

President's introduction

Every four years the World Congress inaugurates a new slate of officers and broad programmatic initiatives for promoting diverse strands of sociological inquiry. RC02 welcomes its incoming board and many first-time members. I want to extend my appreciation to the outgoing Board for their hard work, and thank JP Sapinski who diligently monitored membership rolls, facilitated our recruitment and retention campaign, and edited a well-curated newsletter.

In anticipation of the World Congress, this issue includes a list of sessions. Our first session on Democracy, Capitalism and Feminism, features a dialogue between two major social theorists: Sylvia Walby and Raewyn Connell. Joint sessions with RC44 explore labor issues, such as precarious worker organizing under global capitalism and the gap in employment standards, both on Monday afternoon. We are co-sponsoring several sessions with RC32, including: Global perspectives on care and care work; Theorizing changes in gender regimes and gendered institutions; and Karl Marx 200 years later. A wide-range of topics fill out the program, ranging from Twenty-first century fascism, Kondratieff waves, Finance as a social relationship, Global labor market regulations, to Carbon capitalism. Tuesday morning, our round-table session addresses a variety of themes taken up throughout the week. On the final day of the Congress, we are hosting an Author Meets Critic session on *The Climate Crisis and Just Transition*.

For more detailed information see the RC02 Online Program at <https://isaconf.confex.com/isaconf/wc2018/webprogram/Symposium439.html>.

Please join us for conversation and locally sourced refreshments at our reception, jointly sponsored with RC44 (Labor Movements), on Monday, July 16th at 8:00 pm in the Workers' Action Centre, 720 Spadina Ave (details on page 14).

See you in Toronto!

Heidi Gottfried, RC02 President

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Forthcoming

Fall 2018 Newsletter

A call for contributions will be circulated on the RC02 listserv by the new secretary, make sure you don't miss it!

RC02 Program

<https://isaconf.confex.com/isaconf/wc2018/webprogrampreliminary/Symposium439.html>

Final schedule

Monday, 16 July

10:30-12:20, Room 51

[Democracy, Capitalism and Feminism](#)

Keynote session on "Democracy, Capitalism and Feminism" will present different approaches to the potential for emancipatory power and the process of democracy within our existing capitalist system and current and future crises. The global system generates crises that worsen exploitation and ultimately a crisis for humanity in the 21st century. This session seeks to advance new perspectives on the political challenges to the crisis at this critical historical conjuncture. What alliances, coalitions and joint political projects would be necessary to deepen democracy and to build a counter-hegemonic vision and practice?

Session Organizers:

Georgina MURRAY, Griffith University, Australia

Heidi GOTTFRIED, Wayne State University, USA

15:30-17:20, Room JS-8

[Theorizing Informal and Precarious Worker Organizing Under Global Capitalism](#)

(Joint session with RC44 Labour movements)

Informal work is one of the most elementary forms of labour commodification and exploitation, yet its persistence in the context of technological advancements and global economic transformations raises fundamental questions about how we theorize informal work as a conceptual category. What is the relationship between informal work, precarious work, and global capitalism? How do such understandings change when theorizing informal and precarious work from the lens of worker collective action?

This panel invites papers that advance theoretical understanding of informal and precarious worker organizing as a mode of political struggle against global capitalism. In particular, we seek papers that consider the intersectional basis of power and domination under capitalism, including the significance of gender and patriarchy, ethno-racial nationalism, and exclusionary citizenship regimes in the struggles of informal and precarious workers. We also seek papers that engage concretely with questions of worker power. What is the relationship between informal worker organizing and the structure of political power? How do political parties, collective bargaining institutions, social movement spheres and geopolitical dynamics influence the development of distinct types of worker power (e.g. structural, associational, symbolic), and vice-versa.

Session Organizers:

Jennifer CHUN, University of Toronto, Canada, jj.chun@utoronto.ca

Chris TILLY, University of California Los Angeles, USA, tilly@ucla.edu

17:30-19:20, Room JS-15

[The Employment Standards Enforcement Gap in Ontario](#)

(Joint session with RC44 Labour movements)

In Ontario the Employment Standards Act (ESA) establishes minimum terms and conditions in areas such as wages, working time, vacations and leaves, and termination and severance of employment. For the majority of Ontario workers who are not unionized, the ESA along with the Ontario Health and Safety Act, is a key source of formal workplace protection. Yet, as a report on labour law recently released by the Ontario Ministry of Labour notes, "...there is a serious problem with enforcement of ESA provisions... there are too many people in too many workplaces who do not receive their basic rights" (Ministry of Labour 2016: 260). This assessment echoes the findings of a growing body of cross-national scholarship that documents how traditional employment standards enforcement models are not keeping pace with changing workplace practices.

Drawing on findings of a long-term multi-disciplinary study of employment standards enforcement, the four papers that comprise this regular session probe different dimensions of the ESA enforcement gap in Ontario, addressing themes such as the paucity of strong deterrent measures in the Government of Ontario's enforcement system; the effectiveness and limitations of proactive and targeted enforcement practices, and the difficulties that the Ministry of Labour faces in recovering employees' back wages. Each paper also considers alternative approaches that stand to improve employees' access to labour market protections.

Session Organizers:

Leah VOSKO and John GRUNDY, York University, Department of Political Science, Canada

19:30-20:50, Room 52

[RC02 Business Meeting](#)

Tuesday, 17 July

08:30-10:20, Room 53

[Economy and Society Tables](#)

Economy and Society Round-Table Session

Session Organizer:

Heidi GOTTFRIED, Wayne State University, USA

10:30-12:20, Room JS-24

[Price, Value & Worth: Conceptualizing Social Practices of E/Valuation Pt. 1](#)

(Join session with RC35 Conceptual and Terminological Analysis)

Valuation and evaluation are widespread social practices. Investigating these practices is essential to understanding how social order comes about and changes over time. With the spread of capitalism, (e)valuations have come to be understood primarily in economic terms. And with the spread of neoliberalism and market fundamentalism, governments and organizations are increasingly turning to valuation mechanisms to quantify the worth of people, processes, and outcomes. For example, credit rating agencies evaluate individuals' creditworthiness, bank stress tests evaluate banks' stability, and

stock markets evaluate corporations' worth. One of the striking characteristics of such market valuations is that they create commensurations that are interpreted as objective, informed, depersonalized, apolitical and expert. Despite such apparently successful abstracting, a leitmotif in a number of research programs (e.g., the New Economic Sociology, and current reformulations of Critical Theory) is that the economy and social life are not separate spheres with distinctive values and practices. Exploring this productive tension, this joint session of RC02 and RC35 calls for conceptual as well as theoretically-informed empirical papers that investigate the beliefs, values and practices embedded in diverse social practices of (e)valuation and the role and functions of (e)valuations as well as devaluations for the reproduction and development of contemporary society. We particularly encourage papers that unpack social processes of price formation, valuation, and the assessment of worth.

Session Organizers:

Aaron PITLUCK, Illinois State University, USA

David STRECKER, University of Jena, Germany

15:30-17:20, Room 54

[Where Do Global Labour Markets Come from? Market Making and \(Organized\) Market Actors](#)

In economic sociology markets are understood as constituted through four elements: 1) the objects to be exchanged, 2) buyers and sellers, 3) competition (and through it, the determination of the price) and 4) the voluntary character of transactions (see Aspers, 2011). None of these elements, however, is unproblematic. Instead, each of the elements of a market transaction must first be generated through processes of social construction. The proposed session, therefore, will be concerned with the social process of *market making* and with identifying those (organizational) *actors* who as *market makers* (Abolafia, 1998) contribute to the development of global labour markets. Papers may address but are not restricted to the following topics: (1) intermediary organizations on external labour markets, such as temporary agencies, trafficking agencies; (2) MNC-internal labour markets and Global Value Chains, mainly investigating the role of MNCs for the development of global labour markets, e.g. by their global assignment programmes or off-shoring activities; and (3) the States and their role in creating global labour markets.

Session Organizer:

Ursula MENSE-PETERMANN, Bielefeld University, Germany

17:30-19:20, Room 55

[In Search of Global Labor Regulations: Institutions, Networks and Conventions](#)

In this panel we address formal and informal practices and conventions, which are institutionalizing cross-border labour markets in sectors as varied as textiles, NGO workers, finance management, and others, on a world regional and global scale. We ask whether and how institutions, conventions and networks enable cross-border labour recruitment, placement, matching and the extraction of work effort, explore the conditions under which cross-border mobility results in careers, or alternatively in extreme forms of exploitation, and while seeking to identify the coordination and control mechanisms reducing the uncertainties of cross-border labour exchange from an employer perspective, focus specifically on the outcomes for mobile labourers in the global economy.

Session Organizer: Karen SHIRE, University Duisburg-Essen, Germany

Wednesday, 18 July

08:30-10:20, Room JS-39

[Business Enterprises and Development : Qualitative Approaches and Case Studies I](#)

(Joint session with RC09 Social Transformations and Sociology of Development)

*Session in English and French.

The positives impacts of business enterprises on social and economic development are often alleged by economists, based on statistics, numbers and figures at the macro level. Conversely, the negative impacts such as the exploitation of workers, the destruction of the traditional way of life, the expropriation of the poor, the health and environmental damages have been often documented by sociologists and activists in all parts of the world. In response to these critics, large corporations have developed a window dressing strategy. Green washing, social responsibility allegations and others propaganda formula have made the understanding of what is actually going on even more confuse.

The aim of this session is to discuss positive as well as negative impacts of business enterprises activities on local development. We expect well documented qualitative observations and cases studies in order to develop a renewed theoretical approach of the contribution of business enterprises to development.

Session Organizers:

Michel VILLETTE, AgroParisTech, France

Ulrike M.M. SCHUERKENS, University Rennes 2 and EHESS, France

Habibul KHONDKER, Zayed University, United Arab Emirates

08:30-10:20, Room 56

[Globalization, Technology Transfer and Global Economic Integration](#)

Transnational corporate and industrial ventures, so characteristic of globalization have brought into being several structural and operational changes in the productive systems of developing economies. Several measures pursuing liberalisation policy have been initiated to facilitate liberal transfer of technologies, information and capital across the borders in addition to forging collaborative joint ventures with existing multinational corporations and help establish entirely new ones as well as subscribing to diverse global agencies of trade, commerce and industry. Requisite legal provisions are made to deal with Intellectual Property Rights for technology transfer including immigration laws to facilitate movement of human resources. Similarly, in the so called closed or guarded economies, the private players are being offered scope for greater role with opening of diverse fields of economy for Foreign Direct Investment completing what is being understood as global economic integration, a phenomenon that needs to be empirically and theoretically probed into for a scientific and objective understanding for the purposes of better understanding, regulation and prediction if need be.

Hence, papers focusing on the phenomenon of global economic integration, perceived as outcome of globalisation process facilitated by the global technology transfer, foreign direct investment, MNC operations from theoretical and empirical perspective are invited for presentation in the session that could also suggest strategies and measures for overcoming some of the perceived bottlenecks and constraints in harnessing the true potential of globalization for its positive impact.

Session Organizer: **Siddhamesh HIREMATH**, Gulbarga University, India

10:30-12:20, Room JS-44

[Elite Understanding of Economic Inequality](#)

(Joint session with RC18 Political Sociology)

Recently a growing field of 'elite' studies has emerged in response to historical research by economists which has demonstrated that the richest 'one percent' have increased their share of income and/or wealth in many countries, often contributing to an overall increase in economic inequality. A subfield to these recent contributions specifically focuses on how 'elites' understand these changes in and economic inequality more generally.

The session is inspired by Reis and Moore's (2005) influential comparative study of *Elite Perceptions of Poverty and Inequality*, which found important differences in both understanding of, and (political) responses to issues of poverty and inequality in their respective countries, pointing to the need for understanding elite perceptions for implementing successful poverty and inequality reduction policies. We invite contributions from social scientists around the globe who have conducted empirical research on elite perceptions towards inequality. Specifically, we invite studies of elite perceptions of the distribution of material resources; as well as their views on economic inequality and how it relates to gender, 'racial' and ethnic disparities.

Previous studies have pointed towards the importance of paying attention to differential views towards inequality and poverty. Studies in liberal market economies have highlighted the importance of a discourse of meritocracy and hard work, and a reluctance of 'elites' to engage with issues of distribution.

The aim of the session is to bring together empirical researchers who are working on these issues and to facilitate a discussion in order to develop a global comparative perspective on 'elite' perceptions of inequality.

Session Organizers:

Katharina HECHT, LSE, United Kingdom

Alice KROZER, Centre of Development Studies, University of Cambridge, United Kingdom

15:30-17:20, Room JS-48

[Karl Marx 200 Years Later](#)

(Joint session with RC32 Women in Society)

May 2018 is the 200th anniversary of the birth of Karl Marx. The past decade has witnessed a resurgent interest in Marxism within and outside the academy. This renaissance of sorts cannot be framed, however, as a simple return of Marxism. The multiple crises of Marxism since the 1980s - in both political and academic life - have had lasting and in some cases irreversible effects for the interpretation and implementation of Marxist theory. It is also true that theoretical approaches defined in contrast to Marxism - from postcolonial theory to deconstruction, from post-Marxism to varieties of feminism - have also encountered serious limits when it comes to thinking about the patterns of change and domination that define capitalism. A reappraisal of Marxism, reflecting back and looking forward, is called for. This panel will bring together noted scholars that investigate both the legacy of Marx for understanding the development of society and economy under capitalism, and how Marx's writings can be used to anticipate and inform our analysis of emerging trends in an increasingly globalized world faced with growing populist movements in opposition to neoliberalism and austerity. It will pay special attention to how Marx's ideas

have been developed in Latin America, the Global South, post-Soviet societies and other emerging regions, in opposition to a Eurocentric understanding of social change and resistance to capitalism.

Session Organizer:

David FASENFEST, Wayne State University, USA

17:30-19:20, Room JS-53

[Global Perspectives on Care and Care Work I: Marketization, Migration and Gender](#)

Research shows that care regimes are strongly interrelated with gender and migration regimes. This is most obvious in domestic work and care, but also in professional care provision by the private sector, the state and the third sector, drawing on a largely female migrant workforce and shaping new divisions of labor between men and women and among women. Although commodification of care and care work is embedded in and interlinked with supra- and international politics regulating the interrelations between care provision, migration and gender, the transnational and national care regimes and working conditions significantly differ within and between the Global North and South, West and East. The session invites papers on recent developments in this field and to focus on the following questions: How can we conceptualize a political economy of care, gender and migration enabling us to understand the status and development of care work in contemporary capitalisms? What significance do power, violence and injustice have in the field of care, making care workers a class of denizens serving the citizens of the middle and upper classes around the world? In what ways do changing demographics, institutional policies and cultural practices affect who provides care across national borders? How are care workers challenging new forms of commodified care? What examples of decent care work have emerged, and under what conditions? The session seeks to understand and discuss the interrelations between the societal organization of care and care work, migration and gender on the national, trans-, inter- and supranational levels.

Session Organizers:

Brigitte AULENBACHER, Johannes Kepler University, Austria

Heidi GOTTFRIED, Wayne State University, USA

17:30-19:20, Room JS-52

[Universalism: Past, Present and Possible Futures](#)

(Joint session with RC19 Sociology of Poverty, Social Welfare and Social Policy)

We propose a session critically examining the role and place of universalism in contemporary political economy, comparative social policy and social movement literature. The aim of this session is to bring together scholars interested in the idea of universalism from different disciplinary angles. The rationale for proposing such a session reflects profound dissatisfaction with disciplinary boundaries that lead scholars to ignore how political economy, welfare state and social movement literature are thoroughly interrelated.

'The apparent demise' of universalism underlying welfare capitalism and the fragmentation of both political movements and national party politics raise serious questions about the viability of social scientific theories rooted in this ethos. Conversely, theorists steeped in universalism, such as Karl Polanyi, have never been more popular. The cross-disciplinary panel welcomes both theoretical and empirical contributions engaging these challenging issues. The following questions provide more specific insight into the goals of the panel:

Is the apparent fragmentation and individualization fostered by neoliberalism, itself, universal, or rather is this fragmentation a reflection of a broader counter-movement in response to decades of liberalization? Is the quest for a 'new universalism' fostered by rising social movements in various parts of the globe a reaction to welfare state retrenchment and increased conditionality? What is the relationship between ideological and organizational fragmentation and universal attitudes concerning resultant ideologies? Is there the possibility to renew a universalistic ethos beyond Keynesianism and neoliberalism? How have social/economic conditions changed and how have these changes contributed to the possibility of universal politics or progressive economic reforms?

Session Organizers:

Cory BLAD, Manhattan College, USA

Emanuele FERRAGINA, Sciences Po Paris, France

Thursday, 19 July

08:30-10:20, Room JS-56

[Theorizing Changes in Gender Regimes and Gendered Institutions](#)

(Joint session with RC32 Women in Society)

This session addresses debates about the theorization of gender at the meso-institutional and macro-systemic levels in order to engage in historical comparative analyses of varieties of gender regimes. Historical-institutional approaches have yielded new insights into the transformation of gender regimes. Today however, the sustainability of gender transformations is challenged by the financial and economic crisis, demographic change, and transnational mobilities. The papers address gender transformations in relation to state policies, institutional arrangements and gender systems that are consequential for explaining rising and complex inequalities in Europe and beyond. A key issue concerns the interaction of gender and class inequalities.

Papers can propose indicators of gender inequalities in the context of financialization and transnationalization, investigate the impact of the crisis on gender inequalities, and bring to light the interaction of European with non-European gender regimes especially in relation to the increasing dependence of households on migrants as unpaid care and domestic labor. The papers also can engage with a set of policy shifts re-shaping gender equalities in specific institutional domains, including employment, welfare, taxation, households, violence, and political representation, not all of which take the same direction in relation to gender equality. Are varieties of gender regimes congruent with varieties of capitalism? Does the crisis restructure regimes or just some institutions

Session Organizer: **Karin GOTTSCHALL**, University of Bremen, Germany

10:30-12:20, Room JS-61

[Global Perspectives on Care and Care Work II: Marketization, New Forms of Governance and Gender](#)

(Joint session with RC32 Women in Society)

Care work is undergoing a dramatic change worldwide. Countries in the Global North experience a 'care crisis' resulting from neoliberal deregulation of welfare provision. In these countries marketization implies that those who can afford it outsource care. The majority of migrant care givers come from countries in the Global South. However, there are important differences. In Europe millions of care givers come from post-socialist countries which struggle with the fact that their inclusion in the

global system resulted in the deregulation or elimination of state run care infrastructure now replaced by private institutions. As a result, markets become the main actors of care provision. The low level or even absence of welfare state provision in many countries has always implied a situation where wealthy families employed care givers from ethnic minorities or poorer strata of the population, but here, too, the situation is changing. In some middle income-countries of the Global South care work is a social issue moving up on the political and state's agenda, and care provision in part involves populations previously excluded or ignored. Furthermore, the global economic crisis lays off 'surplus workers' and often results in extensive migrations, but migrants' provision of care in faraway countries generate care gaps in their home countries. We invite papers dealing with the connection of marketization and new forms of governance and the following question: How does the change of provision, institutionalization and regulation of care work affect social differences and inequalities of gender, race and class?

Session Organizers:

Birgit RIEGRAF, University of Paderborn, Germany

Helma LUTZ, Goethe University Frankfurt, Germany

15:30-17:20, Room 57

[Interpreting and Questioning Finance As Social Relationships](#)

Sociologists frequently understand finance in essentialist terms—as the creation and brokerage of capital. However, in light of growing interest in relational and transactional approaches to sociology, this session collects together theoretically-driven empirical research that investigates finance as social relationships, as well as papers that directly refute this framing. Fieldwork includes online platform lending in India; institutional investors and multinational corporations' relations with one another in shareholder engagement; insurance companies' interpretation of risk using gender categories; U.S. household strategies to use formal finance to limit their support of kin; and informal income-sharing arrangements as relational work among formal sector workers in Côte d'Ivoire. Together these papers present the opportunity to evaluate the strengths and weaknesses of prioritizing relations and relational work in empirical research on finance.

Session Organizer: **Aaron PITLUCK**, Illinois State University, USA

17:30-19:20, Room 58

[Transforming Capitalism: Between Market Fundamentalism and Alternative Visions, the Authoritarian Shift and the Defense of Democracy](#)

For some decades we have witnessed far-reaching transformations of capitalisms in both the Global North and South. Market fundamentalism and neo-liberalism are putting democracy at risk. On the one hand, stalling "recoveries" and extended recessions amidst a deepening global crisis and continuous military interventions in challenged regimes further spiked increasing inequalities, precarity, migratory displacement and desperation. These processes accompany the resurgence of right wing political forces in and outside of the electoral realm and "populist" political movements advocating new forms of nationalism, exclusion and violence that pose important social implications for progressive alternatives. On the other hand, besides right wing movements, social protest and initiatives are pushing alternative visions of a just, solidary, democratic, neo-socialist society. Following the theme "transforming capitalism," the session invites papers to discuss research about this worldwide "double movement," the "movement" in the capitalist relations of economy/market and politics/state and the "counter-movement" of civil society (Polanyi), the shift to an authoritarian capitalism and the defense of democracy, the shift to "free trade" and the defense of human and social rights. Welcome are theoretical

and empirical contributions dealing with the question whether we are witnessing a fundamental transformation of capitalism, and analyzing the uneven development and the pathways between market fundamentalism and alternative visions, the authoritarian shift and democratic ideas around the world.

Session Organizers:

Brigitte AULENBACHER, Johannes Kepler University Linz, Austria

Ricardo DELLO BUONO, Manhattan College, USA

Friday, 20 July

08:30-10:20, Room 59

[The Climate Crisis and Just Transitions - Democratic Eco-Socialist Alternatives from South Africa and Beyond](#)

This is an author meets critic session.

Chair: Heidi Gottfried

Presenters: Vishwas Satgar and Michelle Williams

Critic: William Carroll

This panel will engage with an edited collection focusing on the climate crisis as a systemic crisis of global capitalism. It steers clear of millenarian catastrophism or millenarian ends of time discourses. Instead it brings together some of the leading international and South African climate just activists, movement voices and scholars. This includes Nnimmo Bassey from Nigeria who won the alternative Nobel prize to Pablo Salom the former climate negotiator for the Bolivian state; the only state that has held a climate justice position in the multi-lateral system.

This volume brings together an analysis of the failures of multilateral leadership in resolving the climate crisis and the rise of systemic alternatives. Moreover, there is a critical engagement with Anthropocene discourse particularly its official UN version and popular renditions. However, the main focus of this volume is on further elaborating the the notion of just transition and its content. In this regard various systemic alternatives are engaged with, emerging from climate justice and transformative movements to advance a deep just transition. This ranges from the rights of nature, living well (*buen vivir*), ubuntu, food sovereignty, basic income grants, commoning, solidarity economy, climate jobs to socially owned renewables. Crucial to this volume is a recognition of how these systemic alternatives transform socialism as democratic eco-socialism.

Session Organizer: **Vishwas SATGAR**, University of the Witwatersrand, South Africa

10:30-12:20, Room 60

[Global Inequality in the Era of Generational Conflict](#)

This session will explore issues related to global inequality and its relationship with inter-generational conflict. Inter-generational conflict is an old story and continues to reemerge in different forms. In the world revolution of 1968, students and youth proclaimed that those over 30 years of age were not to be trusted. We have a newly emerging global inter-generational conflict due to globalization.

The wealth difference between the young and the old has been increasing in recent years. With increasing precarious employment under global economy, steady improvements in careers along the path of life cannot be easily attained for the younger generation as it had been for the older generations in the

core countries. Ongoing and novel reconfigurations of class relationships reveal growing inequality and formation of a new mass class of the precariat. The history of generational relations has taken different forms in the Global North and South. In the Global South, effective welfare states did not usually emerge, and the precariousness of employment was always general situation.

This session is open to political, economic, social, and psychological aspects of the related theme, including issues of income, wealth, education, environment, equity of youth rights, and migration. We welcome papers on the past and present social movements and the ways in which youth have mobilized and been mobilized. A wave of youth mobilization in the 1960s and 1970s needs to be compared with contemporary developments. The session calls for papers from various frameworks and methodologies and is not limited to aforementioned topics.

Session Organizers:

Yoshimichi SATO, Tohoku University, Japan

Christopher CHASE-DUNN and Hiroko INOUE, University of California-Riverside, USA

15:30-17:20, Room 61

[Welfare Market Making and the Private Organization of Social Services](#)

The aim of this session is to explore the origins, structure and outcomes of private welfare markets. Private welfare typically originates in shifts from public provision of welfare to private market-based services. Welfare markets also originate in shifts from family provided care to market-based services, as part of policies to support families and move unpaid domestic and care labor to the market. Tax credits and other fiscal mechanisms create incentives and support for individuals and families to purchase welfare and care services as varied as private pension insurance, ambulatory eldercare, and private medical coverage from market providers, either to replace or supplement public programs. Introducing welfare markets means that providers compete and employment also shifts from the public sector to less protected private sector labor markets. State policies creating private welfare markets have consequences for the quality of services, and related to this, the quality of employment and work. One consequence may be increasing insecurities and anxiety among citizens in relation to life risks and the adequacy and affordability of available market-based protection schemes. Given the labor intensity of social and care services, another consequences of private markets may be the expansion of low-wage and informal labor also associated with the increasing use of migrant labor, especially in care services. Consumer organizations, labor unions and migrant rights groups may play an important role in efforts to educate citizens about market options, providing consumer protections and mobilizing to improve service quality and insure decent work.

Session Organizers:

Franca VAN HOOREN, University of Amsterdam, Netherlands

Clémence LEDOUX, Université de Nantes, France

17:30-19:20, Room 62

[Capitalism, Welfare State and Intimate Life: Integrating Human Reproduction in the Theory of Social Reproduction](#)

“Human reproduction” is an indispensable component of social reproduction, while it hasn’t acquired an adequate position in social sciences.

Against this context, feminist scholars have put tremendous effort to theorize human production as part of the economy. Various concepts were coined to theoretically capture the activities for human reproduction, such as “housework”, “reproductive labour,” “unpaid work,” “care,” “emotional labour” and “intimate work (labour).” On the other hand, feminist scholars have criticized the welfare regime literature, pointing out the lack of attention to the family which has been working as the core producer of welfare in most societies.

Sylvia Walby proposes redefinition of the “economy.” “The concept of the economy needs to be widened so as to include not only marketized activities, but also domestic labour and state welfare.” (Walby 2009: 102) “The conceptualization of unpaid domestic care-work as part of the economy is a challenge to the narrow definition of the economy as activities that have monetary value.” (Walby 2009: 102) At the same time, we should pay attention to the fact that “The tasks accomplished by domestic care-work could be accomplished as either welfare provided by the state, or as goods and services purchased on the market (inside or outside the home). (Walby 2009: 103) This is called “defamilialization” in welfare regime literature.

The session aims to bridge (conventional) economics, welfare state studies and the studies of intimate lives to contribute to the formation of the integrated theory of social reproduction.

Session Organizer: **Emiko OCHIAI**, Kyoto University, Japan

Saturday, 21 July

08:30-10:20, Room 63

[Rethinking Transitions: Where Is the "Universality" of Capitalism Located?](#)

Global capitalism has given rise to various problems for decades, which includes increasing social inequalities, broken social solidarities, environmental destruction and climate change, and so forth. One of causes for these problems can be derived from the crisis of capitalism such as the dysfunction of capital accumulation. Some scholars also assert that these phenomena should show the end of capitalism is now approaching, and they are designing the model of coming post-capitalism: solidarity economy, shared economy, community-based economy, and the like.

However, the debate on post-capitalism is lacking in examining how capitalism will end and post-capitalism will rise. In retrospect, capitalism was born, based on some conditions and overcoming many constraints, through transitions from former systems, and it can now appear to be “universal” or “omnipotent” in the world. Why can capitalism on earth obtain such “universality”? What are the causes of such “universality”? The origin of such “universality” should be considered again through examining various transitions, while the model of post-capitalism is elaborated.

This session addresses various transitions to capitalism and from capitalism, and seeks out conditions and mechanisms for the “universality” of capitalism. The supposed topics will include followings—various transitions from pre-capitalist societies to capitalist ones in advanced or developing countries, transitions from socialist or communist societies to capitalist ones, the model of post-capitalism and its conditionality, and so on. The perspective can also be local, national or global, and empirical or historical, while theoretical consideration is better to be added.

Session Organizer: **Nobuyuki YAMADA**, Komazawa University, Japan

10:30-12:20, Room 64

[Twenty-First Century Fascism](#)

During the first half of the twentieth century, famously called the Age of Extremes by historian Eric Hobsbawm, the global system experience two devastating world wars sorting out the issue of hegemony and strong social movements posed significant counter-hegemonic challenges that shaped the nature of emerging world society. The different versions of the labor movement (anarchism, socialism, communism) competed with one another and were encouraged to cooperate by the rise of twentieth century fascism, though their relations remained contentious. All three labour traditions where challenged to build solidarities and capacities for resistance in the context of a rapidly change global order. In the first decades of the twenty-first century as somewhat similar situation has emerged. Economic slow-downs and the rise of geopolitical challenger to the global power of the United States are once again moving in the direction of a multipolar interstate system. And strong social movements seem to be emerging. Right-wing nationalist and anti-immigrant movements and parties have emerged in many countries. The purpose of this proposed session is to compare the similarities and differences between twentieth and twenty-first century fascisms and to discuss the prospects for global social change in the first half of the 21st century.

Session Organizers:

Christopher CHASE-DUNN, University of California-Riverside, USA

Vishwas SATGAR, University of the Witwatersrand, South Africa

12:30-14:20, Room 65

[Carbon Capitalism, Climate Capitalism, Energy Democracy](#)

Although the scientific consensus on causes and implication of global warming is well established, the climate crisis has provoked three distinct political-economic projects, rooted in differing class fractions and social interests, which currently vie for hegemony at different levels and regions of the world-system. *Carbon capitalism* is a project of 'business as usual' (in the Stern report's terminology), with efficiency improvements (and possible sunseting of coal) but no major changes to the political ecology of contemporary capitalism. *Climate capitalism* proposes the ecological modernization of the energy base of capitalism, by redirecting flows of capital away from fossil fuels, and toward more climatically benign sources of energy including hydropower, solar, wind and nuclear. The first two projects are capital-centric: they leave the class structure of capitalism untouched, including the concentration of economic power in the hands of a relatively small group of major investors, executives and corporate directors. In contrast, *energy democracy* finds its social base in environmental and other progressive movements, including sections of the labour movement. It mandates a dual power shift, from fossil-fuel power to renewables (decarbonization) and from corporate oligarchy to public, democratic control of economic decisions (democratization). This session welcomes papers exploring the sociology of these projects, singly or in combination, especially analyses that foreground issues of political economy and political ecology.

Session Organizers:

William CARROLL and **J. P. SAPINSKI**, University of Victoria, Canada

14:30-16:20, Room 66

Kondratieff Waves and the World-System Development

This session calls for papers that address issues related to the scientific study of the World-System processes, Kondratieff Waves (K-waves), and especially K-wave manifestations in the World-System processes. Cycles of various lengths (from a few years to a few hundred) are found not only in economic but social life. Large-scale wave-like perturbations of the global socioeconomic realm with a characteristic length of about half a century appear to be among the most important among different cycles. These periodic fluctuations were named 'Kondratieff waves' after the famous Russian scientist Nikolay Kondratieff. Many researchers find such cycles in social and political life from ancient times. Kondratieff waves constitute a sort of mystery that has been haunting economic and social researchers for almost a century. Why in certain periods do we observe prolonged upswings, whereas in other periods - notwithstanding all the enormous efforts of interested macroeconomic actors - socioeconomic development is accompanied by prolonged depressions? What gets out of order in social and economic mechanisms? The analysis of K-waves allows to understand the long-term dynamics of the World-System development, as well as to propose future scenarios of global development. K-waves are considered as one of the most important components of the world-system dynamics. In its turn the world-system processes turn out to be very important for the understanding of the K-wave dynamics. The session is open to various theoretical frameworks, perspectives and methodologies.

Session Organizers:

Leonid GRININ, National Research University Higher School of Economics, Russia

Andrey KOROTAYEV, Russian Academy of Sciences, Russia

**Special session:
"A Tribute to Neil J. Smelser"**

Tuesday, 17 July 2018, 12:30-13:50

Location: 201E (MTCC NORTH BUILDING)

During the informal gathering former students, friends and colleagues of Neil, among whom Jeff Alexander, Michael Burawoy, Alberto Martinelli, Lyn Spillman, will talk about the life and work, the intellectual and moral legacy of Neil Smelser for the young generation of sociologists. We invite all who had the opportunity to know Neil personally or through his books to participate and share their memories with us.

Session Organizers:

Alberto MARTINELLI, University of Milano, Italy, alberto.martinelli@unimi.it,

Michael BURAWOY, University of California, Berkeley, USA, burawoy@berkeley.edu

Jeffrey ALEXANDER, Yale University, USA, jeffrey.alexander@yale.edu

RC02 reception

Save the Date: Joint RC02 and RC44 Reception

Date: Monday, July 16, 2018

Time: 8:00 pm (20:00) to 9:30pm (21:30)

Place: Workers' Action Center, 720 Spadina Ave. #202

Metro Toronto Convention Centre - North Bu

720 Spadina, 720, Spadina Avenue, Mirvish

Foot (GraphHopper) Go

[Reverse Directions](#)

Directions ×

Distance: 3.1km. Time: 0:38.
Ascend: 35m. Descend: 13m.

- ↑ 1. Continue 140m
- ↘ 2. Turn right 800m
- ↙ 3. Turn left 10m
- ↘ 4. Turn right onto John Street 130m
- ↑ 5. Keep left 120m
- ↘ 6. Turn right 700m
- ↙ 7. Turn slight left 10m
- ↙ 8. Turn left 200m
- ↙ 9. Turn left 10m
- ↘ 10. Turn right
- ↙ 11. Turn left onto Russell Street 160m
- ↘ 12. Turn right 10m
- ↙ 13. Turn left 70m
- ↘ 14. Turn right 200m
- ↙ 15. Turn left 30m
- ↘ 16. Turn right 500m
- ↙ 17. Turn left 30m
- 📍 18. Arrive at destination

The map displays a route starting from the Metro Toronto Convention Centre (North Building) and ending at 720 Spadina Avenue. The route is marked with a blue line and includes 18 numbered steps with directional icons. Key landmarks shown include the University of Toronto, Queen's Park, and various streets like Spadina, John, and Russell. A scale bar at the bottom left indicates 300 meters and 1000 feet.

Social action as symbolic action within cultural sociology

Miguel Ángel Vite Pérez

Doctor by University of Alicante Spain

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Social action not only mobilizes people; it materializes or manifests itself in collective acts that are simultaneously interpreted by those who observe or experience them as well as those who carry them out. These interpretations shape narratives based on values (beliefs) and classifications (dichotomous) that generate meaning in the civil sphere, including communicative and regulatory institutions. Therefore, social action is symbolic (Alexander 2013).

Social action is symbolic because it is understood through the meanings it generates that allow intelligibility and interpretation. Embedded in a diversity of worldviews, social action's expression occurs through communication; that is, it is a communicative act. This allows its staging through social representations that are shared by those who use them to impose their skills and knowledge, consciously or unconsciously, on others, some of whom, I argue, are spectators or potential participants (Kuper 2001).

Therefore, the armed collective action of self-defense groups in Tierra Caliente (Michoacán), which is considered to be a communicative act, was linked to a staging of violence (a performance) whereby the collective belief-in-public-insecurity script was shared. This allowed the use of force to harm individuals classified as the creators of a social situation of plundering and theft (Maldonado 2014).

In this way, the violence exercised as force by the Tierra Caliente self-defense groups against the supposed originators of social insecurity was expressed as a narrative in the civil sphere where values and ideals projected collective dreams and fears. For example, the collective's dream of "freeing yourself" from actions of plunder and theft carried out by the regional drug trafficking organization (Los Caballeros Templarios) went against the ideal of preserving social cohesion in the communities of the region.

However, it also revealed the disputes that arose from the use of violence in the civil sphere through the wielding of democratic values (more inclusive or universal) or of contrary values (not inclusive or particular) that produced exclusive processes of stigmatization and segregation, and even greater violence that was based on beliefs of order and disorder. In other words, the violence of the self-defense groups and Los Caballeros Templarios, as well as that of the Mexican government, was a symbolic action that is a communicative act experienced by one part of society and which, at the same time, allowed the emergence of institutions for its regulation and its avoidance by participants (Alexander 2006).

It was useful to observe the meaning of armed collective action by self-defense groups as a social drama, one that unfolds in the civil sphere, made up of communication and regulation institutions where interpretations expressed the Mexican State's weakness through its inability to ensure public security and impede the emergence of armed civil groups or combat the criminal actions of traffickers of drugs. Armed collective action by these groups could also be seen as a result of the lack of state regulations in the Mexican neo-liberal economic system.

There is an interpretation that aids in the understanding of a communicative collective act in the civil sphere that is defined by the armed social action in Tierra Caliente (Michoacán) and whose binary discourse, from a general point of view, expressed that the universal value of inclusion derived from the liberal democracy model was incompatible with the social situation in Tierra Caliente¹.

¹Tierra Caliente is located in the southern part of the state of Michoacan and has thus been defined by its climatic characteristics

At the same time, it was shown that the civil sphere had autonomy because the Tierra Caliente armed self-defense groups expressed their actions as communicative acts. However, the Mexican government also did so. Both discourses converged in the transformation of the local police's function: the combatting of organized crime defined as a struggle against illegal businesses linked to drug trafficking (Astorga 2015).

In this sense, Mexican public insecurity as a collective discourse has served to classify illegal social activities as the actions of good or bad people. This legitimizes the use of force as violence against people and things (Das 2016).

In the case of Mexico, the meaning of collective or individual illegality lies in the narrative of social justice. This is made evident by the supposed weakness of social welfare state institutions, which are considered to be more than anything a negation of the universal validity of social rights (Duhau and Giglia 2008).

However, furthermore, this social justice narrative has found support in the presence of a social representation that has identified the reproduction of situations of instability and vulnerability-poverty and misery-through state social welfare programs (Bayón 2015).

In this sense, from Wacquant's (2000: 21-24) point of view, the narrative of poverty and misery expressed a "flaw" of the neoliberal capitalist system. This flaw consists specifically of the system's creation of violent people who became so because they lacked a social function in the new social regime. New arguments were later formulated based on the supposed generalization of the so-called precarious employment without social rights (Sotelo 2010).

For this reason, the academic discourses generated in Mexico have been constructed based on past beliefs. Nonetheless, one belief in particular stands out: violence has been provoked at the regional level by the "absence" of the State or by the "voids" of political power or due to the existence of "marginal" zones of the State (Buscaglia 2015; Maldonado 2010).

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and the characteristics of its soil. It is characterized by a tropical climate, and the territory was formed by thousands of folds of the sierra where the municipalities of Apatzingán, Parácuaro, Francisco Múgica (more commonly referred to as Nueva Italia), Buena Vista Tomatlán, Tecaltepec Aguililla, Churumuco and Lázaro Cárdenas (that is a port of exit to the Pacific) are found. However, the armed rebellion of the self-defense groups began in Tepalcatepec, Buena Vista Tomatlán (known as La Ruana), and Coalcomán and extended to Chinicuilá, Aguililla, Aquila and Tancitaro, which are the largest and most sparsely populated municipalities, above all, because there are dozens of towns with populations of less than 200 inhabitants (Martínez 2014).

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Energy, resilience and the Chinese world-system

Uwe Christian Plachetka

Universität für Bodenkultur, Institut für Sicherheits und Risikowissenschaften, Wien

Introduction

How resilient (Gotts 2007) is the emerging sinocentric world-system? Mackinder’s (1904) seminal theory on geopolitics is usually summed up by the catchphrase: whoever controls continental Eurasia will master the rest of the world. Mackinder was not too explicit about the infrastructure for doing so: A high-performance terrestrial transport system connecting Germany to China is the necessary technical provision which means investment in complex solutions, requiring a depletable resource: energy (Tainter 1988). Pop (2016) portrays the system requirements of China’s re-establishing the Silk Road including people-to-people bonds, conceptualizing the world-system lifeline expected to increase the efficiency of a world-system.

The special world-system theory is the core-periphery model justified by transnational commodity chains in the capitalist world-system. Chase-Dunn’s (2014) Institute for Research on World-Systems, heading towards a general world-system theory, defines a world-system, e.g. the “Chinese World,” as an ecumene integrated by interaction networks operating on the levels of (i) information exchange (ii) political and military interaction, (iii) prestige good exchange, (iv) bulk good exchange, explicit in the Andean world-system (La Lone 2000). The Incas brought the Andean world-system under their aegis, transforming it into their empire. world-systems don’t have persistent system boundaries (Hall et al. 2011) and these networks are not necessarily overlapping. world-system networks such as highways or railroads, are subject to specific system properties (Barthélemy 2011) as are social networks of information exchange.

Material and methodology

The Andean world-system’s highland empires, the Wari and the Incas (La Lone 2000), were network empires whose backbones were their road system, and not direct control over their entire territory. The diameter of the Inca empire exceeded the range of llama caravans in terms of energy demand for transport (D’Altroy 1992: 86-88), so Covey et al (2013) elaborated a gradient of imperial agency around an imperial stronghold, as a node of the of the imperial highway network, in their case, the Wari settlement of Piquillaqta. A gradient is a graph that connects figures in a scalar field, turned into a graphic with an x-axis, a distance scale and a y-axis which is the frequency of imperial presence at a given place indicated by proxy data provided by the percentage of imperial ceramics of the total excavated ceramics at a given site in a given stratum, whereas the local ceramics is of domestic production in the same stratum: Stratigraphy provides the (relative) time intervals at a given place. The scale on the x-axis is the length the walking distance i.e. the length of the footpath from the stronghold

to the regional sites situated in its surroundings where imperial ceramics are found. The percentage of imperial ceramic plotted on the gradient's diagram establishes the gradient of imperial presence. This method portrays the Inca empire as an information-based world-system due to the social organization of crop exchange and crop improvement in an active agricultural area of original crop diversity and crop evolution, aka Vavilov centre, in fact a Vavilov culture. As propelled by crop exchange, the relevant information is the DNA in the process of outcrossing and crop adaptation requiring specific human knowledge (Plachetka 2011). Specific knowledge is enacted by regional agricultural development centres of the Incas (Plachetka 2014). Elite management of bioresources is therefore a unifying act, a specific form of interaction defining the information system, whereas now the act of payment defines the economic system based on commodities (Luhmann 1988). Self-reproducing systems are autopoietic systems by definition. Consequently, the interaction levels (i-iv) of a world-system are interaction subsystems. The geographical frontier of a world-system is to be defined as a region with a slump in the frequency of unifying acts, indicated by the above-mentioned gradient.

Results: The world-system Interaction Volume for scaling

The world-system Interaction Volume (Q) is the total number of interaction events during a period of time and may indicate the might of a world-system (Q is the symbol for stored thermodynamic energy). But it is the proportion of each specified interaction event (i-iv): a world-system whose lion's share is information exchange, e.g. seed exchange in a Vavilov culture, is an information-based world-system. The relevant set of information is the DNA of cultivars exchanged for crop crossbreeding. On the other end of the spectrum modern container shipping constitutes a commodity-based world-system, producing well-known forms of exclusion. Transport caravans perform physical work, and their range is a proxy for the work the system can perform. European deep-sea vessels have been machinery as they did considerable physical work. Imperial agency in a given region (Covey et al. 2013) depends on other sources of imperial power than overt military force (always expensive in terms of energy). The ideological factor, as stated by Conrad, Demarest (1984) including knowledge as mean of production (Plachetka 2014) is therefore reducing the system's need for physical energy.

Discussion

Abu Lughood (1989) portrays the pre-European Asian world-system as an unintended result of the Mongol empire. Malkov (2014) shows by means of a mathematical model of the terrestrial Silk Road that an extended hegemonic polity (the Mongol empire) improves the velocity of travel and hence trade on the silk road, now confirmed by Barisitz (2017). Zhèng Hè's governmental expeditions (Kong [2000] 2015, Stuart-Fox 2003) of early Ming China clearly showed that "thick" ideology cannot maintain a large-scale thalassocracy at reasonable costs. Ming China banned maritime trade afterwards.

Conclusion

As prestige-good exchange did not provide sufficient cohesion power to the Eurasian world-system, its cohesion is provided by world-system lifelines i.e. overlapping interaction networks including governmental institutions. In the absence of a universal government the terrestrial Silk Road was slow and expensive, requiring a myriad of middlemen (bucket-chain trade). Nowadays, since container vessels sail with full cargo holds only, container shipping means bucket-chain trade. Since the Neolithic Revolution any knowledge-intensive production reduces the demand for energy. The Silk Road may become an inter-élite network at the high-end of the production chain. The entangled questions of resources, energy and social inequality requires monitoring world-systems' resilience.

Acknowledgements

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Vienna (Lead: Prof. W. Kromp) and elaborated further in the course of a speech delivered to the International Nuclear Risk Assessment Group on the Chinese New Silk Road.

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Call for papers: Global Labor Migration: Past and Present

The International Institute for Social History
Amsterdam, The Netherlands
June 20-22, 2019

The Global Labor Migration Network (GLMN) seeks proposals for its international conference, to take place June 20-22, 2019, at the International Institute for Social History in Amsterdam.

Labor migration is a vast, global, and highly fluid phenomenon in the 21st century, capturing public attention and driving political controversy. There are more labor migrants working in areas beyond their birth country or region than ever before. Although scattered across the social ladder, migrant workers have always clustered, at least initially, in the bottom rungs of the working class. Even as cross-border or inter-regional movement may beckon as a source of hope and new opportunity, the experience for the migrants and their families is often fraught with peril. Labor migrants are vulnerable: they are exploited more easily by recruiters and employers, and are less likely to benefit from union representation. They often face arrest or deportation when attempting to fight for their rights, and are bound to special documents that limit their ability to change jobs. Moreover, as recent history reminds us, host-country fears directed towards labor migrants can also spark larger political movements characterized by nativist, racist, or even outright fascist tendencies. Clearly, there is a need to combat fear with understanding and to reach for improved global regulations and standards to protect the rights and welfare of migrants alongside those of host country working people.

Involving scholars and activists from diverse parts of the globe and drawing on a wide variety of disciplines—including history, sociology, anthropology, ethnic studies, women and gender studies, public health, law and public policy—the global summit will bring attention to one of the world's most pressing issues, generate scholarly dialogue and new research agendas, and propose policies that can improve conditions for migrants.

The conference will also include a range of presentation formats: brief papers, round-tables, and open conversations. Presentations on labor migration in Africa, Asia and South America are particularly encouraged. based on its April 2017 planning workshop, the GLMN prioritizes the following thematic areas for projected panels:

- sending country/emigrant relations
- host country immigration policy and politics
- women and care-worker migration issues
- populism, restrictionism, and anti-immigrant movements
- refugees and asylum-seekers
- trade unions and host worker/immigrant worker relations
- neoliberalism/post-neoliberalism and immigration policy
- regulatory strategies for ensuring decent work for migrant workers

- international organizations and NGOs (U.N., ILO, World Bank, Care, Oxfam, etc.)
- im/migrant rights activism
- race, ethnicity, and migrant labor markets
- free/unfree labor, trafficking, and the global migrant labor system

Submissions

Applicants are encouraged to submit full panel proposals, including a chair, commentator, and no more than three papers; individual paper submissions will also be accepted.

The submission form may be found at <https://apply.arhu.umd.edu/application/146/info>.

The deadline for submitting proposals is **11:59 p.m. EST, July 1, 2018**. If you encounter technical difficulties, please contact technical support at <https://apply.arhu.umd.edu/contact>. For non-technical questions concerning submission guidelines, eligibility, or submission status, please contact [globalmigration\[at\]umd.edu](mailto:globalmigration[at]umd.edu).

For more information about the conference, please visit <https://go.umd.edu/xml>.

Recent publications

New journal: *Social Theory and Dynamics*

The Institute of Social Theory and Dynamics

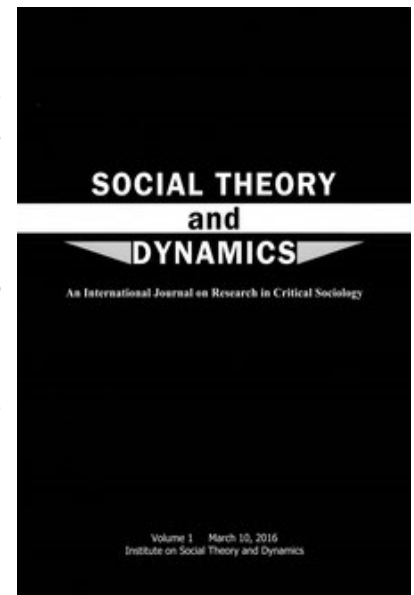
The Institute of Social Theory and Dynamics (ISTAD) is a non-profit academic organization that performs theoretical and empirical studies and research on the structure and dynamics of change in modern societies.

ISTAD published a research journal *Social Theory and Dynamics*. It is a new journal which is the first English Journal on critical sociology to be published in Japan.

Social Theory and Dynamics is an international journal of critical sociology and/or social science, which publishes articles that analyze the contemporary social problems from critical and radical perspectives.

Volume 2, March 2018 (<https://www.istdjapan.org/english/>)

- Public Space Excludes Homeless Workers in Japan: Regulating the 'Recyclers' for Hegemonic Habitat
Mahito Hayashi
- Corporate Packaged Food in Slums: Market and Meanings in the Filipino *Sari-Sari Stores*, *Heriberto Ruiz-Tafoya*
- The Irony of Facilitation in Participatory Development: A Case Study of a Local NGO in Bangladesh
Shinji Sakamoto
- Social Engineering of a Private Creative City in Johannesburg: Structural Injustice Generated by Neoliberal Governmentality
Yohei Miyauchi
- Diverging Paths: Work and Associational Lives of Filipina Marriage Migrants in South Korea
Ilju Kim
- Documenting the Undocumented: State Identification of Non-nationals in Street-level Bureaucracy in Post-war Japan
Sara Park
- Japanese 'Comfort Women' as a Feminist Theme
Naoko Kinoshita
- Issues for the Future Study of Filipino Immigrants in Japan: A Review of Literature since the 2000's
Sachi Takahata



Special issue: Globalizations

Nora Räthzel, Dimitris Stevis and David Uzzell, eds. 2018. *Labour in the Web of Life*. Special issue of *Globalizations*, 15(4). <https://www.tandfonline.com/toc/rglo20/15/4>

This special issue of *Globalizations* is a contribution to environmental labour studies, which aims to investigate the practices and theories that integrate labour and nature, by focusing on labour environmentalism. Environmental labour studies can be a way of studying not only the intersections between social and environmental justice, climate change and working conditions but can also contribute to building a bridge between environmental theory and practice.

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Special issue: *Critical Sociology*

Symposium: Carework in transition. Special issue of *Critical Sociology*, 44(7/8): Forthcoming, November 2018.

- Carework in Transition: Transnational Circuits of Gender, Migration and Care
Heidi Gottfried and Jennifer Jihye Chun
<https://doi.org/10.1177/0996920518765931>
- Becoming Homecare Workers: Chinese Immigrant Women and the Changing Worlds of Work, Care and Unions
Jennifer Jihye Chun and Cynthia Cranford
<https://doi.org/10.1177/0896920517748499>
- Bridging Ethnic Differences for Cultural Intimacy: Production of Migrant Care Workers in Japan
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- Masculinity, Care and Stay-Behind Fathers: A Post-Socialist Perspective
Helma Lutz
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- Duplicitous Freedom: Moral and Material Care Work in Anti-Trafficking Rescue and Rehabilitation
Elena Shih
<https://doi.org/10.1177/0896920517751589>



2017 International Domestic Workers Day, Organized by the National House Managers Cooperative, Seoul, South Korea (Photo by Yang-Sook Kim, 2017)

- Reproducing Dystopia: The Politics of Transnational Surrogacy in India, 2002-2015
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<https://doi.org/10.1177/0896920518765925>

Books

William K. Carroll and J. P. Sapinski. 2018. *Organizing the 1%: How corporate power works*. Halifax and Winnipeg: Fernwood Publishing.

Canada is ruled by an organized minority of the 1%, a class of corporate owners, managers and bankers who amass wealth by controlling the large corporations at the core of the economy. But corporate power also reaches into civil society and politics in many ways that greatly constrain democracy.

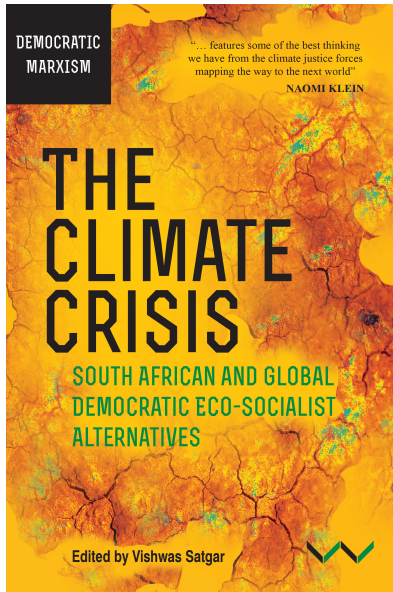
In *Organizing the 1%*, William K. Carroll and J.P. Sapinski provide a unique, evidence-based perspective on corporate power in Canada and illustrate the various ways it directs and shapes economic, political and cultural life.

A highly accessible introduction to Marxist political economy, Carroll and Sapinski delve into the capitalist economic system at the root of corporate wealth and power and analyze the ways the capitalist class dominates over contemporary Canadian society. The authors illustrate how corporate power perpetuates inequality and injustice. They follow the development of corporate power through Canadian history, from its roots in settler-colonialism and the dispossession of Indigenous peoples from their land, to the concentration of capital into giant corporations in the late nineteenth century. More recently, capitalist globalization and the consolidation of a market-driven neoliberal regime have dramatically enhanced corporate power while exacerbating social and economic inequalities. The result is our current oligarchic order, where power is concentrated in a few corporations that are controlled by the super-wealthy and organized into a cohesive corporate elite.

Finally, Carroll and Sapinski offer possibilities for placing corporate power where it actually belongs: in the dustbin of history.

<https://fernwoodpublishing.ca/book/organizing-the-1>





Vishwas Satgar, ed. 2018. *The climate crisis: South African and global democratic eco-socialist alternatives*. Johannesburg: Wits University Press.

Capitalism's addiction to fossil fuels is heating our planet at a pace and scale never before experienced. Extreme weather patterns, rising sea levels and accelerating feedback loops are a commonplace feature of our lives. The number of environmental refugees is increasing and several island states and low-lying countries are becoming vulnerable. Corporate-induced climate change has set us on an ecocidal path of species extinction. Governments and their international platforms such as the Paris Climate Agreement deliver too little, too late. Most states, including South Africa, continue on their carbon-intensive energy paths, with devastating results. Political leaders across the world are failing to provide systemic solutions to the climate crisis. This is the context in which we must ask ourselves: how can people and class agency change this

destructive course of history?

Volume three in the Democratic Marxism series, *The Climate Crisis* investigates ecosocialist alternatives that are emerging. It presents the thinking of leading climate justice activists, campaigners and social movements advancing systemic alternatives and developing bottom-up, just transitions to sustain life. Through a combination of theoretical and empirical work, the authors collectively examine the challenges and opportunities inherent in the current moment. This volume builds on the class-struggle focus of Volume 2 by placing ecological issues at the center of democratic Marxism. Most importantly, it explores ways to renew historical socialism with democratic, ecosocialist alternatives to meet current challenges in South Africa and the world.

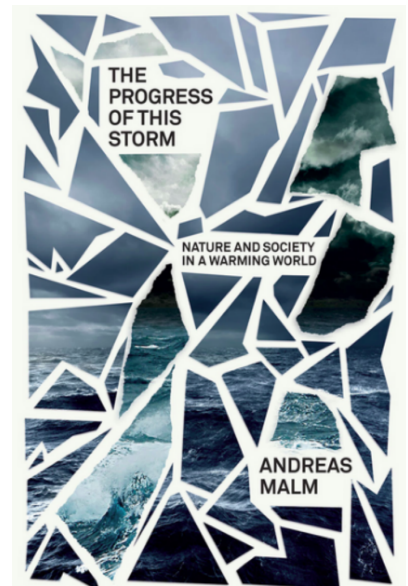
<http://witspress.co.za/catalogue/the-climate-crisis/>

Andreas Malm. 2018. *The progress of this storm: Nature and Society in a Warming World*. London: Verso.

An attack on the idea that nature and society are impossible to distinguish from each other

In a world careening towards climate chaos, nature is dead. It can no longer be separated from society. Everything is a blur of hybrids, where humans possess no exceptional agency to set them apart from dead matter. But is it really so? In this blistering polemic and theoretical manifesto, Andreas Malm develops a counterargument: in a warming world, nature comes roaring back, and it is more important than ever to distinguish between the natural and the social. Only with a unique agency attributed to humans can resistance become conceivable.

<https://www.versobooks.com/books/2575-the-progress-of-this-storm>



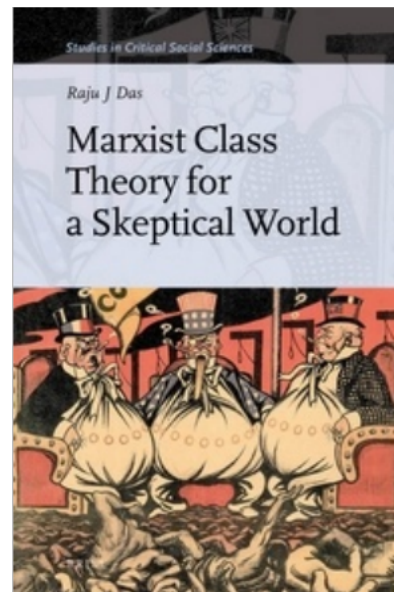
Raju Das. 2017. *Marxist Class Theory for a Skeptical World*. Leiden: Brill.

Marxist Theory of Class for a Skeptical World is a critique of some of the influential radical theories of class, and presents an alternative approach to it.

This book critically discusses Analytical Marxist and Post-structuralist Marxist theories of class, and offers an alternative approach that is rooted in the ideas of Marx and Engels as well as Lenin and Trotsky.

It presents a materialist-dialectical foundation for class theory, and conceptualizes class at the trans-historical level and at the level of capitalism. It shows that capitalism is an objectively-existing articulation of exchange, property and value relations, between capital and labour, at multiple geographical scales, and that the state is an arm of class relation. It draws out implications of class relations for consciousness and political power of the proletariat.

<https://brill.com/abstract/title/31856>



John Mikler. 2018. *The political power of global corporations*. London: Polity.

We have long been told that corporations rule the world, their interests seemingly taking precedence over states and their citizens. Yet, while states, civil society, and international organizations are well drawn in terms of their institutions, ideologies, and functions, the world's global corporations are often more simply sketched as mechanisms of profit maximization.

In this book, John Mikler re-casts global corporations as political actors with complex identities and strategies. Debunking the idea of global corporations as exclusively profit-driven entities, he shows how they seek not only to drive or modify the agendas of states but to govern in their own right. He also explains why we need to re-territorialize global corporations as political actors that reflect and project the political power of the states and regions from which they hail.

We know the global corporations' names, we know where they are headquartered, and we know where they invest and operate. Economic processes are increasingly produced by the control they possess, the relationships they have, the leverage they employ, the strategic decisions they make, and the discourses they create to enhance acceptance of their interests. This book represents a call to study how they do so, rather than making assumptions based on theoretical abstractions.

<https://www.wiley.com/en-us/The+Political+Power+of+Global+Corporations-p-9780745698458>

Serge Paugam, Bruno Cousin, Camila Giorgetti, and Jules Naudet.

2017. *Ce que les riches pensent des pauvres*. Paris: Le Seuil.

Les pauvres suscitent-ils aujourd'hui, chez les riches, une répulsion similaire à celle que le peuple inspirait aux bourgeois au xix^e siècle ? Autrement dit, les démunis sont-ils encore considérés comme une classe dangereuse, immorale et répugnante ?

En interrogeant le refus de la mixité résidentielle manifesté par les catégories supérieures, telle est la question frontale que pose cet ouvrage, issu d'une grande enquête comparative sur les perceptions de la pauvreté et des inégalités dans les beaux quartiers de trois métropoles : Paris, São Paulo et Delhi. À partir d'entretiens approfondis, il montre que la quête d'entre-soi des habitants des ghettos dorés n'est pas seulement motivée par une recherche de prestige et de qualité de vie, mais également par des représentations des pauvres qui les incitent à s'en protéger. Comment parviennent-ils à justifier leurs stratégies d'évitement et de relégation des catégories défavorisées, ainsi qu'à légitimer l'ordre local qu'ils s'efforcent de perpétuer ? Au-delà de la peur de la criminalité et de l'insalubrité apparaît la crainte des élites d'être en quelque sorte contaminées par des modes de vie jugés culturellement indésirables ou moralement nuisibles.

À travers les mécanismes du séparatisme social, ce sont les conditions de possibilité de la solidarité que cet essai explore.

<http://www.seuil.com/ouvrage/ce-que-les-riches-pensent-des-pauvres-serge-paugam/9782021365467>



Jean Ziegler. 2018. *Le capitalisme expliqué à ma petite fille (en espérant qu'elle en verra la fin)*. Paris: Seuil.

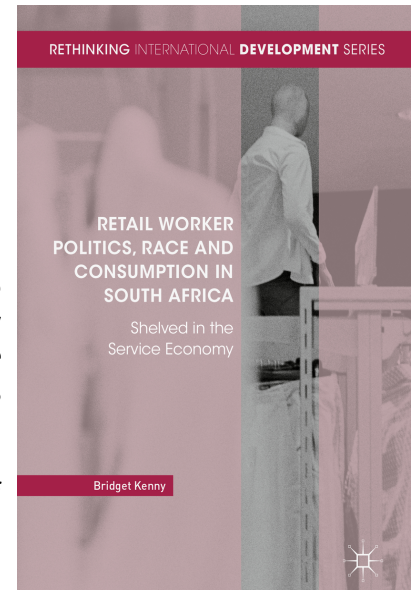
Le capitalisme domine désormais la planète. Les sociétés transcontinentales défient les États et les institutions internationales, piétinent le bien commun, délocalisent leur production où bon leur semble pour maximiser leurs profits, n'hésitant pas à tirer avantage du travail des enfants esclaves dans les pays du tiers-monde.

Résultat : sous l'empire de ce capitalisme mondialisé, plus d'un milliard d'êtres humains voient leur vie broyée par la misère, les inégalités s'accroissent comme jamais, la planète s'épuise, la déprime s'empare des populations, les replis identitaires s'aggravent sous l'effet de la dictature du marché.

Et c'est avec ce système et l'ordre cannibale qu'il impose au monde que Jean Ziegler propose de rompre, au terme d'un dialogue subtil et engagé avec sa petite-fille.

<http://www.seuil.com/ouvrage/le-capitalisme-explique-a-ma-petite-fille-jean-ziegler/9782021397222>

Bridget Kenny. 2018. *Retail Worker Politics, Race and Consumption in South Africa: Shelved in the Service Economy*. Basingstoke: Palgrave Macmillan.



This book argues that we need to focus attention on the ways that workers themselves have invested subjectively in what it means to be a worker. By doing so, we gain an explanation that moves us beyond the economic decisions made by actors, the institutional constraints faced by trade unions, or the power of the state to interpellate subjects. These more common explanations make workers and their politics visible only as a symptom of external conditions, a response to deregulated markets or a product of state recognition. Instead - through a history of retailing as a site of nation and belonging, changing legal regimes, and articulations of race, class and gender in the constitution of political subjects from the 1930s to present-day Wal-Mart - this book presents the experiences and subjectivities of workers themselves to show that the collective political subject 'workers' (*abasebenzi*) is both a durable and malleable political category. From white to black women's labour, the forms of precariousness have changed within retailing in South Africa. Workers' struggles in different times have in turn resolved some dilemmas and by other turn generated new categories and conditions of precariousness, all the while explaining enduring attachments to labour politics.

<https://link.springer.com/book/10.1007/978-3-319-69551-8>



Sara Schoonmaker. 2018. *Free Software, the Internet, and Global Communities of Resistance*. London: Routledge.

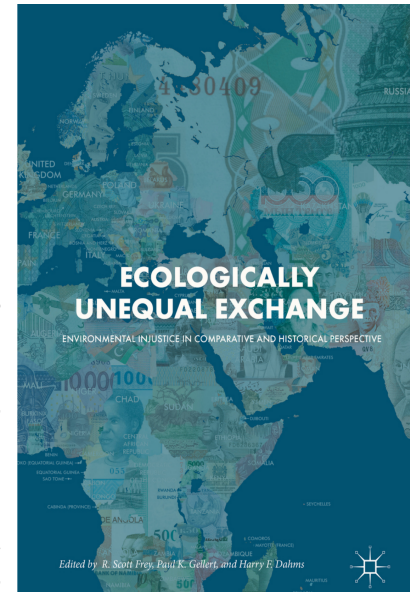
FREE SOFTWARE, THE INTERNET, AND GLOBAL COMMUNITIES OF RESISTANCE



This book explores software's pivotal role as the code that powers computers, mobile devices, the Internet, and social media. Creating conditions for the ongoing development and use of software, including the Internet as a communications infrastructure, is one of the most compelling issues of our time. Free software is based upon open source code, developed in peer communities as well as corporate settings, challenging the dominance of proprietary software firms and promoting the digital commons. Drawing upon key cases and interviews with free software proponents based in Europe, Brazil and the U.S., the book explores pathways toward creating the digital commons and examines contemporary political struggles over free software, privacy and civil liberties on the Internet that are vital for the commons' continued development.

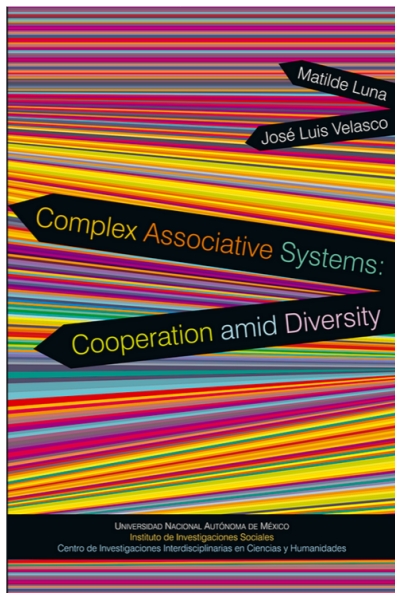
<https://www.routledge.com/Free-Software-the-Internet-and-Global-Communities-of-Resistance/Schoonmaker/p/book/9781315672786>

R. Scott Frey, Paul K. Gellert and Harry F. Dahms, eds. 2018.
Ecologically Unequal Exchange: Environmental Injustice in Comparative and Historical Perspective. Palgrave MacMillan.



At a time of societal urgency surrounding ecological crises from depleted fisheries to mineral extraction and potential pathways towards environmental and ecological justice, this book re-examines ecologically unequal exchange (EUE) from a historical and comparative perspective. The theory of ecologically unequal exchange posits that core or northern consumption and capital accumulation is based on peripheral or southern environmental degradation and extraction. In other words, structures of social and environmental inequality between the Global North and Global South are founded in the extraction of materials from, as well as displacement of waste to, the South. This volume represents a set of tightly interlinked papers with the aim to assess ecologically unequal exchange and to move it forward. Chapters are organised into three main sections: theoretical foundations and critical reflections on ecologically unequal exchange; empirical research on mining, deforestation, fisheries, and the like; and strategies for responding to the adverse consequences associated with unequal ecological exchange. Scholars as well as advanced undergraduate and graduate students will benefit from the spirited re-evaluation and extension of ecologically unequal exchange theory, research, and praxis.

<https://www.palgrave.com/jp/book/9783319897394>



Matilde Luna and José Luis Velasco. 2018. Complex Associative Systems: Cooperation amid Diversity. Ciudad de México: COMECSO.

For years, we have extolled cooperation over competition. We have also studied corporative associations, civil society organizations, policy networks, the public-private associations of new governance and the role of university-industry-government linkages in development. Yet, we have not produced a theoretic reflection on associative logic and the properties, problems, governance and performance of the various associative forms. This book fills this void. It is indispensable reading for anyone wanting to understand the composition and dynamics of today's associations, whose decisions and actions shape the future of human society. It makes a conceptual contribution of the highest level to our understanding of the associative world.

<http://www.comecso.com/publicaciones/complex-associative-systems>

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