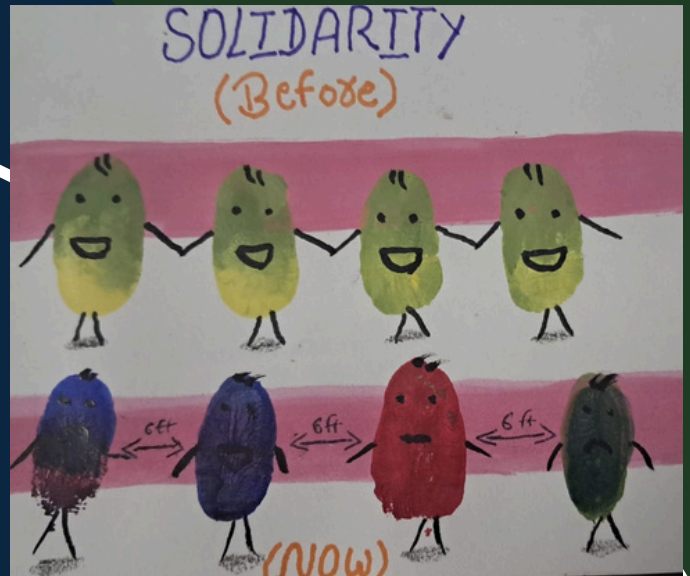
The Division of Labour in Society (1893).

In it, he uses legal systems, historical comparison, and social analysis to explain how and why societies evolve from mechanical to organic solidarity.

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The Hand That Will Rule the World—One Big Union.



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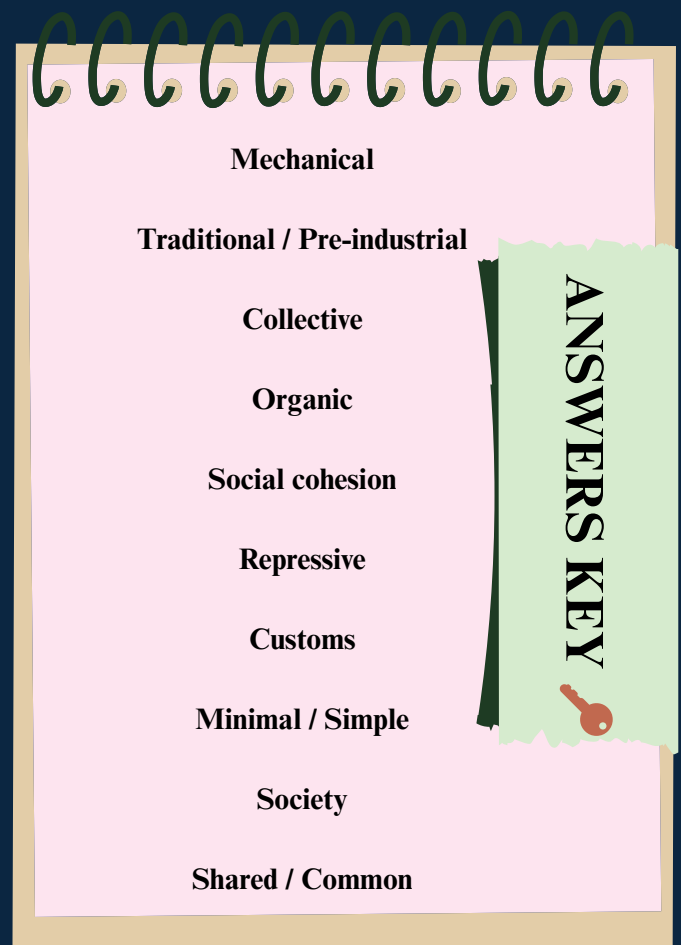
Sociology Corner: Test Your Knowledge!

Spotlight Topic: Mechanical Solidarity – Emile Durkheim

Ready to challenge your understanding of one of the foundational concepts in sociology? Fill in the blanks below to see how well you know Durkheim's theory of Mechanical Solidarity!

Fill in the Blanks:

1. Emile Durkheim introduced the concept of _____ solidarity to describe traditional societies based on shared beliefs and values.
2. Mechanical solidarity is most commonly found in _____ societies, where individuals perform similar tasks.
3. In mechanical solidarity, the _____ conscience dominates over individual autonomy.
4. Durkheim contrasted mechanical solidarity with _____ solidarity, which is found in complex, modern societies.
5. According to Durkheim, mechanical solidarity creates _____ because of cultural and moral homogeneity.
6. Punishments in mechanically solid societies tend to be _____, reflecting strong collective values.
7. Mechanical solidarity is maintained through _____ and tradition, rather than legal contracts.
8. In mechanical solidarity, there is a _____ division of labour, as most people do similar types of work.
9. Durkheim's ideas on mechanical solidarity were primarily discussed in his work *The Division of Labour in _____*.
10. A society with mechanical solidarity is bound together by _____ values rather than differences.



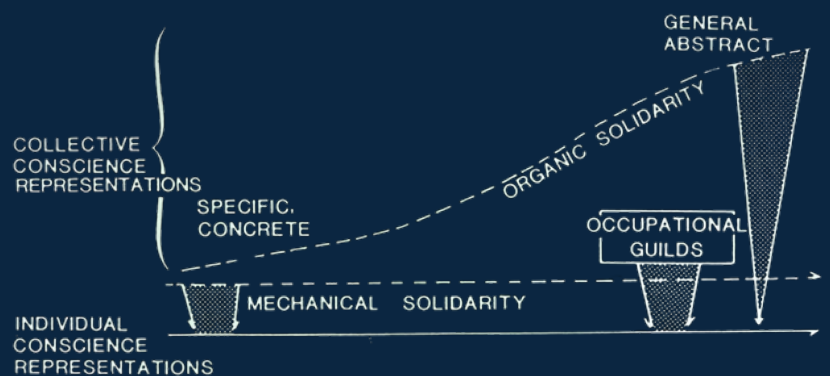
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CONCLUSION

Durkheim gave us a deep look into how society works by focusing on things like mechanical solidarity, where people are connected through similarity, and social facts, which guide our behavior without us even realizing it. He showed how society shapes individuals more than we might think, and even though his ideas were later questioned by thinkers like Marx and Weber, his work still laid the foundation for modern sociology. From understanding how traditional societies stay united to exploring how norms and values control us, Durkheim helped us see that society isn't just a group of people—it's a powerful force that lives through us all.



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Words to Find:
 1. SOLIDARITY 2. SIMILARITY 3. TRADITION 4. CONSCIENCE 5. RELIGION
 6. VILLAGE 7. REPRESSIVE 8. DURKHEIM 9. CONFORMITY 10. PUNISHMENT

Are You Being Controlled by Social Facts?

A quick reality check based on Émile Durkheim's theory. Let's see how social your life really is

Check all that apply:

- ☐ I've been judged for dressing "too differently" in public.
- ☐ I've celebrated a festival just because everyone else does it.
- ☐ I feel weird eating something others around me don't eat.
- ☐ I say "bless you" when someone sneezes, even if I don't know why.
- ☐ I follow trends even if I don't totally like them – just to fit in.
- ☐ I've avoided doing something just because of 'what will people say?'
- ☐ I've gone to a religious or cultural event out of respect – even if I didn't fully believe in it.

0-2 BOXES: REBEL

Durkheim would say you challenge social norms – fair, but society might have a problem with that!

3-5 BOXES: BALANCED

You follow some social rules but also keep your individuality. Durkheim would say you're a mix of traditional and modern.

6-7 BOXES: SOCIAL SPONGE

Durkheim would say you're a textbook case! Social norms clearly shape your life.

DURKHEIM SAYS: Society works because we share values – but don't forget to be YOU too.

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ORGANIC SOLIDARITY

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Editor's note

- What does it mean to belong in a world that's constantly shifting? In this edition, we dive into a question at the heart of modern sociology: How are we connected, when everything seems so fragmented?

We live in a world of paradoxes. Hyperconnectivity and isolation. Flexibility and precarity. Collaboration and competition. The very structures that bind us—our jobs, technologies, urban spaces—are also spaces of negotiation and struggle. From bustling cities to remote villages with internet towers, our lives are intricately linked, though the threads may not always be visible.

Durkheim's idea of organic solidarity—a form of social cohesion born from interdependence and specialization—has never felt more alive. And yet, it's also never been more tested. Today, we find ourselves woven together by something more intricate: our differences. A designer in Mumbai relies on a coder in Berlin. A food delivery app links a local vendor to a customer two blocks away. We no longer survive despite our differences—we thrive because of them. This is the rhythm of organic solidarity.

we invite you to explore this web of modern ties—not just as observers, but as participants. Through essays, interviews, stories, and cultural reflections, this issue captures the essence of how solidarity is reshaped in real time.

Step in. Reflect. Rethink what it means to be connected.



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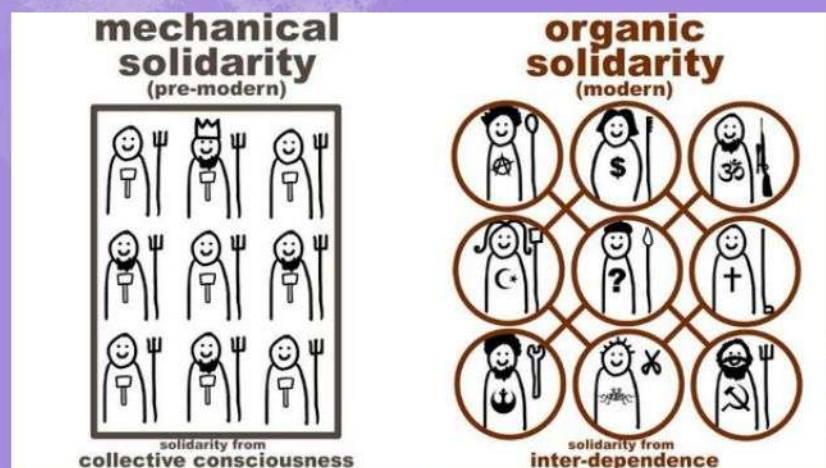
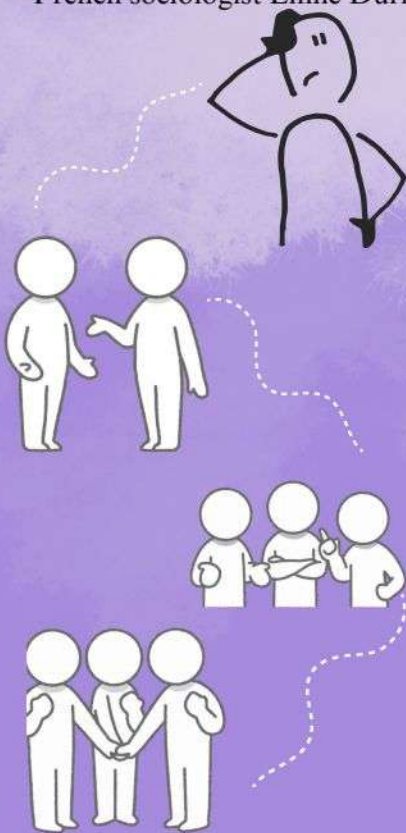
What is Organic solidarity ?

In a world that never stops moving, have you ever paused to ask—what really holds society together? French sociologist Émile Durkheim answered this over a century ago with a simple yet powerful idea: solidarity.

But not all solidarity is the same.

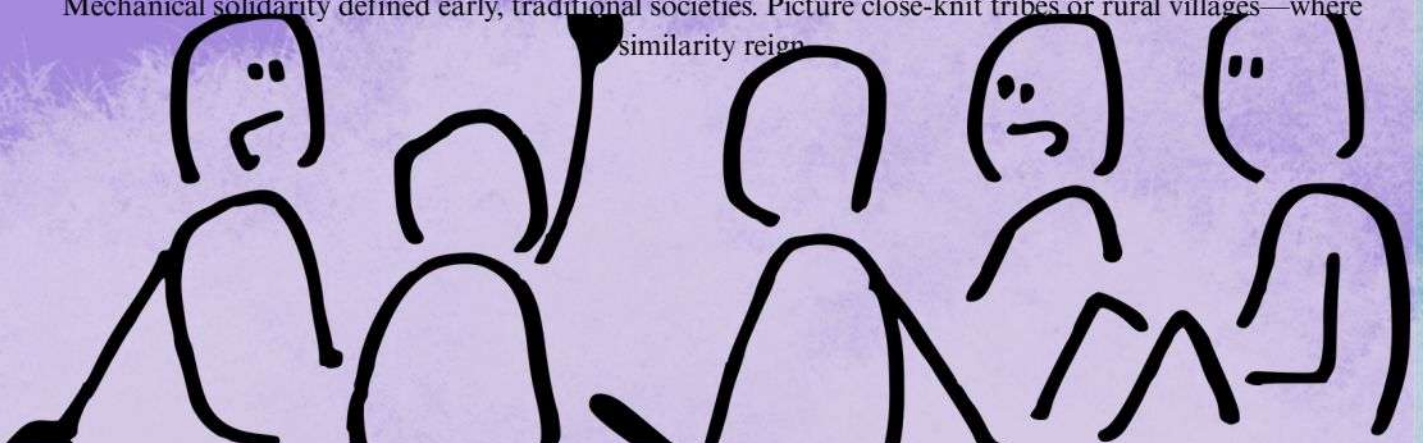
From Mechanical to Organic: Society's Evolution

A comparative dive into traditional vs. modern forms of solidarity.



In the tapestry of human history, solidarity—the glue that binds individuals into a society—has morphed in fascinating ways. Émile Durkheim, a founding figure in sociology, captured this shift through his concepts of mechanical and organic solidarity.

Mechanical solidarity defined early, traditional societies. Picture close-knit tribes or rural villages—where similarity reigns.



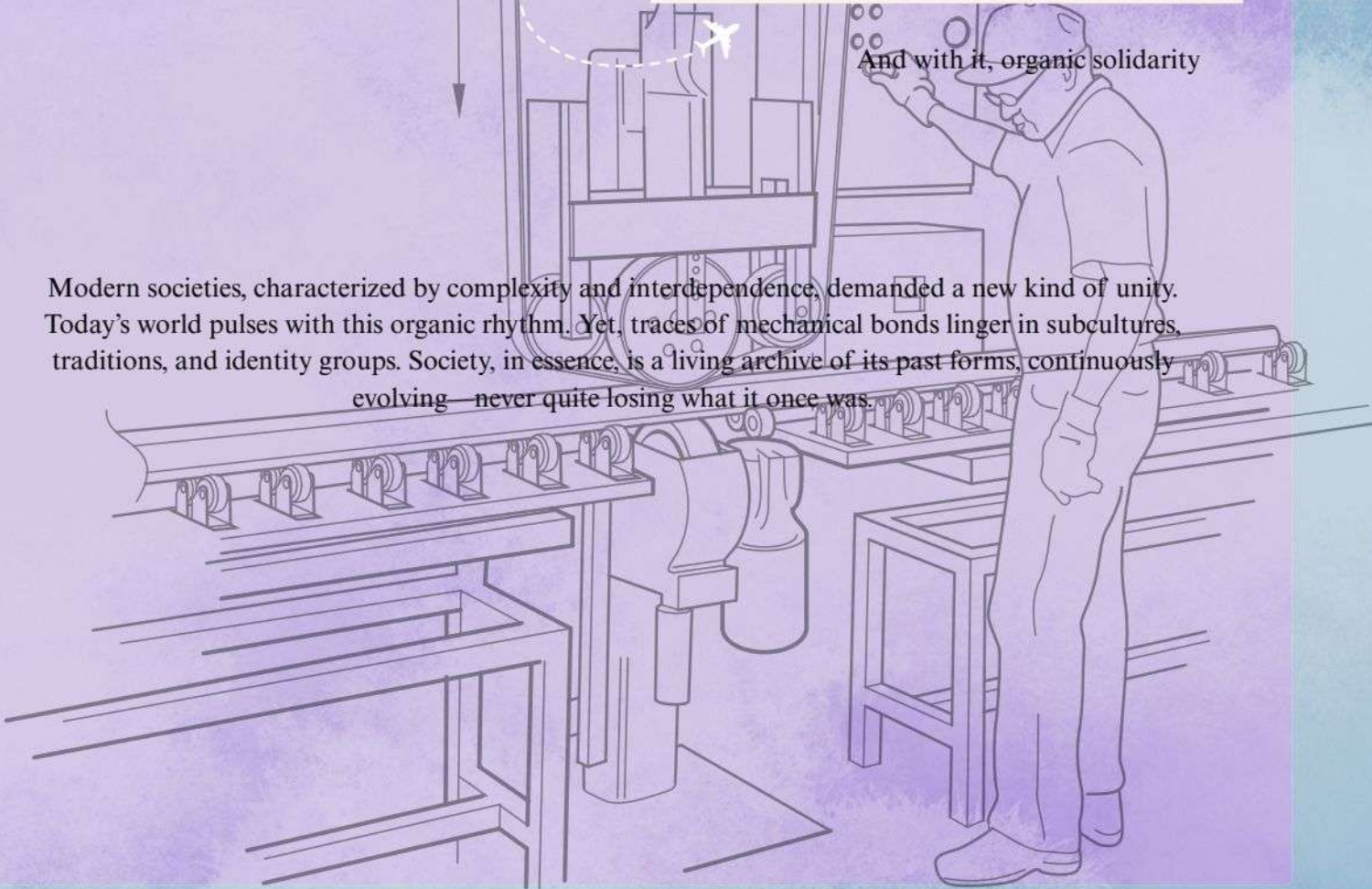
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Then came industrialization



And with it, organic solidarity

Modern societies, characterized by complexity and interdependence, demanded a new kind of unity. Today's world pulses with this organic rhythm. Yet, traces of mechanical bonds linger in subcultures, traditions, and identity groups. Society, in essence, is a living archive of its past forms, continuously evolving — never quite losing what it once was.



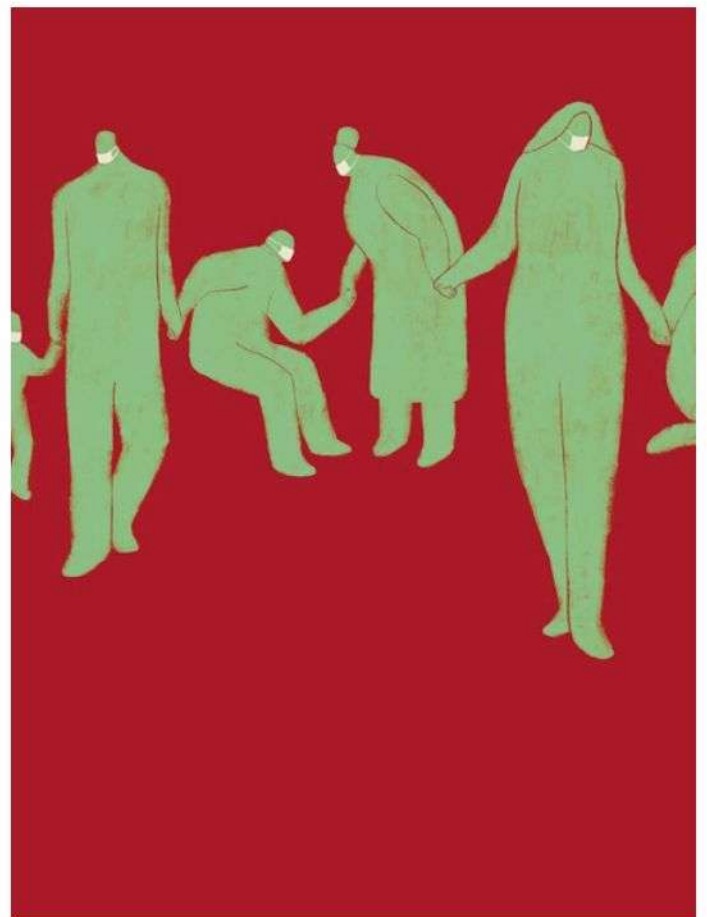
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REGIONAL SPEAKS



SOLIDARITY IN INDIA

In India, the evolution of solidarity from traditional kinship-based ties to modern interdependence reflects the complexities of a diverse society. While urbanization and economic development have fostered organic solidarity, rooted in specialized roles and mutual dependence, the persistence of caste-based identities and hierarchies presents challenges to this transition. Scholars like Pauline Kolenda have examined how caste continues to influence social structures, even as occupational roles become more diversified. This duality suggests that India's path to organic solidarity may be uniquely shaped by its historical and cultural contexts.



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YOUTH SPEAKS

Are We Really Connected?

In today's digital age, our online interactions often resemble Emile Durkheim's concept of organic solidarity, where individuals in complex societies rely on each other's specialized roles. Through social media, online communities, and collaborative platforms, we experience interdependence, sharing knowledge and resources. However, this digital interconnectedness can sometimes feel superficial, lacking the depth of face-to-face interactions. While we may be more connected than ever, the question remains: are these connections fostering genuine solidarity, or are they merely digital facades? As we navigate this paradox, it's essential to reflect on the quality and authenticity of our online relationships.



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In an exclusive interview, Dr. Anjali Mehta, a leading sociologist, discusses the relevance of Durkheim's theory in contemporary society. She emphasizes that while organic solidarity remains pertinent, the challenges posed by the COVID-19 pandemic have highlighted the need for a more inclusive approach to social cohesion. Dr. Mehta advocates for a solidarity that transcends traditional boundaries, fostering a sense of community that embraces diversity and promotes collective well-being.



Anjali Mehta is a sociologist with expertise in Indian education and social justice. She is a human rights and law of war attorney, speaker, and professional artist, currently running a nonprofit dedicated to combating gender-based violence. She has experience working in India, the U.K., Colombia, Brazil, and Chile, focusing on women's rights, gender-based violence, and art.



Dr Anjali Mehta

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Digital Media And Solidarity

Digital media, including films, can re-produce solidarity through narratives and visual representations, reflecting embodied experiences and mediating support and interdependency across difference

Cinema can reflect and potentially reinforce or challenge concepts of organic solidarity, a sociological term for the interdependence and social cohesion in complex, modern societies. Films can depict the division of labor and interconnectedness of individuals in various roles, potentially emphasizing or critiquing the reliance on specialized skills and expertise for societal functioning

Films often depict groups of people coming together to achieve a common goal, like a team facing a dangerous task or a community rebuilding after a disasters

The film can showcase how individuals with different skills and expertise contribute to the group's success, highlighting the importance of interdependence. Shared Purpose:

The narrative can emphasize a shared sense of purpose or mission that unites the group, fostering a sense of collective identity and responsibility.

Example :-

"The Manjummel Boys":

This film showcases a group of eleven individuals who come together during a crisis, demonstrating collective action and resilience.

Many films explore social themes and highlight the importance of solidarity and collective action in addressing societal problems.

Films about sports teams, rescue missions, or other collaborative endeavors often demonstrate how individuals with different skills work together to achieve a common goal.



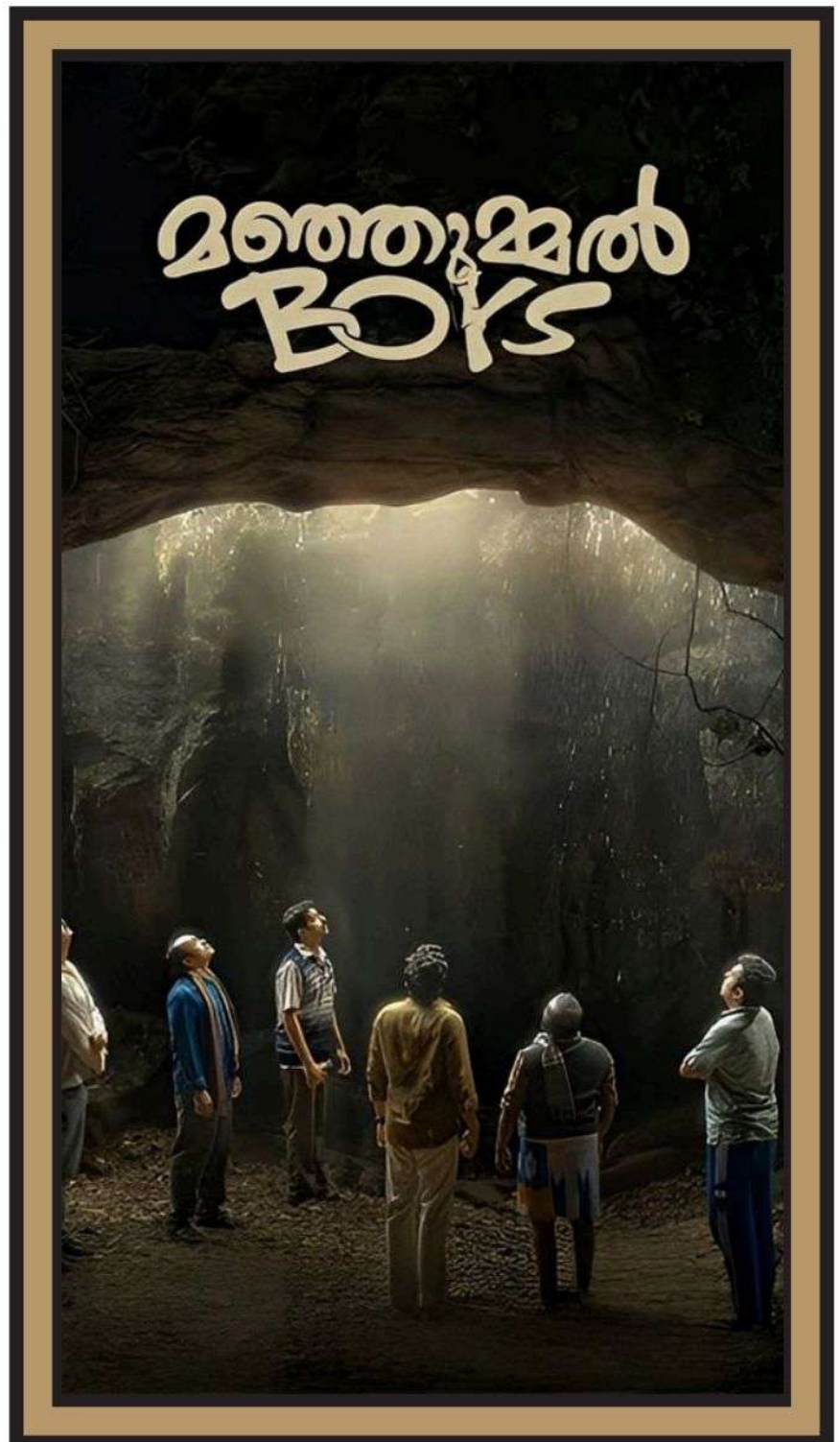
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Manjummel Boys

Eleven individuals come together for a specific purpose in a momentous time in cinema, demonstrating the social/organic solidarity of Durkheim. According to him, society becomes more capable of collective movement, at the same time that each of its long-term elements has more freedom of movement. Despite the perilous situation, the group managed to survive the incident collectively, although the circumstances became increasingly challenging. In the realm of narrative composition, typically, the dynamic between the protagonist and antagonist engrosses the audience.



The Real Manjummel Boys



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Restitutive Law

In societies with organic solidarity, the legal system focuses on restoring social balance rather than punishing. This is called restitutive law.

contractual Relationship

Modern laws often deal with contracts, rights, and regulations — because people in specialized roles depend on one another (e.g., employer-employee, doctor-patient).

Civil Law Dominated

Civil laws (related to property, business, family, etc.) are more common than criminal laws in organically solid societies.

New Collective Conscience

Since individuals have varied roles and beliefs, laws create order instead of shared morals doing so.

Example Of Restitutive Law

If a company violates a contract, they are required to compensate the affected party - not punished harshly like in mechanical solidarity systems.

modern Legal System

Modern legal systems (like those in democratic countries) reflect Durkheim's idea of organic solidarity, focusing on negotiation, restitution, and fairness.

Law As A Regulator Of Indipendence

The law helps regulate the complex interconnections between specialized roles ensuring corporations in society



Organic Solidarity

Sociology Magazine



Threads

By Aanya Verma

*"We are not islands, still and lone,
But echoes cast in flesh and bone,
Each step we take, not ours alone —
A path that many feet have known.*

*The baker's hands, the coder's mind,
The farmer's toil, the nurse's kind,
The unseen ones who stitch and bind
The silent threads we daily find.*

*A train that runs, a call that's made,
A street swept clean, a promise paid —
Behind each act, a bond is laid,
In webs that never truly fade.*

*Our lives are tapestries unwound,
In cities tall or village ground,
Where every voice and task is bound
In patterns purposefully profound.*

*So let us see — not me, but we,
Not walls, but doors, not lock, but key.
For only through our unity,
Can we become what we must be."*

Design: Farhana
content: Anusree

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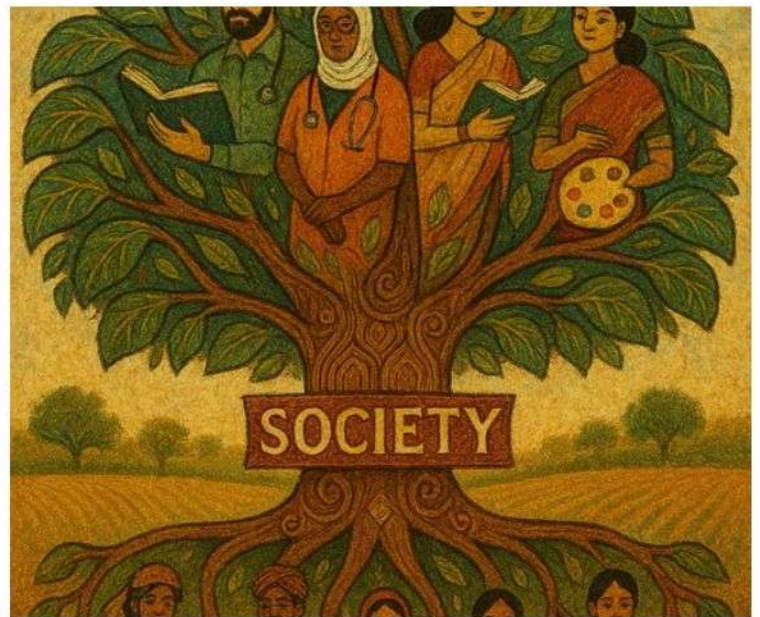
Afterword: Rebuilding Bonds in Fractured Times

Why organic solidarity matters more than Ever — in our homes, our streets, and our screens

In the bustle of daily life, we often forget just how deeply we rely on one another. We open apps to order groceries, send our children to school, consult doctors on video calls, stream movies for comfort, and call electricians when the lights go out. Behind every one of these actions is a person — or often, many people — whose work makes ours possible.

This is organic solidarity in motion.

Emile Durkheim described it over a century ago, but its heartbeat is loud and clear in today's world. Unlike the old days, where people were bound together by similar beliefs and shared routines (mechanical solidarity), our modern lives are linked by difference — by the way we each do distinct jobs, play unique roles, and depend on others to fill in what we cannot.



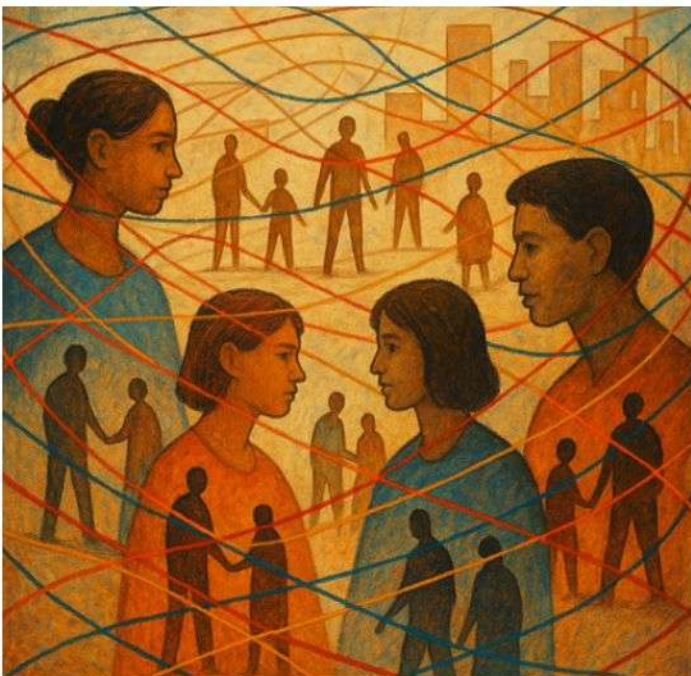
Think about your morning

You brew coffee using beans harvested in another part of the world. You catch a cab driven by someone whose language you may not speak. You work online using tools coded by strangers, relying on a network of engineers, service providers, and customer support teams you may never meet. You grab lunch made by someone else's hands, packaged by another's, delivered by yet another.

You live in a web.

During the COVID-19 pandemic, we saw this web exposed — and stretched. The delivery agent became a lifeline. The nurse, a warrior. The janitor, a frontline worker. The teacher, a stabilizing force. Suddenly, the invisible glue of society — the workers, helpers, caretakers, and creators — became visible. Our interdependence was undeniable.

Design: Farhana
Content : Anusree



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But as we return to 'normal,' it's easy to forget those lessons.

Rebuilding bonds in fractured times means looking again.

It means recognizing value in every role, whether glamorous or unseen. It means breaking bubbles of privilege and acknowledging the people who keep society standing. It means teaching our children that solidarity is not just about standing together in protest — but showing up in everyday life: by listening, collaborating, sharing, thanking, trusting.

It's in how a street vendor feeds a city.

How sanitation workers create health without prescribing medicine.

How migrant laborers build homes they won't live in.

How coders make it possible for teachers to teach remotely.

How friends check in over voice notes when they can't be there in person.

These are the modern rituals of solidarity. Not loud, not always visible — but deeply powerful.

So as we close this edition, we leave you with this:

Solidarity is not about sameness.

It's about connection.

And in a world that often feels divided — politically, digitally, emotionally — choosing to notice, value, and depend on each other is not just an act of survival.

IT IS THE
BEGINNING
OF
SOMETHING
MORE
BEAUTIFUL



Design: Farhana Content : Anusree

Society shape us
Our unwritten rules

SOCIAL FACTS



Emile
Durkheim

Sociology Magazine

TITLE LIST

Time Travel
beyond the Norms

INTRODUCTION TO SOCIAL FACTS

- ◆ Gender as a social fact
- ◆ Fashion as a social fact
- ◆ Marriage as a social fact

INSTITUTIONS

- ◆ Fashion
- ◆ Do you know facts
- ◆ Religion
- ◆ Facts about changes in society

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 **CHANGES OF SOCIAL INSTITUTIONS FROM
PRIMITIVE TO CONTEMPORARY SOCIETY**

 **SUICIDE**

 **SOME OPINIONS OF INDIVIDUALS**

 **MOVIES REVIEW**

- ◆ Hindi Medium (language)
- ◆ Padman(social construed taboos)
- ◆ pK(Religion)
- ◆ Mrs.(Marriage)

 **REFERENCE LIST**



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Introduction

QUICK FACTS

- External to Individual
- Coercive Power
- General throughout Society



Emile Durkheim (1858-1917)

He was a French Sociologist and is considered one of the founding Father of Sociology.

"The rules of sociological method" (1895), his most important and significant book. The book utilizes the concept of social fact that is constitutive of the subject matter of society and how the structure and functions of society must be studied through "social facts".

Further, Social facts are the values, cultural norms and social structures that exist outside the individual but coercive in nature.

FOR DURKHEIM SOCIAL FACT IS A WAY OF ACTING, THINKING AND FEELING WHICH ARE EXTERNAL TO INDIVIDUAL AND ENDOWED WITH A POWER OF COERCION.

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Gender as a social fact



Emile Durkheim: (born on 15 April, 1858) - one of the founding father of sociology, he talks about how behaviour of the individual, their action, choices, goals , etc is controlled by society by **collective consciousness**, also called social facts. Now the question is how we will find which is social facts or not ? He further give the concept of **generality** , means the fact which is followed by most of the people of that society. Social facts vary from society to society and time to time



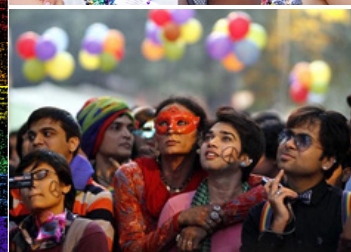
Menstruation : till today there are a lots of women in the world who consider period as a sin, not because of themselves , it is because of society consider it as sign of impurity even there are many temples in India where temples are closed for certain time in every month , because goddess are also treated as impure during periods . Even many girls today too feel shy to share their periods problem with male person of family , instead of knowing it is natural , they feel shy to share or to talk about it .



My body my choice : we all say it every time but actually it is our life but not our choice. When we try to break social barriers to represent ourselves in this patriarchal society , we all are said to be girlish . It is not just with girls, it also used to happen with boys also . The movie *mard ko kabhi dard nahin hota* was all about the physical pain of body , but people took it emotionally , now whenever any men used to cry this society used to say them to not be girlish. It also shows that women are always considered to be emotional and weak , but did you agree with it ? crying is a human emotion that is natural. why always girls are said to be polite and humble ??



Why always we put out our sleeper out of temples ? Why we always told to behave in a certain way ? why as a girl we are told to behave girlish and boys to be boyish ? why instead of knowing everything mostly time women behave as dumb in front of their husband or boyfriend? Because we all are forced to follow certain norms and values which are followed by most of people , and the behaviour which is against these norms and values , that is called **anomie or pathological behaviour**.



Gender is not about performance according to our identified sex , it is about who we are , what we feel . :

During a child birth by seeing the external organ of a , child their sex is decided and by deciding their sex as male or female the expected role of society is formed towards the child and these expectations create certain behaviour , that is called your gender . As **Judith Butler** , one of the prominent sociologist , she gave the problem of gender performativity of a person in society , how the expected role and sex of person defers , .

If we are actually according to our sex then why it is LGBTQ , their existence proves the difference of both . And violation against them proof , how still social norms of binary gender is still prevalent

Our body organs are part of the movie but it is not the whole movie Why there is only two types of washrooms in public places? Why not the third one ? Why gay and lesbian marriages are still opposed by society ? This all shows the control of our behaviour our gender by society



If both girls and boys are treated equally if they were provided equal opportunity, then you will see no difference between them . But because society work as construction of individuals thoughts and opinion it also construct our roles in society . From childhood we are told to Don't not act as a boy And do not act as a girl , it also make barriers and restrictions of our performativity in society

No one born as male and female, they are made by the society. Now society changed a lot, and there are a lot of people who are breaking these barriers and making their own identity but today too we need a lot of changes for performing ourselves.

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FASHION AS A SOCIAL FACTS



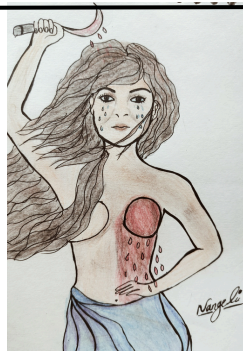
*Fashion as a way
of showing
domination*

Did you ever think that fashion can also work as a coercive power of society where individuals are forced to wear certain kind of dress? we still used to judge people by their clothes, by their style of dress, can you imagine clothes can also be used as domination and it can also be hegemonic. Even when a person come from outside, and if that person is not wearing dress like the mainstream people, they are also humiliated and feel inferiority.



When French became free in 1789, they provide every right as men and citizens the personification of French and law by women, but no right to women. Even they weren't allow to wear red cap which was sign of liberty.

During French revolution European tried to be hegemonic by forcing people to wear certain type of clothes. They told Asian people as uncivilized imposing their own style of clothes to SHOW THEMSELVES civilized and hegemonic. Also men started to wear long striped trousers which was worn by dock worker, they did so to show their protest against estate 1



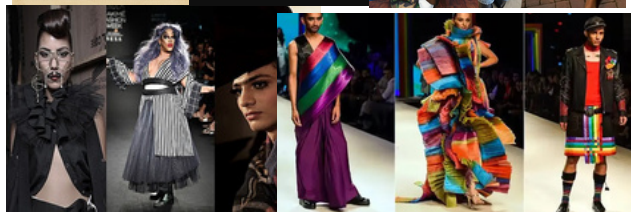
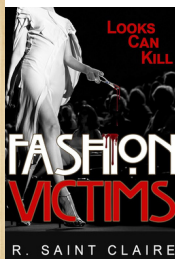
Did you know about Nangeli?

Did you know about Nangeli? she was an Exhava woman, she cut down her breast because of frustration of the restricted law of Travancore kingdom where lower caste weren't allowed to cover their breast and they had to show their breast to give respect to higher caste people. Breast tax was collected by village headman, according to the size of breast tax was imposed so now can think how sometimes these social facts of Fashion is not just control you but also imposed you to do it without your will. The type of clothes, the type of fashion must be our own choice.



Foot binding tradition of China : did you know?

Foot binding a tradition which was around 9th or 10th century in China, where women from the age of 4 to onwards was forced to tight their feet to make it shorter, they believe this shorter feet as Lotus feet and shoes for it called lotus shoes, also this feet are sign of beauty and prestige on that time although it was hurting but because of social restrictions Women was forced to do it at very early age.



Change of fashion with time

But as society changed, fashion style, its role every thing change according to every society. Now there is not as restricted rule as earlier, but sadly today too our gender is judged by our clothes. Now LGBTQ people were gender neutral dressers that make them comfortable, tomboys style clothes which anyone can carry. But still the societal forces still force individuals to wear clothes on behalf of their gender.



In mid 1840s the fashion was crinolines became very famous.

In this type of clothes women was forced to tight their dress to make their body in perfect shape sometimes it also took life of women, by wearing it they couldn't do any work. It's looking very elegant in movies these types of dresses, but in reality they had to tightly tight their dress, some times they couldn't breath properly.

Also the system of veiling, like ghunghat and burkha which is still today prevalent in various countries in the world, it's not a fashion, or it can be also, sometimes it acts as a restriction and sometimes it becomes the only way of representation.

Did you know why people are today too much addicted to gyms and body shaping, because these facts of society tell them always that a beautiful person is who have a perfect body Everyone has it's beauty, but not every one see it by Confucius

Sociology Magazine

> *FASHION AND SOCIAL FACTS THROUGH TIME - HOW CLOTHING REFLECTS SOCIETAL NORMS IN DIFFERENT ERAS*

Is social facts a modern concept? Did it not exist in ancient times during earlier civilization?

Yes it did exist. In fact it has been an invisible remote control which has been governing the societies from ancient till Today. It is an unofficial guideline to control individuals .

In this small article we will try to have a quick look up of the evolution of fashion through time travelling.

In ancient civilization when the terms *fashion* and *clothing* were not very prominent, it was merely a basic necessity for protection and modesty using natural materials (animal skins, plant fibres) .

As time passed and people became comparatively developed clothing began to signify *class status*

among people leading to class division in society (especially in Ancient Egypt and Rome) .

FASHION

FASHION

FASHION

FASHION

FASHION

FASHION

While we further move ahead, it might sound surprising yet interesting fact that clothing and fashion has also served as a symbol of rebellion. In French society the " *red bonnet rouge*" has served as a symbol of " *cap of Liberty* " signalling a change from autocracy to republic state.

After world war I , fashion again took a change with styles like flapper dress (used as a symbol from restrictions to independent female identity) of the 1920s and the new look of 1950s reflecting change in social norms. The 21st century society has seen revivalism of trends from past decades like high- waist jeans and chunky sneakers demonstrating the cyclical nature of fashion.

This historical journey shows how fashion reflects as well as influences changes in society (demonstrating a perfect example of social facts) The way history and fashion interact shows how fashion adapts to and mirrors human experiences.



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Did you know ?



JEANS WERE ONCE "WORKING CLASS WEAR". ORIGINALLY WORN BY MINERS AND FACTORY WORKERS. JEANS BECAME A SYMBOL OF YOUTH REBELLION IN THE 1950s AND ARE NOW A GLOBAL FASHION STAPLE ACROSS ALL SOCIAL CLASS



FASHION



Did you know ?



MINISKIRTS IN THE 1960S WERE NOT JUST CUTE - THEY WERE RADICAL. AS SECOND - WAVE FEMINISM ROSE, shorter hemlines symbolized sexual freedom and a challenge to traditional expectations of femininity.



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RELIGION

In The Rules of Sociological

Method, Durkheim wrote a number of key points concerning religion:

Religion as a Social Fact:

Durkheim contended that religion is a "social fact"—a mode of behavior, thought, and feeling which exists independently of the individual but which controls them.

Objective Analysis of Religion :

He insisted that religious beliefs must not be evaluated as true or false by sociologists but only examined for their social roles and how they form the collective life.

Religion came later in his work "The Elementary Forms of Religious Life".



Religion and Social Cohesion:

Durkheim was of the opinion that religion has an important role to play in bringing people together, enforcing social norms, and ensuring social solidarity. Religious rituals make the relationships between members of a group stronger and reinforce their common values.



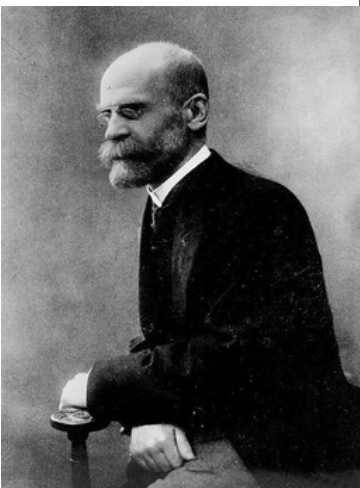
Do you know ?

Religion as a Social Construct: Durkheim

believed that religion is not only about belief in the supernatural, but most essentially about the separation between the sacred (things which are separated and consecrated) and the profane (the everyday, mundane things).

Totemism and Collective Identity:

Learning about totemic tribes in Australia, he proposed that the totem (usually an animal or a natural thing) serves as a symbol for both the god and the group themselves. Essentially, when individuals worship the totem, they are symbolically worshipping society.



Sociology Magazine

Marriage as a Social Fact

Emile Durkheim, one of the founding figures in sociology, approached the concept of marriage not just as a private or emotional affair, but as a social fact—a key term in his sociological theory.

Durkheim saw marriage not just as a relationship between two individuals, but as a social institution that reflects and sustains the values, norms, and organization of society.

MARRIAGE

In Durkheim's view :

1. Marriage is a Collective Institution

Marriage is shaped by societal rules, expectations, and traditions. For Durkheim:

- **It exists independently of individual preferences.**

- **It imposes social obligations—like fidelity, division of labor, and child-rearing.**

- **It reflects the collective conscience—the shared beliefs and values of society.**

#So, even though people marry out of love today, the structure, rules, and recognition of marriage are still dictated by the society they live in.

2. Marriage Regulates Social Behavior:

Durkheim believed that institutions like marriage control individual behavior to maintain social order. It:

- **Regulates sexual relationships and reproduction.**

- **Assigns roles within the family (e.g., provider, caregiver).**

- **Serves as a mechanism for social integration.**

- **Marriage thus serves a functional purpose by stabilizing society and ensuring continuity.**

Sociology Magazine

Why the institution of marriage has changed ,if it's a social fact ?

According to Durkheim's perspective,

1. **Social Facts Can evolve** - He believed that social facts are powerful, but not unchangeable ,they shift with society's collective conscience.
2. **Modernization & Individualism**: It can be the important point in this -As societies modernize, individual rights, freedom, and personal happiness become more valued than tradition.
3. **Legal and Cultural Shifts**: Laws now support divorce, same-sex marriages , because it reflecting new social norms.

So, according to our magazine theme, (Time travels beyond the norms) ,The institution of marriage has undergone significant transformations. Here , are some examples like how marriage laws, customs, norms, and social perceptions have changed.



#Arrange vs. Love Marriages :

Past Perceptions - In many cultures, marriages were arranged by families for political, economic, or social reasons. Love was always often secondary.

Perceptions changed over time - The rise of individualism and romantic ideas, especially in the 18th and 19th centuries, led to love marriages more common.

And the present reality is that - In many parts of the world, love marriages are now the norm, but arranged marriages still exist in some cultures with evolving practices, like we can see the semi-arranged marriages where we ask from an individual's choice, they have a say.

#Interracial Marriages : From illegal to accepted
Past perception - In countries like the U.S., interracial marriage was illegal under anti-miscegenation laws
Change over time - The landmark U.S. Supreme Court case (Loving V. Virginia, 1967) , struck down laws banning interracial marriage
And the present reality is - Interracial marriages are now widely accepted in many parts of the world, though some social biases remain.



Same-sex marriages : From criminalization to legalization.
Past perception - Same-sex relationships were often criminalized and same-sex marriage was unthinkable.
Change over time - Activism and legal battles led to growing acceptance, with the Netherlands becoming the first country to legalize same-sex marriage in 2001.
Present reality - Many countries now legalize same-sex marriages, though it remains illegal in some regions.

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PRIMITIVE (Traditional societies)

1. Totemism among Aboriginal Australians:

Religion was totemic where specific animals or natural objects representing the clan. Totems governed social order, marriage, taboos, and group identity. Religion and society were not separable—worship of the totem a means of expressing group solidarity.

2. Ancient Egyptian Religion :*

Religion governed social structure (pharaoh as a god). Festivals, rituals, and burial routines governed daily life and values.

Morality was linked to divine judgement after death (e.g., Ma'at).

3. *Hindu Caste System in Ancient

India: Religious beliefs justified and sustained the varna (caste) hierarchy. Dharma (duty) and karma (moral order) were religious ideas that regulated behavior and social roles.

1. Christianity and Civil Rights Movement :

Churches were focal point organizing spaces. Religious values (e.g., justice, equality) fueled activism. Martin Luther King Jr. employed religious rhetoric to mobilize.

2. *Islam and Political Movements in the Middle East :

Religious identity becomes national and political ideology. Islamic principles guide laws, dress codes, and gender roles in certain states. Religion continues to offer collective meaning and cohesion.

3. Secularism and Religious Pluralism in Western Societies :

Even in non-religious societies, religious institutions affect moral arguments (e.g., abortion, euthanasia). Religious celebrations, ceremonies (such as marriage), and altruistic activities continue to structure social life.

Dialogue among religions promotes social integration and multiculturalism

MODERN (Contemporary societies)

Sociology Magazine

How menstruation, a natural bodily function, is transformed into a socially controlled experience in India.

Menstruation as Profane:

1. "Culturally in many parts of India, menstruation is still considered to be dirty and impure." This "impurity" isn't based on hygiene; it's a social label. For example, Vedic text linking menstruation to guilt, making it a moral issue, not a biological one.

- This notion of "profane" leads to women being "purified" before returning to normal life, indicating a social cleansing, not a physical one.

2. Social Rituals:

Not entering the 'puja' room" and "not entering the kitchen." These are social rituals, not personal choices. They are enforced by the community and become routine practices. For example: A 36 year old woman in Jhansi dies by suicide after she couldn't perform Navaratri rituals due to menstruation. (INDIA TODAY, published on 3rd April 2025)

- Also the act of having to be "purified" is a ritual.

Periods are natural, not dirty

**women
bleed,
they are
not
dirty**

**Respect
women,
respect
their
cycle**



3. Social Beliefs:

Menstruating women "contaminate" food, a belief that has no scientific backing. This belief, however, drives the restriction of women from cooking or handling food.

- Also the belief that touching a cow while menstruating will make it infertile.

4. Social Taboos:

Taboo surrounding even discussing menstruation. The "secrecy and myths" surrounding it prevent open dialogue and perpetuate ignorance.

- The act of burying used menstrual cloths to prevent evil spirits from using them is a social taboo that is acted upon. These examples clearly show how menstruation is not just a biological event but a social experience shaped by external, coercive, and widespread social facts. Women are forced to comply with these rules, demonstrating the power of social facts as described by Durkheim.

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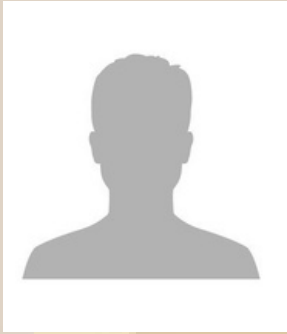
Emile Durkheim's Theory of Suicide
EMILE DURKHEIM DEFINES SUICIDE AS ANY FORM OF DEATH EMANATING FROM THE VICTIM'S ACTIONS, WHICH MAY BE NEGATIVE OR POSITIVE, WHILE FULLY AWARE IT WILL YIELD THIS RESULT. EMILE DURKHEIM'S THEORY OF SUICIDE ARGUES THAT EACH SUICIDE HAS A MEANING OR CAUSE, WITH THE VICTIMS DOING SO BECAUSE THEY BELIEVE IT WILL BE FULFILLING. HE BELIEVED SUICIDAL ACTS ARE TENDENCIES THAT CONTROL A PERSON WHO IS VULNERABLE HENCE, THE SUICIDAL THOUGHTS.

HOWEVER, THE SUICIDE ACT DOES NOT MANIFEST THE CURRENT SITUATION BUT YEARS OF COLLECTIVE PERSONAL SITUATIONS OR EVENTS. FOR INSTANCE, WHEN A PERSON REFUSES TO EAT OR SHOOT HIMSELF, IT IS SOMETHING HE HAS MANIFESTED FOR A LONG TIME AND SETTLED TO THIS CHOICE OF KILLING HIMSELF AND TERM THIS AS A FULFILLING OR SUITABLE WAY TO DIE. NONETHELESS, SCHOLARS AND PSYCHOLOGISTS HAVE QUESTIONED DURKHEIM'S DEFINITION OF SUICIDE BECAUSE IT SUGGESTS THAT SUICIDE DEATH IS CAUSED BY SOCIAL FACTS THAT ARE NOT FACTUAL. IT EXCLUDES THE REAL REASON FOR COMMITTING SUICIDE.

SUICIDE

SOCIOLOGICAL EXPLANATION. THE CONCLUSION FROM ALL THESE FACTS IS THAT THE SOCIAL SUICIDE-RATE CAN BE EXPLAINED ONLY SOCIOLOGICALLY. AT ANY GIVEN MOMENT THE MORAL CONSTITUTION OF SOCIETY ESTABLISHED THE CONTINGENT OF VOLUNTARY DEATHS. THERE IS, THEREFORE, FOR EACH PEOPLE A COLLECTIVE FORCE OF A DEFINITE AMOUNT OF ENERGY, IMPELLING MEN TO SELF-DESTRUCTION. THE VICTIM'S ACTS WHICH AT FIRST SEEM TO EXPRESS ONLY HIS PERSONAL TEMPERAMENT ARE REALLY THE SUPPLEMENT AND PROLONGATION OF A SOCIAL CONDITION WHICH THEY EXPRESS EXTERNALLY.

Opinion of Individuals on some Social Institutions



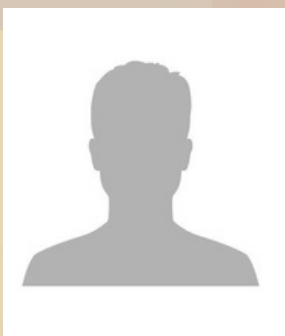
Age 20

Well, I don't have problem with the same sex or non normative marriages even after their engagement increases in upcoming 7-8 yrs, because society also evolve with time.

My opinion would be no, I have a gay best friend, i literally feel his life, but I know the complications as well, and area of law agar ham ye bnanae pr aae to, isliye for now, making this a law is not feasible in India



Age 20



Age 37

I think it's completely hurting the society morality, **Single rhna jyada better h,in spite of same sex marriage** and After some time it will not be trustworthy, there is no future of care and stability, society will not accept them, when they disconnect to each other.

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Age 27

Today ,though we see that due to urbanization this class barrier is slowly becoming irrelevant and fashion(clothing) has become a individual aspect but still we do see instances of fashion being a status of class pride and poor people are suffering yet today in some way or the other



Age 21

These places and clothings connect a person to its root tradition and also make one curious to know more about their culture and its history

It's a transition period where awareness is being raised against class discrimination based on clothing while one the other hand we see incidents of clothing(fashion) being a reason for respect in the society where class barrier is being felt.



Age 52

Sociology Magazine

Movie : Padman - Through the lens of Durkheim's Social Fact



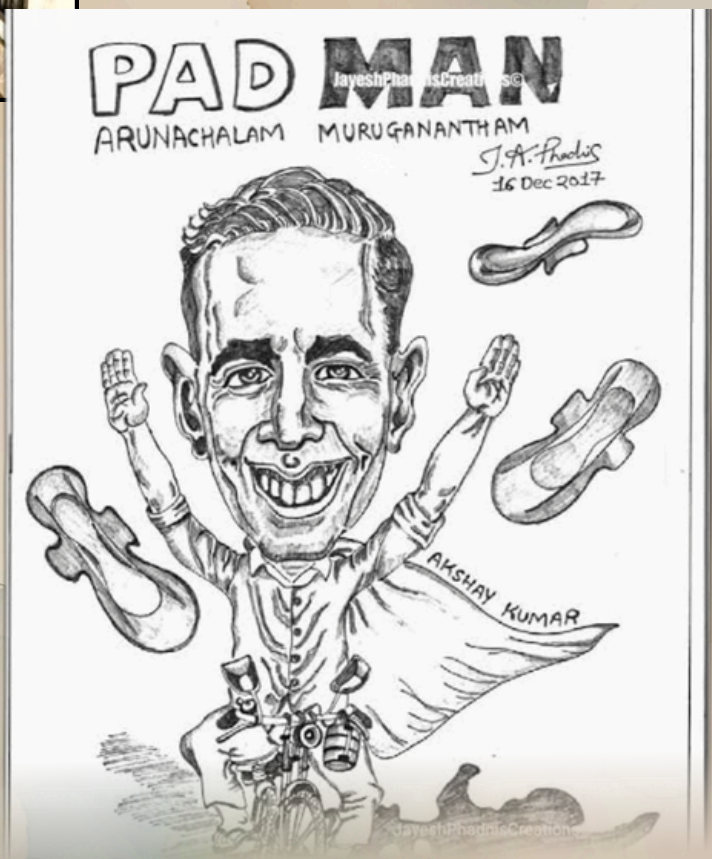
The film "Padman" illustrates perfectly how menstruation socially controlled in India. It's based on the true story of Arunachalam Muruganantham, who fought to provide affordable sanitary pads to women in rural India.

The film shows how women were forced to use rags, leaves, or even ash during their periods, due to the stigma and lack of access to sanitary products.

The movie depicts how menstruation is considered a taboo subject. Women are ashamed to talk about it, even with their husbands.

The film shows the social exclusion that the women face during their periods. They are often kept out of the kitchen and temples, reinforcing the idea of impurity. Even they compelled to sleep outside the bedroom in those menstruating days.

Arunachalam faces strong social resistance due to him challenging the social norms. He is ostracized by the village. This shows how the social facts are very powerful.



In essence, "Padman" displays how social facts—beliefs about impurity, taboos surrounding discussion, and exclusionary rituals—create and maintain the view of menstruation as profane. Arunachalam's story is about challenging these social facts and promoting a more respectful and practical understanding of menstruation.

Sociology Magazine

Movie : MRS - Through the lens of Durkheim's Social Fact : Marriage

In film *Mrs.* (2024), starring Sanya Malhotra, using Émile Durkheim's concept of marriage as a social fact. This approach unpacks how the institution of marriage in the film reflects larger societal forces that operate beyond individual control, shaping identity, morality, and behavior.

1. Marriage as a Normative Structure

Richa's role as a wife isn't based on choice but on pre-existing societal expectations. Her identity is shaped by traditional norms that demand obedience and self-sacrifice—echoing Durkheim's view of marriage as a socially constructed role.

2. Coercive Power of Norms

Though not openly punished, Richa faces subtle emotional and moral pressure to conform. This reflects Durkheim's idea that social facts exert coercive power by enforcing societal expectations.

4. Division of Labor

The emotional and domestic burden falls entirely on Richa, showing how marriage upholds gendered labor roles—another function Durkheim linked to social stability.



3. Moral Regulation & Gender Roles

Richa is expected to serve, obey, and stay silent—norms rooted in collective moral codes. Her behavior is not just personal but regulated by the values embedded in marriage as an institution.

5. Anomie & Identity Crisis

As Richa seeks autonomy, she experiences anomie—a breakdown of norms. Her disillusionment highlights the tension between individualism and outdated social structures.

6. Subverting the "Mrs." Label

The title critiques how marriage defines a woman's identity. Richa's journey reflects a broader social shift where traditional roles no longer suffice, pointing to a transition in societal norms.



To sum up this, *Mrs.* as a Living Example of Durkheim's Marriage Theory

In *Mrs.* (2024), Sanya Malhotra's portrayal of Richa becomes a vivid dramatization of Durkheim's concept of marriage as a social fact. The film shows how marriage:

- *Exists outside the individual,
- *Coerces behavior through norms and expectations,
- *Reinforces gendered roles and moral codes,
- *Offers social stability but may suppress individuality,
- *Can create anomie when its moral functions no longer align with personal needs.

Sociology Magazine

Movie :Hindi Medium - Through the lens of Durkheim's Social Fact: LANGUAGE AND SOCIAL FACTS THROUGH CINEMA

Hindi Medium follows the story of Raj and Meeta Batra, a wealthy couple from Delhi who want the best education for their daughter, Ra. Despite their financial status, they face rejection from top English-medium schools because they don't speak fluent English or fit into the elite lifestyle. Desperate to secure Ra's admission, they go to extreme lengths—including pretending to be poor to benefit from a government quota. The film humorously and emotionally explores the social pressures surrounding language, education, and class in India, shedding light on how English fluency often dictates social mobility, identity, and opportunity.

Is language just a tool to speak and write? Or is it a silent social judge that decides how far you go in life?

The answer leans toward the latter. Language is not only about communication—it is about power, prestige, and social belonging. French sociologist Émile Durkheim defined language as a social fact—something external to the individual, yet coercive in nature, silently shaping behavior and identity.

The Film: Hindi Medium (2017)

This Bollywood film is more than a school admission story—it's a social commentary on how language functions as an invisible gatekeeper in Indian society.

How Language Becomes a Social Fact in the Movie:

Class Divide Through Language:

Raj and Meeta Batra, a wealthy couple, are denied social approval due to their lack of English fluency.

Durkheim's social facts are evident here—language acts as an external societal force that determines status.

Language = Social Status:

English is treated as a marker of sophistication and modernity. Hindi, while commonly spoken, is seen as "lesser."

This reveals how collective consciousness (Durkheim's term) attaches value to certain languages.



Conclusion:

Hindi Medium is not just a feel-good family drama—it is a reflection of how language shapes identities and life chances in India today. Viewed through Durkheim's theory, it becomes clear that language is a social fact—an invisible rule that governs behavior, inclusion, and power.

It reminds us that social facts aren't modern—they've been adapting with society for ages, and today, language is one of their strongest tools..

Durkheim, É. (1982). *The rules of sociological method*. Hindi Medium [Film]. T-Series & Maddock Films.

Movie : PK - Through the lens of Durkheim's Social Fact : RELIGION

PK is a Bollywood film directed by Rajkumar Hirani. It follows an alien (PK) who arrives on Earth and struggles to understand human behavior especially religious practices as he searches for his lost communication device.

- 1. Durkheim believed religion reflects the collective conscience of society. In PK, the alien encounters various organized religions, each with unique rituals, symbols, and codes of conduct. These are not individual beliefs but institutionalized systems that influence large groups. Example: PK mimics people's behavior to understand their faiths—he wears different religious costumes and joins processions. This shows how religion is practised and performed.**
- 2. Durkheim distinguished between the sacred (holy, collective symbols) and the profane (ordinary life). Example : PK struggles to understand why everyday objects (a stone, a picture, a temple) suddenly become sacred. This shows how societies ascribe meanings to objects, transforming them into sacred symbols that are socially powerful.**
- 3. Durkheim analyzed how symbols like totems represented both the deity and the group. In PK, religious symbols are shown to unify people, but also to divide them. Example: PK observes that similar symbols (like clothing, food, religious signs) lead to both identity formation and conflict.**

Through PK's innocent, outsider perspective, the film deconstructs religion as a social institution—something collective, learned, enforced, and deeply symbolic. When seen through Durkheim's lens, PK offers a critique of how religion as a social fact can unify but also be manipulated to control or divide.



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Topic

FASHION AND SOCIAL FACTS THROUGH TIME - HOW CLOTHING REFLECTS SOCIETAL NORMS IN DIFFERENT ERAS*

*Reference:- YOUNG RESEARCHER (RESEARCH JOURNAL) *by DR. SHWETA MARIYAPPANAVAR & M ARUN KUMAR*.

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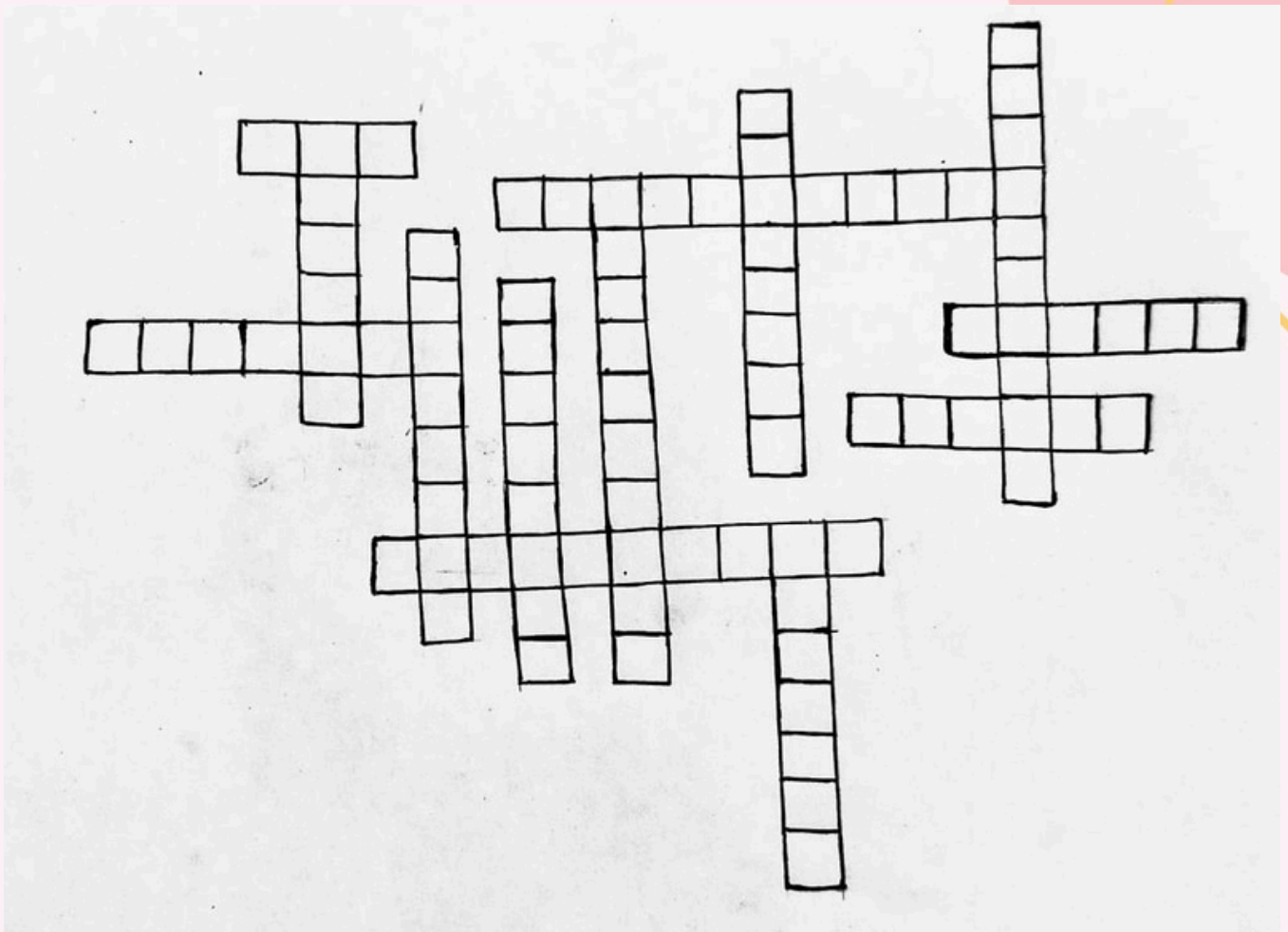
Topic

Suicide and social facts
Reference uregina, textbook, Studocu

Topic

MARRIAGE AS A SOCIAL FACTS
Reference Thoughtco.com , studocu

MRS MOVIE =ZEE5.COM
Examples from =newspaper the London gazette.com
Studytranker.com
Newspaper - De telegraph.



Across

1. A state of normlessness we are social regulations breakdown.
2. Institution that governs the distribution of power.
3. Durkheim insisted that social facts should be studied as___to maintain objectivity.
4. Social facts exist___ individual will.
5. The institution primary responsible for socializing children.
6. Social facts possess___ meaning they exert power over individuals.

Down

7. Durkheim studied this act to show social causes behind individual decisions.
8. A key social institution that strengthen collective consciousness.
9. An example of a codified social norms that governs behaviour.
10. Durkheim considered fashion norms as a form of social___.
11. Unwritten rules that guides behaviour in society.
12. Durkheim approach to studying society was based on this type of realism.
13. The force exerted by social facts that compels individual to conform.

Word bank: Anomie, Coercion, Constraint, Family, Law, Outside, Constraint, Politics, Positivism, Religion, Social norms, Suicide, Things.

Conclusion

Through this magazine, we explored how social facts shape
our everyday lives.

Marriage shows how society controls relationships through rules and traditions.

Religion plays a strong role in guiding people's beliefs and creating unity or division.

Fashion reflects changing values, group identity, and the influence of society on personal choices.

Gender is not just natural, but socially made, affecting how people live and are treated.

Suicide, as Durkheim explained, is not only personal but influenced by society's level of connection and control.

All these show that our actions are shaped by forces beyond us.

Social facts are not just ideas but they are powerful and real in social life.

By studying them, we learn how society works and how it affects individuals.

This magazine helped us understand that society is present in even the smallest parts of our lives.



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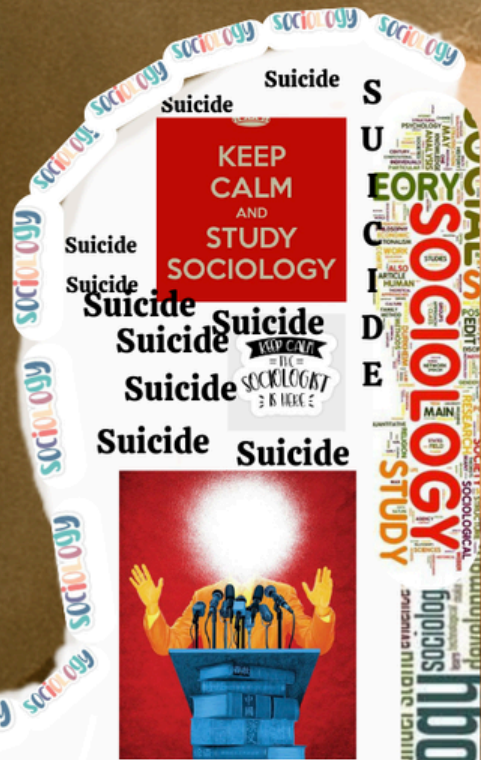
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EMILE DURKHEIM SUICIDE



SOCIOLOGY THINGS

Altruistic suicide Fatalistic suicide Egoistic suicide



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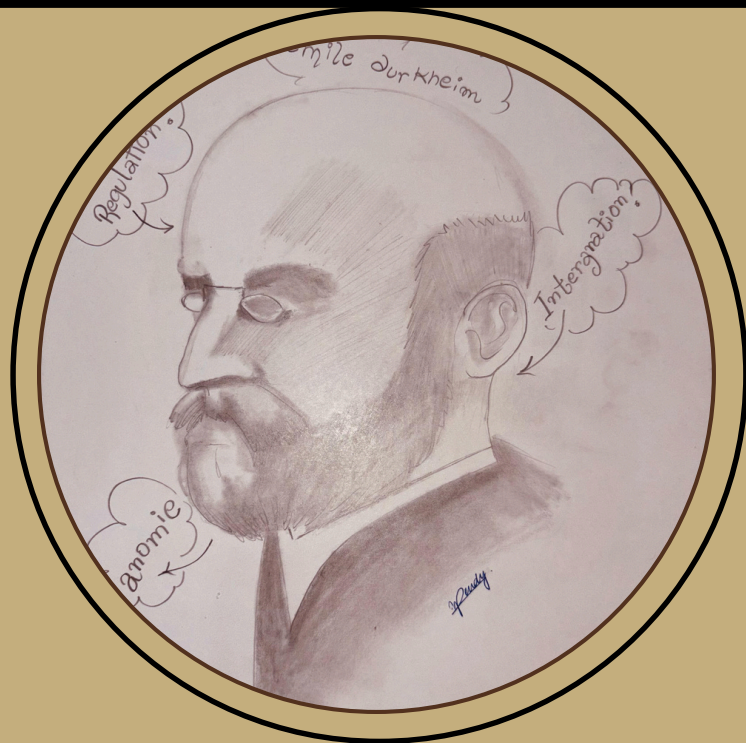
THE HIDDEN SOCIAL THREADS OF DESPAIR: UNRAVELING DURKHEIM'S SUICIDE

Beyond the Individual "How Society Shapes Our Deepest Choices

Suicide appears to be the most personal of decisions—a final act carried out in solitude. Yet, Émile Durkheim, in his groundbreaking work *Suicide* (1897), shattered this notion. He argued that self-inflicted death is not merely an individual tragedy but a symptom of deeper social forces, governed by the structures of integration and regulation within society.

Émile Durkheim (1858–1917) was as much a trailblazer of sociology as he was an academician who was set on demonstrating that human behavior is predetermined by social structures more than by individual psychology. While the majority of suicide explanations at the time leaned toward mental illness or moral deficiency, he was in search of an expanded solution: What if suicide were a social fact—a quantifiable, analyzable, and even predictable one?

In *Suicide: A Study in Sociology* (1897), Durkheim proposed the idea of "social facts"—behaviors that are external to the individual but which control them. Suicide, he contended, was such a fact, its rates varying not haphazardly, but in relation to changes in social cohesion and regulation (Durkheim, 1897/1951). His work probed data collected from various religious denominations, disclosing strikingly uniform patterns that indicated suicide was internally linked in the very fabric of society.



ÉMILE DURKHEIM

DURKHEIM'S STUDY

SUICIDE is any case of death resulting, directly or indirectly, from a positive or negative act carried out by the victim himself

HALLUCINATION

E.g., a man suffering from hallucinations who jumps from a window

SOUND MIND

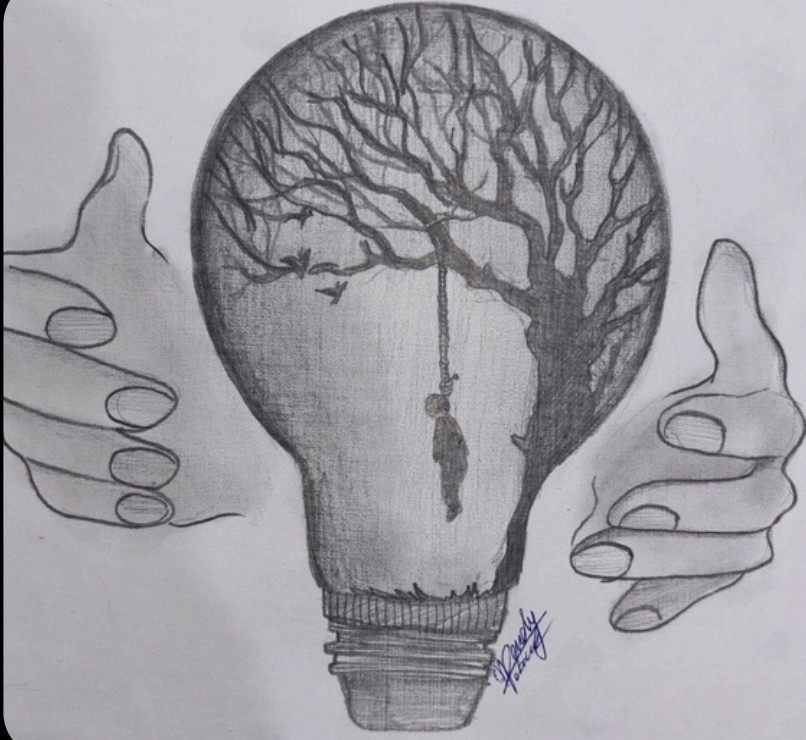
E.g., a man who strikes blow against himself knowing what he is doing

Both the mentally unsound and the mentally sound can commit the act of suicide

- Durkheim's study was one of the first to apply statistical methods to sociology, using real-world data to support his theories.
- He found that suicide rates were higher among Protestants than Catholics, a pattern he attributed to differences in social integration.
- His work laid the foundation for modern sociology and remains one of the most influential sociological studies of all time.

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Durkheim developed a theoretical typology of suicide to explain the differing effects of social factors and how they might lead to suicide:



TYPES OF SUICIDE

The text of Durkheim's *Suicide* offered an examination of how suicide rates at the time differed across religions. Specifically, Durkheim analyzed differences between Protestants and Catholics. He found a lower rate of suicide among Catholics and theorized that this was due to stronger forms of social control and cohesion among them than among Protestants.

Additionally, Durkheim found that suicide was less common among women than men, more common among single people than among those who are romantically partnered, and less common among those who have children.

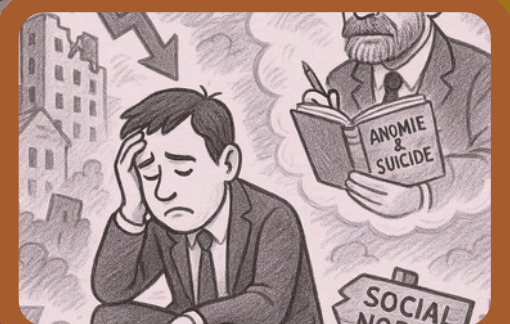
Further, he found that soldiers commit suicide more often than civilians and that curiously, rates of suicide are higher during peacetime than they are during wars.



Egoistic suicide



ALTRUISTIC SUICIDE



Anomic suicide



Fatalistic suicide

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Durkheim developed a theoretical typology of suicide to explain the differing effects of social factors and how they might lead to suicide:

1. Egoistic suicide

Egoistic suicide is a profound response executed by people who feel totally detached from society. Ordinarily, people are integrated into society by work roles, ties to family and community, and other social bonds.

When these bonds are weakened through retirement or loss of family and friends, the likelihood of egoistic suicide increases. Elderly people, who suffer these losses most profoundly, are highly susceptible to egoistic suicide.

2. Altruistic suicide

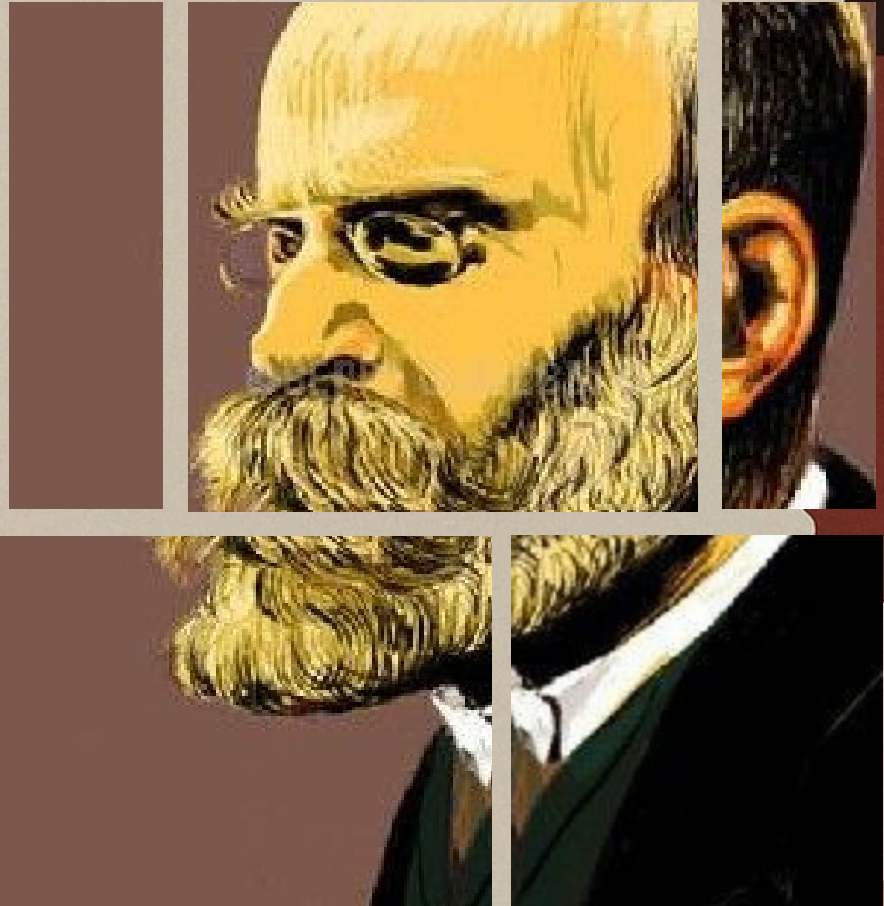
Altruistic suicide is often a result of excessive regulation of individuals by social forces such that a person may be moved to kill themselves for the benefit of a cause or for society at large.

An example is someone who commits suicide for the sake of a religious or political cause, such as the infamous Japanese Kamikaze pilots of World War II, or the September 11th hijackers that crashed the airplanes into the World Trade Center and the Pentagon.

In such social circumstances, people are so strongly integrated into social expectations and society itself that they will kill themselves in an effort to achieve collective goals.

3. Anomic suicide

Anomic suicide is an extreme response by a person who experiences anomie, a sense of disconnection from society and a feeling of not belonging resulting from weakened social cohesion.



Anomie occurs during periods of serious social, economic, or political upheaval, which result in quick and extreme changes to society and everyday life. In such circumstances, a person might feel so confused and disconnected that they choose to commit suicide.

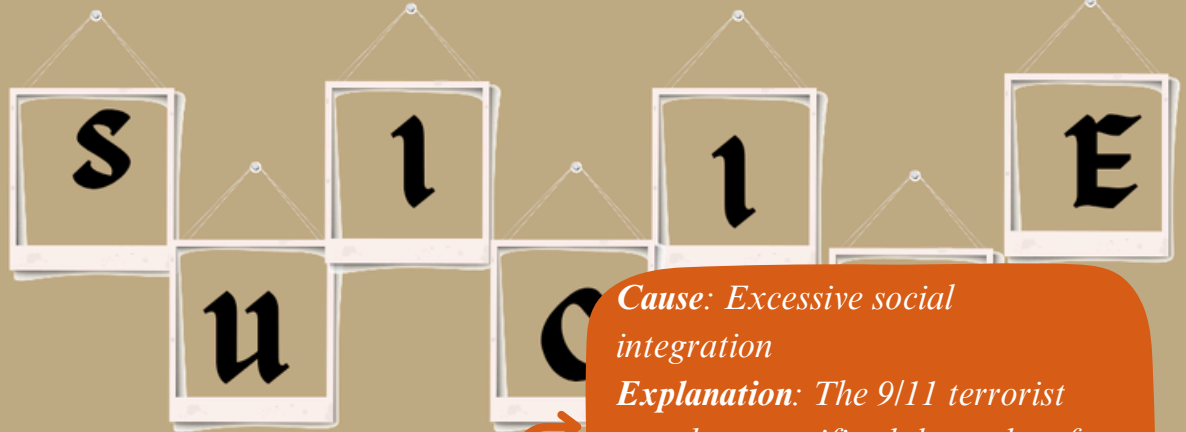
4. Fatalistic suicide

Fatalistic suicide occurs under conditions of extreme social regulation resulting in oppressive conditions and a denial of the self and of agency. In such a situation a person may elect to die rather than continue enduring the oppressive conditions, such as the case of suicide among prisoners.

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Altruistic suicide(2001)



Cause: Excessive social integration

Explanation: The 9/11 terrorist attackers sacrificed themselves for a cause they deeply identified with, reflecting extreme group loyalty.



Anomic suicide (2008)

Cause Low social regulation

Explanation: The 2008 financial crisis brought sudden job losses and instability, disrupting life norms and increasing suicide rates.



Fatalistic suicide(2019)

Cause : Excessive social regulation

Explanation Individuals in extremely oppressive environments, like strict political regimes or prisons (e.g., UK prison suicides in 2019), may feel trapped and hopeless, leading to fatalistic suicide.



Egoistic suicide (2020–2023)

Cause: Weak social integration

Explanation: During the COVID-19 pandemic, lockdowns and social distancing led to isolation and loneliness. This increased mental health issues and suicide risks.

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METHODOLOGY

Durkheim's Groundbreaking Research

Émile Durkheim wanted to understand whether suicide occurred as a private action between individuals or contained any concealed elements caused by social conditions. During a period when suicide received sole treatment as a psychological or personal phenomenon Durkheim brought forth the sociological perspective as a new way of understanding. Human behavior requires social force examination because these societal elements exist above and beyond individual attributes according to his belief.

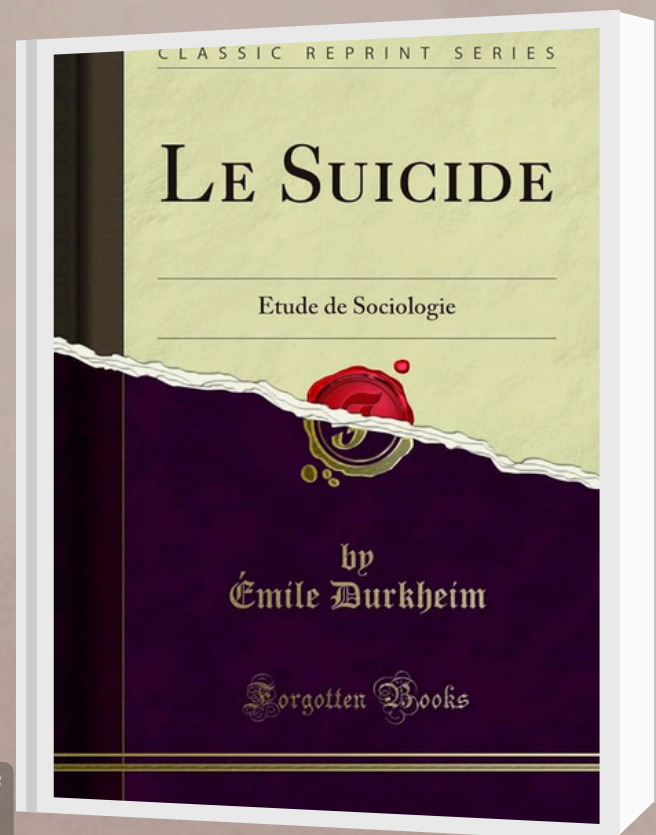
Science and quantitative methods established in his research made his work truly groundbreaking. The research publication "Le Suicide" (1897) by Durkheim incorporated European nation-wide suicide data obtained through official channels. Through the analysis of statistical data he sought to find relationships between religious affiliation and family structure as well as marital status together with economic situations.

Data revealed Protestants experienced greater suicides than Catholics in the population. Durkheim demonstrated the reason for this finding through his research on community integration which showed that Protestantism stressed individuality yet Catholicism promoted solid collective bonds. The presence of marriage combined with children made single individuals less prone to selfish death indicating personal commitments create a meaningful link to society. He reported that the breakdown of social norms which he named anomie resulted in higher suicide rates when combined with economic or social disruption.

Durkheim's research also emphasized the importance of collective consciousness and moral regulation in preventing social isolation. He argued that a well-integrated society fosters shared values and norms that give individuals a sense of belonging.

Without such cohesion, people may feel disconnected and purposeless, increasing vulnerability to destructive behaviors. These insights laid the foundation for later sociological studies on social cohesion, mental health, and deviance in modern societies.

Durkheim established his research on suicide as a landmark contribution in sociological history. His research proved that personal choices are directed by the social structures found in society. The combination of statistics with theory and empathy from Durkheim built sociology into a scientific discipline while proving that society always ties closely to our identities.



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THE SILENT EPIDEMIC: Understanding the Social Factors Behind Suicide

Suicide is not just a personal tragedy—it's a societal crisis. With over 700,000 deaths annually, according to the *World Health Organization (WHO)*, it's one of the leading causes of death worldwide. But behind every statistic lies a deeper issue: the social factors that push individuals toward despair.

What Drives People to the Edge?

While mental health conditions are crucial factors, societal pressures, financial struggles, academic stress, loneliness, discrimination, and social stigma often create an environment where individuals feel isolated and helpless.

Mental Health Stigma:

Many fear seeking help due to judgment, leading to silent suffering.

Economic Hardships:

Job loss, poverty, and financial instability can create overwhelming distress.

Academic & Career Pressure:

Unrealistic expectations leave students and professionals feeling trapped.

Social Isolation:

The digital world has made us more connected yet lonelier than ever.

Gender Norms:

Men suppress emotions; women face societal expectations; LGBTQ+ individuals battle discrimination.

Cyberbullying & Social Media:

Online harassment and unrealistic beauty or success standards damage self-esteem.

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The Ripple Effect of Suicide

Suicide doesn't just affect individuals; it leaves behind grief, trauma, and economic burdens for families and society. The loss of a loved one can trigger depression in others, creating a chain reaction of despair.

Breaking the Silence: Steps Toward Prevention

Normalize Mental Health Discussions:

Therapy and emotional well-being should be as important as physical health.

Ease Academic & Career Pressures:

Focus on holistic development rather than just grades and job titles.

Improve Financial Security:

Government programs must address unemployment and debt relief.

Strengthen Support Systems:

Families, schools, and workplaces must create safe spaces for open conversations.

Regulate Social Media & Cyberbullying:

Digital detox and stricter online safety measures are crucial.

A Call to Action:

Suicide is preventable, but only if society takes responsibility. By fostering empathy, reducing pressures, and ensuring accessible mental health support, we can create a world where no one suffers in silence. The question is: Are we ready to listen?

APPLICATION

Durkheim's theory is still very relevant in today's world.

Present-day reasons behind increasing suicide numbers directly reflect Durkheim's conceptual framework. modern society shows an **example** of egoistic suicide operating through persons who experience isolation or lack relationships within social groups. Survivors of egoistic suicide comprise teenagers in addition to elderly individuals and working adults who lack robust social networks. Social connectivity through media platforms provides artificial connections despite generating feelings of utter loneliness in users.

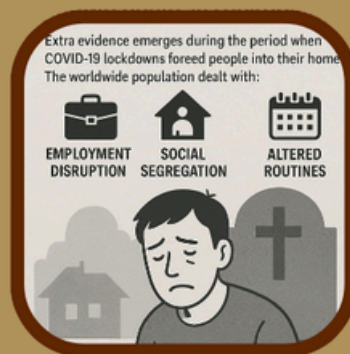
Today society sees a substantial amount of anomic suicides because Durkheim defined this type to occur during moments of sudden shifts and instability. People who experience unemployment or separations or survive through major crises such as **COVID-19** lose the foundation of their regular existence. Panicking individuals lose their ability to handle hardship when they lack direction or personal control. The scenarios producing confusion and hopelessness support the concepts described by Durkheim.

Research analysts and mental healthcare professionals continue to adopt his concepts in their work. Research now considers social factors which drive suicide such as collapsed communities alongside economic strain and an inadequate feeling of social connection.

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CASE STUDY

Extra evidence emerges during the period when COVID-19 lockdowns forced people into their homes. The worldwide population dealt with employment disruptions paired with social segregation along with established routines being completely altered. The sudden changes during that period resulted in increased suicide rates in countries worldwide. The death of ten thousand can be interpreted as anomic suicide based on Durkheim's theory since people lost familiar structure and stability.



Research from the CDC revealed teenagers suffered an elevated suicide rate in 2022 according to recent statistics. Experts attributed the major reasons behind teenage suicides to three factors which included academic pressure together with social media competition alongside weak real-world interpersonal relationships. The condition matches the description of egoistic suicide because teenagers experience separation from their communities and lack meaningful support groups.

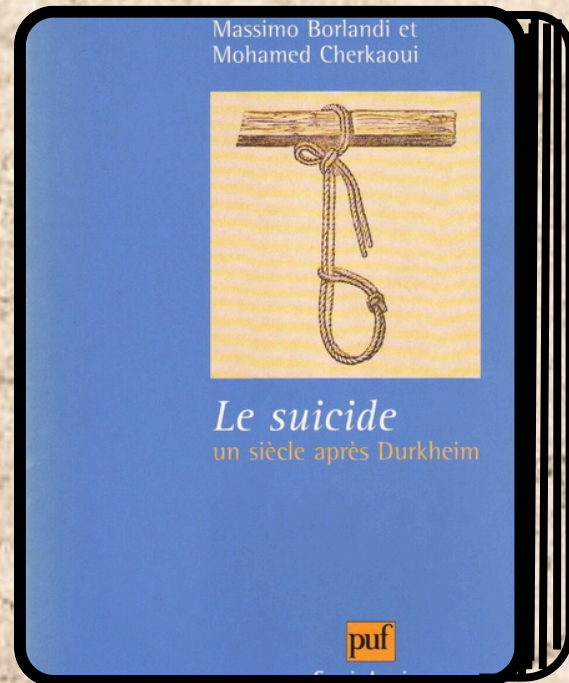
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CRITICAL

A Critical Look at Emile Durkheim's Suicide (1897)

Emile Durkheim's *Suicide* is often hailed as a groundbreaking sociological text that dared to explore a deeply personal act through the lens of social structures. But while Durkheim's theories introduced new ways of thinking, they are far from flawless. As we revisit this seminal work, it's important to acknowledge the critiques and limitations of his analysis, especially in a time where mental health narratives have evolved considerably.




Deconstructing a Classic Through a Modern Lens

1. Oversimplification of Complex Human Emotions

Durkheim categorized suicide into four types—egoistic, altruistic, anomic, and fatalistic—based on the individual's integration into society and the degree of social regulation. However, critics argue that these categories are overly rigid and reductionist. Modern psychology and psychiatry reveal that suicide often stems from a complex interplay of personal trauma, mental illness, neurochemical imbalances, and life circumstances—factors Durkheim scarcely addressed. By attributing suicide primarily to social causes, Durkheim arguably downplayed the emotional, psychological, and biological components.

Neglect of Mental Health and Individual Agency



Durkheim's analysis almost completely ignores mental health conditions like depression, bipolar disorder, PTSD, or schizophrenia—now known to be major risk factors for suicide. In doing so, he risks dehumanizing individuals by reducing their deeply personal struggles to mere sociological phenomena. The absence of any real focus on psychological suffering or emotional distress makes the theory feel detached and clinical.

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3. Eurocentric and Male-Centric Approach

Durkheim's data and analysis were largely drawn from European populations, often ignoring cultural, ethnic, and gender-specific factors. For example, he generalized patterns of suicide based on predominantly male, white, Western subjects. Today, we know that suicide impacts women, LGBTQ+ individuals, and marginalized communities in unique ways. His theory lacks intersectionality and is limited by its time.



4. Methodological Issues and Data Validity

Many contemporary scholars have questioned the accuracy and reliability of the statistical data Durkheim used. 19th-century records of suicide were inconsistent, incomplete, and heavily influenced by religious and legal biases. This casts doubt on the empirical foundations of his conclusions.

Your paragraph Many contemporary scholars have questioned the accuracy and reliability of the statistical data Durkheim used. 19th-century records of suicide were inconsistent, incomplete, and heavily influenced by religious and legal biases. This casts doubt on the empirical foundations of his conclusions. The 21st Century Crisis

Today, suicide is among the leading causes of death by globally. According to the World Health Organization (WHO), over 700,000 people die by suicide every year, and countless more attempt it. Modern research emphasizes prevention strategies rooted in mental health support, community care, crisis helplines, and reducing access to means—elements entirely absent from Durkheim's framework text



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CONTEMPORARY DATA STUDY

In today's world, suicide has sadly become more common, especially among certain age groups. It's now one of the main causes of death, particularly for young people and older adults. The risk can depend on where someone lives, how much support they have, and whether they can access mental health care.

Who's Most Affected:

1. Teenagers and Young Adults (15-29 years):

Many young people today face a lot of stress. They deal with pressure from studies, worries about finding a job, and the pain of breakups. Online bullying adds to their struggles, often leading to mental health issues like depression and anxiety. While social media can offer support and connection, it can also make them feel lonely, left out, or not good enough compared to others.

2. Middle-aged Adults (30-50 years):

This age group often deals with financial stress, problems at work, and family responsibilities. Many people here don't talk about their struggles because they feel like they have to stay strong for others.

3. Older Adults (60+ years):

Older people may feel lonely or lose their sense of purpose after retirement or the death of loved ones. Health problems and a lack of emotional support can also lead to feelings of hopelessness.



Why Suicide Rates Are Increasing:

Mental Health Problems: Conditions like depression or anxiety are big factors. Unfortunately, many people don't get help due to shame or lack of access to treatment.

Loneliness: With more people living alone and fewer close community ties, loneliness is becoming more common.

Financial and Academic Pressure: Struggle like unemployment, poverty, and school stress can leave people feeling overwhelmed.

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Alcohol and Drug Use:

These can cloud judgment and make it easier to act on harmful thoughts

Past Trauma:

People who've experienced abuse or trauma are at a higher risk of suicidal thoughts.

In short, suicide is a serious issue influenced by emotional, social, and financial struggles. It affects both the young and the old, and the best way to fight it is by spreading awareness, breaking the stigma, and making mental health care more available and supportive for everyone.

1.INDIA

High due to academic pressure, unemployment, mental health stigma, and rural distress (e.g., farmer suicides).

2.SRI LANKA

Rates have decreased thanks to government intervention, especially bans on toxic pesticides that were commonly used in suicides.

3.BANGLADESH

Increasing due to migration-related stress, poverty, and lack of access to mental health care.

4.NEPAL

Lower rate but likely underreported due to strong religious and cultural stigma.

5.PAKISTAN

Very low reported rate, but underreporting is widespread due to legal and social taboos around suicide.

Summary

India has one of the highest reported suicide rates in the region. In comparison, neighbouring countries may have lower official numbers, but cultural stigma often leads to underreporting.

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Summing Up

Durkheim's View of Suicide:

Durkheim saw suicide as something shaped mainly by society—it's not just about individual psychology, but how people fit (or don't fit) into the larger social structure.

Durkheim's Approach:

He dug into statistics and used a sociological lens—arguing that how connected someone feels to society plays a huge role in suicide risk.

What Society Can Do:

We need to fight stigma, boost support for mental health, and tackle economic and social pressures to help prevent suicides.

Types of Suicide:

Anomic Suicide: Happens when there's big social upheaval or rapid change, leaving people feeling lost or directionless.

Altruistic Suicide: Occurs when someone is overly connected to a group or cause, sometimes even feeling driven to sacrifice themselves.

Egoistic Suicide: Linked to feeling alone or cut off from others, a common risk for people living in isolation.

Fatalistic Suicide: Stems from experiencing relentless control or oppression, leading to a sense of hopelessness.

How We See It Today:

Suicide is more broadly recognized as a social challenge. Stigma, money troubles, and social isolation all play major roles.

Why It Still Matters:

Durkheim's study reminds us that suicide is not only a personal issue but a collective one. To reduce suicide rates, we must build more inclusive, supportive, and connected communities—where individuals are neither left behind nor overwhelmed by societal pressures.

Fill ups

1. Émile Durkheim was a _____ sociologist who studied suicide as a social phenomenon.
2. His famous book *Suicide* was published in the year _____.
3. Durkheim argued that suicide can be explained by _____ causes rather than just individual ones.
4. He identified _____ main types of suicide in his study.
5. Suicide caused by too little integration into society is called _____ suicide.

ANSWER KEY 1.French 2.1897 3.social 4.four 5.egoistic