

Prof. Dr. Bernhard Gill / BA Sophie Duschinger		Winter 2022/23
Morality and Anger versus arguments and interests -- the return of the mobilised society?		Tuesday 10.00 – 12.00 a.m. Konradstrasse 6, room 308
<p>"Passions and Interests" is the name of a book by Albert O. Hirschman in the 1970s in which he describes how the religious and political passions that had kept medieval aristocratic society permanently in turmoil were replaced by the discourse of rational interests pursued by bourgeois merchants and entrepreneurs. In the post-World War II period, a culture dominated the Western world that embraced economic growth and social reconciliation, and in the same time relegated political passions and moral missions to its margins. It denounced both fascism and socialism as "totalitarian" and tried to banish these currents through "edicts against radicals". The procedural consensus was that political consequences were to be argued over and compromises were to be made in the case of conflicts of interest. Moral indignation and polemical derailments, on the other hand, were considered infantile and frivolous.</p> <p>Today it seems to be the other way round: a majority seems to be forming that is morally outraged and tries to silence all those who disagree; or who simply ask about the consequences of present actions. Instead of discussions, we observe paroles shouting and flag-waving. Rationality and calmer articulations of interest, on the other hand, are pushed into inner emigration or to the margins of society.</p> <p>In this way, a society that was once immobile in its endless deliberations is made mobile again. But what for: Fridays for future the day before yesterday, Corona yesterday, Putin today – and what next? Nevertheless, the new excitement is not totally novel. There seem to have been states of high, but initially aimless social agitation more often in history. The time before the First World War, the interwar period, but also phases in the Cold War such as the McCarthy era are the first to be mentioned here. So in this seminar we want to sift through the sociological and historical literature that describes processes and mechanisms of mobilisation and demobilisation of societies in order to keep distance and a cool head in the midst of the present waves of outrage.</p>		
<p>If possible, the course takes place in presence. Only if legal conditions require, online teaching may be used.</p> <p>Present Corona-Rules at LMU you may find here: Link</p> <p>Slides and Texts you can see with the internet links below, for the texts you need as open sesame: Mob22</p>		
Schedule		Schedule of "preferred discussion partners" and of "essay writing"
18.10.	Introduction	
Part I: Social mechanisms		
25.10.	<p>The classics: Durkheim's „mechanical solidarity“ and Tönnies' „Gemeinschaft“ (BG)</p> <p>*Fisher, G. A., & Chon, K. K. (1989). Durkheim and the social construction of emotions. <i>Social Psychology Quarterly</i>, 1-9.</p> <p>Shilling, C., & Mellor, P. A. (1998). Durkheim, morality and modernity: collective effervescence, homo duplex and the sources of moral action. <i>British Journal of Sociology</i>, 193-209.</p> <p>Lederer, E. (2006). On the sociology of world war. <i>European Journal of Sociology/Archives Européennes de Sociologie</i>, 47(2), 241-268.</p>	<p>Slides 1</p> <p>Text 1a</p> <p>Text 1b</p> <p>Text 1c</p>
01.11.	All Saints Day	
08.11.	<p>Mobilisation for war (BG)</p> <p>*Malešević, S. (2010). <i>The sociology of war and violence</i>. Cambridge University Press. Chap. 2: The contemporary sociology of organised violence (pp. 50-85)</p> <p>Kestnbaum, M. (2009). The sociology of war and the military. <i>Annual Review of Sociology</i>, 235-254.</p> <p>Ferguson, N. (2011). Social identity theory. <i>The Encyclopedia of Peace Psychology</i>, 1-4.</p>	<p>Slides 2</p> <p>Text 2a</p> <p>Text 2b</p> <p>Text 2c</p>
15.11.	<p>Crowds versus publics (BG)</p> <p>*Brighenti, A. M. (2010). Tarde, Canetti, and Deleuze on crowds and packs. <i>Journal of Classical Sociology</i>, 10(4), 291-314.</p> <p>Borch, C. (2009). Body to body: On the political anatomy of crowds. <i>Sociological Theory</i>, 27(3), 271-290.</p> <p>Canetti, E. (1984). <i>Crowds and power</i>. Macmillan. pp. 15-27</p>	<p>Slides 3</p> <p>Text 3a</p> <p>Text 3b</p> <p>Text 3c</p>
22.11.	<p>Mass hysteria (SD)</p> <p>*Goldstein, D. M. & Hall, K. (2015). Mass hysteria in Le Roy, New York. How brain experts materialized truth and outscienced environmental inquiry. <i>American Ethnologist</i>, 42(4), 640-657.</p> <p>Simas, C. et al. (2019). HPV vaccine confidence and cases of mass psychogenic illness following immunization in Carmen de Bolivar, Columbia. <i>Human Vaccines & Immunotherapeutics</i>, 15(1), 163-166.</p> <p>Bartholomew, R. E. (1990). Ethnocentricity and the social construction of 'mass hysteria'. <i>Culture, Medicine and Psychiatry</i>, 14, 455-494.</p>	<p>Slides 4</p> <p>Text 4a</p> <p>Text 4b</p> <p>Text 4c</p>
29.11.	<p>Virtual crowds in social media (BG)</p> <p>*Boulianne, S., Koc-Michalska, K., & Bimber, B. (2020). Mobilizing media: Comparing TV and social media effects on protest mobilization. <i>Information, Communication & Society</i>, 23(5), 642-664.</p> <p>Hedrick, A., Karpf, D., & Kreiss, D. (2018). The earnest Internet vs. the ambivalent Internet. <i>International Journal of Communication</i>, 12, 8.</p> <p>Zhukov, D., Kunavin, K., & Lyamin, S. (2020). Online rebellion: Self-organized criticality of contemporary protest movements. <i>Sage Open</i>, 10(2), 2158244020923354.</p>	<p>Slides 5</p> <p>Text 5a</p> <p>Text 5b</p> <p>Text 5c</p>
06.12.	Time for self studies	
13.12.	<p>Totalitarianism (SD)</p> <p>*Wolin, S. S. (2008). <i>Democracy Incorporated. Managed Democracy and the Specter of Inverted Totalitarianism</i>. Princeton University Press. Chapter 3: Totalitarianism's inversion, Democracy's Perversion (pp. 41-68).</p> <p>Baehr, P. (2010). <i>Hannah Arendt, Totalitarianism, and the Social Sciences</i>. Stanford University Press. Chapter 1: Hannah Arendt's Indictment of Social Science (pp. 10-34).</p> <p>Crouch, C. (2004). <i>Post-Democracy</i>. Polity Press. Chapter 1: Why Post-Democracy (pp. 1-30)</p>	<p>Slides 6</p> <p>Text 6a</p> <p>Text 6b</p> <p>Text 6c</p>
20.12.	<p>Propaganda (BG)</p> <p>*Meyen, M. (2021). <i>Die Propaganda-Matrix</i>. Rubikon. Auszüge: Kap. 4+5, 10+11.</p> <p>Paul F. Lazarsfeld, Robert K. Merton (1948). Mass Communication, Popular Taste and Organized Social Action. In: Lyman Bryson (Hrsg.), <i>The Communication of Ideas</i>, Harper, New York 1948, S. 95–118</p>	<p>Slides 7</p> <p>Text 7a</p> <p>Text 7b</p>

	Bernays, E. L. (1928). Manipulating public opinion: The why and the how. <i>American journal of sociology</i> , 33(6), 958-971.	Text 7c
Part II: Historical cases		
10.01.	<p>Middle Ages (SD)</p> <p>*Linklater, A. & Mennell, S. (2010). Norbert Elias, The Civilizing Process: Sociogenetic and Psychogenetic Investigations – An Overview and Assessment. <i>History and Theory</i>, 49(3), 384-411.</p> <p>Elias, N. (2000). <i>The Civilizing Process. Sociogenetic and Psychogenetic Investigations</i>. Blackwell Publishing. Vol. 1, Part 2, Chapter X: On Changes in Aggressiveness (pp. 161-172)</p> <p>Reddy, W. M. (2000). Sentimentalism and its erasure. The Role of emotions in the era of the French Revolution. <i>The Journal of Modern History</i>, 72(1), 109-152.</p>	Slides 8 Text 8a Text 8b Text 8c
17.01.	<p>First world war (BG)</p> <p>*Ponsonby, A. P. B. (1928). <i>Falsehood in war-time: Containing an assortment of lies circulated throughout the nations during the Great War</i>. G. Allen & Unwin Limited. Introduction, chap. 7: The Criminal Kaiser, chap. 23: Atrocity Stories)</p> <p>Cotesta, V. (2017). Classical Sociology and the First World War: Weber, Durkheim, Simmel and Scheler in the Trenches. <i>History</i>, 102(351), 432-449.</p> <p>Verhey, J. (2000). <i>The spirit of 1914: militarism, myth, and mobilization in Germany</i> (Vol. 10). Cambridge University Press. (introduction and parts of the first chapter)</p>	Slides 9 Text 9a Text 9b Text 9c
24.01.	<p>Fukushima (BG)</p> <p>*Kepplinger, H. M., & Lemke, R. (2016). Instrumentalizing Fukushima: Comparing Media Coverage of Fukushima in Germany, France, the United Kingdom, and Switzerland. <i>Political Communication</i>, 33(3), 351-373.</p> <p>Lansdall-Welfare, T., Sudhakar, S., Veltri, G. A., & Cristianini, N. (2014, October). On the coverage of science in the media: A big data study on the impact of the Fukushima disaster. In <i>2014 IEEE International Conference on Big Data (Big Data)</i> (pp. 60-66). IEEE.</p> <p>Nakayama, C., Sato, O., Sugita, M., Nakayama, T., Kuroda, Y., Orui, M., ... & Rudd, R. E. (2019). Lingering health-related anxiety about radiation among Fukushima residents as correlated with media information following the accident at Fukushima Daiichi Nuclear Power Plant. <i>PLoS One</i>, 14(5), e0217285.</p>	Slides 10 Text 10a Text 10b Text 10c
31.01	<p>Covid-19 and other epidemics (BG)</p> <p>*Gallotti, R., Valle, F., Castaldo, N., Sacco, P., & De Domenico, M. (2020). Assessing the risks of 'infodemics' in response to COVID-19 epidemics. <i>Nature human behaviour</i>, 4(12), 1285-1293.</p> <p>Béland, D. (2012). The unhealthy risk society: Health scares and the politics of moral panic. In <i>Moral panic and the politics of anxiety</i> (pp. 236-247). Routledge.</p> <p>Bjørnskov, C., & Voigt, S. (2022). This time is different?—on the use of emergency measures during the corona pandemic. <i>European Journal of Law and Economics</i>, 54(1), 63-81.</p>	Slides 11 Text 11a Text 11b Text 11c
07.02.	Summary and seminar critique	Slides 12
<p><u>How to get certificates (6 ECTS):</u></p> <ul style="list-style-type: none"> - reading the main texts (<i>marked with a star "*"</i>) for each meeting - being two times a "preferred discussion partner" – this means that you have carefully read all the texts for the respective meeting (not only the texts with the star* marks). This means that you are particularly asked to participate actively in the discussion and you can also be addressed directly with questions about the texts. Main assessment criteria: active and meaningful participation in the discussion, knowledge and understanding of the text, inclusion of all texts. - writing two five-page literature essay: Based on your reading of all the literature on the announced date (which must not coincide with your PDP role), you will send a short essay on the topic to both lecturers by midnight on Sunday before each session. The essay will summarise the literature and seek your own interpretation (see below for more details). Please always send via email and as a PDF. Writing an "essay" does not mean looking at the subject matter or even the world as a whole from the depths of one's mind or the loftiness of one's moral standpoint. Rather, a literary essay in the context of this seminar is based on a thorough reading and reflection of the texts given for each session. These are to be brought into conversation with each other: What are the similarities and differences? Are only different phenomena illuminated, or are different methodological and normative perspectives also brought into play? What points of criticism can be formulated from the theoretical and methodological perspectives chosen in the texts themselves (in the sense of "immanent criticism")? Three possibilities of expansion can be positively honoured, but are not mandatory: To which texts of the previous seminar reading are there connecting lines or interesting contrasts? What would be current examples of application that are not yet mentioned in the texts? Furthermore, what might be the "blind spots" of the chosen texts if one takes another designated theoretical perspective? 		
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