

ProtoSociology

An International Journal of Interdisciplinary Research

ration ist seit E. Durkheim, den wir als einen Begründer des Fache Soziologie einstufen, ein relevanter Schwerpunkt des Fache Soziologie. Um dabei die Weichen richtig zu stellen,

Thirty Years of ProtoSociology Three Decades Between Disciplines

Edited by Gerhard Preyer, Georg Peter, and
Reuss-Markus Krause

ziologie nimmt einen besonderen Anstoß vor, der zu über
zieren ist, die soziale Integration als eine Differenzierung
von Mitgliedschaftsbedingungen eine bestimmte allgemeine
Theorie voraussetzt. Unter „Dringungen“ sind dabei die Be
gabung der Mitgliedschaftsbedingungen und damit die Teil
nahme an Kommunikationssystemen in der Ausübung von
bestimmten Rollen und Statuspositionen zu verstehen.
Die Mitgliedschaftstheorie fasst die System-Umwelt-Relati
on nicht als strukturalistisch (Niklas Luhmann) sondern als
die selbstreferenzielle Entscheidung über Mitgliedschafts
bedingungen und ihre Selektion, die keine Ressource in der
nicht sozialen Umwelt hat. Der Verweilungsraumumgebung
von Sinn, wenn wir das einmal unterstellen, ist in diese Dif
ferenzstruktur einzuordnen. Gehen wir von der mitglied
schaftstheoretischen Selbstkonstitution sozialer Systeme
aus, so sind soziale Systeme sinnvoll. Damit geht einher,
dass die soziologische Theorie die folgenden Annahmen
aufgeben sollte:

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Thirty Years of ProtoSociology
Three Decades Between Disciplines

Edited by Gerhard Preyer, Georg Peter, and Reuss-Markus Krausse

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EDITORIAL AFTER THIRTY YEARS

Every past is transformed into a more-past, and again
Edmund Husserl

I. Initial situation

When imagining long periods of time, we are overwhelmed with our current experience and they elude us. The past experience cannot be repeated in the present as a real event and the projective protentions can only be realized in the present. Thus, the present is the way to the future. This confronts us with the problem reference of time consciousness and time especially because the duration of thirty years of our project and journal *Protosociology* cannot be an object of a linear time consciousness.

The term “ProtoSociology” goes back to Jürgen Habermas. He thus classifies phenomenological sociology, which goes back to Alfred Schütz and is inspired by Edmund Husserl. However, the term is not placed in this tradition. The term “ProtoSociology” is inspired in part by Paul Lorenzen’s constructive theory of language and science, which encouraged the project in its initial phase to establish a proto-theoretical approach in sociology. But the research program does not follow his epistemological fundamentalism of instrumental actions of measuring operations and his justification of intuitive logic. Therefore it is advisable to sketchily deal with the language-theoretical and sociological problems of *ProtoSociology* in the following. Another reason for these two branches, which seems to be rather separated nowadays, are found in the historical and biographical situation of the editor.

So, the journal and the research project of *ProtoSociology* is motivated by the teaching activities of Gerhard Preyer in the second half of the 1980s. Its research program reflects the changing situation in philosophy and sociology at that time. Preyer’s sensitization for the treatment of philosophical problem references goes back to the teaching activities of Herbert Schnädelbach, with whom he studied after his first study of philosophy and sociology in the second half of the 1960s and in the first half of the 1970s. He also attended lectures and seminars in Heidelberg under Dieter Henrich and Ernst Tugendhat.

In a collaboration with Michael Roth at the beginning of the 1980s, a first version of the problem situation of analytic philosophy was drafted, which

was later further elaborated and somewhat varied. This was preceded by the treatment of the problem situation of the analytic theory of action with its peak in German philosophy in the 1970s. Rüdiger Bubner, Jürgen Habermas and Herbert Schnädelbach gave lectures on this topic. Analytic action theory was relevant to the project because the notion of logical form is a link between it, theory of action, language theory, sociological theory, and ontology. This is worth mentioning especially because the analytic theory of action was not adequately dealt with by sociologists working in the segment of sociological theory of action. It was the connecting element between the sociological and the philosophical aspects of our project.

2. The philosophical branch: from action theory to philosophy of mind and language

In the beginning, the language-theoretical part of *ProtoSociology* was to characterize the sociological subject area by prototypical illocutionary acts, their conditions of interaction, and the privileged performance of illocutionary and propositionally differentiated language. The differentiation of illocutionary and propositional languages is the analysis instance of the structural extension of the society-internal communication. While this approach has taken a back seat to the substantive sociological research program of contemporary societies, it has not been abandoned. The language theory/philosophy projects have been pursued on an ongoing basis. The linguistic and speech act theoretical approach has been further supported by John Searle's social ontology, but also by Noam Chomsky's concept of language in the course of his turn to evolutionary theory and by insensitive semantics of Herman Cappelen, Ernest Lepore, and Emma Borg. However, it must be emphasized that no linguistic (ontological) idealism follows from this with regard to the social dimension and epistemology and ontology. A linguistic idealism was also not advocated in the language theory research program of *ProtoSociology*.

The initial situation concerned language theory, for example, the semantic analysis of illocutionary acts and their typification and placement in an integrated theory of interpretation. It took up motives of the unified theory of thoughts, meaning, action, and evaluations von Donald Davidson. In the process, however, an intersection of the great debate in epistemology about "stimulus meaning versus distal meaning" (Quine, Davidson) of the 1980s, extending into the 1990s, also emerged. From this the conclusion was drawn

to mark the link between the language theory and the sociological theory by the rationality assumptions. This motivated, for example, a project on concepts and theories of rationality. In the course of the work, however, it was concluded that the assumptions of rationality cannot guarantee the adequacy of the linguistic description of speech acts, inscriptions, actions, and communications. Jerry Fodor, Ernest Lepore, and Kirk Ludwig also came to this conclusion. However, the semantic systematization of the distinction of prototypical illocutionary act is not affected. Gerhard Preyer carried his criticism of the speech act theory once more at a conference at Rutgers University in September 2019.

As a consequence of the reinterpretation of the unified theory, on which the projects of the *ProtoSociology* were pursued, it was obvious to reformulate continuously the problem reference of the link between mental, language, social and the rest of nature. The project was aided by the interpretation of Davidson and the critique by Ernest Lepore and Kirk Ludwig, and the reshuffling of traditional semantics to insensitive semantics by Cappelen and Lepore, and Borg. A conclusion from the projects was that the autonomy of meaning (Davidson) is not to be circumvented, and that one has to distinguish the theory of meaning from the theory of action and communication. Thus, the Grice mechanism and meaning nominalism cannot claim a central placement in language theory. A particular problem is how we analyse, for example, irony, metaphors, and insults in language theory and linguistics. Georg Peter has a special study on the problem of metaphor. The analyses of this problem continue to be of interest in the present discussion.

3. The sociological branch

The sociological projects of *ProtoSociology* were motivated by the initial situation of the 1980s with its research program on the structural evolution of societal communication and societies. This concerned the confrontation with the tradition of systems theory, for example, Talcott Parsons, Niklas Luhmann, Richard Münch, and the debate between the approaches that place contemporary society in a development of modern society and the approaches, postmodernism, which diagnosed an incision and transition to a postmodern society in the history of modern society. Based on this, the sociological focal points were investigations and publications on globalization and the demands on corporate organization triggered by the transnational expansion of the economic system (economic globalization). In addition, there was research done

on Weber's sociology of religion, and the sociology of law. In contrast to the classical modernization theories of structural evolution the studies of Shmuel N. Eisenstadt show a relativization of the claim of Western modernization and a re-systematization of sociological theory as well. One application of the continuation of the Multiple Modernities research program has been our studies of Chinese modernization since the 1990s. Beside our two issues explicitly on China – and one on Japan – also five books have been published. It is evident that the institutional innovations and their order Western modernization have no generality. Eisenstadt's general sociology is also informative for recasting social integration theory. This remains to be addressed.

Reframing social integration theory is a focus of *ProtoSociology's* research program, to which it has returned repeatedly. It is certainly one of the most difficult problem references, whose view in the publications of Gerhard Preyer and Preyer and Reuss-Markus Krausse are treated by many colleagues as very critical. Depending on the sociological point of view, this may be obvious. In the research program of recasting social integration, people kept coming back to the function, performance, and self-description of ascriptive solidarity. This is a problem that Gerhard Preyer already dealt with in his habilitation thesis (inaugural lecture 1984). In the course of the rewriting, a distancing from normatively oriented and universalistic approaches in the sociological tradition became increasingly apparent. With regard to this problem reference, Niklas Luhmann's new version of the conflict theory through a social immunology should also be mentioned. This encouraged a conceptualization of social integration theory that was unusual in the history of sociological theory.

Within sociological theory, we have observed widespread shifts over the past thirty years. They have been triggered by the structural change of contemporary societies. From the point of view of the different research programs in sociological theory, relevant publications have been made on this. They addressed the question of the sociology of the Next Society (Dirk Baecker, Peter F. Drucker, Preyer and Krausse), a reanalysis of the concept of globalization. It is also worth mentioning the continuation of the research program of Multiple Modernities of Eisenstadt by a transnational group of researchers, for example, by participants Ben-Rafael, Bokser Liwerant, Grommitsaris, Krausse, Krawietz, Marangudakis, and Preyer.

4. Extensions

Besides these two different proceedings in social studies and philosophy, there is another point to be made in retrospect. Above all, Gerhard Preyer also turned since the 1990s to the philosophy of mind better of the mental, and philosophy in general in a sympoetic exchange with Erwin Rogler (1927-2013). Out of this exchange several publications have been carried out, both jointly but also individually, which turned to the subject of supervenience, the critique of constructivism in the philosophy of the mental, and the phenomenal consciousness. This was accompanied by Gerhard Preyer's confrontation with the Heidelberg School of Dieter Henrich, which was renewed by Manfred Frank. In the meantime, one speaks of the New Heidelbergers, who are dedicated to the problem reference of the anonymous consciousness of Henrich's writings from the 1970s, the *de se* constraint of the analytical theory of self-consciousness, and Sartre's lasting insight of the pre-reflective consciousness, which was recalled in particular by Frank. In this tradition, the linguistic turn in philosophy is challenged by the fact that phenomenal consciousness, consciousness as an anonymous field, and intentionality, are not a component of linguistic competence.

Another cooperation was carried out by Gerhard Preyer and Georg Peter with Raimo Tuomela on social ontology. Within this framework, two issues of *ProtoSociology* and a volume on Tuomela's social ontology are published. It was a special experience to participate in Tuomela's excellent professionalism in the exchange with him and to pass it on to others. The publications on contemporary social ontology and theory of society were complemented by an investigation on Margaret Gilbert's collective subject/commitment and on the ongoing analysis on collective intentionality and on a critique of the so-called "rejectionists" (Sara Rachel Chant, Margaret Gilbert, Frank Hindriks, Gerhard Preyer).

ProtoSociology: a special kind of discourse

A broad interpretation of the reading of "ProtoSociology" states that it is a "medium of discourse." Here, "discourse" in its original reading is to be interpreted as a "back-and-forth conversation" or "debating lecture". It is not simply a place where to publish an article. The publication as the conclusion of a project is the result of an extensive scientific work and scientific exchange. This is also

one of the reasons why *ProtoSociology* has established itself as a project and a scientific journal, which has been the practical conclusion since the triggering situation in the 1980s. As mentioned, for the hard core of the project's supporters there was in continuation no commitment to a specific research program. Rather, membership was also intended to promote individual creativity and ideas. In retrospect, this proved to be successful and beneficial: We had and will reinvent ourselves steadily.

The success of the project is due to its participants to a greater extent than is normally the case for publishers, magazines, and journals. The contributions to the "Thirty Years Volume" represented in this volume reflect the historical focus of the *ProtoSociology* project. Colleagues are represented who contributed to the focus. This is also true thematically, as contributions on language theory, the philosophy of the mental, and the sociology of contemporary societies are represented. The contributions to the "Thirty Years Volume" are definitely evidence that they address central research problems of *ProtoSociology*, regardless of their particular epistemological interests. We would like to sincerely thank all of our authors for their willingness to contribute an article to our project and our "Thirty Years Volume". This is a great honour for us and encourages us to further projects.

Gerhard Preyer, Georg Peter, Reuss-Markus Krausse
Frankfurt am Main, March 2022

THE METAPHYSICS AND EPISTEMOLOGY OF ACQUAINTANCE

Joseph Levine

Abstract

Phenomenal consciousness comprises both qualitative character and subjectivity. The former provides the proprietary contents of conscious experiences – determining what they are like – and the latter is that feature that renders those contents “for the subject”, so there is something it is like at all. I have developed a theory of consciousness as “acquaintance” which I dub the “Cartesian Theater” model, on which there is a fundamental psycho-physical law that takes the output of cognitive and perceptual systems as input and yields overall conscious experience as output. This model entails epiphenomenalism regarding phenomenal properties, which, I argue, presents a specific problem regarding our epistemic position with respect to this very theory. I develop a line of thought that seeks to disarm this challenge, relying to a large extent on a certain way of understanding both subjectivity itself and also cognitive phenomenology.

I.

As I have always seen the issue, the puzzle of phenomenal consciousness breaks down into two interrelated problems: the qualia problem and the subjectivity problem. The subjectivity problem concerns the kind of relation that obtains between a subject and the contents of her conscious experience. The qualia problem concerns the nature of those contents. Qualia are the properties we encounter in experience, such as color, sound, pain, and the like, that don't seem to be realizable in the basic physical properties of the world. But aside from the problem of “locating” (to use Frank Jackson's term) qualia within the metaphysical fabric of the world, there seems to be something special about the consciousness relation itself. What is it for a subject to be *conscious of* something, like the color of a ripe tomato?

I said above that the two problems are interrelated. In a way this is obvious, since one of the two problems concerns one of the relata of the relation that constitutes the other problem; one can't really understand the nature of the relation without understanding the nature of the relata. But I think the interrelatedness goes deeper. It seems to me that qualia, the entities of which we are conscious, are *essentially* objects of consciousness; they are, as I put it in other

CHROMATIC ILLUMINATION: CONSCIOUS INTENTIONALITY WITHOUT CONSCIOUS REPRESENTATION

*David Henderson, Terry Horgan, Matjaž Potrč,
and Vojko Strahovnik*

Abstract

We argue that introspection reveals a ubiquitous aspect of conscious experience that hitherto has been largely unappreciated in philosophy of mind and in cognitive science: conscious appreciation of a large body of background information, and of the holistic relevance of this information to a cognitive task that is being consciously undertaken, without that information being represented by any conscious, occurrent, intentional mental state. We call this phenomenon chromatic illumination. We begin with a phenomenological case study, involving an experience of joke-understanding in which the conscious aspect of chromatic illumination is especially vivid. Then we offer an account of the prototypical causal role of conscious intentional states (mental states that consciously represent their intentional contents), and we offer a contrasting account of the somewhat different prototypical causal role of conscious chromatic-illumination features of conscious intentional states. Finally, we describe the specific kind of physical-to-mental supervenience situation that needs to obtain in order for a chromatically illuminated conscious intentional state to figure as a supervenient mental cause that exerts both kinds of prototypical, content-appropriate, reasons-guidance vis-a-vis one's cognition and behavior.

In this paper we argue that phenomenological introspection reveals an aspect of conscious experience that hitherto has been largely unappreciated in philosophy of mind and in cognitive science: conscious appreciation of a large body of background information, and of the holistic relevance of this information to a cognitive task that is being consciously undertaken, without that information being represented by any conscious, occurrent, intentional mental state. We call this phenomenon *chromatic illumination*. We contend that this form of intentionality-involving conscious experience is ubiquitous, and that it plays a vital role in many conscious processes including belief formation, belief maintenance, common-sense practical rationality, and various other conscious phenomena such as understanding jokes. It is high time for this aspect of the intentionality of consciousness to be acknowledged in philosophy of mind and in cognitive science, and for its significant causal role in human cognition to be duly appreciated.

A METHODOLOGICAL OBJECTION TO A PHENOMENOLOGICAL JUSTIFICATION OF THE UBIQUITY OF INNER AWARENESS

Stefan Lang

Abstract

In recent years, interest in pre-reflective self-consciousness (inner awareness) has increased significantly. One of the central points of inquiry is whether pre-reflective self-consciousness ubiquitously accompanies phenomenal consciousness. This paper explores a phenomenological justification for the thesis that pre-reflective self-consciousness ubiquitously accompanies phenomenal consciousness (ubiquity thesis). Allegedly, the ubiquity of pre-reflective self-consciousness can be proved on the basis of phenomenological description. The aim of this paper is to develop a new objection against this justification of the ubiquity thesis.

In recent years, within the philosophy of mind, interest in pre-reflective self-consciousness has increased significantly. The term ‘pre-reflective self-consciousness’ (subjective consciousness, inner awareness) (often) refers to a subject’s awareness of her current mental states or experience.¹ At the center of the debate about pre-reflective self-consciousness is still the question whether pre-reflective self-consciousness ubiquitously accompanies conscious mental states such as a conscious visual perceptual state. In the following, I develop what is, to my knowledge, a new objection to an (analytic) phenomenological justification of the thesis that pre-reflective self-consciousness accompanies every conscious mental state (ubiquity thesis).² According to this phenomenological justification of the ubiquity thesis, it can be proved that the ubiquity thesis is true on the basis of facts of consciousness or phenomenological description. The aim of this paper is to refute this phenomenological justification of the ubiquity thesis.³

1 In the following, the expressions ‘pre-reflective self-consciousness’, ‘pre-reflective self-awareness’ and ‘(peripheral) inner awareness’ are used synonymously. Also the expressions ‘awareness’ and ‘consciousness’ are used synonymously.

2 I distinguish between phenomenological justifications within analytic philosophy and phenomenological justifications within classical phenomenology (Husserl, Fink, Heidegger, etc.). The methodological justifications within classical phenomenology are complex. They will not be discussed in this paper. Only an analytic phenomenological justification will be examined.

3 Thus, it is not the aim of this paper to refute the ubiquity thesis or even to refute every jus-

NAMES AND NAMING

Una Stojnić and Ernie Lepore

Abstract

Our focus in this paper is in answering the question what is required of interlocutors in order for them to pick up a word, and use/apply it successfully. Putting our cards on the table, our answer will be not much.

Suppose you pick up a name in a casual conversation, say, perhaps, simply by hearing a group of interlocutors using it. They may have been using the name for a particular individual for quite some time, but for you it is novel. Should you opt to re-use the name in order to try to name the same individual as your interlocutors, it might be that whatever success you achieve with your use of the name piggybacks on whatever success your interlocutors achieved with their uses of the same name. That is to say, your success seems to be predicated on your, in some manner or other, exploiting the uses of those speakers who first exposed you to the name.

Here is a simple illustration of how easy it is to pick up a name:

A says: Napoleon was a famous military leader.

B asks: Was Napoleon born in the 15th century?

A replies: No! He was not!

B's success in naming Napoleon is predicated, in some way or other, on A's success, if any. B has never been exposed to Napoleon's name before.

It might turn out that your interlocutors' own success also relies on whatever success, if any, was achieved by whomever they picked up the name from, and so on and so on through a possibly vast network of users extending all the way back to the introduction of the name, where, we might presume, a connection between the name and whichever individual it names was somehow first forged. Put differently, by virtue of the success of whomever first exposed you to the name, you thereby enter a *network* of users, all tied together by a chain of successes of individuals who first exposed them to the name – a network that stretches all the way back to the original neologistic naming event.

Of course, everything we've said so far about the establishment of, and successful inclusion in, a network of interlocutors leaves completely wide open

TRANSPARENT AND OPAQUE CONTEXTUAL SENSITIVITY

Jeffrey C. King

Abstract

Lots of contextually sensitive expressions appear to have context invariant meanings that do not by themselves suffice to secure semantic values for those expressions in context. For example, suppose I say

1. She is smart.

where I do not demonstrate any female, I don't intend that some female is the semantic value of my use of 'she', no female is uniquely salient in the context of utterance, and no female has been under discussion. It would appear in such a case that the context invariant meaning of 'she' does not secure a semantic value in context for my use of 'she', resulting in infelicity. After all, what would that semantic value in context be? This appears to show that the context invariant meaning of 'she' does not by itself secure semantic values in context for it. The class of expressions that are like 'she' in this respect is quite large. It arguably includes simple and complex demonstratives, tense, expressions taking implicit arguments ('Molly is ready.'), gradable adjectives, quantifiers, 'only', possessives, conditionals, modals and more. I call these expressions supplementives to highlight the fact that their context invariant meanings need to be supplemented in context for them to secure semantic values in context. I claim that supplementives differ from each other in the following two ways:

1. The degree to which normal speakers are explicitly aware that the expression is contextually sensitive.

2. The degree to which ordinary speakers are explicitly aware of what sort of semantic value in context the expression takes.

*I hold the view that semantic values in context for supplementives are fixed by recognizable speaker intentions. However, I argue that given the differences between supplementives with respect to 1 and 2, the intentions fixing the semantic values in context of supplementives that differ with respect to 1 and 2 will themselves be different, while still all being speaker intentions that some entity *o* be the semantic value of the use of the supplementive in context.*

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PRACTICAL SENTENCES, THEIR MEANING AND THEIR VALIDITY

Gerhard Seel

Philosophers of all times have looked for valid norms of action. Do such norms really exist? I don't know. What do we mean by 'norm of action' and what does it mean for such a norm to be valid? I think I am able to answer these questions.

Abstract

Following Richard M. Hare¹ I think that we use practical sentences as decision criteria. We understand their meaning if we know what decision to take according to them. But it is not clear, how exactly decision criteria are related to decisions and how they function as criteria. To fully understand this role, we need a formal semantics of practical sentences. For this I have to introduce a formal language and give an interpretation of it. This language has to be constructed in such a way that a translation into ordinary language is always possible in principle. Thus, we make sure that our semantics and logic will have an impact on the solution of concrete practical problems.

According to this program I will first introduce the formal language 'LP₁'. To give an interpretation of it I will then clarify what a decision is and show how practical sentences function as decision criteria. On this basis I give an interpretation of the primitive two-place operator 'PT p,q' and the one-place operator 'VTp'. I further argue that we make meta-decisions concerning the application of first-order decision-criteria. This allows me to introduce a new concept of practical validity, which differs radically from the concept of truth. Using this concept, I then give an interpretation of the deontic operators 'OTp', 'FTp', 'ATp' and 'ITp'. The concept of practical validity makes it also possible to introduce practical logical connectors and mixed logical connectors on the basis of practical or mixed value tables. These connectors are used – among others – in bridge-principles, which play an important role in ethical and juridical theories. Finally, I shortly explain the semantics of the main kinds of practical sentences, i.e. value judgments, imperatives, norms and intentions, and I argue that we need a deontic logic in order to use practical sentences in a correct way.

1 See Hare (1952, 43).

GLOBALIZATION, SECULARIZATION AND COLLECTIVE IDENTITIES: ENCOUNTERS AND DILEMMAS OF MULTIPLE MODERNITIES

Judit Bokser Liwerant

Abstract

The diverse and paradoxical nature of globalization processes has given rise to new social constellations that shape transnational, national and local spaces. The historicity of identities, their past and present conditions, the changes they went through, the ways they influence the feeling of full membership in a community and the differentiation derived from cultural diversity and pluralism underscore the need for revisiting theoretical explorations. This paper addresses past and present social, cultural and religious processes in an era of transformations derived from the complexity of today's interconnected world and on the light of historical encounters. The need for revising the singularity of social and cultural trajectories and the religious trends gravitating in society is approached through snapshots of a twofold historical encounter: between Modernity and Latin America, and between Judaism and Modernity. Both express entrenched dilemmas of the binaries periphery-center and universal-particular. While one of them raised the issue of the dominant program of Modernity as a Western project, the other was entailed in the assumptions of one hegemonic religious constellation.

Although there is no agreement among scholars regarding the origins of globalization or its main characteristics, there is a basic consensus in identifying radical changes that upset spatial, temporal, geographical and/or territorial referents, without which it would be impossible to think of economic, political, social and cultural relations in the contemporary world (Waters 1995; Robertson 1992; Scholte 1998).¹ All these changes are closely related and underscore aspects of the same phenomenon: the fact that time and space cease to have the same influence on the way in which social relations and institutions are structured. Thus, economic, social, cultural and political arrangements depend neither on distance nor on borders, which become more diffuse, porous and permeable (Giddens 1994).

1 Among the changes that most perceptibly affect spatial and temporal referents, the following are recognized: the communication media that intensify the density and speed of cross-border connections as an outcome of the various combinations between telecommunications, digital computers, audiovisual media and satellites; global corporations, the networks of alliances and associations they establish and the global products they develop and promote – from food to television programs, advertisements and global newspapers and magazines that standardize consumption patterns – and the linkage between supranational agencies that tend to align and standardize economic, social and cultural policy criteria.

GLOBALIZATION DISCOURSE: CLASSIFICATION AND TRANSDISCIPLINARITY

Roland Robertson

Abstract

Set in the immediate context of the recent UN conference on climate change (COP 2021) in Glasgow and the sudden emergence of the variant, Omicron, this paper involves discussion of the present state of discourse concerning globalization in the broadest sense. It begins by contrasting the approaches and substance of two specific books: Globalization Matters by Manfred Steger and Paul James and Grave New World by Stephen King. The difference between the two books is brought into sharp relief by the economism of the book by King and the multidimensionality of the volume by Steger and James. More generally, these recent books are chosen because they are almost complete opposites, the central difference being the adamant optimism about globalization in Globalization Matters and the extreme pessimism and negativity in Grave New World. It is also very important to emphasize the wide ranging and penetrative character of Globalization Matters compared with the latter. Also invoked is recent and very significant work by Dipesh Chakrabarty. Two themes are claimed here to be neglected, namely global history and the concept of glocalization. Attention is also drawn to the crucial omission of the fact that much of globalization talk began in the fields of religious study and theology. The disparity between these two latter fields of study and mainstream social science and conventional history is given attention. The contributions of other crucial commentators to the overall debate, Lovelock and Latour, are also invoked. The focus by Steger and James, on the one hand, and Chakrabarty on the other, on the Anthropocene is given attention. Overall, the article concludes by placing the global-local problematic at the centre of what is called here globalization discourse.

Global history does not always require us to think in global-spanning terms, or struggle against the linguistic deficiencies that restrict all but a few to a close knowledge of two cultures at best. For many ... the appeal of global history will lie in its capacity to enhance our knowledge of the 'local'... To an extent that would astonish historians of a generation or two ago, the global and the local have converged – to the intellectual benefit of both.

John Darwin (2016:179)

The rather various practices of history which call themselves 'global' fit awkwardly with the politically contested idea of globalization in our own times.

Nicholas Purcell (2016:65)

PICKING OVER THE BONES: SOME REFLECTIONS ON THE STATE OF GLOBAL SCHOLARSHIP, AND TWO CASE STUDIES

Barrie Axford

Abstract

*In this essay I preface a discussion of “indifferent” globality, as seen in the agency of microbes and smart machines, and populism as an exemplar of tensions in local-global entanglements, with a brief excursus on the what exercises current scholarship on the global. The whole is written with *Protosociology’s* 30 year engagement with hard questions in social theory in mind.*

Preamble

My involvement with *Protosociology* spans two thirds of its history. Miniscule when set alongside the world-historical scope of many of the articles that grace its pages, this is still a goodly chunk of an academic career. My first contribution was to volume 15, *On a Sociology of Borderlines: Social Process in Time of Globalization*, in 2001. Twenty years later in Volume 37, with Manfred B Steger, I curated a set of essays on *Populism and Globalization*. In between, as well as various papers on multiple modernities, world society, and connectivity visited through communication flows, I edited Volume 33, on *Global Scholarship from Within and Without*, published in 2016.

In what follows I reflect briefly on the exhilarating and enduringly contentious, state of scholarship on the global, before taking two areas of uncommon, some would say idiosyncratic, interest to illustrate different facets of global convergence and divergence and show how these play out – or should play out – in that scholarship. I will not say that, hitherto, these topics have been unremarked – far from it – but will argue that as expressions of globalization’s current phase they tell us a good deal about the career of some perennial, and perennially troubling, issues in social and global theory – who or what has agency in global constitution, connectivity as a convenient, but disputed, shorthand for global process, and the dualism of local/global. The first area adverts the intriguing theme of “indifferent globality” – of microbes and smart machines – as a factor in making large and small worlds, bringing a new dimen-

LEARNING FROM COVID: THREE KEY VARIABLES

Jan Nederveen Pieterse

Abstract

Covid data show that wealth is not health. What then are the major variables that affect public health in the Covid-19 pandemic? Based on onsite research in 26 countries across the world this paper singles out three variables – knowledge, state capability and social cooperation. If one of these is dysfunctional or absent Covid-19 performance suffers. The variables work best in combination. Under consideration are three phases of Covid-19 – virus control, vaccines, and the race with variants. Which types of society best combine these variables? Comparing varieties of market economies – liberal, coordinated and state-led market economies (with four variants), Covid-19 data indicate that coordinated and developmental state-led market economies tend to generate the best combination of variables and public health outcomes, and liberal market economies and rightwing populist countries produce the worst combination. Comparative Covid-19 research points to the limitations of macro theories and methodological nationalism, the importance of the unit of analysis and the database, and how variables interact. At a time when multiple crises interact it leads to reflection on glaring limitations of global governance.

Differences in Covid-19 public health performance and health outcomes between regions and countries are staggering. They were staggering before Covid but Covid makes differences salient. Which are the most important variables to consider?

A common-sense assumption is that wealth is health and the higher a society's per capita income, the lower will be Covid deaths and vice versa. But data don't bear this out. Compare countries in terms of Covid-19 deaths per million of population with similar per capita income, also countries that are geographically and culturally close (based on Worldometer data per 11/27/21):

- Canada 772/1M, US 2378/1M
- Norway 182, UK 2105
- Finland 225, Denmark 483, Sweden 1480

Also among low and middle-income countries there are wide discrepancies in health outcomes regardless of income level – such as Rwanda 100/1M (per capita \$2,1k), Vietnam 241 (per capita \$8,2k) and Peru 5977 (per capita \$6k, 2020). Such diverse health outcomes need an explanation. An obvious question

CONTESTING LIBERAL CITIZENSHIP: THE POPULIST CHALLENGE

Luis Roniger

Abstract

Political and social research on populism has discussed its development in the framework of modern constitutional democracies. Populism thrives as 'parasitic' to those democracies by addressing their unfulfilled promises. Citizens' loss of trust in the system opens the way for varied forms of 'populist ruptures', facilitating the construction of the category of 'the people', through which leaders and their followings claim to stand for all citizens and embody the common will. This article analyzes how, both discursively and performatively, populism addresses major parameters and antinomies of Liberal democratic citizenship, e.g., by recalibrating representation and mass participation. Analysis indicates that by impacting the contours of collective identity as much as citizen expectations, entitlements and commitments, populism challenges the Liberal conceptions of citizenship that uphold modern constitutional democracies.

In *El gaucho insufrible*, a text published in 2003, the year of his death, renowned Chilean writer Roberto Bolaño brought up a kinship metaphor to describe neighboring Argentine politics and the government's social contract with its citizens:

For Pereda [a fictional character of a lawyer turned gaucho], the great problem of Argentina, of the Argentina of those years, was precisely the problem of the stepmother. We Argentines, he used to say, did not have a mother or our mother was invisible or [perhaps] she abandoned us on the doors of an *inclusa* [houses for orphans and unwanted children]. Stepmothers, on the other hand, we had too many and from all colors, starting with the great Peronist stepmother. And he concluded: We know more of stepmothers than any other Latin American nation.¹

Bolaño deployed a powerful simile for the dialectics of democracy and populism, and the latter's promises and perils, to use the felicitous title of an edited volume on this phenomenon.² Populist leaders usually promise a more inclusive and just democracy; yet, once in power, they may increasingly make authoritarian and personalistic decisions, while keeping or even deepening the

1 Roberto Bolaño, *El gaucho insufrible*. Barcelona: Anagrama, 2003, p. 16.

2 Carlos de la Torre, ed. *The Promise and Perils of Populism*. University Press of Kentucky, 2015.

THE TRANSCENDENTAL AND THE IMMANENT AS LITURGICAL EXPERIENCE – THE GREEK ORTHODOX CASE

Manussos Marangudakis and Theodoros Chadjipadelis

Abstract

The essay is a quantitative analysis of a questionnaire distributed to a sample of 775 worshippers immediately after the Sunday Liturgy in a random number of churches in Athens, Thessaloniki and Mytilini. The questions addressed to them try to grasp feelings and thoughts felt during liturgical experience and effervescence as such, as well as reflections concerning the religious and the political self. The findings suggest that the liturgy has profound effects on those who attend service often, but it is not irrelevant even to those who attend service less often. Those who attend service often and feel strongly the liturgical rite tend to identify religion, both doctrinal and vernacular (the 'little traditions'), with politics, consider themselves to be rightist and hold political beliefs revolving around antinomian egotism and authoritative paternalism. Those who attend service rarely and do not experience any effervescence, as the mirror-image of the former, tend to identify themselves as leftist and hold political beliefs revolving around revolution, defiance and the like, and reject democratic institutions. The study underlines the very close connection of church attendance to 'magical' aspects of the Orthodox religion, as well as the very strong presence of icons in the life of the believers irrespective of their frequency of liturgical attendance.

Introduction

Even though religion, as an institutional sphere, does not enjoy today the predominance it enjoyed in the past, is still considered to be one of the main sources of moral reflexivity and ethical contact, especially so in countries such as Greece whereas religion, both as an institution as well as a practice, is still considered to be a valid cannon for spiritual guidance and national and individual identity.

This is verified by various polls and surveys both national and international. For example, Pew Research Institute verifies that religion is more important in Greeks' personal lives than it is in those of many Western Europeans. For example, in a survey carried out by the institution a few years ago (Pew Research, 2018: <https://pewrsr.ch/2Jhe03k>), nine-in-ten Greeks (92%) believe in God – including 59% who say they believe with absolute certainty – while a median of just 15% of Western Europeans say they are certain of God's existence. And 55%

THE NEW SHAPE OF THE WORLD: NOTE ON “SOCIOLOGY OF THE NEXT SOCIETY: MULTIPLE MODERNITIES, GLOCALIZATION AND MEMBERSHIP ORDER”

Vittorio Cotesta

Abstract

Preyer and Krausse's Sociology on Next Society proposes a new perspective on interpreting the global society of the future. In these Notes, the author discusses some of the key points of the volume.

The paradigm shift in the sciences is often introduced by the creation of a new language, a new view of the relationship between words and things. The question is whether this semantic and epistemological feature also characterizes the approach proposed by Preyer and Krausse. The sociology of the Next Society – observes the author – is in fact the latest attempt to get rid of the sociology of social systems based on the analogy between society and living organism. This attempt has been underway for at least 50 years and this volume constitutes the final result. In reality, it is a question of freeing sociology (of social systems) from the hegemony of the socio-biological sciences. And it is not an easy task.

The author asks whether this attempt has been successful and what the results are in terms of interpreting the new form of the world. On the one hand, the sociology of the Next society places itself in the sphere of the new theories on the world but, on the other, it still adopts a traditional model. In fact, it aims at overcoming the “society of individuals”, typical of the modern-bourgeois western society, with a society based on the membership of social, professional, etc. orders. The ordering of society should be based on the “membership order”. The authors themselves qualify the next society as a neo-feudal society.

How prolific is its approach is still an open question. The numerous researches promoted and directly conducted by the authors are an attempt to give an empirical basis to their proposal. Compared to other theories of global society, the sociology of the next society shows its vitality in placing itself at the level of the “global” analysis of the world. Its limits, perhaps, are in not seeing that there are different “projects” or “forms of globality” competing with each other. Each civilization has a claim to universality and a project of hegemony over the world that could be better understood through an approach based on the concept and paradigm of social conflict, both within societies and between societies and civilizations.

Every true innovation in scientific thought is born through a semantic revolution. The birth of a new paradigm must, first of all, introduce a new relationship between *words and things* (Foucault). At the dawn of the *axial revolution* in China, for example, Confucius proposed precisely a change in the relationship

ON PROBLEM-REFERENCES: REVIEW ESSAY ON “SOCIOLOGY OF THE NEXT SOCIETY: MULTIPLE MODERNITIES, GLOCALIZATION AND MEMBERSHIP ORDER”

Athanasios Gromitsaris

Abstract

The book under review treats sociology as a science that identifies and reconceptualizes problems already defined by others. Such definitions are viewed to be dependent on conditions that the book calls “membership orders”. The book argues that the sociological observer should look for and observe from the boundaries that keep “members” and “non-members”, along with their corresponding views of problems, apart. The review essay approaches the book with the dual question, “Who describes the reality in which it is determined that social situations are treated as problematic by those involved?” And “Who determines whose problem is the problem considered relevant in each case?” The essay discusses the answers given by the authors to these questions with the help of their conceptualization, data, and object constitution. Similarities and differences are highlighted in comparison with Luhmann’s theory. For illustration purposes, the authors’ theory is applied to law.¹

Ingmar Bergman said in the documentary “Light keeps me company” that he and Sven Nykvist “had the same basic moral positions about camera placement”.² The camera position impacts on the way we interpret a film sequence. This implies that camera positioning has consequences, it can always be done, and it can always be evaluated differently ex ante and ex post by different publics. Preyer and Krauß’s book discusses the reasons for and consequences of the placement of the sociological observer in the analysis of contemporary society and its constructions regarding the future.

It is rightly pointed out by the authors that undetected observer placements represent a reflection deficit. Indeed, the choice of terminologies is not without consequences for sociological research since, for instance, the term “globalization” affects the analysis by partly anticipating its results and implicitly determining the position of the observer in the theory design. By criticizing

1 A first version in German of the review essay of the book “Gerhard Preyer, Reuß-Markus Krauß, Soziologie der Nächsten Gesellschaft. Multiple Modernities, Glokalisierung und Mitgliedschaftsordnung, Springer VS, Berlin/Heidelberg 2020, 182 Seiten” is published in Gromitsaris 2020, 284–8; the present version is extended and updated.

2 Nykvist 2000, min. : 23.47.

CONTRIBUTING TO NEXT-SOCIETY SOCIOLOGY: DISCUSSING KIBBUTZ' METAMORPHOSIS

Eliezer Ben-Rafael

Abstract

The formation and evolution of multiculturalism and hybridization (Nederveen Pieterse, 1995; 2016) belong today to the leading research priorities of social sciences. These developments assumedly forward a kind of new or next society features of which seemingly emerge and may be captured in processes taking place in given partial structures. We think especially of subsystems that, at the origin, concretized utopic orientations that were abandoned over time to leave room to new ambitions. One such subsystem consists of the kibbutz that was for long viewed as one of the most successful utopia that was both rigorous and performing, and which illustrates today an appropriate example of next-society emergence. The general validity of this assumption resides in this setting's multigenerational survival through far reaching structural, cultural and ideological changes. A model of communitarian collectivity at its start that now is best defined by the oxymoron of "individualistic community".

Intentionality

The formation and evolution of multiculturalism and hybridization (Nederveen Pieterse, 1995; 2016) belong today to the leading research priorities of social sciences. These developments assumedly forward in these days a kind of new society (NS) that should take over present-day modernities. It is our contention in this paper, that features of NS may already be captured, analyzed and theoreticized in current processes taking place in partial structures or subsystems. We think in particular of settings that started as concretizations of original modernity orientations but which now illustrate some metamorphosis and represent both a weakening of that originality and a persistence under new forms of initial ambitions (Preyer and Sussman 2016). One such subsystem that exemplifies such a development consists of the kibbutz that was for long viewed as one of the most successful concretization of utopia and may be seen today as a relevant example of NS emergence.

This assertion is clarified by turning to NS theory. NS, as a societal structure, is theoreticized (see Drucker 2001) in terms of regime of pluralisms where a multiplicity of non-coherent claims ask for legitimacy through competition between groups or segments. A reality made of repeated encounters of opposing

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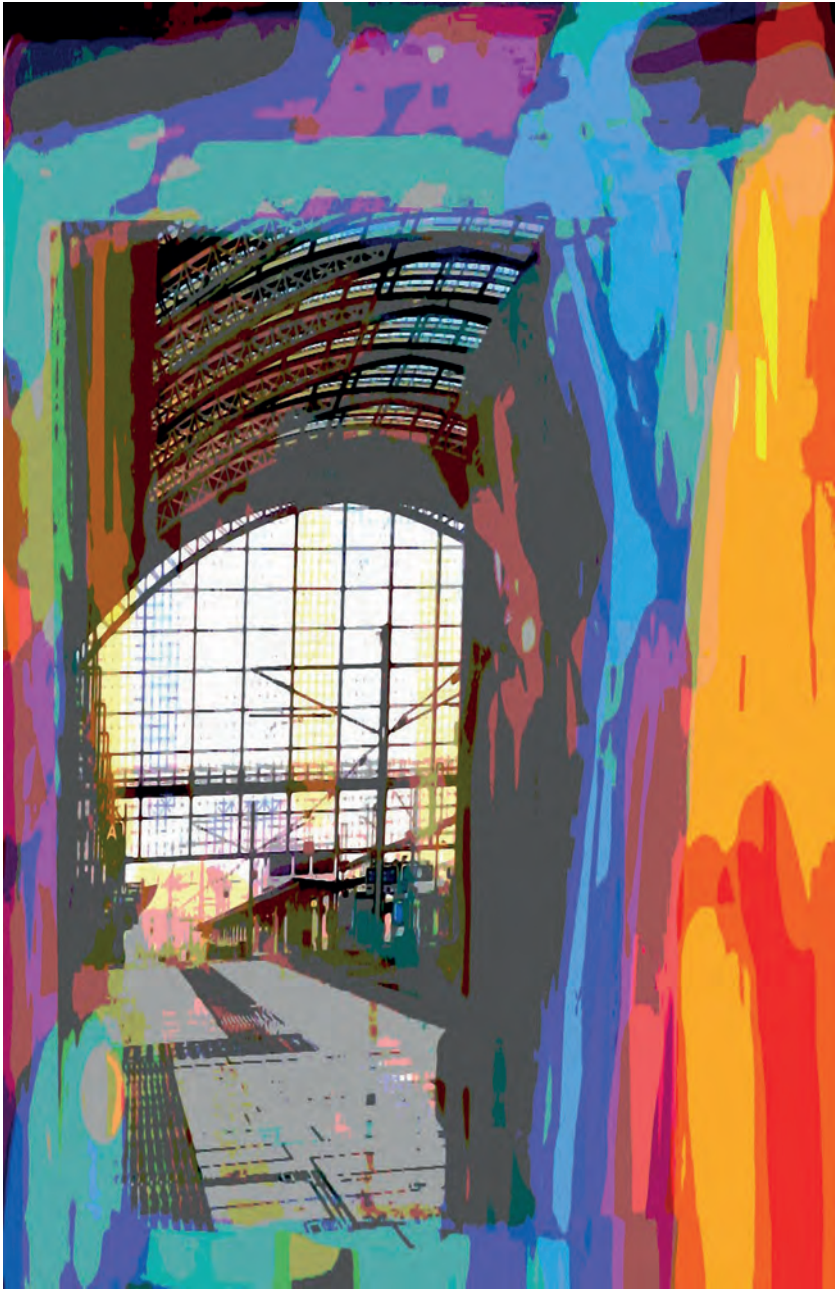
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