

SUMMARY

The COVID-19 epidemic led to the most severe global crisis in decades and to an unprecedented social unrest. At the same time, it accelerated our world's transition to late modern period. With economic and political institutions weakening, the most important thing is no longer economic or social progress, but moral and religious progress. Modern societies are beginning to move away from traditional forms of social mobilization to heated, explosive social performances that resemble the religious rituals of archaic societies.

The report on the social impact of COVID-19 explores examples of three countries: the USA, Poland, and Germany. In particular, I want to describe and explain different forms of social mobilization. While in the U.S. and in Poland the social performances of the *Black Lives Matter* movement and the National Women's Strike took the form of „rituals of revolution” aiming at a profound transformation of the political and social system, Germany was dominated by „rituals of rebellion” carried out, among others, by the *Querdenken 711* group, which did not aim at overthrowing the political and social system but rather at reforming it.

To analyze these three cases, I use my own theory of moral capital. The theory points to the basic factors responsible for the emergence of different forms of social mobilization. My conclusion is that the various forms of social performance are not related to the global positioning, preparedness, or politics of a given state vis-à-vis COVID-19. They are related to the emergence of polarization through the separation of counter-elites (Germany). Revolutionary rituals are related to the exacerbated polarization that led to the loss of dominant position by the existing elite and the oscillation in the form of the materialization of the risk of political power takeover by the counter-elites (USA, Poland).