b. Morality has to be able to change though in order for society to change & for the norms/expectations to change as the society changes
   ii. Issue of autonomy- clear divide between notion of autonomy, of freedom, & of morality
      1. “Conformity consented to is no restraint”—b/c people are socialized to accepted
codes, we internalize them, & then we conform to them as expressions of self
      2. Autonomy doesn’t even factor into the question of morality (?)
a. Questions of autonomy & freedom don’t make sense when thinking about morality
   iii. People find the act of understanding things that are important to their sense of self
difficult. (defiling things they find something sacred) Functions such as religion are best
accepted when their mystified—Durkheim thinks though that understanding things does
not destroy them
      1. Understanding the source of morality will not change its effects

   c. Religion
d. Art- the question of aesthetic (literally what you perceive; wrapped up in notions of what is beauty)
culture
   i. Transmission of cultural values (ranking systems); a culture that puts more emphasis on
appearance than on substance
      1. Morality becomes about appearance rather than substance
   ii. Movement of morality to a symbolic realm; morality is a process of interaction between
people, translating morality into symbolic culture is an extraction of morality from the
interactions themselves (turns morality into an art form itself)

II. Discipline & Freedom
   a. Discipline is both internal expression of self & an external imposition from the groups we belong to
   b. Recognize the limits placed on us by the groups we belong to
      i. How do we define what’s important to us? (sense of self & others is like a snake eating
itself—can’t have the self w/o the group & can’t have the group w/o the self
   c. Insatiability of human desire- the moment you satisfy 1 thing, you’ll want it again
      i. w/o society putting limits on us, we would continue to consume (presuming no limit on
material availability) except for the values we have internalized
      1. Social values limit our desires
      2. The values of the groups we’re looking at aren’t clearly defined
   d. Notion of rights & liberties- intimately connected w/ the concept of individuality (can’t have rights
w/o a concept of an individual self)
      i. Rights & liberties are granted to an individual by a group
      ii. Notion of freedom is wrapped up w/ a notion of an individual that is independent of all
society

III. Suicide—comes from a group. If rates differ in different populations, then there is something social
   going on (4 basic types of suicide related to the social structure in some way)
   a. Egoistic (more individualistic) do not feel personally integrated into social groups (feel isolated);
you don’t feel like you can identify w/ any particular group increase in probability of suicide
   b. Altruistic (more individualistic) decide to sacrifice the self in order to protect a group (i.e. grenade
situation in war); committing suicide in order to increase the collective good
   c. Anomic (more social) occurs when there isn’t clear path (some kind of transition is occurring) or
are dealing w/ some sudden social standing
   d. Fatalistic (more social) comes from too many norms; an overbearing society; too many
expectations; there is a sense that there is no possible way to live up to the expectations (typically
seen in institutions or prisons)

IV. Social Evolution of Religion
   a. Religion as a social product- 2 basic types of sociability
      i. Links to others in the sense of social bonds directly (through respect, fear, etc.); interacting
w/ other people
      ii. Links to the collective directly (by joining larger national/state-wide groups); interacting
w/ a group
         1. Connecting to things like family, religion, clan, political affiliation
2. Religion is an example of this; Durkheim was the 1st social scientist to make a distinction between the sacred & the profane (not sacred, everyday)
   a. Establishment of social spaces that are different from the everyday—there is an emotional shift between the profane space & the sacred space
   b. Ultimately the definition of a religion hinges on a community of believers w/ a collective identity & ritualistic behaviors
      i. Churingas- (a direct reference to aboriginal culture) a fetish object that is passed down through the generations & imbued w/ sacred meaning. The longer it has been passed down through the generations, the more meaning it has. (i.e. American flag decommissioning) Directly related to totemism (1 of the earliest religions; those w/ a degree of social structure; our notion of God is ultimately our notion of the collective consciousness)
         1. Society is both outside & w/in us
            a. It is more powerful than us & works as a moral arbiter
   b. Collective effervescence- a sense of emotional connection to the collective while engaging in ritualistic behaviors; a kind of energy that moves through the group

V. Anomie & Industry