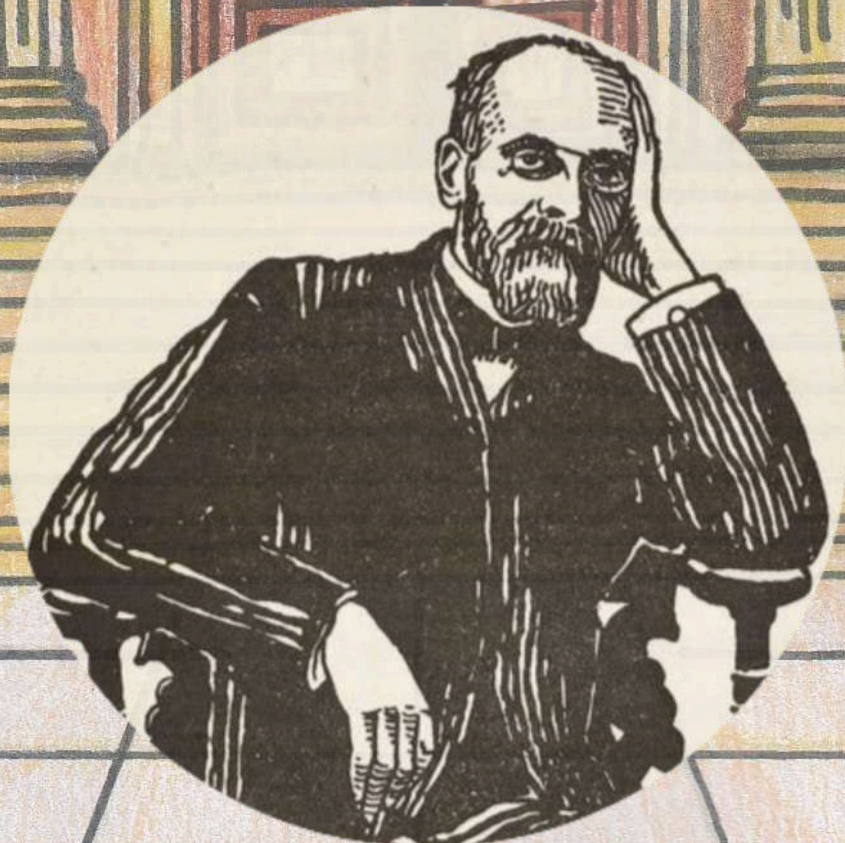




MUSEUM OF REMEMBRANCE



SOCIETY IS MORE THAN
THE SUM OF INDIVIDUALS

— ÉMILE DURKHEIM

Editor's Note

With this magazine, we seek to explore the ideas of Émile Durkheim in a way that is easy to understand and interesting to read. In order to accomplish this objective, we have attempted to represent many of these concepts visually and expressively, as well as narratively, as we have tried to create a journey that unfolds over time with a shared purpose.

The ultimate goal is to provide insight into these more complex concepts and to make them clearer and more relatable to everyday life.

Our examination of Society has been broken down by including, Division of Labor, Social Facts, and Suicide. By looking at how these concepts relate to one another, you will have a better understanding of how society influences us in ways that are not easily observable.

This has been an ongoing collaborative effort and we have brought together many different views and interpretations. We want to encourage you to not only look at the works of Durkheim more closely as a result of this magazine, but also to look at your own society from a different perspective.

Seeing Society Through Durkheim's Lens

The ideas presented in this magazine take inspiration from the work of French sociologist Émile Durkheim (1858–1917), who is often considered one of the founders of modern day sociology. Durkheim was particularly interested in understanding how societies operate and what keeps them together. He believed that although society consists of individual members, it is more than simply a collection of individuals; it is a real existence that exerts an influence on the way that members of society think, act and interact with one another.

Durkheim's work provided the world with many important concepts, including Division of Labour, Social Facts and Suicide; and he showed that even our most personal actions are shaped by social force.

This magazine tries to present the ideas of Durkheim into a more engaging and accessible format. By combining explanatory text and visual narratives, his theories will be studied not only as something to be understood, but as something to be experienced and as something that relates to our everyday lives.

This magazine is an exploration of society itself, viewed through the eyes of Durkheim.

The Path Through the Museum

S. No.	Exhibit Guide
1	Prologue: Entering the Museum
2	Division of Labour
3	Social Facts
4	Suicide
5	The Final Assembly: Reconstructing Society
6	Test Your Understanding
7	Decode Society: A Durkheim Crossword
8	Credits & Contributions

10:00 AM. A regular field trip...
or so they thought...



Why does every
educational trip
feel like
punishment?

At least
punishment
ends... this comes
with a report too



Guys , serious
question... is there
WIFI inside?

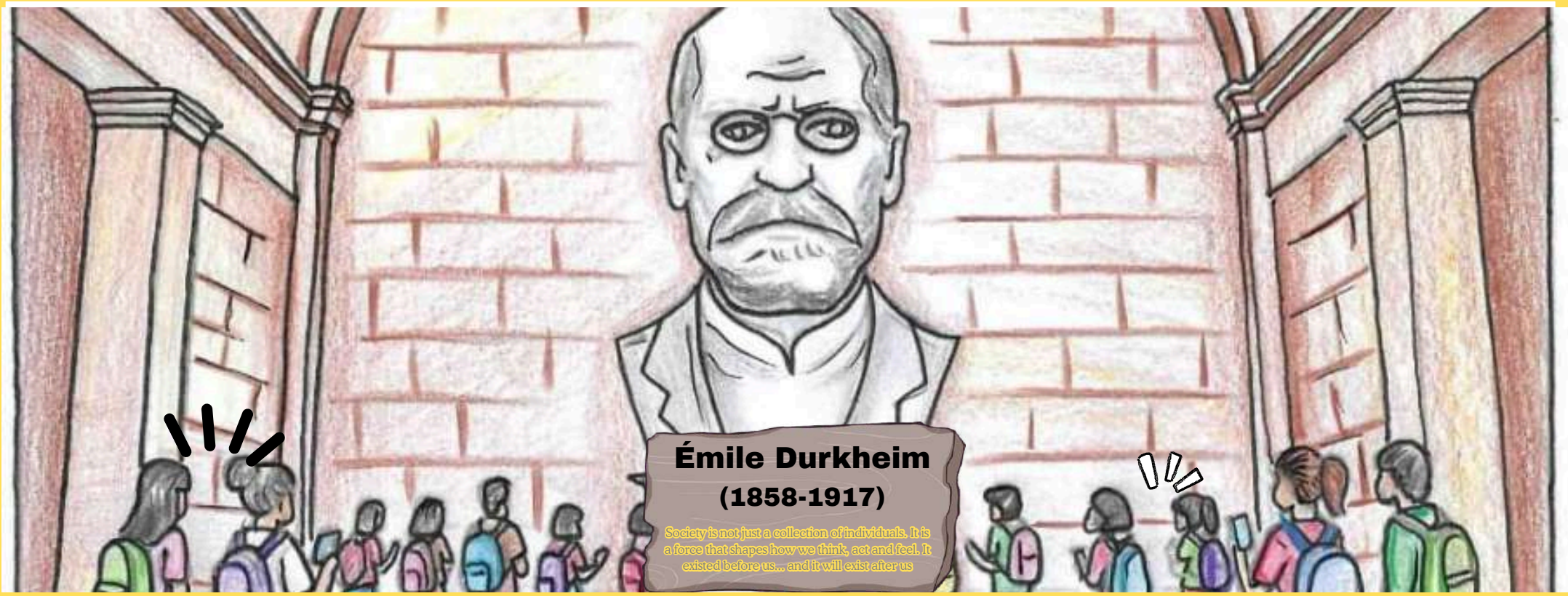
If there's no
network, I'm not
gaining knowledge
either

And if there's
no AC... I'm not
surviving this
trip



Something about the place felt
heavier than expected

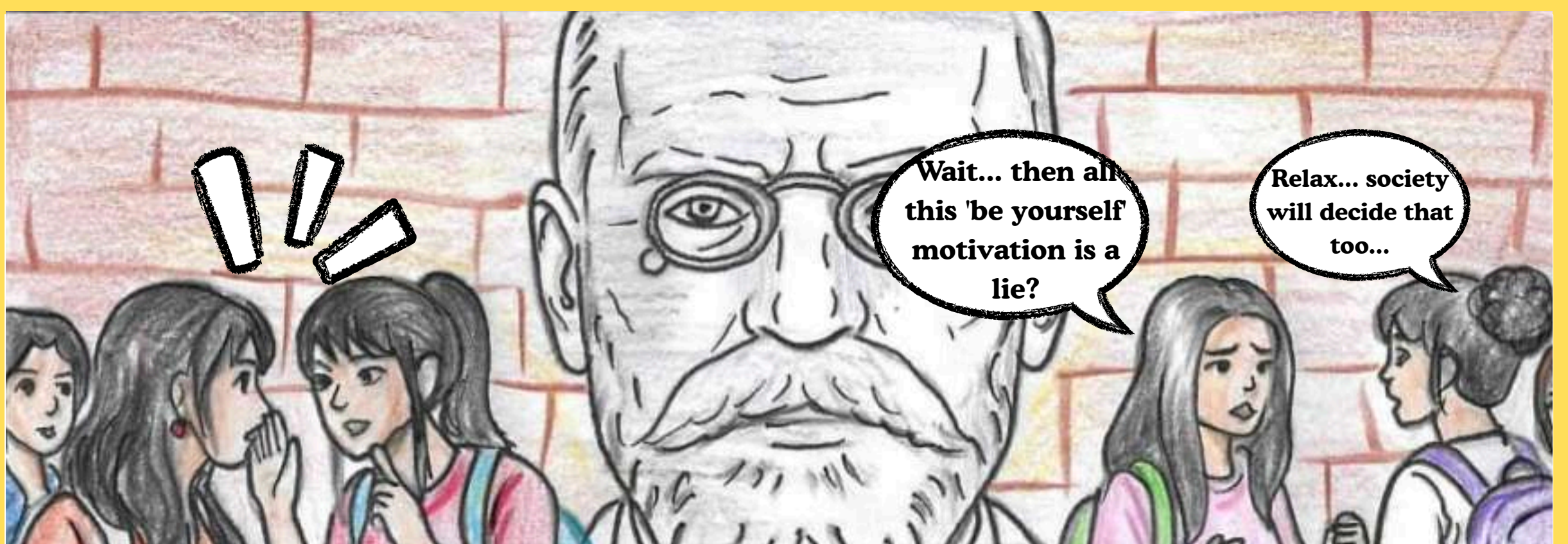




Society is not just a collection of individuals
It is a **FORCE** that shapes how
we think, act, and feel. It exists before us...
and it will exist after us.



To understand society... we must study it as something beyond individuals

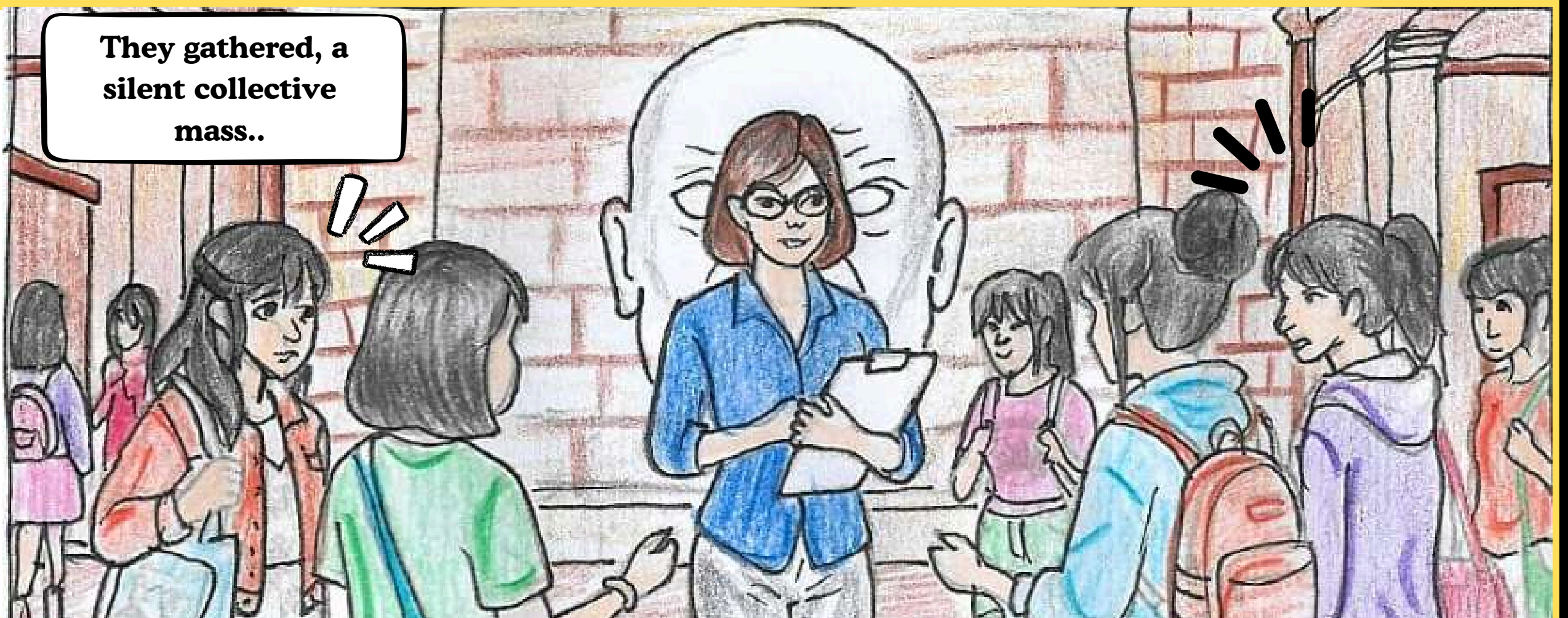




CLAP!

Okay!!! Done with the complaining... or should I give you a few more minutes to warm up?

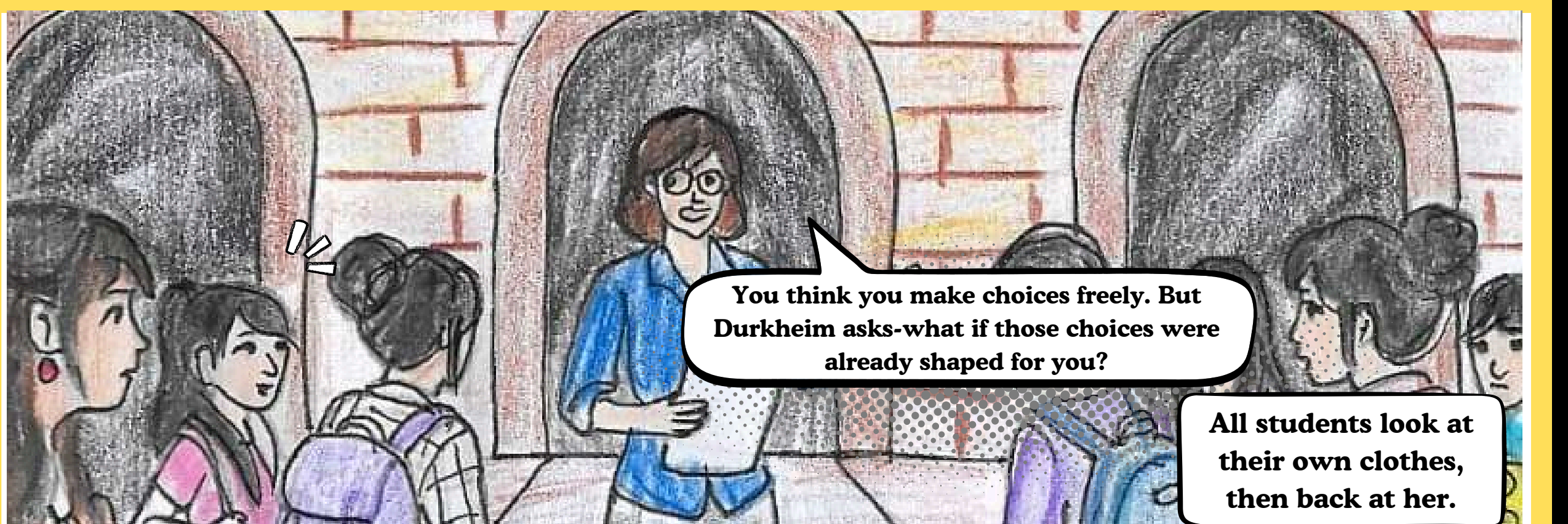
(Students awkwardly straighten up)



They gathered, a silent collective mass..



Good. Now that you're done struggling with reality... let's start understanding it.



You think you make choices freely. But Durkheim asks-what if those choices were already shaped for you?

All students look at their own clothes, then back at her.



Why do you dress a certain way?

Why do we feel judged...?

Even... when no one says anything?

They realize their casual outfits are remarkably similar, without even trying..

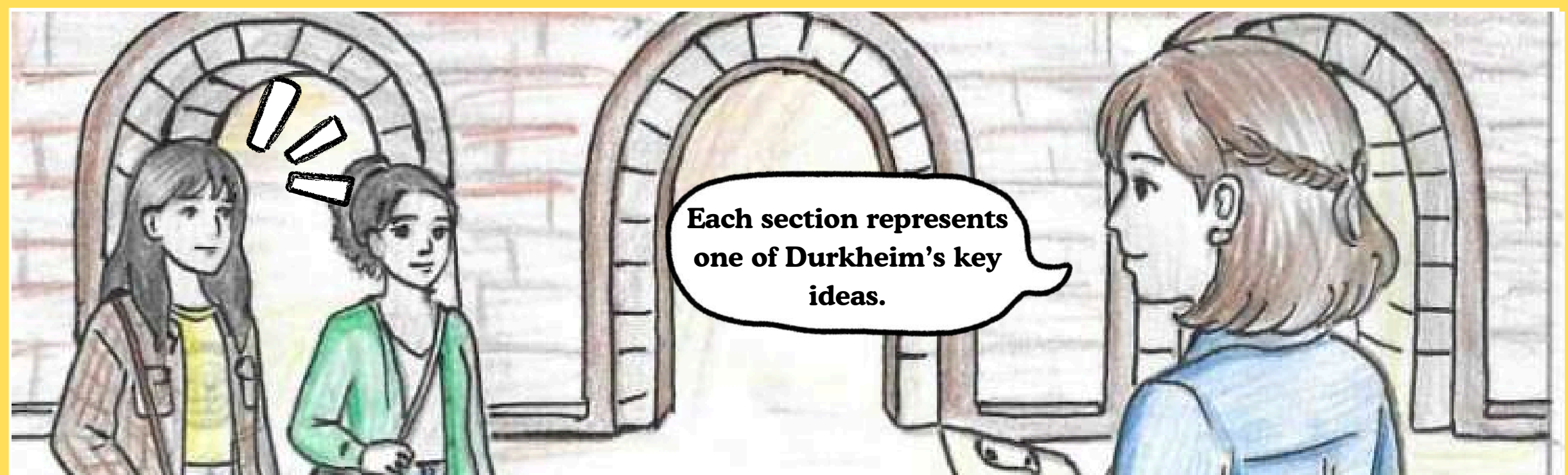
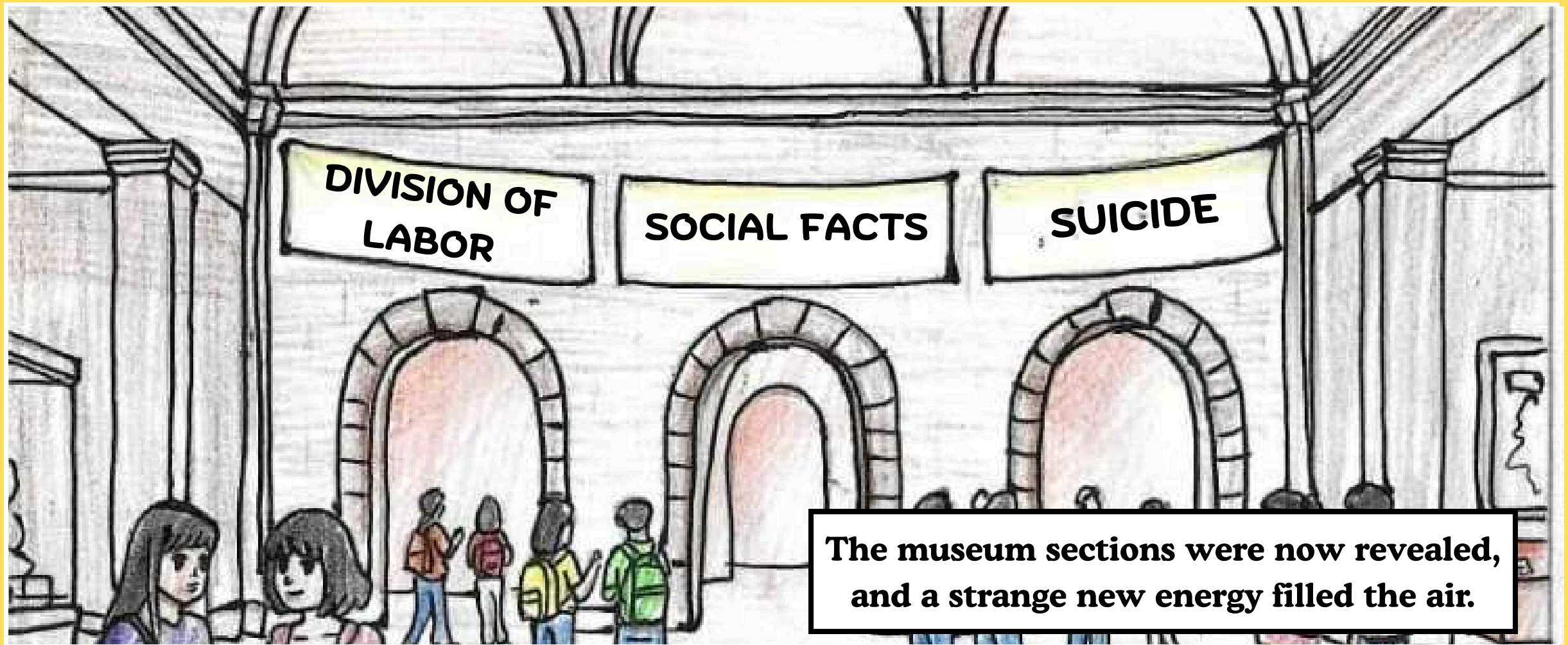


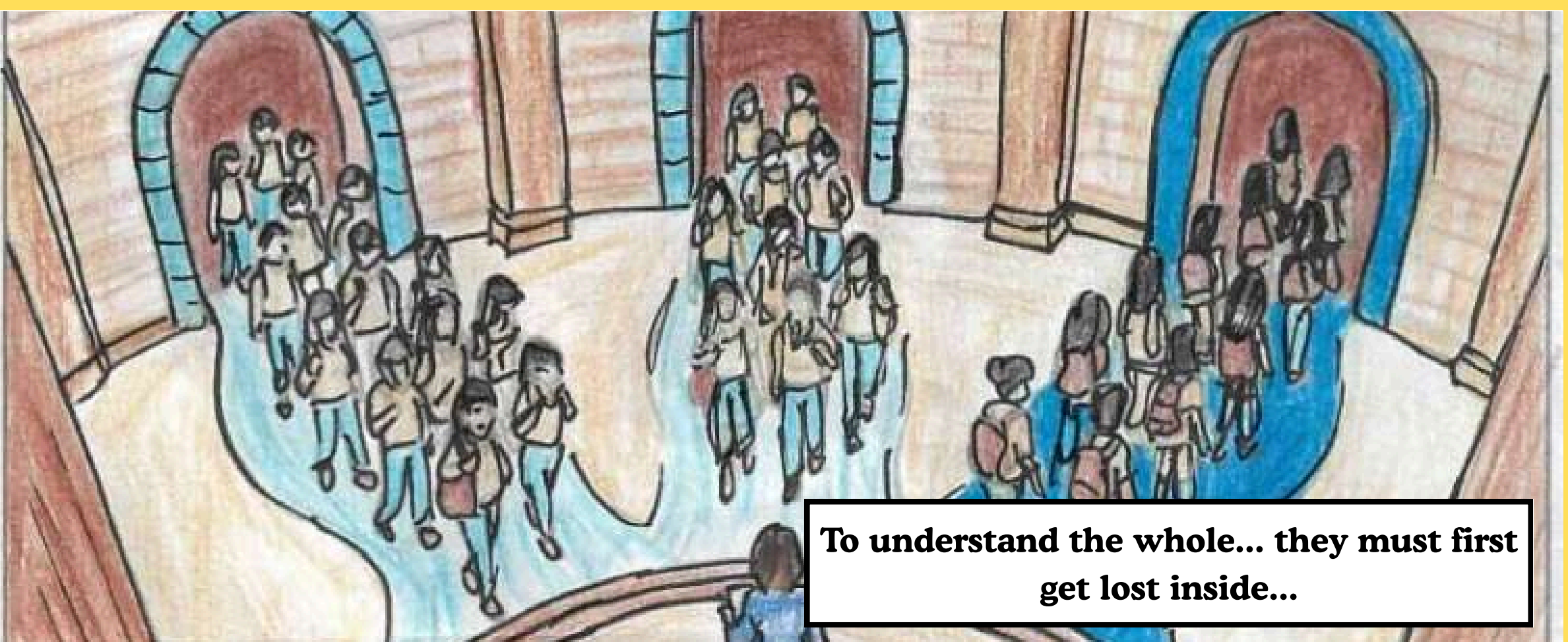
Ma'am... are you saying even my procrastination is social?

If enough people do it... it becomes a pattern



Durkheim studied these patterns — the invisible rules that control behavior



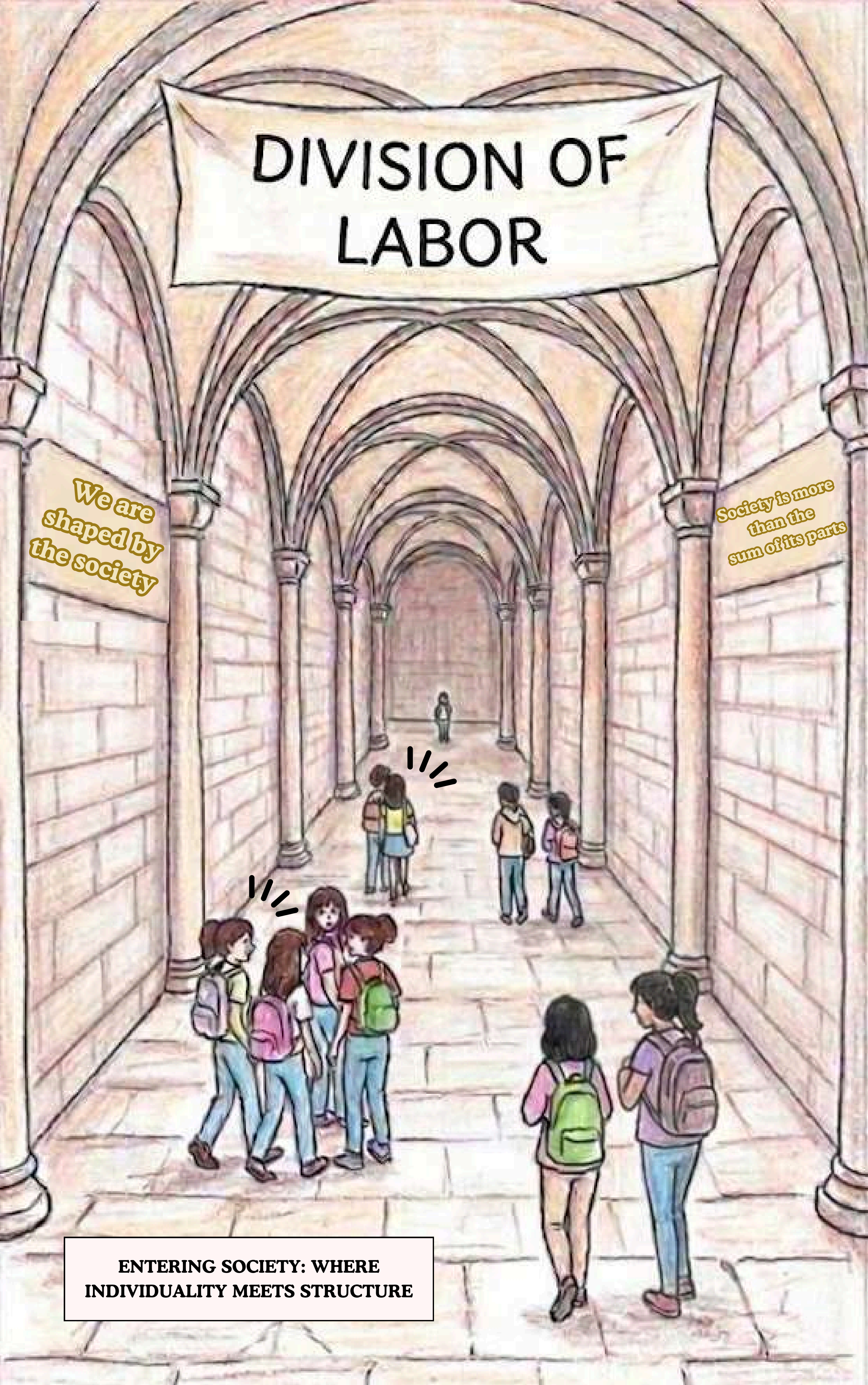


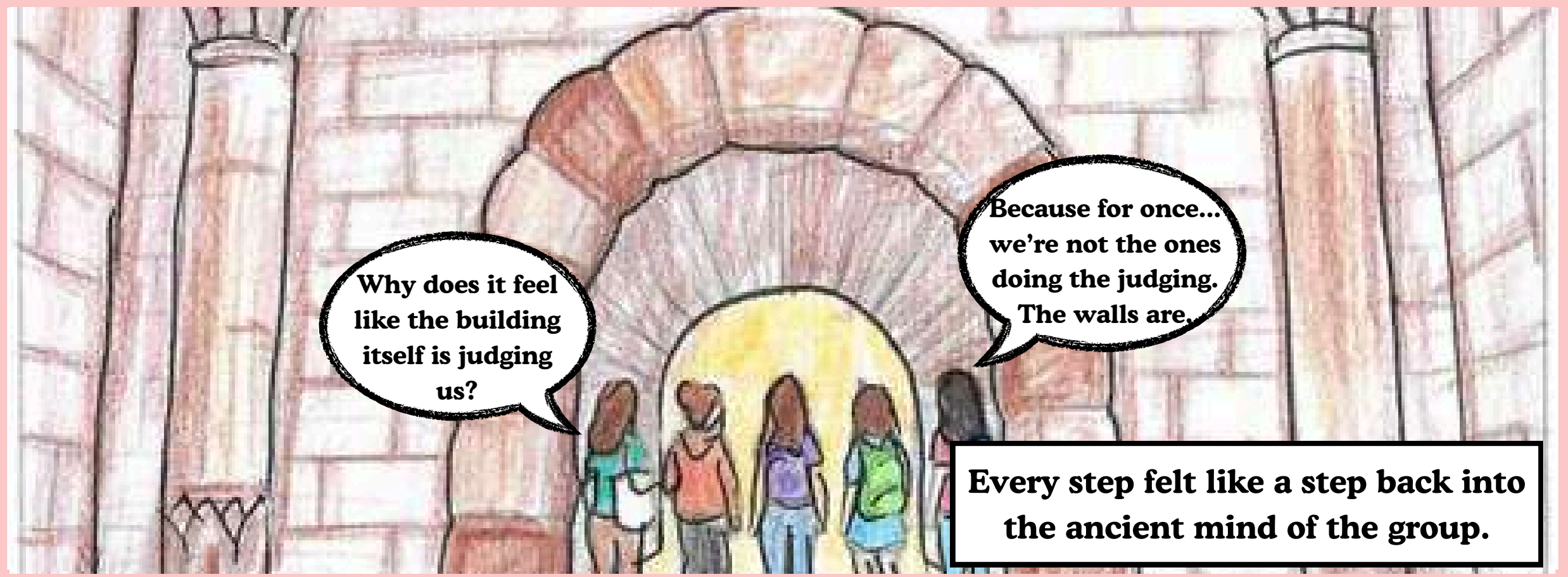
DIVISION OF LABOR

We are shaped by the society

Society is more than the sum of its parts

ENTERING SOCIETY: WHERE INDIVIDUALITY MEETS STRUCTURE









So if I embarrass myself right now...

"Congratulations" The whole 'Social Mind' remembers it forever



And this web existed before us?

Yeah... we just entered it. It didn't start with us

And it won't end with us

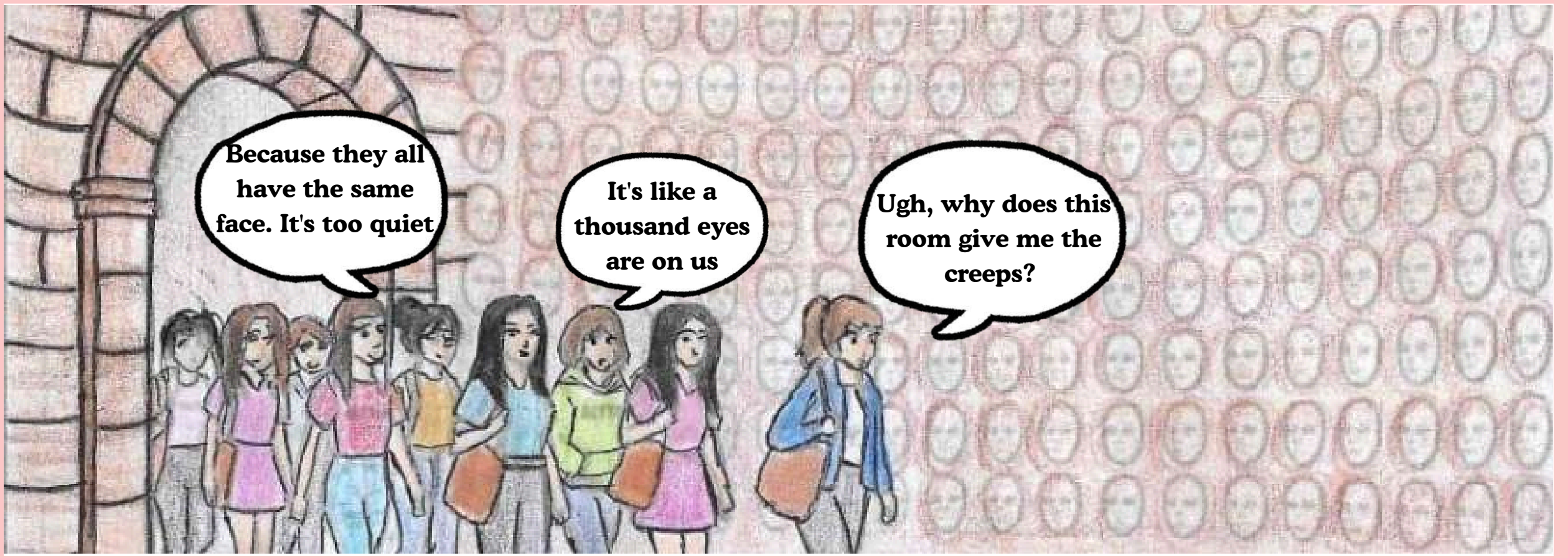


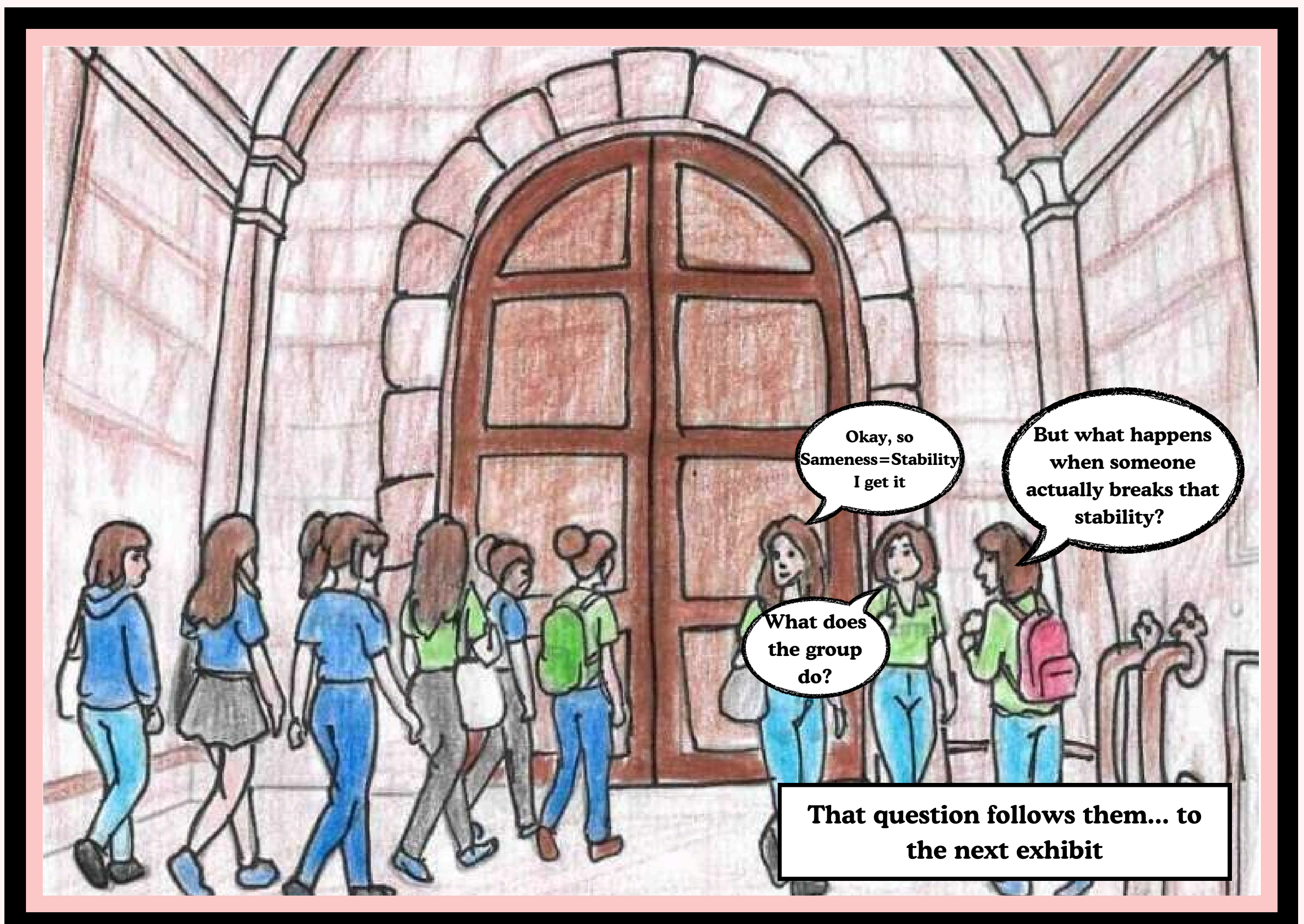
The web doesn't disappear...

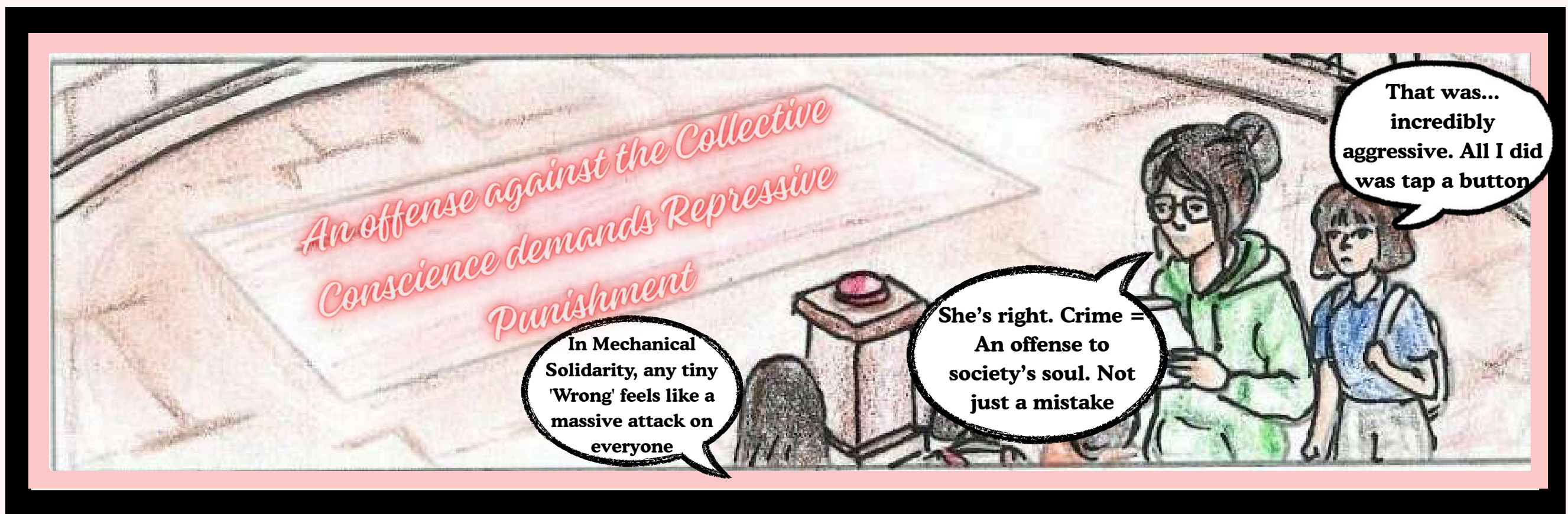
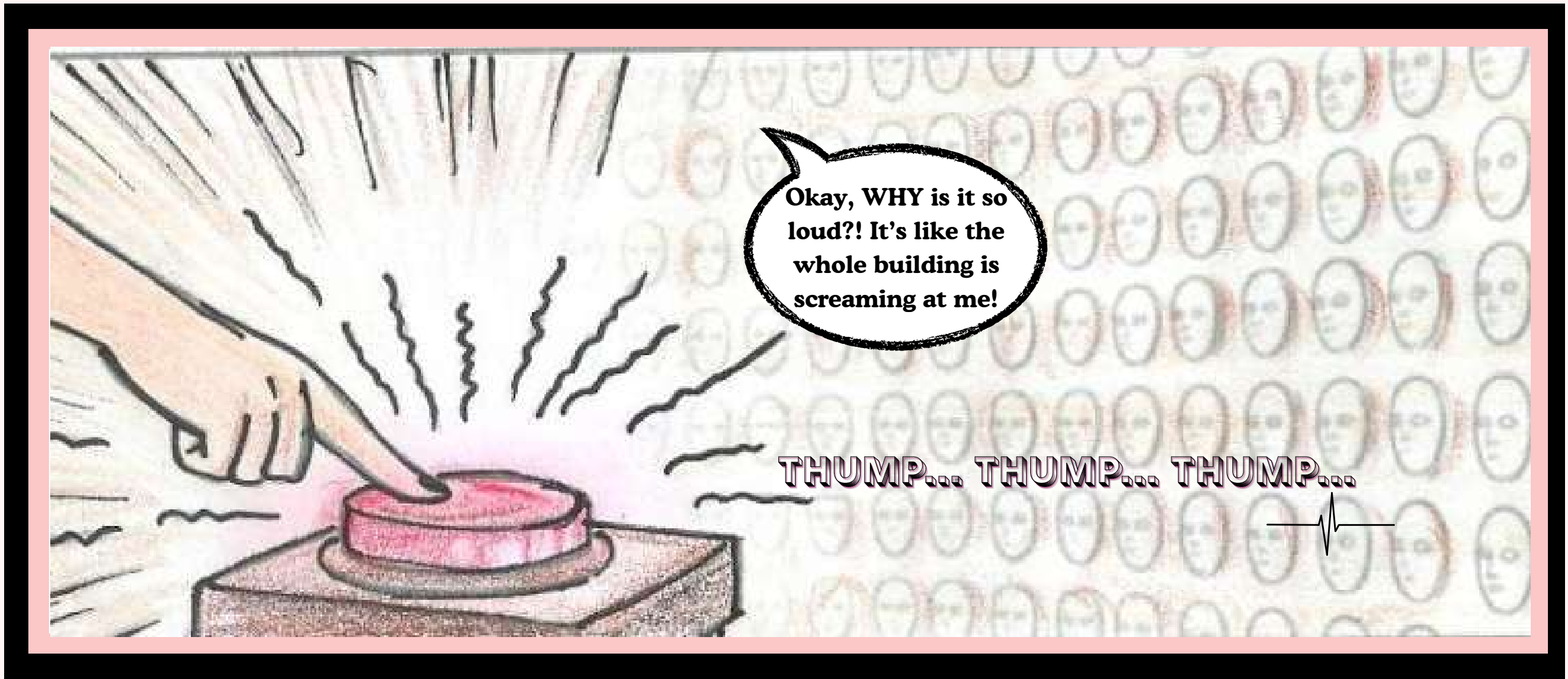
We just learn how to move inside it without tripping the alarms

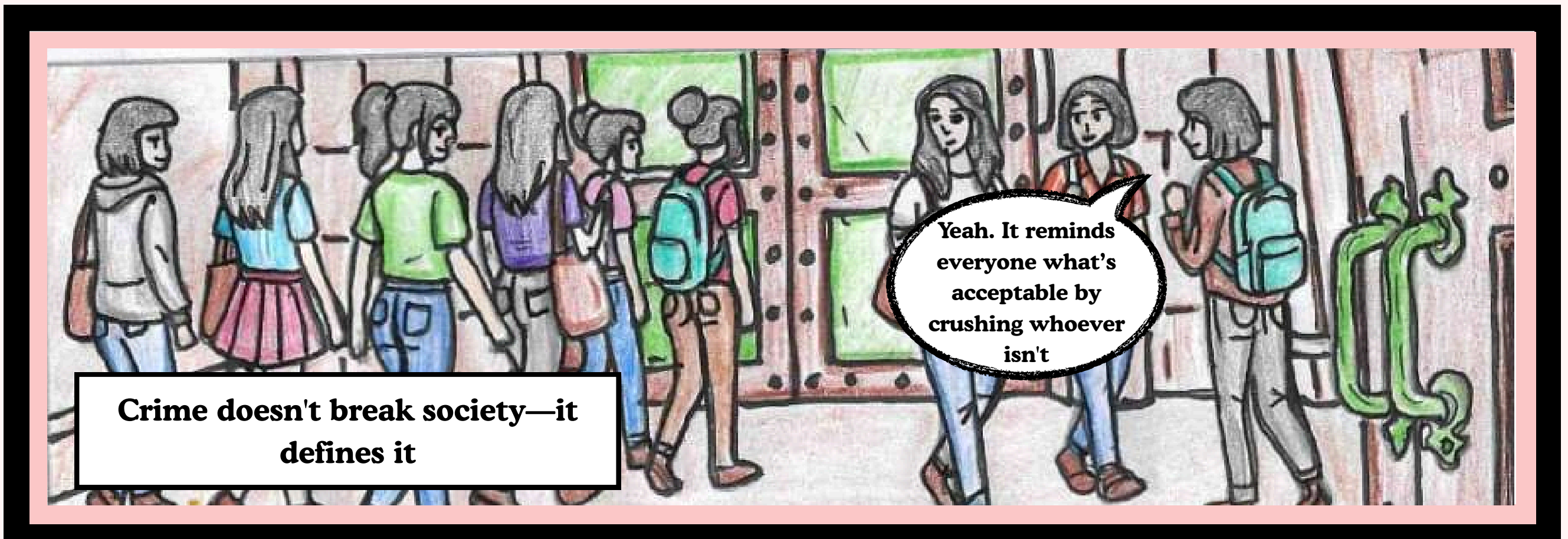
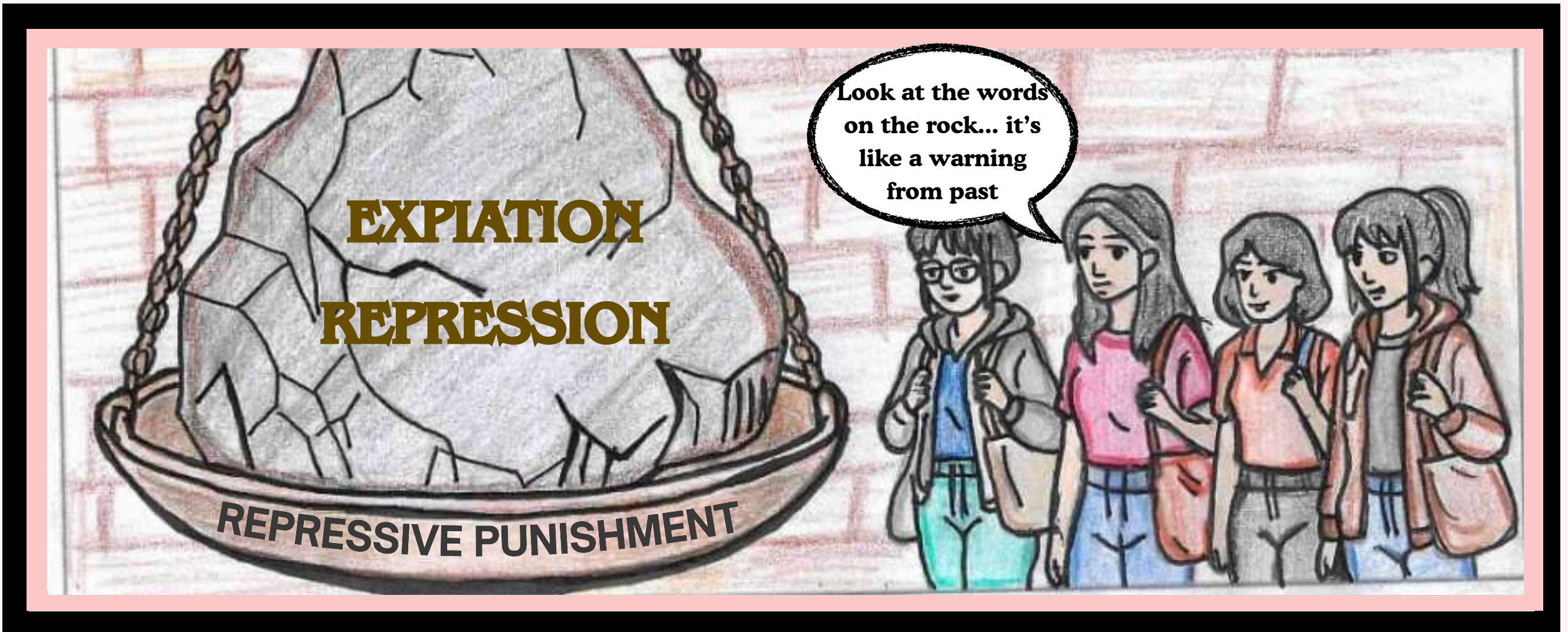
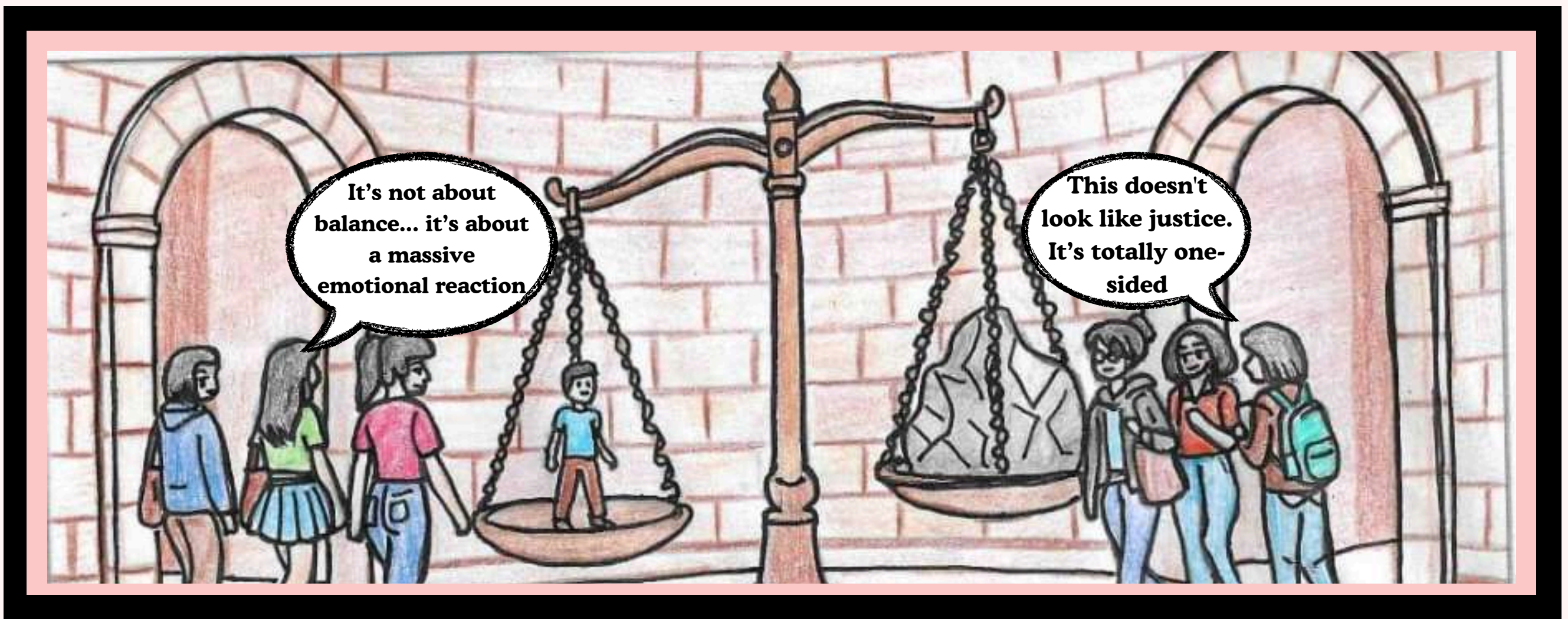
If the strings are our shared thoughts, what happens when we all think exactly the same?

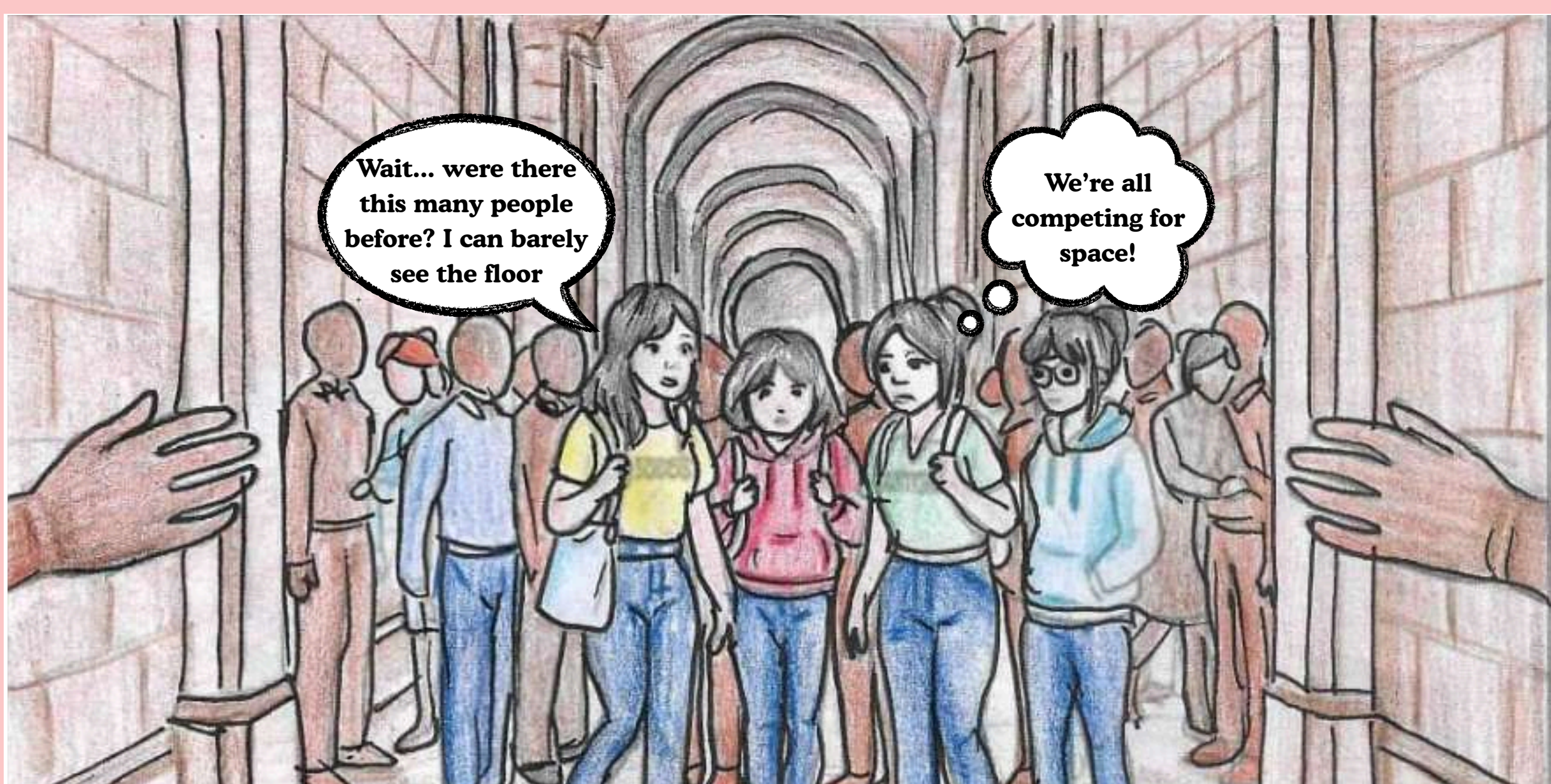
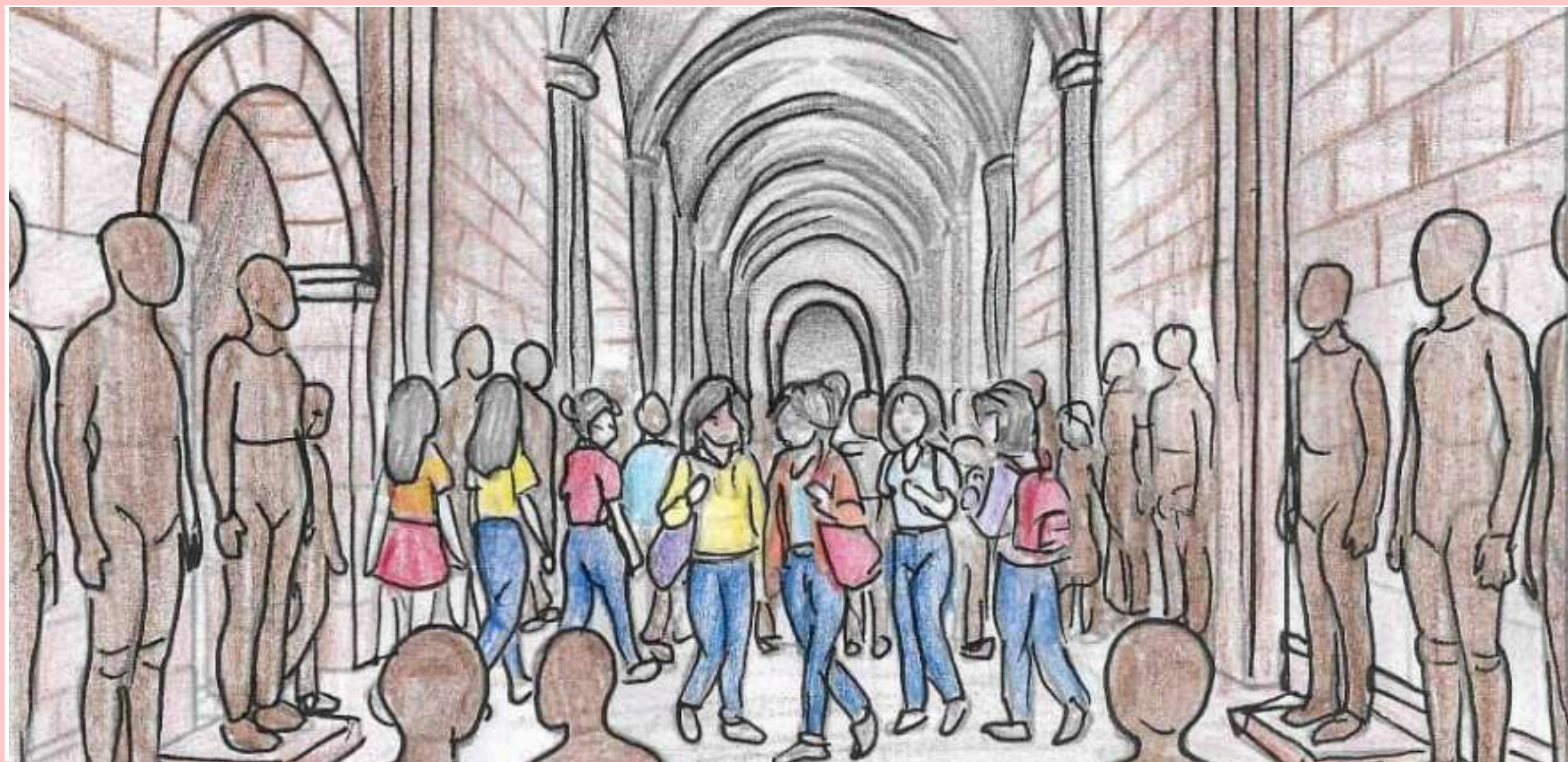
The web never truly breaks. We just learn to navigate through the strings.

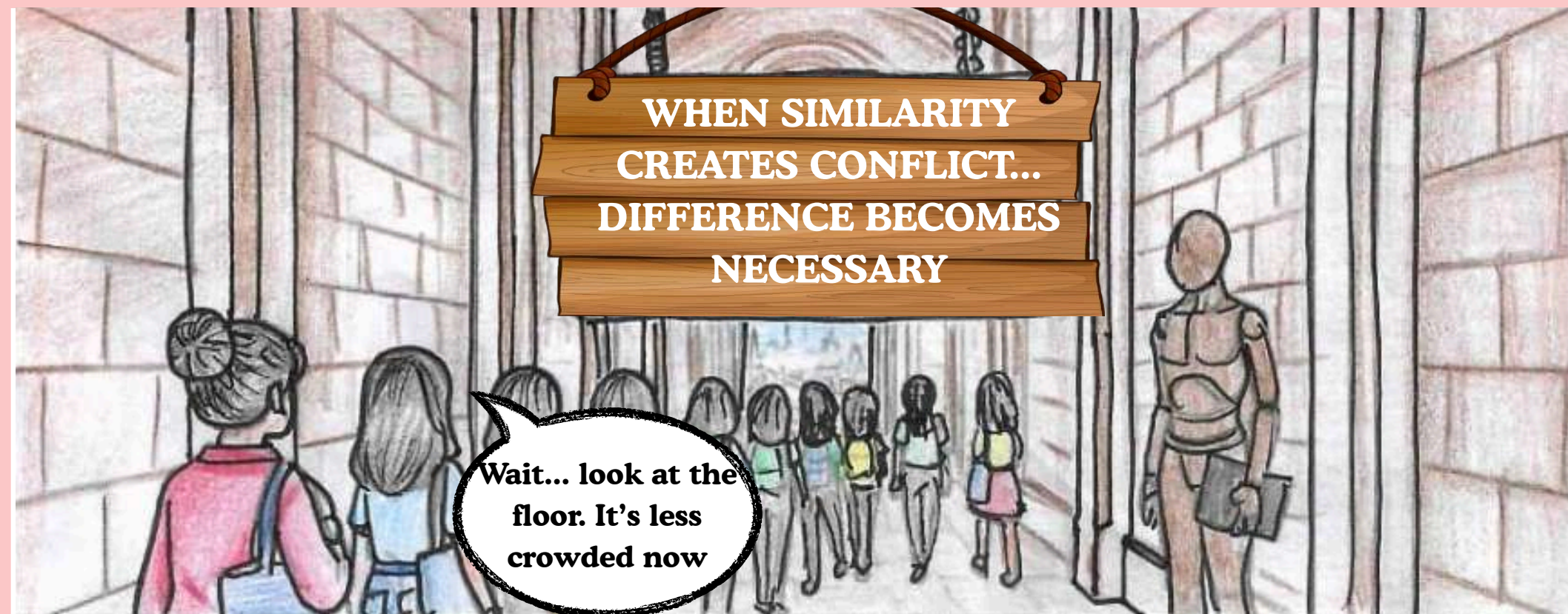




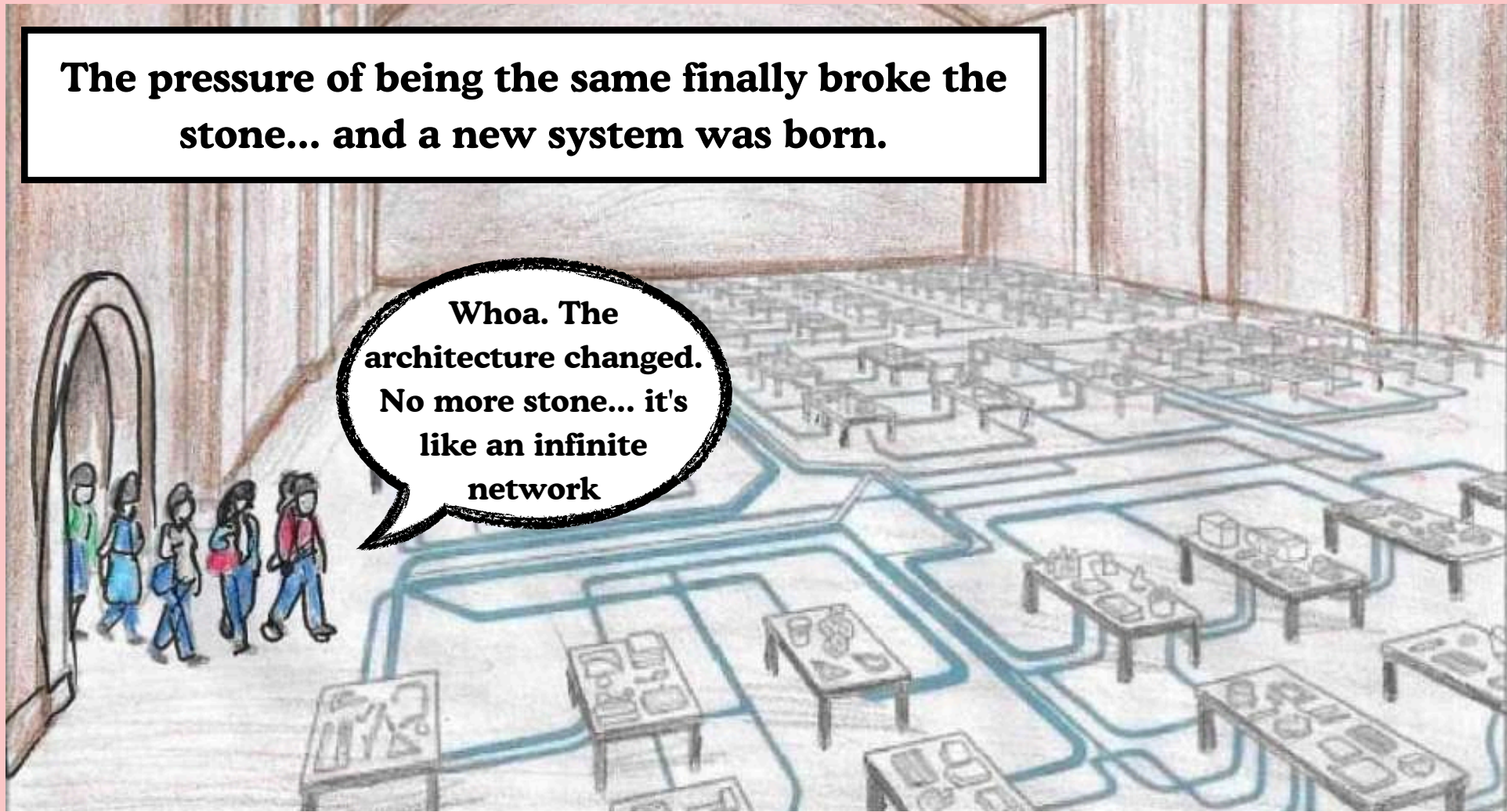








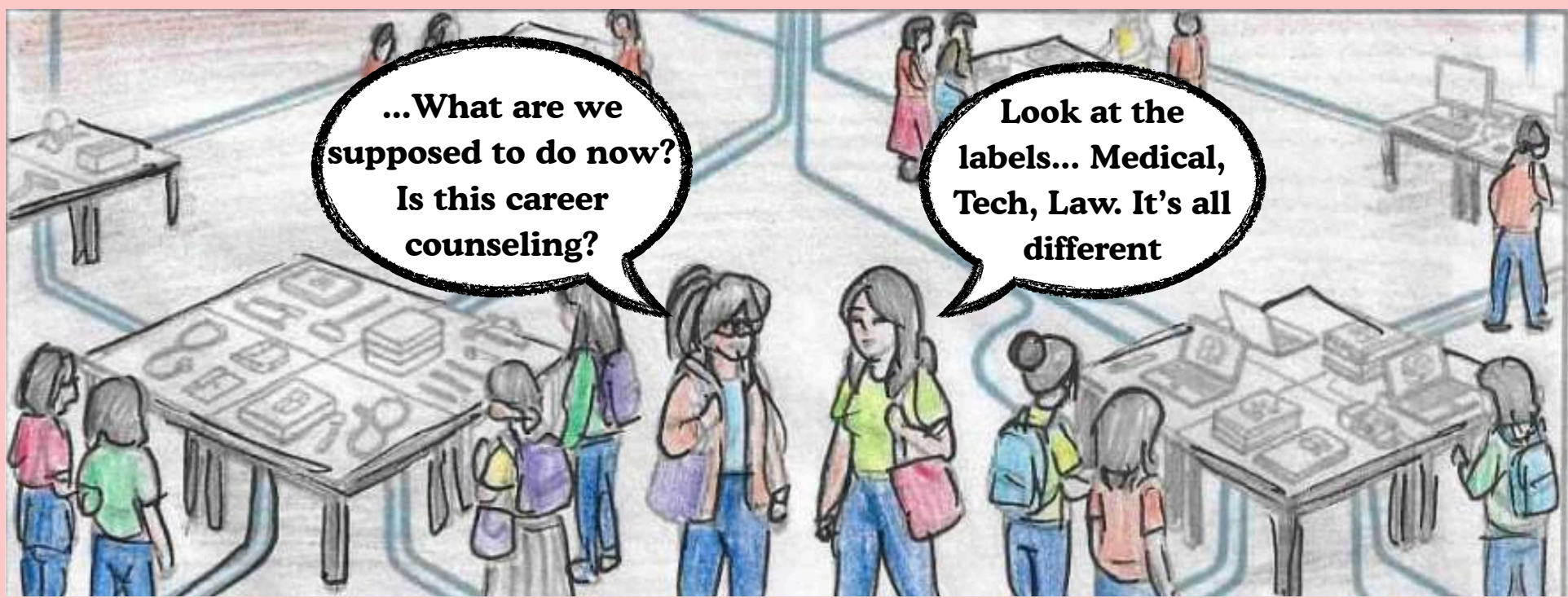
The pressure of being the same finally broke the stone... and a new system was born.



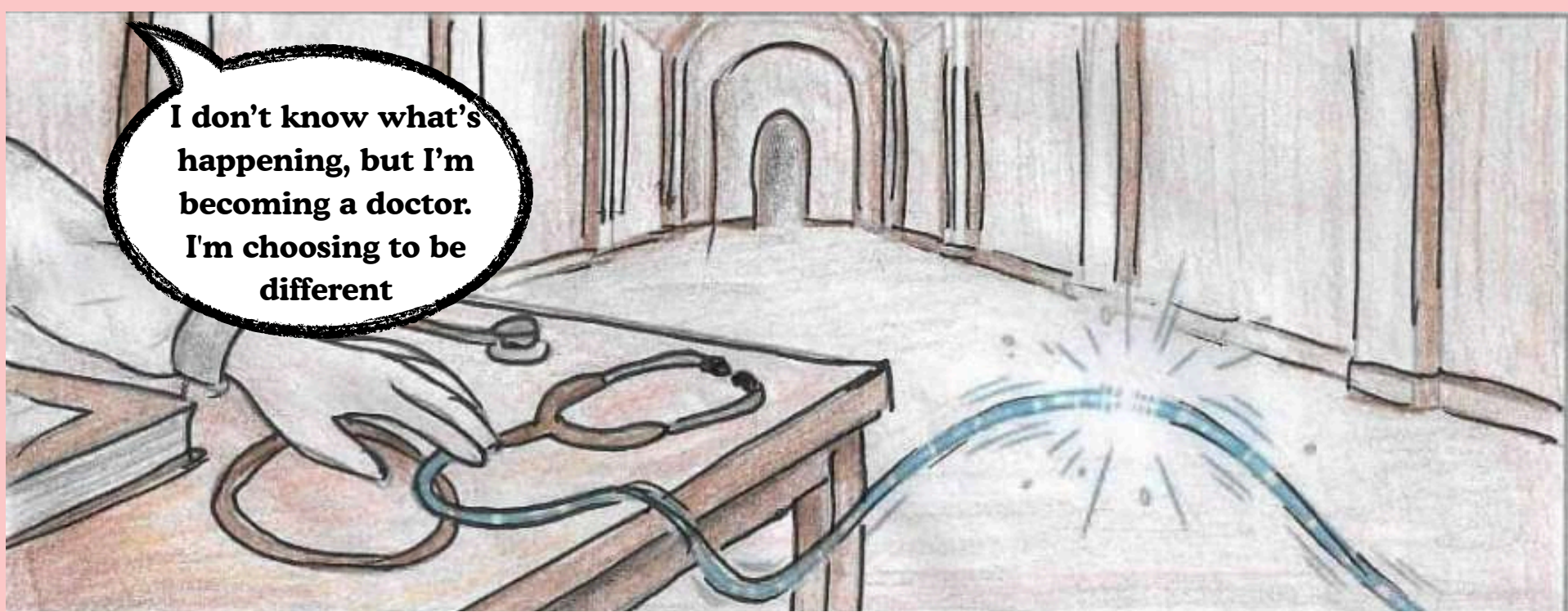
Whoa. The architecture changed. No more stone... it's like an infinite network

...What are we supposed to do now? Is this career counseling?

Look at the labels... Medical, Tech, Law. It's all different



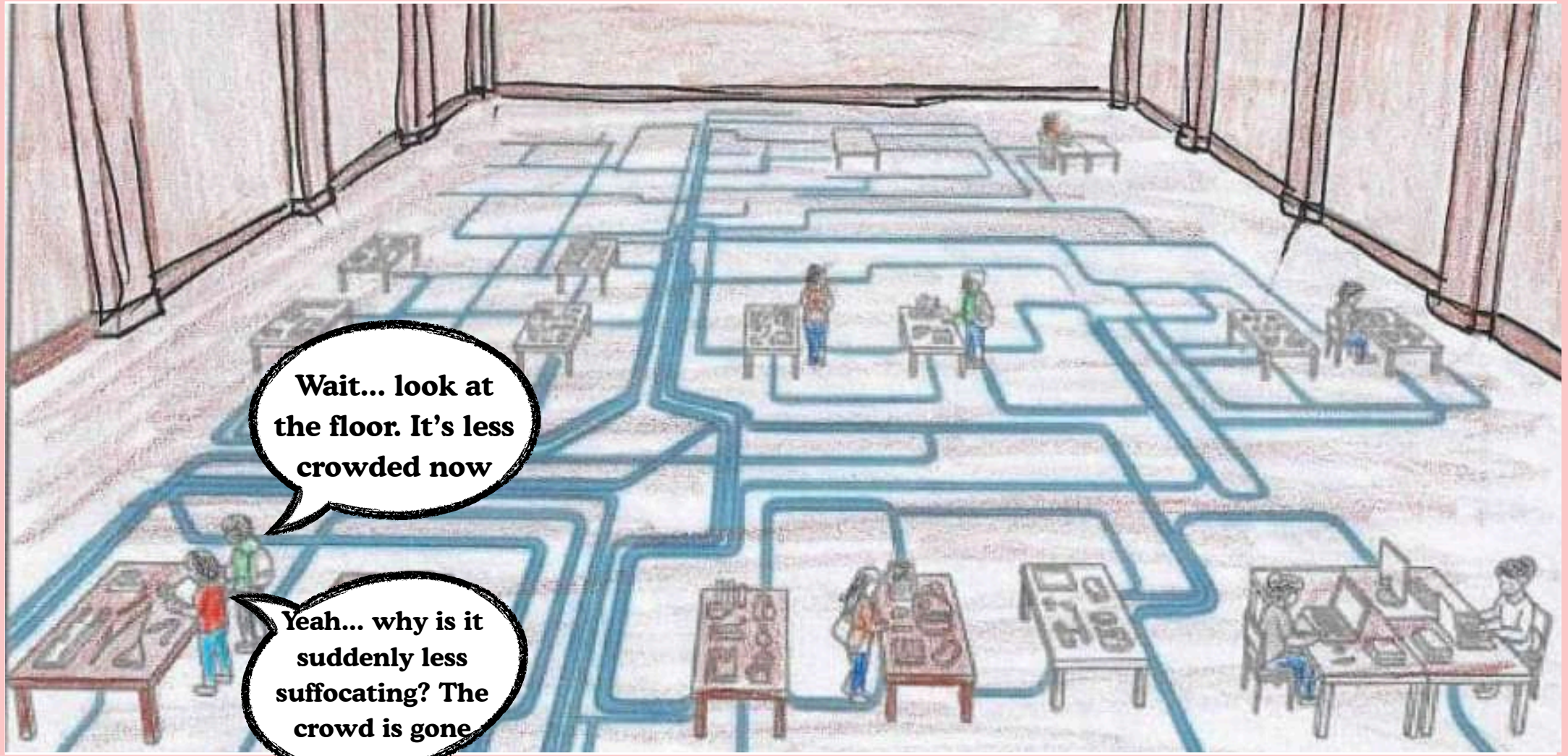
I don't know what's happening, but I'm becoming a doctor. I'm choosing to be different



I'm just picking something at this point so I can move!

Nice. I finally chose something without the group telling me what to do





Wait... look at the floor. It's less crowded now

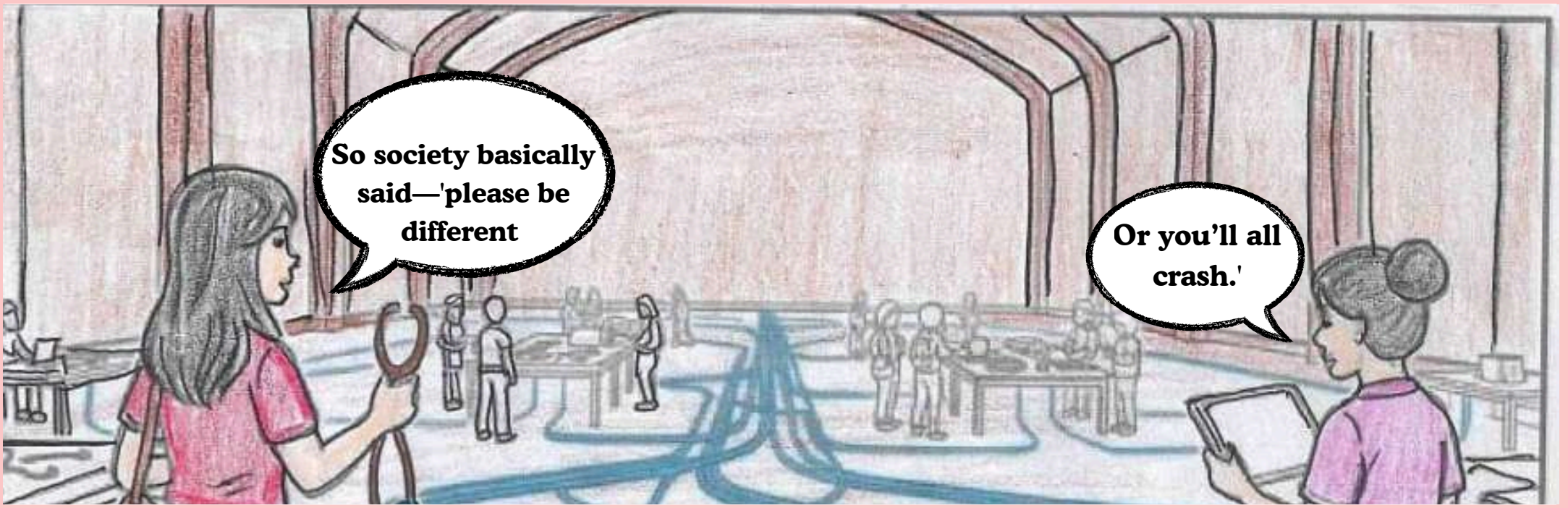
Yeah... why is it suddenly less suffocating? The crowd is gone



We stopped copying each other. We specialized

Because we're not doing the same thing anymore.

We aren't competing for the same air



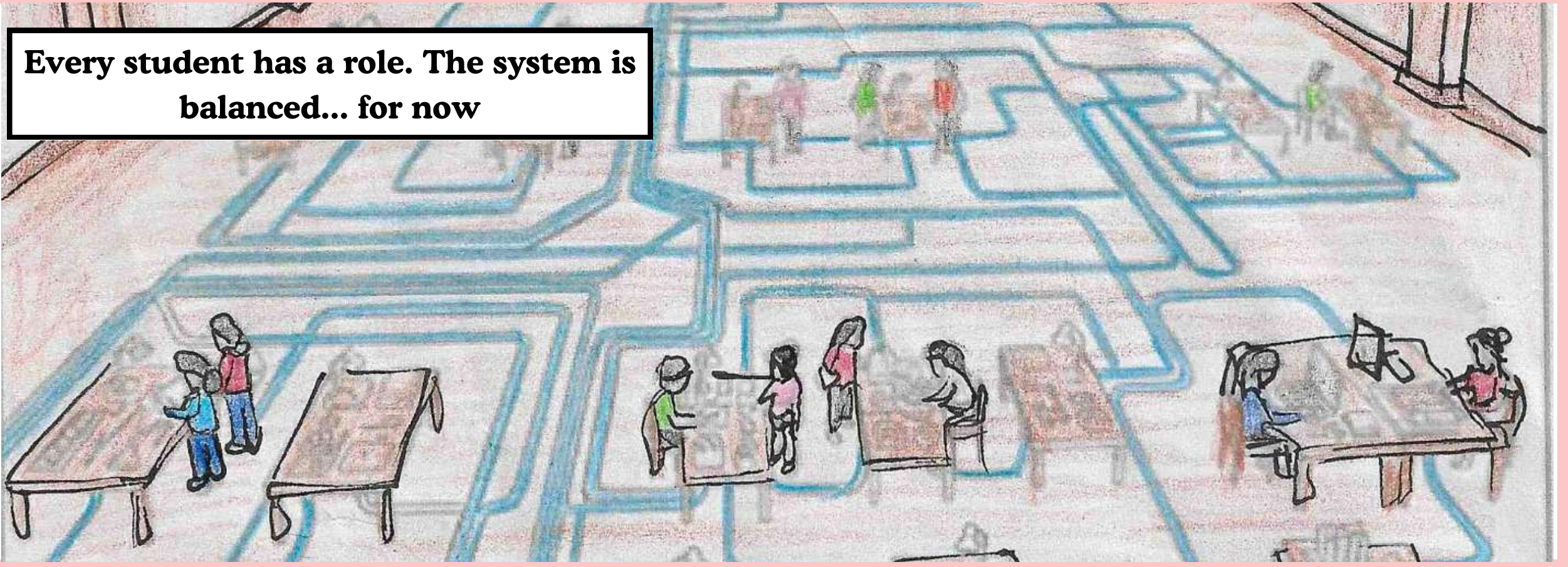
So society basically said—'please be different

Or you'll all crash.'

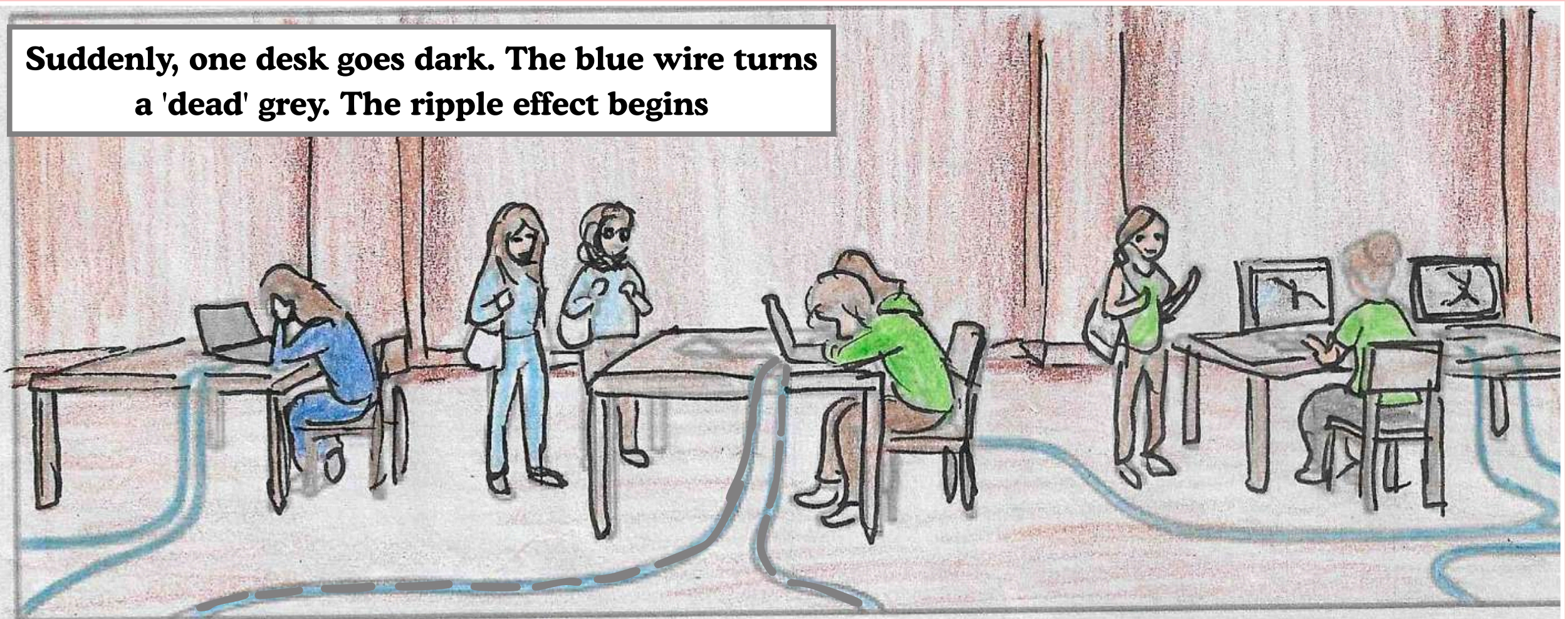


Difference isn't rebellion anymore... it's survival

Every student has a role. The system is balanced... for now

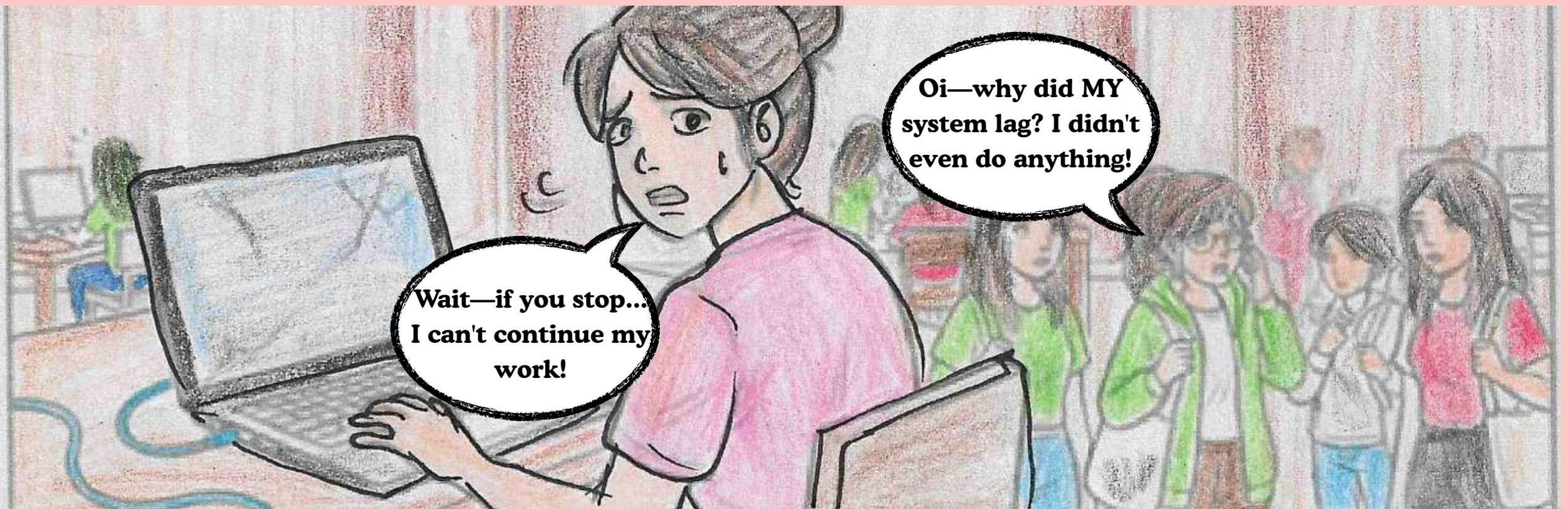


Suddenly, one desk goes dark. The blue wire turns a 'dead' grey. The ripple effect begins

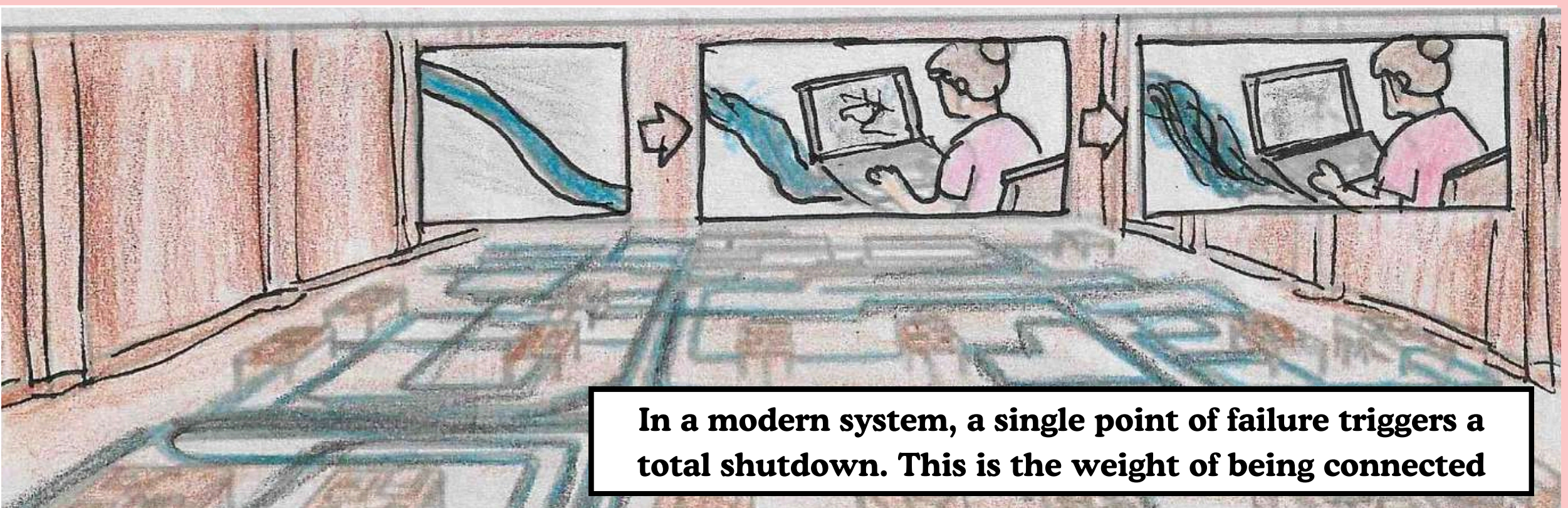


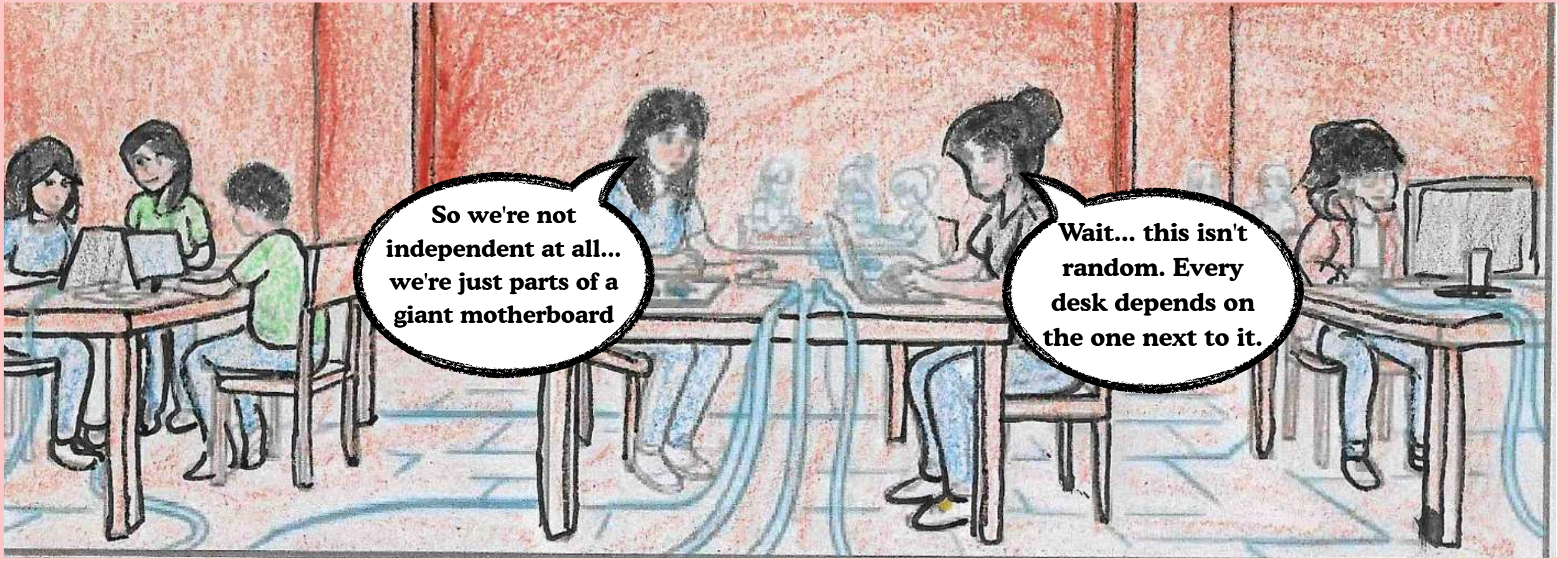
Wait—if you stop... I can't continue my work!

Oi—why did MY system lag? I didn't even do anything!



In a modern system, a single point of failure triggers a total shutdown. This is the weight of being connected

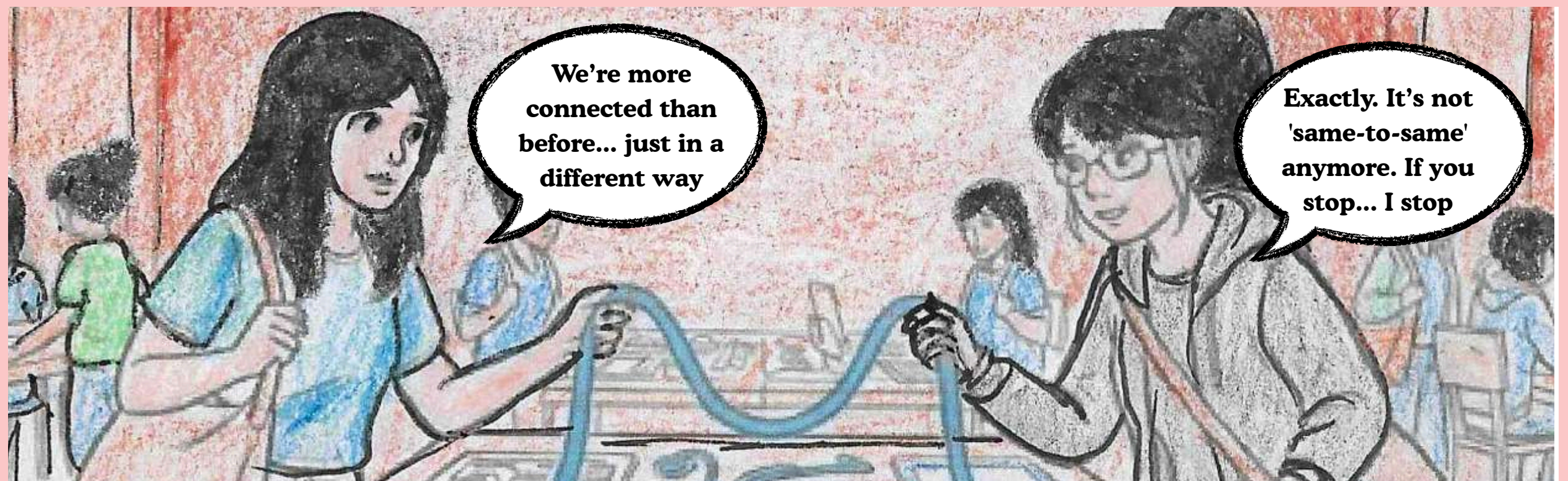
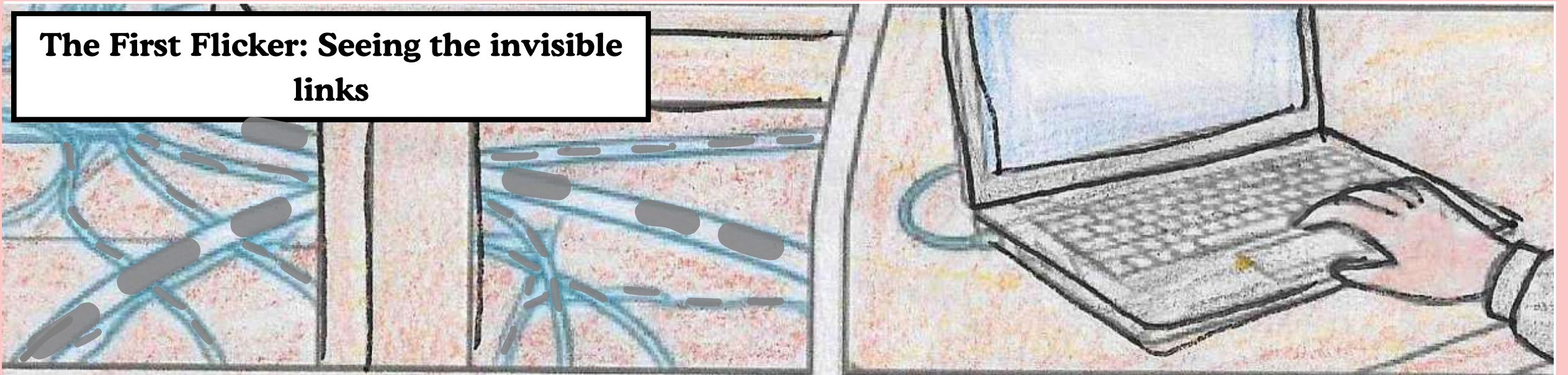




So we're not independent at all... we're just parts of a giant motherboard

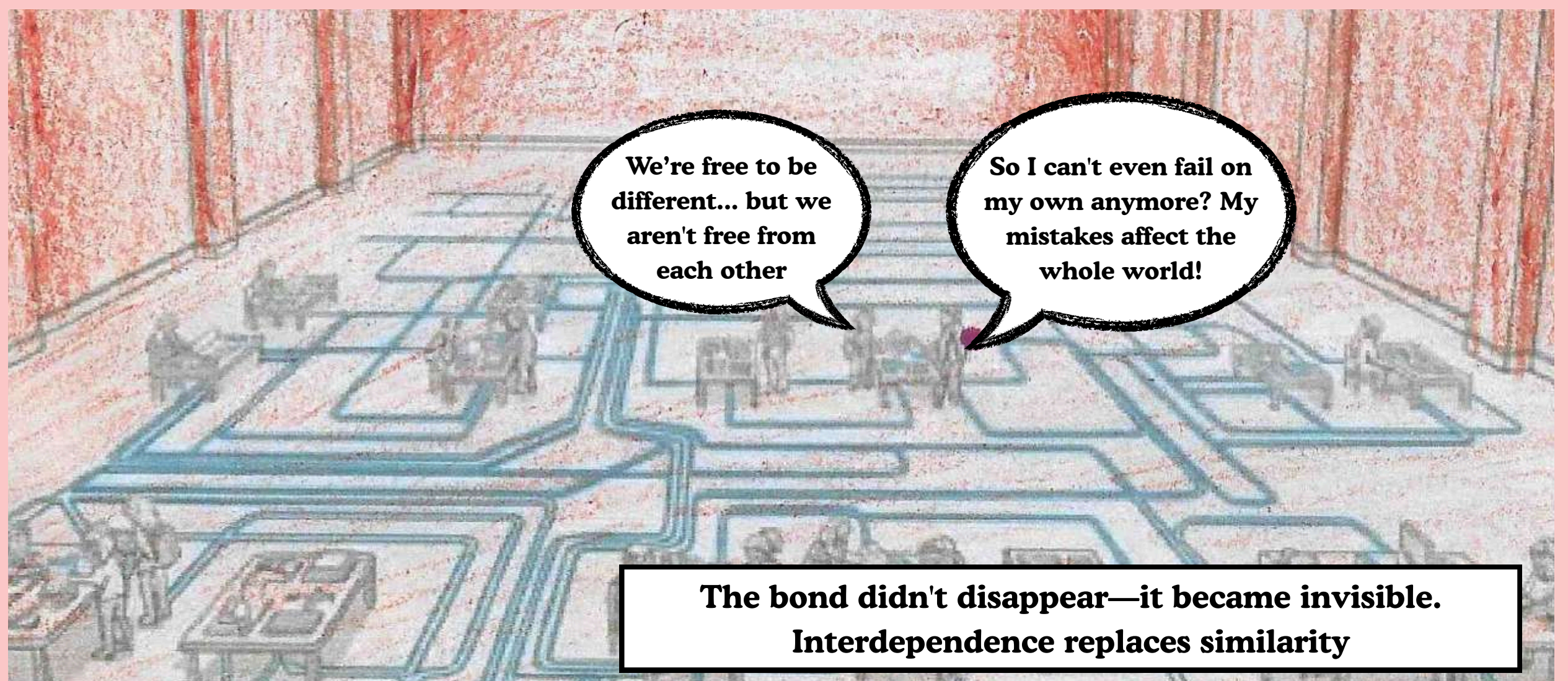
Wait... this isn't random. Every desk depends on the one next to it.

The First Flicker: Seeing the invisible links



We're more connected than before... just in a different way

Exactly. It's not 'same-to-same' anymore. If you stop... I stop

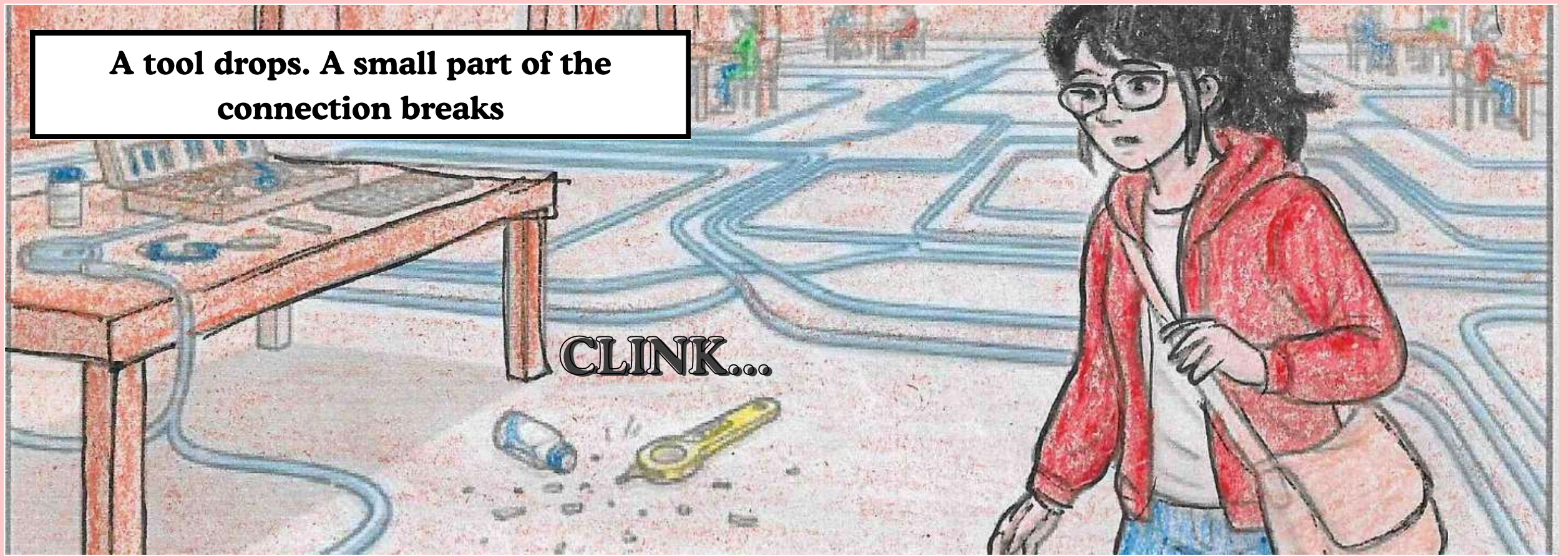


We're free to be different... but we aren't free from each other

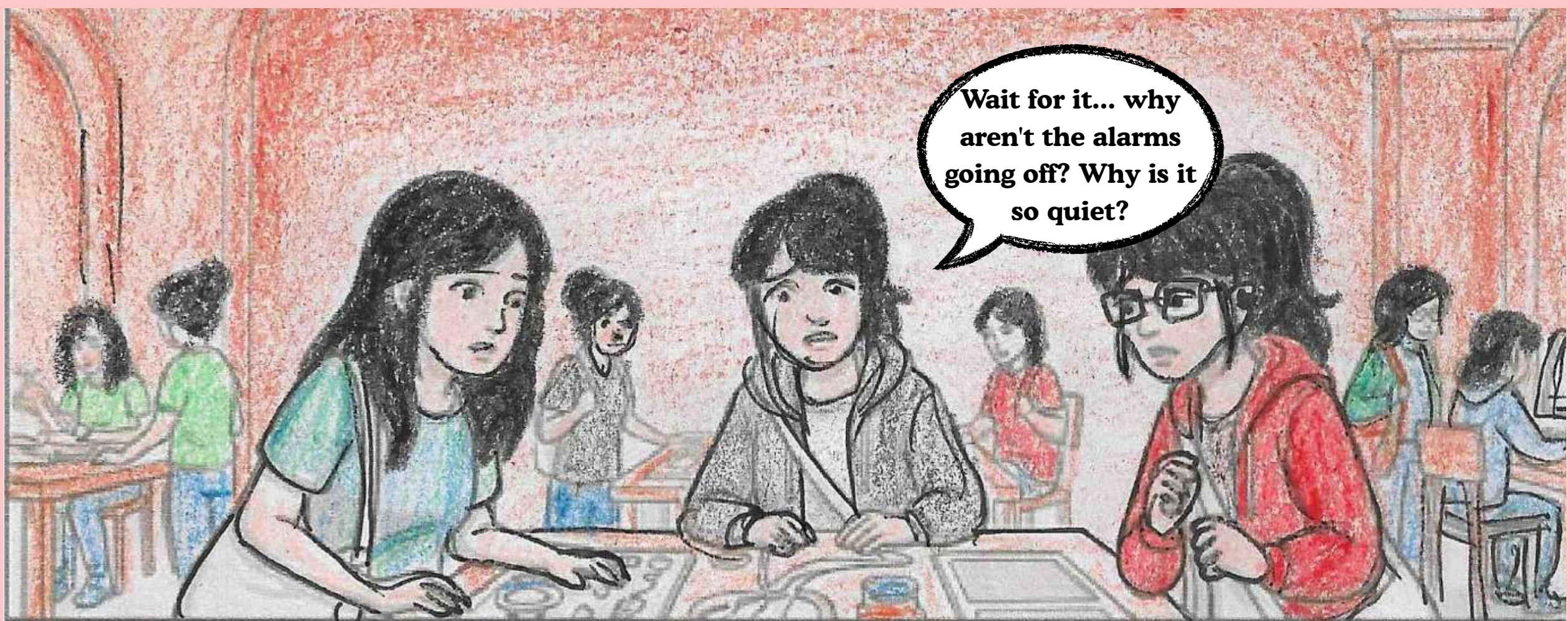
So I can't even fail on my own anymore? My mistakes affect the whole world!

The bond didn't disappear—it became invisible. Interdependence replaces similarity

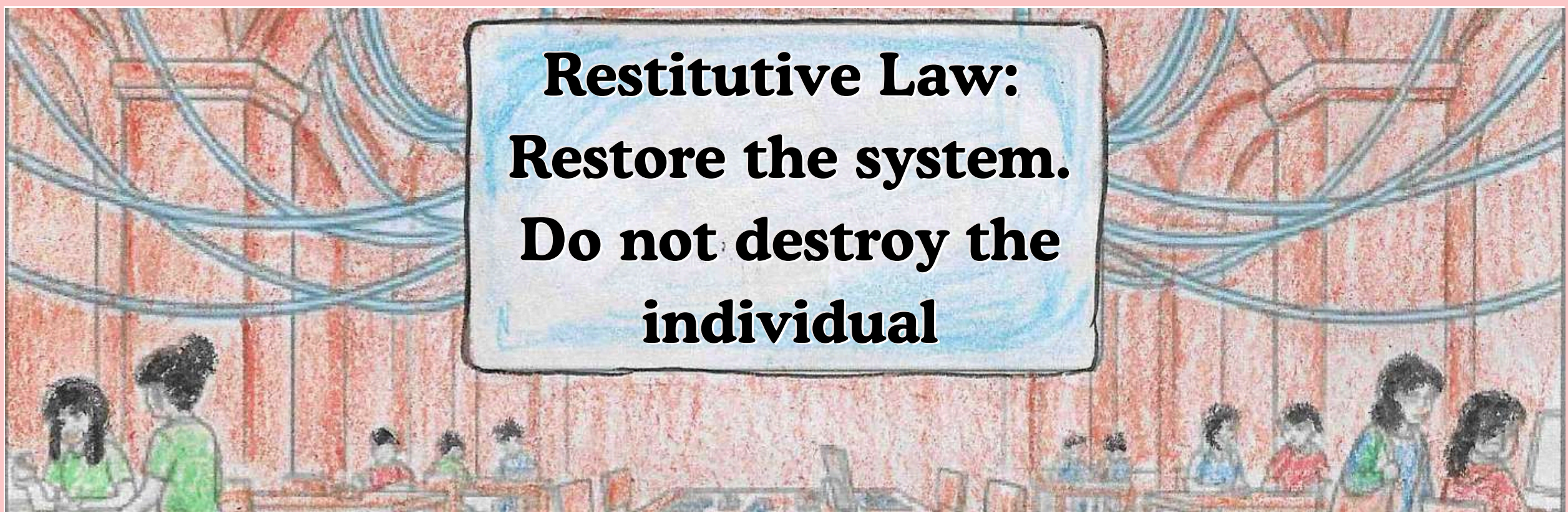
A tool drops. A small part of the connection breaks



Wait for it... why aren't the alarms going off? Why is it so quiet?

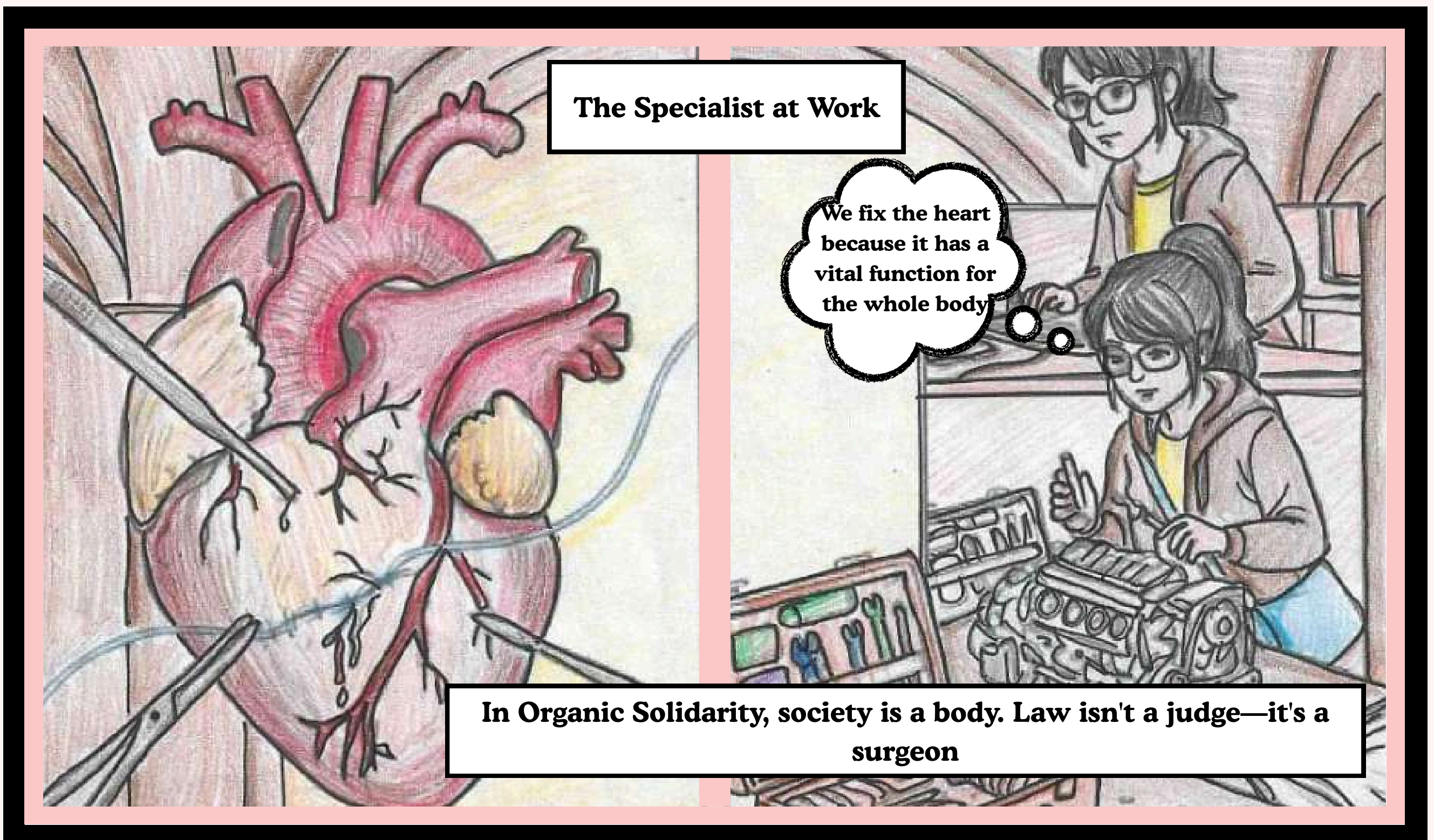


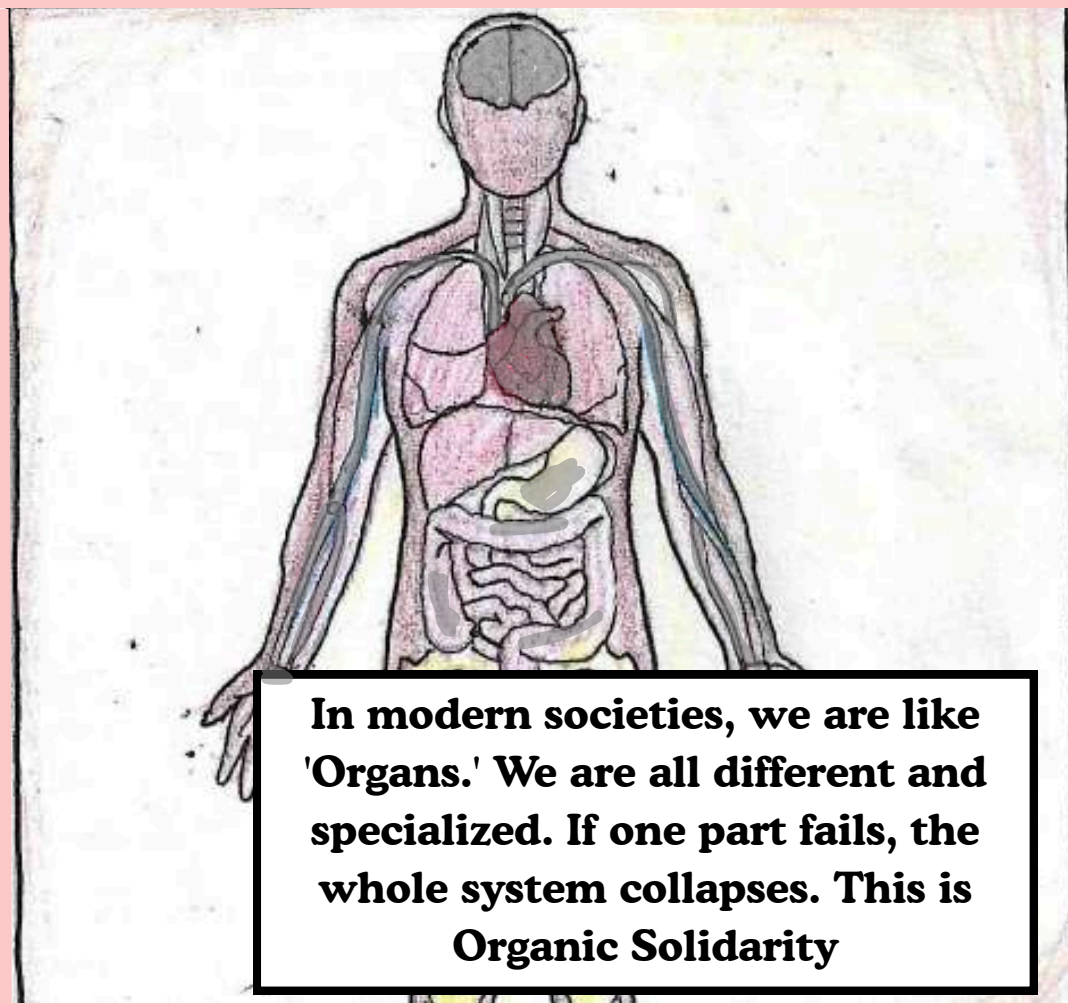
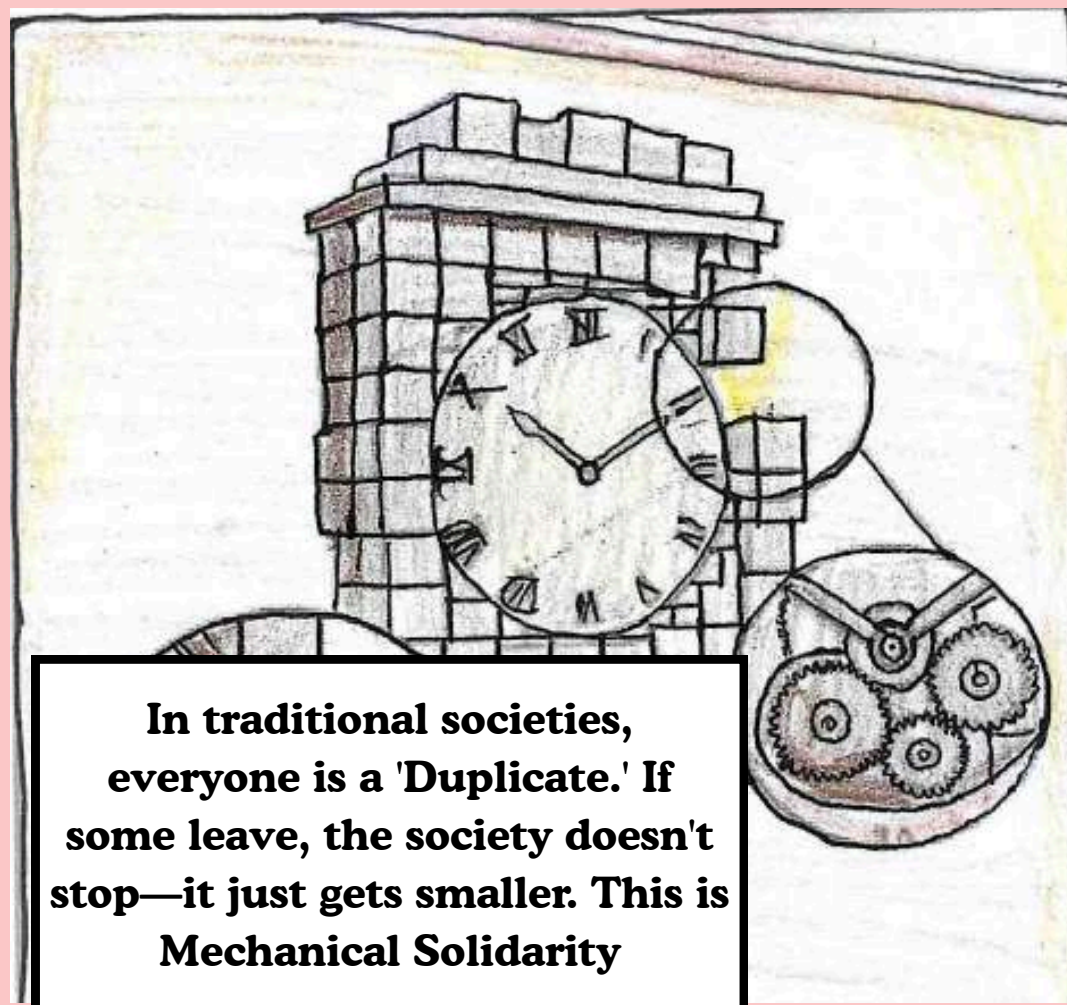
**Restitutive Law:
Restore the system.
Do not destroy the
individual**

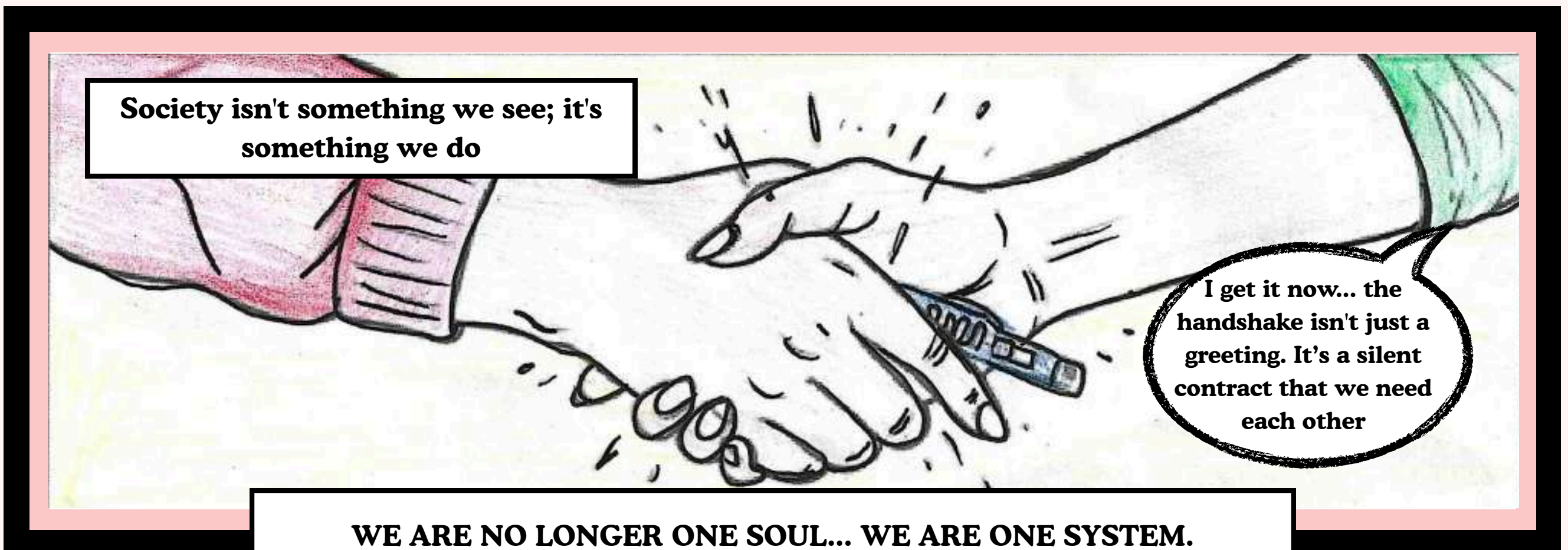


No anger. No revenge. Just immediate, purposeful repair to restore the connection









**WE ARE NO LONGER ONE SOUL... WE ARE ONE SYSTEM.
CONNECTED BY OUR DIFFERENCES**

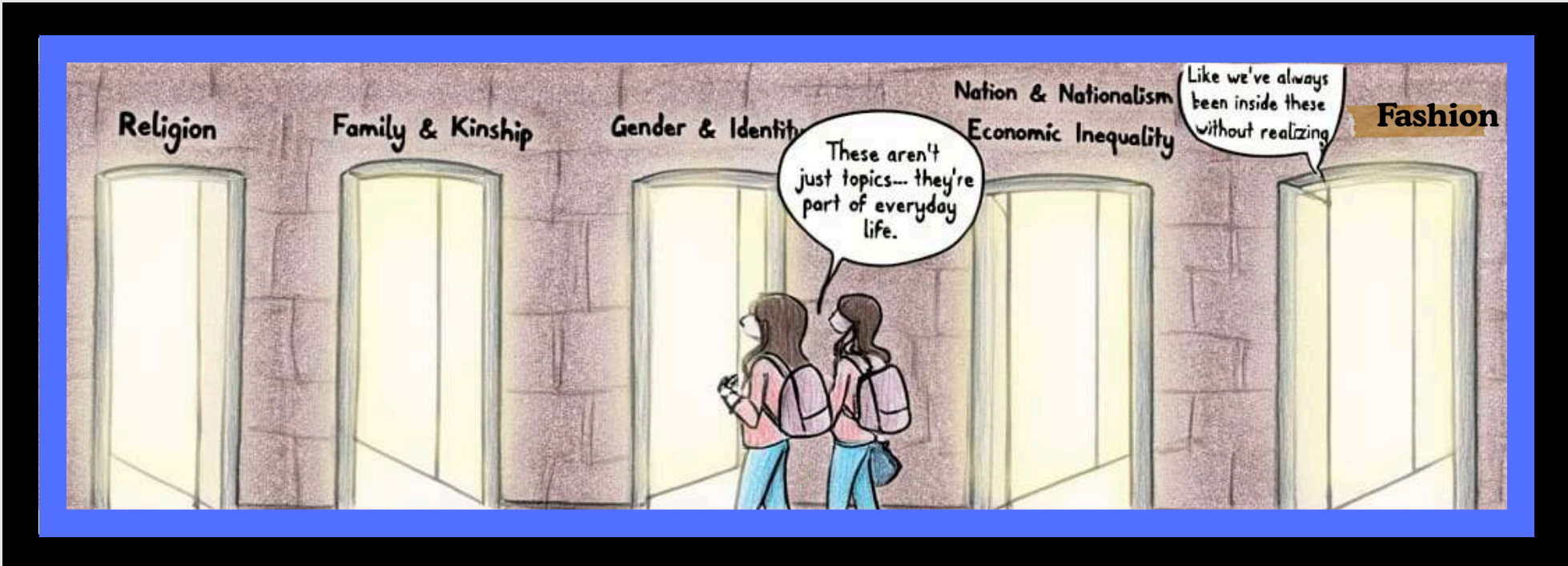
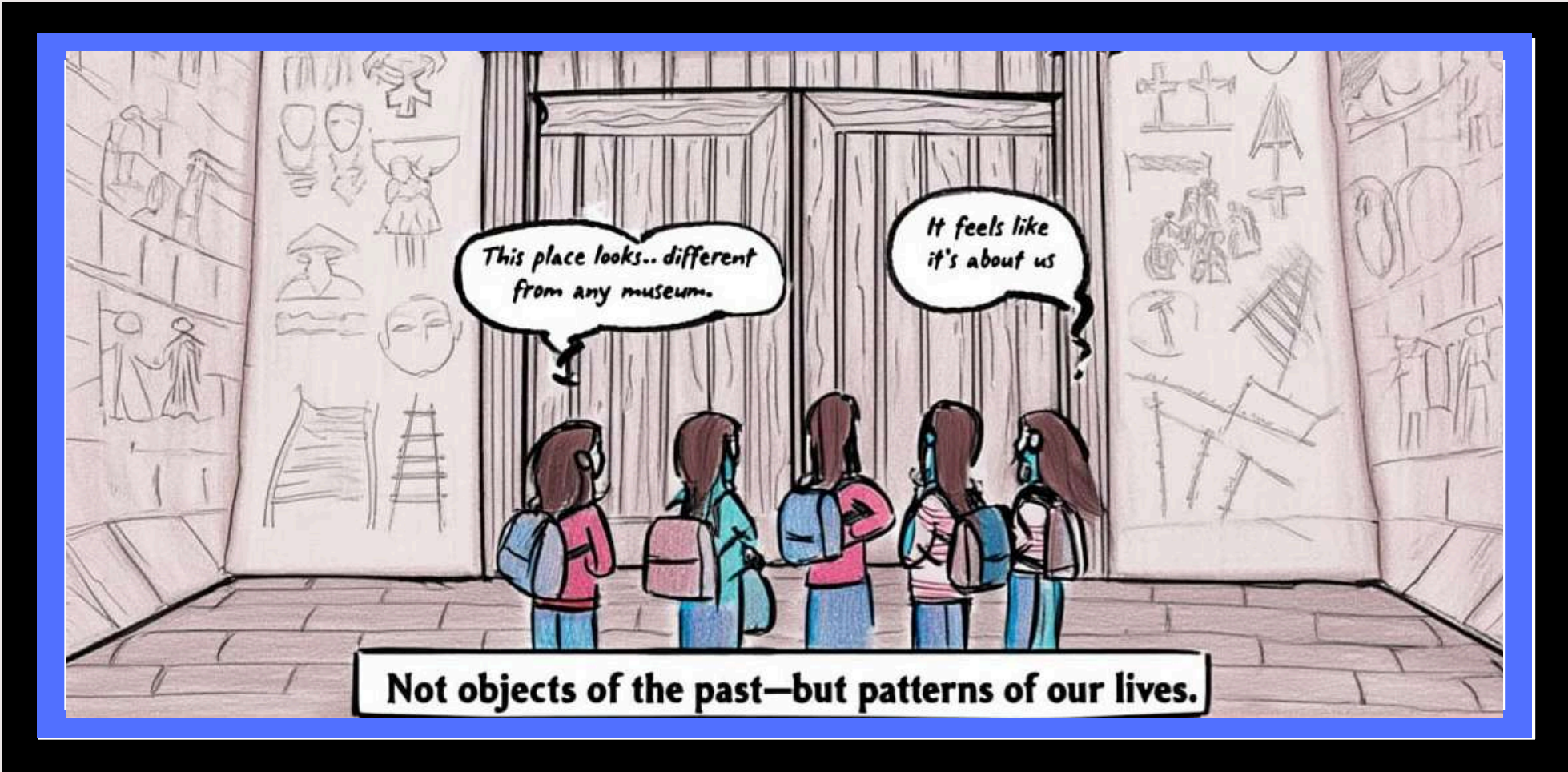
SOCIAL FACT

*External
to the
individual
—*

*Society exists
beyond personal
choices*



**UNDERSTANDING SOCIAL FACT:
WHERE INDIVIDUAL MEETS SOCIETY**



Emile durkhiem

Why is his statue placed right at the center?

He believed society is more than just individuals...

A thinker who gave society its own reality.

What exactly are social facts?

They seem invisible... but they are everywhere.

Ways of thinking, acting, and feeling shared by society.

So society is always with us...

Even when we move ahead.

Through social facts, Durkheim showed that society quietly shapes every individual.

These are shaping how we behave...

They exist outside us, yet guide our actions.

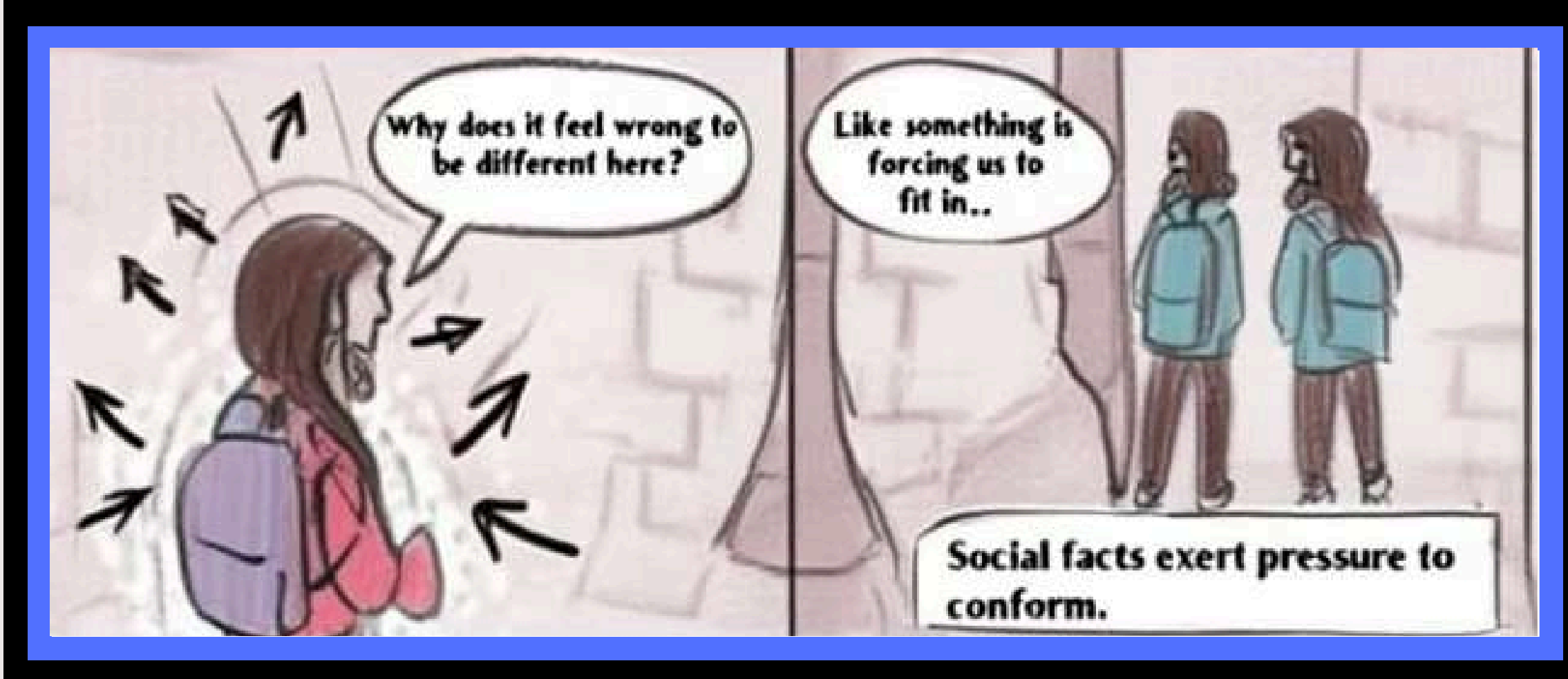
Norms

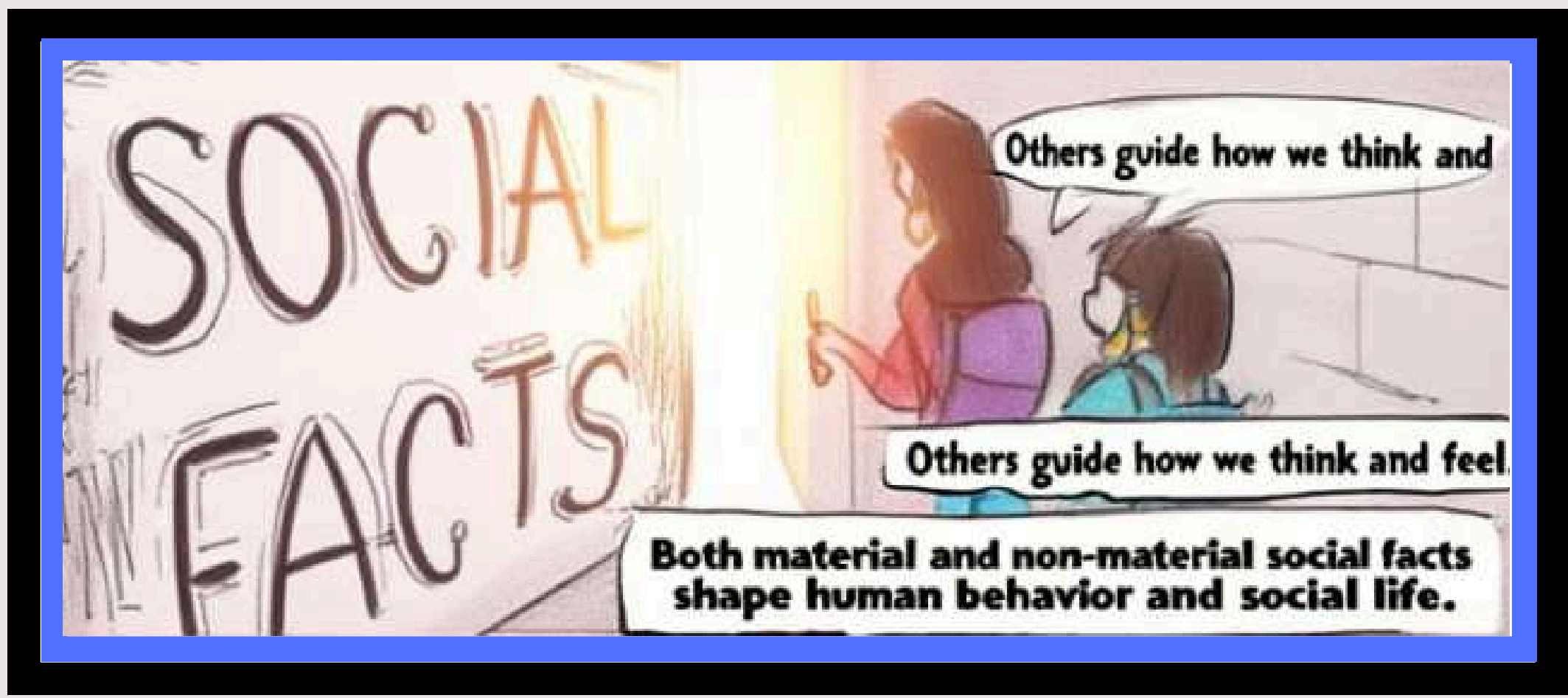
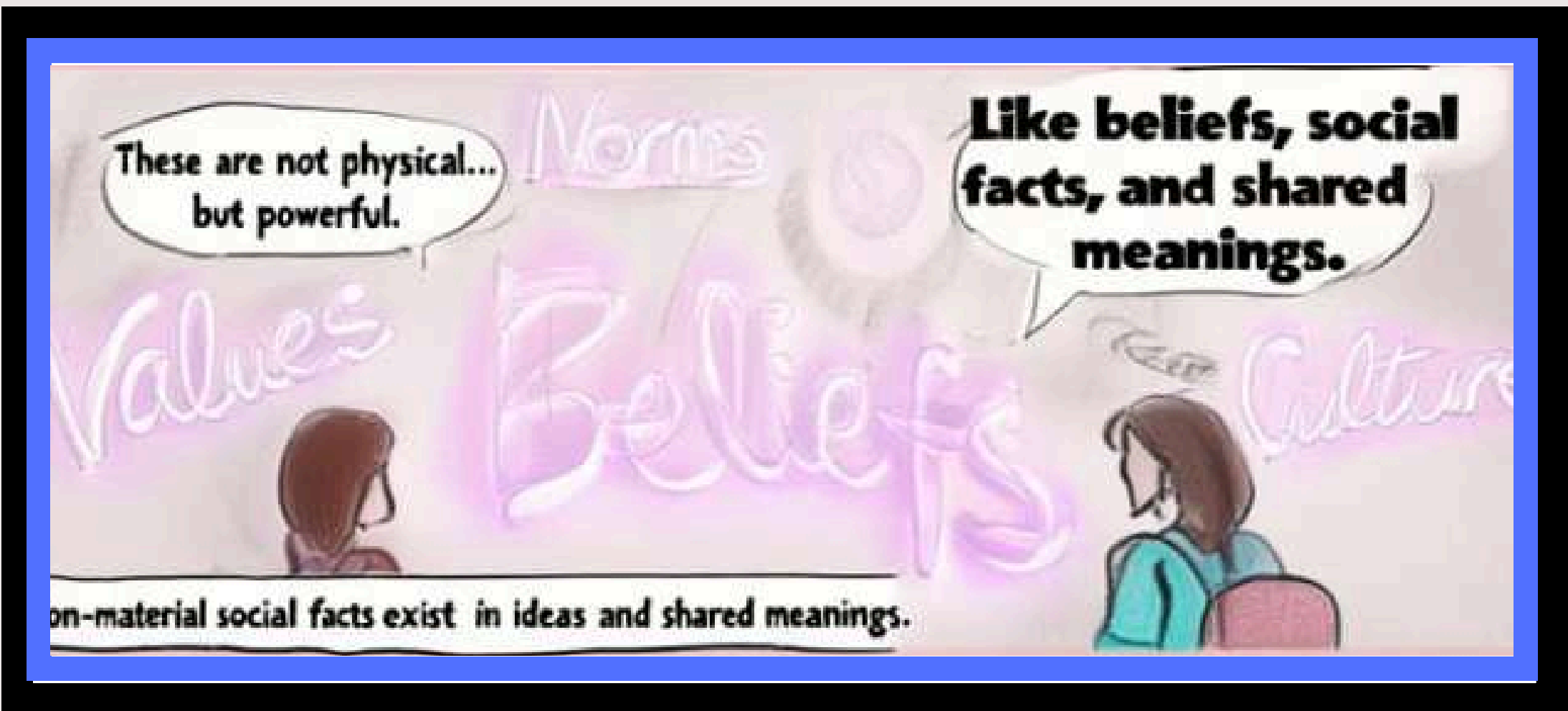
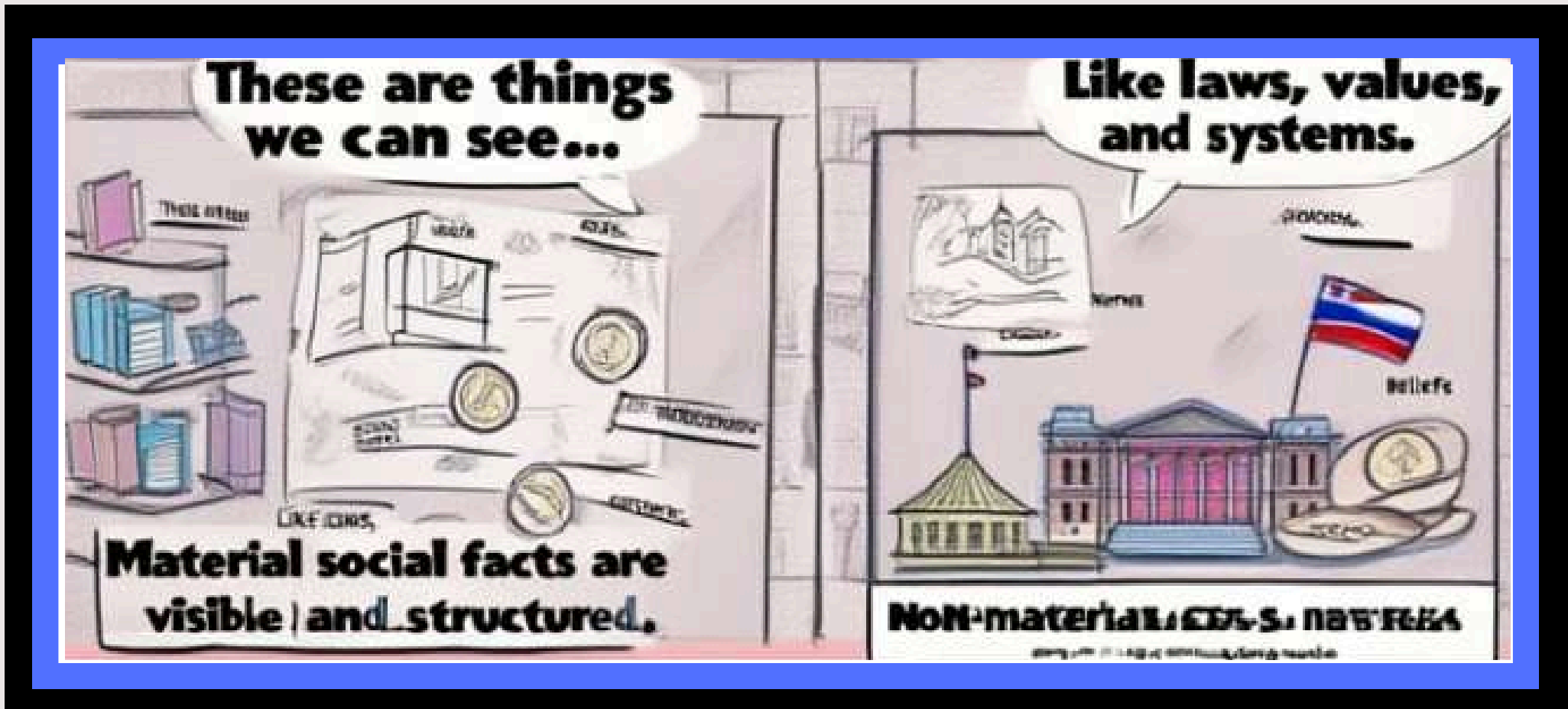
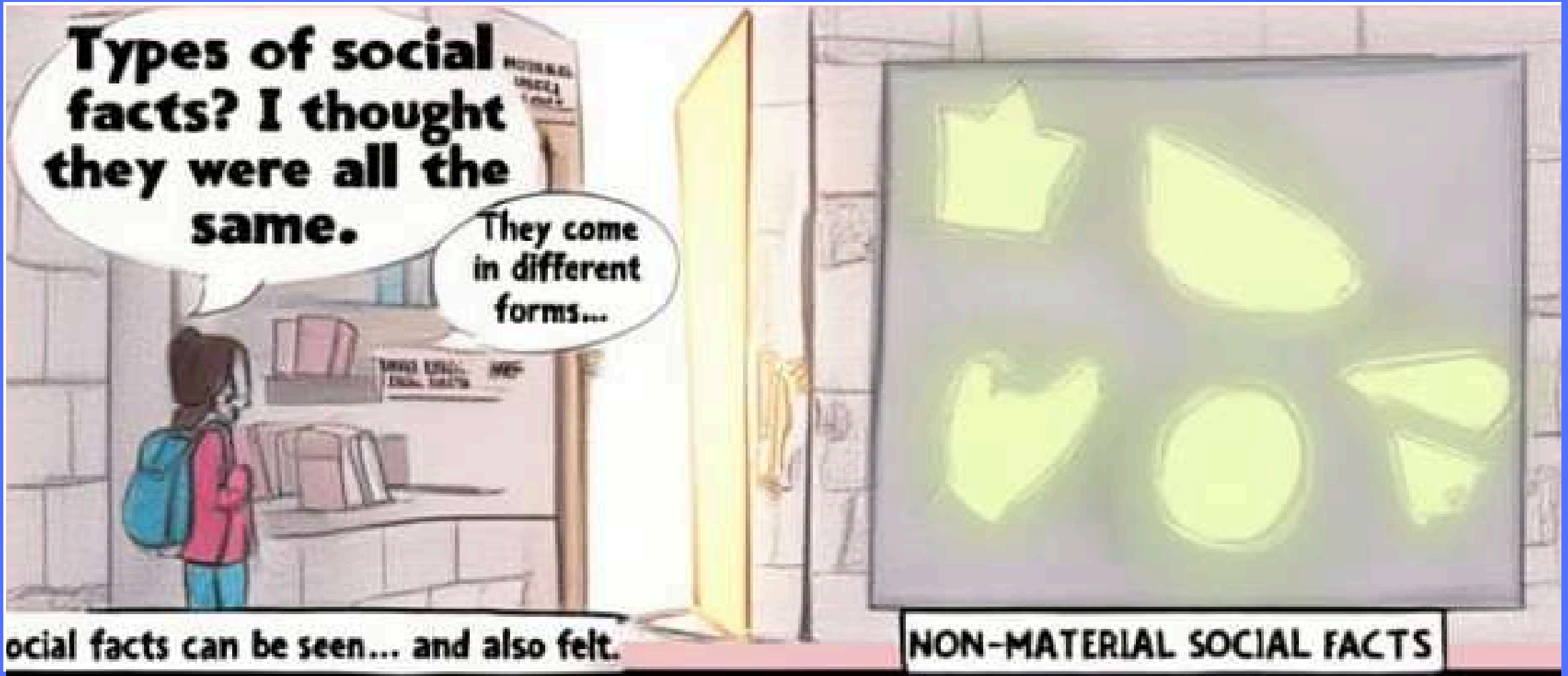
Values

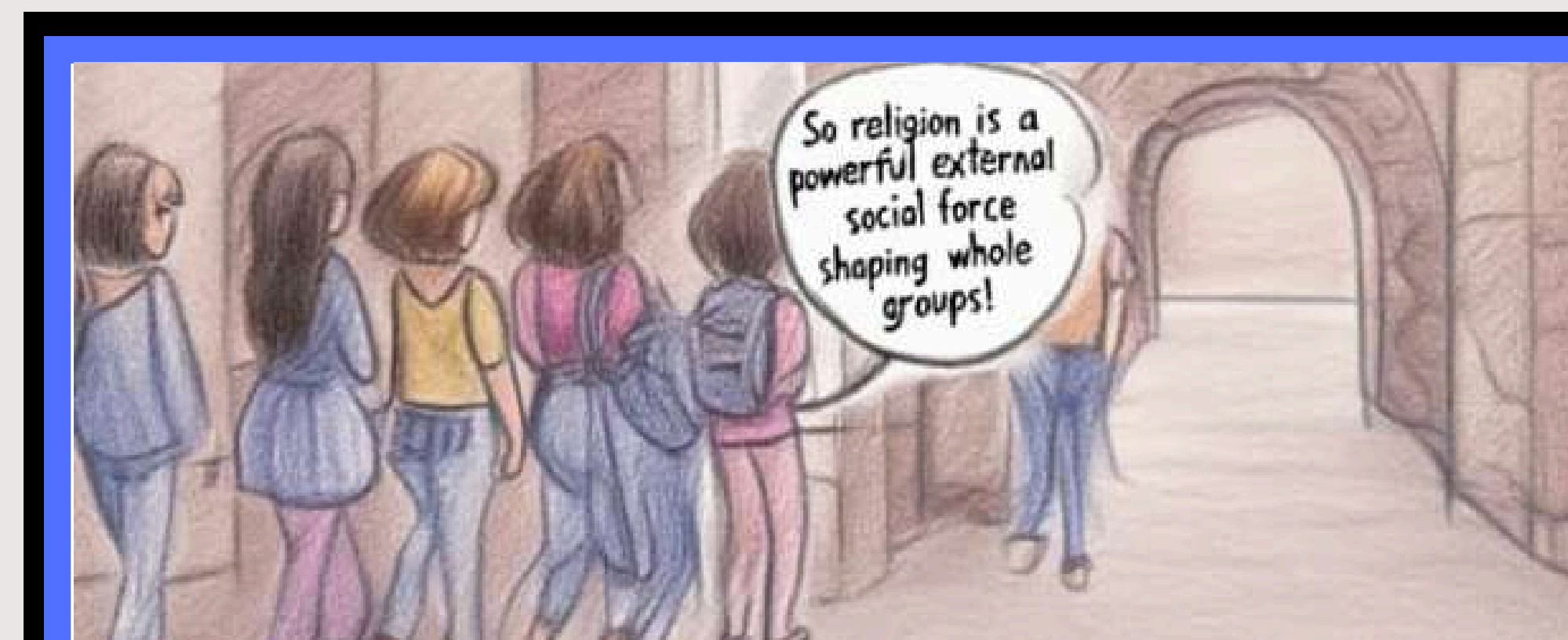
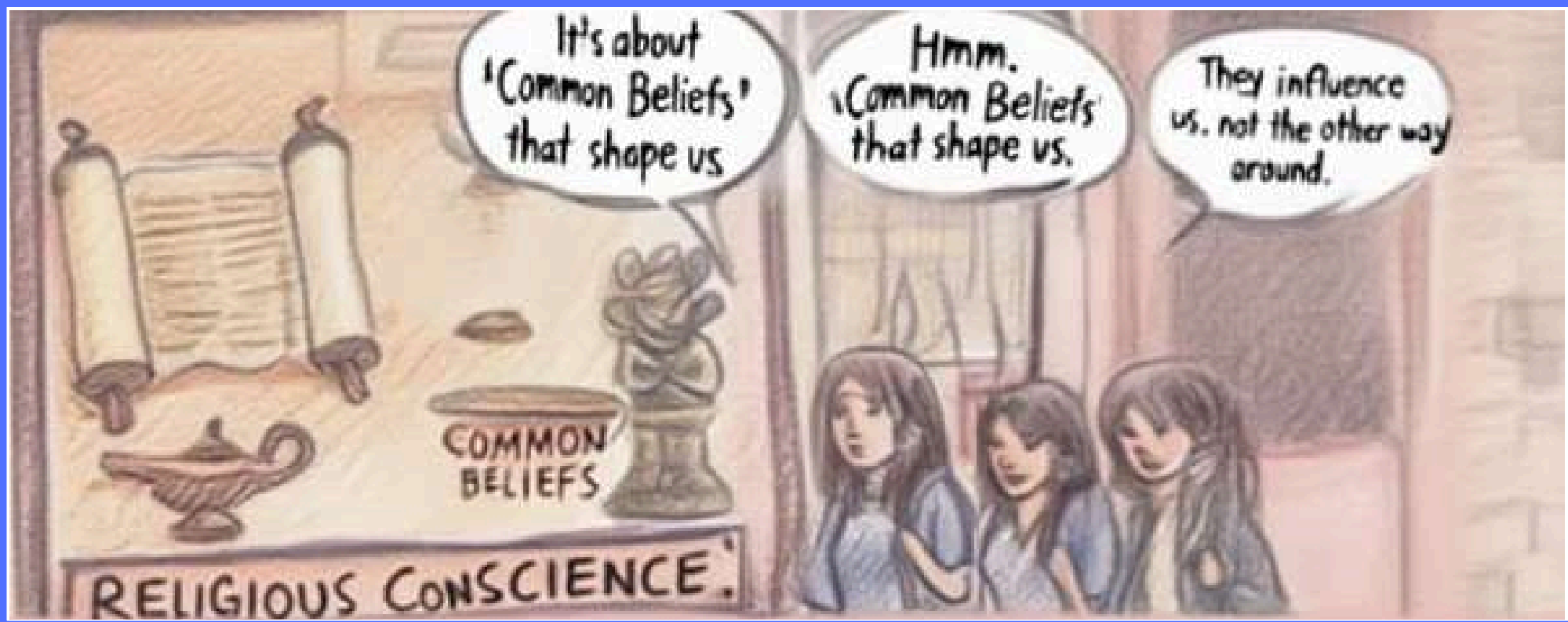
Rules

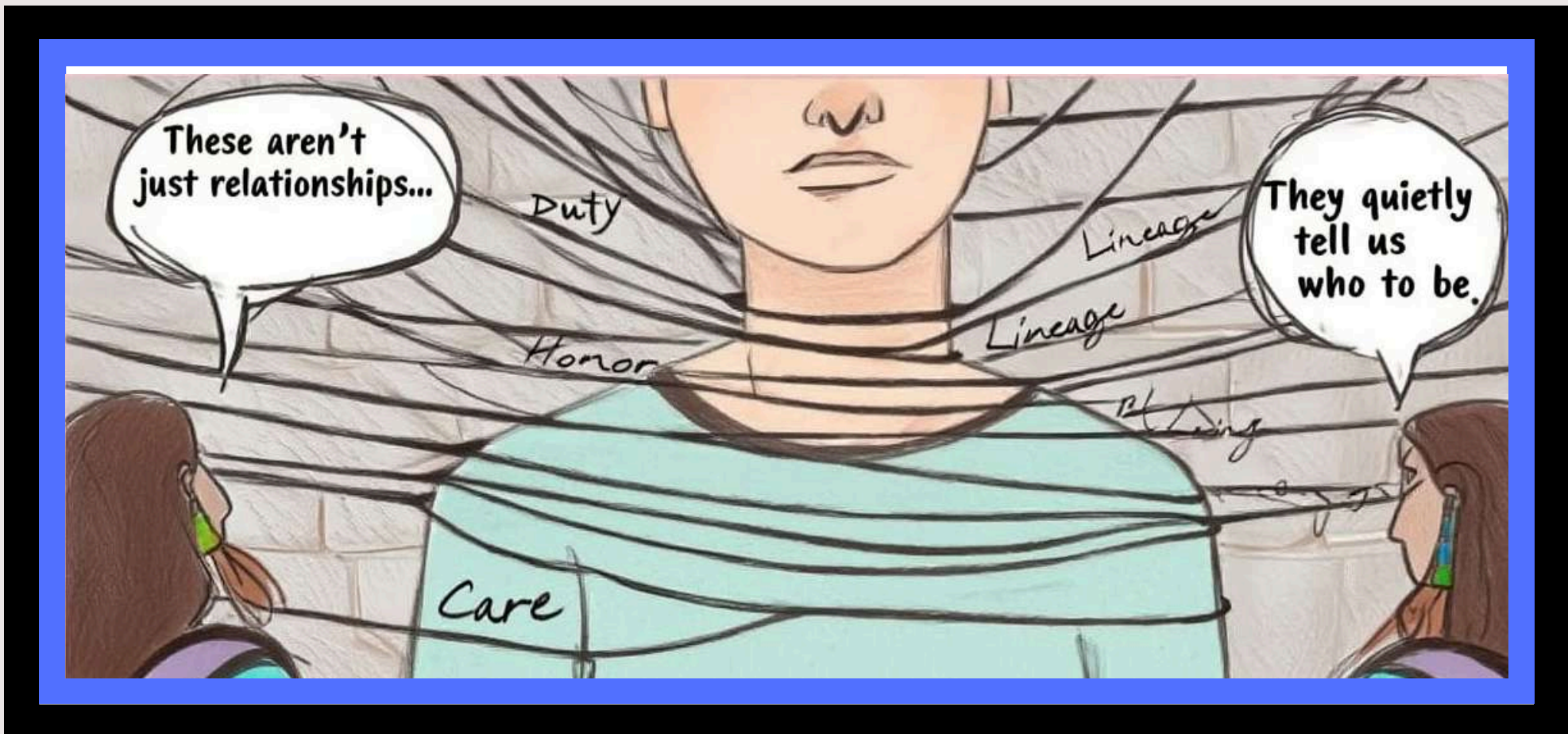
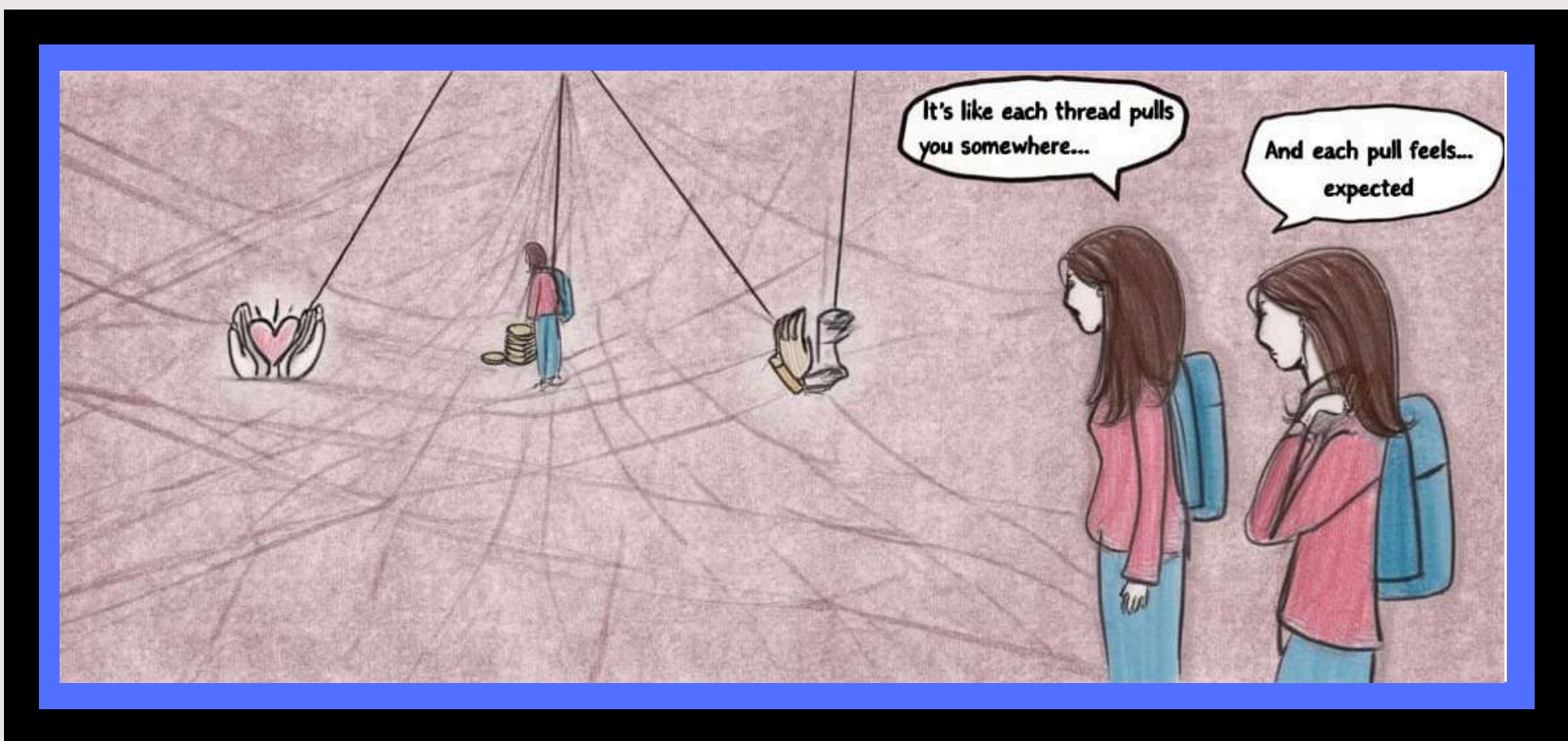
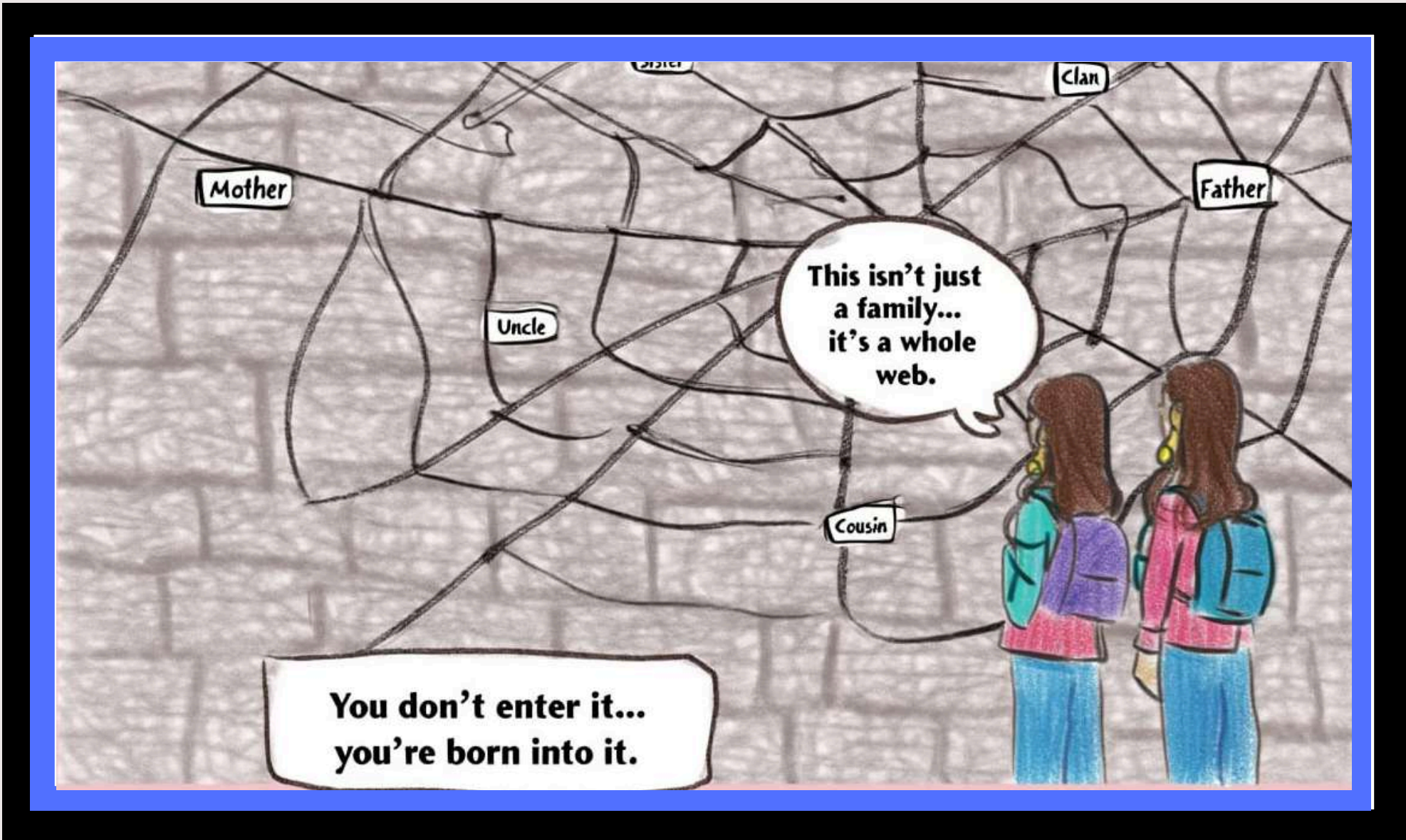
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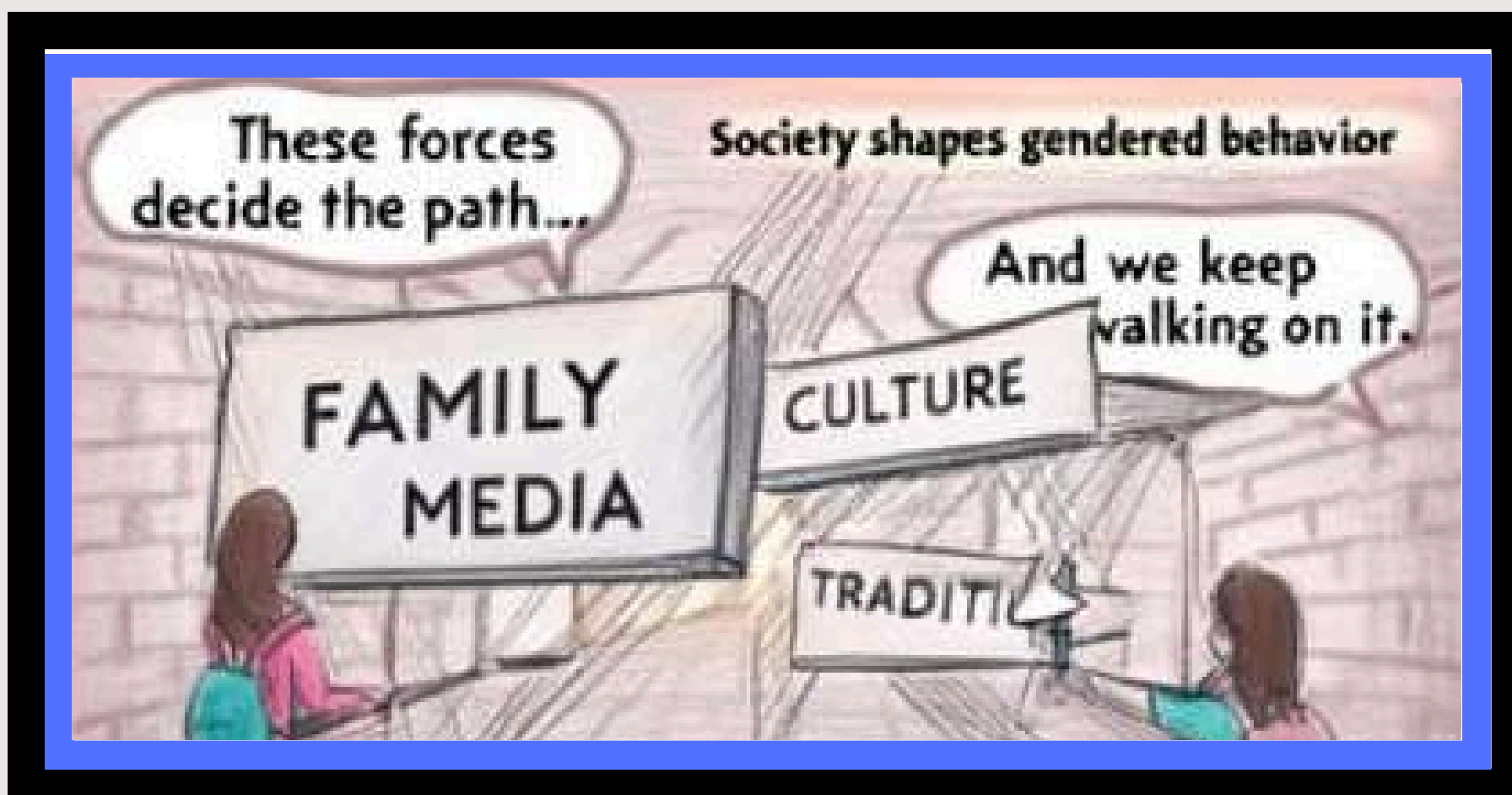
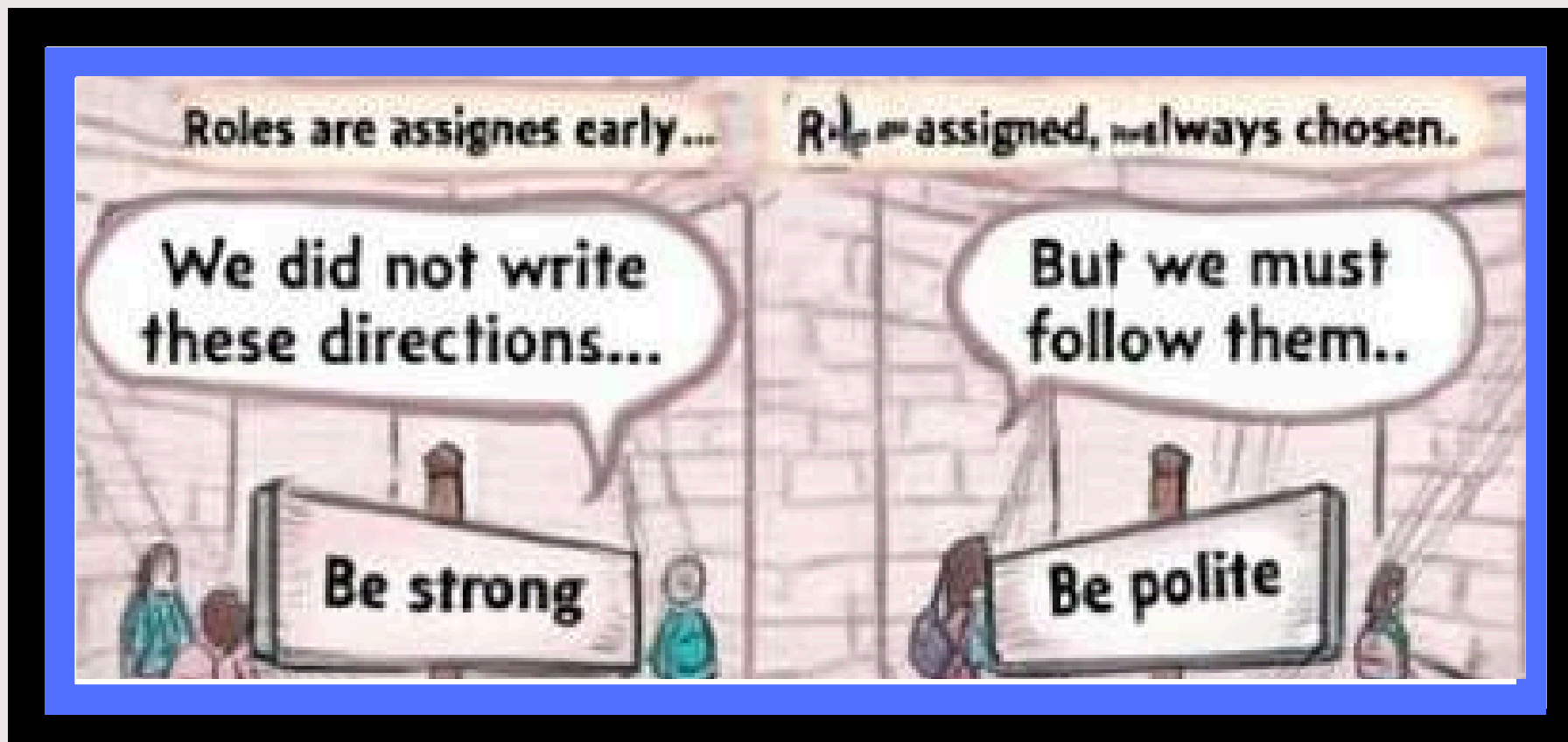
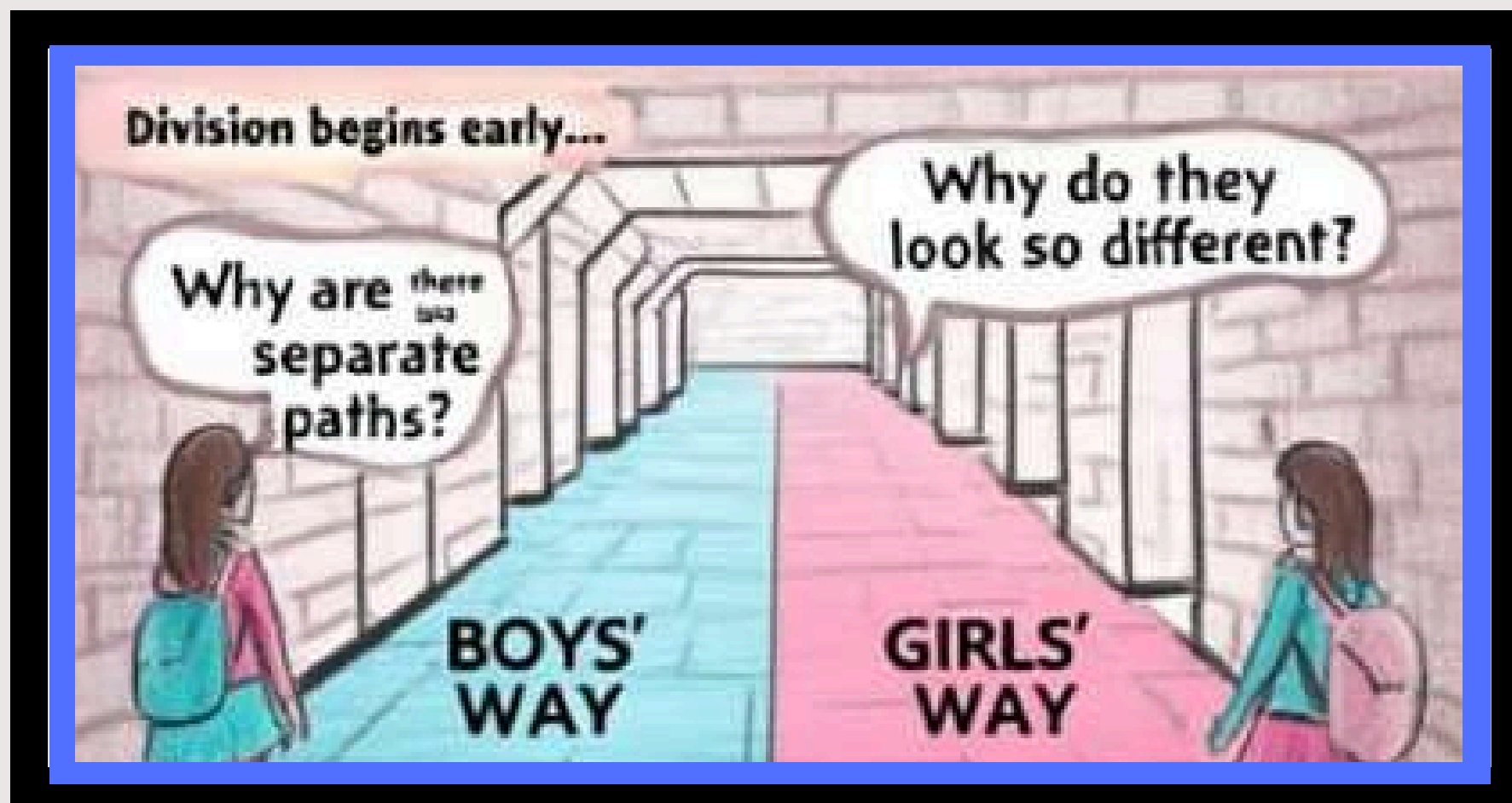
Traditions

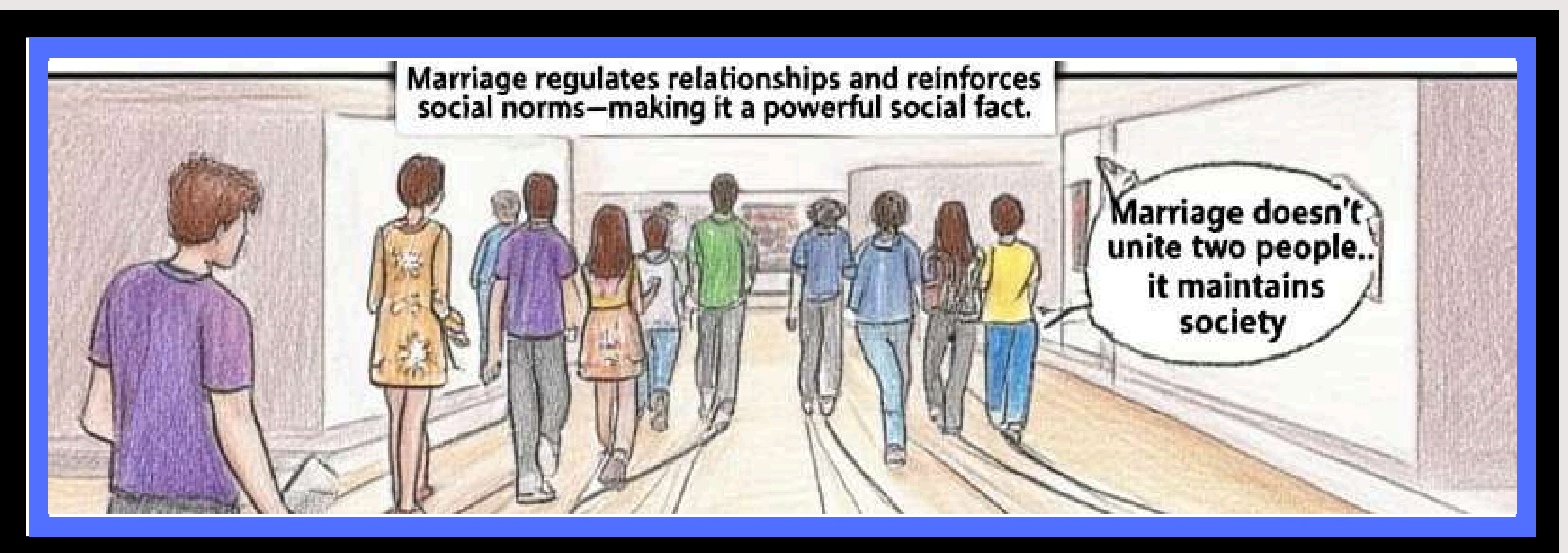


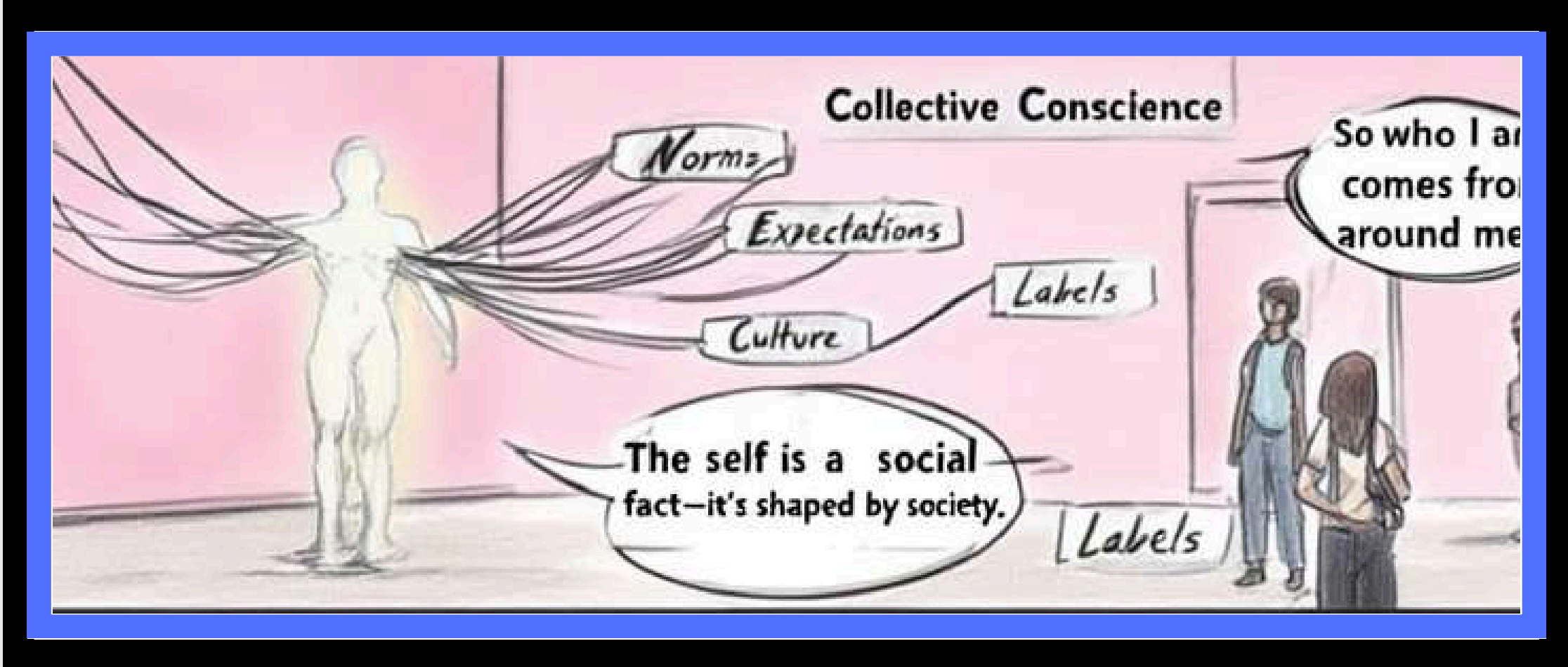


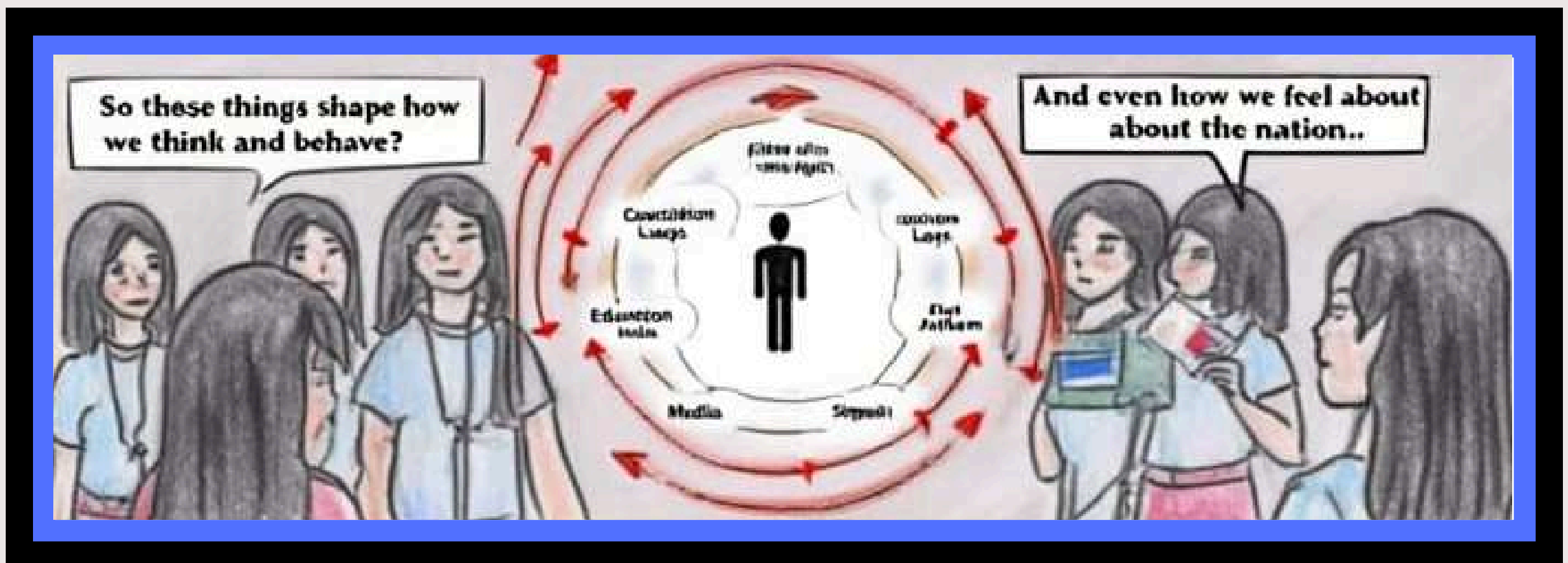


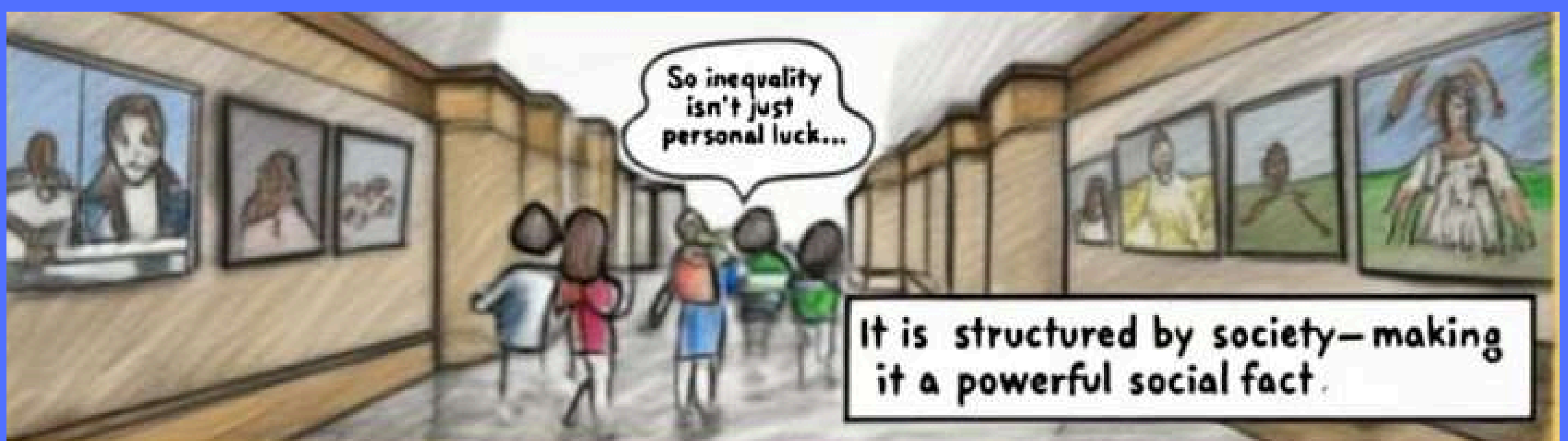
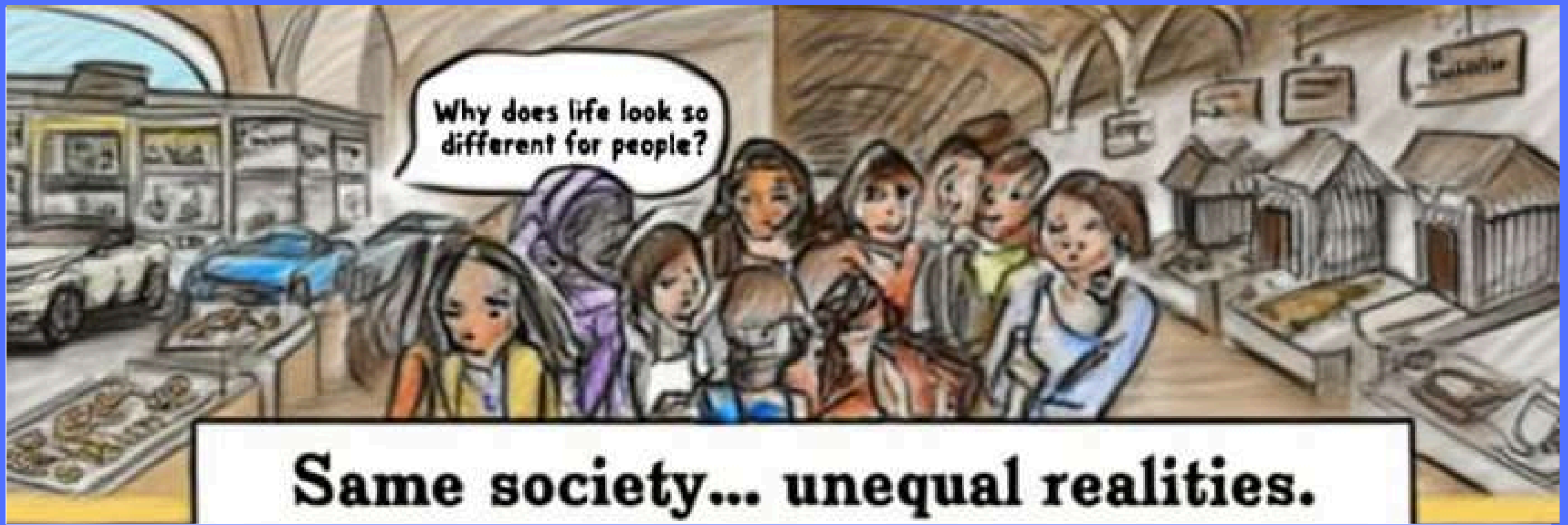












Fashion feels like personal choice...
right?



Or is it shaped?

Why is everyone dressed alike?

Trends decide for us?



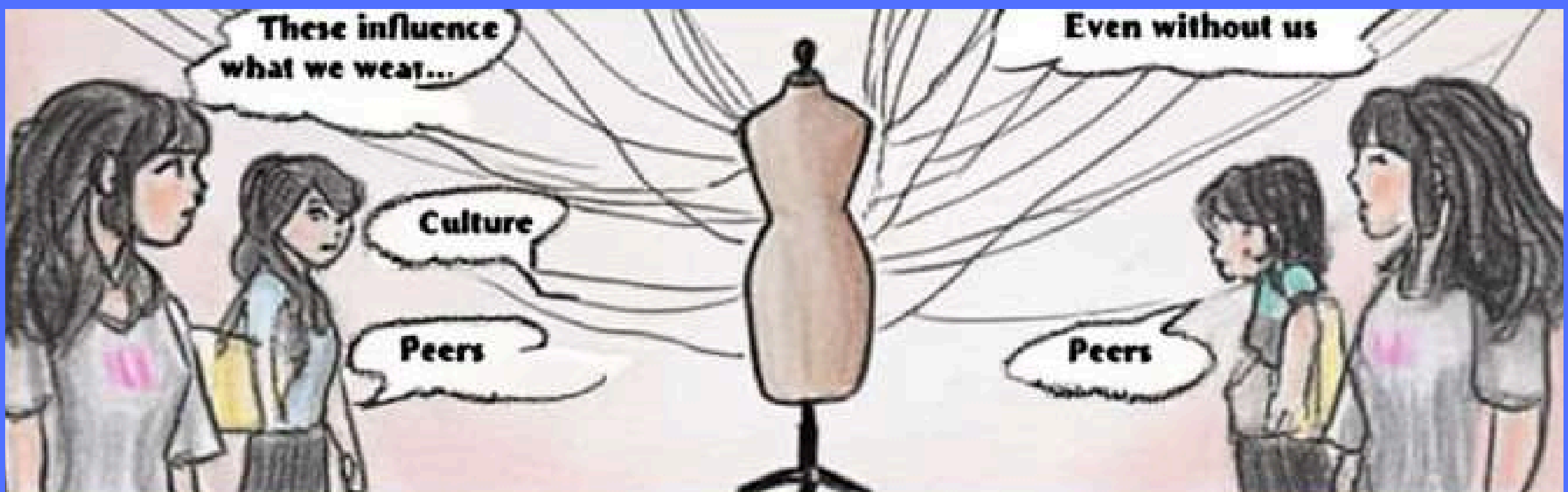
These influence
what we wear...

Even without us

Culture

Peers

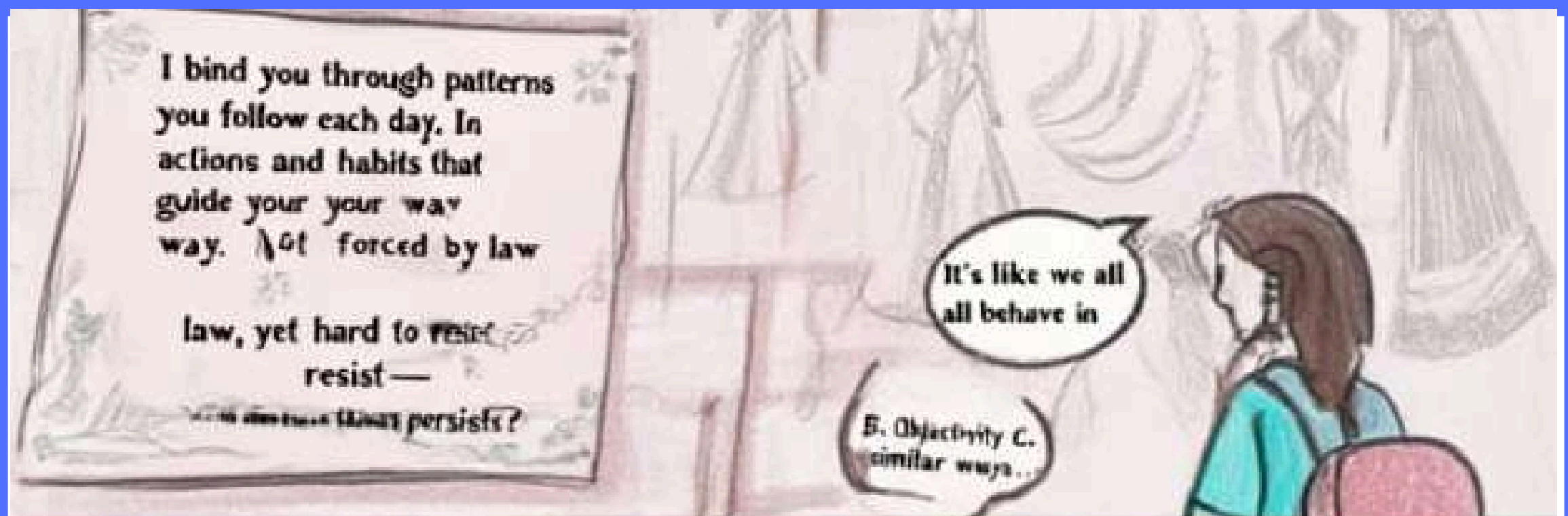
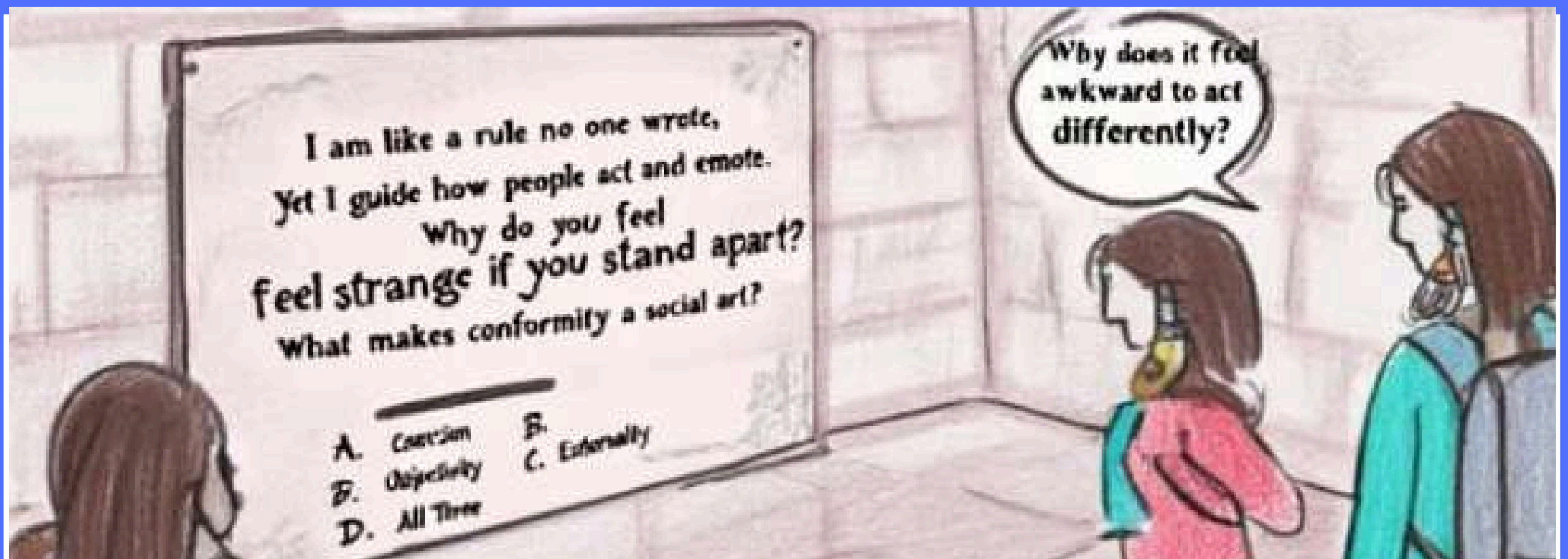
Peers



So fashion isn't just personal...

It shapes identity and behavior—making
it a social fact.





This Page is
used to visually
represent the
corridor you
enter in your
section.
(Suicide)

Entering the Suicide Hall

GALLERY 4
THE SOCIAL STUDY OF
SUICIDE

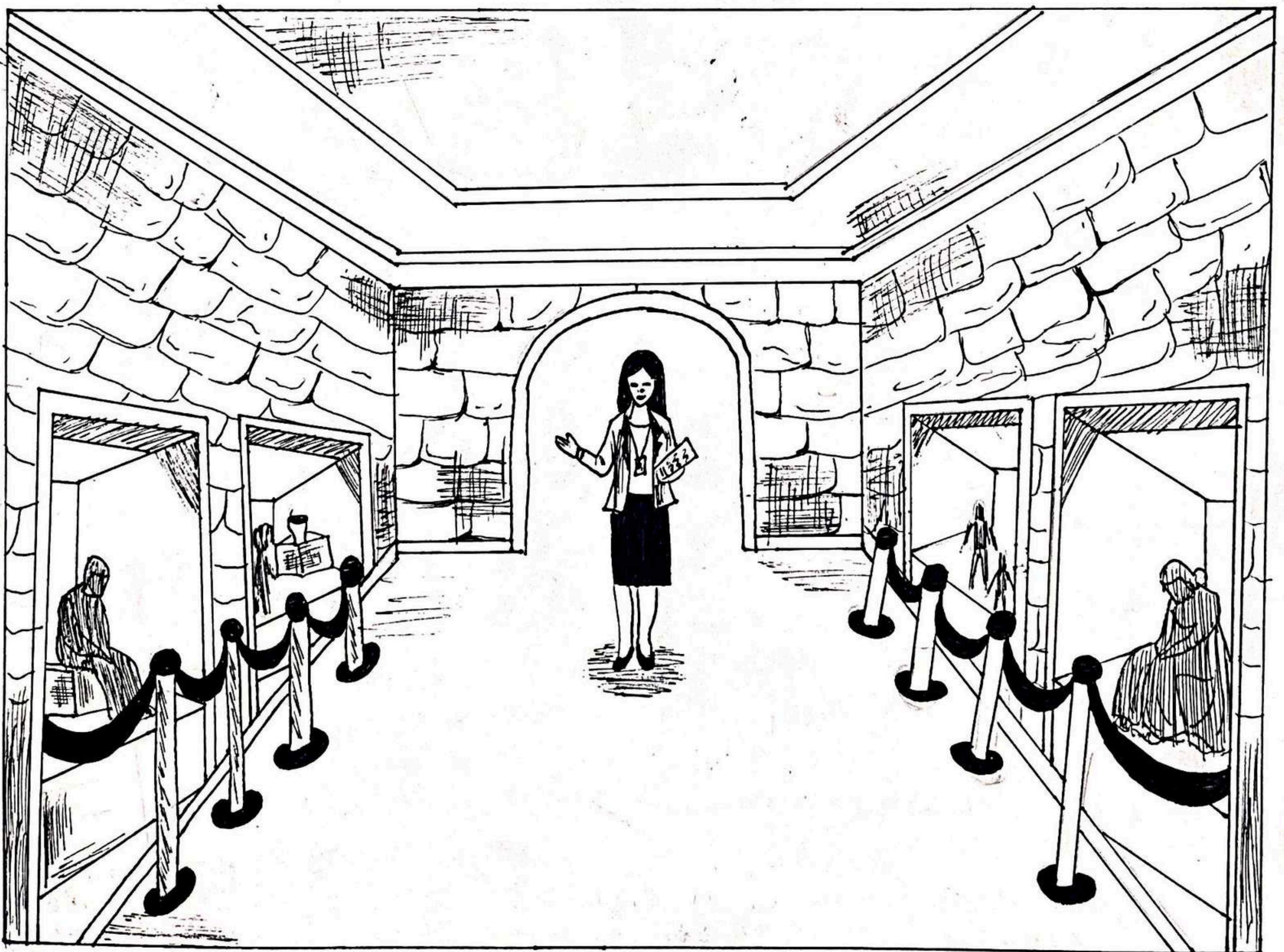
- EMILE DURKHEIM, 1897

"Please do not touch the display,
yes this means you."

DOES THAT
SIGN MEAN..



YES, DEV
IT MEANS YOU

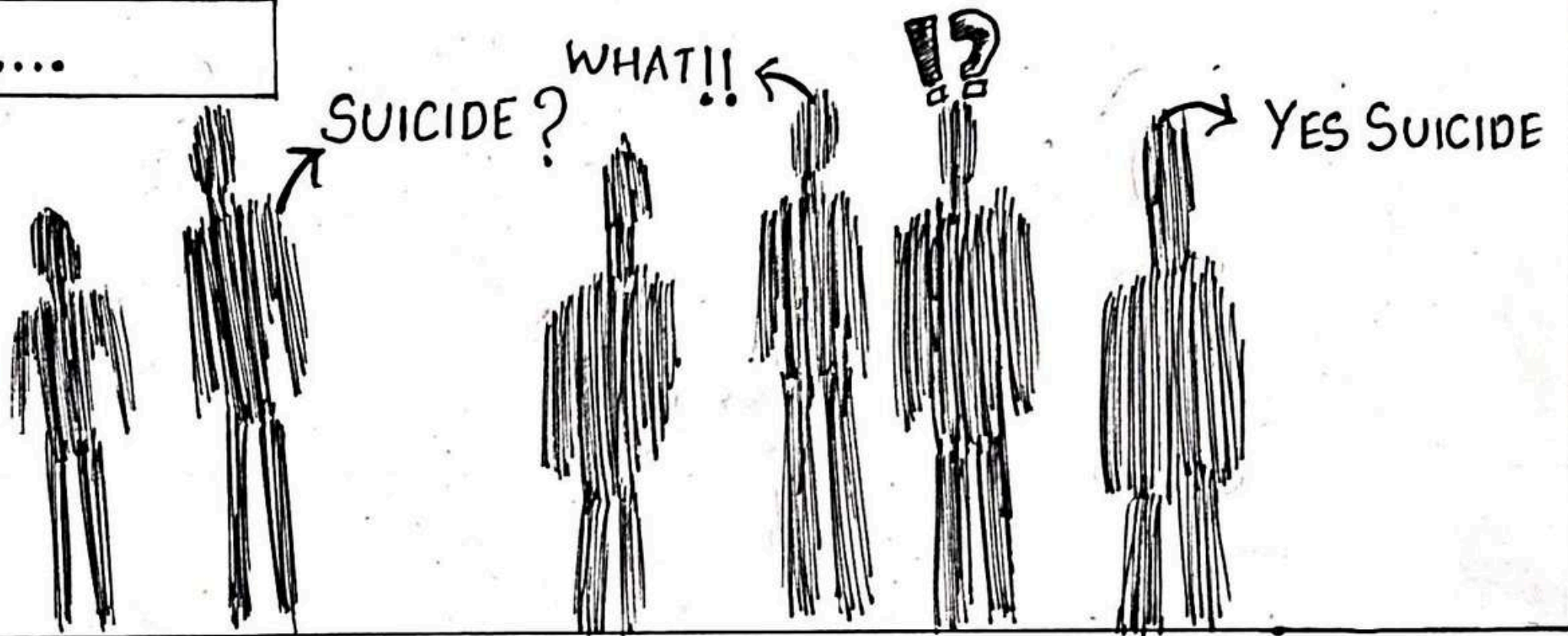




THEY REPRESENT REAL SOCIAL CONDITIONS. DURKHEIM STUDIED SUICIDE RECORDS ACROSS EUROPE AND FOUND IT WASN'T JUST PERSONAL—IT FOLLOWED SOCIAL PATTERNS. THESE FOUR SCENES SHOW WHAT HE FOUND.



Distinct Chatter....



SO THIS WHOLE GALLERY IS ABOUT SUICIDE?

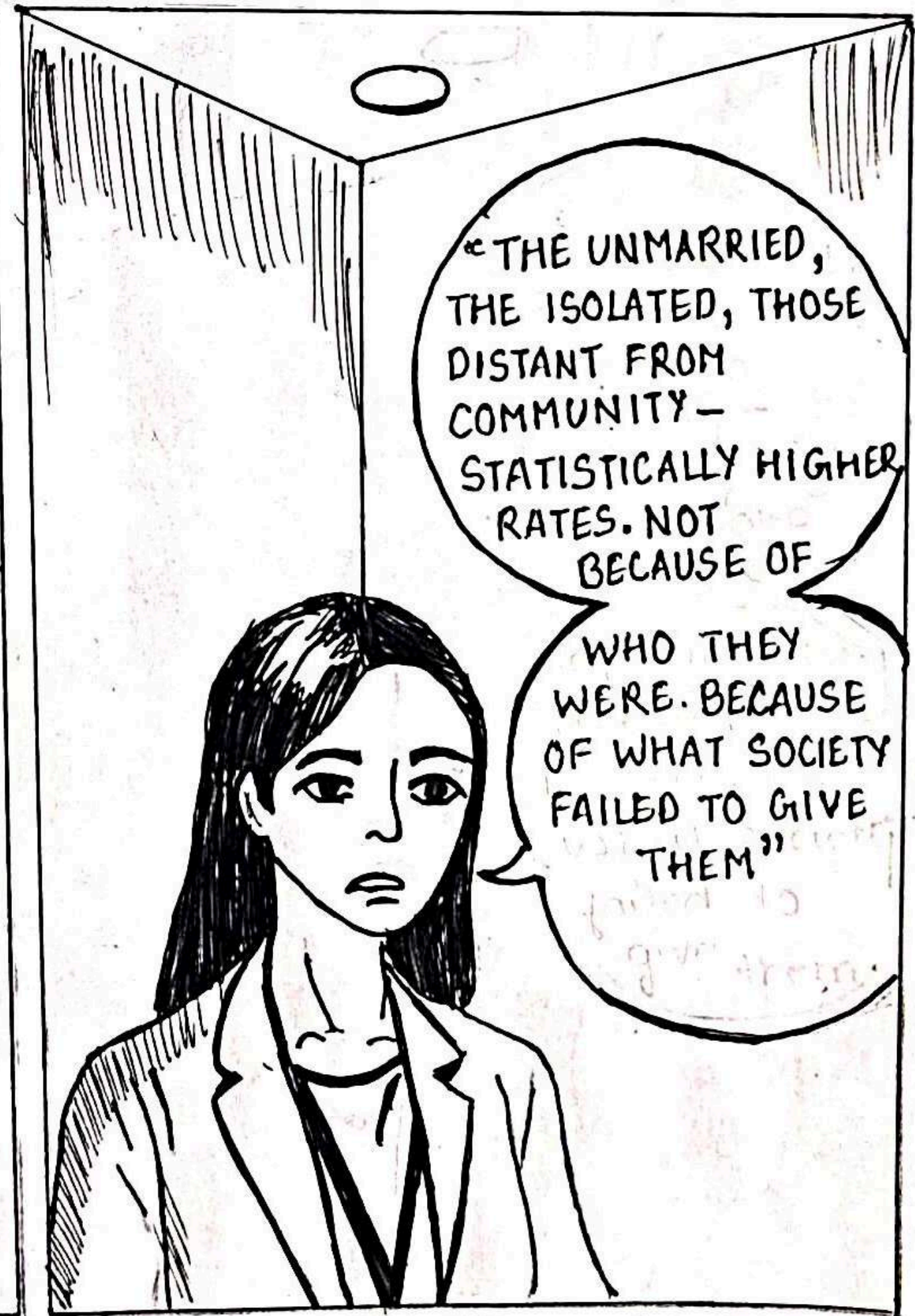
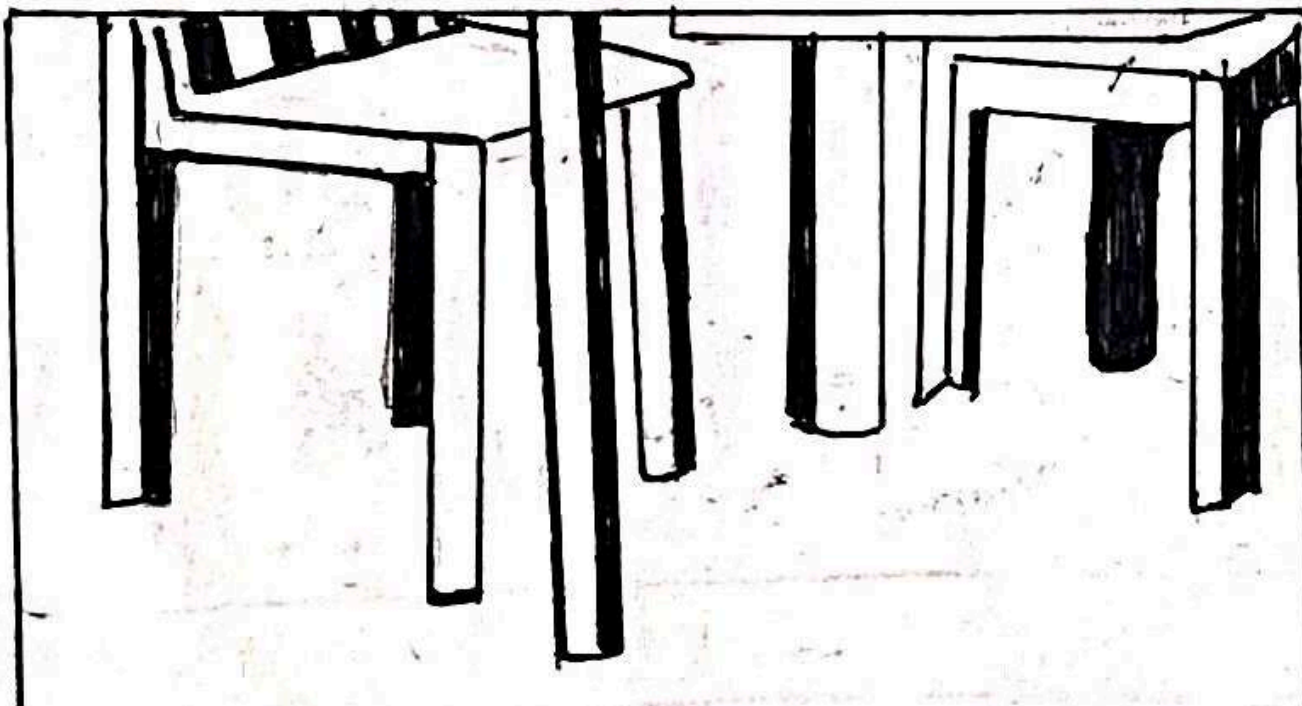
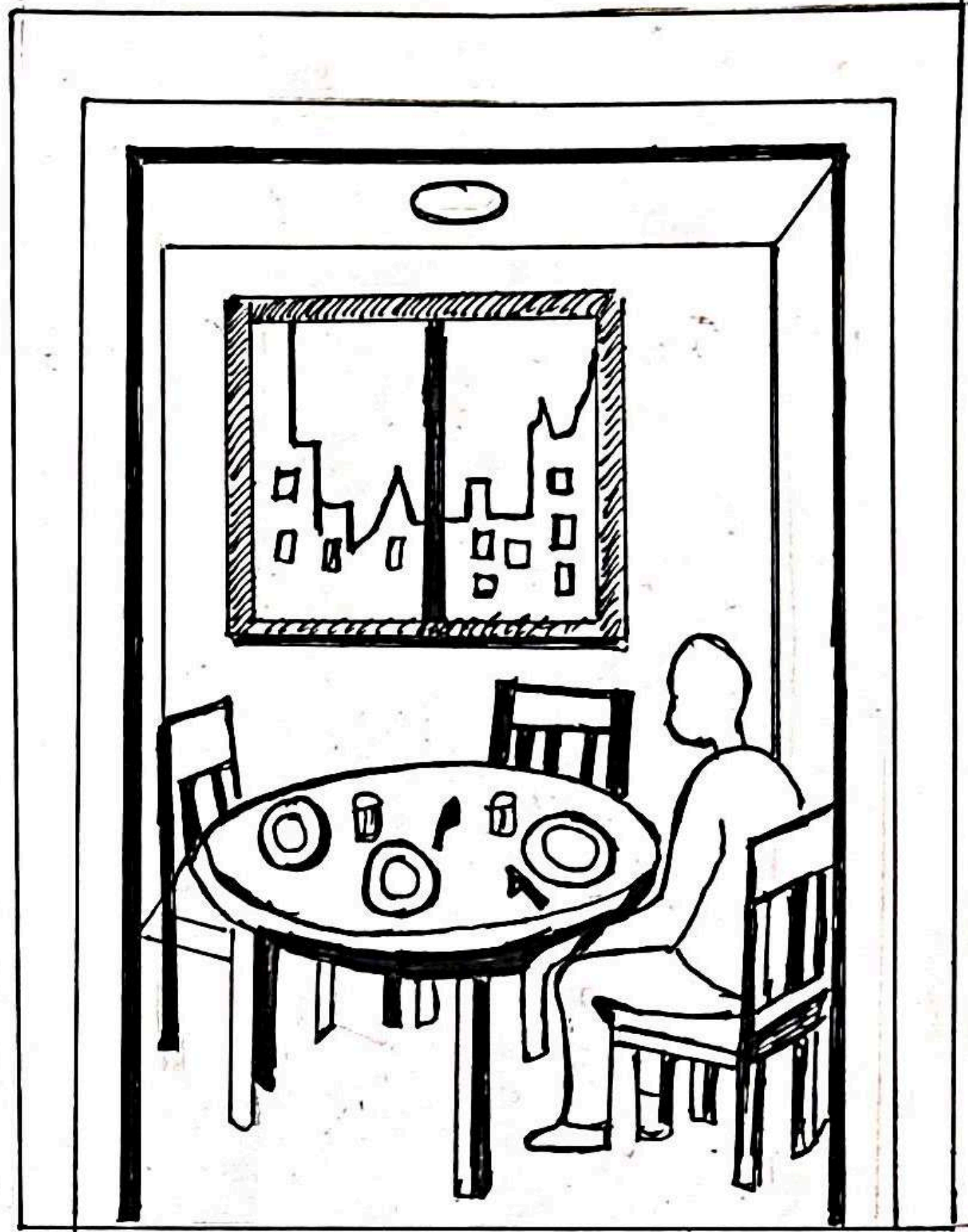


ABOUT WHAT SOCIETY DOES TO PEOPLE.
YES

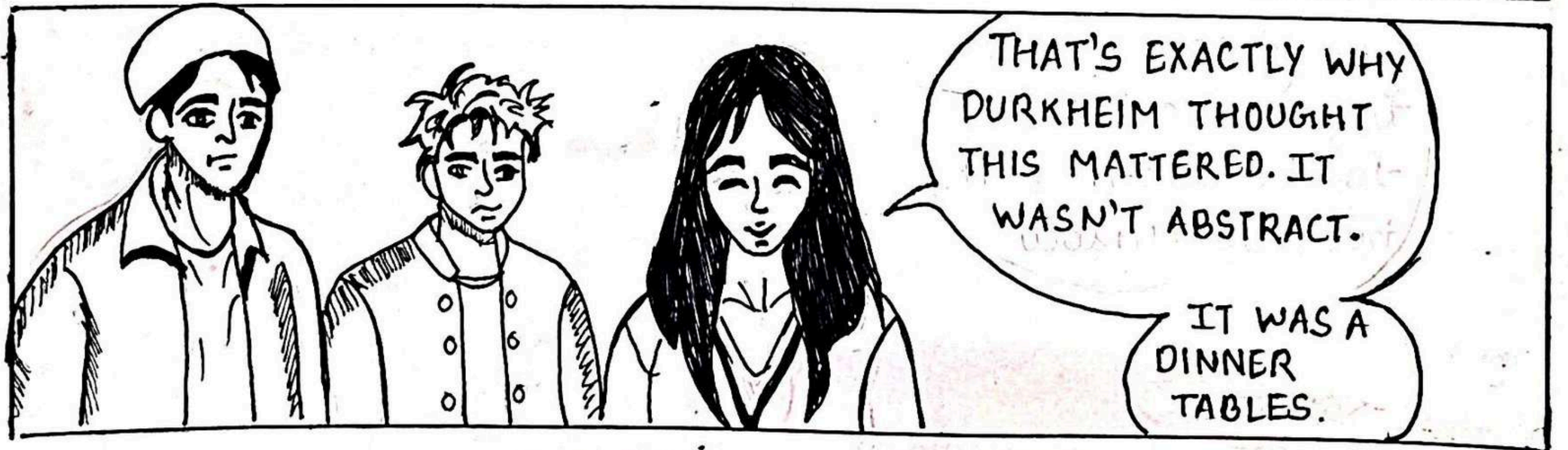


OKAY. I'M LISTENING



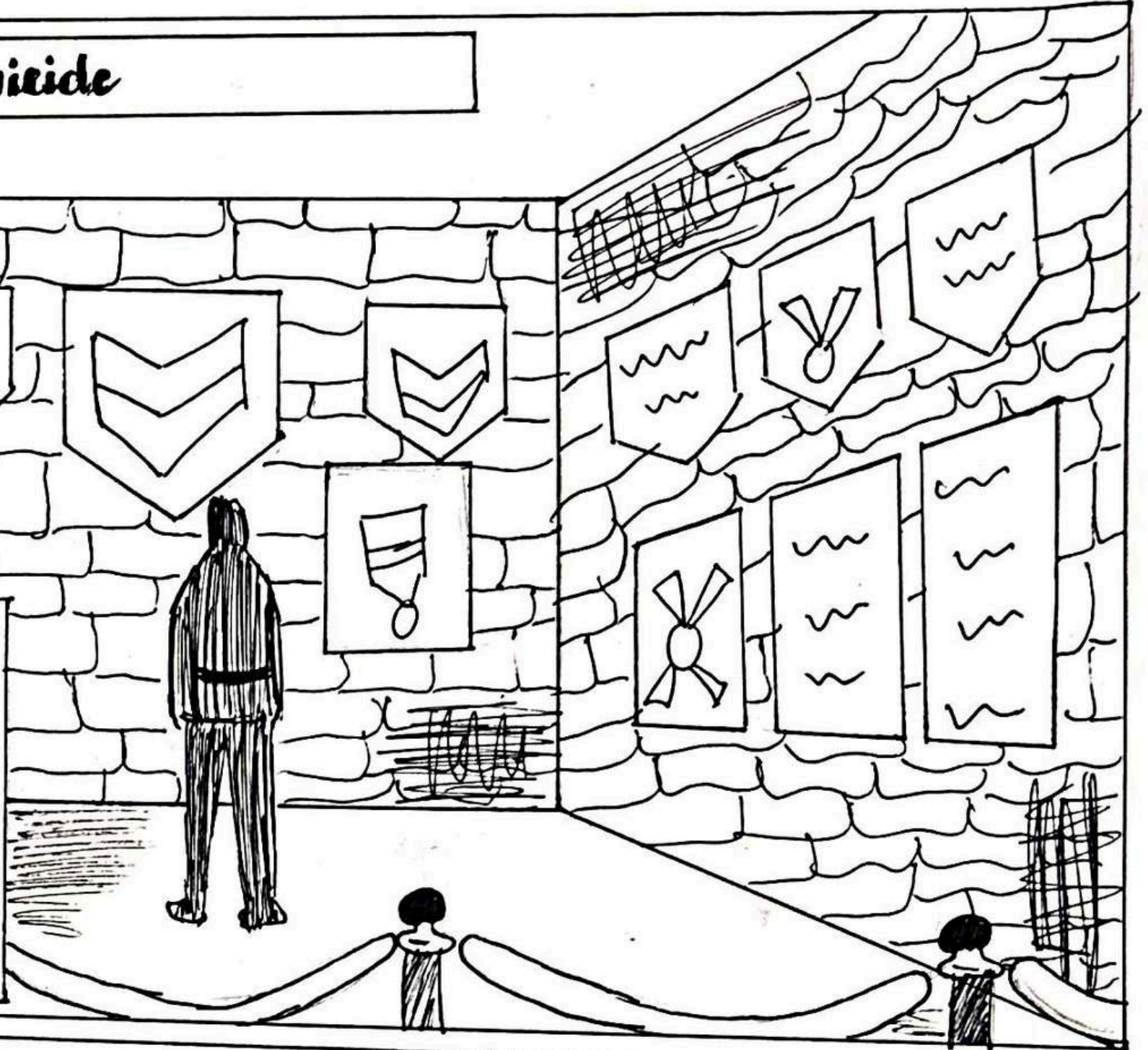


EGOISTIC SUICIDE -
TOO LITTLE INTEGRATION. WHEN BONDS BETWEEN THE INDIVIDUAL AND SOCIETY WEAKEN, THE SELF HAS NOTHING LEFT TO HOLD ONTO.



The Uniform - Altruistic Suicide

ALTRUISTIC SUICIDE - TOO MUCH INTEGRATION. WHEN THE INDIVIDUAL IS SO ABSORBED INTO THE GROUP THAT PERSONAL SURVIVAL BECOMES SECONDARY TO COLLECTIVE DUTY.



SOO YOU CAN BE TOO CONNECTED?



YES

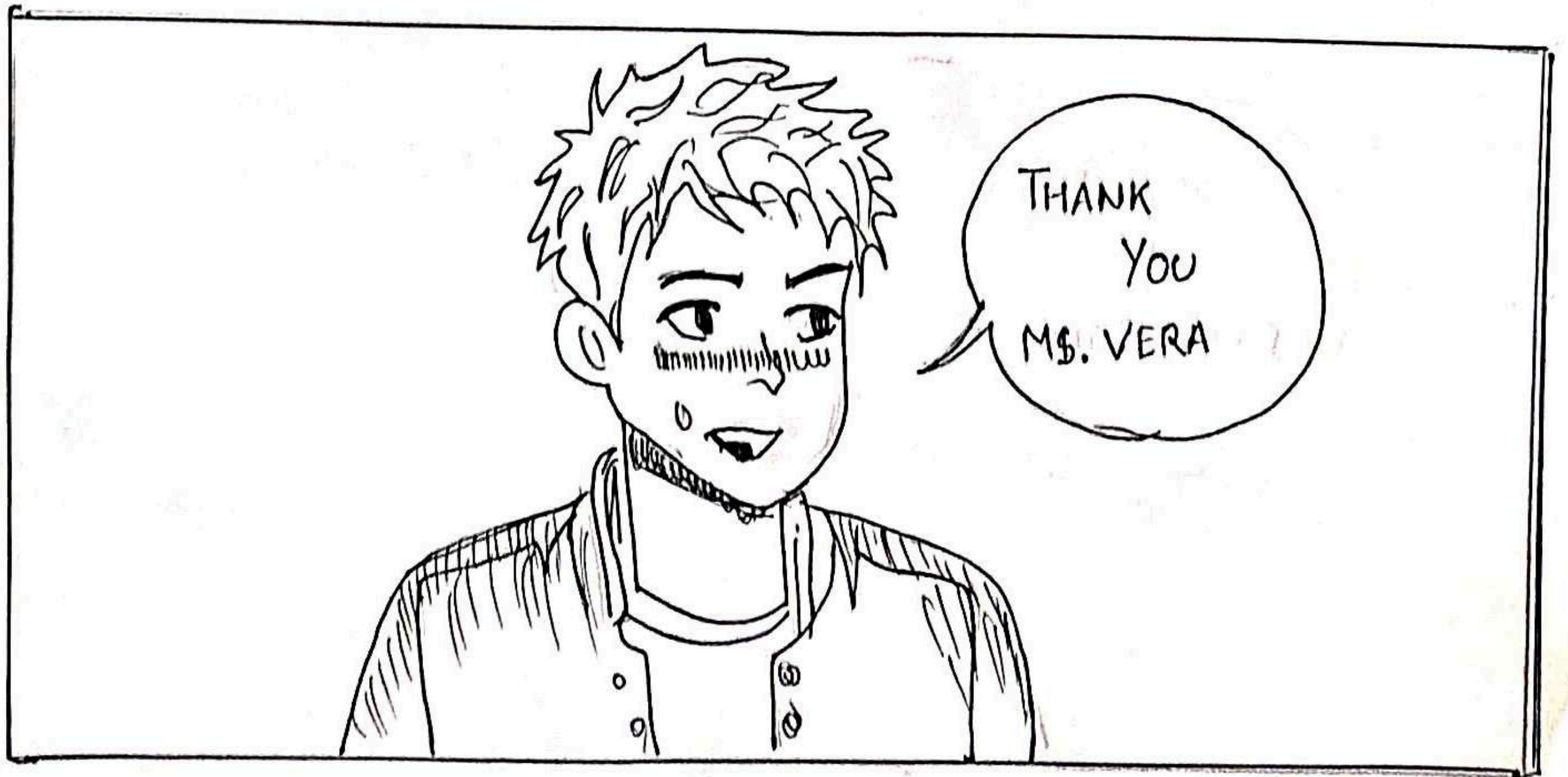


THERE'S NOT A SINGLE PERSONAL ITEM IN ROOM.



DEV. STEP BACK





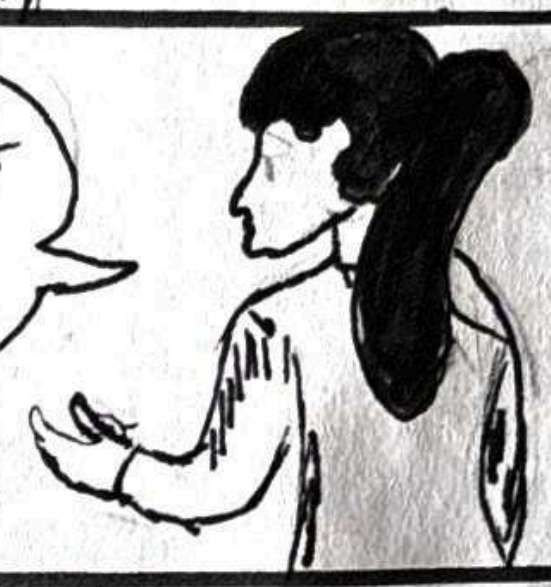


Why is the phrase so much shorter?

Because Durkheim barely addressed it. It described people still living that reality who he was too writing - enslaved people those as total institutions. Some historians think he couldn't name it. Others think he wouldn't



He couldn't name it fully



FATALISTIC SUICIDE
* Too much regulations. Durkheim wrote little about this type.
Some futures are not just uncertain - they are simply closed.
*

We are still not certain why.



**THE SOCIAL STUDY OF SUICIDE
EMILE DURKHEIM**



SUICIDE RATE
BY REGION
(Per 100,000
Population)

France	18.7
Germany	15.2
Switzerland	22.1
Belgium	16.5
Italy	11.3
Sweden	21.0



Excerpt from his
notes

Suicide is a
social fact. It
varies with the
degree of
integration and
regulation of
societies.

Exactly



He used data - parish records
civil registers, military reports - to
show that most the most private human
act followed social laws. He proved
society leaves its fingerprints
on everything

Even the
moment
we think
are entirely
our own



He looks
like
someone
who
never
slept



Three major works
before forty. So
probably not.

Three books
before
forty??



yes!



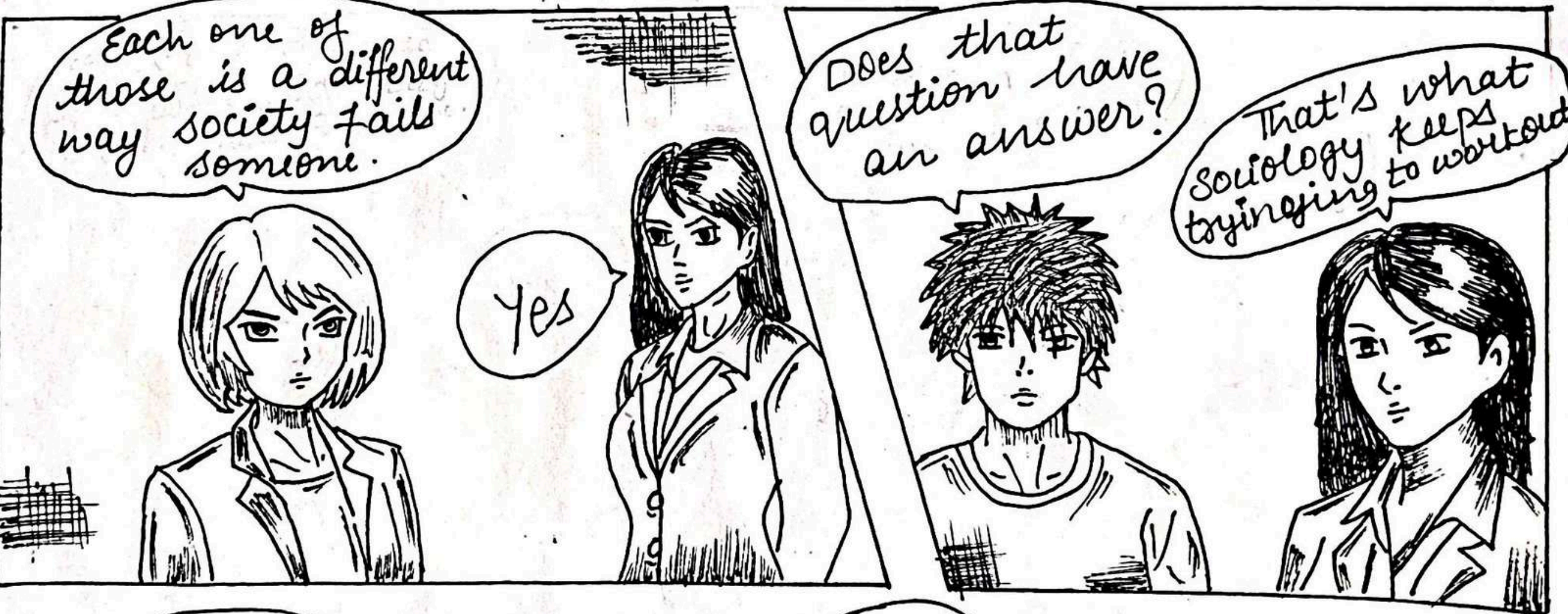
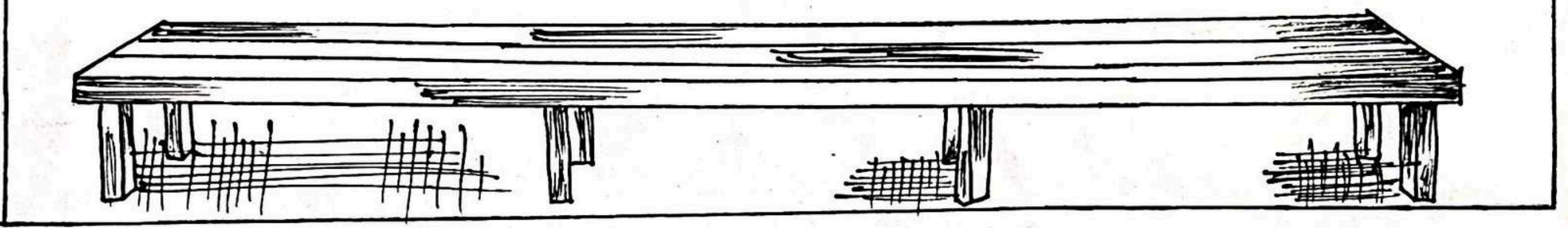
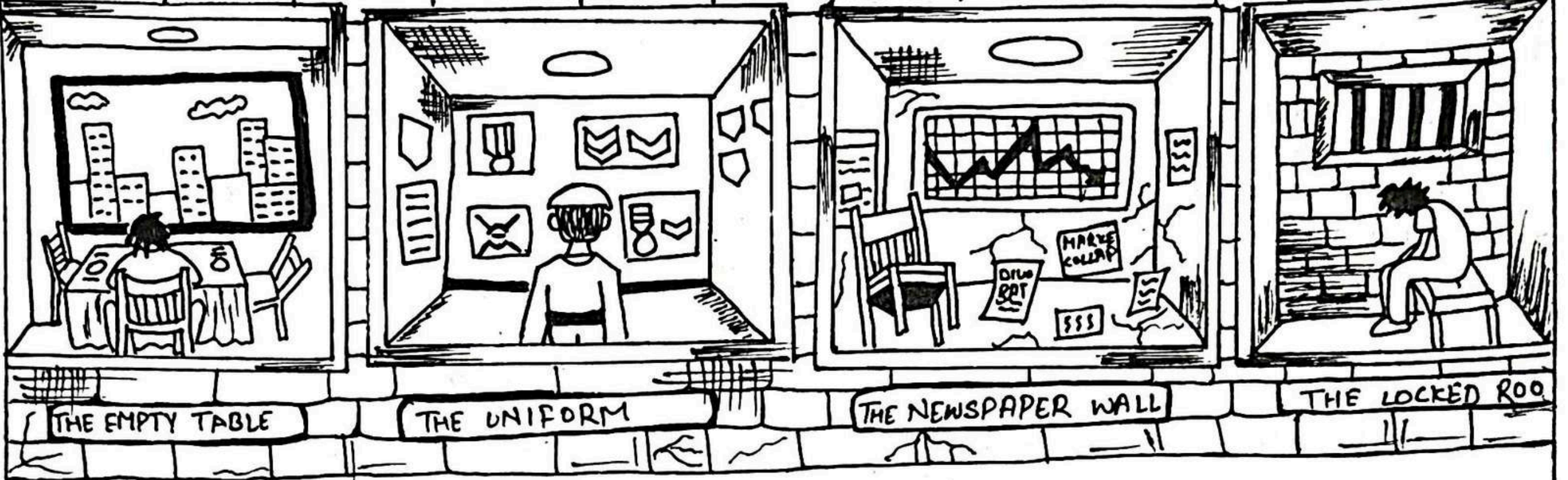
I havent
finished my
geography
worksheet



Friday,
Dev.



IF SOCIETY SHAPES THE CONDITIONS - WHAT IS SOCIETY'S RESPONSIBILITY TO CHANGE THEM?



WHETHER IT'S HOW WE WORK, WHAT
RULES WE FOLLOW, OR HOW
CONNECTED WE FEEL - SOCIETY IS
ALWAYS SHAPING US. EVEN
WHEN WE THINK WE'RE
ACTING COMPLETELY
ALONE.

MS. VERA: SOCIETY ISN'T
JUST THE WORLD AROUND
YOU. IT'S THE WORLD
INSIDE YOU.



SOCIETY LEAVES
IT'S FINGERPRINTS...



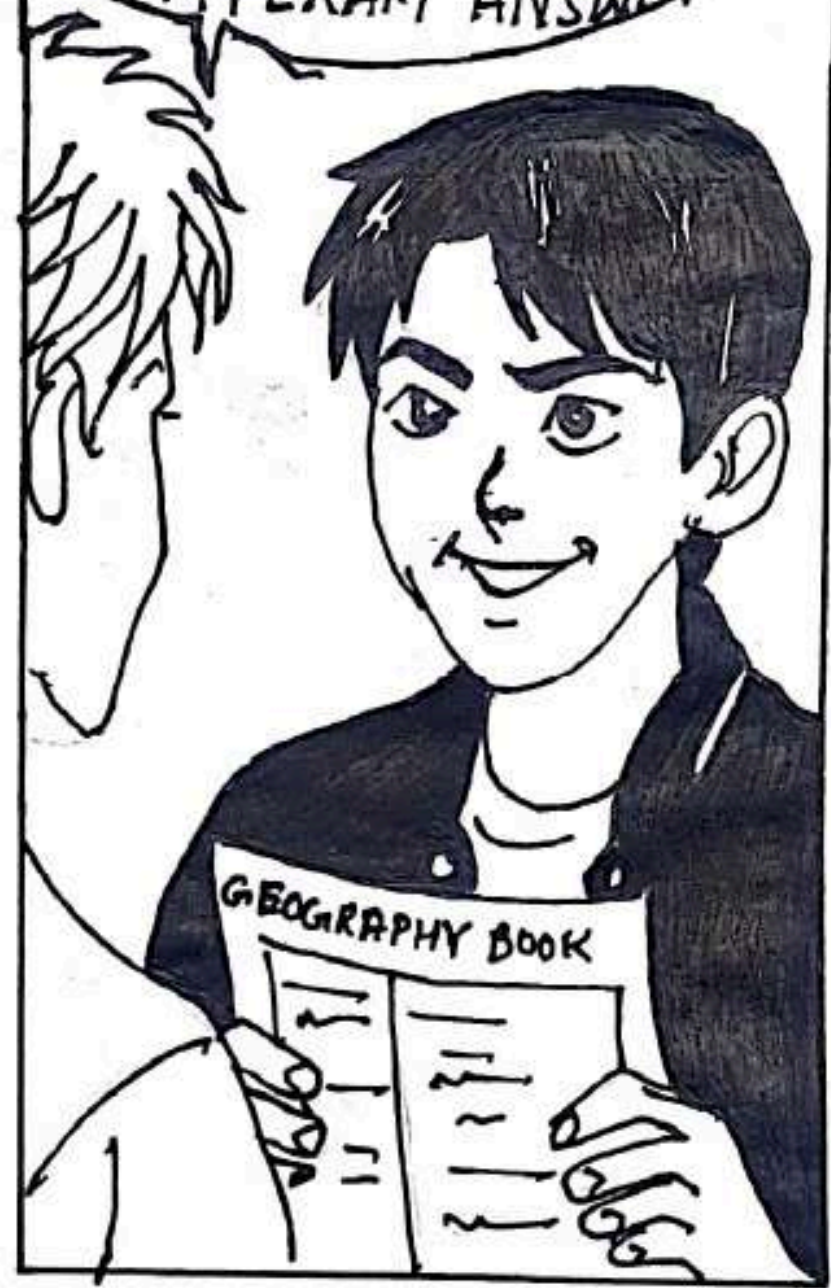
ON OUR PRIVATE
MOMENTS



YES, DEV
EXACTLY RIGHT.



WRITE THAT
DOWN. THAT'S
MY EXAM ANSWER



YOU LITERALLY JUST
UNDERSTOOD IT. USE
YOUR OWN WORDS



THOSE ARE MY
WORDS. I SAID
THEM OUT LOUD



Epilogue - After the Visit



MS. VERA - WHAT YOU'VE JUST SEEN ISN'T ABOUT RARE OR DISTANT MOMENTS - IT'S ABOUT THE STRUCTURE BENEATH EVERYDAY LIFE. ÉMILE DURKHEIM SHOWED US THAT EVEN THE MOST PERSONAL EXPERIENCES ARE NEVER FULLY OUR OWN. THEY ARE SHAPED, GUIDED AND SOMETIMES LIMITED BY FORCES WE DIDN'T CHOOSE, BUT STILL LIVE WITHIN.



THESE FORCES WHAT HE CALLED SOCIAL FACTS. DON'T ANNOUNCE THEMSELVES. THEY EXIST IN EXPECTATION, IN ROLES, IN THE QUIET. PRESSURE TO BELONG, TO SUCCEED, TO ENDURE. YOU DON'T SEE THEM CLEARLY UNTIL SOMETHING BREAKS, UNTIL CONNECTIONS WEAKEN, CONTROL TIGHTENS OR MEANING ITSELF BEGINS TO SLIP.

AND THE DIVISION OF LABOUR IS NOT JUST ABOUT HOW WORK IS DIVIDED, IT IS HOW LIFE IS HELD TOGETHER. WE DEPEND ON EACH OTHER NOT BECAUSE WE ARE THE SAME, BUT BECAUSE WE ARE DIFFERENT IN WAYS THAT BIND US. THE — INTERDEPENDENCE CREATES ORDER, BUT IT ALSO MEANS THAT. WHEN SOMETHING SHIFTS, IT DOESN'T STAY CONTAINED IT SPREADS QUIETLY, THROUGH LIVES.

SO WHEN YOU WALK OUT OF HERE, DON'T THINK OF SOCIETY AS SOMETHING OUTSIDE YOU. IT IS IN THE WAY YOU THINK, THE WAY YOU MEASURE YOURSELF, THE WAY YOU IMAGINE YOUR FUTURE. AND IF IT SHAPES THE CONDITIONS PEOPLE LIVE IN.



THEN EVERY INDIVIDUAL STORY IS, IN SOME WAY, A REFLECTION OF THE WORLD THAT MADE IT.

Test Your Understanding

1. According to Durkheim, what are 'social facts'?

- A. Ways of acting, thinking, and feeling external to the individual
- B. Biological instincts inherent in human nature
- C. Personal opinions that vary from person to person
- D. Economic transactions between two individuals

2. In the context of the division of labor, what does 'anomie' refer to?

- A. A state of high social solidarity
- B. A condition of normlessness or lack of regulation
- C. The mechanical integration of traditional societies
- D. The process of religious conversion

3. Which type of solidarity is primarily associated with societies characterized by a simple division of labor?

- A. Organic solidarity
- B. Post-modern solidarity
- C. Mechanical solidarity
- D. Functional solidarity

4. What did Durkheim argue causes 'suicide' rates to increase during times of rapid economic change?

- A. Excessive altruism
- B. High levels of mechanical solidarity
- C. Strong religious beliefs
- D. Anomic conditions resulting from deregulation

5. How does the division of labor contribute to 'organic solidarity'?

- A. By creating interdependence among specialized individuals
- B. By making all individuals identical in their functions
- C. By eliminating the need for any social rules
- D. By increasing the role of religion in daily life

6. According to Durkheim, what is the primary function of the division of labor in modern society?

- A. To increase competition between workers
- B. To generate social cohesion through interdependence
- C. To reduce the overall population size
- D. To enforce strict equality in income distribution

7. Which of the following best describes 'altruistic suicide'?

- A. Suicide caused by excessive individualism and isolation
- B. Suicide resulting from sudden economic collapse
- C. Suicide caused by excessive integration into a group where the self is subsumed
- D. Suicide driven by mental illness unrelated to social factors

8. Durkheim argued that the division of labor is not merely an economic phenomenon but also:

- A. A biological necessity for survival
- B. A temporary phase before society collapses
- C. A result of individual greed alone
- D. A moral fact that shapes social solidarity

9. In which type of society would you expect to find the highest degree of 'mechanical solidarity'?

- A. Traditional, agrarian communities with low specialization
- B. Modern industrial cities with complex job markets
- C. Globalized economies with international trade
- D. Technologically advanced post-industrial nations

10. What happens to social cohesion when the division of labor develops too rapidly without corresponding legal or moral regulations?

- A. It strengthens mechanical solidarity immediately
- B. It leads to anomie and potential increases in anomic suicide
- C. It creates a perfectly balanced organic solidarity
- D. It eliminates the need for any social institutions

11. Which concept explains why individuals in modern societies feel connected despite being different?

- A. Mechanical solidarity
- B. Collective consciousness of similarity
- C. Organic solidarity based on functional interdependence
- D. Religious dogma

12. Durkheim's study of suicide demonstrated that:

- A. Suicide is purely an individual psychological act
- B. Suicide rates are random and unpredictable
- C. Only economic poverty causes suicide
- D. Suicide rates are influenced by social forces and integration levels

Correct answer12: D

Correct answer11: C

Correct answer10: B

Correct answer9: A

Correct answer8: D

Correct answer7: C

Correct answer6: B

Correct answer5: A

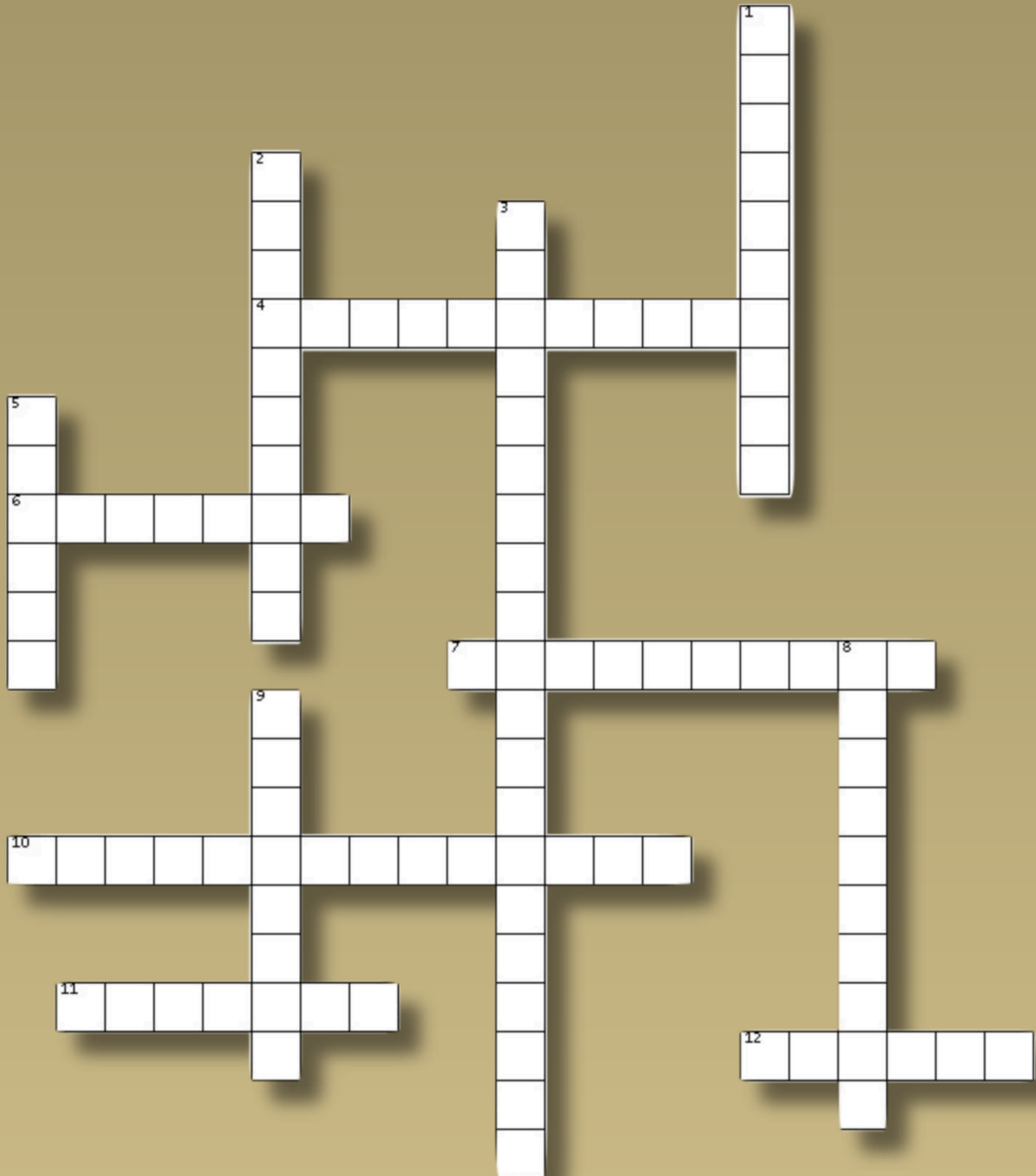
Correct answer4: D

Correct answer3: C

Correct answer2: B

Correct answer1: A

Decode Society: A Durkheim Crossword



ACROSS

- 4. Forces outside individuals shaping behavior
- 6. Type of solidarity based on interdependence
- 7. Type of solidarity based on similarity
- 10. Increase in population and interaction
- 11. Social facts exist _____ the individual
- 12. Social facts are studied as objective _____

DOWN

- 1. Suicide due to excessive control
- 2. Power of society to control individuals
- 3. Shared beliefs that bind society
- 5. Suicide due to lack of regulation
- 8. Suicide due to excessive integration
- 9. Suicide due to weak social integration

Credits & Contributions

This magazine is a collective effort, reflecting creativity, collaboration, and shared understanding.

Each contribution, like in society, plays an essential role in forming a whole.

Guided by Dr. Bhawna Shivan, we present our exploration of the ideas of Émile Durkheim.

Teams & Focus

Team 1 – Division of Labour

Understanding the shift from similarity to interdependence

Members Name

Alisha - (24530/02), Bhawna - (24530/11), Janvi - (24530/16), Jyoti - (24530/17), Lakshita - (24530/25), Meenakshy - (24530/29), Praneshwori - (24530/33), Purvi - (24530/36), Sanvi -(24530/39), Shreya - (24530/41), Swati- (24530/45), Trisha - (24530/49), Victoria -(24530/52) and Monishka (24530/31)

Team 2 – Social Facts

Identifying the invisible forces shaping behaviour

Members name

Tanvi - (24530/47),. Uzma- (24530/51) , Riya gupta(24530/37) , Madhurithaa (24530/28), Soni (24530/44) , Suhani (24530/58) , Komal Patel (24530/21), Anshika Singh (24530/05), Priya bairwa (24530/60) Bhawna chahar (24530/57), Ragini singh(24530/65) , Shristi kumari (24530/42) and Twinkle (24530/48)

Team 3 – Suicide

Exploring the social roots of individual actions

Members name

Tusha- (24530/50) , Anupriya - (24530/07),Sanjana - (24530/38), Aliza- (24530/03), Shivani - (24530/63), Aastha -(24530/09), Angel - (24530/04), Anshika sharma - (24530/54), Devanshi - (24530/13), Kritika - (24530/22), Lavanya - (24530/26), Yamini- (24530/53), and Chayanika - (24530/12).



A journey through society, memory, and meaning...
Step inside a space where the ordinary begins to feel unfamiliar.

Museum of Remembrance is a visual exploration inspired by the ideas of **Émile Durkheim**—where society is not just something we live in, but something that quietly shapes who we are. Through the movement of students within a symbolic museum, the comic unfolds three key ideas:

Division of Labour — from sameness to interdependence

Social Facts — the unseen forces guiding behaviour

Suicide — where the personal meets the social

Each section invites the reader to pause, observe, and question—

how much of what we call “choice” is truly our own?



ABOUT HESTIA

Hestia is the Sociology Department of Bharati College Sociology Department—a space where ideas, perspectives, and discussions come together to understand society beyond the obvious.

Created by students... Interpreted through society.