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RC 09

Social Transformations and the Sociology of Development

a Research Committee of the
International Sociological Association



**XVIII ISA WORLD CONGRESS
OF SOCIOLOGY**

**FACING AN UNEQUAL WORLD:
CHALLENGES FOR GLOBAL SOCIOLOGY**

13-19 July 2014



Remarks from Ulrike Schuerkens President of RC 09

Dear colleagues and friends,

Let me first of all send you my best wishes for the New Year. This New Year will also bring the XVIII ISA World Congress of Sociology in Yokohama, Japan. The topic of our Research Committee contributes to the global challenge that the next World Congress represents for sociology as a discipline! RC 09 received a large number of interesting abstracts that focus on many critical topics and important themes, such as socioeconomic development, globalization, inequality, women and development, labor markets and labor migration, transnational entrepreneurship, cultural development, middle classes, and demography. Sociologists from across the world contribute to

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these challenges of global sociology in an unequal world, tackling questions such as: What are the consequences of the current neoliberal crisis for societies? Which factors contribute to social transformations and economic, political, cultural, and social development? The sessions provide space for a spectrum of empirical and theoretical approaches as well as interesting collaborations with other social sciences or other sub-fields of sociology.

As with prior ISA World Congresses, we expect last minute cancellations from accepted paper presenters. If you find that you are unable to attend, please inform your chair(s) as soon as possible so that we may, in a timely fashion, contact authors of distributed papers that they should prepare for an oral presentation of their work.

We look forward to seeing you all in Yokohama in July and we extend a kind invitation to you to join us for the Business Meeting on Tuesday, July 15, at 05:30 PM - 07:20 PM, Yokohama, 418, followed by a Reception!

Ulrike Schuerkens, RC 09 President

ARTICLES

Post-Haiyan Relief and Rehabilitation Efforts: An Opportunity for Students of Social Transformation by Emma Porio

Super typhoon Haiyan (local name: Yolanda) struck Visayas provinces in central Philippines on November 8, 2013. The super typhoon made a landfall in each of the five island provinces. The Office of Civil Defense that chairs the National Disaster Risk Reduction and Management Council (NDRRMC) reported that, by December 2, the death toll was 5,632. Officials expect this number to still rise and damage to property, agriculture, and infrastructure to be 1.5 billion USD. The implications for relief and rehabilitation and recovery is tremendous, considering that the minimum wage in these islands ranges from US \$2-6 per day.

Since the 2009 Ketsana floods, the Ateneo de Manila University located in Metro Manila, had institutionalized the Disaster Response and Management (DREAM) Team that mobilizes the university for appropriate response in times of disaster. Due to the extreme damage wrought by Typhoon

Haiyan, the government designated our university as a satellite relief packing station of the government's Department of Social Welfare and Development while the Department of Psychology gave first aid counseling to the evacuated victims in Villamor Air Base in Pasay City, Metro Manila. Meanwhile, all faculty took an inventory of how many of their students' families were affected by the super typhoon. In between their classes, both faculty and students served as DREAM Team volunteers who finished packing 82,000 relief packs (6 kilos rice, 6 packs of noodles, 4 cans of sardines, 4 cans of corned beef for a family of 5-8) and shipped all of this to central Visayas.

In my social change class, families of ten students were affected, of which five evacuated their entire families and employees to Metro Manila/Metro Cebu and six had their houses partially damaged while those of their helpers were totally damaged. Being their faculty member, I took first aid trauma counseling training to be able to serve my students. We also used our research methods module to do profiling/inventory of damage of their families and implications for rehabilitation and recovery of their students' communities. The class also decided to collect clothing, relief goods and cash in the first week for the relief of the families of the two domestic helpers (in central Visayas) of their classmates. In the second week, the students decided to continue to do a weekly collection of cash contribution from their allowances for their long-term

“Super typhoon Haiyan landed in the Philippines on November 8, 2013. By December, the reported death toll was 5,632. Officials expect this number to still rise and estimate damage at 1.5 billion USD.”

recovery fund. Based on my students' participation in the university relief efforts, they also wrote “ethnographic narratives” in their sociology journal. They are continuing their sociology journal, focused on our post-Haiyan recovery initiatives on micro-meso-macro levels and their intersections, which the whole class will “process” after their Christmas break. The collected cash contributions of the students/faculty will be delivered to the families of the two helpers in January 2014 and at end of the class in March 2014. We are using this class project to demonstrate agency-structure tensions in post-Haiyan response and recovery initiatives.

NOTE: This article is adapted from: <http://ateneosocioanthro.wordpress.com/2013/10/17/manila-observatory-ateneo-partner-to-aid-intl-climate-scientists/>

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Globalization, Natural Resources, and Income Inequality: Are They Related?

by Tamer ElGindi

The recent events in the Middle East took many people by surprise. How could countries growing at GDP growth rates of 3-5% per year end up in such turbulent conditions? Longtime emphasis on specific macroeconomic indicators (such as GDP growth rates) coupled with continuous neglect of other important factors (such as inequality) has obscured many people from understanding the real picture. Across the board continuous improvements in economic growth rates were accompanied by increases in income inequality levels. According to the United Nations Human Development Report (UNHDR 2010), more countries *today* have higher Gini coefficients than in the 1980s. Similarly, the International Monetary Fund (IMF 2008) indicates that despite increases in per capita income in most countries since the 1980s, income inequality *within-countries* has also increased during the same period.



Source: Wikimedia Commons. Protests in Egypt, Cairo's Tahrir Square, July 2011. Picture by Ahmed Abd El-Fatah from Egypt

A vast amount of literature has tried to explain recent increases in inequality levels that basically began to kick off since the late 1970s and early 1980s, coinciding with what is commonly known as the neoliberal era. Globalization, a recurring theme, since the modern world economy in Europe (Wallerstein 1974; Arrighi 1994) has unique features in the recent era. Dicken (2011) indicates that

despite globalization not being a totally *new* phenomenon, its current degree and nature is unprecedented in terms of its “deep integration” mainly due to tremendous advancements in information and communication technologies (p.7).

Economics and sociology seemed the most interested in the issue of income inequality since the famous article written by economist Simon Kuznets (1955) first appeared. Kuznets (1955) analyzed economic growth and inequality levels in three developed countries (United States, Britain, and Germany). He postulated that income inequality increases at early stages of development, stabilizes at a certain level before it begins to trend downwards as economic growth occurs. He mainly explained this phenomenon through the shift from the agriculture (more homogenous paying sector)

“Though globalization is not a completely new phenomenon, its current degree and nature is unprecedented in terms of its ‘deep integration.’”

to the manufacturing sector (more heterogeneous paying sector) at early stages of economic growth. As countries develop, wages differentials in the manufacturing sector begin to shrink and inequality begins to decrease.

Most of the mainstream economists’ approach stems from the endogenous growth theory that argues that economic growth is mainly a function of *endogenous* or *internal* factors rather than *exogenous* or *external* factors (Romer 1994). Their models are typically conducted through regressing a certain growth indicator (usually GDP per capita) on various social and development indicators. Findings by Alesina and Rodrik (1994), Persson and Tabellini (1994), Perotti (1996), Easterly and Rebelo (1993) reveal that inequality is detrimental to economic growth. Other studies (Li and Zou 1998; Forbes 2000) have produced results that on the contrary show a positive relationship between the two variables.

A strand of research in sociology based on both dependency and world-systems theories appeared in the late 1960s and early 1970s and tried to assess the effects of economic globalization and transnational corporations (TNCs) on income inequality and economic growth. Bornschier, Chase-Dunn, and Rubinson (1978) examined the effect of foreign investment and aid on economic growth and income inequality and found that foreign direct investment aggravated income inequality within countries. In their study of 88 countries from 1967 to 1994, Alderson and Nielsen (1999) showed that the stock of foreign direct investment (FDI) had a positive effect on income inequality. In their study of central and east European states during 1990–2000, Bandelj and Mahutga (2010) attributed

some of the variation in income inequalities to neoliberal practices such as privatization and foreign investment that fluctuated in these countries after the fall of the Soviet Union.

Most of sociological research regresses a measure of income inequality on economic growth along with other development indicators, typically known as the internal development model. To assess *external* influences, other factors such as the stock of foreign investment and a proxy for trade openness are added. Finally, some research also includes a measure for political structure, either using a dummy variable or some scale to indicate the degree to which a nation is geared towards democratic or autocratic regimes.

A less discussed topic within sociology is how natural resource dependency influences income inequality. Political scientists have long researched the effect of natural resource abundance and subsequent economic growth in what is commonly known as the “resource curse.” Fewer attempts have been made in order to explore the relationship between natural resource abundance on income inequality. For example, Bourguignon and Morrison (1990) conducted a cross-sectional analysis of a sample of 35 medium and small-sized developing countries in 1970; they concluded that countries with higher factor endowments (mineral resources or land) tend to be less egalitarian. In their explanation of differences in development paths and evolution of institutions across the Americas, Engerman and Sokoloff (2002) explain that the degree of inequality -- both in wealth and human capital -- is due to inequalities grounded in initial factor endowments that date back to the European colonization.

In my own research, I have examined the effects of globalization—manifested in increasing FDI and trade openness—for a set of 27 Muslim-majority countries that are dispersed in Sub-Saharan Africa, Middle East and North Africa, Asia-Pacific, and Europe for the time period 1960-2010. Panel corrected standard errors show that the internal development model — explained by the agriculture share of GDP, secondary education enrollment, and population growth — explain a large variation in income inequality levels. Higher levels of education seem to decrease inequality levels consistent with what one would expect. Further, higher population growth rates (i.e.: more supply of labor) is positively associated with increasing inequality levels. Interestingly, globalization factors -- FDI and trade -- do not show significant results across the models. However, it is worth mentioning that FDI, though insignificant, is positively associated with higher income inequality levels while trade is inversely related, both consistent with findings of other previous research. Further, natural resource dependence despite being positively associated with higher inequalities is insignificant in most models. An interesting finding is that dichotomous variables that control for whether countries are hydrocarbon-rich

or mineral-rich are significant in both cases with hydrocarbon-rich being negatively associated while mineral-rich being positively associated with higher inequality levels; a finding that is similar to Ross (2001). This might be explained by the relatively more *exploitative* nature of the minerals industry compared to the oil and gas industries that involve more down- and upstream activities.

Though most of these findings seem to be in line with previous research on income inequality, more in-depth and detailed case studies need to be conducted. Country-specific factors do *indeed* matter and could offer us valuable insights of internal dynamics within each country. Further, public policy addressing the issue of income inequality is quite context-specific and therefore will suffer hugely if not based on reliable and more detailed analysis of specific countries. As a recent IMF (2007) report highlights: “Given that globalization may affect inequality through different channels and at different speeds in different countries, country studies can provide important insights that cannot be gained in cross-country work... Policies will therefore need to be calibrated to specific country circumstances to ensure that the maximum benefits of globalization for growth and poverty reduction can be realized” (p.160).

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Studying Local Resistance in a Globalization Context: Relevance and Singularity of the *Glocal* Approach in the case of Brazilian Indians in the Amazonian Forest

by Lauriane Dos Santos

The traditional approach of globalization would merely tell that in the Amazonian forest, rising tensions between the local and the global are induced by the multiplication of contact points between two main ways of living. The first one would then directly stem from the capitalist development model, which is currently expansionist and both intensive and space-consuming, while the second one would rather refer to the told “traditional” Amerindian civilization.



Source: Wikimedia Commons. Picture by Neil Palmer (CIAT). Aerial view of the Amazon Rainforest, near Manaus, the capital of the Brazilian state of Amazonas, April 2011.

Still, this stereotyped and Manichean dichotomy that is nothing more than a typical heritage of the colonial paradigm truly became out-of-date. The concept of *glocalization* helps understanding that the relationship between the local culture and the global one is now mostly taking the form of an original interlacing and a fertile interpenetration that provide successful or unsuccessful alternative options, such as *sustainable development*.

That Brazil is now an “emerged” country — it has gone past the “emerging” stage -- implies for the government that they draw a national strategy to keep or increase the attractiveness of Brazilian markets and make them be the most competitive ones in a globalized world, notably for the food and agricultural sector. Such a choice may seem logical since Brazil owns a whole part of its territory which remains partly unused, from an economical point of view. Besides, the income coming

from such a territorial exploitation is likely to help the government fight heavy social disparities.

If globalization has intensified the international competition in the economical field, it has also implied for Brazil to exploit in-reserve territories such as the Amazonian forest and then also to impede the Indian “traditional” way of life, mostly through important deforestation and destruction of their ancestral territories.

The Fight against Deforestation and Its Requirements for the Brazilian Indians of Amazonia: Legal, Political, and Cultural *Glocalization*

On November 29, 2012, cacique Raoni, the well-known spokesman of the indigenous cause for the Amazonian forest in Brazil and the autochthones' rights, appeared on the mainstream French national TV channel for the evening television news. Sat in front of a famous French TV newscaster, he wore the traditional outfit of the Metuktire Kakapos tribe — that is not the case in everyday life -- and he answered some very targeted questions in Brazilian Portuguese. He submitted to the exercise of the interview, using some strategic codes of image and behavior. He looked very friendly, sometimes he was funny, and he put forward some significant and understandable signs of power and identity symbols, such as the traditional yellow headdress made from bird's feather. Then, as any other important politician coming from abroad, he has been received by the French President.

Besides using politician Western codes, the indigenous spokesman of the anti-deforestation fight integrated the latest social networks on the Internet — such as Facebook -- and also public pages of information about the events of the NGO. The Raoni NGO uses other globalized cultural products, notably in the field of law and legal practices, as organized demonstrations (the last one was made to protest the Belo Monte dam project), petitions, and other public claims.

Knowing how to behave, argue, and convince in a public space is obviously not an innate gift: it has been integrated by cacique Raoni to give more chances of success to the fight against deforestation and for the Indian traditional population's rights. For those “traditional” populations, it corresponds to

“If globalization has intensified international economic competition, it has also implied for Brazil to exploit the Amazonian forest and then also to impede the Indian “traditional” way of life, mostly through deforestation and destruction of their ancestral territories. “

new globalized skills used in order to serve the defense of the local, both from a social and territorial point of view. In the context of territorial threat, it is then the cooperation of socio-environmentalist NGOs and some Amazonian-Indian populations that enabled the organization of the fight against deforestation. It first implied for these actors to adopt the western cultural codes of political representation, communication, and strategies of image. Cultural *glocalization* takes there the form of an acculturation from the part of the “traditional” populations of the Amazonian forest to some socio-political codes and behaviors which were invented by the western modern civilization. Still, such an acculturation is not at all a mark of defeat or weakness of the local in front of the Westernization. In fact, it is just the other way around. The apparent cultural Westernization of the autochthones is nothing but a powerful and conscious tool to better defend local Indian identities against the territorial consequences of globalization, as a form of local-life identity resiliency. Globalization is then the principal parameter of the Amazonian problem but also, through *glocalization*, the mainstream solution found by the Indian autochthones to it.

Economic *Glocalization* among the Indians of the Brazilian Amazonian Forest

Another main type of *glocalization* currently lived by in the Indians of Amazonia is the economic one.

Since the beginning of the 1990s, the Sateré-Mawé tribe is part of the GUAYAPI Company which sells, mainly to western markets, a range of products stemming from natural resources of the Amazonian forest. The tribe supplies some specific fruit species to the GUAYAPI Company that then makes two types of market from it. The first one refers to the food industry and takes the forms of “super-food,” “food plant,” and “raw food” which became fashionable in Western countries and constitute very targeted niche markets. The second type of production is the “*cosm’ethics*” — a neologism made up by the company itself that underlines the ethical process of the production.

The mainstream natural resource is the Guarana, a little red fruit about the size of a coffee bean which is supposed to save the destiny of Indian populations, according to the indigenous prophecy. Years ago, the business was not so developed and only a few kilograms were harvested. Today, it is quite different. Each year, several tones of it are sold to be transformed in powder, drinks, or sweets so that it became the main source of remunerated work among the Sateré-Mawé.

The GUAYAPI Company, which is born of a French entrepreneur’s initiative, is referring to the

paradigm of the *sustainable development* of the Amazonian forest, with the aim to integrate *in fine* the indigenous and “traditional” populations in the Brazilian nation state.

Indirectly, the distribution of money to working tribes creates new socio-economic ties between traditional populations and the rest of the nation. The construction of the Brazilian nation-state is going on through such an economic *glocalization*. It is made possible through a certain homogenization of the mainstream practices such as the monetization of the economical exchanges and the integration of the “traditional” populations into the national economy by the creation of new markets.

Indeed, such a commercial activity insures, on the one hand, an income for the gatherers-workers and more widely for the whole tribe since they exchange a certain amount of merchandise for a certain amount of capital. Through this mechanism, the tribe is acculturated to the standardized monetization of economical exchanges and to essential forms of capitalism. The fact that the tribe now owns money induces them to buy and sell. It refers to its entry into the global market but mostly also into the national Brazilian economy, notably through its participation in the national production (GDP) and to new markets of consumption at the same time - such as imported clothes or tools.

The business model of the GUAYAPI Company is built on the valorization of Indian populations, more particularly on the valorization of their knowledge about their surrounding natural resources, which is a way as another to reinforce their identity. Ancestral knowledge is transformed into remunerative skills.

Such an economical *glocalization* has then two main implications: it justifies the Indians socio-economic autonomy but also proposes a path or model for their integration into the wider Brazilian nation-state, through the *glocalization* of some of their practices and ways of being.

Conclusions on *Glocalization*: A Complex and Fertile Phenomenon that Reconsiders the Traditional Paradigm of Globalization

Glocalization takes various forms among the indigenous populations of the Brazilian side of the Amazonian forest. For the moment, it constitutes the mainstream response of these populations in face of the consequences of the currently globalized capitalism-based economy. The case of the Amazonian Indians allows three principal conclusions.

First, *glocalization* does not refer to a mere well-balanced and consensual synthesis between the local particularisms and the traditional hypothesis of a cultural standardization which would be

inevitably induced by globalization. The relationship between the local and the global scales is much more complex. Secondly, *glocalization* may play a go-between role where it was not necessarily supposed to do so, that is to say between strong local identities that may appear as constraints in the Brazilian nation state construction process and the rest of the nation itself, rather than between the local and the global. Thirdly, *glocalization* can be seen as an epistemological rupture since it reconsiders the consequences of globalization and shows that the cultural “uniformization” process is only valid in both a non-rigorous and hazy thinking that gives the same definition to the very different concepts of progress, development, modernization, westernization, and globalization.

One could say that the main risk that could rise from it is the dilution of the Indian autochthones’ identity into the process of reinforcing representation of their image -- for political and strategic aims as much as for commercial goals -- and then a loss of cultural authenticity. But saying only that would be to join the traditional way of thinking of globalization as a necessary cultural standardization. It would be much more fertile from a scientific point of view to see that the *glocalization* that is lived by those types of populations is currently the best, soft way to integrate them into the wider globalized world and make them benefit from the progress it often implies.

The local and the global are no more mere enemies; they rather seem to serve each other to better adapt particular identities to a fast-changing world without submitting them to an absolute cultural standardization.

Notes

The traditional way of thinking globalization refers to the cultural standardization hypothesis, in which local identities can only see the globalized culture as an enemy and a threat.

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Going to the ISA World Congress in Yokohama

by Tamara Heran, ISA RC 09 Secretary

The XVIII ISA World Congress of Sociology in Yokohama, Japan approaches. In six months, academics and researchers from around the world will meet in one of the most important events for the community related to sociology. More than 8,000 papers will be presented throughout a week in different sessions. To prepare this trip, this section proposes some useful information to plan the stay in Yokohama.

Yokohama is the second largest city in Japan after Tokyo, with a population of 3.7 million. The city has one of the major ports of Japan, and it is an important commercial hub. The climate is humid subtropical and the summers are hot and humid, with temperatures bordering 29°C (84.2°C) and precipitations around 170 mm in July. You can find general information about the city in these websites:

<http://www.welcome.city.yokohama.jp/eng/travel/>

<http://www.japan-guide.com/e/e2156.html>

http://www.jnto.go.jp/eng/location/regional/kanagawa/periphery_yokohama.html

<http://www.city.yokohama.lg.jp/lang/en/>



View of Yokohama City. <http://www.japan-guide.com/e/e2156.html>

Concerning visa requirements of Japan, for short-term stay, 66 countries and regions have visa exemption arrangements. You can verify it on the website of the Ministry of Foreign Affairs of Japan http://www.mofa.go.jp/j_info/visit/visa/short/novisa.html. Participants from countries without visa exemption arrangements need to obtain an entry visa to Japan. The information on visa application procedures is available on the website of the Ministry of Foreign Affairs of Japan http://www.mofa.go.jp/j_info/visit/visa/index.html.

As it is advised on the ISA Congress website, the Japanese Local Organizing Committee will provide assistance in the preparation of documents for visa application only for the registered participants. For inquiries concerning visa support, the Visa Support Office will be opened in February 2014. The e-mail address contact will be provided. In the case of need a visa, please note that visa cannot be delivered sooner than three months prior the journey, namely April 2014.

To travel to Yokohama, the nearest international airports are Narita International Airport (NRT) and Haneda Airport (HND) in Tokyo. From Narita Airport (NRT), it takes 90 minutes by limousine bus or by Narita Express train. From Haneda Airport (HND), it takes 30 minutes by limousine

bus.

The congress will take place at the international conference center Pacifico Yokohama <http://www.pacifico.co.jp/english/index.html>. It is located in the center of Yokohama, near metro stations and main access.

Regarding the stay at Yokohama, there is a variety of accommodations near the conference center. Hotels, Youth Hostels and Guest Houses are part of the offer. Different areas, close to the conference center, are recommended to stay in Yokohama, as Minato Mirai 21, Kannai/Yamashita Park, Yokohama, Shin-Yokohama, and Tsurumi/Kawasaki, as shown on the map.



Map of the Hotel Area in Yokohama

<http://www.pacifico.co.jp/english/services/accomodations.html>

An on-line booking of hotels with special discount rates for the delegates was selected by the Japanese Local Organizing Committee. This service will be operational till June 11, 2014, on the website <https://mice.jtbgmt.com/wcs2014/>. In addition, accommodation information is providing on Local Organizing Committee website <http://www.wcs2014.net/en>.

More practical information about the cost estimates of traveling to Yokohama is available on the ISA website <http://www.isa-sociology.org/congress2014/practical-information.htm>.

Please remember that all program participants (paper givers, session organizers, chairs, discussants, etc.) must pay their registration fee before **April 1, 2014**. The registration is available on the website <https://isaconf.confex.com/isaconf/wc2014/registration/call.cgi>. The registration fee for participants includes:

Access to Congress Sessions and the Exhibition area

Congress Name Badge

Opening Ceremony and Welcome Reception

All Congress materials including Program Book and Book of Abstracts (in pdf format)

Hope to see you soon in Yokohama!

Member Books

Gustavo Esteva, Salvatore J. Babones, and Philipp Babcicky. 2013. *The Future of Development: A Radical Manifesto*. Bristol: The Policy Press.

On January 20, 1949 US President Harry S. Truman officially opened the era of development. On that day, over one half of the people of the world were defined as "underdeveloped" and they have stayed that way ever since. This book explains the origins of development and underdevelopment and shows how poorly we understand these two terms. It offers a new vision for development, demystifying the statistics that international organizations use to measure development and introducing the alternative concept of the state of living well. The authors argue that it is possible for everyone on the planet to live well, but only if we learn to live as communities rather than as individuals and to nurture our respective commons. Scholars and students of global development studies are well-aware that development is a difficult concept. This thought-provoking book offers them advice for the future of development studies and hope for the future of humankind.

Akanle, Olayinka. 2013. *Kinship Networks and International Migration in Nigeria*. The Cambridge Scholars Publishing, UK (C-S-P).

This book gives a detailed, comprehensive and insightful account of Nigerians' international migration trajectories, drivers, processes and dynamics. The book is inspired by the orientation and conviction that, as developing nations, especially in Sub-Saharan Africa, and the world struggle with pathways to development, the time has come to consistently factor in international migration so as to sustainably annex the gains and mitigate loss within the framework of Migration for Development (M4D). However, before migration can drive development, emigration and return forces must be suf-

ficiently understood, especially with regards to the interface of kinship networks which punctuate and strongly influence behavioral characteristics and social relations of Africans. The book engages with recent discourses and debates in migration and diaspora studies, kinship, return migration, remittances and migration for development policies and practices. The book is of both theoretical and practical importance, establishing a useful interface among theoretical, empirical and pragmatic issues with relevance not only for the largely 'sending' developing nations, but also for the 'receiving' developed nations of Europe, America and a few emerging economies of Asia.

Olayinka Akanle, PhD, is a Lecturer at the Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Nigeria. His postdoctoral research interests include sociology of development, rural sociology, social theory, international migration, diaspora studies, child and youth studies, and family in post-colonial Africa.

Upcoming Conferences and Lectures

Takeshi Wada of the University of Tokyo invites ISA scholars to the International Conference on the "Future of Democracy in the Age of Post-neoliberalism: Social Movements in a Globalizing World," at the University of Tokyo and Kyoto University, Japan. July 20-23, 2014. We are organizing an international conference on the "Future of Democracy in the Age of Post-neoliberalism: Social Movements in a Globalizing World." It will take place right after the World Congress of the International Sociological Association (ISA), first in Tokyo (July 20-23) and then in Kyoto (July 24-25). The University of Tokyo and Kyoto University will sponsor the event. In the conference, we will compare visions, goals, and strategies of a multiplicity of social movements and organizations around the world which have challenged or advocated neoliberal global order. We will then examine their potentials and limitations and explore their implications for the future of democracy. Thus, we would like to invite scholars specializing in globalization, contentious politics, or democracy, and/or those studying different types of social movements and organizations (labor, peasants, NGOs, fundamentalists, transnationalists) in a variety of world regions. This is why we organize our event following the ISA congress, to which sociologists from around the world gather. There will be workshop sessions (with 20-30 participants) every day and a symposium open to the public on the first day. Our expectation is to produce edited volumes out of the conference in English and, hopefully, in Japanese. Please contact Dr. Takeshi Wada (Department

of Sociology and Social Thought, The University of Tokyo, 3-8-1 Komaba, Meguro-ku, Tokyo, 153-8902, Japan, wada@waka.c.u-tokyo.ac.jp) for more details.

Alex Afouxenidis, National Centre for Social Research - EKKE - Athens, Greece, will deliver the lecture, "Neoliberalism and Democracy," January 23, 2014, Dip. di Ingegneria Civile, Edile, Ambientale, Facolta Ingegneria, via Eudossiana 18, Rome, Italy.

About the lecture: In time of austerity, political crises have become an everyday occurrence for many south european countries. New forms of inequality have been increased by the restructure of national economies, while neoliberal ideology has trivialized the idea of individual freedom with a deep impact on peoples' lives, identities and beliefs. A continuous condition of social instability has led governments towards an authoritarian role in order to retain their power. This harsh transition is particularly evident in Greece, where the word "democracy" has been buried in the name of meaningless 'economic growth.'

Member Activities

Dr. Olayinka Akanle has been awarded the World Social Science Fellow (WSSF) 2013 of the International Social Science Council (ISSC) Paris, France. Dr. Akanle is of the Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Ibadan, Oyo state, Nigeria.

In a recently concluded meeting organized by the Urban Climate Change Research Network (UCCRN) at Columbia University's Earth Institute, **Dr. Emma Porio**, chair of the Department of Sociology and Anthropology, Ateneo de Manila University (along with Dr. Gemma Narisma and Director Antonia Yulo-Loyzaga of the Manila Observatory) has been named to the team of international climate scientists pledged to help cities. They will be part of the international team, headed by Dr. Cynthia Rosenzweig of NASA Goddard Institute for Space Studies and Columbia University's Earth Institute in New York City and founder of the UCCRN, who will write volume 2 of "Climate Change and Cities: First Assessment Report of the Urban Climate Change Research Network" (Cambridge Press 2011). As Rosenzweig said during the New York press conference, "Cities, not central national governments,

already lead the action on responding to climate change. Our job is to help by providing the strongest possible physical and social science information and state-of-the-art knowledge so cities can prepare for rising temperatures and changing patterns of extreme weather events, and soften their impacts when they hit.” Dr. Emma Porio (lead coordinating author) and Director Yulo-Loyzaga will be in charged of the chapter on housing and informal settlements while Dr. Gemma Narisma is part of the team working on the chapter on climate science.

ISA Executive Committee Elections to be Held in Yokohama

Elections to the ISA Executive Committee, including the Presidential election, for the period Fall 2014 - Summer 2018 will be held at the XVIII ISA World Congress of Sociology, Yokohama, Japan, July 2014. For more about the elections, see the ISA website, http://www.isa-sociology.org/about/isa_elections_2014.htm

Elections Dates

July 14, 2014 Monday, 21:00-23:00 — Election Speeches by the Candidates (open meeting for all congress participants)

July 16, 2014 Wednesday, 21:00-23:00 — Assembly of Councils: election of the President and four Vice-Presidents

July 17, 2014 Thursday, 18:00-20:00 — Council of National Associations: election of 8 members of the ISA Executive Committee

July 17, 2014 Thursday, 21:00-23:00 — Research Council: election of 8 members of the ISA Executive Committee (Note: the newly elected officers are expected to attend)

Map of Japan



Source: Wikimedia Commons

Join ISA and the Research Committee on Social Transformations and the Sociology of Development!

Established in 1971, RC 09 strives to represent sociologists interested in the study of social transformations and development around the world, regardless of their theoretical persuasion, methodological approaches or ideological perspective. The goal RC 09 is to advance sociological knowledge on social transformations and development and to support research on this topic among scholars worldwide.

To join, please visit rc09socialtransformations.org
or the ISA website, isa-sociology.org.



XVIII ISA WORLD CONGRESS OF SOCIOLOGY

**FACING AN UNEQUAL WORLD:
CHALLENGES FOR GLOBAL SOCIOLOGY**

13-19 July 2014

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