UNIVERSITY OF SUSSEX

SCHOOL OF PSYCHOLOGY

The psychology of crowds and collective action

C8817

Year: 3

15 Credits

Autumn term (teaching term 1) 2017-18

Module convenor: John Drury

NOTE: Most of the questions you need answers to about this module are in this document. Please read it fully and carefully before your first lecture and seminar.

NOTE: This document concerns the structure and content of the module. If you have questions about procedures, please consult the School of Psychology Office or via psychology@sussex.ac.uk.

Module information and requirements

Module outline

This module is about crowds and other collective phenomena, including riots, protests, social movements, mass emergency behaviour, music and sports crowds, and experiences of mundane situations of crowding. A fundamental question we address is how large numbers of people are able to act as one, particularly in novel situations. In both psychology and popular accounts, many of the answers given to this question have suggested that collective behaviour occurs through a diminution of self or identity. This explained what some (particularly outside observers) understood as the mindlessness and irrationality they observed in crowd events such as riots. The module critically reviews these arguments through drawing on contemporary theory and research on crowds and collective action, according to which collective behaviours and experiences are meaningful, purposive and often positive.

Teaching and learning

The module is taught via 10 lectures, 12 seminars, and a video. In the seminars, students will report back on their reading for the week and give short presentations examining how far the research evidence they have read is adequate to each theory of the crowd.

Contact details

Convenor: Dr John Drury

Location: Room 2B22 in Pevensey1

Phone: 872514

E-mail: j.drury@sussex.ac.uk

My **office hours** will be indicated on my office door and on my web-page

Reading

The following provides a brief overview of the main themes of the module:

Drury, J. (2014). Crowd psychology. In T. Teo (Ed.), *Encyclopedia of critical psychology* (pp. 341-344). New York: Springer. **(Available on SyD)**

The following chapters provide core introductory material for many (though not all) of the topics:

Drury, J., Reicher, S., & Stott, C. (2012). The psychology of collective action: Crowds and change. In B. Wagoner, E. Jensen & J. Oldmeadow (Eds.), *Culture and social change: Transforming society through the power of ideas*. Charlotte, NC: Information Age Publishing.

Reicher, S. (2001). The psychology of crowd dynamics. In M. A. Hogg & R. S. Tindale (Eds.), *Blackwell handbook of social psychology: Group processes* (pp. 182-208). Oxford: Blackwell.

These chapters, along with other core reading and most of the recommended reading, are available on-line, via **Study Direct** or the Library reading list facility (**Talis Aspire**).

The following e-book is an extremely accessible introduction to academic debates around riots, centred on the English riots of August 2011, which contains a number of core readings for the module:

Reicher, S., & Stott, C. (2011). *Mad mobs and Englishmen? Myths and realities of the 2011 riots*. London: Constable & Robinson.

This is available for just £1.99 from Amazon:

http://www.amazon.co.uk/Englishmen-Myths-realities-riots-ebook/dp/B006654U9U

Amazon also provides free downloadable Kindle software / app so you can read the book (and any other Kindle book) on your PC or Mac:

http://www.amazon.co.uk/gp/feature.html?docId=1000423913

It is recommended that you buy this e-book.

Please only attend the seminars if you have done some of the reading, as you will be expected to talk about your reading rather than simply listen to others.

Study Direct

This module makes extensive use of the VLE, Study Direct, which contains the following resources:

- The module handbook
- On-line access to core and many other readings. (Some readings are **only** available on Study Direct.)
- The poll tax riot video. (It works best with computers with fast connections so it is recommended that you watch it using one of the PCs on campus.)
- Lecture slides and audio recordings
- A discussion forum for enquiries and discussions about the module. You should use this as the first place to ask questions about the module.

Feedback from students on the module

You will be able to provide feedback on the module, both during and at the end of teaching. We want the module be as good as it possibly can be so all and any feedback is gratefully received.

Information on the following can be found at the link below:

- Submitting your work
- Missing a deadline
- Plagiarism and Collusion - Academic Misconduct
- Late penalties
- Exceptional circumstances
- Exams
- Help with managing your studies and competing your work
- Assessment Criteria

http://www.sussex.ac.uk/psychology/internal/students/examinationsandassessment

Module overview

Week	Lecture	Seminar
1	Introduction: The object of investigation	Introduction: The object of investigation
2	Crowds and crowding	Crowds and crowding
3	Classical crowd psychology: From Le Bon to de-individuation	Classical crowd psychology: From Le Bon to de-individuation
4	Modern crowd psychology: From emergent norms to social identity	Modern crowd psychology: From emergent norms to social identity
5	Mass emergency behaviour	Mass emergency behaviour
6	ESIM: The intergroup dynamics of crowd conflict Poll tax riot video	ESIM: The intergroup dynamics of crowd conflict
7	Football 'hooliganism' and 'public order' policing	Football 'hooliganism' and 'public order' policing
8	Collective action: Antecedents and consequences	Collective action: Antecedents and consequences
9	'Contagion': The spread of riots	'Contagion': The spread of riots
10	Social movements and online activism	Social movements and online activism
11	-	Revision, essay writing and exam preparation
12	-	Revision, essay writing and exam preparation

All information on rooms and teaching times for the lectures and seminar groups are on Sussex Direct and the University on-line timetable.

Topics and readings

1. Introduction: The object of investigation

In the first lecture and seminar, we will be discussing scholarly accounts of crowd events, especially those classed as riots. The aim is to get a sense of what actually happens in these events. What kinds of behaviours seem to require explanation by psychologists? Are there patterns to crowd behaviours in riots? How do the events differ? Are they all violent? Where they are violent, how can this violence be understood? What does being part of a crowd do to people? How are people able to act as one? Answers to these questions will help us evaluate the different psychological models of crowd behaviour that we encounter in subsequent weeks.

The core reading for this week describes eighteenth century food riots. On the surface, such events might appear to be a primitive reaction to a visceral need: what could be more basic than lashing out in response to hunger? However, a close analysis of the pattern of occurrence of such events and the nature of targets suggests a different story. The riots didn't happen at the times of greatest dearth, and the violence was often highly controlled and selective. A second example we consider is more recent: the riot in Watts, Los Angeles, in 1965. The US urban riots of the 1960s were the subject of a huge programme of social scientific research on crowds and riots and provide us with material for a number of the topics on the module.

Learning outcome

By the end of this week's lecture and seminar, the successful student will be able to:

- Identify some of the features of collective action that a theory of crowd behaviour should be able to explain.

Key reading (empirical study)

Thompson, E. P. (1971). The moral economy of the English crowd in the eighteenth century. *Past & Present, 50*, 76-136. (See in particular **pages 76-91, 98-113, and 120-126**) **(Available on SyD)** Also in his book *Customs in Common* (1991). Harmondsworth: Penguin. (See in particular **pages 185-200, 212-233, and 238-246**)

Key reading (overview)

Drury, J., Reicher, S., & Stott, C. (2012). The psychology of collective action: Crowds and change. In B. Wagoner, E. Jensen & J. Oldmeadow (Eds.), *Culture and social change: Transforming society through the power of ideas*. Charlotte, NC: Information Age Publishing. **(pages 19-22)**

Reicher, S. (2001). The psychology of crowd dynamics. In M. A. Hogg & R. S. Tindale (Eds.), *Blackwell handbook of social psychology: Group processes* (pp. 182-208). Oxford: Blackwell. **(pages 181-184)**

Recommended reading

Reicher, S. (2017). "La beauté est dans la rue": Four reasons (or perhaps five) to study crowds. *Group Processes & Intergroup Relations*, 1368430217712835.

Reicher, S., & Stott, C. (2011). *Mad mobs and Englishmen? Myths and realities of the 2011 riots*. London: Constable & Robinson. **(Chapters 2 and 3)**

Waddington, D. (1992). *Contemporary issues in public disorder: A comparative and historical approach.* London: Routledge. **(Chapters 3 and 4)**.

Further reading: US urban riots

Allen, V. L. (1970). Towards understanding riots: Some perspectives. *Journal of Social Issues, 26,* 1-18.

Feagin, J. R., & Hahn, H. (1973). *Ghetto revolts: The politics of violence in American cities.* New York: Macmillan. **(Chapter 4)**.

Fogelson, R. M. (1970). Violence and grievances: Reflections on the 1960s riots. *Journal of Social Issues, 26*, 141-163.

Fogelson, R. M. (1971). *Violence as protest: A study of riots and ghettos.* New York: Anchor **(Chapter 1)**

2. Crowds and crowding

Before examining how people behave in crowds and take collective action, we will look first at a more basic question: what is the experience simply of being in a crowd? For a number of years, the received wisdom was that crowding is inevitably aversive. Evidence from animal studies, urban overcrowding, experiments and prison research often seemed to support the conclusion that there was something inherent in situations of density that causes both stress and reduced cognitive ability. Yet the first reviews of the literature showed that the case was not so clear-cut. In some situations and under some conditions, people not only enjoyed but actually sought out crowded locations and busy city centres. The live events industry is also a testament to this: if crowds were inherently aversive, people would simply stay at home to listen to music, but in fact crowd 'atmosphere' is attractive in its own right. The concept of 'personal space' was an attempt to make sense of variability in people's reactions to situations of crowding (as well as interpersonal proximity). However, the long list of 'personal space' variables is descriptively useful but does not explain why the same person might avoid and be attracted to crowds of equal density on different occasions. The lecture and core reading suggests that we need a psychological concept of multiple self /identity to explain how and why the same people seek out and enjoy situations of crowding that might in other circumstances be understood as an invasion of space. More specifically, we need a concept of self that is both collective (as well as personal) and multiple (not singular). The rest of the lecture introduces a set of key concepts that are used across all topics in the module.

Learning outcome

By the end of this week's lecture and seminar, the successful student will be able to:

- Explain the conditions under which situations of crowding are aversive or enjoyable.

Key reading (empirical study)

Novelli, D., Drury, J., & Reicher, S. (2010). Come together: Two studies concerning the impact of group relations on 'personal space'. *British Journal of Social Psychology, 49*, 223–236.

Key reading (overview)

Novelli, D. (2010). *The social psychology of spatiality and crowding*. Unpublished DPhil thesis. University of Sussex. **(Chapter 2) (Available on SyD)**

Recommended reading

Neville, F., & Reicher, S. (2011). The experience of collective participation: Shared identity, relatedness, and emotionality. *Contemporary Social Science, 6*, 377-396.

Novelli, D., Drury, J., Reicher, S., & Stott, C. (2013). Crowdedness mediates the effect of social identification on positive emotion in a crowd: A survey of two crowd events. *PLoS ONE* 8(11): e78983.

Further reading: Crowding and personal space

Alnabulsi, H., & Drury, J. (2014). Social identification moderates the effect of crowd density on safety at the Hajj. *Proceedings of the National Academy of Sciences, 111*(25), 9091-9096. doi: 10.1073/pnas.1404953111

Lawrence, J. E. (1974). Science and sentiment: Overview of research on crowding and human behaviour. *Psychological Bulletin, 81*, 712-720.

Ramsden, E., & Adams, J. (2009). Escaping the laboratory: The rodent experiments of John B. Calhoun & their cultural influence. *Journal of Social History, 42*, 761-792.

Sommer, R. (1969). *Personal space: The behavioral basis of design.* Englewood Cliff, NJ: Prentice Hall.

Uzzell, D., & Horne, N. (2006). The influence of biological sex, sexuality and gender role on interpersonal distance. *British Journal of Social Psychology, 45*, 579-597.

Further reading: Positive experiences at the Hindu Mela

Cassidy, C., Hopkins, N., Levine, M., Pandey, J., Reicher, S., & Singh, P. (2007). Social identity and collective behaviour: Some lessons from Indian research at the Magh Mela at Prayag. *Psychological Studies, 52,* 286-293. **(available on SyD)**

Prayag Magh Mela Research Group (2007a). Experiencing the Magh Mela at Prayag: Crowds, categories and social relations. *Psychological Studies, 52*, 311-319. **(available on SyD)**

Prayag Magh Mela Research Group (2007b). Living the Magh Mela at Prayag: Collective identity, collective experience and the impact of participation in a mass event. *Psychological Studies, 52*, 293-301. **(available on SyD.)**

Hopkins, N., & Reicher, S. D. (2017). Social identity and health at mass gatherings. *European Journal of Social Psychology*. DOI: 10.1002/ejsp.2288

Hopkins, N., Reicher, S. D., Khan, S. S., Tewari, S., Srinivasan, N., & Stevenson, C. (2015). Explaining effervescence: Investigating the relationship between shared social identity and positive experience in crowds. *Cognition & Emotion, 30* (1), 20-32.

Khan, S. S., Hopkins, N., Tewari, S., Srinivasan, N., Reicher, S. D., & Ozakinci, G. (2014). Efficacy and well-being in rural north India: The role of social identification with a large-scale community identity. *European Journal of Social Psychology, 44*(7), 787-798. doi:10.1002/ejsp.2060

Khan, S. S., Hopkins, N., Reicher, S., Tewari, S., Srinivasan, N., & Stevenson, C. (2016). How collective participation impacts social identity: A longitudinal study from India. *Political Psychology, 37*, 309–325. doi: 10.1111/pops.12260.

Shankar, S., Stevenson, C., Pandey, K., Tewari, S., Hopkins, N. P., & Reicher, S. D. (2013). A calming cacophony: Social identity can shape the experience of loud noise. *Journal of Environmental Psychology, 36*, 87-95

Tewari, S., Khan, S., Hopkins, N., Srinivasan, N., & Reicher, S. (2012). Participation in mass gatherings can benefit well-being: Longitudinal and control data from a North Indian Hindu pilgrimage event. *PloS ONE, 7*(10), e47291.

3. Classical crowd psychology: From Le Bon to de-individuation

The crowd first became an object of scientific investigation at the end of the nineteenth century when working class mobilization was perceived to be a threat to the existing order. It was particularly in France, where the bourgeois revolution was most bloody and where its working class supporters threatened to extend it to the abolition of class society itself, that 'crowd science' emerged in a systematic form. A number of theorists suggested that there was something new and terrible about collectivity which explained the radical break between individual and crowd behaviour. However, only one of these theorists is well-remembered today: Gustave Le Bon. Le Bon's work is one of synthesis rather than original theory, but it does illustrate well the concerns of the ruling class at the time: how are crowds dangerous to civilization? What do they do to the rational individual? How should their power be controlled or harnessed?

The argument of Le Bon that crowd psychology was distinct from individual psychology soon came under attack. The developing behaviourist Zeitgeist involved a scepticism towards such nebulous entities as a supposed 'group mind'. Instead, the 'crowd' was understood as a nominal fiction and its behaviour explicable simply in terms of features of the individuals making up that crowd. Allport was the champion of this individualist (and supposedly more scientific) approach to the crowd. Unlike Le Bon, he drew upon laboratory experimental evidence. He shared with Le Bon the assumption that what needed to be explained was the irrational, mindless violence that inevitably seemed to accompany collectivity, but saw the difference between individual and group as quantitative rather than qualitative. He attributed the inevitable violence of crowds to a combination of given dispositions (personalities), learning, and stimulation (which led to instinctive drives overcoming civilized responses).

Psychology's interest in crowd behaviour has waxed and waned in line with the extent to which crowd events are defined as a prominent 'social problem'. Hence academic interest in the crowd was renewed in the 1960s when collective action again seemed to pose a threat to the existing order – in the form of the civil rights movement, anti-Vietnam protests, and, in particular, the US urban riots. The concept of 'de-individuation' was an attempt to render key features of Le Bon's account into a modern, scientific form, and has become one of the most widely cited effects of group membership. Shorn of references to the 'racial unconscious' or 'law of the mental unity', Le Bon's account of submergence (loss of self) leading to anti-normative and disinhibited behaviour was mainly studied in the form of laboratory analogues of crowds. These experiments attempted to determine the effects of key variables – such as anonymity, group presence and decreased self-awareness.

De-individuation theorists have struggled to accommodate the evidence that anonymity does not have generic effects, and the scope of the 'theory' has become diminished, leading many to conclude that the whole concept of de-individuation is inherently flawed. The fundamental assumption shared by all in this family of theories from Le Bon to deindividuation – that crowds are essentially mindless and typically violent – has been thoroughly critiqued and the theories discredited. Their historical importance, and their resemblance to many popular accounts of crowd psychology mean that it remains important to understand them and to familiarise ourselves with the relevant evidence.

Learning outcomes

By the end of this week's lecture and seminar, the successful student will be able to:

- Demonstrate the links between the concerns, contents and implication of early 'crowd science' and the social and historical context in which this science emerged.

- Explain the limitations of 'group mind', individualist and de-individuation theories of crowd behaviour

Key reading (empirical study)

Postmes, T., & Spears, R. (1998). De-individuation and anti-normative behaviour: A meta-analysis. *Psychological Bulletin, 123*, 238-259.

Key reading (overview)

Drury, J., Reicher, S., & Stott, C. (2012). The psychology of collective action: Crowds and change. In B. Wagoner, E. Jensen & J. Oldmeadow (Eds.), *Culture and social change: Transforming society through the power of ideas*. Charlotte, NC: Information Age Publishing. (**pages 22-24**)

Reicher, S. (2001). The psychology of crowd dynamics. In M. A. Hogg & R. S. Tindale (Eds.), *Blackwell handbook of social psychology: Group processes* (pp. 182-208). Oxford: Blackwell. (**pages 184-192**)

Recommended reading

Reicher, S., Spears, R., & Postmes, T. (1995). A social identity model of deindividuation phenomena. In W. Stroebe & M. Hewstone (Eds.), *European Review of Social Psychology, 6,* 161-98.

Stott, C., & Drury, J. (2017). Contemporary understanding of riots: Classical crowd psychology, ideology and the social identity approach. *Public Understanding of Science, 26*(1), 2–14. doi: 10.1177/0963662516639872

Further reading: Le Bon and the 'group mind' tradition

Le Bon, G. (1968). *The crowd: A study of the popular mind* (Originally published 1895). Dunwoody, GA: Norman S. Berg. **(Chapter 1)**

Reicher, S. (1996). *The Crowd* century: Reconciling practical success with theoretical failure. *British Journal of Social Psychology,* 35, 535-53.

McPhail, C. (1991). *The myth of the madding crowd.* New York: Aldine de Gruyter. **(Chapter 1, esp. pp. 1-5 and 13-20)**

Further reading: Allport's individualism

Allport, F. H. (1924a). *Social psychology.* Boston: Houghton Mifflin Co. (Chapter 12)

Allport, F. H. (1924b). The group fallacy in relation to social science. *Journal of Abnormal and Social Psychology, 19*, 60-73.

Asch, S. E. (1952). *Social psychology*. New Jersey: Prentice Hall. **(Chapter 9, esp. pp. 240-263)**

Turner, J. C. (1987). Introducing the problem: Individual and group. In Turner, J. C., Hogg, M. A., Oakes, P. J., Reicher, S. D. & Wetherell, M. S., Rediscovering the social group: A self-categorization theory (pp. 1-18). Oxford: Blackwell.

Further reading: 'De-individuation' theories

Diener, E. (1980). Deindividuation: The absence of self-awareness and self-regulation in group members. In P. B. Paulus (Ed.), *Psychology of group influence* (pp. 209-242). Hillsdale, NJ: Lawrence Erlbaum.

Diener, E., Fraser, S. C., Beaman, A. L., & Kelem, R. T. (1976). Effects of deindividuation on stealing among Halloween trick-or-treaters. *Journal of Personality and Social Psychology, 33*, 178-183.

Johnson, R. D., & Downing, L. L. (1979). Deindividuation and valence cues: Effects on pro-social and anti-social behaviour. *Journal of Personality and Social Psychology, 37*, 1532-1538.

Prentice-Dunn, S., & Rogers, R. W. (1989). Deindividuation and the self-regulation of behavior. In P. B. Paulus (Ed.), *Psychology of group influence* (pp. 87-109). (Second edition.) Hillsdale, NJ: Erlbaum.

Spears, R., Lea, M., & Lee, S. (1990). De-individuation and group polarization in computer-mediated communication. *British Journal of Social Psychology, 29,* 121-134.

Zimbardo, P. G. (1970). The human choice: Individuation, reason and order versus de-individuation, impulse and chaos. In W. J. Arnold & D. Levine (Eds.), *Nebraska symposium on motivation 1969* (pp. 237-307). Lincoln: University of Nebraska.

4. Modern crowd psychology: From emergent norms to social identity

From the 1950s onwards, there were attempts to break from the assumptions of irrationality and mindless violence that had limited the early accounts of the crowd. The early theorists of the crowd were essentially on the outside looking in at alien behaviour. Later theorists were interested in participants' own perspectives and reasons, and not just their behaviours. They suggested that what happened in crowd events, even the most violent ones, might be explained by the same psychological concepts that explained other areas of social life.

One of the first attempts to suggest a continuity between everyday social behaviour and crowd events was Turner and Killian's emergent norm theory (ENT). Turner and Killian looked to the small group tradition in social psychology, in particular the work of Sherif, which suggested that in ambiguous situations norms developed through interpersonal interaction. Based on these ideas, they suggested that crowd behaviour should be understood as rule-governed rather than 'instinctual' and uncontrolled.

A different reaction against irrationalism came in the form of Berk's argument that collective behaviour was in fact highly rational for the individual. His game theory, which was based on economic models of decision-making, explained the behaviour of a looting rioter, for example, simply in terms of a calculus of gains versus losses.

Based on self-categorization theory, Reicher (1984b, 1987) offered a new explanation for the evidence of limits to behaviour in events such as riots. His social identity model (SIM) suggests that the patterns (of participation and targets) typically observed in even the most violent riots are determined by participants' adoption of a common social identity. People do not lose their identities in crowds, but rather *shift* from their personal to a shared social identity. It is the shared social identity (not interpersonal interaction per se) that is the basis of norms; and it is the shared social identity (not personal cost-benefit analysis) that defines interests and hence 'rationality'.

Reicher's research demonstrated not only the role of social identity, but also offered a completely different account than de-individuation for the role of anonymity in group settings. The field research showed that very often people are not anonymous in a crowd – at least not to each other. The experimental evidence showed that the effects of anonymity depend upon whichever social identity is salient: when a group identity is more salient than a personal identity, anonymity can lead to greater conformity to the group norm (rather than non-normative behaviour).

The classic study in support of the social identity model of crowd behaviour is Reicher's (1984b, 1987) account of the St Pauls riot – make sure you are familiar with this study. The articles by Reicher – particularly his 1987 chapter – also provide the most compelling critiques of earlier approaches, especially de-individuation.

Learning outcomes

By the end of this week's lecture and seminar, the successful student will be able to:

- Explain how the concepts of norms and rationality have been applied to crowd behaviour
- Apply the concept of social identity to crowd behaviour in general and (violent) crowd action in particular

Key reading (empirical study) (Note that the following three readings are alternatives:)

Reicher, S. D. (1984b). The St Pauls riot: An explanation of the limits of crowd action in terms of a social identity model. *European Journal of Social Psychology, 14,* 1-21.

Reicher, S. D. (1987). Crowd behaviour as social action. In J. C. Turner, M. A. Hogg, P. J. Oakes, S. D. Reicher & M. S. Wetherell, *Rediscovering the social group: A self-categorization theory* (pp. 171-202). Oxford: Blackwell.

Reicher, S., & Potter, J. (1985). Psychological theory as intergroup perspective: A comparative analysis of 'scientific' and 'lay' accounts of crowd events. *Human Relations, 38,* 167-189.

Key reading (overview)

Drury, J., Reicher, S., & Stott, C. (2012). The psychology of collective action: Crowds and change. In B. Wagoner, E. Jensen & J. Oldmeadow (Eds.), *Culture and social change: Transforming society through the power of ideas*. Charlotte, NC: Information Age Publishing. **(pages 25-27)**

Reicher, S. (2001). The psychology of crowd dynamics. In M. A. Hogg & R. S. Tindale (Eds.), *Blackwell handbook of social psychology: Group processes* (pp. 182-208). Oxford: Blackwell. **(pages 192-198)**

Recommended reading

Berk, R. (1974). A gaming approach to crowd behaviour. *American Sociological Review, 39*, 355-373.

McPhail, C. (1991). *The myth of the madding crowd.* New York: Aldine de Gruyter. **(Chapter 3)**.

Further reading

Berk, R., & Aldrich, H. E. (1972). Patterns of vandalism during civil disorders as an indicator of selection of targets. *American Sociological Review, 37,* 533-547.

McPhail, C. (1991). *The myth of the madding crowd.* New York: Aldine de Gruyter. **(pages 26-31)**.

Reicher, S. D. (1984a). Social influence in the crowd: Attitudinal and behavioural effects of de-individuation in conditions of high and low group salience. *British Journal of Social Psychology, 23,* 341-350.

Turner, R. H., & Killian, L. M. (1972). *Collective behavior.* (Second edition). Englewood Cliffs, NJ: Prentice-Hall. **(pages 21-77)**.

5. Mass emergency behaviour

Early accounts of collective behaviour in emergency evacuations characterized it as 'mass panic'. That is, faced with impending danger (such as a fire, flood or sinking ship), people are subject to irrational fear, which then spreads through the crowd and leads to selfish and haphazard escape behaviour. As a result of mass panic, it is said, more people die through trampling each other and blocking exits than were at risk from the original threat.

However, review studies of mass emergency behaviour found little support for the notion of 'mass panic' as an automatic response. In fact co-operation was found to be common and selfishness relatively rare. This finding prompted the need for new types of explanation.

First, normative explanations suggest that that behaviour in emergencies is governed by the same social roles and rules that shape everyday life. Thus, Johnson's (1987, 1988) studies of a fire at a night-club and a 'stampede' at a rock concert found restraint, helping and even politeness among those trying to escape.

Second, affiliation theory suggests that the presence of loved ones provides reassurance and counteracts 'fight or flight' instincts. In line with this, Sime's (1983) study of the Summerland leisure resort fire found that, rather than trampling their own grandmothers in their urge to escape, people attempted to stay in family and friendship groups, even at risk to personal safety.

More recent research attempts to explain why it is that people risk their personal safety to help strangers as well as affiliates. It is argued that the sense of 'common fate' that arises in emergencies can create a common identity among individuals in an otherwise disparate crowd. This social identity in turn provides a motivation for people to act as one for the common good.

Learning outcomes:

By the end of this week's lecture and seminar, the successful student will be able to:

- Describe and critique the concept of 'mass panic'
- Describe one study providing evidence that mass behaviour in emergency evacuations is socially structured
- Explain how the concept of social identity might help explain some of the behaviour commonly observed in mass emergencies and disasters

Key reading (empirical study)

Drury, J., Cocking, C., & Reicher, S. (2009). The nature of collective resilience: Survivor reactions to the 2005 London bombings. *International Journal of Mass Emergencies and Disasters*, *27*, 66-95.

Key reading (overview)

Clarke, L. (2002). Panic: Myth or reality? *Contexts, 1*, 21-26.

Recommended reading

Drury, J., Cocking, C., & Reicher, S. (2009). Everyone for themselves? A comparative study of crowd solidarity among emergency survivors. *British Journal of Social Psychology, 48,* 487-506.

Johnson, N. R. (1988). Fire in a crowded theatre: A descriptive investigation of the emergence of panic. *International Journal of Mass Emergencies and Disasters, 6*, 7-26.

Further reading

Aguirre, B. E., Torres, M. R., Gill, K. B., & Hotchkiss, H. L. (2011). Normative collective behavior in the Station building fire. *Social Science Quarterly, 92*, 100–118.

Aguirre, B. E., Wenger, D., & Vigo, G. (1998). A test of the emergent norm theory of collective behaviour. *Sociological Forum, 13*, 301-320.

Connell, R. (2001). Collective behaviour in the September 11 2001 evacuation of the World Trade Center. University of Delaware. Disaster Research Center. Preliminary paper #313

Donald, I., & Canter, D. (1992). Intentionality and fatality during the King's Cross underground fire. *European Journal of Social Psychology, 22*, 203–218.

Drury, J., Brown, R., González, R., & Miranda, D. (2016). Emergent social identity and observing social support predict social support provided by survivors in a disaster: Solidarity in the 2010 Chile earthquake. *European Journal of Social Psychology, 46* (2), 209–223. doi: 10.1002/ejsp.2146

Fahy, R. F., Proulx, G., & Aiman, L. (2012). Panic or not in fire: Clarifying the misconception. *Fire and Materials,* 36, 328-338.

Frey, B. S., Savage, D. A., & Torgler, B. (2010). Interaction of natural survival instincts and internalized social norms exploring the Titanic and Lusitania disasters. *Proceedings of the National Academy of Sciences, 107*(11), 4862-4865.

Johnson, N. R. (1987). Panic at 'The Who Concert Stampede': An empirical assessment. *Social Problems, 34*, 362-373.

Jones, E., Woolven,R., Durodié, B., & Wessely, S. (2006). Public panic and morale: Second world war civilian responses re-examined in the light of the current anti-terrorist campaign. *Journal of Risk Research, 9*, 57-73, doi: 10.1080/13669870500289005

Kugihara, N. (2001). Effects of aggressive behaviour and group size on collective escape in an emergency: A test between a social identity model and de-individuation theory. *British Journal of Social Psychology, 40*, 575-598.

Mawson, A. R. (2005). Understanding mass panic and other collective responses to threat and disaster. *Psychiatry, 68*(2), 95-113.

Quarantelli, E. L. (1960). Images of withdrawal behaviour in disasters: Some basic misconceptions. *Social Problems, 8*, 68-79.

Rodríguez, H., Trainor, J., & Quarantelli, E. L. (2006). Rising to the challenges of a catastrophe: The emergent and prosocial behavior following Hurricane Katrina. *The ANNALS of the American Academy of Political and Social Science*, *604*, 82-101.

Sime, J. D. (1983). Affiliative behaviour during escape to building exits. *Journal of Environmental Psychology, 3*, 21-41.

6. ESIM: The intergroup dynamics of crowd conflict

In topic 4, we saw that Reicher's (1984b) St Pauls study was a powerful riposte to the whole 'irrationalist' tradition, from Le Bon to de-individuation. But the study, and the social identity model itself, left a number of unanswered questions, and hence possible explanatory problems. The emphasis on social identity as the *determinant* of collective behaviour potentially led to a rather unidimensional reading of the nature of crowd conflict. Conflict was 'read off' from the St Pauls social identity, as if the participants were already 'violent'; this left unexplained how the conflict first emerged and escalated over time during the riot. Without further specification, the model risked being read, like Allport's account, as suggesting that conflict was a product of fixed and pre-given identities that were simply acted out. How could behavioural change in the crowd be grasped without falling back into something like the LeBonian account in which the peaceful, rational individual is 'transformed' by the (malign) influence of the crowd?

The analysis of the St Pauls riot was like a snap-shot, examining the nature of the crowd targets without explaining how conflict actually developed out of relations with the police, and without including the perspective of the police as a possible contributor to the events. Subsequent studies of crowd events by Reicher and colleagues therefore began to address these absences. In each of a number of different type of crowd events, a similar pattern of *intergroup interaction* between crowd and police was identified. The observation of this pattern of interaction led to the development of the elaborated social identity model (ESIM) of crowd conflict, which explains the emergence and development of crowd conflict in terms of certain key *concepts, conditions and dynamics*.

First, the ESIM *conceptualizes* 'identity' as one's social location in relation to others, and the actions that flow from that location; 'context' comprises the identity-based actions of others.

Second, the ESIM suggests that the *conditions* necessary for the emergence and development of crowd conflict are two-fold:

(i) *an asymmetry of categorical representations* between crowd participants and an outgroup such as the police (for example, where crowd members understand their behaviour as legitimate, police might define it as a threat to 'public order') and

(ii) *an asymmetry of power-relations* such that the police outgroup is able to impose its definition of legitimate practice on the ingroup of crowd participants (for example, by forming cordons or making baton charges).

Third, there is a *dynamic*: if outgroup action is experienced by crowd participants as not only *illegitimate* (thereby legitimizing crowd action against it) but also *indiscriminate* (i.e., as an action against 'everyone' in the crowd), then crowd participants adopt a more inclusive ingroup self-categorization, superseding any prior internal divisions. The formation of a single large self-category, along with the feelings of consensus and the expectations of mutual ingroup support that are thereby engendered, *empowers* members of the crowd ingroup actively to oppose the police outgroup. Such crowd action against the police may confirm police fears of the inherent threat of the crowd, leading to an escalation of riot-control behaviours.

The original statement of the ESIM is Reicher (1996b). Stott and Reicher (1998) and Stott and Drury (2000) apply the ESIM to the 1990 poll tax riot (this week's video showing).

Seminar learning outcome

By the end of this week's lecture and seminar, the successful student will be able to:

- Explain the emergence and development of collective conflict with reference to the elaborated social identity model of crowd behaviour

Key reading (empirical study)

Reicher, S. (1996b). 'The Battle of Westminster': Developing the social identity model of crowd behaviour in order to explain the initiation and development of collective conflict. *European Journal of Social Psychology, 26,* 115-34.

Key reading (overview)

Drury, J., Reicher, S., & Stott, C. (2012). The psychology of collective action: Crowds and change. In B. Wagoner, E. Jensen & J. Oldmeadow (Eds.), *Culture and social change: Transforming society through the power of ideas*. Charlotte, NC: Information Age Publishing. **(pages 27-29)**

Reicher, S. (2001). The psychology of crowd dynamics. In M. A. Hogg & R. S. Tindale (Eds.), *Blackwell handbook of social psychology: Group processes* (pp. 182-208). Oxford: Blackwell. **(pages 200-202)**

Recommended reading

Drury, J., & Reicher, S. (1999). The intergroup dynamics of collective empowerment: Substantiating the social identity model of crowd behaviour. *Group Processes and Intergroup Relations, 2*, 381-402.

Reicher, S. (1996a). Social identity and social change: Rethinking the context of social psychology. In W. P. Robinson (Ed.), *Social groups and identities: Developing the legacy of Henri Tajfel* (pp. 317-336). London: Butterworth.

Stott, C., & Drury, J. (1999). The intergroup dynamics of empowerment: A social identity model. In P. Bagguley & J. Hearn (Eds.), *Transforming politics: Power and resistance* (pp. 32-45). London: Macmillan.

Stott, C., & Drury, J. (2000). Crowds, context and identity: Dynamic categorization processes in the 'poll tax riot'. *Human Relations*, *53*, 247-273.

Further reading

Waddington, D. (2007). *Policing public disorder: Theory and practice.* Cullumpton: Willan. **(Chapter 2)**.

7. Football 'hooliganism' and 'public order' policing

Since the 1970s, the social problem of football crowd 'disorder' has been a topic of investigation by social scientists. An early account in social psychology (Marsh, Rosser, & Harré, 1978) suggested that the 'aggro' observed on football terraces was largely a ritual. Since then, however, the dominant explanation has been in terms of the 'uncivilized' (working class) culture of football fans. Popular explanations take the same form. Thus collective conflict involving football fans – particularly English football fans abroad – has often been explained simply in terms of the presence and activity of 'hooligans'.

However, a problem for the 'hooligan' explanation is that sometimes crowd conflict occurs without the presence of 'hooligans', and sometimes the presence of 'hooligans' does not lead to crowd conflict. Clifford Stott's research on international football crowds has shown that conflict only becomes *collective*, and 'hooligans' only influential, to the extent that intergroup relations (typically between fans and police) are characterized by asymmetries of legitimacy and power conduct, as described in the ESIM (see topic 6). In line with wider developments in crowd psychology, this explanation shifted the emphasis to the role of the police, who previously were seen simply as passive recipients of public violence. Interview and survey research found police views that were rather similar to those of early crowd scientists such as Le Bon and Allport. These views rationalized coercive and indiscriminate methods of policing. Ethnographic research showed that these coercive methods could produce the very 'crowd disorder' they were meant to counteract.

Perhaps the most powerful support for these arguments about the development of football crowd conflict is Stott's natural experiment involving fans and two police forces during the 2004 European Championships in Portugal. This and the other football research has provided perhaps the strongest evidence for the pivotal role of police perceptions and practices in many cases of 'public disorder'.

Learning outcome

By the end of this week's lecture and seminar, the successful student will be able to:

- Explain how psychology (mis)informs 'public order' policing in relation to the problem of 'football hooliganism'

Key reading (empirical study)

Stott, C., Adang, O., Livingstone, A., & Schreiber, M. (2007). Variability in the collective behaviour of England fans at Euro2004: 'Hooliganism', public order policing and social change. *European Journal of Social Psychology, 37*, 75-100.

Key reading (overview)

Stott, C., & Pearson, G. (2007). *Football 'hooliganism': Policing and the war on the 'English disease'*. London: Pennant books. **(Chapter 3 – on SyD)**

Recommended reading

Stott, C. (2016). 'Hooliganism' at Euro 2016: The social psychology of the 'English Disease'. *The Psychologist*, June.

Stott, C., Adang, O., Livingstone, A., & Schreiber, M. (2008). Tackling football hooliganism: A quantitative study of public order, policing and crowd psychology. *Psychology, Public Policy, and Law, 14,* 115–141.

Stott, C., Hutchison, P., & Drury, J. (2001). 'Hooligans' abroad? Inter-group dynamics, social identity and participation in collective 'disorder' at the 1998 World Cup Finals. *British Journal of Social Psychology, 40*, 359-384.

Stott, C., & Reicher, S. (1998). Crowd action as inter-group process: Introducing the police perspective. *European Journal of Social Psychology*, *28*, 509-529.

Further reading: football 'hooliganism'

Cleland, J., & Cashmore, E. (2016). Football fans' views of violence in British football: Evidence of a sanitized and gentrified culture. *Journal of Sport and Social Issues*, *40*(2), 124-142.

Marsh, P., Rosser, E., & Harré, R. (1978). *The rules of disorder*. London: Routledge & Kegan Paul. **(Chapters 1 and 3)**

Stott, C., & Reicher, S. (1998). How conflict escalates: The inter-group dynamics of collective football crowd 'violence'. *Sociology, 32*, 353-77.

Waddington, D. (1992). *Contemporary issues in public disorder: A comparative and historical approach.* London: Routledge. **(Chapter 6)**.

Waddington, D. (2007). *Policing public disorder: Theory and practice.* Cullumpton: Willan. **(Chapter 7)**.

Further reading: 'Public order' policing

Drury, J., Stott, C., & Farsides, T. (2003). The role of police perceptions and practices in the development of 'public disorder' *Journal of Applied Social Psychology, 33,* 1480-1500.

Hoggett, J., & Stott, C. (2010). The role of crowd theory in determining the use of force in public order policing. *Policing and Society: An International Journal of Research and Policy, 20*, 223-236.

Hoggett, J., & Stott, C. (2012). Post G20: The challenge of change: Implementing evidence-based public order policing. *Journal of Investigative Psychology and Offender Profiling, 9*, 174–183.

Prati, G., & Pietrantoni, L. (2009). Elaborating the police perspective: The role of perceptions and experience in the explanation of crowd conflict. *European Journal of Social Psychology, 39,* 991-1001.

Stott, C., West, O., & Radburn, M. (2016). Policing football 'risk'? A participant action research case study of a liaison-based approach to 'public order'. *Policing and Society*, http://dx.doi.org/10.1080/10439463.2015.1126267

8. Collective action: Antecedents and consequences

Collective action has been defined as any action that promotes the interests of one's ingroup or is conducted in political solidarity (Becker, 2012, p. 19), and covers actions performed by larger collectives (e.g., demonstrations, riots) as well as acts by single individuals acting as representatives of their group (e.g., signing a petition or confronting a discriminatory act). While there is a history of research and theory in psychology looking at why people take part in protest events, it was only with the development of social identity theory and relative deprivation theory in the 1970s that the question could be framed without treating such protests as an expression of primitive psychological drives (such as frustration and aggression). The massive growth of collective action as a topic in the years since 2000 reflect these roots in social identity theory and relative deprivation, both in terms of the key questions (what are the predictors of participation in collective action?) and the answers given (social identification, efficacy, injustice/legitimacy).

There has been less research on two other kinds of questions that are raised by collective action, but they are important questions nevertheless. The first is: what determines the *form* of collective action that people take? In other words, what do people *do* when they protest and what factors shape whether their action is conventional (or 'normative') or unconventional (or 'non-normative')? The second question is that of the psychological *effects* of collective action. What are these effects and what are the variables that seem to determine such effects? Scattered throughout political, anecdotal, historical, auto-biographical and journalistic accounts of collective action participation are numerous references to psychological change – principally in terms of participants' radicalization, politicization and empowerment. For example, participants in the 1960s US ghetto riots talk about developing a new pride in their Black identity through the experience. Likewise, some of the participants in the St Pauls and poll tax riots developed new understandings of their own place in the world. The theoretical importance of such psychological changes is that they can help to show how particular crowd events can connect with wider social movements: those empowered and politicized may interpret their experiences as reflective of an ongoing set of social relationships – of support from a wider social category of oppositional forces, and of illegitimate power from those in authority. Particular experiences in collective action can therefore be significant in their role of encouraging people to get involved in further actions. Therefore, addressing the question of the psychological effects of collective action takes us back to the question of predictors of collective action and demonstrates the necessity of a dynamic model.

Learning outcomes

By the end of this week's lecture and seminar, the successful student will be able to:

- Describe the key predictors of participation in collective action.
- Explain the conditions under which collective action leads to psychological change.

Key reading (empirical study)

Tausch, N., & Becker, J. C. (2012). Emotional reactions to success and failure of collective action as predictors of future action intentions: A longitudinal investigation in the context of student protests in Germany. *British Journal of Social Psychology*. doi: 10.1111/j.2044-8309.2012.02109.x

Key reading (overview)

Drury, J., Reicher, S., & Stott, C. (2012). The psychology of collective action: Crowds and change. In B. Wagoner, E. Jensen & J. Oldmeadow (Eds.), *Culture and social change: Transforming society through the power of ideas*. Charlotte, NC: Information Age Publishing. **(pages 29-34)**

Van Zomeren, M., Leach, C. W., & Spears, R. (2012). Protesters as 'passionate economists': A dynamic dual pathway model of approach coping with collective disadvantage. *Personality and Social Psychology Review, 16*, 180-199.

Recommended reading

Drury J., & Reicher S. (2000). Collective action and psychological change: The emergence of new social identities. *British Journal of Social Psychology, 39*, 579 -604.

Haslam, S. A. (2004). *Psychology in organizations: The social identity approach* (2nd edn.). London: Sage. **(Chapter 11)**

Further reading

Becker, J. C. (2012). Editorial: Virtual special issue on theory and research on collective action in the European Journal of Social Psychology. *European Journal of Social Psychology, 42*, 19–23.

Becker, J. C., Tausch, N., & Wagner, U. (2011). Emotional consequences of collective action participation: Differentiating self-directed from outgroup-directed emotions. *Personality and Social Psychology Bulletin, 37*, 1587-1598.

Drury, J., & Reicher, S. (2005). Explaining enduring empowerment: A comparative study of collective action and psychological outcomes. *European Journal of Social Psychology 35,* 35-58.

Drury, J., Reicher, S., & Stott, C. (2003). Transforming the boundaries of collective identity: From the 'local' anti-road campaign to 'global' resistance? *Social Movement Studies, 2,* 191-212.

Foster, M. D. (2015). Tweeting about sexism: The well-being benefits of a social media collective action. *British Journal of Social Psychology.* doi: 10.1111/bjso.12101

McPhail, C. (1991). *The myth of the madding crowd.* New York: Aldine de Gruyter. **(pages 31-49)**.

Rees J. H., & Bamberg S. (2014). Climate protection needs societal change: Determinants of intention to participate in collective climate action. *European Journal of Social Psychology*, *44*(5), 466–473. doi:10.1002/ejsp.2032

Sturmer, S., & Simon, B. (2004). Collective action: Towards a dual pathway model. In W. Stroebe & M. Hewstone (Eds.), *European review of social psychology* (pp. 59-99). Hove, UK: Psychology Press.

Tausch, N., Becker, J. C., Spears, R., Christ, O., Saab, R., Singh, P., & Siddiqui, R. N. (2011). Explaining radical group behavior: Developing emotion and efficacy routes to normative and nonnormative collective action. *Journal of personality and social psychology*, *101*(1), 129-148.

Thomas, E. F., Mavor, K. I., & McGarty, C. (2012). Social identities facilitate and encapsulate action-relevant constructs: A test of the social identity model of collective action. *Group Processes & Intergroup Relations*, *15,* 75-88.

Van Zomeren, M., Postmes, T., & Spears, R. (2008). Toward an integrative social identity model of collective action: A quantitative research synthesis of three socio-psychological perspectives. *Psychological Bulletin*, *134*, 504-535.

Van Zomeren, M., Spears, R., Fischer, A. H., & Leach, C. W. (2004). Put your money where your mouth is!: Explaining collective action tendencies through group-based anger and group efficacy. *Journal of Personality and Social Psychology, 87*, 649–664.

Vestergren, S., Drury, J., & Hammar Chiriac, E. (2017). The biographical consequences of protest and activism: A systematic review and a new typology. *Social Movement Studies, 16*(2), 203–221. doi.org/10.1080/14742837.2016.1252665

Wright, S. (2001). Strategic collective action: Social psychology and social change. In R. Brown & S. Gaertner (Eds.), *Blackwell handbook of social psychology: Intergroup processes* (pp. 409-430). Oxford: Blackwell.

9. ‘Contagion: The spread of riots

The ‘waves’ of riots that took place across the United States in the 1960s prompted different kinds of explanation. First, there were claims that these waves were really coincidental, reflecting the ‘convergence’ of ‘riot-prone’ individuals. A more sophisticated version of this argument for independence was the suggestion that the riots were caused by the simultaneous occurrence of certain kinds of policing practices across different cities. Second, and based on statistical evidence that the co-occurrence of many of these events couldn’t simply be coincidental, were explanations in terms of social influence between riot events. ‘Contagion’ has been the most prevalent of these explanations. The concept already has a long pedigree in models of collective behaviour. It can be traced to the historian Taine’s (1876) application of medical discourse to the study of crowds. Today, the notion of ‘contagion’ has spread from social psychology to ‘infect’ a large number of other disciplines, including marketing, public opinion research, sociology, animal behaviour studies, economics and even back to medicine. In these disciplines and many others, ‘contagion’ is used to describe and explain the spread of phenomena ranging from investor reactions on the financial markets, dancing manias and psychogenic illnesses, cooperation, itching, applause, anxiety, to excitement - to name just a very few (for a review, see Marsden, 1988). However, the notion of ‘contagion’ is not necessarily a plausible way of conceptualizing social influence. Experimental studies suggest group-based boundaries to influence, which the concept of contagion can’t explain; and there may be less pathologizing ways to understand the patterns of spread of riots across locations. In this week’s lecture and seminar, we focus on the 2011 English riots as a test case for the usefulness or otherwise of the concept of contagion.

Learning outcomes:

By the end of this week’s lecture and seminar, the successful student will be able to:

- Describe how the concept of contagion has been used to explain behaviour within and between crowd events
- Present the conceptual and empirical problems of the concept of contagion.

Key reading (empirical study)

Stott, C., Drury, J., & Reicher, S. (2017). On the role of a social identity analysis in articulating structure and collective action: The 2011 riots in Tottenham and Hackney. *British Journal of Criminology*, *57*(4), 964-981. doi: 10.1093/bjc/azw036

Key reading (overview)

Reicher, S., & Stott, C. (2011). *Mad mobs and Englishmen? Myths and realities of the 2011 riots*. London: Constable & Robinson. **(Chapters 1 and 4)**

Recommended reading: The 2011 riots

Ball, R., & Drury, J. (2012). Representing the riots: The (mis)use of statistics to sustain ideological explanation. *Radical Statistics, 106,* 4-21.

Baudains, P., Braithwaite, A., & Johnson, S. D. (2012). Spatial patterns in the 2011 London riots. *Policing: A Journal of Policy and Practice*, *7*(1), 21-31.

Guardian/LSE (2011). *Reading the riots: Investigating England's summer of disorder*. Guardian/LSE 2011.

Newburn, T., Deacon, R., Diski, B., Cooper, K., Grant, M., & Burch, A. (2016). 'The best three days of my life': Pleasure, power and alienation in the 2011 riots. *Crime, Media, Culture*, doi: 1741659016667438.

Further reading: US urban riots – contagion vs individualist explanations

Fogelson, R. M. (1971). *Violence as protest: A study of riots and ghettos*. New York: Anchor **(Chapter 2)**

Myers, D. (1997). Racial rioting in the 1960s: An event history analysis of local conditions. *American Sociological Review, 62*, 94-112.

McPhail, C. (1971). Civil disorder participation. *American Sociological Review, 38*, 1058-1073.

Further reading: Contagion explanations in other contexts

Barsade, S. G. (2002). The ripple effect: Emotional contagion and its influence on group behavior. *Administrative Science Quarterly, 47*, 644-675.

Christakis, N. A., & Fowler, J. H. (2013). Social contagion theory: Examining dynamic social networks and human behavior. *Statistics in Medicine, 32*, 556–577. doi: 10.1002/sim.5408

Kramer, A. D. I., Guillory, J. E, & Hancock, J. T. (2014) Experimental evidence of massive-scale emotional contagion through social networks. *Proceedings of the National Academy of Sciences, 11*, 8788-8790

Mann, R. P., Faria, J., Sumpter, D. J., & Krause, J. (2013). The dynamics of audience applause. *Journal of the Royal Society Interface. 10*(85):20130466.

Marsden, P. (1998). Memetics and social contagion: Two sides of the same coin? *Journal of Memetics - Evolutionary Models of Information Transmission, 2.* **(pages 1-7 only)**

Norscia, I., & Palagi, E. (2011). Yawn contagion and empathy in Homo sapiens *PLoS ONE, 6* (12) DOI: http://dx.doi.org/10.1371/journal.pone.0028472

Provine, R. R. (2005). Yawning: The yawn is primal, unstoppable and contagious, revealing the evolutionary and neural basis of empathy and unconscious behaviour. *American Scientist, 93*, 532-539. **(pages 536-538 only)**

Van der Schalk, J., Fischer, A., Doosje, B., Wigboldus, D., Hawk, S., Rotteveel, M., & Hess, U. (2011). Convergent and divergent responses to emotional displays of ingroup and outgroup. *Emotion, 11*, 286-298.

Warren, Z. J., & Power, S. A. (2015). It's contagious: Rethinking a metaphor dialogically. *Culture & Psychology, 21*(3), 359-379.

10. Social movements and online activism

A social movement is a group of people with shared ideas who get together to achieve certain goals, particularly in relation to social change. Most research and theory in this area has focused on the social conditions through which social movements appear. However, many theories of social movements also make psychological claims or use psychological concepts. Indeed, by their nature, social movements raise many social psychological questions. Thus, one point that many of those who study social movements today agree on is that, as well as potentially contributing to material social change, social movement activity can create *identities* for social movement actors.

In the lecture and seminar, we will trace the development of theory in the study of social movements, from accounts of 'societal breakdown' and 'collective behaviour', which echo models of crowd behaviour we saw earlier in the module, to modern approaches which focus on rationality and identity. The concept of 'interaction' is also important in social movement theories, as it is understood as the process whereby new meanings identities are created in social movement activity.

A contemporary debate around social movement activity is the extent to which such activity has been shaped or changed by the advent of the internet and new digital technologies. The debate was particularly prevalent – in the media and among activists as well as among social movement researchers themselves – following the 'Arab Spring'. On the one hand, research on the Arab Spring and other events suggested that social media such as Facebook facilitated the development of a movements for change. On the other hand, some research on collective action suggests instead that the ease of online activism encourages a 'slacktivism' which substitutes for real participation and change.

In the lecture and seminar, we consider the evidence for and against the proposition that the use of social media – online activism – affects social movement activity in fundamental ways.

Learning outcomes

By the end of this week's lecture and seminar, the successful student will be able to:

- Describe the psychological aspects of social movement activity.
- Explain the extent to which online activism has changed the form and content of social movements.

Key reading (empirical study)

McGarty, C., Thomas, E. F., Lala, G., Smith, L. G. E., & Bliuc, A.-M. (2013). New technologies, new identities, and the growth of mass opposition in the Arab Spring. *Political Psychology, 35,* 725–740. doi: 10.1111/pops.12060

Key reading (overview)

Drury, J. (2015). Social movements: A social psychological perspective. In: J. D. Wright (editor-in-chief), *International encyclopedia of the social and behavioral sciences* (2nd edition). Vol. 22. (pp. 447–453). Oxford: Elsevier. **(Available on SyD)**

Recommended reading

Postmes, T., & Brunsting, S. (2002). Collective action in the age of the internet: Mass communication and online mobilization. *Social Science Computer Review*, *20*, 290-301.

Schumann, S., & Klein, O. (2015). Substitute or stepping stone? Assessing the impact of low-threshold online collective actions on offline participation. *European Journal of Social Psychology, 45*, 308–322. doi:10.1002/ejsp.2084.

Further reading: The Arab Spring

Castells, M. (2012). *Networks of outrage and hope: Social movements in the internet age.* Cambridge: Polity Press. **(pages 93-109)**

Howard, P. N., Duffy, A., Freelon, D., Hussain, M. M., Mari, W., & Mazaid M. (2011). Opening closed regimes: What was the role of social media during the Arab Spring? Project on Information Technology and Political Islam, Working Paper 2011.1.

Further reading: Online activism and digital social movements

Barberá, P., Wang, N., Bonneau, R., Jost, J. T., Nagler, J., Tucker, J., & González-Bailón, S. (2015). The critical periphery in the growth of social protests. *PloS one, 10*(11), e0143611.

Smith, L. G., Gavin, J., & Sharp, E. (2015). Social identity formation during the emergence of the occupy movement. *European Journal of Social Psychology*, *45*(7), 818-832.

Thomas, E. F., McGarty, C., Lala, G., Stuart, A., Hall, L. J., & Goddard, A. (2015). Whatever happened to Kony2012? Understanding a global Internet phenomenon as an emergent social identity. *European Journal of Social Psychology*, *45*(3), 356-367.

Further reading: Theories of social movements

Flesher Fominaya, C. (2010a). Collective identity in social movements: Central concepts and debates. *Sociology Compass, 4*, 393–404.

Flesher Fominaya, C. (2010b). Creating cohesion from diversity: The challenge of collective identity formation in the global justice movement. *Sociological Inquiry, 80*, 377–404.

Goodwin, J., Jasper, J. M., & Polletta, F. (2000). The return of the repressed: The fall and rise of emotions in social movement theory. *Mobilization: An International Journal, 5*, 65-83.

Klandermans, B. (1997). *The social psychology of protest*. Oxford, UK: Blackwell. **(pages 199-205)**

Hirsch, E. L. (1990). Sacrifice for the cause: Group processes, recruitment, and commitment in a student social movement. *American Sociological Review, 55,* 243-54.

Mayer, M. (1991). Social-movement research in the United States: A European perspective. *International Journal of Politics, Culture, and Society, 4*, 459-480.

Melucci, A. (1989). *Nomads of the present: Social movements and individual needs in contemporary society.* London: Hutchinson Radius. **(Chapter 1: pages 17-37)**