

consciousness emerges distinct from collective consciousness-often finding itself in conflict with collective consciousness. Durkheim also made an association of the kind of solidarity in a given society and the preponderance of a law system. He found that in societies with mechanical solidarity the law is generally repressive: the agent of a crime or deviant behaviour would suffer a punishment, that in fact would compensate collective conscience neglected by the crime-the punishment acts more to preserve the unity of consciences. On the other hand, in societies with organic solidarity the law is generally restitutive: it aims not to punish, but instead to reconstitute normal activity of a complex society. The rapid change in society due to increasing division of labor thus produces a state of confusion with regard to norms and increasing impersonality in social life, leading eventually to relative normlessness, i.e. the breakdown of social norms regulating behavior; Durkheim labels this state anomie. From a state of anomie come all forms of deviant behavior, most notably suicide.

Durkheim developed the concept of anomie later in *Suicide*, published in 1897. In it, he explores the differing suicide rates among Protestants and Catholics, explaining that stronger social control among Catholics results in lower suicide rates. According to Durkheim, people have a certain level of attachment to their groups, which he calls social integration. Abnormally high or low levels of social integration may result in increased suicide rates; low levels have this effect because low social integration results in disorganized society, causing people to turn to suicide as a last resort, while high levels cause people to kill themselves to avoid becoming burdens on society. According to Durkheim, Catholic society has normal levels of integration while Protestant society has low levels. This work has influenced proponents of control theory, and is often mentioned as a classic sociological study. Finally, Durkheim is remembered for his work on 'primitive' (i.e. non-Western) people in books such as his 1912 volume *Elementary Forms of the Religious Life* and the essay *Primitive Classification* that he wrote with Marcel Mauss. These works examine the role that religion and mythology have in shaping the worldview and personality of people in extremely (to use Durkheim's phrase) 'mechanical' societies. Durkheim was also very interested in education. Partially this was because he was professionally employed to train teachers, and he used his ability to shape curriculum to further his own goals of having sociology taught as widely possible.[20,21] More broadly, though, Durkheim was interested in the way that education could be used to provide French citizens the sort of

shared, secular background that would be necessary to prevent anomie in modern societies. It was to this end that he also proposed the formation of professional groups to serve as a source of solidarity for adults. Durkheim argued that education has many functions:

1. To reinforce social solidarity
 - History: Learning about individuals who have done good things for the many makes an individual feel insignificant.
 - Pledging Allegiance: Makes individuals feel part of a group and therefore less likely to break rules.
2. To maintain social roles
 - School is a society in miniature. It has a similar hierarchy, rules, expectations to the "outside world". It trains young people to fulfill roles.
3. To maintain division of labour
 - Sorts students out into skill groups. Teaches students to go into work depending on what they're good at.

Max Weber

Max Weber (1864-1920) was one of the pioneers of the discipline of sociology and was one of the early founders of the Interpretivist approach. He addressed the problem of scope and nature of the discipline, and he also established the first dept of sociology in Germany. He pioneered a new approach to study the society which later came to be known as the interpretative approach. This approach puts the individuals and the way the individuals think at the center of analysis of society. Instead of focusing on society at a grand level as the functionalists like Durkheim and conflict theorists like Marx did, he advocated to maintain focus on micro level on the individual and his/her actions only. He is one of the first sociologists to outline social action perspective in detail. He argued that sociological explanations of action should begin with observing and interpreting the subjective states of minds of people. Weber is considered to have bridged the gap between positivism and idealism. He favored the use of scientific method in sociology for the purpose of achieving objectivity and on the other hand he developed the scope of sociology as the meaning attached by the actors to their actions.[22,23] He opposed pure abstract theorizing instead his theoretical ideas are embedded in his empirical usually historical research. According to Weber, the behavior of man in society is qualitatively different from physical objects in the natural world and organisms in the biological world. In his book *Methodologies of Social Sciences*, he defined sociology as science which attempts interpretivist understanding of social action in order thereby to

Sociological Analysis Of Integration Of Non Citizens In Latvia

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