

Prof. Dr. Bernhard Gill		Summer 2024
<b>The socio-material evolution of the world (with a specific focus on energy use)</b>		<b>Tuesday 10.00 – 12.00 a.m. Konradstrasse 6, room 209</b>
<p>Emile Durkheim, one of the founding figures of sociology, once called for the social to be explained only in terms of the social. The discipline has largely followed this suggestion. In the prominent formulation of Niklas Luhmann, the substance of the social is "communication", i.e. the exchange of symbols, and not of dirty materials. However, as common sense has always known, and as the environmental and resource crises are currently showing us, social life in its various forms is very much dependent on material resources to provide food, shelter and external energy. In the first part of the seminar we will look at and compare those theories that reflect and allow us to analyse the connection between society and nature (i.e. evolutionary theory, world systems theory, actor-network theory, practice theory and environmental history). In the second part, we will deepen the theoretical considerations with a special focus on human energy use and its various crises.</p>		
Slides and Texts you can see with the internet links below, for the texts you need as open sesame: <a href="#">Evol24</a>		
<b>Schedule</b>	<a href="#">Schedule of "preferred discussion partners" and of "essay writing"</a>	
16.04	<b>Introduction</b>	
23.04.	<b>Overview over Theories Encompassing Society and Nature (Lecture)</b>	<a href="#">Slides 1</a>
<b>Part I: Bottom up – Evolution and Design of Material-Based Practices</b>		
30.04.	<b>The general dynamics of social practices</b> *Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 1 Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 2	<a href="#">Slides 2</a> <a href="#">Text 2a</a> (see chapter)
07.05.	<b>Circulation and reception of practices</b> *Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 3 Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 4	<a href="#">Slides 3</a> <a href="#">Text 2a</a> (see chapter)
14.05.	<b>Connections between practices</b> *Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 5 Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 6	<a href="#">Slides 4</a> <a href="#">Text 2a</a> (see chapter)
21.05.	Pfingsten (Whitsun / Pentecost)	
<b>Part II: Top Down – Evolution and Design of the World System and its Natures</b>		
28.05.	<b>World System Theory – The general perspective</b> *Wallerstein, I. (1974). The rise and future demise of the world capitalist system: Concepts for comparative analysis. In <i>Comparative Studies in Society and History</i> , 16(4), 387-415. Wallerstein, I. (1991). Braudel on capitalism, or everything upside down. <i>The Journal of Modern History</i> , 63(2), 354-361.	<a href="#">Slides 5</a> <a href="#">Text 5a</a> <a href="#">Text 5b</a>
04.06.	<b>The production and destruction of (world system) natures</b> *Moore, J. W. (2011). Ecology, capital, and the nature of our times: accumulation & crisis in the capitalist world-ecology. <i>Journal of World-Systems Research</i> , 107-118 (i.e. the first 12 pages) Moore, J. W. (2011). Ecology, capital, and the nature of our times: accumulation & crisis in the capitalist world-ecology. <i>Journal of World-Systems Research</i> , 118-146 (i.e. also the rest of the text)	<a href="#">Slides 6</a> <a href="#">Text 6a</a>
11.06.	<b>Production and evolution of nature in hierarchical ways</b> *Abel, T. (2006). World-systems as complex human ecosystems. In <i>The world system and the Earth system</i> (pp. 56-73). Routledge. Gotts, N. M. (2007). Resilience, panarchy, and world-systems analysis. <i>Ecology and Society</i> , 12(1).	<a href="#">Slides 7</a> <a href="#">Text 7a</a> <a href="#">Text 7b</a>
<b>Part III: Design or Evolution of Energies and Climate Change ?</b>		
18.06.	<b>How to save the climate – shaping social practices ?</b> *Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 8 (sic!) Shove, E., Pantzar, M., & Watson, M. (2012). <i>The dynamics of social practice: Everyday life and how it changes</i> . Sage. Chap. 7 (sic!)	<a href="#">Slides 8</a> <a href="#">Text 2a</a> (see chapter)
25.06.	<b>The imperial mode of living and the "rebound effect" from practice theory perspective</b> *Eversberg, D. (2020). Who can challenge the imperial mode of living? The terrain of struggles for social-ecological transformation in the German population. <i>Innovation: The European journal of social science research</i> , 33(2), 233-256. Sonnberger, M., & Gross, M. (2018). Rebound effects in practice: an invitation to consider rebound from a practice theory perspective. <i>Ecological Economics</i> , 154, 14-21.	<a href="#">Slides 9</a> <a href="#">Text 9a</a> <a href="#">Text 9b</a>
02.07.	<b>Energy imperialism – shifting hegemony?</b> *Carroll, W. K. (2020). Fossil capital, imperialism and the global corporate elite. <i>BRICS and the New American Imperialism: Global rivalry and resistance</i> , 30-57. Foster, J. B. (2008). Peak oil and energy imperialism. <i>Monthly Review</i> , 60(3), 12-33.	<a href="#">Slides 10</a> <a href="#">Text 10a</a> <a href="#">Text 10b</a>
09.07.	<b>Shifting hegemony or game over?</b> *Friedman, J. (2016). Sustainable unsustainability: Toward a comparative study of hegemonic decline in global systems. In <i>The World System and the Earth System</i> (pp. 91-108). Routledge. Hall, C. A., Lambert, J. G., & Balogh, S. B. (2014). EROI of different fuels and the implications for society. <i>Energy policy</i> , 64, 141-152.	<a href="#">Slides 11</a> <a href="#">Text 11a</a> <a href="#">Text 11b</a>
16.07.	<b>Seminar final discussion and critique</b>	<a href="#">Slides 12</a>
<p><b>How to get certificates (6 ECTS):</b></p> <ul style="list-style-type: none"> <li>- <b>reading the main texts</b> (marked with a star "**") for each meeting</li> <li>- <b>being two times a "preferred discussion partner"</b> – 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.</li> <li>- <b>writing two five-page literature essay:</b> 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 <b>by midnight on Sunday before each session</b>. 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?</li> </ul>		
Email: <a href="mailto:Bernhard.Gill(at)soziologie.uni-muenchen.de">Bernhard.Gill(at)soziologie.uni-muenchen.de</a>		