

Analysis of Human Duality Based on Durkheim's Religious Sociology

Junjun Niu

College of Public Administration, Hohai University, Nanjing, China

Abstract

Durkheim is one of the three founders of sociology. He plays an important role in religious studies and religious sociology. He explored religious phenomena and put forward his own views on religious issues. At the same time, he conducted in-depth research on the core issue of sociology, namely the relationship between human and society, and put forward the idea of human duality on the basis of previous achievements. This article is based on the dualism of human nature, and discusses Durkheim's religious sociological thoughts from four perspectives: human body and soul, sense and conceptual thinking, individual and society, sacred and secular.

Keywords

Human duality; Body and soul; Sensory tendencies and moral activities; Individual and society; Holy and secular.

1. Introduction

Emile Durkheim is an extremely important thinker and sociologist in western society. Emile Durkheim, from a different perspective from Marx and Weber, discussed the basic issues of the development of modern western society, namely, social modernity issues such as social progress, division of labor and consequences based on technological change. But when we review the traditional research text of Durkheim's thought, we find that people often understand the whole ideological and theoretical system mechanically based on some basic concepts, which leads us to have a half-understanding of Durkheim's whole ideological and theoretical system. The author believes that in order to truly understand Durkheim and the composition of his academic thoughts, we must start with the basic problems of the origin of his theory, analyze the whole research process and change process, and construct the overall framework and various associations of his thoughts. Therefore, this paper intends to make a general arrangement and discussion on Durkheim's most basic problem: the duality of human nature and society and its source from the perspective of its academic history, in order to have a new understanding of Durkheim's whole thought and theory.

2. Human Duality

Durkheim's thought of human duality mainly includes four aspects:

The first is the body and soul, which can also be the object and the heart. The corresponding body is the object, the soul is the heart, the object belongs to the world level of real existence, and the heart belongs to the spiritual world level of human beings[1]. As Durkheim said, "Although the body and soul are closely connected, they do not belong to the same world. From our sensory experience, we can see that the body is an indispensable part of the material world, while the residence of the soul is in the sacred world". Durkheim pointed out that the body is the premise of individual existence, and the heart and soul are also the special existence of human beings. The body provides a condition for people to exist in the real world, and the heart and soul are the basis for people to feel and experience the world. Because with the heart and

soul, people can mobilize the heart to feel the world, and form ideas and concepts, concepts and languages in the spiritual world of people to communicate with the world. In this process, people are the main body, and produce a "I" understanding in the whole world, But because the individual is only one of the whole big world, there is not only the existence of "I" for people, but also the existence of collective society apart from "I". For body and mind, both are not single, and both have two attributes. Therefore, for heart, there are my heart and non-self heart, individual heart and collective heart, and social heart. Similarly, for the body, it is difficult for a single body to constitute a complete human existence, because in the world of individual existence, it is not only affected by the individual's own feelings, but also affected by the things that everyone is together, a group of people, similar to the collective instinct. In collective life, some celebrations, rituals and other collective activities can make individuals feel their own existence, so the body is not only personal, but also collective and social.

The second is feeling, feeling tendency, conceptual thinking and moral activities. In the previous section, we mentioned the dual attributes of the heart, that is, my heart and non-self heart. My heart mainly refers to feeling, feeling tendency, desire, irrationality, perception and imagination. These are all derived from the instinct of the individual's body and belong to me. The non-self heart mainly refers to the content of feeling, conceptual thinking, concepts, language, moral activities, rationality, etc., which are derived from collective consciousness, culture, and tradition, not belonging to oneself, but belonging to the non-self heart and the collective heart. For this, Durkheim pointed out that: "Our mind, like our activities, takes on two distinct forms: one is feeling and feeling tendency; the other is conceptual thinking and moral activities. Any part of our own two parts represents the different poles of our existence. These two poles are not only different from each other, but also opposite to each other. Our sensual desires must be self-interested. They have our personality, only Its goal is to have personality. On the contrary, conceptual thinking and moral activities are different from the former in that the behavioral norms they conform to can be generalized; To be exact, what they pursue is not personal goal; The starting point of morality is selfless, and morality is not attached to ourselves ". Therefore, concept is the highest means for all minds to communicate.

The third is individual and collective, sacred and common. On the one hand, we have already discussed that the human heart has both things that belong to itself and things that do not belong to itself. The aspect of things representing the body[2], because everyone's body has instincts and desires, and has the instinct to satisfy their own body, is an individual existence, while the aspect of human heart, people have conceptual thinking, soul and moral activities. At the same time, these conceptual thinking and moral activities come from the society, so they are also social. Only through the instinct of desire and the mutual communication of conceptual thinking and morality can a person become a real person. Therefore, only one individual can not constitute a person. People are more of a collective body. As Durkheim said in his book, "society can only exist if it penetrates into individual consciousness and shapes individual consciousness according to its image and appearance". Only in society can people be in a collective, essential and jubilant state. Durkheim also further pointed out that in the collective sense, people are not their own, and people are essentially social. The ideal state of people is the realization of social ontology. When people realize their own body, they are also realizing the social ontology. So Durkheim recognized that human nature also has the dual attributes of individual and collective, individual and society. On the other hand, Durkheim pointed out that "the various facts of individual life and collective life are qualitatively different to some extent". Specifically, in the state of individual activities, people can feel that their own bodies have desire and feeling tendencies. People are in a vulgar state and feel that they are ordinary. However, in the state of collective activities, when the ceremony, festival celebration, and collective exultation are held, people can feel that they are in a moral and civilized state, and the language used, the thinking generated, and the behavior made are sacred. So according to the above

analysis, Durkheim believes that the essence of the duality of human nature is actually that human beings belong to the heart on the one hand, and to the body on the other hand, and more importantly, human beings are sacred on the one hand, and vulgar on the other hand, which leads to the duality of sacred and vulgar: one is the existence of pure individuals rooted in our organism, the other is social existence, which is the expansion of society, It is precisely through society and collective that human beings acquire the sanctity of human nature and form the essence of human beings. If there is no such dimension as sacredness in society and individuals, and only individual instincts and desires are left, then the society built only by individual feelings will collapse. Through the understanding of Durkheim's dualism of human nature, we can find that the sanctity of society and individual can only exist if society penetrates into individual consciousness and shapes individual consciousness according to its image and appearance.

3. Durkheim's Religious Sociology

3.1. Origin of religion

As for the origin of religion, Durkheim analyzed it mainly through the investigation of the totem belief of the Alanda tribe in Australia. He pointed out that it was Alanda's clan organization form and exogamy form that determined their unique totem belief, and the same totem belief also affected their clan organization and exogamy form, that is to say, the totem belief and the clan life style are interactive. In the primitive society, people gradually formed a strong collective consciousness in the process of working together and celebrating together, from which primitive totem and primitive religion came into being. Durkheim found in his investigation that the totem system of primitive tribes "is not about the religion of animals, people or images[3], but about a religion of anonymous and impersonal force... It is the god worshipped by every totem, but it is an impersonal god, which has no name or history, exists universally in the world and is scattered among countless things". That is to say, the object of totem belief is a symbol of abstract power. Durkheim regarded this abstract power as the embodiment of social facts, and pointed out that the primitive totem worship was the clan society itself. In short, the object of any religious belief and any god are essentially the embodiment of the social power of the ruling people.

3.2. Religion and religious phenomena

As for the connotation of religion, Durkheim gave two definitions in his book. The first is Durkheim's view: "When a certain number of sacred things determine their juxtaposition or subordination with each other, and form a certain unity, forming a system that is not included by any other similar system, the total of these beliefs and their corresponding rituals constitute a religion". In this definition, it can be seen that religion is a whole composed of various well-defined and relatively independent parts. Each kind of sacred things with the same nature, even each equally important sacred thing, will form an organizational core, and around each core will be gathered beliefs, rituals or worship. The second definition is: "Religion is a unified system of beliefs and rituals related to sacred things that are different and not offensive. These beliefs and rituals combine all those who believe in them into a moral community called" church ". At the same time, the church is the second element of religion, which not only finds a place in the definition of religion, but also is as indispensable as the first element, which fully demonstrates that religious concepts and church concepts are inseparable, and religion should obviously be a collective thing ". From the above definition of religion, we can see that religion is a unified system, in which there is a belief system and a ritual to practice the belief system, and the religious organization, namely the church, is the carrier of this system.

As for religious phenomena, Durkheim pointed out in his book that "religious phenomena can be naturally divided into two basic categories: belief and ritual. Faith is the state of public opinion, which is composed of various manifestations; ritual is some specific way of behavior. The difference between these two kinds of facts is the difference between thought and behavior". Here, faith is the worship of a thing or god from the heart of a person. It is a kind of existence that is detached from people, and it is a kind of yearning for people. Ritual is because there is such a belief in people's hearts, and in order to get the approval of God, they turn the belief in their hearts into an act of actual action, and the ceremony has positive and negative ritual performance. The positive ceremony mainly includes sacrifice, imitation ceremony and performance ceremony, with the purpose of establishing a positive bridge between human and religion[4]. Negative rituals mainly include taboos, ascetic rituals and mourning rituals. The purpose is to draw a clear line between sacred and secular things, ensure the separation of sacred and secular things, to prevent sacred things from being desecrated by secular things, and at the same time, to eliminate the individuality and vulgarity of people, so as to make it possible for people to enter the sacred world.

3.3. The essence of religion

From Durkheim's previous investigation of the origin of religion, we can see that he first described the scene of collective exultation in Australian society, and found that as long as the collective exultation began, people would easily lose control of themselves, and would feel as if they were dominated by some unknown force, and their thoughts and behaviors were different from normal. Therefore, he believed that religion appeared in such a scene of collective exultation. So Durkheim believes that the essence of religion is collective consciousness, which is the worship of collective power and society. That is to say, religion is the product of society rather than the theory of individuals. Religion is produced in the scene of collective exultation, and the maintenance and development of religion is also in this scene or similar collective rituals. At the same time, it can be said that the process of the maintenance and development of religion itself is also the process of the maintenance and development of primitive society, in which religion undoubtedly plays a pivotal role. The aboriginal tribes in Australia belong to a social type of mechanical unity. In this society, strong collective consciousness can combine homogeneous individuals. In this combination, religion plays the role of helping people establish common beliefs, values, codes of conduct, moral evaluation standards and even emotional reactions, thus combining a large number of individuals into a cohesive group or society.

4. The Duality of Man and Durkheim's Religious Sociology

4.1. The embodiment of human body or thing and soul or heart in religious sociology

Durkheim pointed out that: "In fact, no matter what situation people are in, they will think of themselves as being composed of two completely heterogeneous beings, namely body and soul. Even if soul is expressed in the form of things, people will still not think that the essence of soul and body have the same nature. The two kinds of existence are substantially different, and to a large extent, they are opposed to each other, and even often conflict, even though the body and soul are closely related, but they do not belong to the same world. We can know from our sensory experience that the body is an indispensable part of the material world, while the heart's dwelling place is in the soul's world ". Durkheim actually pointed out that the body is the premise of personal existence, and the heart and soul are also the special existence of human beings. The body provides a condition for people to exist in the real world, while the heart and soul are the basis for people to feel and experience the world. Because with the heart and soul, people can mobilize the heart to feel the world, form ideas and concepts in the

spiritual world of people, and generate concepts and languages to communicate with the world. In this process, people are the subject. For the heart, more expression of people is the formation of ideas and opinions on the mind, and more expression of things or bodies is concrete behavior. Here we need to involve religious phenomena, namely faith and ritual. The corresponding faith is in the heart of people, and ritual is the way people practice their faith. Once people have faith, they will generate a belief in the heart, and ritual is more exciting, So when an individual is in a state of misfortune or crisis, his inner belief will be inspired, and religious rituals will be held in order to obtain the support of the god he believes in from religion, so that he can cheer up and accept the pain brought by the world. Moreover, when a person has evil thoughts, his inner belief may be suppressed by his evil thoughts. At this time, he can only be in the state of religious ceremony or religious festival. So when his body is in the sacred atmosphere of religion, his original belief will erase his evil thoughts, so that his inner will be purified and improved. So although human body and mind are two opposite sides, they also promote each other and interact with each other. When faced with a desperate situation, people are generally fragile and desperate. At this time, it is only the inner belief that can support him. Because there is faith, people will draw strength from religion and face a new life bravely. And people living a normal life will connect their inner belief with life, because there is faith, So if you live a rich and full life, you will strengthen your own sense of faith in your heart, and in your behavior, you will further strive to pursue a higher level of life, so as to achieve higher personal development.

4.2. The embodiment of human feeling, feeling tendency, conceptual thinking and moral activities in religious sociology

In the previous analysis of human duality, we have pointed out that feelings and sensory tendencies originate from the individual's physical instinct and belong to me. The content of feeling, conceptual thinking and moral activities are derived from collective consciousness, culture and tradition. They are not their own, but belong to the collective heart[5]. Durkheim also pointed out that: "As for feeling, it is closely dependent on my individual organism. I can't let feeling separate from my organism, and I can't pass on my own feeling to others... On the contrary, concepts are always shared by many people and are composed of words. They should be the result of collective discussion. They express the anonymous collective that uses them... To a large extent, I share with all people who belong to the same group as me Sharing this concept is precisely because it is shared, so concept is the highest means of all mental communication, and the mind uses them to communicate. When a person acts alone, his mind is in an individual state, and his autonomous activities are rarely controlled by social and cultural norms. In the state of conceptual thinking, his mind will rely on social language, symbols, concepts, theories, culture, norms, systems, etc., thus reflecting the characteristics of the collective and society. Moreover, in collective activities, people not only enjoy their own body and heart, but also enjoy the collective joy. But because human duality has a characteristic of opposites, our sensual desires are to some extent egoistic. They have our personality, and only personality is its goal. Conceptual thinking and moral activities are the opposite of sensual desires, that is, they are the norms of human behavior, specifically the non-personal goals that people pursue, but moral activities are also just another manifestation of egoism. People observe morality only for the purpose of pursuing their own interests, and moral actions are derived from utilitarian motives. Therefore, if a person wants to pursue a certain moral goal, he may split up and violate the deepest instincts and preferences in our body, because moral behavior also means making corresponding sacrifices, which is painful for people. However, if we do not restrict people's egoistic desires and passions, it will certainly lead to the breeding of individualism and utilitarianism, and even lead people to a state of tension, fear, and anxiety that will never be satisfied. Therefore, at this time, we need to mobilize people's inner beliefs, make people have a moral tendency in mind, and make them subject to the constraints and

restrictions of the corresponding moral norms, Thus, in society, we should not only make self-interested behavior, but also consider the stability of the whole society.

4.3. The embodiment of individual and society, sacred and secular things in religious sociology

Here, we mainly analyze the embodiment of individuals and society, sacred and secular things in religious sociology, first of all, individuals and society. In the previous elaboration of individuals and society, we have learned that individuals and society are the duality of human beings, the basis of individual existence is organism, and its scope of activity is strictly controlled, The existence of society represents the highest reality in the intellectual and moral order that we can understand through observation. This highest reality is society. Individuals are only related to ourselves. We cannot separate them from ourselves, just as we cannot separate ourselves from ourselves. But society is different. It is collective and non-individual. It makes us turn to the goal of sharing with others. It is also because of society that we can communicate with others. All kinds of desires and self-interest tendencies come from our individuals, while our rational and moral activities depend on the existence of social factors. Just like the opposition between sense and concept, body and soul, there is also opposition between individuals and society. Because in Durkheim's view, society is not developed by individuals. It has its own nature, which is quite different from the requirements of individuals on ourselves. He believes that the overall interests are not necessarily partial interests. In order to maintain the overall interests and make society form and survive, we must sacrifice some interests. Society is above our individual, so it will force us to surpass ourselves, which to some extent requires us to forcibly curb some of our strong instincts and desire tendencies, which will certainly bring us pain. To solve this kind of pain, we need to rely on religion to achieve a harmony of human beings. Then there are sacred and secular things. As for their meaning, we have already learned, that is, sacred things refer to things separated and protected by taboos. They are endowed with taboo and authority. They embody the power of the collective and instill the collective consciousness into the individual consciousness. The secular thing is the object that the prohibition needs to be implemented. Compared with the sacred thing, it is humble, realistic and personal. It must keep a certain distance from the sacred thing. What a person enters from his life is not a sacred world but a secular world. For the secular individual, the sacred represents a negative and transcendental way of thinking and action logic, while the secular represents a positive and existential way of thinking and action logic. Divine forbids people to do things that secular people take for granted, and encourages people to go beyond the limits of this and do things that secular people cannot do. For example, if you don't marry for life, you should abide by the precepts of no killing, no stealing, no lewdness, no drinking, and no false talk under any circumstances. However, the secular does not mean that it is depraved. The secular will never encourage people to kill, steal, and so on. The secular also limits these behaviors to a certain range. However, the secular means of restriction are mainly laws, which are only aimed at people's physical activities and not at people's psychological activities. That is, even if there are many evil thoughts in the heart, as long as they are not shown in action, the law will not be investigated. For religion, it is a sacred belief system for believers. Once they have evil thoughts, even if they have no physical action at that time, they also believe that they will be judged by God after death. In fact, this also shows that religion can restrict individual crime to a certain extent, and to a certain extent, it shows the sanctity of religion, but worldly things are not useless, To some extent, it plays a positive role, so we should also treat the relationship between sacred and secular things dialectically.

5. Conclusion

Durkheim endowed the human heart and the social "heart" with the meaning of "sacred" through the study of the nature of human nature and the nature of society. Durkheim believes that the duality of human nature is manifested in the opposition and struggle between individual and collective heart, desire and morality, personality and impersonality, rationality and irrationality; Among them, desire is the feeling of heavy body, the evil in human nature; Morality is the salvation of the soul, the heart of the collective, and the supreme good in human nature; Half are beasts, half are angels; And soul, morality, supreme good and salvation have sacred characteristics. It can be seen that Durkheim tried to solve the problem of traditional dualism and reconstruct a dualism theory system about the world of human life through the establishment of the dualism of mind and matter of society and human nature. Of course, in Durkheim's sense, the dualism of "mind" and "matter" of the traditional dualism of mind and matter was replaced by "individual" and "society" with realistic significance.

References

- [1] Durkheim.(1999). Basic Forms of Religious Life, translated by Qu Dong Jizhe [M]. Shanghai People's Publishing House.
- [2] Durkheim.(2005). Duality of Human Nature and Its Social Conditions [M]. Shanghai People's Publishing House.
- [3] Jingtiankui.(2007). Introduction to the Original Works of Sociology [M]. Higher Education Press, 46-48.
- [4] Fei Xiaotong. (2004). Try to expand the traditional boundaries of sociology [J]. Ideological Front, (05): 1-9.
- [5] Lewis A. Cosey. (2007). Translated by Shi Ren, Social Thought Masters [M]. Shanghai People's Publishing House.