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Chapter 1 : Collective Effervescence Mana Durkheim - [DOCX Document]

The 'velvet revolutions' of in various countries of Eastern Europe may be seen as manifestations of an historical moment of 'collective effervescence' in which the assembled collectivity itself, more than individual figures, manifested the empowerment of charisma.

The Elementary Forms of Religious Life: Sovereign Power and Bare Life. What is an Apparatus? Oxford and New York: Girard, Bataille and the vicissitudes of human desire. Scandinavian Journal of Social Theory 10 2: Founders, classics and the concepts of a canon. Current Sociology 42 1: The Psychological Structure of Fascism. Allan Stoekl with Carl. Lovitt and Donald M. University of Minnesota Press. Translated by Robert Hurley. Reflections on the Sociology of Religion Today. Sociology of Religion 62 4: Social space and symbolic power. Sociological Theory, 7 1: Suffering to Become Human. Pickering and Massimo Rosati, eds. Totems, dispositifs and some striking parallels between Durkheim and Foucault. Journal of Classical Sociology 8 2: A neo-Durkheimian alternative to Agamben. Mundane Cosmopolitanism, Mobility and Social Justice: Belief and Social Identity in the Modern World. The Division of Labor in Society. Gouldner and translated by Charlotte Sattler. Individualism and the Intellectuals. University of Chicago Press. A selection of readings with biographies and introductory remarks. Jacqueline Redding and W. Sociology and the Social Sciences. On Institutional Analysis, ed. The Division of Labor in Society, ed. Anti-Semitism and social crisis. Sociological Theory 26 4: Religion as an Eminently Social Thing. Seasonal Variations of the Eskimo: A Study in Social Morphology. The Archaeology of Knowledge. The Birth of the Prison. The Order of Things: An Archaeology of the Human Sciences. What is an Author? Paul Rabinow and Nikolas Rose. The Theory of Communicative Action: Volume Two, Lifeworld and System. Death and the Right Hand. A Durkheimian Account of Globalization: Inglis, David and Roland Robertson. The elementary forms of globality: Durkheim and the emergence and nature of global life. Journal of Classical Sociology. The elementary forms of religious life as a reflection on power objet pouvoir. Critique of Anthropology 4: The Elementary Structures of Kinship, trans. Society and Its Metaphors: Language, Social Theory and Social Structure. London and New York: His Life and Work. Introduction to the First Edition. Mauss, Marcel and Hubert, Henri. A General Theory of Magic. Translated by Robert Brain. A Discreet but Lasting Presence. Harkin, and Sergei Kan eds. University of Nebraska Press: Signs of the City: Space, Place, and the Urban Street Poster. Milbrandt, Tara and Frank Pearce. Formations of Modern Social Thought. London and Thousand Oaks: The Structure of Social Action. The Radical Durkheim, 2nd Edition. Obligatory Sacrifice and Imperial Projects. State Crime in the Global Age. A History of the Development of Doctrine, 5 Volumes. Religion, Culture, and Politics. The Intellectual Pursuit of the Sacred Reinvented. Journal of Classical Sociology 1 1: Self-regulating practices as constitutive orders of social and moral facts. Journal of Classical Sociology 12 Durkheim, the Question of Violence and the Paris Commune of An examination of some striking parallels. The Sociological Review 30 Collective effervescence, social change and charisma: Durkheim, Weber and Early reviews of the elementary forms of religious life. Emile Durkheim on Institutional Analysis. Classical sociology and cosmopolitanism: A critical defence of the social. The British Journal of Sociology, 57 1 " Solidarity and the Sacred. An Introduction to the Practice of Social Theory.

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Chapter 2 : Duke International Faculty Database

Download Citation on ResearchGate | Collective Effervescence, Social Change and Charisma: Durkheim, Weber and | A meaningful interpretation of the dynamics of recent momentous historical.

In this paper, however, I aim to discuss a theory of reformative revolution rather than one that involves violence and force. This choice was due to the fact that almost all recent political movements in the modern history of western culture have been planned and executed according to reformative strategies. These are political movements that resulted in legislative change. Though this approach to revolution can arguably be considered inadequate from the onset, as it already accepts the current system that it seeks to revolutionize, it is still more appealing than having to go through a bloodily violent uprising and the forceful overthrow of a government. By utilizing effective means of transformation on significant and necessary objects of transformation, I believe that a reformative revolution is possible and can actually be quite effective in the way that it changes the existing institutions of government. Firstly, in order for a revolution to be effective, it must focus its efforts on the proper objects of transformation. After considering the work of many theorists and the context of modern society, I believe that the ideology and beliefs of the masses should be targeted. This notion contradicts theorists like Karl Marx and Frederick Engels, who proposed that forcible overthrow is necessary in order to achieve revolutionary ends Marx and Engels In Mason Shell, Soc B1, 2 their time this necessity of force might have seemed reasonable because most contemporary revolutions had been quelled by force, but I believe such a reliance on violence to be outdated. Modern societies simply do not work in the same ways that they used to, and they now govern largely by reinforcing the belief that the current system benefits the majority of its population. It is this very belief that must be targeted by reformative revolutionaries if they desire to see their goals achieved. According to Althusser, governments gain ideological support primarily through the utilization of ideological state apparatuses ISAs. ISAs involve institutions like the family, schools and the church. Because ISAs largely involve the private rather than public sphere Althusser If an individual or a group can assert their influence through an ISA medium like the Internet, for example, it can drastically alter public opinion and gain support for a social movement. Because most individuals in modern western society are fairly complacent and accepting of current dominant social mechanisms like the monetary system, taxation, wage- labor, etc, it is likely that trying to attack these mechanisms directly will result in little success. Having popular support is absolutely necessary for any revolution, and the utilization of ISAs is the most effective way to gain it. If belief and ideology are the objects of transformation, then the reformative Mason Shell, Soc B1, 3 revolutionaries must have a way to sway public opinion so that their provided alternative to the current system is not only appealing, but also possible and achievable. They must have effective means of transformation. A good start would come in the form of a charismatic leader. To become a charismatic leader, an individual would have to utilize all three distinct forms of capital explained by Bourdieu in The Forms of Capital Bourdieu Secondly, they would utilize social capital, namely social connections and associates, in order to broaden their message and gain access to established information outlets like news stations or websites. Thirdly, they would utilize cultural capital, which entails ways of conducting behavior and speaking that are valued by society so that the individual can gain attention, respect and support. Merely being a charismatic leader, however, is not enough to rally the type of support that a revolutionary movement would require. Because ISAs are typically reproductive of the current system Althusser , becoming established with regards to news outlets and trusted purveyors of information will be quite difficult. Even if the message is one that suits the interest of the populace, the revolutionaries still must successfully hail the population into understanding why their particular agenda is the viable one to support. By effectively hailing individuals with an impactful message that yields hope for a better future, reformative revolutionaries can gain widespread and loyal support from the masses. Furthermore, if the people truly believe in the revolutionary cause, then collective effervescence, which is a powerful sense of sympathy and companionship between individuals who

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are a part of something communal and greater than themselves, can manifest. If all goes well and the reformative revolutionaries have been able to assert their agenda into political discussion or possibly even achieve elected power, then the substance of their agenda is finally given the chance to manifest as law. Without these legal limits it would be too difficult to form any sort of comprehensive state that would be able to effectively sustain itself, essentially rendering society anarchist, and therefore the revolutionary agenda must work within the confines of preexisting law. Considering these legal restraints, one of the first policy changes should be an effective shift from representative democracy to direct democracy. Representative democracy entails citizens voting for representation that promises to act on their behalf, whereas direct democracy Mason Shell, Soc B1, 5 presents citizens directly with legislative issues and allows them a more direct say in political outcomes. The preexisting representative electoral mechanisms would have to be entirely uprooted in order to allow a fairer and more accurate system of direct democracy to take effect Poulantzas. Another initial step that the reformative revolutionaries should take once they initially obtain the ability to influence policy is a more critical approach to societal power itself. If government guides possible conduct, and because societies should always be seeking to improve the standard of living for those residing within their borders, theorizing both power and policy in terms of potential possibilities could be vital in opening governments up to new ways of dealing with problems and overcoming systemic issues. In order to ensure this open governmental way of theorizing, despite the glaring irony, a mandated critical review of governmental power and the repressive capabilities of the state should be conducted annually or biannually in order to ensure that the revolutionary government does not merely conform back to the status quo like the regime that preceded it. The newly established reformative government should have to constantly keep its own power in check and try to theorize new and fairer ways for this for this power to be distributed and restrained. It is Mason Shell, Soc B1, 6 important to keep in mind, however, that this sort of theorizing quickly becomes abstract and idealistic. Not only would policies like these would be very difficult to effectively develop and implement, but also placing mandates in the name of critical openness seems inherently contradictory. That said, some sort of failsafe would have to be established in order to ensure that the revolutionary government and its policies are in check. Obviously, there are many other factors that would need to be included in order to fully theorize an effective and realistic modern revolution, whether it is to be violent or reformative. Furthermore, no two ideologies are identical, and even if a reformative government was formed and their policy was introduced, some that supported the initial movement might find out the hard way that their opinions do not exactly match up to those that they helped to gain power. This paper attempts to highlight that through the utilization of ISAs to hail and interpolate the masses into a state of collective effervescence that supports a reformative revolutionary agenda, an ideological power can manifest and fuel a social movement into a position where it can effectively alter the governing system and restructure the distribution of power. Change is always possible. Ideology and Ideological State Apparatuses. The Forms of Capital. Handbook of Theory and Research for the Sociology of Education, Greenwood, NY Foucault, Michel. The Subject and Power. Law and Social Inquiry, The Rosa Luxemburg Reader. Monthly Review Press, edited by P. Women, the Longest Revolution. Towards a Democratic Socialism. Collective Effervescence, Social Change and Charisma: Durkheim, Weber and Ideological State Apparatuses, Consumerism, and U. Lessons for the Left.

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Chapter 3 : Language, Charisma, and Creativity

Tiryakian - Collective Effervescence, Social Change and Charisma. Durkheim, Weber and by pistol_pete_sampras.

Arthur Buehler [FIR 7. This article argues that the scientific investigation of collective effervescence requires anthropologists and other scholars to go beyond their current practices of armchair scholarship. Such a move engenders an epistemic pluralist methodology that includes the firsthand subjective and inter-subjective data of lived experience rather than relying solely on conceptual knowledge acquired through text-like verbal utterances. This inter-subjective community and the genetic constitution and history of the individual obviously have mutual influences on each 1. How these biological, socio-cultural and psychological strands are woven together is still a mystery. Durkheim asserted that the rituals promoting collective effervescence involved the suspension of social norms, allowing new concepts and beliefs to emerge. This situation in turn reflects the prevailing scientific-materialist paradigm and armchair scholarship. We will begin with Durkheim and collective effervescence, working our way towards the twenty-first century. Collective Effervescence Durkheim mentioned collective effervescence six times in his *Elementary Forms of Religious Life* Durkheim, Durkheim asserted that his concept of collective effervescence explained how change occurred in both religion and in society. It is no longer a simple individual who speaks; it is a group incarnate and personified. There are some periods in history when, under the influence of some great collective shock, social interactions have become much more frequent and active. Men look for each other and assemble together more than ever. That general effervescence results which is characteristic of revolutions or creative epochs Durkheim, Following this passage, he gives examples both of the Crusades where effervescence focused on Christendom and a universal Christian society and of the French 2. With this background, Durkheim culminated his thinking on collective effervescence in his *Elementary Forms* where he cites the most dramatic passages of Arunta ritual behaviour to substantiate the relationship between collective effervescence and social change. Vital energies are over-extended, passions more active, sensations stronger; there are even some which are produced only at this moment. A man does not recognize himself; he feels himself transformed and consequently he transforms the environment Durkheim, Indeed, according to Durkheim, the ritual itself includes the means to bring about the effervescence. And since a collective sentiment cannot express itself collectively except on the condition of observing a certain order permitting co-operation and movements in unison. The human voice is not sufficient for the task; it is reinforced by means of artificial processes: This effervescence often reaches such a point that it causes unheard-of-actions. The passions released are of such an impetuosity that they can be restrained by nothing Durkheim, Durkheim continues describing the collective effervescent experience. In addition, Pickering distinguishes two distinct functions of collective effervescence: The first is a process of effervescent assembly from which something new emerges while the re-creative function renews communal bonds and reaffirms collective representations. An example of a combination of these two processes is the Last Supper, a creative type of effervescent assembly, and the ensuing continuation or recreation of the ritual. Apparently she did not find the investigation of collective effervescence very suggestive. The longest discussion of collective effervescence is a short excursus where she differentiates societies that foster collective effervescence from those that incline towards ritual. According to Douglas, effervescence is more likely to happen in cultures where there is little differentiation between society and self, a minimal distinction between interpersonal and public relationships, a diverse symbolic universe, little ritual differentiation, and 4. Other scholarship on collective effervescence, not cited in the text, includes Allen See his two chapters on effervescent assembly in Pickering Ritualism is more likely to occur in societies with the opposite characteristics Douglas, The French sociologist Roger Caillois has studied the potential for collective effervescence to transform pre-modern societies. He constructed a theory based on the forces of cohesion and dissolution that can arise from the sacred. The surge of effervescent vitality breaks down everyday routine and threatens the consensual order of morality Caillois, Collective effervescence is

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expressed emotionally as it revitalizes the sacred social life. Caillois thought that effervescence only applied to pre-modern societies and that the concept was only useful in modern societies during times of extremely tumultuous social events like war. Carlton-Ford argues that the combination of ritual activity and charisma explains collective effervescence, which in turn correlates with an increase in psychic strength. Carlton-Ford, He notes the varying intensity of emotions in sacred ritual and that participants experiencing collective effervescence do so to varying degrees. *Communitas* is an unstructured and undifferentiated community of equal individuals. In his article he shows seven points of commonality between the two concepts: Both phenomena are defined vaguely. Both concepts are considered to be social realities. Rather than epiphenomena, they are ontologically real aspects of the ritual process. Both terms involve intense experiences with intense emotional content. Emotion in both cases refers to a process of collective energy that takes 6. This article brought the work of Caillois to my attention. In addition, both Durkheim and Turner recognized that emotions and biological functions were linked with higher cognitive processes, such as the formation of normative values, assumptions, and other cultural dynamics. Both terms operated outside of normal societal patterns to the point of allowing what would be unacceptable behaviour. The most recent application of collective effervescence has been to understand the phenomenon of rave and post-rave youth events. One of the more common criticisms has been that his theory depended on crowd psychology. A *rassemblement* can be accidental but it soon establishes itself with a sense of purpose. Durkheim never conceived of collective effervescence as pathological, or even abnormal. Indeed, as discussed below, the altered state of consciousness associated with collective effervescence could very well be post-rational, an experience of unitary being. Evans-Pritchard thought it was overly simplistic. His first critic in this regard was A. See also Evans-Pritchard. Durkheim never spoke of a mere cause-and-effect relationship. Indeed, there was some unexplainable synergy of the ritual participants, the ritual itself, and the social circumstances. Representation or sentiment from which unpredictable social consequences, creative or re-creative, emerged. He asserted that emotions explain nothing; they are results not causes. Pickering, In this regard Durkheim was ahead of his time and our time in. He did not in any way consider collective effervescence to be an epiphenomenon. One reason for this ongoing situation is because of armchair scholarship. As we will see below, one of the outcomes of armchair scholarship is that very few anthropologists, scholars of religion, sociologists or philosophers have the tools to clarify the nature of collective effervescence, much less its role in ritual and social creativity. They do not have the tools because they ignore transpersonal psychological and transpersonal anthropological methodologies when studying ritual phenomena. In anthropology, this is called armchair scholarship. Leach, Tylor dominated ethnology, the comparative study of human societies. They convincingly wrote about the customs, rituals and beliefs of distant peoples they had never seen in person. This framework changed when a Cambridge anthropologist, A. Haddon, proposed an expedition to the Torres Strait. The tipping point came in when Bronislaw Malinowski wrote his *Argonauts of the Pacific*. Malinowski, He included guidelines for proper anthropological fieldwork at the beginning of the book that soon were to become normative for the discipline. Anthropological armchairs quickly became obsolete as the principal methodology to study others. In concrete terms, there was little, if any, data to support what Durkheim had written about the Arunta. The third edition, published between 1908 and 1915, was 12 volumes. This is in reference to Herbert Spencer. Even scholars who have done field studies living among the people they study can interpret a culture in ways that run counter to the evidence. Indeed, there is no evidence in *Elementary Forms* that collective effervescence brought about changes in the individual or in society. Such is the nature of armchair scholarship. Data or no data, he had some worthwhile insights. Neuroscientists explain the effectiveness of these driving mechanisms on the basis of their being able to enhance synthesis or inhibition of certain chemicals in the body that affect the nervous system. Perhaps precisely because they are so qualitatively different from normal waking consciousness, ASCs are productive of new symbols, ideas, and values which are often created or interpreted by a shaman or religious leader and become the foundation of new cosmologies, myths, and norms, even of entire religious movements or cultures. Olaveson, There are more

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constraints than mere armchair scholarship. Durkheim was limited by a scientific-materialist paradigm that is still mainstream in twenty-first-century academia. In this scientific-materialist perspective, the universe emerged solely from physical events happening at the time of the big bang, the principles of which are well understood by physicists. Living organisms evolved solely from inorganic physical processes, the processes of which are well understood by chemists. Mental phenomena emerged solely from organic processes, which are well understood by biologists. Religion and contemplative experiences emerged solely from mental processes, the constituents of which are well understood by psychologists Freudians. Other manifestations of religion can be explained sociologically, anthropologically or politically. It is taboo for an academic to critique any disciplines above him or her in the hierarchy but it is acceptable for There is a large literature on driving mechanisms. A starting place for this literature is Prattis ; and Laughlin et al. The same process of rejecting and ignoring data has been occurring across the humanities disciplines. Things have really changed since the s. Edith Turner remarks, Vic Turner and I had this dictum at the back of our minds when we spent two and a half years among the Ndembu of Zambia in the s. Ok, our people believed in spirits, but that was a matter of their different world, not ours. Their ideas were strange and a little disturbing, but somehow we were on the safe side of the white divide and were free merely to study the beliefs. This is how we thought. Meanwhile, in the s, the anthropologist Colin Turnbull was among the forest people of the Ituri in the Congo. However, he never published his most significant experience, a state of unitary consciousness that came to him hearing the pygmies singing, until the s. Turnbull had closed his eyes and felt free to join in the singing.

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Chapter 4 : For Durkheim : Edward A. Tiryakian :

collective effervescence, social change and charisma: durkheim, weber and Collective Effervescence and Communitas: Processual Models of Ritual and Society in Emile Durkheim and Victor Turner CHARISMA, RITUAL, COLLECTIVE EFFERVESCENCE, AND SELF-ESTEEM.

Past, Present, and Future," keynote address. Lifeline or Albatross in the Peace Process? Is there room for Sociology in the 21st Century? Essays in Honor of Pitirim A. Sorokin, edited by Tiryakian, EA, pp. Tiryakian, Civilization in the Global Era: I Spring, pp. The Comparative Voyage of S. Merks Summer, pp. Biographical Perspectives, edited by Mathieu Deflem Spring, pp. Biographical Perspectives, edited by Matthieu Deflem Spring, pp. Sorokin Spring, pp. IX Spring, pp. III Spring, pp. Pitirim Sorokin, in Integralism, Altruism and Reconstruction. Alexander and Philip Smith Summer, pp. Lidz, and Harold J. Bershady Summer, pp. Spring, pp. Comparative Perspectives, edited by Edward A. Tiryakian Spring, pp. Tiryakian, From the welfare state to the warfare state, Contexts, vol. Essays in Homage to Shmuel. Ambiguities of Identity,, in Migration in the New Europe: I Fall, pp. Religion, emotion and morality, Contemporary Sociology, vol. Repertoires of evaluation in France and the United States. Arjomand and Edward A. Tiryakian Summer, pp. Pathogenesis, diagnosis and management Preface January, pp. Georgetown University Press, Formulating a Field of Study January, pp. The comparative voyage of S. Biographical Perspectives, edited by Deflem, M, pp. III, pp. Fish, Defending the Durkheimian Tradition: Religion, Emotion and Morality, Contemporary Sociology, vol. Renovating the sociological tradition, in Rethinking Civilizational Analysis January, pp. A structural-functional analysis of intervention in ethnic conflict, Berliner journal fur Soziologie, vol. Tiryakian, EA, Faces of nationalism: Watts Miller, American Journal of Sociology, vol. State and society beyond modernity. Secession, Modernity and Autonomy, Society, vol. Saul Newman, Ethnoregional Conflict in Democracies: The Quest for Understanding, Contemporary Sociology, vol. Tiryakian, EA, Modernization in a millenarian decade: Presses Universitaires de Laval. Histoire Et Ethnologie Africaines, vol. Kohn, Theory, Culture and Society, vol. Kimmel, Contemporary Sociology, vol. A Sociological Interpretation, Contemporary Sociology, vol. Merton in Review Symposium, Contemporary Sociology, vol. The Philippines with a new introduction, New York: Garland Publishing Gurvitch et Parsons: Nikolai Genov, ed, National Traditions in Sociology, Social forces; a scientific medium of social study and interpretation, vol. Mitchell Aboulafia, The Mediating Self: The Changing Shape and Future, Society, vol. Brym, Canadian Journal of Sociology, vol. An Intellectual Profile, edited by Review: Piotr Sztompka, Contemporary Sociology, vol. Worldly Rejections and their Directions, edited by Review: Vidich and Stanford M. Lyman, American Journal of Education, vol. Piotr Sztompka, Robert K. An Intellectual Profile, Contemporary Sociology, vol. Bellah, Sociological Analysis, vol. The Challenge of Internationalization,, International Sociology, vol. Sage, Group Portrait. Wiley, pp. Monk, Structures of Knowing: Current Studies in the Sociology of Schools, pp. Albert Bergesen, The Sacred and the Subversive: Tiryakian and Ronald Rogowski, London: Wayne Meeks, American Journal of Sociology, vol. Essays in Honor of Shmuel N. Joseph Katarba and Andrea Fontana eds. Tiryakian, supra December, pp. JAN-, pp. Wallace and Alison Wolf, Contemporary Sociology, vol. Conscience, Science, and Civilizations, edited by Review: Benjamin Nelson, Sociological Analysis, vol. Benjamin Nelson, On the Roads to Modernity: Conscience, Science, and Civilizations, Sociological Analysis, vol. Beer, The Unexpected Rebellion, Social forces; a scientific medium of social study and interpretation, vol. Pandora Editions, pp. Consortium on Revolutionary Europe, pp. Social Science and Literature,, edited by Review: Audrey Borenstein, Redeeming the Sin: Emile Durkheim on Institutional Analysis, edited by Review: Mark Traugott, Contemporary Sociology, vol. Suhrkamp, pp. La sociologie naissante et son milieu culturel,, Cahiers Internationaux de Sociologie, vol. Yash Nandan, The Durkheimian School: A Dialogue, edited by Bien, J, pp. Mary Douglas, The Sociological Quarterly, vol. Beidelman, Contemporary Sociology, vol. Blau, Administrative Science

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Quarterly, vol. Katz, Structuralism in Sociology:

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Collective effervescence, social change and charisma: Durkheim, Weber and On the shoulders of Weber and Durkheim: East Asia and emergent modernity-- Appendix-- Index. (source: Nielsen Book Data)

Tiryakian provides the reader with an exhaustive analysis of the sociology of Emile Durkheim and his influence on the discipline today. Several of the chapters are available for the first time in English. Every college library must order this book. Durkheim is one of the few scholars in any field, and certainly one of the few sociologists, whose ideas are so central to a discipline that his works must be cited and considered years after their initial publication. Suicide scholarship is one such area. Tiryakian argues that Durkheim needs to be seen today not only as a great researcher, but as a moralist also. Suicide can be used as an example, but is only one of many of the complex and sophisticated arguments developed by the author. Here is an example of how the author proceeds to discuss suicide from the point of view of Durkheim: Tiryakian finds that the suicide rate is for Durkheim a salient indicator of social happiness or social health. In brief, we can say that Durkheim approaches marriage as being beneficial to man by socializing his sexual conduct in regulated channels, and that this stabilizes man. This implies that sexual anomie will refer to that which deregulates the conjugal bond, e. The deleterious effects of sexual anomie will be noted in terms of their manifestation in differential suicide rates. Logically this implies that society ought to view divorce as a negative and to encourage the stability of marriage. This is precisely what he did, being happily married himself. But Durkheim also realized that his conservative views on marriage were no longer in fashion. So while today we tend to know that Durkheim thinks that as divorce goes up, suicide will go up also, it is less commonly known that Durkheim also against divorce by mutual consent. Durkheim the sociologist rejoins Durkheim the moralist. Marriage serves this basic function. Tiryakian thus places Durkheim in the middle of our moral universe, as well as a pioneer in the study of his examination of the social facts of suicide. The author concludes "Rather than an epiphenomenon of social structure and social change, the problematics of sexuality, including individual and collective identity, might well be viewed as core problems of modernity. Trying to summarize a book as complex as Durkheim is rather like the blind men feeling different parts of the elephant. Yet the concern with morality as a topic of sociological analysis. So it is not surprising to find that in the end Durkheim was also afraid of the unregulated life and made marriage the socially correct form of regulation for the sexual side of life. About this realization Tiryakian notes, "Let me admit that it has not been an easy journey for me, if only because most of my own sociological roots are in the Old World and my existential roots are not in the Puritan culture which I have emphasized. While the title *For Durkheim* might tend to suggest the author thinks Durkheim is perfect, the contrast with Weber is interesting because it also shows that Durkheim had his limitations and was not as cross-cultural as he might have been. Since Weber and Durkheim completely ignored each other, for reasons that Tiryakian can only speculate about, what we are missing today is any idea of what might have happened if the two men had met and discussed their approaches and conclusions. *For Durkheim* is a book of very serious and deep scholarship. The book is essential for understanding why the work of Emile Durkheim remains as important today to sociology as it did years ago.

Chapter 6 : Sociation Today Spring , Volume 7, Number 1

Abstract. This article discusses the integrative function frequently assigned to festive events by scholars. This function can be summed up in a proposition: experiencing similar emotions during collective gatherings is a powerful element of socialization.

Chapter 7 : For Durkheim : essays in historical and cultural sociology in SearchWorks catalog

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Collective effervescence, social change and charisma: Durkheim, Weber and ; On the shoulders of Weber and Durkheim: East Asia and emergent modernity; Appendix; Index. About the Author Edward A Tiryakian is Professor Emeritus of Sociology at Duke University, USA.