



RESEARCH PAPER

Society and Psychology: A Study on the Dualism in Human Nature

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ABSTRACT

This study explores Durkheim's theories, highlighting the significant role of individuality and psychology in shaping social life. Durkheim believed that shared beliefs and values, or representations, were crucial for maintaining social cohesion within a society. Durkheim demonstrated the relationship of representations to collectivity—how ideas foster a sense of community—and emphasized their epistemological implications. This study used thematic analysis to investigate the various ways that human nature's dualism intersects with psychology. The findings revealed the complexity of human behavior and its impact on societal norms and values. The emphasis on ideas in Durkheim's theory of society is acknowledged in this article, along with the shortcomings that impeded his attempts to bring people and society together. Its examination of social integration and regulation ultimately fell short of addressing the diversity of individual experiences within society. In particular, Durkheim struggled to fully account for the complexities of modern industrial societies. He did not anticipate the extent to which social structures and norms could oppress certain groups within society.

KEYWORDS Duality, Durkheim, Individual-Collective, Representations, Theories

Introduction

Durkheim faced misunderstandings in his work but published an article on the 'dualism of human nature' to provide a basic explanation. Many regarded his ideas as overly simplistic and lacking depth. However, his work laid the foundation for modern sociology. Smith critiques Durkheim's biography, arguing it focuses on accusations of sociological realism and reductionism. He believes the book's main goal is to dispel the myth of Durkheim's negation of individuality, despite the extensive scope of his life work. Smith argues that Durkheim's focus on social structures and collective consciousness actually emphasized the importance of individual roles within society (Falasca-Zamponi, 2014). Durkheim's scientific enterprise focused on the definition of sociology and its search for identity, which he believed involved comparison and differentiation from neighboring fields, particularly psychology, making the question of individuality intrinsic to the Durkheimian project. He also emphasized the importance of social facts and collective consciousness in his work (Durkheim, 2005). The Smith re-examines Durkheim's theory, emphasizing the importance of psychology's relationship with sociology. They acknowledge the significance of the notion of representation in Durkheim's work, highlighting the critical role mental processes play in the formation of social life. Furthermore, they argue that Durkheim's theory provides a valuable framework for understanding the complex

interplay between individual psychology and societal structures (Miller, 1993). The article analyzes Durkheim's theory of society, highlighting its applicability while also pointing out its drawbacks. One of the most notable examples of Durkheim's confusing sociological ideas is his assertion that social facts exist independently of human knowledge. As Steven Lukes (1973) observed, this ambiguity may be seen in his attempts to bring the individual and society together (Gerber, 1997).

Representation of Society

Smith highlights the debate in critical evaluations of Durkheim's theory about the individual's responsibility to prioritize societal notions in sociological explanation, a complex issue that continues to be discussed and analyzed in contemporary sociological discourse. Especially in relation to the balance between individual agency and societal structures (Freund, 1988). Durkheim's goal of establishing sociology as a science required a new understanding of society. He defined society as a *sui generis* construct that should be approached with a mindset that does not prioritize the role of the rational individual over other explanatory factors, emphasizing the importance of a holistic approach to understanding society. This new understanding challenged traditional views of society as merely a collection of individuals and instead emphasized the interconnectedness and interdependence of all social elements (MacLean, 1994). Durkheim believed that sociology, distinct from other sciences like biology and psychology, was the sole discipline focused on society's dynamics, as there was no specialized knowledge available to address this gap. He believed that sociology was essential for understanding the complex social structures and interactions that shape human behavior (Haila, 2000). Since his early attempts to establish a science of society, he has prioritized sociological inquiry, promoting community and social sentiment. Sociology, like psychology, studies mental life within communities, making it a 'collective psychology'. He emphasized the spirituality of collective intellectual facts and referred to psychology as a 'hyper-spirituality', elevating psychic life attributes to a higher power (Frankish & Evans, 2009).

Dualisms and Psychology

According to Bruno Karsenti 1997, Durkheim's emphasis on dualities and psychology first appeared in France in the late 1700s, when the idea of "man" as a philosophical object that required understanding as a totality was first proposed (Dupré, 2001). The conception of humans as social beings emphasized the importance of studying the social dimension in understanding humanity. Sociological thinking emerged within this historical intellectual context, viewing the social as a crucial component of human phenomena. The social dimension was seen as essential to understanding the complexities of human behavior and interactions. Whereas sociology concentrated on the group and societal influences on behavior, psychology concentrated on the individual. The two disciplines often intersected in their study of human behavior, and psychology often incorporated social factors into its analysis (Descola & Pálsson, 1996). The emergence of psychology in France coincided with the sociological perspective, prioritizing the individual. French psychology, rooted in a philosophical tradition, believed in the rational functions of the mind and focused on the intellectual activity of individual conscience as its main concern (Fahrenberg & Cheetham, 2007). Psychologists acknowledged that rationality could not explain all actions and that individuals had both rational and emotional logics. They considered the rational mind their main domain but linked affective logic to social forces. They did not focus on emotions, and they did not understand the coexistence of rational and emotional logics in individuals, viewing them as distinct phenomena (Weathers, 1983). Durkheim, unlike

psychologists, focused on the social aspect of human existence and the relationship between rational and affective logic. He argued that psychology failed to recognize the social element that unites the individual psyche. Durkheim's essay on primitive classification (1903) postulated the effects of collective phenomena on mental processes, addressing the issue of human duality and highlighting the importance of understanding the social dimension in psychology (Stent, 1998). The essay's introduction posed a problem in believing that logical operations have remained unchanged since humanity's origins, and that the development of logical functions could be solely explained by individual psychology. Durkheim and Mauss skeptically questioned if deduction and induction were intrinsic to individuals, but a close examination of logic history suggested otherwise (Hamilton, 2002). Classifying is a crucial operation that reveals the social origins of logical notions. It reflects social arrangements and groupings, suggesting an extra-logical origin. Classification implies a hierarchical order, which neither the tangible world nor our mind provide us with a model. Case studies of the simplest classification systems, such as those found among Australian tribes, show that the way things were classified initially followed and reproduced the ordering of the social structure (Winthaege, 2015). Durkheim and Mauss argue that sentiments reflect how groups think and structure themselves, objectifying and representing society. They emphasize the importance of religious emotions in determining the properties assigned to things, such as sacred or profane, pure or impure, friends or enemies, and favorable or unfavorable. Sentiments also play a role in shaping moral codes and social norms. In this way, emotions are integral to the construction of social reality. They provide the foundation for individuals and societies to navigate the complexities of human interaction and behavior (Shotter, 1983).

Literature Review

This literature review provides a comprehensive analysis of the most current research in the field, highlighting key themes and findings that can inform future studies on the subject. Moreover, it sheds light on the importance of understanding the dynamics of relationships and their impact on individuals and society as a whole. Furthermore, the study emphasizes the need for continued research in this area to further our understanding of human behavior.

Social psychology focuses on individual dynamics, which include how individuals motivate behavior and reduce personal responsibility, how groups maintain conformity in public and private beliefs, how groups treat in-group and out-group members, determine productivity and performance quality, and govern intergroup conflict and cooperation. And sociology helps us understand how these group dynamics shape our social interactions and influence our behaviors. Ultimately, sociology allows us to better comprehend the complexities of human society and relationships. In turn, this knowledge can help us create more harmonious and equitable societies for all individuals (Christopher, Richardson, & Christopher, 2000). Sociology, like psychology, studies mental life within communities, forming a collective psychology. Theorists like Freud emphasized the spirituality of collective intellectual facts, rejecting a materialist interpretation of their origin and essence. He viewed psychology as the primary field for their vision of a sociology focused on social life, fostering a sense of community and social sentiment. He believed that these ideas were crucial for understanding the complexities of human behavior and society. Durkheim's social facts theory prioritized spirituality, the mind, and representations, while also considering objective qualities for sociological relevance. Despite The Rules leaving unresolved definitions, Durkheim focused on individuals' relationships with society through representations, rather than the definitional status of social facts. He argued that social facts are external to

individuals and compel them to act in certain ways (Lizardo, 2009). In France, psychology emerged at the same time as the sociological viewpoint, emphasizing the person. French psychology was grounded in a philosophical background and focused mostly on the individual conscience's intellectual activity and the logical processes of the mind. The French psychologists believed that understanding the mind required careful analysis of its components and functions. They believed that this analysis could ultimately lead to a better understanding of human behavior and mental processes. Emile Durkheim continued to develop these ideas further. He focused on the role of social factors in shaping individuals' thoughts and behaviors. Durkheim's work laid the foundation for the field of sociology (Hawley, 2014). Psychologists primarily focused on the rational mind, but they also considered affective logic, which they linked to social forces. They neglected emotions and did not explore the coexistence of rational and emotional logics in individuals, viewing them as distinct phenomena. They believed that emotions interfered with rational decision-making and were a hindrance to logical thinking. They believed that emotions interfered with rational decision-making and were a hindrance to logical thinking, failing to recognize the complex interplay between the two in the decision-making process (Moreland & Rae, 2009). Durkheim, unlike psychologists, focused on the social aspect of human existence and the relationship between rational and affective logic. He argued that these logics were not separate and that the social element unified the individual psyche. Durkheim's essay on primitive classification (1903) postulated the effects of collective phenomena on mental processes, addressing the issue of human duality and highlighting the importance of understanding the social dimension in psychology (Lizardo, 2009). Durkheim and Mauss argued that sentiments reflect a group's thought and structure, representing society and influencing classification systems. Religious emotions significantly impacted the properties assigned to things, such as sacred or profane, pure or impure, friends or enemies, and favorable or unfavorable. The categorization of emotions in this way helped shape social norms and interactions. This categorization also played a role in the formation of cultural identity. It allowed individuals to define themselves in relation to others and establish a sense of belonging within their community (Perrin, 1995).

Epistemological Difficulties

Durkheim's use of the terms 'dualism' and 'duality' in an essay, revealing that 'dualism' pertains to doctrines asserting human nature's double nature, while 'duality' refers to the fact that it is in some way double. However, Durkheim's usage of these terms is not always consistent. For example, Durkheim sometimes uses 'duality' to refer to the separation of social facts and individual consciousness. On the other hand, he also uses it to describe the relationship between social facts and individual consciousness. This inconsistency can make it challenging for readers to fully grasp Durkheim's intended meaning (Turner, 1984). The text suggests a history of ambivalence about doubleness, but now emphasizes relational duality, where elements can only be understood through interlinkage, as seen in the duality of the sacred and profane. It also questions the interlinkage of the sacred/profane with the individual/society dichotomy at the center of his career's intellectual preoccupations. This is a recurring theme in his work that highlights the complex relationship between individual beliefs and societal norms (Müller, 1994). Durkheim's essay argued that sociology, as the science of societies, cannot ignore the individual, as they are the fundamental element of human groups. He argued that society must create consciousness for individuals, and most mental states should be considered socially originating. Durkheim believed that explaining the whole without explaining the part, if only as an after-effect, is impossible

(Gibbs, 2003). Durkheim argued that all individuals experience inner conflict, a sign of existent disharmony, due to the duality of human nature. This duality, confirmed by psychological analysis, is attributed to the individual's perception of the coexistence of body and soul, which he viewed as a constant state of being (Tiryakian, 2017). According to Durkheim's view of human nature, internal conflicts are caused by both society's constraints and the individual's elevation through positive energies. He contends that if society were the natural evolution of the individual, internal conflicts would not exist. Durkheim utilizes religion and the distinction between holy and profane to prove society's uniqueness and explain its emergence through collective thoughts. He contends that comprehending the person without regard for society's effects is difficult, but that sociology should be the dominant area in accounting for these relationships (Hawkins, 1996).

Methodology

This study used thematic analysis to investigate the various ways that human nature's dualism intersects with psychology in understanding behavior and decision-making processes. The results revealed a complex interplay between innate tendencies and learned behaviors. Different books and articles were examined to provide a comprehensive understanding of how individuals navigate the complexities of their own nature and external influences. The findings suggest that a deeper exploration of these intersections can lead to a more nuanced understanding of human behavior and decision-making. This suggests that individuals may exhibit a combination of instinctual responses and socially influenced actions when faced with different situations. Understanding this dynamic can provide valuable insights for psychologists working to explain and predict human behavior. Further research is needed to explore these interactions in more depth. The ultimate goal is to gain a more comprehensive understanding of the human mind and behavior. This understanding can then be used to inform interventions and treatments for various psychological disorders. This understanding can then be used to inform interventions and treatments for various psychological disorders, ultimately improving the quality of life for those affected by mental health conditions.

Results and Discussion

Durkheim believed in sociology's superior explanatory power, but still referred to psychology as his key theoretical reference. His long-standing interest in psychology is evident, but he has been accused of ignoring individual elements despite evidence, suggesting that his long-standing, informed, and explicit interest in psychology may have contributed to his criticism. However, his overall approach and unique perspective have still garnered a significant following in the academic community. Some critics argue that his bias toward certain theories limits the scope of his critiques. However, his thorough analysis and well-researched arguments have solidified his reputation as a respected scholar in the field. Overall, his contributions to the field of psychology cannot be overlooked. They have greatly influenced the way we understand various psychological phenomena. His work continues to be a cornerstone in the development of modern psychology, shaping the way future generations approach mental health and well-being. A 'new psychology' emerged in France, popularized by Jean-Martin Charcot and Théodule Ribot, focusing on psychophysiology and psychoanalysis, which explored the unconscious in individuals and groups, introducing distinctive approaches to the field. It also paved the way for future developments in the study of mental processes and behavior. The work of Charcot and Ribot significantly influenced the emerging field of psychology. Durkheim was familiar with contemporary psychological

theories and expressed worry about the pathologies of modern urban life. He remained wary of its illogical implications, emphasizing the significance of consciousness over unconsciousness in social analysis. His notion of a collective conscience emphasized the need for human reason in coping with 'normal' situations. He believed that by utilizing reason and consciousness, individuals could navigate the complexities of modern urban life. He believed that by utilizing reason and consciousness, individuals could navigate the complexities of modern urban life with greater success and fulfillment, ultimately leading to a more harmonious. Durkheim's psychology approach revealed internal tensions and contradictions, which require addressing through the rational/affective dichotomy. He believed that the duality of human nature can explain complex dynamics linking the logic of reason and the logic of feeling. This interplay between reason and emotion is crucial to understanding human behavior, as it allows for the understanding of the individual's rational and affective powers, as well as the complex dynamics that link the logic of reason and feeling. The author based his theory on studies of primitive peoples, where emotions were still contagious within de-individualized groups. However, he questions how archaic societies can explain stages of sociohistorical development where shared feelings weaken and individuality grows in importance, as shared feelings still play a significant role in social structures. Durkheim's approach to contemporary challenges involves examining affective sources of social action beyond Western worlds. His focus on 'primitives' overlooks the complexities of individual/social polarity in modern social life, leaving key questions unanswered and highlighting the aeries of his thinking. Victor Karady (1988) noted that Durkheimian' interest in archaic societies was paradoxical due to their focus on the crisis of modern societies. This orientation may be surprising given Durkheim's attitude towards ethnography, which was published before planning *Année sociologique*. Durkheim was critical of ethnography's potential to provide meaningful insights into contemporary society. However, his later work reflected a shift towards a more nuanced understanding of the value of ethnography in sociological research. The article criticizes contemporary anthropology for relying on travel tales and criticizes Charles Letourneau's simplistic' approach. It advocates for sociology to focus on societies based on historical documents, using ethnographic information to support and illuminate those documents, rather than solely relying on travel tales. Durkheim's 1893 thesis used limited ethnographic sources and historical studies, with little fieldwork-based research available. He converted to a more enthusiastic view of ethnography in his essay on incest prohibition and its origins, which launched his new journal. With the publication of Spencer and Gillen's fieldwork studies, Durkheim became absorbed in the details and intricacies of Australian ethnography, as seen in his essays on totemism and matrimonial organization. It explores historically evolving variations and universal underlying elements, including the duality of human nature. Despite being a work in progress, *The Forms* serves as the apotheosis of his lifelong effort to understand religion. Through his analysis of different religious traditions and philosophical concepts, the author delves into the complexities of human spirituality and the search for meaning in life. The forms also highlight the author's deep commitment to fostering interfaith dialogue and promoting mutual understanding among diverse belief systems. Social situations create social influence, the process through which other people change our thoughts, feelings, and behaviors and through which we change theirs. Durkheim emphasized the importance of social influence in maintaining social order. He believed that social influence was necessary for enforcing norms and standards within a society. Without social influence, chaos and disorder would prevail. He believed that social influence was necessary for enforcing norms and standards within a society. Without social influence, chaos and disorder would prevail. Social influence is a critical component in maintaining order and stability in a community. Social psychology is the

study of how individuals are influenced by the presence and actions of others. It explores how people's thoughts, feelings, and behaviors are affected by others. Durkheim's sociological realism and reductionism are central to Fournier's account, as he focuses on the relationship between individual and society, psychology, and sociology, aiming to dispel the myth of his supposed negation of individuality. Fournier argues that Durkheim's work actually complements individuality rather than negates it by demonstrating how social forces can shape and influence individual behavior. Durkheim's scientific activity was centered on the concept of sociology. He argued that the quest for identity in the new discipline necessitated comparison and separation from nearby sciences, notably psychology, thereby making individuality an essential component of the Durkheimian endeavor. Durkheim believed that individuality was crucial for understanding social phenomena. This emphasis on individuality ultimately shaped his approach to the study of society. Durkheim's work paved the way for future sociologists to emphasize the importance of considering individuals within the context of society. The findings of this study led to a new perspective on the relationship between individuals and social structures. This perspective continues to influence sociological research and theories today. Durkheim's scientific approach revolutionized the field and laid the foundation for modern sociology. But social psychology also played a significant role in shaping our understanding of how individuals interact within society. The field continues to evolve and adapt as new research and theories emerge. The period of Durkheim's work is considered a crucial moment in the development of sociology. His studies on suicide, in particular, laid the groundwork for future research in the field. The concept of anomie, or normlessness, introduced by Durkheim, remains a key aspect of sociological analysis today. Durkheim's ideas continue to influence sociological theories and research. His work on social facts and the division of labor also significantly impacted the field of sociology. Durkheim's contributions have laid the foundation for many modern sociological perspectives and methodologies.

Conclusion

In conclusion, Durkheim faced opposition from French naturalistic psychology, rationality, modernity, logic, and the individual as he forged a new object of study. However, his groundbreaking work laid the foundation for the field of sociology as we know it today. Over his twenty-year career, he rethought the nature of social relations, focusing on shared symbolic representations that underpin social identities and perceptions. These representations were deeply rooted in the established social order, deeply ingrained by emotional rites and overawing notions of the sacred. Durkheim's cultural understanding of sociality, based on the 'primitives', emphasized the emotional drives that motivate community connection. However, his genetic approach left unanswered questions about the historical institutionalization of social structures, particularly in modernity, and the role of affect in creating social structures. Durkheim faced significant intellectual challenges, which he failed to resolve, despite other scholars of his time having failed to tackle similar issues. Critics criticized him for presenting definitive answers to complex intellectual puzzles, even when his conclusions were still tentative, such as his postulated theory on the mutual relationship between sentiment and reason. Durkheim's idea of a reciprocal structure that connects feeling and reason, spirit and body, subject and object, person and society, was insufficient to describe modern forms. His view of society as superior to any particularity did not address all social cohesiveness issues. Durkheim's belief in community as a transcendent good overlooked the different forms it might take and the reconciliation of emotions and reason. Durkheim's sociology, which is based on the

study of mental life and symbolic features, challenged psychology's exclusivity in this area. However, he depended on ideas that made it impossible to value the importance of subjectivity in social development. His use of the spirit/body dualism effectively caught the paradoxical character of social explanation, but it opposed his notion of "social fact" as an exact representation of external reality.

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