

#LoveWins: A Social Discourse on the LGBT Pride March and Durkheim's Collective Effervescence

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Abstract

The study aims to present the various emotions displayed at the height of the LGBT Pride March that happened last June 26, 2015. The pride march was inspired by the United States Supreme Court's ruling that marriage is a nationwide right for all couples. In the Philippines, more than 1,500 people marched around Manila's Rizal Park, many carrying placards and streamers saying "Fight for Love" and waving rainbow banners. Hence, emotions that prevailed among marchers were shared. The study argues the relevance of the concept of Durkheim's collective effervescence. The concept could be used as a way to analyze the reactions of the participants. Moreover, the study can also probe the process of intensifying and transforming emotions generated during the 2015 LGBT Pride March.

Keywords: LGBT Pride March Collective Effervescence

INTRODUCTION

"Huwag mashukot! Makibaka!" These strong words were chanted by the Lesbians Gays Bisexuals Transgender community during their pride march which happened last June 2015 in different parts of the Philippines. These words were very powerful in challenging society's conceptions of equality and rights. As mentioned by Rappler (2019) a pride march is a human rights movement and it is a call for active solidarity with different marginalized communities including the LGBT.

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The plight of the Lesbians, Gays, Bisexuals, Transgender (LGBTs) against discrimination and for equality had been in a record ever since. History has always judged homosexuality as a criminal offense but this was abolished due to the efforts of the LGBTs for liberty and against oppression. This was observed through various accounts of social movements. The most noted one is the Stonewall riots which were dubbed as the beginning of the LGBT movement and considered as an inspiration among LGBTs to fight for their rights.

The Stonewall riot started in the early hours of June 28, 1969, where a group of gay customers at a popular gay bar in Greenwich Village called the Stonewall Inn had grown angry at the harassment by the police, took a stand and a riot broke out. The customers of the inn were soon joined by other gay men and women who started throwing objects at the policemen, shouting "gay power." Police reinforcements arrived and beat the crowd away, but the next night, the crowd returned, even larger than the night before, with numbers reaching over 1000. For hours, protesters rioted outside the Stonewall Inn until the police sent a riot-control squad to disperse the crowd. For days following, demonstrations of varying intensity took place throughout the city. In the wake of the riots, intense discussions about civil rights were held among New York's LGBT people, which led to the formation of various advocacy groups such as the short-lived Gay Liberation Front, which was the first group to use the word "gay" in its name, and a city-wide newspaper called Gay (The Leadership Conference, 2009).

The Stonewall riots served as an instrument that initiated the acceptance and respect of the LGBT rights, another victory took place last June 26, 2015, where the United States of America again made a history declaring through their Supreme Court ruled by a 5-to-4 vote that the Constitution guarantees a right to same-sex marriage (Roberts, D. and Sabrina Siddiqui, 2015). The decision gives joy and happiness to all LGBTs not just in the 50 states of America but to the entire world. Thus, #LoveWins on twitter and Facebook became a trending topic at that time where numerous profile Facebook and twitter pictures became colored and several posts and tweets that declared their support about the US court decision on same-sex marriage.

The Philippines is a country that is known to be a Catholic-dominated one and where there are many Filipinos who are very vocal against same-sex marriage. Despite this, Filipino LGBTs, gathered in Manila Rizal Park to march for LGBT rights. Tess Temulo wrote accounts of the march where she wrote:

“The world saw rainbows everywhere as supporters of the marriage equality movement from different countries rejoiced that the U.S. Supreme Court declared same-sex marriage as a right across all 50 U.S. states. This appropriately came in time for the 21st Metro Manila Pride March held last June 27, 2015, Saturday.

The Philippine Atheists and Agnostics Society’s LGBT arm, Bahaghari Atheists and Agnostics Society (PATAS-BATAS), together with the different groups supporting the Pride movement, convened at the Lapu-Lapu Monument in Luneta Park at around 3:00 P.M. The chosen theme for this year’s march is *Fight For Love: Iba-iba. Sama-sama*. (a rather complimentary theme to the trending hash tag when the momentous Supreme Court decision was made, #LoveWins). 1,500+ people participated in the celebration and it was a mix of various LGBT organizations, students, representatives from different corporate companies (like Telus) and individuals supportive of the LGBT movement” (Temulo, 2015).

Through the aid of the articles, journals published on the internet, this study would like to argue the relevance of Emile Durkheim's concept of collective effervescence in understanding the event, in this case, the LGBT Pride March. Moreover, the outcomes of the movements, the behavior of the protesters, and the different reactions of others group which affect the participants and the Pride March, in general, shall also be described in the study.

Objectives

The main objective of this study is to describe the LGBT Pride March as a social discourse on Durkheim’s collective effervescence. The LGBT Pride March is an opportunity where protesters experienced a feeling of a loss of individuality and who simultaneously communicate the same thought and participate in the same action. This study would like to dwell and specifically asks the following questions:

1. What is Durkheim’s collective effervescence in the context of social movements in general?

2. How is collective effervescence realized in the 2015 LGBT pride march?
3. In what ways does collective effervescence stimulate solidarity and conflict in the 2015 LGBT pride march?

Conceptual/ Theoretical Framework

This study uses one of the major contributions of Durkheim in the field of social discourse, the notion of collective effervescence. He returned to the importance of collective effervescence in the birth and development of religion in his work "The Elementary Forms of the Religious Life"(1995). In the experience of effervescence, the belief is formed in the ecstatic community that something larger than them exists, something with a sui generis reality that is greater than and transcends them. Durkheim referred to this as 'la conscience collective', conscience having the meanings of both consciousness and conscience (Lawson, 1999). Hence, this is also the source of the ethical life for Durkheim, located deeply within and connected to the experience of religion. Once this association has been made, and this connection forged, it becomes firmly entrenched in the minds of individuals within a society, who are for Durkheim worshipping the representation of their society. However, the focus of this study is not a religion but it aims to argue that collective effervescence can also be observed in a social movement, and in this case, as it was realized in the 2015 LGBT Pride March.

Methodology

The study utilized sources of information which are limited only to articles published in newspapers and journals as the main source of data. The existing documents were closely reviewed to identify the ideas and themes from which patterns were drawn, which were then analyzed in terms of the problems or objectives that need to be addressed.

Below is the matrix of articles chosen and evaluated.

Table 1: Articles/Journals/News Items reviewed

<i>Local</i>	<i>International</i>
Dela Cruz, Christa (2015). Pride March 2015: Filipino LGBTQs Make History in Luneta. http://www.choosephilippines.com . Date accessed: June 29, 2015	Roberts, Dan and Sabrina Siddiqui (2015). Gay marriage declared legal across the US in historic supreme court ruling. http://www.theguardian.com . Date accessed: June 26, 2015
Drash, Wayne (2015). Rainbow flag maker was inspired by the Bible. http://cnnphilippines.com Date accessed: July 1, 2015	Tengco, Jason (2015). #LoveWins: A Historic Moment for LGBT Rights. http://www.huffingtonpost.com . Date accessed: July 16, 2015
Moreno, Cherie Q. (2015). Fil-Ams on #LoveWins: 'A victory twice over'. http://www.rappler.com . Date accessed: June 27, 2015	Hoffman, Mathew Cullinan. After blasphemous gay pride parade, Brazil seeks to ban 'Christophobia' https://www.lifesitenews.com/news/after-blasphemous-gay-pride-parade-brazil-seeks-to-ban-christophobia . Date accessed: June 11, 2015
Taguiwalo, Judy M. (2015) In Pride and Solidarity: Statement on the 21st Anniversary of the Pride Movement in the Philippines. http://cws.up.edu.ph Date accessed: June 27, 2015	Gay rights march in Ukraine sparks homophobic violence http://www.news.com.au/world/urope/gay-rights-march-in-ukraine-sparks-violence/news-story/e04cb8e864b75b3aa8f0dedc19941b89 Date accessed: June 7, 2015
Temulo, Tess (2015). PATAS-BATAS Fights For Love at the 21st Metro Manila Pride March. http://patas.co . Date accessed: June 28, 2015	Islamic protesters burn LGBT flag calling it 'offensive' http://thepeoplescube.com/peoples-blog/topic16541.html . Date accessed: June 29, 2015
Locsin, Joel. LOOK: LGBT groups, supporters hold pride march at Luneta http://www.gmanetwork.com/news/story/511758/news/metro/look-lgbt-groups-supporters-hold-pride-march-at-luneta . Date accessed: June 27, 2015	
Asia's oldest Pride March to celebrate love in Luneta Park. http://www.rappler.com/bulletin-board/97225-asia-oldest-pride-march-love-luneta . Date accessed: June 23, 2015	

FINDINGS OF THE STUDY

Durkheim's Collective Effervescence and the Emotions in Social Movements: A Discourse

One of the objectives of this study is to present Durkheim's collective effervescence in the context of the LGBT social movement in the 2015 pride march. This section narrates some theories of social movement and collective behavior that is related to the concept of collective effervescence.

Let us take a look first in defining what a social movement is and how it develops. A social movement is comprised of a group of people having similar principles and ideologies trying to achieve a certain, definite goal. This group can make use of direct actions in loose and informal organizational structures (De Cadiz, 2009).

Structural-strain theory, developed by Robert Merton in the 1930s proposes six factors that encourage social movement development. First is the structural conduciveness of which, people come to believe their society has problems. Second is the structural strain where the people experience deprivation. Third, the growth and spread of a solution fourth are the precipitating factors, in this case, the feeling of discontent usually require a catalyst (often a specific event) to turn it into a social movement. The fifth is a lack of social control - the entity that is to be changed must be at least somewhat open to the change; if the social movement is quickly and powerfully repressed, it may never materialize. Lastly is mobilization - this is the actual organizing an active component of the movement; people do what needs to be done.

The six factors stated can be the basis of development of a social movement. This would allow us to take note of Durkheim's collective effervescence as it stimulates collective representations of social life through which individuals imagine the society of which they are members. Through this, the existence of social movement is an indication that people tend to unite to address a particular call either to change the entire structure, reform, or through a revolution. The case of the LGBT pride march indeed is an example of a protest movement whose like-minded individuals gathered in the same venue for a particular purpose. One theory that is relevant to this discourse is convergence theory where people who feel a certain way about a particular issue and who wish to act in a certain way tend to find and converge with similar people. The crowd they form then reflects their beliefs and desired activities (Barkan, 2015).

Although, the theory is about like-minded individuals who think and act the same how do emotions blow up? How does a small emotional response

blossom into a large one? Tim Hallett of Indiana University (2003) argues that interaction serves both as a stimulus to evoke emotional responses, and as a conduit for emotional feedback and amplification. On the one hand, interactions can arouse an emotional response, but as interactions continue, these interactions serve as an additional stimulus, feeding back into emotions previously aroused and amplifying them.

Randall Collins (1990) cited in Sin, R. (2009) proposes an interesting concept of emotional energy in understanding the dynamics between emotions and collective action. He conceptualizes emotional energy on a continuum with high positive feelings and low negative feelings on either polemic end. Subsequently, he suggests that in every highly mobilized social movement, the strategies undertaken by activists engage in high ritual density, which creates two kinds of emotional transformation that ultimately, culminate into collective effervescence. Sin (2009) further elaborated that there are two kinds of emotional transformation refer to the amplification of the initiating emotions and transmutation of initiating emotion into something else. The former refers to strategies in augmenting the initiating sentiment (e.g., anger) into a stronger element (e.g., resentment) and the latter depicts that the initiating emotion (e.g., anger) reconfigures into the (emotional) basis for collective solidarity within the group. This brings to the forefront that organic emotions can become a strategic basis for mobilization. This is also what Sin (2009) called “emotional effervescence”

Durkheim and Collins both uniformly emphasize the importance of collective emotions or “collective effervescence” for the emergence and reproduction of social solidarity, cohesion, and – ultimately – social order well beyond the actual interaction situation. Far from being sociological mainstream, these ideas have spread into social theorizing and inspired the literature on, for instance, collective action and crowd behavior, the formation of social movements, and group processes (Jasper, 1998).

The explanations of emotions above are reasons that the collective effervescence is a factor that made up a social movement. The strong feelings of resentment of people who are affected by such an issue may lead people to converge and express the change they wanted to happen. One formidable issue that we shall scrutinize in the light of social movement is the LGBT pride march that happened last June 26, 2015.

The 2015 LGBT Pride March and Collective Effervescence: The Rainbow Flag Emphasis

Last June 26, 2015, was a memorable date among LGBTs in the world as this is the time when the United States of America, the nation's high court ruled that marriage is a nationwide right for all couples in this country. This would imply that it is legal to marry in the United States even if you are of the same sex. Although the decision was just only in America the world celebrated this victory. This is a step towards equality and this would also serve as an encouragement against violence and inequality.

The rainbow flag is an emblem among Lesbians, Gays, Bisexuals, and Transgender. It symbolizes love. In an interview conducted by Wayne Drash of the CNN, The first flag was 30 by 60 feet and flew on Gay Pride Day on June 25, 1978, in the United Nations Plaza in San Francisco, a spot that the community members chose to acknowledge "it's a global struggle." Baker, a 64-year-old American reiterated his experience:

"When it went up and the wind finally took it out of my hands, it blew my mind." It was hypnotic, magical even. He soaked at the moment for a few minutes. "I saw immediately how everyone around me owned that flag,"

"I thought: It's better than I ever dreamed." Hundreds of thousands of people passed the flag that day, "and they knew it was our new symbol. That was a day that changed my life forever. I knew that was going to be the most important thing I ever did."

Until now the rainbow flag is used as a symbol of the LGBTs plight. The flag symbolizes not just love but also struggle. Whenever there is an LGBT pride march the flag says it all.

The LGBT pride march takes inspiration on the Stonewall riot against systemic violence against LGBT people in the USA. The incident awakened the other LGBTs in the world to stand firm against discrimination and inequality. In the Philippines, the first pride march took place in 1994 where they protested against the government's enforcement of the Value-Added Tax and state violence against the LGBT.

Meanwhile, in Europe, there were numerous activists who flaunt the flag in the streets despite threats to their security. Like in London, the dailymail.co.uk reported that thousands took to the streets last June 2015 to join people celebrating tolerance and gay rights all over the world in what

has been dubbed the biggest gay pride parade in history. Rainbow flags adorned the capital as supporters in fancy dress paraded from Baxter Street to Trafalgar Square with flags raised from over 200 countries raised in solidarity with the LGBT community.

The USA's decision legalizing same-sex marriage as a model of equality: Mix emotions on the protesters' faces and the success of the LGBT Pride March

In other countries such as the USA, when the decision was made every LGBT seems happy and proud. This indicates how joyous are they and it's a triumph after so long years of battling discrimination and inequality. This was attested in an article of Moreno, C. entitled "Fil-Ams on #LoveWins: 'A victory twice over' published in Rappler describing how blissful the protesters were. She said:

"Tears of joy mingled with triumphant whoops as proponents of same-sex marriage hugged, pumped fists, and rapturously waved the rainbow flag to revel in their victory moments after news of the 5-4 vote upholding the constitutionality of same-sex marriage broke throughout the nation."

Another article that could testify how happy the marchers were was written by Roberts, D., and Siddiqui, S. entitled "Gay marriage declared legal across the US in historic supreme court ruling" they revealed:

"The crowd outside the court – indeed, across the country – erupted in joy after the ruling was handed down, with many longtime campaigners crying tears of joy and embracing their partners.

Chants of "Love has won" reverberated among the hundreds gathered below the court steps and across the street outside the US Capitol, as rainbow flags intertwined with the American flag."

An emotional American even uttered

"I just broke down and bawled when I heard it. There will be more tears. She's the love of my life. My son and my

moon and my best friend. We've traveled together for 22 years,'

'And to now be able to take that step and make it official, legally. No more being turned away from hospitals and feeling humiliated when I needed to care for her — which has happened to me. This means a whole lot.'

Furthermore, Students from the University of the Philippines and non-UP allies held a big rainbow banner that represents every type of lesbian, gay, bisexual, and transgender (LGBT) individuals as they participate in a parade last Friday to celebrate acceptance, community, and love in their bid to make the message that every place deserves to be a safe space of awareness and acceptance.

Sylvia Estrada Claudio, a gender rights advocate and a professor of women development studies at the University of the Philippines, said the decision was also "a triumph for feminism" because of the "intimate connections" between discrimination based on biological gender and discrimination based on sexual orientation, gender identity, and expression.

The euphoria feeling or the unexplainable emotions of happiness of the LGBT recognizing the legality of same-sex marriage in America is evidence of emotional effervescence. This feeling eminently led to a simultaneous march among different countries in the world. Each expresses happiness, bliss and they celebrate with each other. They were not tired of doing this after all it provided them an input to continue their advocacy.

The Filipino LGBTs sense of "we" feeling during the 2015 Pride March

The June 26, 2015 declaration united many of the LGBTs in the world. Many came out because they believe that equality is worth fighting for. In Metro Manila, Philippines the marchers reached a population of more than one thousand. This is according to Temulo, T. in her article entitled "PATAS-BATAS Fights For Love at the 21st Metro Manila Pride March" to quote, she said:

"There were 1,500+ people who participated in the celebration and it was a mix of various LGBT organizations, students, representatives from different

corporate companies (like Telus) and individuals supportive of the LGBT movement”.

This was added by an article published in choosephilippines.com by De La Cruz, C. As she confessed that:

“From Taft Avenue to Padre Faura St. to Roxas Blvd. to Padre Burgos Ave., and finally back to the Sentinel of Freedom, thousands of Filipinos marched for the recognition, promotion, and fulfillment of everyone’s rights”.

What gives me the interest is the fact that it was attended by different organizations from throughout Metro Manila. The varied protesters came open to the public because they found a reason to come out together. And their plight could only be heard if they are united in order to encourage others to participate as well. The feeling that they are one with others is a form of collective effervescence and this is also an indication that in every social movement there is oneness in thoughts and actions. That is why it is labeled as Pride March because each protester bears in their mind the value of one's self.

Solidarity and Conflict during the 2015 LGBT Pride March

Solidarity is the principal theme in the work of Émile Durkheim that concerns the sources of moral and therefore social order in society. In particular, Durkheim was concerned about the elaborate connection between the individual and society, in a time of growing individualism, social dislocation, and moral diversification.

Collective effervescence stimulates solidarity but it is also productive of conflict. This portion dwells on how collective effervescence motivates solidarity and conflict at the same time. This can be reflected through the series of actions among protesters and events happened during the LGBT pride march.

Table 2: Themes on Solidarity during the 2015 LGBT Pride March in Local and International Scenarios

Themes	Local	International
Awakening the senses	<p><i>“The Metro Manila Pride March that was held last Saturday, June 21, made history when workers of Tanduay linked their arms and marched with LGBT people as an act of solidarity. Among the workers of Tanduay are Claire, a transwoman, and a unionist actively fighting for the regularization of the contractual workers of Lucio Tan. The workers of Tanduay marched with Kapederasyon, an LGBT organization working for an end to discrimination of LGBT persons and justice for all working-class people. Together, they called for justice for LGBTs and workers, with the recognition that these two struggles—the struggles of the working class and the LGBTs have a common vision: a society where injustice, oppression, and exploitation are non-existent”</i></p> <p>- Dr. Taguiwalo, J, Director, UCWR, University of the Philippines (July 2015)</p>	
Fighting for their Advocacy	<p><i>“We understand that as individuals we can only do so much but with a united front, we believe we can help push our government to recognize us as part of its people, worthy of the same benefits and rights granted to our heterosexual counterparts,”</i></p> <p>- Loreen Ordoño of Task Force Pride Philippines 2015 Communications</p>	
Celebrating Equality	<p><i>“We have victories to celebrate. In the spirit of international solidarity, we celebrate with LGBT people all over the world who have won their struggle for marriage equality, more recently in the United States. We celebrate with transgender people in some parts of the world for successfully struggling for the state to recognize their gender identities and right to self-determination. We celebrate with Filipino LGBTs in Quezon City, Angeles City, Davao City, Cebu City, and other cities who succeeded in pushing for ordinances that protect them from discrimination”.</i></p> <p>- Dr. Taguiwalo, J, Director, UCWR, University of the Philippines (July 2015)</p>	<p><i>“It was very emotional,” he says, “I cried. We’ve been working on this for decades. It was more than a relief. It was transformative.”</i></p> <p>- Baker, 64, San Francisco, USA</p>

When protesters are in the streets bringing placards, waving the rainbow flag, shouting like "fight for love" and empowering to end discrimination, fight against any forms of violence, and fight for the deserved equality and rights they are always in solidarity of their advocacy. The success of this undertaking could initiate social transformation. This is the scenario when the United States of America legalized same-sex marriage. This scenario inspired the Philippines to battle against this type of social issues. This was attested by Dr. Taguiwalo (see Table 2) in a 2015 article published in cws.upd.edu.ph website.

The participation of many LGBTs in the movement implies that they are not just thinking of themselves and they want a social reformation. The collective action set forth by the LGBT is indeed a way to show that they are eager to change. The advocacy is really what keeps the protesters together. The collective actions of the LGBT made them more serious in addressing gender equality and rights. This is the call of Ms. Loreen Ordoño of Task Force Pride Philippines 2015 Communications head (See table 2).

Emotionally happy indeed is another form of solidarity just as what happened last June 26, 2015. Many LGBTs were delighted and most of them felt the same way with others. The statement of Dr. Judy Taguiwalo during the 21st anniversary of the pride movement in the Philippines gave a clear picture of how solidarity exists in triumphant. Same goes with protesters in the international arena when the news broke of the Supreme Court's historic decision to allow same-sex marriage in all 50 states.

This is what transpired among the many LGBT Pride march participants and protesters in the Philippines as they petitioned the Supreme Court on May 18 to allow same-sex marriage in the Philippines. Despite the Family Code's standing in the way of same-sex marriage, the Constitution's provisions on the family include, among other things, "the right of spouses to found a family under their religious convictions and the demands of responsible parenthood" (a provision, to be sure, that should prompt a revisiting of the transcript of the commission that drafted the 1987 Constitution) (Del Monte, 2015). Mr. Remoto the *Ang Ladlad* founder said:

"The Family Code should be amended since even the 1987 Constitution of the Republic of the Philippines -- a higher legal document -- does not explicitly say that marriage should be between a man and a woman. Thus, we have to mount a campaign to amend the provisions of the Family Code, which took effect in 1998,"

He even further added:

But that might take a long shot, as even the Anti-Discrimination Bill -- which criminalizes oppression and discrimination of LGBTs like the murdered transgender Jeffrey “Jennifer” Laude -- has been sitting in Congress for more than a decade now.

Mr. Remoto acknowledges that having this bill enacted into law remains the primary goal of the LGBT.

Moreover, the movement couldn't only make the protesters in solidarity but the situation could also be a source of conflict. Below is a table of documented cases were examples of the reactions of the marchers and their oppositions which was triggered because of their strong objections of homosexual practices.

Table 3: Themes on Conflict during the 2015 LGBT Pride March in Local and International Scenarios

Themes	Local	International
Blasphemous		<p><i>“Photos of the desecration of Christian images at the parades – an activity which is common in homosexual “pride” events throughout the world – have circulated widely in the Brazilian media and social networking sites this year. The offensive image that is receiving the most attention is that of the male to female transsexual Viviany Belebony in this year’s Sao Paulo parade, who was portrayed as crucified on a cross seminude with a sign reading “Enough of Homophobia.”</i></p> <p><i>Other images reportedly taken from the parades and displayed on the Facebook page of one Brazilian congressman show additional cases of desecration of Christian symbols. One photo shows two naked lesbians on a cross kissing on the lips. Another shows two people who appear to be a man and a woman sitting naked on top of piles of crucifixes, with sacred images covering their genitals.</i></p> <p><i>Other images show nude men smashing sacred images on the ground, and a transsexual stripping naked in a lewd</i></p>

		<p><i>dance in front of a church”</i></p> <p>- Hoffman, Mathew Cullinan of Life Site News</p>
Targeting LGBT Protesters		<p><i>“100 activists of all ages still showed up for the rally after being informed of its location by organizers only hours in advance. Yet a sense of impending trouble hung over the rally on the sun-drenched weekend afternoon. Fighting broke out when police tried to keep a few dozen young men who jumped out of a bus bearing Right Sector insignia from attacking the peaceful march. At least 10 people were injured and 25 arrested in Kiev as scuffles broke out between gay rights protesters, hard-right nationalists and riot police trying to keep them apart”</i></p> <p>- http://www.news.com.au/world/europe/gay-rights-march-in-ukraine-sparks-violence/news-story/</p> <p><i>Another incident took place in Houston, Texas when the Islamic protesters gathered to oppose the Supreme Court’s decision upholding gay marriage. Throughout the day members of the Muslim community prowled the city streets, tearing down LGBT flags from public buildings and private residences. A large pile containing hundreds of LGBT flags was burned later during a massive anti-gay-marriage rally. Terrified residents hid in their homes and workplaces as a giant mob of over 3,000 Muslim men and women marched through the streets while pointing their fingers in the air and shouting ‘death to the homosexuals,’ ‘Allahu Akbar,’ and other homophobic slurs mixed with praises of Allah</i></p> <p>- http://thepeoplescube.com/</p>

The most documented acts of blasphemy was in Brazil where aside from some of the protesters were naked they have done things which offended a lot of Christian devotees. This was published by the Life Site News last July 15 (see table 3). This blasphemous behavior is intolerable, however; if we'd try to dig deeper into why the Brazilian protesters resorted to this kind of situation is they are condemning the homophobic attitude of Christianity. But such displays resulted in numerous conflicts among those groups who hate the act and considered it offensive and foul. Results worsen when the groups form a different coalition that is anti-LGBT.

Conversely, while the protesters were fighting for their equality they have also been a target of oppression and violence by other antagonistic

groups. Two cases shall be looked into to describe the situation that despite the call for change some opposing groups' reactions were very violent and hostile. The first case was the incident happened last June 2015 in Kiev, Ukraine. Flashed in a news was the protesters were attacked by the anti-LGBT groups in Dniepr River, Kiev as they marched for equality (see table 3). The incident causes trauma to some other protesters as one of the marchers felt frightened but more of fear, however, one of the protesters still manage to look the brighter side of the picture as she confessed:

“But I am also very proud of myself —
proud that I came out and so many people
supported us.”

And she further stated;

“This march shows that we exist. We are
fighting for equal rights that, unlike
others in Ukraine, we currently lack,”

Another incident that took place in Houston, Texas when the Islamic protesters gathered to oppose the Supreme Court's decision upholding gay marriage. Susan Griffon, an outspoken lesbian and LGBT supporter, had her nose broken with the heel of a shoe that was used as a club, as she wrestled with a group of protesters ripping an LGBT flag out of her cigar shop window. The assailants who beat her shouted, "*you are not a man, stop dressing like it.*" They walked off with the flag, leaving her unconscious on the sidewalk (<http://thepeoplescube.com/>).

These incidents are a circumstance to any protest or reform movements. The moment you began your uprising more groups are also against what you are fighting. The two cases could also be a description of a discourse on how it turned out the LGBT Pride March as a source of conflict.

During the 2015 pride march, no documented cases of violent behaviors of the protesters and the anti-LGBT in the Philippines.

CONCLUSION

Based on the trends in the findings of the study, certain conclusions can be drawn.

Durkheim developed the concept of collective effervescence in his study entitled "Elementary Forms of Religious Life" (1995). This was his work where he exemplified the importance of collective effervescence. For Durkheim, religion begins with this phenomenon as a form of collective experience that is larger than the sum of its parts. Nevertheless, based on the findings of the study it would argue that effervescence is not merely exclusive in religion nor is it necessarily linked to religious contexts. The feelings of the people also emanate from a social movement.

Collins likewise developed and made an emphasis that the sociology of ritual is predominantly "sociology of gatherings – of crowds, assemblies, congregations, and audiences". He further states that "When human bodies are together in the same place, there is a physical attunement: currents of feeling, a sense of wariness or interest, a palpable change in the atmosphere." For him, this physical attunement seems to be the necessary precondition for collective effervescence and collective emotions to occur. In this sense, it paves the way for the alleged functions of collective emotions, at least at the dyadic level of analysis: "Once the bodies are together, there may take place a process of intensification of shared experience, which Durkheim called collective effervescence, and the formation of collective conscience or collective consciousness (Collins, 2004). This could support the study's claim that we can also delve collective effervescence even outside the context of religion in this case in a social movement.

Collective effervescence not only begins or changes phenomena, but can also have the role of changing existing social structures and institutions. The findings revealed that the prevailing emotions of the protesters, the feeling of discontent, motivated them to participate in the movement who battles to change the existing social order.

Durkheim's collective effervescence provides an alternative discourse in explaining the problems in the social order. The LGBT Pride March is a testimony of this theoretical discourse, as many protesters in this movement unite because it gives them an overwhelming feeling, a roller coaster of emotions that unites them to fight for equality and rights. Besides, the strong presence of solidarity was expressed in such a social movement.

To validate the set of assumptions of the previous paragraph, in an article written by Jennings (2015) clarified that Durkheim believed that both the possibility of social change and a continuing source of moral renewal could be rekindled by the spark of effervescence. Out of effervescent experience, humankind would find new ideas and a new formula that would act as a guide for a time, and when that time was passed they would be celebrated in remembrance, and their benefits relived through these celebrations.

Lastly, as effervescence amplifies solidarity, it as well sparks conflict, especially to those who are against it. As I have stated earlier, these incidents are a circumstance of any protest or reform movements. The moment you began your uprising, more groups are also against what you are fighting for. The cases in the United States of America and Brazil were reminders that effervescence is like a double-edged sword as how it benefits some while harming others.

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