

Original Article: Mechanisms of Drug Resistance in Cancer Cells: A Chemical Perspective

Afarin Nourinejad

Master's degree in Dramatic Literature, Islamic Azad University, Science and Research Branch



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ABSTRACT

Durkheim is one of the greatest sociological theorists whose major works tend towards the positivist school. The first famous principle of his sociology was that social events should be studied as objects; the title of Durkheim's doctoral dissertation is *On the Social Division of Labor*. In this work, he examines the social causes of the transition from traditional to modern society. Another important work of his in positivist sociology is called *Suicide*, in which he uses statistical data to classify the suicide rate in different strata and societies. Miller's theory is about the structure of capital and helps to form the basis for modern thinking in the structure of capital. This theory states that the value of a company in the absence of taxes, bankruptcy costs, agency costs, and asymmetric information, and in a labor market, is not affected by the way it is financed. The aim of the research is to analyze the concept of social facts in the play by Arthur Miller with the sociological approach of Emile Durkheim, which leads to a greater understanding of Miller's play. In this research, the collection of materials was carried out using a library method. The type of research is descriptive-analytical, and at the end, the similarities of Durkheim's sociological theories in Miller's plays are clearly observed.

Introduction

Emile Durkheim is a positivist sociologist who, in addition to meaning and aesthetics, also examines the objective aspects of the world of art [1]. He divides social facts into two groups: material and immaterial, and studies social flows, collective representations, functionalism, anomalousness [2], and division of labor in society from the aspects of social

flows. Durkheim calls social facts or common values the collective conscience of the people of a primitive society [3] and believes that the voluntary or involuntary practice of these values by members of society leads to the maintenance of the solidarity of that society. Durkheim in social facts studies empirical studies such as things and values, not philosophical explanations [4], and in it examines the macrostructures of society on

*Corresponding Author: **Afarin Nourinejad** (afarinnourinejad@gmail.com)

society itself and the thoughts and actions of individuals with an emphasis on social structure and culture, and explains society with variables related to the level of violations [5]. Arthur Miller, an American playwright, in his dramatic works, represented the traditions and customs of his birthplace with precise and delicate accuracy and tried to present a believable picture of traditional and industrial societies and the context of American society in the twentieth century [6].

The present study examines Durkheim's theories on social reality and the solidarity of societies and their types in three plays by Miller: "Death of a Salesman", "A View from the Bridge" and "The Incident at Vichy", which express the deep ties of people with their traditions and customs, and shows how the immaterial superstructures of societies that Miller depicts have led to the practice of what Durkheim calls social order and cohesion in primitive societies [7].

In the plays "Death of a Salesman" and "A View from the Bridge", the division of labor in society and the social flows that Durkheim proposes can be studied more, and in "The Incident at Vichy", the concept of collective conscience has been further pursued [8].

The present study seeks to show different aspects of Durkheim's social realities, to understand the cause-and-effect relationships in Miller's plays and also the generalizations that they achieve about society, and to provide the possibility of presenting a sociological analysis of Miller's dramatic works and, consequently, a comparative analysis of the elements of social realities in Miller's plays. On the aforementioned subject, projects have been carried out, the most important of which include the following research:

The book "Education and Sociology", written by Emile Durkheim, contains four parts and is a book that is small compared to other writings of Durkheim. In this book [9], he reacted

against the individualistic vision of his predecessors, Kant, Mill, Spencer, about education and considered education as an infinitely social matter and defined it as the socialization of the younger generation with the help of the older generation [10]. For Durkheim, school is a small social world and he considers society to be the creator of a new being in man.

In an article titled "Investigating the Presence of Others in Arthur Miller's Plays", Keyvan Mirmohammadi analyzes Arthur Miller's works based on the sociological and philosophical concept of others or otherness and concludes that Miller's heroes live under the gaze of others and judge themselves through others. This research can be viewed from a completely different perspective [11].

In an article titled "A Comparison of Emile Durkheim's Sociological Ideas in the Two Plays of Yerma and The House of Bernarda Alba by Federico Garcia Lorca," Sepideh Bagheri Loya and Nahid Ahmadian describe the immaterial superstructures of Lorca's depicted society and address the order and social cohesion in primitive societies that Durkheim speaks of.

Also, in the master's thesis of the sociology department of Tarbiat Modares University, entitled "Comparison of the Social Change Theory of Max Weber and Emile Durkheim", prepared by Shahrzad Sadeghi, it focuses on comparing the views of Max Weber and Emile Durkheim on social change and considers the aspects of differences and similarities. In this case [12], Weber chooses an interpretive understanding for studying sociology, and Durkheim has separated the method of natural sciences and only sciences in terms of subject matter.

In another thesis, entitled "Comparative Study of the Views of John Dewey and Emile Durkheim on Social Education", which was created by Jafar Cheraghian from Ahvaz University, he considers man as a being who

lives in society, in need of social education. In this research, the views of Emile Durkheim and John Dewey on the relationship between the individual and society, the goal, method and manner of social education are investigated and examined, and the aspects of similarities and differences between the two are discussed. It is also clear that Durkheim's goal of social education is to achieve solidarity and cohesion in society [13].

In his thesis "Review and Analysis of Primitive Religion from Durkheim's Perspective" written by Ali Bolandnejad, he examines and analyzes primitive religion from Durkheim's perspective. Durkheim introduces totemism as the basic form of primitive religion and, based on it, presents a theory according to which religion is nothing but the manifestation of the will of society and examines all religious matters based on this social approach [14].

By examining the background of the research, it is clear that the research conducted has been mostly on religious sociology or individualism in Durkheim's society or on other writers that Miller is not included in.

Also, considering that Arthur Miller used various aspects of social realities in his plays and his writing technique is a kind of sociology, he has a new look at the society around him in analyzing his works and has used various elements of social realities and even considers the fate of his characters to be derived from the realities of society, it will contribute a lot to new writing approaches and increase the audience's understanding [15].

Considering that in Iran, academic research, analytical dissertation from the perspective of Emile Durkheim's sociology from the perspective of social realities and playwrights has not been conducted, the present research, which was conducted with a descriptive-analytical method, can be an introduction to see many playwrights from a social perspective in the sociological field [16].

Theoretical foundations: Emile Durkheim's sociological perspective

Durkheim is one of the most important classical sociologists and perhaps the most important of them in terms of scientific accuracy and impact on the mainstream of sociology and leaving behind his own tradition [17].

This project attempts to address his definition of society, man, and sociology while referring to Durkheim's life and his intellectual background and ontology. Then, his most important thoughts and theories that fall within the framework of sociology are introduced. Sociology should begin with Durkheim. Durkheim is one of the three important classical sociologists along with Marx and Weber, and in terms of the impact he had on the mainstream of sociology, he is more important than the other two [18].

For Durkheim, reformism as a goal and sociology as a tool are closely linked. For this reason, Durkheim's sociology should never be studied separately from the goals he expected from it. Durkheim provided a framework through which he pursued his goals and motivations with his sociology. Bogle says: Durkheim's studies are all directly or indirectly related to the sociology of ethics and there is no theory left, and practical conclusions and the presentation of methods for his social action constituted his lofty ambitions. To achieve this goal, no other way than acquired knowledge appeared before his eyes. [19]

What gives Durkheim's writings their intellectual power is their constant attack on a few limited problems. Problems that occupied his mind throughout his intellectual life. First was his attempt to establish sociology on an empirical basis [20].

In Durkheim's view, Condorcet, Montesquieu and Comte did not free themselves from the grip of the philosophy of history to the extent that this project could be truly realized. When Comte established sociology, it was Emile

Durkheim who gave sociology the foundations that he had built with his own thought, and this field had a scientific subject matter different from the existing scientific disciplines [21].

Thus, for example, when psychology was concerned with the study of psychological factors, Durkheim popularizes the idea of social reality to distinguish the subject matter of sociology from psychology. While psychology studied the internal factors of the individual, sociology was supposed to study factors that were external and forced on individuals. This kind of approach made sociology the focus of its relationship with collective phenomena such as groups, societies and culture. In this way, Durkheim's thought in sociology led to its current focus on such collective phenomena [22].

Durkheim states that sociology is not connected to any other science, but is itself a distinct and independent science and the feeling that social reality has a special aspect is so necessary for sociology that only knowledge that is specifically based on sociology can prepare it to understand social realities [23].

The second issue that Durkheim addressed was the meaning of the emergence of individualism in modern society. Durkheim's work was set in a revolutionary era that had not been very successful in implementing its slogans (the ideals of liberal individualism). In his doctoral dissertation (*The Division of Labor*), he showed that the ideals of individualism were indicative of the emergence of a new type of social order and were not considered a form of pathology [24].

Addressing the sources and nature of moral force is a third theme that dominates Durkheim's work. He criticized not only conservative social philosophers who wished to return to an obsolete moral order, but also utilitarian liberals who believed that the new society could and should be based solely on exchange [25].

Durkheim reacted against the particle-oriented tendency of most philosophers of the Enlightenment. Robert Nisbet has convincingly argued that key terms such as cohesion, solidarity, unity, authority, rituals, and regulation show that Durkheim's sociology is based on a series of anti-particle propositions. In this respect, he was like his traditionalist predecessors [26].

However, he cannot be considered a traditionalist social thinker. Politically, Durkheim was a liberal and a true defender of individual rights against the state. Durkheim wanted to show that the Spencerian and utilitarian approach to the social realm, according to which the social dimension ultimately arises from the desires of individuals to increase their happiness, does not stand up to either objective evidence or reason. He believed that society cannot be seen as the product of individuals' willingness to give and take with each other in order to maximize their happiness [27].

People do not trade and give and take without rules, but rather follow a normative pattern in this regard. Because before humans can make and implement a contract, they must agree on the meaning of the contract. This collective agreement before making the contract, which is the non-contractual element of the contract, forms the framework for normative supervision. Without social regulation and some kind of positive or negative approval system, no trade and exchange can occur [28].

Finally, Durkheim's work reveals a long-standing interest in the practical consequences of knowledge based on the social sciences. His thoughts on this subject have never been accepted by later commentators, even by those who were prepared to accept most of his ideas. Durkheim's sociology was based on these foundations. Each of these will be explained in more detail below.

Social reality

Before Durkheim, this word was usually used to define almost all the realities that occur within society. With this in mind, it can be said that there is no human event that cannot be called social. Everyone drinks and sleeps and eats and argues, and the benefit of society is that these actions are carried out in an orderly manner [29]. However, if these were social realities, sociology would not have a subject that is specific to it and the realms of biology and psychology would be mixed together. However, Durkheim says that in every society there is a certain group of phenomena whose characteristics are completely different from those studied by other natural sciences. These are social realities and are defined as: ways of acting, thinking and feeling that exist outside the individual and have coercive power and strength and through which they impose themselves on the individual [30].

Findings and Conclusions

Durkheim's Sociology in the Play Death of a Salesman

Death of a Salesman was a real play about real peddling that is said to have occupied Miller's mind for years. At first, Mary McCarthy, one of the leading American critics, called Death of a Salesman a weak play, but this play later became a masterpiece not only in America but throughout the world and won the three main prizes for playwriting: The Pulitzer Prize, the Tony Award and the New York Drama Critics Circle Award. It has been announced that Miller wrote Death of a Salesman in just a few days. According to Durkheim's theory of pathology in the method of studying solidarity, Willie suffered from social trauma [31].

Because it is divided between the social and non-social aspects and the motivation of humans, the pulls are the path that society must limit and control. Willy has a difficult life, which, according to him, he has no control over

his life and everything is beyond his control, and it is also a reflection on the lives of humans who are only relevant when they make a profit and then are forgotten [30].

Willy, or the salesman, has a small house with a garden and Willy has entertained himself with his garden and yard and it brings him hope and joy when planting vegetables in his garden and breathing in the open air and looking at the moon and stars at night, but now his house is surrounded by tall buildings and apartments and he can no longer farm or plant anything in his garden. Because the tall buildings prevent sunlight from entering the garden and he can no longer see even the moon and stars easily. His house, surrounded by high skyscraper walls, is like a prison where life does not take place, but despite losing the material support of his life, he tries to prove that he exists and lives, which is also a sign of the coercive nature of Durkheim's theory of social reality, which is imposed on him despite Willy's will and he cannot resist it [31].

He recalls his memories and tries to discover the depths of his life by reviewing them. When he thinks more, he realizes that there were people in his life who went easy and he was happy with them without realizing it. The contrast between reality and his dreams is many and these contrasts are clearly shown in different scenes of the play. On the other hand, when we look at Durkheim's treatise and see, his sociological theory is also about examining the social causes of the transition from traditional to modern society and he also has the same opinion, perhaps he attributed population growth and machine inventions to this process, which has an important part of this process is the theoretical similarity in two people with two social positions and a common and important attitude in society.

In his famous work (The Division of Social Labor), Durkheim seeks to explain how

societies transition from the traditional stage to the industrial stage.

Durkheim considers the main reality in the transition from traditional society to industrial society to be the disappearance of old bonds based on mechanical cohesion [32].

These bonds relate individuals to each other in pre-industrial communities that have a homogeneous texture. In traditional society, bonds between individuals are based on spatial proximity and personal familiarity and are broken with the emergence of changes accompanying the emergence of new society, especially urbanization [33].

These changes have led to the transformation of traditional society, and the individual is no longer able to seek help from the church for spiritual and moral guidance. The old institutions of moral guidance have themselves become corrupt and degenerate, and nothing has replaced them. The phenomenon of individualism in industrial society cannot cure the development of society. Durkheim's concern for freeing society from the problem of abnormality is the creation of new institutions that can replace the old moral power and influence by establishing organic coherence. This process is explained in more detail in the second chapter entitled Social Realities, which is based on Durkheim's theories, which have a great similarity in Miller's plays [34].

Willy, the salesman, cannot relate to this modern world. He has no understanding that the modern world has no place for the old life and cultivation at home, and he is stuck in the past. Like many old people who do not want to accept change [35].

The job he has has no place in the new world. In the modern and modern world, no one cares about him and he is a person from the traditional and old world who must either adapt or be left behind. He constantly takes refuge in the past and seeks the reason for the failure and failure of his life and that of his two

sons in the past. Another place in the play that refers to the coerciveness of the environment is where Happy goes after a girl who has a fiancée and violates social contracts that are indirectly coercive [36].

In Durkheim's concept of collective conscience, Willy is a failed salesman who is very conflicted and contradictory, and there is a long distance between his dreams and the reality in which he lives. He thinks his sons are successful people, when they are not and they have also failed. Willie cannot touch happiness in his American dream and this American dream has also burned the wings of Willie's children.

His eldest son Biff is unemployed. In response to his failures, he steals. Although he does not need the things he steals, and this act is the only thing he can do to take revenge on the world and calm himself down. Biff goes to Texas to gain wealth and fortune, but he commits a worthless theft and steals a piece of clothing and goes to prison for three months. Willie's younger son Happy is better off than Biff, but he is also an ambitious person and is not satisfied with his life [27].

Durkheim divided society based on the opposing concepts of mechanical cohesion and organic cohesion. Mechanical cohesion was characteristic of traditional societies. Where people differed very little from each other. They shared common values, believed in the same sacred goals, and performed similar economic tasks.

According to Durkheim, members of traditional society were similar to each other. Because members were not individually distinguishable from each other. Such mechanical cohesion was present in the form of relatively small groups that were independent. Durkheim called this type of aggregation sectors. For example, a simple peasant community can be described as a sector. A significant number of these sectors, which were similar to each other, but independent of each other, formed a sectoral

society. A country with a large number of scattered villages and peasants who had no conflict with each other and devoted all their efforts to producing the necessities of life was known as a sectoral society, but as the density of social interaction increased, the death knell of mechanical cohesion sounded [28].

The division of labor became more specialized and complex, and agreement on moral beliefs and ideas decreased. While the distinctions between individuals were growing and increasing. The harmony resulting from mechanical cohesion gradually disappeared and was replaced by a new harmony resulting from the organic cohesion of the new order. The new units of modern society were intensely interconnected. People understood the necessity of this interconnectedness and interdependence and agreed on the existence of intense differentiation that was necessary for the survival of the relative equilibrium of modern society.

According to Durkheim, division of labor cannot occur unless the sectoral organization of society has disappeared. Of course, division of labor, once it has appeared, can accelerate the process of disappearance of the sectoral organization of society. Therefore, the increase in division of labor is the result of the fact that sectors of society lose their individuality and the walls that separate them become more permeable, and in short, a certain complicity and mutuality between various social factors emerges, as a result of which the social foundation can find a new composition with complete freedom [29].

Durkheim believes that there is a close connection between material density and moral density, in such a way that it is with the increase in material density that spiritual density also increases. In the intensification and increase of material density, Durkheim refers to elements such as the increase in population density, the increase and formation

of urbanization, and also the increase in the number and speed of communication and transportation routes.

Families and family groups scattered over the territory do not harm each other economically and can use the same technique and use the existing means of subsistence, but while the population increases and at the same time becomes denser, the continuation of the life of the groups will not be possible except by carrying out the division of labor in different matters and by developing specialization and increasing tasks [30].

Durkheim gives the following deliberate definition of this study. In his opinion, in the transition of social life from the primitive period to the new capitalist era, the mechanical solidarity based on similarity and collective conscience is attacked from all sides and especially by the increasing division of labor and shows that the division of labor is a fundamental force in the historical development of social structures. Modern societies are made up of individuals who are very different from each other and who are engaged in specialized activities in their daily lives and whose personal behavior is guided by different norms and values [31].

In modern societies, labor is divided into an innumerable number of different occupations in which individuals specialize. In an industrial economy, the division of labor is divided into three main sectors, namely sectors one, two, and three. Sector one industries are industries that involve the collection or extraction of natural resources, including agriculture, mining, forestry, and fishing. In the early stages of industrial development, most workers can be found in sector one. With the increase in the use of machinery and the construction of factories, a large proportion of workers are drawn to sector two. This group includes industries that convert raw materials into manufactured goods. Sector three refers to

service industries, occupations that provide services to others instead of directly producing goods, such as medicine and education [32].

In this play, which is close to the first group, and because they do not have a specific profession and are not satisfied with the current situation, they wanted to take up a job that they were both satisfied with and were away from this smoke, fumes, and noise of cars, and this is another commonality between Miller's play and Durkheim's sociological theory. Durkheim's descriptions in this regard are more fully explained in the second chapter of his intellectual background [33].

Death of a Salesman is a completely anti-capitalist work. At the time when Miller wrote and performed this work in America, it was a disgrace for the American government that American citizens turned to socialist and communist systems. For this reason, Miller was forced to emigrate from America and settle in Paris, but this text also had another effect for Americans, which was that it pushed the American government towards universal insurance and social security. The main theme of this modern tragedy by Miller is the "crisis of identity in industrial society". Death of a Salesman encompasses the failure of family beliefs and the disintegration of values with a view to society, which shows that the suicide of the protagonist, Willie, is a possible way to save the American family. Using social psychoanalytic theories, Miller tries to portray the destructive effects of industrial society on the human psyche and, by removing the veil of illusions and ideologies, show the real picture of industrial society to man and connect him with true human values [34].

Miller believes that in a capitalist society, where human identity is based on property and wealth, those who lack property in the true sense of capital suffer from an identity crisis. As Durkheim suggests, an individual has accepted the patterns of his society as an inviolable truth

and principle and their validity can never be doubted, and those who are aware of the false values of society, but suppress their awareness due to the social conditions of the society.

Miller wrote this work for all societies with every culture, religion, and every type of ideological outlook, and for this reason, people all over the world identify with this play.

Durkheim emerged when the Marxist tradition after communism, the revolution based on a class analysis and even the overthrow of the capitalist system, created. In those developments where Marx called for a workers' system to transform the capitalist system, Durkheim emerged and defended gradual transformation. In fact, he was against Marx and with his work began the criticism of Marx. He was the first person to deal with pathology in sociology, meaning someone who sought a critique and solution to the status quo. Sociology that examined pathology in the capitalist system. The Enlightenment had both a positive and negative impact on Durkheim and his work. He was politically liberal and intellectually conservative. Durkheim was averse to and afraid of social disorders. He believed that these disorders were not of the modern world and could be reduced by reforms, while Marx considered the problems of the modern world to be inherent in the new society. Durkheim, at the forefront of sociology, considers sociology's task to be to examine social realities, that is, forces and structures that are outside individuals and are binding on them [35].

Among the great dramatic works of the twentieth century, Arthur Miller's Death of a Salesman can be considered a good example of social criticism and psychoanalysis that affects the individual in society. In this work, Arthur Miller well shows human suffering that is wounded and abandoned by the modern and machine world, but Willy Loman does not give up easily. He decides to commit suicide. After

his death, his family members can live a more comfortable life than before by receiving his death insurance money and helping them along the way.

Miller also depicts a society in which the souls of its people are killed in the midst of work and consumer and industrial life and they do not receive any pleasure from life. They no longer even have a garden to find peace and heal their souls by planting a few vegetables, and in a way, Miller is also referring to the destruction of nature in the face of modern society. Another point that should be mentioned is that Luhmann's suicide seems to be a struggle against the modern and fashionable society that he cannot accept. In fact, it is Durkheim's theory about the primacy of the individual over society that causes him to destroy himself. Before committing suicide, he starts planting vegetables in the garden [36].

There is no sign of despair in him. Because if he were desperate, he would not use his delicate soul. He is only distraught, which intensifies moment by moment, and this distress and the demon he creates for himself from contradictions in his mind, kills him. The contradiction between what he wants and what was in the past and the refusal to accept his real life and the ability of what he had. His suicide is not the kind of desperate suicide that Emile Durkheim says. Incidentally, he commits suicide. Because he has a lot of affection for his children and his wife and wants to provide for their future life through suicide.

Although Willy Loman has made mistakes in his past life, he is interested in the fate of his family. By going back to the past, he wants to find a way to relive the good old days. He and his family would have the same happy and successful group again and in his dream he thinks, I wish he had gone to Alaska like his brother. He is constantly looking for an escape from reality and perhaps an escape from modern life that he cannot understand. These

contradictions are well depicted in the dialogues of the play and the play has powerful dialogues [37].

Another important work of Durkheim in positivist sociology is called Suicide, which he uses statistical data to categorize the rate of suicide in different societies. Theories that are similar to the ending of the play Death of a Salesman and Louis' Suicide, which in modern society is very similar to anomic suicide or suicide caused by anomalous and weakening of norms, suicide caused by social disorder, have been of most interest to Durkheim. Because the diagram is the most obvious feature of the new society and the reaction of people in the society is moving from a traditional structure to a modern structure. Statistics show an increase in suicide in two periods of economic crisis and unlimited economic prosperity. In times of crisis, the class system collapses, the individual is relegated to lower positions, does not receive the reward he expected in his previous position, and feels a sense of failure and despair. In unlimited economic prosperity, competition also increases and it becomes enjoyable alone, but the more effort in a fiercely competitive system increases, the less results are achieved and the zest for life disappears. Unrestrained economic growth disrupts the norms that limited aspirations, fuels competition, and increases failures, and Louis takes on this task to save his family [38].

Durkheim's sociology in the play A View from the Bridge, Miller chose an immigrant area in America for his story, and this play depicts the conflict between the ideas of the generations of parents and children. The woman of an American family has brought her niece, who lost her parents when she was a child, to her and raised her. Her husband is a man named Eddie, and Eddie's relationship with the woman's niece, who is named Katie or Catherine, is so close that Katie calls him her

father and hears everything a child hears from her father.

Katie feels that no one in her life has ever loved her like this. Unaware that Eddie has a sexual view of Katie and that is how Katie feels, at the beginning of the play the audience understands that the girl has only lost her mother and Eddie is her real father. This small family has immigrated to America to gain a better life and the American dream. Although they do not have a comfortable life in America now, they prefer to live in Italy. They live a relatively peaceful life, until Katie decides to go to work and Eddie, who is very sensitive to her, opposes, but finally accepts the insistence of his wife and Katie with the conditions.

In the meantime, immigrants from Italy arrive who are female relatives who also immigrated to America illegally to gain an American life and go to their house and this is the beginning of the problems of the story and in fact the crisis of the play. The main crisis is when an emotional and romantic relationship develops between Katie and one of Rodolfo's guests and they decide to get married, but Eddie is against this marriage [39].

He doesn't like Rodolfo's behavior very much, and perhaps he is jealous, and he makes fun of the boy's long, golden hair, and he expresses dissatisfaction with the boy singing and joking with everyone on the deck of the ship. He doesn't even like the fact that Rodolfo can cook and sew, and he looks at it as feminine. He thinks this is a job for women. While the new generation with new ideas deals with these issues in a normal way. A few days before Katie's wedding, Eddie informs the immigration officers about Rodolfo and Marco's illegal residence and exposes them. They are arrested.

This is while Katie does not need anyone's permission to get married. Because she has reached the legal age, and Rodolfo can be accepted as a resident of the United States by

marrying Katie. Marco has to promise that he is not a murderer and has not killed anyone, but he is upset with Eddie. When they fight, Eddie himself stabs Marco in the stomach and threatens to kill him, and Eddie eventually kills himself out of jealousy. In this play, Miller, according to Durkheim's theory of the collective conscience that causes shared beliefs and feelings among the average members of a society, also depicts a society in which mechanical solidarity dominates and includes part of the individual consciences, such as Eddie's character.

Durkheim states that the explanation of social realities between those who want to explain the family organization by the emotions of parents towards their children is a case that Miller expresses well in the relationship between Eddie and Cathy.

Arthur Miller's works, emphasizing the role of the family, morality, and individual responsibility, reflect the increasing disintegration of modern society. He centered many of his works on the question of whether, in this modern world, with families that have fallen apart and people who inevitably cannot settle in one place for a long time, the foundation and basis for human life will remain.

Regarding the family in a mechanical society, Durkheim, since he does not give a role to individual consciousness or instincts and psychological manifestations and considers society to be devoid of any kind of distinction between individuals, cannot necessarily consider the family to be a product of consciousness or instinct. Because the family itself has required "distinction" and specialization. In his opinion, the primary family is not the germ of the formation of society, but it is society that has created the family [40].

That is, just as society precedes the individual, it also precedes the family. In the case of the

organic society, which is the supreme symbol of his proposed new society or human society, he also practically sees that after the Renaissance and the Protestant movement, and especially with the transformation of the "art of torment" into the "art of joy" and the development of individual pleasures, the family practically becomes weak and frail and loses its strength day by day, let alone plays a role in protecting and preserving society from disintegration. Therefore, he says that neither traditional religion nor the family is capable of creating a powerful consensus, and therefore he proposes creating a "consensus" through "guilds" and never recommends strengthening the institution of the family and does not consider its revival necessary.

In fact, his guild plan, in addition to replacing clans and tribes, also makes him unnecessary for the existence of the family. Here we see that both believe that with the modernization of society, the role of the family and its cohesion will become less and less, and they will have less and less time to be together and talk. Immaterial social realities were another area of Durkheim's thought in this play [41].

Durkheim's sociology in the play *The Incident at Vichy*

This play, written by Miller, is related to the adventures of Hitler and World War II and the occupation of France by the Nazis. In this play, Miller includes representatives of every stratum of society, such as merchants, princes, gypsies, actors, etc., in his story to show that everyone is afraid of the Nazis. The play shows that there are those among the people who believe that there is a possibility of superior genes and that they are selected according to personal criteria, and that this choice will change the lives of people who should be sent to labor camps and crematoriums, or not, they can do heavy and humiliating work. Miller also states that occupation is in any case the

greatest lawlessness and the occupiers carry out their cruel laws in any way they want. As Durkheim states the problem of lawlessness.

According to Durkheim, the physiological is given to us as the basis and foundation and all modes of action, that is, action is the duty of society, which is depicted in Miller's play "The Incident at Vichy" through the sacrifice of the prince who gives the exit permit to Ludovic. In this episode, too, the priority of society over the individual can be shown, which causes the individual to destroy himself [42].

Durkheim popularizes the idea of social reality to distinguish sociology from psychology. Durkheim argues that sociology is not connected to any other science, but is itself a distinct and independent science, and that the feeling that social reality has a special aspect is so essential to sociology that only knowledge based specifically on sociology can prepare it to understand social realities. As we see, Miller's works also address the problems of American society. Durkheim sees society as a living organism in which individuals and their parts all serve the totality that perpetuates the survival of the system. In this regard, Durkheim is placed alongside other integrative functionalists such as Comte and Spencer. This totality, which Durkheim refers to as the collective conscience, is not merely the result of the formal aggregation of individuals in society, but something separate from them that imposes itself from the outside on each individual whenever necessary. Miller's works are very similar to Durkheim's theories. Miller presents modernism in a very appropriate way by choosing a suitable environment. He chooses the immigrant and marginalized communities for his work. Because they are more frank and their life without their gray layers can be a better example of encounter. The objectification of objects is another title that can be compared to Miller's plays [43].

He goes to the marginalized because they are less involved in appearances and hypocrisy among the bourgeoisie. They do not play the role of someone else and never have a mask on their face. Therefore, they can play more dramatic and theatrical roles.

Conclusion

The sociological approach in the field of criticism has undergone significant changes since its inception, which is often ignored in the sources available in the field of literary criticism as well as in the opinions of critics in our society. A common mistake is to use the sociology of literature instead of sociological criticism, while these two are separate categories that each offer a different approach to a literary work. Although both deal with the relationship between the work and the society surrounding its creation, the sociology of literature searches for this relationship from society to the work and sociological criticism from the work to society. This means that in the former, the study of the outside of the work is prioritized, and in the latter, the knowledge of the inside of the work is prioritized. Sociological criticism, by being placed in the middle of historical criticism, which deals only with the content, and formalist criticism, which only analyzes the form, considers the formation of the internal structures of the work to be influenced by the society outside it. As a result, it finds its way from the internal structure to the outside of the work. In this way, it offers a form-content approach, and text analysis has a special place in it. This is while for most critics and writers in the world, sociological criticism is reduced to the study of the social themes of the work and they seek the reflection of society in the work only in the content. By providing a precise definition of sociological criticism and examining its evolution over the last thirty years, one can clearly understand its distinction from common social approaches in

the field of criticism, and also achieve an independent and practical method for sociological reading of literary works. Since sociology is a field of social science that studies social life in developed societies with a scientific method, in this study, Durkheim's sociology, which is a positivist sociology, was examined and then we analyzed three plays by Arthur Miller "From Durkheim's Perspectives." The question that was raised in this case was, how did Arthur Miller use Durkheim's immaterial social realities in his works? Since most of Miller's plays are a continuation of the realistic dramatic literature that began in America between the two world wars. In his works, he mixed his social insight with exemplary precision and elegance with the weaknesses and strengths of the characters of his heroes. A number of his works have been directed by directors including John Huston, Sidney Lumet, and Carl Reiss. His other works are related to World War II and the occupation of France by the Nazis, but they also focus on the time of the world today and the events and happenings around us, especially in The region and the Middle East, and of course, in other parts of the world, are somehow related and co-existent. Miller brings the horror, fear, and danger of the fascist Nazis to the stage in an expressionist atmosphere. He includes representatives from every stratum in his story. Based on the firm belief that the Nazis, following the Third Reich, had a superior race, they began to identify and arrest Jews. They had established so-called scientific and medical criteria for identifying Jews. These show that Miller was able to achieve lasting works with full attention to sociology. In his plays, Miller depicts collective representations and social flows of immaterial realities from Durkheim's perspective through dramatic literature. According to his plays, it can be seen that yes, he has very subtly referred to the problems of those societies by identifying the societies

about which he wrote plays. The interesting thing is that the two were not in the same era, but they had many similarities in terms of belief and thought. And. In the chapter of the play *The Incident at Vichy*, which has the story of people in prison, it shows that perhaps other social factors than material things can have a significant impact on his life and some of his important decisions. In another question titled *How can the division of labor in Emile Durkheim's society be achieved in Arthur Miller's writing style?*

Durkheim says about the division of labor: Since it increases the productive force and skill, it is a necessary condition for the intellectual and material development of societies. The division of labor is the source of civilization. He divided societies into two categories: societies that originated from the division of labor (organic) and societies that were formed as a result of the mutual attraction of similar elements to similar elements, which were formed on the basis of feelings of sympathy arising from similarity (mechanical). In Miller's works, it can be seen that he was familiar with the lives of ordinary people in his society, and his interest in middle-class people in capitalist society and his attitude towards the violated rights of such people are evident in all his plays. Miller not only uses techniques like O'Neill and Ibsen in his works, but his interest in middle-class men and women and people who do not lose their moral values in difficult life situations has made him a great playwright. In fact, it can be said that society from his perspective is a mechanical society. Durkheim considers the division of labor in the modern world to be inevitable, and Miller presents this view through the contrast between characters and dramatic actions in the form of dramatic literature. Miller believes that capitalist societies trample on rights. In another question that was raised, titled *Why are Durkheim's types of suicide evident in Miller's works?* He

based his theory of suicide on the basis of social solidarity. In his classic study of suicide rates in France, England, Denmark, etc., he divided it into four distinct groups and presented each of these types with a specific relationship between the individual and society based on group solidarity. He identified two types of solidarity and four types of suicide related to them, three of which are due to three types of structures in which suicide rates are high, and one type is due to structural changes that lead to anomalous behavior. The core of Durkheim's discussion is the concept of "solidarity." The more social solidarity weakens and the individual's connection and belonging to the group decreases, the more prepared he becomes to end his life. Since in Miller's play, Billy considers himself a lowly person and imagines that he can help his family by committing suicide financially, he commits suicide, and from Durkheim's perspective, this is a type of selfish suicide, which Durkheim considers to be specific to societies and communities that have a philosophy and tradition of individualism, individual independence, self-reliance, and self-sufficiency. In such societies, due to the very low level of social control and collective pressure, the weakening of the collective spirit, the neutrality of social organizations in individual responsibilities, the dominance of secondary and formal relationships and relationships over primary and primary relationships, and the individual's lack of deep belonging to the group, the lack or severe impairment of identification with social groups, and the lack of social support and emotional and psychological supervision of organizations for the individual, the individual's tendency to commit suicide increases in critical situations. In these societies, individuals are highly dependent on their own will and adjust their behavior according to their personal desires, and the

values that govern society do not influence their choices. Of course, this level of individualism varies depending on different societies. Selfish suicide can be the result of a feeling of loneliness, introversion, isolation, or some kind of mental disorder. Usually, in selfish suicide, the individual's solidarity with family life is insignificant and weak. Because the closer and more intimate the family members are, the greater the individual's safety against suicide. The relatively high suicide rate seen in single people confirms this claim. Miller shows Durkheim's phenomenon of suicide in social dimensions, how social realities and trends can affect the rate of suicide in different societies and groups. By understanding society, he was able to correctly display this issue in the play *Death of a Salesman* and also *The Incident at Vichy*, and shows that people can commit suicide in different situations. Finally, a notable point is the influence of sociological theories on Miller's plays. While these two were not in the same time period, many similarities can be found in the theories and thoughts of Miller and Durkheim. It can be suggested that in analytical discussions of the field of dramatic literature, lessons related to analysis should pay more serious attention to the views of sociologists of the world.

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