

The “Existentials” of Non-obvious Sociology by Randall Collins

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An approach to scientific knowledge in any discipline is carried out in terms of its ability to explain and predict phenomena. Having different origins, the social sciences often exhibit different thought, but in many respects mutually reinforcing approaches to the study of man. Recently, the scientists tend to mix at first sight, incongruous theories and paradigms. And this helps social sciences to meet the basic requirements that justify their existence: to be explanative and able to predict.

In "Being and Time" Heidegger calls the method of scientific knowledge that he uses a “hermeneutic phenomenology”. If the traditional rationalist philosophy saw the criterion of truth in the evidence of knowledge conceivable, then, Heidegger tells us that true knowledge is not guided by the principle of evidence. Such an approach to the knowledge of scientific methods of social reality shows and contemporary American sociologist Randall Collins, "The goal of any discipline is to meet two requirements: to be clear and not to be obvious," [1]. With these words begins one of his famous works "The sociological insight: an introduction to non-obvious sociology." In this paper, accumulated basic sociological concepts describing the social reality and giving answers to questions about why there are certain phenomena, and why in one way or another.

Heidegger defines thinking as "in-listening” (‘empathic listening’). Thus, if a vision is a focus on the obvious, than listening - in a hidden.

If we talk about these concepts in terms of Randall Collins, one can see the connection between the approaches existential philosophy

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and the author's sociological theory to understanding of social reality and social phenomena. In this case, as "In-Listening" Collins apply sociological intuition or insight. Collins shows the possibility of non-trivial approaches to social reality through the retreat from the traditional "vision" of rationality in the existence of man and society as a whole. Becoming the position of irrational existence, Collins says that, by itself, "rationality is limited and occurs only under certain conditions" [2]. Developing this idea, Collins said that the society is not based on rationality or rational agreement, but on irrational grounds.

The contradictions and paradoxes of development and functioning of society are reflected in many works by Randall Collins. But these paradoxes is just fine by their paradoxical, because they allow scientists to break the deadlock logical conclusions, which state the facts, but do not

give an answer to the question "why".

Existentials in the work of any scientist - is a kind of a filter through which he transmits his ideas, giving, in turn, constructs outgoing living energy of his imagination. The selection of these existentials, as a rule, based on their own life experiences that led a man to the science, on his personal contacts and his intuition, giving at times paradoxical responses to the questions being asked. The essence of a scholar's work, whether it be a sociologist or a philosopher, is precisely to identify these paradoxes, which do not lie on the surface of human knowledge and, therefore, are not obvious.

The main existentials that permeate the entire scientific activity of Randall Collins, are the following concepts: "Rituals", "group solidarity", "rational - irrational", including "functional rationality" and "substantive rationality", "property relations in the family, "" conflict, " emotions ", " Network Theory. "

You can see that in all his works, Collins focuses on "social rituals".

The action, which involves the ritual is devoid of rational meaning. Ritual is the value itself.

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But the rational sense is in the implication or non implication of a certain social rituals. The aim is to create a social rituals of group solidarity, based on a high degree of emotionality of the group members. Thus, the rationality of social rituals is to maintain order. And when someone tries to replace the "irrational" in the rituals of rational action, loses a group solidarity, that leads to the disintegration of the group. This is easily seen by considering examples of political organization.

One of the main ideas in the fundamental work of Collins' Sociology of philosophies: A global theory of intellectual change " lies in the fact that philosophy needs for its development the intellectual rivalry between the various networks of teachers and scholars. In addition, personal success and the success of this or that philosophical thought depends on the location of the scientist in the network. With the first phase of equal opportunity, only a few are known and respected figures in the world of philosophy. This is explained by the so-called law of small numbers, which consigns to oblivion the names of many of the philosophers at the periphery of the academic community. "To make a creative contribution, and to move toward the center of development and debate – one need a good network of contacts from the beginning of his career. This means not only contacts with prominent personalities of the previous generation (although this is a typical example), but also contact with the opponents of both the direct and indirect network links with" [3]. As examples Collins gives the names of Martin Heidegger and Nicholas Hartman. If the first firmly established in history as the founder of the branch of existential philosophy, the other remained in the shadow of his famous teachers and colleagues. Developing this idea, Collins also said that it is only at first glance it is surprising that Rudolf Carnap, and Martin Heidegger were from the same network of teachers - their common teacher Rickert. And the fact that they both were activists of the Vienna Circle and the phenomenological movement, however, did not prevent, but rather inspired to allocate their own, separate, distinct from classmates and teachers scientific outlook. Indeed, many scholars only through criticism of his eminent predecessors, or, conversely, beginners can expect to personal success.

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Thus, the breadth of scientific interests of Randall Collins, largely due to his personal network contacts in the scientific community, not only influenced the formation of scientific and creative existentials of the scholar, but also became the object of his own scientific interests and a unique method of research.

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