

# PEWSNews

*Newsletter of the ASA Section on Political Economy of the World-System*

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## LETTER FROM THE CHAIR

Amy Quark  
*William & Mary*

In the past two years, we have had a wide-ranging and, at times, contentious discussion about the future of PEWS. Two issues have been at the center of these debates: legacy and diversity. These issues have, at times, been characterized as in tension with one another, suggesting that perhaps we can't have a diverse and growing membership *and* protect our legacy as a distinctive analytical approach.

### Inside this issue

#### Intersectionality In World Historical Perspective

*The "male" privilege of white women, the "white" privilege of Black women, and vulnerability to violent: an intersectional analysis of Peace Corps workers in host countries.* Short Interview with **Meghan Kallman** (UMASS, Boston) **5-8**

*Capitalism and Patriarchy: Gendered Dimensions of the Global Economy, Water Conflicts, and Transnational Activist Networks.* **Caitlin Schroering** (University of Pittsburg) **8-12**

*From Mill Town to iPhone City: Gender, Class, and the Politics of Care in Industrializing China.* **Yige Dong** (Johns Hopkins University) **13-15**

#### Uneven Developments: Power, Capital, and Nature in the Modern World-System

*Ecological Civilization in the Mountains: How Walnuts Boomed and Busted in Southwest China.* **John Aloysius Zinda** (Cornell University) and **Jun He** (Yunnan University) **16-18**

*The Uneven Ecological Developments of a Bivalve: Oyster Production in the Long Twentieth Century* **Kirk S. Lawrence** (St. Joseph's College) and **John Antonacci** (New School for Social Research). **18-20**

#### Reimagining PEWS, Member Spotlights and News

Update from ASA Workshop & Proposed Changes to Section By-Laws, PEWS I-C **21-26**

PEWS Students on the Market **27-29**

Meet Your New Council Members & Graduate Student Spotlight **29-32**

New Publications, Announcements, Call for Papers **32-42**

**JWSR Update** by **Jackie Smith** **42-44**

I suggest the opposite: protecting the legacy of PEWS, reaching out to new members, and making existing members feel included are in fact integrally linked. Put simply, the legacy of PEWS reflects the diversity we seek to foster today. The Reconciliation Committee articulates a mission statement that reflects this sentiment: “the PEWS Section seeks to foster an intellectual tradition that finds its roots in the anti-imperialist and anti-capitalist analyses forged during struggles for decolonization by scholars in the Global South.”

**“The PEWS Section seeks to foster an intellectual tradition that finds its roots in the anti-imperialist and anti-capitalist analyses forged during struggles for decolonization by scholars in the Global South.”**

This statement recognizes the multiple intellectual lineages across the Global South that constitute our legacy, as well as its radical critique of Western control over the production of knowledge. As a Section, we seek to amplify and build on these analyses of structural inequities and anti-systemic movements, as well as to continue the work of dismantling the structural and institutional barriers that limit the participation of scholars in the South and the diaspora in the production of knowledge.

This vision of the Section in which legacy and diversity are intrinsically linked is critical to recruiting new members. Some observers

outside of PEWS see the section as ideological or intellectually rigid, as the Council’s 2016 survey of non-members and never-members revealed. For many of us within the section, this monolithic characterization doesn’t ring true. We see a field rife with lively theoretical and methodological debates about pressing global issues. We need only look as far as our 2018 award winners for evidence: Andy Clarno’s analysis of neoliberal apartheid in South Africa and Israel/Palestine; Şahan Savaş Karataşlı’s research on changing modes of global wealth distribution over the *longue durée*; Ricarda Hammer and Alexandre White’s comparative study of anti-slavery movements and state formation in Haiti and Liberia; and Jennifer Bickham-Mendez’s efforts to link research and teaching on immigration through field experiences for students at the US-Mexico border. The vibrant work of our members reflects our Section’s legacy and its continued salience in ways that I believe are compelling to many potential members within ASA.

The mission statement proposed by the Reconciliation Committee captures this vibrancy in the Section. It emphasizes our shared commitment to political economy in the critical study of the capitalist world-economy and the innovative ways our members analyze political economic change as it intersects with other world-systemic dynamics of imperialism, racial and gender formation, ecological change, and so forth. From this view, recruiting new members doesn’t mean diluting our legacy but rather strengthening the critical edge that PEWS brings with new, innovative modes of

analysis. As you will see later in this newsletter, the call for papers for the PEWS Spring Conference in Freiburg, organized by Manuela Boatcă, urges scholars to do just that by posing a series of provocative questions around the theme of “De-Linking: Critical Thought and Radical Politics.” The CFP for PEWS Sessions at ASA 2019 similarly embodies these goals. One session, organized by Beverly Silver and myself, invites papers that reflect on the multiple intellectual lineages of world-system analysis forged by scholars in the Global South, while another session, organized by Jennifer Bair and Manjusha Nair, calls for papers that interrogate new South-South flows of capital, labor, and finance in relation to histories of imperialism, core-periphery dynamics, and struggle. We may never recruit 800 members, but emphasizing how diversity, equity, and inclusion are central to both our legacy and our mission will attract new members and strengthen the critical approach that sets our Section apart.

Acknowledging the rich diversity in our Section’s history and current theoretical and methodological debates, however, does not absolve us of addressing real issues of inequity and exclusion in the Section. Women, for example, represented just 41.1% of the PEWS membership but 54.2% of the ASA membership in 2017. This gap in representation has persisted at least since 2001 based on the available data, yet is not reflected in the membership of other closely related sections, such as the Sociology of Development (53.9% women), Global & Transnational Sociology (55.1% women), and

Inequality, Poverty, and Mobility (57.2% women).

**“Acknowledging the rich diversity in our Section’s history and current theoretical and methodological debates, however, does not absolve us of addressing real issues of inequity and exclusion in the Section.”**

The Council’s membership survey conducted in 2016-17 also revealed sentiments of exclusion. Women, junior faculty, and graduate students were less likely than men and senior faculty to think that PEWS was inclusive along dimensions of gender, race, and ethnicity. People of color were less likely than white people to think that the section was theoretically and methodologically inclusive or that it helped them to advance their careers. A section that prides itself on analyzing and challenging inequality in its multiple forms must remain vigilant in addressing its own institutional culture and practices that can generate exclusionary dynamics. As you will see in the newsletter update from the new PEWS Committee on Diversity, Equity, and Inclusion, we are moving forward in these efforts to analyze our institutional culture and develop strategies to promote deeper inclusion.

In my view, the way forward for PEWS is to recuperate and strengthen the Section’s diverse intellectual legacy while at the same time building a more inclusive institutional culture that is inviting to diverse members

who share a critical approach to the capitalist world-economy.

This is work that many in the Section have been involved in for decades, and our recent discussions in the Section have given us the opportunity to revisit and recommit to these goals. The Council and its committees have been busy in the past few months with a range of initiatives to these ends, many of which you will read about in this newsletter, from the work of the Committee on Diversity, Equity, and Inclusion to the establishment of a new PEWS Interuniversity Consortium.

Finally, I have a number of people I would like to thank. My warmest thanks go out to the Council, including the outgoing members from last year, for all their hard work. I also deeply appreciate the thoughtful contributions of the Reconciliation Committee, which included Jennifer Bair, Chris Chase-Dunn, Rob Clark, Albert Fu, Jackie Smith, and Lu Zhang. The Council was eager to support new initiatives this year, which would not have been possible without membership participation.

Roy Kwon and Devparna Roy volunteered to kickstart the Committee on Diversity, Equity, and Inclusion and have moved quickly to get this work underway. A major new initiative, the PEWS Interuniversity Consortium, is being shepherded by Chris Chase-Dunn, Valentine Moghadam, and Beverly Silver.

And a big thanks to Marilyn Grell-Brisk, Jesse Liss, and Zeinab Shuker for all their work putting together this exciting newsletter—their first as our new editorial team!

*Amy Quark*

PEWS Chair 2018-19

Associate Professor of Sociology

William & Mary

## Intersectionality

### In World Historical Perspective

At the ASA Annual Meeting this past August, the PEWS Section sponsored a panel on intersectionality in world historical perspective. Keeping in mind that many of our members did not attend ASA and/or were unable to attend the session, PEWSNews is sharing the research presented on the panel. We conducted a very short interview with Meghan Kallman about her work leading to the ASA paper. We present a short discussion of Caitlin Schroering's paper presentation; and a summary of Yige Dong's paper, which was based on her dissertation. **(MGB)**

**The “male” privilege of white women, the “white” privilege of Black women, and vulnerability to violent: an intersectional analysis of Peace Corps workers in host countries.**

*Meghan Kallman,*

University of Massachusetts, Boston

**Abstract:** The article is an intersectional analysis of race, gender, and nationality in development work. I situate this intersectional inquiry in the context of US women's work in the Peace Corps, an organization in a field marked by colonialism. I find that white women and women of color have similar and yet instructively different experiences of their gendered identities in field sites. Race and gender differently affect their identities and relative privilege in their host communities. My results indicate that women Peace Corps volunteers are variously able to access privileges that are usually set aside for other

groups—White women volunteers are often afforded some degree of “male” privilege because of their race (though their race may render them vulnerable to sexual violence), while some volunteers of color are afforded a degree of “White” privilege because of their nationality (although their race may also render them vulnerable to violence). These social processes are particularly visible in how the agency handles issues of women's safety and assault.

**“Being a woman in Mali at that time, a young White woman —it's interesting because I wasn't really a woman, but I wasn't a man. I was this weird category. People didn't know really. They considered me a woman but not a Malian woman, and I could do things that Malian women couldn't do.”**  
—RPCV 19990s, Mali.

MGB: How did you arrive at this research topic and your research question?

MK: Actually, I want to start off by stating that I am organizational sociologist, interested in the ways in which and how organizations shape people's values; the role of organizational structure on value formation. This paper is based on my dissertation dataset. I use grounded theory as a methodological approach. I conducted 127 interviews of PeaceCorps volunteers and noticed a pattern in the data. This pattern directed me to focus

analytically on the intersection between race, gender and institution.

MGB: What was this pattern/finding?

MK: Well, women, both white women and women of color are afforded certain privileges during their tenure as Peace Corps volunteers that they do not ordinarily have access to, here in the US. For example, white women gain access to spaces typically reserved for men.

**"They called me "White girl" even though I'm obviously Brown, but anyone from America is a White girl. Then it was like "there's a White girl that lives behind Auntie Theresa." Then people would come and look for the White girl. Of course they wouldn't find a White girl and then they would find me."—RPCV 2000, Guyana**

MGB: Example?

MK: White women describe being able to do things/go places that local women were not allowed to do. One woman in Mali, described feeling in an in-between space, not a man but feeling like she could do things Malian women couldn't. But, it's not just white women. The data also suggested that women of color were sometimes treated as white, which afforded them white privilege. But this wasn't as consistent with women of color as it was with white women gaining male privileges. Women of color in countries with a predominantly white population were sometimes seen as not

being 'real' Americans. People did not believe they were actually American and challenged them on this.

MGB: Interesting. I have a project that I tabled for now, where I examined at the study abroad program designed by the University of California. In particular, I was interested in comparing students' perception of studying abroad in Africa as opposed to Europe or Latin America based on the presentation of those regions in the UC brochures versus their actual experiences. Some of the African American students reported that while in African countries, they were sometimes told that they were pretending to be American; or that they were pretending not to understand the local language...But for me, one of the glaring issue was the presentation on the question of safety within the UC brochures, particularly for African countries. The discourse on safety was super biased.

MK: One of the things that comes through in the data is the visibility of white women and their vulnerability to violence; women of color too—they are harassed by racists. Interestingly, the Peace Corps itself presents itself as colorblind and focused on gender parity, but that's just as bad. The Peace Corps is famous for saying it does not see color and that is of course problematic. The organization focuses on safety training for corps volunteers but nowhere in its training do they provide training and tools for women of color that are being sent into white spaces.



MGB: Is there racism built in then?

MK: Colorblind racism really... and really, women are not safe no matter the skin color. Peace Corps was designed for white middle class males; no where do we see an intersectional training... intersection of identity, race, and nationality. I am interested in that. And although the Peace Corps focus on safety due to an increasing number of women volunteers, the training does not include looking at what identity means for safety.

MGB: It seems to me that the Peace Corps is mostly women volunteers; based on my personal encounters with Peace Corps as a kid living outside the US, made me think that Peace Corps volunteers were all women (I know that's not the case, of course).

MK: When Peace Corps started, it was 2/3 men and some time around the late 80s early nineties, things began to change. Now, Peace Corps is 2/3 women.

MGB: So I'd like to go back to the question of colorblind racism and what it means to be a person of color in Peace Corps.

MK: Well, even if Peace Corps as an organization claims that it does not see color, these volunteers are not living in a vacuum; saying you don't see color is of course problematic - willfully ignoring racism... And Peace Corps does not provide the structure to deal with it; it does not provide the volunteers of color with the tools to deal with racists when they are in other countries. And there's sexism that the volunteers have to deal with.

MGB: So these are very interesting findings; white women experiencing male privilege; women of color experience to some extent, white privilege. Tell me about your sample size and how that compares to the makeup of Peace Corps.

MK: 17% of the respondents were people of color and of that 17%, 7% were African American; overall, 63% of respondents were female in the data and the Peace Corps is at 66%; 98% had a college degree (similar numbers for Peace Corps); 13% of my sample self-identified as minority and in the Peace Corps, that number is 17%.

MGB: Why Peace Corps?

MK: I wanted to see how and why people's values change. I spent nine years in the nonprofit sector. I was in contact with a lot of people with good intentions but not making much change. The Peace Corps seemed like a caricature of people who have really strong values and convictions; people who want to make a change and are willing to take action; how do these people mediate their values against the organization's. I wanted to see how organizational processes and pressures affected outcomes; what are the career trajectories of people who had volunteered in Peace Corps; currently, there is a massive institutional pressure on Peace Corps... forces of professionalization.

MGB: So, are you still studying Peace Corps? What is your current research trajectory?

MK: Right now, I am finishing my book and I'm in the process of getting this article on the intersection of race, gender, and national identity published. I am hoping I will have final word on this article soon.

### **Capitalism and Patriarchy: Gendered Dimensions of the Global Economy, Water Conflicts, and Transnational Activist Networks.**

*Caitlin H. Schroering* PhD Candidate,  
University of Pittsburgh

#### **Short Introduction**

Campaigns opposed to water privatization are often inextricably linked to campaigns countering privatization of other resources or energy structures (Barlow and Clarke 2002; Olivera and Lewis 2004; Almeida 2014; Subramaniam 2014, Zimmerer 2015). Further, it is suggested that water privatization is tied to a larger trend of neoliberal reforms (Sawyer 2004, Harvey 2004, Zimmerer 2015, Olivera and Lewis 2004, Subramaniam 2014; Sassen 2014). There is an even smaller body of work that suggests that the threat of water privatization elicits more social movement resistance than other resource privatization conflicts (Almeida 2014; Subramaniam 2014). Their struggle is framed as a “right to water”, transforming local movements and actors (Tsutsui 2017), situating their cause within the global human rights discourse (in the form of discourse, laws, treaties, and declarations).

The *Movimento dos Atingidos por Barragens* can be framed within this discourse.



#### **Subject of Case study**

*Movimento dos Atingidos por Barragens* (Movement of People Affected by Dams or MAB) was formalized in 1991 in response to large-scale construction of hydroelectric dams that displaced hundreds of families. Comprised of communities directly affected by these projects,<sup>[1]</sup> MAB leads the fight against the removal of families from their homes and opposes the privatization of water, rivers, and natural resources—resources upon which the communities depend for their livelihood. The movement seeks to not just resist current energy policy, but to articulate alternatives. MAB refers to its work as a “popular project.” It is committed to “fight against the neoliberal capitalist model and for a new Popular Project for Brazil which includes a new energy model” (MAB 2011). Their motto is “water and energy are not commodities.” MAB argues that the *povo* (people) should have sovereignty and control over their resources and that they should not be for private gain.



MAB also frequently participates in actions with both the *Movimento dos Trabalhadores Rurais Sem Terra* (MST), *Movimento dos Pequenos Agricultores* (MPA) and *La Via Campesina* (LVC), as well as various other social movements, unions, and human rights organizations (*Plataforma Operária e Camponesa da Energia* 2014 and field-notes).

### Research Objective

To determine if any, in what ways activists/*militantes* talk about their efforts as a fight against intersecting systems of oppression, including sexism, and racism; to what extent movement activists see their struggle, not just as an anti-capitalist campaign, but also as one against patriarchy; and what might this mean for mobilization and outcomes.

### Data and Methods

June 12-July 19 2018

1. Conducted 24 semi-structured interviews in Portuguese that lasted between 25 minutes and 2 hours (with the average being an hour)
2. Approximately 140 hours of Participant observation of daily activities, meetings, and trainings with *Movimento dos Atingidos por Barragens* (Movement of People Affected by Dams—MAB) and other partner movements and unions.

### Discussion of Results

The question of the similarities and differences of how groups in different parts of the world organize to fight for public control of water is an important one. In this late capitalist era, there is a continued, and increased threat by the state and corporations

to privatize water. Cochabamba, Bolivia's struggle against water privatization put Bolivia on the map for successful anti-globalization/resource privatization struggles. Their success during a national era of crisis, ushered in a unique type of mobilization (Fabricant 2012; Jon 2009). To what extent then, is this struggle a lone example of a successful mobilization, or is it/can it be replicated elsewhere?

**"We die without water. A fight for water rights is, at the core, a fight to say no to commodifying life, human and otherwise."**

The fact that this example seems to be heralded as the "success" story is interesting, and perhaps speaks to the fact that communication and learning across groups is important, including their recognition of how corporations and governments were operating in similar ways across places. Yet, as Laurie (2011) and others note, movements sometimes replicate structures of inequality and repression—especially around gender—within themselves. At the same time, as the case of *La Via Campesina* has shown, networks also work to change this replication of internal inequality (Martinez-Torres and Rosset 2010).

We die without water. A fight for water rights is, at the core, a fight to say no to commodifying life, human and otherwise. It is also related to the long-term struggle for sovereignty. MAB's starting point in their

training sessions, is a history of colonialism and extraction, up to the present day. In my interviews a repeated theme was an emphasis on the inclusion of people historically disenfranchised and excluded from the political process particularly women, youth, and the LGBTQ community.

For MAB, fighting oppression in all forms within the larger system, means confronting internal/organizational forms of oppression and hierarchy, even within MAB's leadership structure. In every community where they organize, the leadership must include one woman, one man, and one youth (under 30).

**"...all oppression and all injustice is connected. The death of an LGBTQ person is related to the dispossession of a season or indigenous person from their land because of dam project... this is why it is a *luta popular*."**

Drawing heavily on Paulo Freire's *Pedagogy of the Oppressed*, MAB constructs its fight around literacy and education. There is an intentional effort to fight against interlocking systems of oppression. Problems of classism, racism, heterosexism, patriarchy, all are seen as interlinked with the root cause of the problem: capitalism. This means combating the narrative of capitalist extraction/ and the idea that problems can simply be solved with a "techno fix." It is a fight against commodifying life, which relates to phrases commonly used by MAB such as "*Água e energia não são*

*mercadorias!*" (Water and energy aren't commodities!) and "*Água, mulheres e energia não são mercadorias*" (Water, women, and energy are not commodities).

The history of colonialism and socio-political economic forces of oppression is not the only history that is important to MAB. The Cochabamba is important. Oscar Olivera (one of the main leaders of the struggle in Bolivia) has come to national meetings for MAB, and has gifted them a tree in solidarity with their struggle. Of the twenty-four people interviewed, at least half of them mentioned that women were more materially impacted by the dam projects. And, while the Bolivia struggle is very important to MAB, their model is different. Women are actively and intentionally enfranchised in MAB. It remains to be seen if the MAB's approach will be successful. Still, there is the development of individual leaders (empowering *atingidos*) and its potentially transformative effect.

This is a long-term battle that centers around peasant struggles. MAB works closely with *Movimento dos Pequenos Agricultores* (Movement of Small Farmers or MPA) as well as the *Movimento dos Trabalhadores Rurais Sem Terra* (Landless Workers Movement, or MST). This is because the fight for access and rights to land is connected to the fight against dam projects that cause floods and displace peasants (and indigenous nations). MAB, MPA and the MST<sup>[2]</sup> all work together under the transnational social movement *La Via Campesina*, along with *Uma Frente Popular Brasileira* (A Popular Brazilian Front which is both urban and rural).

One of the most significant “on the ground” observations is MAB’s understanding that all oppression and all injustice is connected. The death of an LGBT person is related to the dispossession of a peasant or indigenous person from their land because of a dam project. The death of a woman at the hands of domestic violence is related to the child that dies from lack of clean drinking water. This is why it is a *luta popular*. At the core of this fight is the understanding that capitalism feeds systems of exploitation. Capitalism requires dispossession and exploitation to function. Therefore, if we want a world where LGBT people are respected, where women are empowered, where children do not die, and where people are not driven from their homelands, then we have to fight the capitalist system.

To do that requires people power and solidarity, hence MAB’s articulation of the problem, and their organization as a *luta popular* (popular front). Yet, the focus is not just national but also on creating transnational solidarity networks. MAB’s work is about resistance to the current problems and exploitative system, but also about creating a new way of living and being, that respects and honors human rights. I would argue that this is an articulation of “alter-globalizations” (Bakker 2007). That is, both the resistance to the privatization of water (or expulsion of people away from resources held in the common good), and the articulation of what could be: the spaces that serve as the “sociology of emergences” (Boaventura de Sousa Santos 2004) where contemporary social movements

engage with each other and illustrate alternatives to capitalist social relations.

### Notes

[1] MAB organizes whole communities. They do have partner movements/non-profits/unions who will sign on as partners in supporting their efforts. But the actual organization is of communities. Currently, of the 2,000 dams in the country, MAB has organized 100 of them. MAB leaders said they couldn’t give me an exact number of how many individuals this represents but definitely in the tens of thousands (and this number wouldn’t include the other partner entities). Their last national meeting had 3,000 participants (Field notes, Summer 2018).

[2] The MST has its own press and MAB and partner movements also produce and publish books, including content about dismantling patriarchy and oppression in all forms.

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**From Mill Town to iPhone City:  
Gender, Labor, and the Politics of Care in An  
Industrializing China**

*A Summary*

*Yige Dong*

*Johns Hopkins University*



**Textile worker during night shift  
(November 2016)**

This paper, which is based on Dong's dissertation research, examines the drastic transformations of care work among industrial workers in China from 1949 to the present. Care work refers to labor that maintains daily subsistence and attends to the young, sick, and elderly.

The existing literature focuses on women's unpaid care work at home and the recent commodification of care in the Global North. The Chinese case compels us to look at these

questions from a very different angle. Most women have been working outside the home since the 1950s, but until very recently care work has never been commodified. From socialist state enterprises that previously provided childcare facilities, to the private factories that today require migrant workers leave their children in the countryside, the **politics of care**, that is, **how** care work is defined, **where** it should occur, **by whom** it should be carried out, and **whether** or not it gets remunerated, has been a contested terrain.

Dong's conceptualization of the "politics of care" can be situated in a conversation between critical labor studies and feminist political economy. While existing scholarship about labor politics focuses on struggles on the shop floor—the site of **production**, Dong brings to the fore the question of care—a key dimension of **labor reproduction**. Sociologists define labor reproduction as an array of processes through which workers sustain themselves daily and renew inter-generationally. As feminist political economy suggests, labor reproduction goes beyond simple biological and economic conditions, referring to a complex web of social institutions including caring, sheltering, nurturing, and community bonding. While in agrarian societies production and reproduction were typically carried out within the household organization, industrial capitalism separated the two, externalizing and undervaluing "reproductive" work.

Dong's dissertation study extends the analytical scope to include socialism in China and its post-socialist transitions. It draws upon national and local archives, oral histories, and ethnographic



data based on 16 months of fieldwork in textile and electronic manufacturing enterprises in Zhengzhou, a key industrial city in inland China. From a socialist textile mill town to the home of the world's largest iPhone manufacturing center, Zhengzhou's continuous industrial transition in the last seven decades provides a unique window for us to understand long-term changes in factory-based care politics.

Destabilizing the myth of "socialist care," Dong shows that both the state and the market have diverted women's labor from care work to industrial production by transgressing the conventional gendered division of labor in the patriarchal household. Yet, under the imperative for industrial accumulation, neither has resolved the tensions in the care realm or successfully transcended the gender unevenness within it. Dong argues that the politics of care cannot be simply determined by political regime or mode of production. Rather, care work is a site where different institutional and agentic forces negotiate with each other and in turn reshape the landscape of general labor politics.

Dong has identified three historical care regimes in China since 1949. Each regime is characterized by 1) a particular set of institutions that regulate and provide care; 2) a distinct ideology of care, that is, how the majority of the members of the society think about the meaning and value of various forms of care work; 3) the relative importance of care provision in relation to industrial accumulation.

"Destabilizing the myth of "socialist care," Dong shows that both the state and the market have diverted women's labor from care work to industrial production by transgressing the conventional gendered division of labor in the patriarchal household.."

The **state-extractive regime** (1949-76) arose as the Chinese Communist Party established the work-unit system in Chinese factories. As women's participation in production was crucial for the state to achieve the goal of industrial accumulation and reinvestment, work-units set up various public care facilities to "free" women workers from domestic burdens. While younger and better educated women benefitted from using the care facilities and their inroads in politics and production challenged conventional femininities, it was the older, illiterate women, and occasionally older men, who staffed the care facilities, with much lower wages and social status. When the diversion of women's labor from the domestic to the public realms reached a high point, that is, in the Urban People's Commune Movement (1958-60), it hit strong resistance at the grassroots, often from women themselves. Finally, radical initiatives were derailed, giving rise to a hybrid system, in which care work was shared by public institutions and individual households.

The *factory-paternalist regime* (1977-2000) arose at the dawn of the market reform era, when the state changed its industrial strategy by allowing enterprises to retain a larger portion of revenues. Factories used these funds to expand care and other reproductive welfare provisions, including housing. As the care sector in the work-unit was better funded, many female workers voluntarily transferred from the “frontline” production to care departments, and this new arrangement reaffirmed conventional femininities that were suppressed in the previous regime. Such paternalistic arrangements and re-organization of gender roles would later help policy makers develop a discourse of “workers’ dependency on welfare” and “women’s redundancy” that legitimized the lay-off of the female workers, leading to the eventual removal of the care and service departments from all industrial enterprises in 2000.



New recruits at a Foxconn campus  
(July 2017)

In the *market-extractive regime* (2001-present), industrial production has been marketized and separated from social reproduction. The market has also penetrated

the household, as capital profits from treating workers—urban and rural migrant alike—as both laborers and potential customers of care services. In Zhengzhou these changes have been mediated by an industrial shift, as the old state-owned textile mills have declined and been replaced by Foxconn’s massive electronics factories.

“The market has also penetrated the household, as capital profits from treating workers—urban and rural migrants alike—as both laborers and potential customers of care services.”

On the one hand, laid-off textile workers and rural migrant women have become domestic servants for middle-class families. On the other hand, Foxconn, faced with a shortage of cheap labor, has shifted production from the coast to inland cities including Zhengzhou, where it relies to a great extent on the labor of rural mothers from nearby villages. Caught between the acute need for cash income and concerns about their children’s upbringing, these Foxconn moms are more and more relying on private kindergartens, for-profit boarding schools, or self-organized care groups. We are reaching to another high point in the diversion of women’s labor from the domestic to the public realm. Does this suggest that a new regime of care is in the making? This will be the next step of Dong’s research.

## **Uneven Developments: Power Capital and Nature in the Modern World-System**

In this section, we present the research in two of the papers presented at the ASA PEWS Section sponsored panel on uneven developments in the modern world-system. **(MGB)**

### **Ecological Civilization in the Mountain: How Walnuts Boomed and Busted in Southwest China.**

*John Aloysius Zinda, Cornell University*  
*Jun He, Yunnan University*

As state authorities proclaim a new era of ‘ecological civilization,’ crop-bearing trees are spreading their canopies over ever greater areas of China’s territory. Under the rubric of ecological civilization, planners envision balancing the economic, the environmental, and the social by combining state guidance and market allocation. This balancing entails reconfiguring agriculture, with industrialized field crop production in flatlands and rugged areas stabilized by trees that hold down soil, sequester carbon, and yield commodities. This reconfiguration manifests in aggressive efforts to urge smallholders in highlands across southwest China to cultivate walnut trees. Policy statements claim that these trees promise to bring development in marginal regions, environmental benefits, and security of national supplies of edible oils. Yet this balancing act’s success depends on how these trees come into cultivated landscapes and

how local smallholders and global markets play along.

This state-facilitated crop boom provides a useful vantage point for examining how authoritarian states make use of perennial crops in efforts to manage national peripheries. China is the world’s leading producer of walnuts, producing nearly half of global walnut yields. Cultivation centers in upland peripheries where poverty rates are high and rugged terrain impedes aggregating cropland and mechanizing production. At the same time, these areas host diverse flora that national authorities and transnational conservation advocates are eager to conserve. Walnuts bear potential on both fronts. Century-old walnut trees have long provided residents with food, oil, and produce for barter or sale. Smallholders’ long acquaintance with walnuts makes walnuts seem a promising cash crop. Lured by these potentials and spinning them into stories of health and wealth, state authorities engineered a massive expansion of walnut planting.

We show how the walnut boom unfolded through accounts from farmers and local officials in two upland locales in Yunnan province, southwestern China. This boom differs markedly from the patterns that characterize most crop booms. We do see a dramatic expansion and intensification of cultivation of a crop grown for sale. However, it does not come through manic scrambling for land as tenure claims unravel and migrants stream in. Implementing central and provincial policies, local officials had to coax

smallholders to plant walnuts on land to which those smallholders had secure access.

**"China's drive for ecological civilization plays out in efforts to join multiple goals and present the results as environmentally beneficial. Perennial crops present appealing prospects to people who want to foster commodity economies while bolstering environmental values."**

Rather than facilitating land grabs and regulatory lapses for powerful corporations, officials struggled to establish and prop up processors. Production and processing are not for international export but for domestic use. Moreover, instead of an exotic introduction, walnuts presented a seemingly familiar crop. Smallholders might draw on centuries of experience make walnuts flourish. Still, the boom unraveled. Growing new walnut varieties, farmers encountered new problems that their traditional knowledge did not address. Local officials, locked in a view of smallholders as backward peasants obstructing the advance of progress, could not well respond to these concerns. When prices fell, walnuts' promise dissipated. Now local governments struggle to reassure smallholders and find rewarding outlets for walnut harvests.

What kept walnuts from realizing their promise? Walnuts bore promise because they had long fit into livelihoods and landscapes. However, varieties introduced as a commercial crop were

not compatible in these places. Indigenous walnut trees were a multifunctional crop within a multifunctional landscape. With new walnut introductions, state authorities tried to simulate multifunctionality with a cash crop. This superficial familiarity contributed to the walnuts' lackluster performance. Where an introduced crop resembles well-known ones, people bring to bear preexisting notions about its cultivation. When the new crop does not fit these customs, the dissonance it arouses causes people to balk. At the same time, the programmatic character of state-led walnut cultivation combined with constraints on land aggregation to limit the inflow of capital, while expanding walnut production in China and elsewhere brought a price crash that extinguished what investments had been made.

The walnut boom and bust also exposes challenges within the ecological civilization project. As with a generation of projects taking the label of sustainability, China's drive for ecological civilization plays out in efforts to join multiple goals and present the results as environmentally beneficial. Perennial crops present appealing prospects to people who want to foster commodity economies while bolstering environmental values. In policy statements, perennial crops conjoin imperatives of environmental improvement, economic development, national security, health, and heritage preservation.

On the ground, efforts to realize these imperatives play out in the mundane

experiences of farmers, workers, and landscapes. Broad central concerns fade into the background of local officials' efforts to meet economic and environmental mandates and the ways farmers work out their livelihoods as changing policy mandates beset them. This account also raises questions about just what planted trees *do* in these landscapes—both biophysically and symbolically. In public accounts, they serve environmental, economic, and political purposes. On paper, perennial crops often count as forest. Perennial crops' multiple designations typify the complicated bargains through which state agents strive to secure legitimacy, growth, environmental integrity, and other ends.

Clearly Chinese governments are trying to have it both ways; that is what ecological civilization is all about. We hope that place-based inquiries like this one can help to show what is happening behind the labels. We also hope this article will help to broaden discussions agrarian change in China, which have focused on grain-bearing heartlands at the expense of other agrarian contexts.

### **The Uneven Ecological Development of a Bivalve: Oyster Production in the Long Twentieth Century**

*Kirk S. Lawrence* (St. Joseph's College)

*John Antonacci* (New School for Social Research)

To reconstruct a more holistic, and we argue more accurate, narrative of oyster production on the south shore of Long Island in the late

19<sup>th</sup> and early 20<sup>th</sup> centuries, we draw upon the world-ecological perspective centered on the co-productive character of human and extra-human relationships. By doing so, one can understand the dialectical changes in human and extra-human natures as occurring in historically contingent bundles of these human and extra-human relationships. Using this lens, we situate the local in the global as we examine the characteristics and transitions between five distinct bundles: **Production for Use, Independent Accumulation, Commodification, The End of Cheap Nature, and Bifurcated Production.**

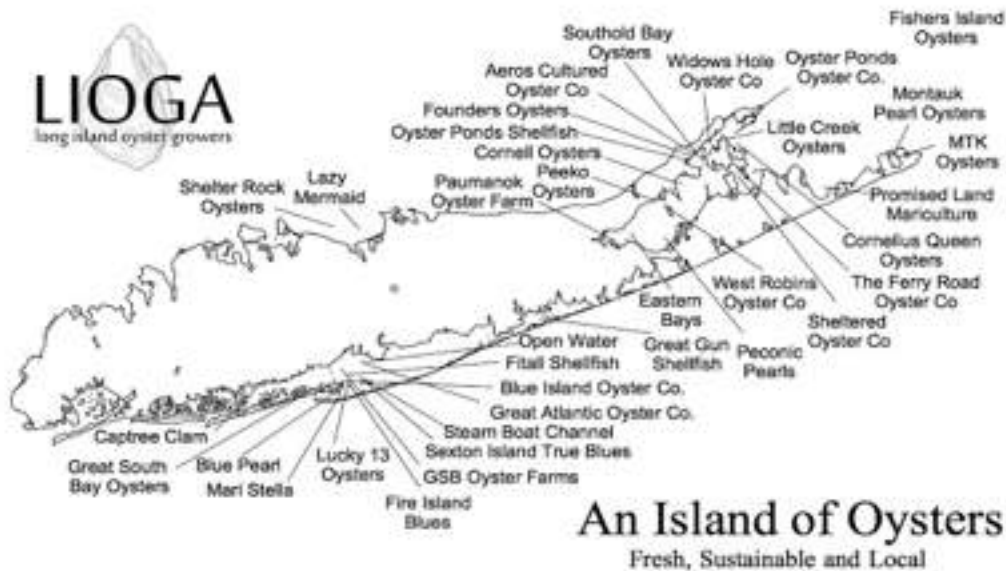
**"...indigenous peoples and early English colonizers would harvest oysters primarily to supplement their diets."**

In **Production for Use**, the first period in the development of the south shore oyster industry, oysters were harvested for human use. Beginning with the indigenous who first came to the area now called the Great South Bay, and continued by early English colonizers, production for use entails the harvesting of oysters not as a commodity to be bought and sold in a market. Rather, indigenous peoples and early English colonizers would harvest oysters primarily to supplement their diets. In addition to any land based agricultural activities, oysters would be harvested in small numbers, from naturally occurring oyster beds, to provide



February 15, 2018

## 2018 LONG ISLAND OYSTER MAP



2018 Long Island Oyster Map

valuable proteins for people who had access to them.

The second bundle, **independent accumulation**, represents drastic changes in both human and extra human relationships concerning the Great South Bay, the oystering industry, and the political economic/ ecological makeup of oystering communities. The English logic of an ordering of space for private use (Cronin, 1983) began to be applied to the Great South Bay. The once commonly held bay, available for use by all who wished, became enclosed for the private production of wealth. The once independent baymen now had a choice, they could pay to lease a plot of the bay's floor, or they would be relegated to fishing in an ever-shrinking space. Dutch immigrants brought with them a knowledge

of capitalized shellfish production. Class distinctions began to take shape between boat owners and laborers.

**Commodification** represents the full scale industrial production of the oyster; from the latter half of the 19<sup>th</sup> century, reaching its peak around 1912, and subsequently declining until 1938. New forms of relations between worker and capitalist, and between industry and "nature." In particular, the mass production of oysters needed greater capitalization, higher throughput—industrialization of the oyster production.

Bundle Four, "**The End of Cheap Nature**," essentially entails the culmination of all of the contradictions associated with the world

ecology of oystering. With both human and extra-human natures strained from the sustained production of oysters for nearly a century, by the 1980s, much of which being industrial in nature, the “social” and “natural” systems collapsed.



In the beginning of the twenty-first century, production had bifurcated into two bundles: boutique and bulk production. In the post-industrial political economies that had in the past been the site of industrial production of oysters, first as bulk good then as luxury product, oyster production emerged from degradation of the ecosystems in which the industry had once thrived but decimated. The new production was a boutique production: small scale, “craft” production, marketed for the emerging urban bourgeoisie whose lifestyles demanded a sense of the exotic in their local. Large-scale bulk production largely shifted to China.

We find that the appropriation of cheap natures, in the forms of labor- power, food, energy, and raw materials, but also of common space, the decline of the environment and of ecological surplus, along with the exploitation of capitalized labor, coupled with the rising

composition of capital in production, all play out over the historical development of oyster production. Shifts in the global political economy can be traced through the centers of oyster production and the types of production: from Europe through the United States and then China and from subsistence to bulk to boutique production. The oyster industry was therefore a co-production, with oysters, ecosystems they inhabited, and the laborers and capital of the producers engaged in mutually constructive and, as we explain, destructive interrelationships.

## Reimagining PEWS

### Update from the ASA Workshop and Proposed Changes to the PEWS By-Laws

As the midterm elections made clear, voting matters! This spring, you will have the opportunity to vote on a series of proposed changes to the Section By-Laws alongside the election of new Council members. These proposed changes have emerged out of the multi-year effort on the part of the PEWS Council since 2016 to develop proposals for bolstering membership. In this work, the Council has solicited repeated feedback from members through the survey, the blog discussion, and the Reinvigorating PEWS workshop at ASA in Philadelphia.

The ASA workshop was highly productive and involved robust discussion of Council's proposals, as well as the proposals circulated by the recent petition. The general take-away from the workshop was that the positions articulated by Council and the petition were not terribly disparate and could be reconciled. The Council thus established a Reconciliation Committee charged with making recommendations to the Council regarding potential changes to the mission statement and other issues raised by the petition. This committee consisted of Amy Quark (chair), Jennifer Bair, Chris Chase-Dunn, Rob Clark, Albert Fu, Jackie Smith, and Lu Zhang. The Reconciliation Committee submitted its proposals to the membership for feedback before submitting its final recommendations to Council for changes to the Section By-Laws.

The Council adopted these recommendations and also voted to introduce several other By-Laws changes to facilitate new awards and initiatives and to implement recommendations from the ad-hoc Committee on Diversity, Equity, and Inclusion.

Here the Council would like to summarize the key changes; the proposed changes in full are posted on our website (<http://asapews.org>) for your consideration before the vote. Please contact Amy Quark ([aaquark@wm.edu](mailto:aaquark@wm.edu)) and/or any Council members with questions or concerns.

**"As the midterm elections made clear, voting matters! This spring, you will have the opportunity to vote on a series of proposed changes to the Section By-Laws alongside the election of new Council members "**

On the spring ballot, the membership will be asked to choose between two potential mission statements, as recommended by the Reconciliation Committee. The first mission statement was developed by the Reconciliation Committee. The PEWS Council appointed the Reconciliation Committee as requested by members attending the PEWS Workshop at ASA in order to forge common ground in response to the Petition. The second mission statement is that submitted via the Petition from members. The text of these alternative mission statements is below for your consideration.

*The Council is also proposing a number of other changes that reflect a range of new initiatives:*

1. The introduction of two new awards (i.e. Distinguished Teaching Award, Award for Advancing Diversity, Equity, and Inclusion) and three new committees (i.e. Teaching and Mentoring Committee, Committee on Diversity, Equity, and Inclusion, and Membership Committee). The two new awards seek to recognize the important teaching and service work done by our members alongside the research contributions that our existing awards recognize. The Teaching and Mentoring Committee and the Committee on Diversity, Equity, and Inclusion will solicit and evaluate nominations for these awards and pursue strategic initiatives in consultation with the PEWS Chairperson and Council. The Membership Committee codifies a long-standing ad-hoc committee and will be led by the Secretary-Treasurer.
2. Changes are proposed to the composition of the Book Award and Article Award Committees. These changes move some Council members from these committees to newly established committees (i.e. Teaching and Mentoring Committee and Committee on Diversity, Equity, and Inclusion). This also opens up new opportunities for members to participate in the committees, network with other members, and gain professionalization.
3. Changes to the Publications Committee and the addition of procedures defined in the paragraph on “Continuity and Accountability” aim to strengthen institutional memory

within the Council and its committees. The changes to the Publications Committee reflect the proposal recommended by the Petition and endorsed by the Reconciliation Committee.

4. A minor change to our policies on referenda is proposed to provide greater clarity in the bylaws and ensure members’ right to petition.
5. An Anti-Harassment Policy is included to clearly communicate the Section’s position on harassment given the broader public debates on these issues within ASA and in national politics.

### **Mission Statement Alternatives**

#### *Mission Statement Proposed by the Reconciliation Committee:*

“The Section on Political Economy of the World-System (PEWS) brings together scholars committed to the critical study of the capitalist world-economy and other historical social systems. The PEWS Section seeks to foster an intellectual tradition that finds its roots in the anti-imperialist and anti-capitalist analyses forged during struggles for decolonization by scholars in the Global South. With a focus on world-systemic dynamics, PEWS members are united by the use of political economy as an analytical frame, while exploring the intersection of political economic change with race, gender, class, imperialism, neo-colonialism, and the environment. This Section maintains PEWS’ legacy as a radical critique of disciplinary boundaries and thus embraces diverse disciplinary, epistemological, theoretical,

and methodological approaches. We seek to provide a forum for intellectual exchange and debate among kindred sociologists, scholars, activist-practitioners, and teachers in both the Global North and the Global South. We welcome members with wide-ranging substantive interests in world historical perspectives and are strongly committed to promoting a diverse membership.”

*Mission Statement Proposed by the Petition:*

“The purpose of the Political Economy of the World-System Section (PEWS) is to promote the understanding of how the world works, from a perspective that views the world as a unified exploitative whole that is polarized and inequitable. Consequently, the world-system is the basic unit of analysis. The modern capitalist world-system evolved from a multiplicity of previous world-systems that were sufficiently autonomous to be considered “worlds in themselves.” Thus, world-systems analysis is the study of the origins, structures, dynamics, and futures of such systems. A primary focus is on the political-economy of the world-system, on the production and distribution of benefits and resources, on who gets what, when, why, and how, and with what consequences. World-systems analysts investigate how the system works as a whole through the analysis of economic, political, cultural, gendered, racial, ethnic, class and ecological relations and unequal flows across its component parts, between territories and states, between states and citizens, between firms and workers, between classes and ethnic groups, and

between/within households. Because the world-system is historically finite, PEWS scholars emphasize the centrality of social change, through shifting relations among core, semiperiphery and periphery and through ongoing antisystemic resistance by groups and peoples who seek movement toward a more equitable world.

PEWS brings together scholars animated by the critical study of global capitalism and other historical social systems. The Section seeks to foster analyses that accommodate multiple scales of political economy and are attentive to long-term world-system dynamics. These include, for example, macro-historical analyses such as the comparative study of world-systems over time, as well as studies that situate contemporary phenomena within their global and historical contexts. Building from this shared commitment to the use of political economy as a core analytical frame, PEWS members also explore the intersection of political economic dynamics with the historical development of inequalities including race and ethnicity; sex, gender, and sexuality; and empire and (neo)colonialism. PEWS scholarship is thus wide-ranging but marked by attention to understanding change across space and time as both patterned and historically contingent. As a section of ASA, PEWS is an inclusive community of sociologists interested in the political economy of the world-system broadly conceived. At the same time, PEWS maintains its legacy of radical critique of disciplinary boundaries, and thus embraces diverse disciplinary, epistemological, theoretical, and methodological approaches. We welcome



members with wide-ranging substantive interests in world historical perspectives and are strongly committed to promoting a diverse membership.”

### **Update from the Committee on Diversity, Equity, and Inclusion**

The PEWS Council created an ad-hoc Committee on Diversity, Equity, and Inclusion in response to the results of the membership survey and ongoing discussions within the Section. The Committee has identified an ambitious agenda for its first year and is eager to invite feedback from the membership on its initiatives.

One of the exciting initiatives the Committee has pursued this fall is the establishment of an Award for Advancing Diversity, Equity, and Inclusion. The PEWS Council had proposed such an award in the spring of 2018, and it will be piloted as part of PEWS’ 2019 slate of awards. The Award seeks to recognize members’ outstanding efforts to dismantle the institutional barriers within universities and other institutions of scholarly exchange (e.g. conferences, etc.) that limit the educational and professional attainment of underrepresented students and faculty, including those in the Global South. Please see the Section’s Call for Award Nominations in this newsletter for the details.

The Committee has also developed an Anti-Harassment Policy to be included in the Section Bylaws. At the “Reimagining PEWS” Workshop at ASA in August, members

suggested creating an anti-harassment statement to clearly communicate the Section’s position on harassment given the broader public debates on these issues within ASA and in national politics. The policy is below for your consideration ahead of the vote on proposed bylaws changes next spring.

The Committee is now turning its attention to the development of a set of best practices that will suffuse concerns with diversity, equity, and inclusion throughout the work of the Council and its committees. If anyone has ideas or suggestions as we continue with this effort in the coming months, please let us know.

We hope that this important work will continue in the coming years. As you will see in the proposed bylaws changes outlined elsewhere in the newsletter, the PEWS Council recommends establishing a permanent Committee on Diversity, Equity, and Inclusion that will provide the Council and the membership with annual reports on the demographic composition of the Section membership, the Council, and its committees, offer the Award for Advancing Diversity, Equity, and Inclusion, and pursue other strategic initiatives. We hope the membership supports these efforts.

If you have questions, suggestions, or concerns for the Committee, please don’t hesitate to contact us: Amy Quark, [aaquark@wm.edu](mailto:aaquark@wm.edu); Devparna Roy, [droy9@naz.edu](mailto:droy9@naz.edu); Roy Kwon, [rkwon@laverne.edu](mailto:rkwon@laverne.edu).

***Anti-Harassment Policy:*** The Section is committed to providing a safe and welcoming environment for all members during their interactions at conferences and in online exchanges. These interactions should be free from any type of harassment including, but not limited to, harassment based on age, race, ethnicity, national origin, religion, language, sexual orientation, gender identity or gender expression, disability, health conditions, socioeconomic status, marital status, domestic status, or parental status. We encourage our members to follow the norms of professional respect that are necessary to promote the conditions for free academic interchange as defined by the American Sociological Association Code of Ethics.

### **Political Economy of the World-System Interuniversity Consortium (PEWS-IC)**

In the Spring of 2018, Torry Dickinson approached the Council with the idea of establishing an interuniversity consortium to support PEWS research and teaching. Chris Chase-Dunn, Valentine M. Moghadam, and Beverly Silver graciously accepted the Council's invitation to serve on an ad-hoc PEWS Interuniversity Consortium (PEWS-IC) Committee to explore this idea. The Committee has developed the following proposal and is now soliciting feedback from the membership. If you have comments on the proposal or if you would like to be involved in the consortium, please contact the committee: Chris Chase-Dunn ([chriscd@ucr.edu](mailto:chriscd@ucr.edu)), Val Moghadam ([vmmogha@yahoo.com](mailto:vmmogha@yahoo.com)), Beverly Silver ([silver@jhu.edu](mailto:silver@jhu.edu)).

### ***PEWS-IC Proposal***

PEWS-IC is a scholarly consortium dedicated to research and education that applies and develops the world-system perspective on political economy, development and interstate relations. The main goal of the PEWS-IC is to facilitate cross-institutional and international collaboration on curricular, training, and research projects informed by world-system analysis. PEWS-IC seeks to include relevant graduate programs, research institutions and individual scholars from around the world.

Activities and projects of the PEWS-IC include:

1. a *website to facilitate communication and collaboration* among world-system scholars; the website would allow for both the posting of announcements and the development of forums for discussion on themes of interest to those active in PEWSIC;
2. *organizing and updating* a world-system archive (through possible use and revision of <http://wsarch.ucr.edu>) to contain working papers, data sets, links to relevant other archives and publications and links to other existing archives;
3. *curriculum development* including (a) "boot camps" for graduate students and junior faculty (intensive seminars to deepen knowledge of world-system research and perspectives); (b) real-time and/or online PEWSIC courses; (c) courses certified by PEWS-IC that students may list on vitae as evidence of attained skills in world-system scholarship and

research. These could be stand-alone courses or online sections of existing courses at participating institutions;

4. *raising funds* to support the activities of the consortium.

PEWS-IC will operate as a subcommittee under the umbrella of the American Sociological Association's Political Economy of the World-System Section. PEWS-IC will enhance the PEWS section's international visibility and outreach capacity and help the PEWS Section broaden its interaction networks to include participants from different academic disciplines and from outside of the United States. Participation in the activities of PEWS-IC will not require membership in the American Sociological Association. PEWS-IC will benefit from the long-term institutional stability of the PEWS section including an already established website that can serve as the initial platform for the PEWS-IC website.

The membership of the PEWS-IC coordinating committee should consist of three representatives of research project hubs who are currently active in the collaborations of PEWS-IC and one member of the PEWS Council (to aid communication between the Committee and the Council). After an initial 3-year organizational period the three hub leaders on the committee should have staggered 3-year terms to enhanced continuity.

### **Social Media Efforts**

PEWSNews editors created a Twitter account (@asapews) for our section and the newsletter. The purpose of the Twitter account is to connect with the larger sociology online community and to share news and information that are helpful for our section members, such as section and ASA announcements, conference calls, calls for papers, job announcements etc. The Twitter account also serves to highlight the achievements and publications of our section members, as well as our members on the job market. The twitter account will help us remain connected to our members and with a broader audience. We encourage you to follow us on Twitter and to share our Twitter handle with your network. So far, we have 64 followers, and we are getting few interactions (likes and retweets) —an average of two to three interactions for each of our announcements. The more visible the account is, the more effective it will be. Therefore, we encourage all of our members, especially those with a large following to follow, share, like, and retweet. If you have any news that you would like to share on Twitter, we encourage you to email us at [pewsnewsletter@gmail.com](mailto:pewsnewsletter@gmail.com)

## Member Spotlights and News

### PEWS Students On The Market

#### Michaela Curran

Ph. D. Candidate - Sociology  
 University of California, Riverside  
[mcurro03@ucr.edu](mailto:mcurro03@ucr.edu)  
[Personal Website](#)  
[UCR - HCI Invisible Disabilities Project](#)

**Research Interests:** Health; Development; Inequality; Global/Comparative; Politics/Political Economy; Quantitative Methods

**Dissertation Title:** *Health Disparities in Global Context: Income Inequality, Economic Development, and Resource Gradients*

**Dissertation Abstract:** Sociologists and social epidemiologists have long explored the deleterious impacts of income inequality on health. This investigation has created a large, contentious literature that often fails to consider moderating and mediating factors that may influence the contours of this relationship. Moreover, health disparities exist in a complex milieu of place and time and thus, warrant an empirical approach that accounts for the variation of inequalities in these contexts. My dissertation, *Health Disparities in Global Context: Income Inequality, Economic Development, and Resource Gradients*, takes these social facts as a point of departure. It contributes to the literature by introducing political, economic, and individual factors as key moderators and mediators in the income inequality-health association, through theoretical and empirical examination. This approach

illuminates the intersections of different forms of inequality that amplify or underlie the association between income inequality and poor health outcomes, from the global level to the individual level and across time and space.

In this research, I extend theories from the rich collection of literatures about income inequality, economic development, political economy, and medical sociology to provide a more complete, multilevel explanation for health stratification. My first intervention contends that economic development moderates the two key mechanisms through which income inequality harms health, such that one may expect income inequality to have a stronger effect on population health in poor countries versus rich countries. I subject this hypothesis to rigorous empirical testing using four measures of population health, two measures of income inequality, two measures of GDP per capita, and various estimation techniques to ensure that findings are robust. I find that economic development is a key moderator in the income inequality-health relationship, such that income inequality has deleterious effects on population health in low- to middle-income countries, with no impact in high-income countries. This chapter is forthcoming in the *Journal of Health and Social Behavior*. My second intervention integrates these and other macro-level factors with individual-level characteristics into a multi-level framework. I argue that gradients in an individual's access to country- and personal-level resources impacts one's exposure to factors that harm self-assessed health. With

my third intervention, I hypothesize that these resource gradients ultimately contribute to observed health disparities, creating comparable health gradients within and between countries. The last two empirical questions serve as a marriage of sorts between political economy and the theory of fundamental causes of health inequalities.

### **Marilyn Grell-Brisk**

PhD. Magna Cum Laude (May 31, 2018)

University of Neuchâtel, Institute of Sociology

Research Associate

Institute for Research on World-Systems, UC-Riverside

**Email:** marilyn.grell-brisk@unine.ch

**Website:** marilyngrell.com

**Research Interests:** Development (policies and theories, small island development, climate change, citizenship); World Systems Analysis (semiperipheral and peripheral state interactions, South-South relations); Transnationalization; and Global Inequalities (stratification of the world-economy) **Dissertation Title:** Global Economic Stratification and the Evolving Role of China in the Developing World\*

**Dissertation Abstract:** This thesis examines global inequality through the lens of global economic stratification and explores how China's upward mobility has impacted both other developing countries, and the structure of the world-economic hierarchy. Through case studies, I analyze the ways in which certain countries adapt to the changing structure of the world-economy and how their responses reflect the global and structural transformations occurring at the world-system

level. The approach is mixed quantitative/qualitative and macro-comparative, with an emphasis on interactions within the modern capitalist world-system.

\*This is a "dissertation by articles" that include.

1. Grell-Brisk, Marilyn. *Forthcoming 2018*. Arrested Development? Sub-Saharan Africa in the Stratified World-Economy 1965-2015. *Journal of Contemporary African Studies*.

2. Grell-Brisk, Marilyn. 2018. Eluding National Boundaries: A case study of commodified citizenship and the transnational capitalist class. *Societies* 8 (35).

<http://www.mdpi.com/2075-4698/8/2/35>

3. Grell-Brisk, Marilyn. 2017. China and Global Economic Stratification in an Interdependent World. *Palgrave Communications* 3. Nature Publishing Group. doi:10.1057/palcomms.2017.87.

<https://www.nature.com/articles/palcomms201787>

### **Other Work**

—Grell-Brisk, Marilyn and Christopher Chase-Dunn. *Forthcoming 2019*. Mind the Gap! Clustered Obstacles to Mobility in Core/Periphery Hierarchy. In *Frontiers of Globalization Research: Theoretical and Methodological Approaches*. 2<sup>nd</sup> Edition. e.d. Ino Rossi. New York: Springer

—*The Evolution of Racism and Othering*. In Progress with Christopher Chase-Dunn and Eugene Anderson (<http://irows.urc.edu/papers/irows129/irows129.htm>)



**Jesse Liss**

Visiting Assistant Professor  
 Bloomsburg University  
[jliss@gradcenter.cuny.edu](mailto:jliss@gradcenter.cuny.edu)

I'm an organizational sociologist focused on the impacts of U.S.-China integration on U.S. small and medium-sized firms, labor, and environmental groups. My current project involves interviews with leaders of domestic manufacturers, labor, and environmental groups concerning their relative capacities to influence trade policy and their relations as trade policy stakeholders. Last year I examined the international context of these events at The Center for Chinese-Mexican Studies at UNAM in Mexico City, including working with colleagues to build a firm-level database on China's investments in Latin America. I have two forthcoming publications and four manuscripts under review that are based on these groups of projects, including my dissertation research on the social and political drivers of the reorientation of U.S. investment policy after the 2016 elections.

**Meet Your New Council Members**

The PEWS Section council members are: Marion Dixon (Point Part University), Mara Fridell (University of Manitoba), Victoria Reyes (University of California-Riverside), Lu Zhang, Temple University), and our student member, Alvin Camba (Johns Hopkins University). PEWS welcomes our three new council members:

**Kelly Austin** (Lehigh University)

**Sarah Manski** (student member; University of California-Santa Barbara)

**Jordanna Matlon** (American University)

*In this issue, we would like to spotlight Kelly Austin and Sara Manski and in the Spring issue, Jordanna Matlon.*



**Kelly** is an Associate Professor of Sociology at Lehigh University and is also Director of the Global Studies Program. She grew up in Santa Cruz California, and attended Oregon State University as an undergraduate and received her PhD in Sociology from North Carolina State University in 2012. Kelly's research centers on exploring inequalities in health and the environment in developing nations. In particular, her research examines how political-economic forces, such as trade inequalities or increased privatization, impact disease transmission and environmental degradation in poor countries. In addition, to quantitative, cross-national research, she also conducts fieldwork on coffee production and vulnerabilities to malaria and HIV in the rural district of Bududa, Uganda.

Kelly joined PEWS as a graduate student, after becoming deeply interested in global inequalities and world-systems orientated perspectives and research. As a critical globalization scholar, PEWS is her “home” in the ASA. She became motivated to join the Council as she could see transformation and revitalization taking place in the section, and wanted to be a part of the new changes. She is excited to be a member of the PEWS leadership.



**Sarah** is a scholar of technology, political economy, commons economics and globalization at the University of California Santa Barbara. She studies uses of technology for democratization as well as technology as a site of social struggle. Her dissertation examines the use of blockchain and holochain technology by cooperatives, supply chain activists, and others to construct a *global technological commonwealth*, as well as countervailing efforts by established financial and political institutions to channel emergent technology.

In 2017, Manski founded the International Society of Blockchain Scholars. She is a University of California Regents Fellow, a fellow with the Liberty Tree Foundation, a member of the editorial board of the academic journal *Strategic Change: Briefings in Entrepreneurial Finance*, and the editor of a special issue of the *Journal of World Systems Research* on technology. Manski has served in formal capacities as advisor to the Wisconsin Sustainable Business Network, a member of the City of Madison's Solid Waste Advisory Committee, and as professional staff for the labor unions AFSCME and IFPTE, as well as producer of nationally syndicated labor and environmental radio programs. She received a Masters of Science from the University of Wisconsin at Madison and has published in the academic journals *Strategic Change*, *British Journal of Sociology*, and *Law & Critique*

### Graduate Student Spotlight

PEWSNews is excited once again to highlight one of our graduate student members. **Caitlin Schroering** is in her 4<sup>th</sup> year at University of Pittsburgh in Pennsylvania. She is researching environmental social movements around resources conflicts, particularly water rights conflicts in the United States and Brazil. Caitlin is finding unique opportunities for transnational mobilization around water—an issue that touches many people and has immediate implications for their daily lives.

Over the summer, Caitlin conducted fieldwork in Brazil with anti-dam/water-rights activists. She arrived with the broad question: Is there

evidence of shared norms, internal practices, and/or discourses in right to water movements that are shaping a transnational right to water movement? There are several exciting sub-areas of inquiry in her project. Caitlin hopes to understand how the people and organizations involved in this struggle see themselves in relation to the larger national and global network of activists. She is also interested in the interplay between neo-liberal capitalist globalization and the influence of state and corporate power in this struggle. She is examining how the right-to-water movements and their resistance are articulating an alter-globalization resistance to water privatization (and capitalism) and how that can create a different vision of how society can be controlled and structured.

Through research and fieldwork, Caitlin has touched on a salient issue facing PEWS, and the sociological community generally. That is, how to incorporate positionality into research, particularly on more macro-level issues. Caitlin insists, “we shouldn’t be separating those things; we need to be examining them in tandem.” She came face-to-face with the issue of positionality during her fieldwork. “Interviewees would ask what type of theory I was using” and would bring their own ideas and scholarship to the conversation. “One affiliated movement is producing knowledge with their own press.” For Caitlin, understanding positionality and privilege means considering race, class, gender, and so on in relation to your epistemological stance. It means overcoming divides by building theory with individuals and movements, not just for them.



### **Beyond the Field**

Collaboration and connections are also important for Caitlin in the more practical aspects of her academic career. In her first year at University of Pittsburgh, Jackie Smith invited Caitlin to get involved with PEWS. This opened Caitlin up to new connections and the “overlaps in knowledge and interest” present in world-systems research. She says, “people who do world-systems research are often doing other types of scholarship,” including environmental and social movements work. Caitlin was able to see some of this work through her position as a managing editor for the Journal of World-Systems Research. It was a lot of work, but Caitlin was able to connect with a lot of new and established scholars and learn about the most recent research in the area of world-systems analysis.

While Caitlin does not shy away from hard work, she understands that graduate school is overwhelming for everyone. She recommends that students “take on things that are

energizing.” This is true for those students who are earlier in their academic careers, as well as those more advanced. Coursework, area exams, a master’s thesis, and teaching or research assistantships, and of course dissertation research, can take a lot of time and attention. She says that it is important to remember what made you want to earn a PhD in the first place, and keep focused on that. For her, this means centering the work of the larger struggle around water rights and resource conflicts and the critical struggles facing us as a society around this issue. She also tries to remember to take the advice she gives to others: “For all of the challenges of academia, when or where else would you have the chance to be immersed in the research you want to do?”

PEWSNews thanks Caitlin for sharing her experience with the Section’s membership and thanks Jennifer Dudley for this feature. If there are graduate students you would like to see highlighted in PEWSNews, contact the editors at [pewsnewsletter@gmail.com](mailto:pewsnewsletter@gmail.com)

## New Publications from our Membership

### New Articles

**Almeida, Paul D. and Christopher Chase-Dunn.** 2018. “Globalization and Social Movements.” *Annual Review of Sociology*44: 189-211.

**Bolgh, Roslyn.** 2018. “The Missing Element in Piketty's Work,” *Twenty-First Century Inequality & Capitalism*, ed by Lauren Langman and David A. Smith.

**Bush, Melanie E. L.** Editor. 2018. *Rod Bush: Lessons from a Radical Black Scholar on Liberation, Love, and Justice. Human Architecture: Journal of the Sociology of Self-Knowledge* (ISSN: 1540-5699) Volume XII, 2019, Edited Collection Series.

**Chase-Dunn, C and Hiroko Inoue.** 2018. “Long Cycles and World-Systems: Theoretical Research Programs” Pp. 467-483 in William R. Thompson (ed.) *Oxford Encyclopedia of Empirical International Relations Theories*, Volume 2. New York: Oxford University Press and the online Oxford Research Encyclopedia in Politics.

IROWS Working Paper #115

<http://irows.ucr.edu/papers/irows115/irows115.htm>

**Chase-Dunn, C. and Jennifer S.K. Dudley.** 2018. “The global right in the world revolutions of 1917 and 20xx” Pp. 55-75 in

Jerry Harris (ed.), *Perspectives on Global Development and Technology* 17 Leiden: Brill

**Chase-Dunn, C. and Sandor Nagy.** 2018. "Global Social Movements and World Revolutions in the Twenty-First Century" Pp. 427-447 in Berch Berberobglu (ed.) *The Palgrave Handbook of Social Movements, Revolution and Social Transformation*. Cham, Switzerland: Palgrave MacMillan.

**Curran, Michaela and Matthew C. Mahutga.** *Forthcoming (December 2018)*. "Income Inequality and Population Health: A Global Gradient?" *Journal of Health and Social Behavior*.  
<http://journals.sagepub.com/doi/10.1177/0022146518808028>

**Grell-Brisk, Marilyn and Christopher Chase-Dunn.** *Forthcoming*. Mind the Gap! Clustered Obstacles to Mobility in Core/Periphery Hierarchy. In *Frontiers of Globalization Research: Theoretical and Methodological Approaches. 2<sup>nd</sup> Edition*. e.d. Ino Rossi. New York: Springer

**Grell-Brisk, Marilyn.** *Forthcoming 2018*. Arrested Development? Sub-Saharan Africa in the Stratified World-Economy 1965-2015. *Journal of Contemporary African Studies*.

**Grell-Brisk, Marilyn.** 2018. Eluding National Boundaries: A case study of commodified citizenship and the transnational capitalist class. *Societies* 8 (35).

**Grell-Brisk, Marilyn.** 2017. China and Global Economic Stratification in an Interdependent World. *Palgrave*

*Communications* 3. Nature Publishing Group. doi:10.1057/palcomms.2017.87.  
<https://www.nature.com/articles/palcomms201787>

**Hammer, Ricarda, & White, Alexandre. I.** 2018. Toward a Sociology of Colonial Subjectivity: Political Agency in Haiti and Liberia. *Sociology of Race and Ethnicity*, 2332649218799369.

**Keahey, Jennifer.** 2018. "Gendered Livelihoods and Social Change in Post-apartheid South Africa." *Gender, Place and Culture* 25(4):525-46.

**Liss, Jesse.** 2018. "China-Latin America Investment Treaties and China's Foreign Direct Investment to the Region: An Interdisciplinary Analysis,." *Cechimex Working Papers* (English translation)  
[http://dusselpeters.com/CECHIMEX/Revista\\_Cchmx\\_2\\_2018.pdf](http://dusselpeters.com/CECHIMEX/Revista_Cchmx_2_2018.pdf)

**Luna, Jessie K.** 2018. "The chain of exploitation: intersectional inequalities, capital accumulation, and resistance in Burkina Faso's cotton sector." *The Journal of Peasant Studies*.  
<https://www.tandfonline.com/doi/full/10.1080/03066150.2018.1499623>

**Mahutga, Matthew C., Michaela Curran, and Anthony Roberts.** 2018. "Job tasks and the comparative structure of income and employment: Routine task intensity and offshorability for the



LIS." *International Journal of Comparative Sociology*, 59(2): 81-109.

<http://journals.sagepub.com/doi/10.1177/0020715218765218>

**McGovern, Ligaya Lindio**, 2017. The Philippines: Pressures for change in the work/care regime. In *Women, Work and Care in the Asia-Pacific*, pp.87-101, eds. Marian Bard, Michelle Ford and Elizabeth Hill.

**McGovern, Ligaya Lindio**. 2019. Neoliberal Globalization and Transnational Women's Movements in the Early Twenty-First Century. In *The Palgrave Handbook of Social Movements, Revolution, and Social Transformation*, pp. 353-372, ed. Berch Berberoglu. Cham, Switzerland: Palgrave Macmillan, Springer Nature.

**McGovern, Ligaya Lindio and Robert Dibie**, 2018. Women and Sustainable Development in Tanzania. In *Women's Empowerment for Sustainability in Africa*, pp. 328-350, ed. Robert Dibie. New Castle, UK: Cambridge Scholars Publishing.

**Panayotis Giannakouros & Lihua Chen**. 2018. A problem-solving approach to data analysis for economics, *Forum for Social Economics*, 47:1, 87-114, DOI: [10.1080/07360932.2015.1078737](https://doi.org/10.1080/07360932.2015.1078737)

**Paret, Marcel**. 2018. "Beyond Post-Apartheid Politics? Cleavages, Protest, and Elections in South Africa." *Journal of Modern African Studies* 56(3): 471-496. <https://www.cambridge.org/core/journals/journal->

[of-modern-african-studies/article/beyond-postapartheid-politics-cleavages-protest-and-elections-in-south-africa/5313A5E18853652711433EEA3D4DFED3](https://www.cambridge.org/core/journals/journal-of-modern-african-studies/article/beyond-postapartheid-politics-cleavages-protest-and-elections-in-south-africa/5313A5E18853652711433EEA3D4DFED3)

**Paret, Marcel**. 2018. "Citizenship and Work in Global Capitalism: From Domination to Aspiration." *Sociology Compass* 12(8): 1-13. <https://onlinelibrary.wiley.com/doi/abs/10.1111/soc4.12602>

**Paret, Marcel**. 2018. "Critical Nostalgias in Democratic South Africa." *The Sociological Quarterly* 59(4): 678-696. <https://www.tandfonline.com/doi/abs/10.1080/00380253.2018.1506689?journalCode=utsq20>

**Paret, Marcel**. 2018. "Migration Politics: Mobilizing Against Economic Insecurity in the United States and South Africa." *International Journal of Comparative Sociology* 59(1): 3-24.

**Paret, Marcel**. 2018. "The Politics of Local Resistance in Urban South Africa: Evidence from Three Informal Settlements." *International Sociology* 33(3): 337-356.

**Pitluck and Adhikari**. 2018. "Islamic banking and finance in the global north: Secular incubators, elementary accommodation and strategic negligence" in Mark Woodward and Ronald Lukens-Bull (ed) *Handbook of Contemporary Islam and Muslim Lives*. Springer.

**Pitluck, Mattioli and Souleles.** 2018. "Finance beyond function: Three causal explanations for financialization," *Economic Anthropology* 5(2):157-171.

**Quark, Amy and Rachel Lienesch.** 2017. Scientific Boundary Work and Food Regime Transitions: The Double Movement and the Science of Food Safety Regulation. *Agriculture & Human Values* 34(3):645-661. <https://link.springer.com/article/10.1007/s10460-016-9764-6>

**Quark, Amy.** 2018 (online first). Outsourcing Regulatory Decision-Making: "International" Epistemic Communities, Transnational Firms, and Pesticide Residue Standards in India. *Science, Technology, & Human Values*. <https://doi.org/10.1177/0162243918779123>

**Raynolds, Laura T.** 2018. "Fairtrade Certification, Labor Standards, and Labor Rights: Comparative Innovations and Persistent Challenges." *Sociology of Development* 4 (2): 191-216. <http://socdev.ucpress.edu/content/4/2>

**Reyes, Victoria.** 2018. "Ethnographic Toolkit: Strategic Positionality and Researchers' Visible and Invisible Tools in Field Research" *Ethnography*, published online first October 25, 2018 <https://doi.org/10.1177/1466138118805121>

**Williams, Gregory P.** 2018. "Old Ideas for New Times: Radical History in International Political Economy." *Perspectives on Global*

*Development and Technology* 17, no. 4: 429-450. <https://doi.org/10.1163/15691497-12341487>

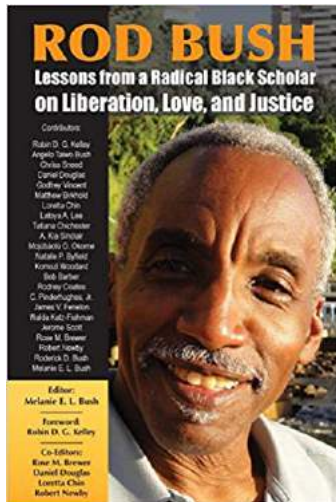
**Williams, Gregory P.** 2018. "Will We Know It When We See It? Contemplating Emergent World-Systems." *Journal of Globalization Studies* 9(1). <https://doi.org/10.30884/jogs/2018.01.09>

**Young, Kevin A., Tarun Banerjee, and Michael Schwartz.** 2018. "Capital Strikes as a Corporate Political Strategy: The Structural Power of Business in the Obama Era," *Politics & Society* 1-26. <http://journals.sagepub.com/doi/pdf/10.1177/0032329218755751>

**Young, Lisa J. and Mangala Subramaniam.** 2017. "Eco-critical Consciousness Meets Oppositional Consciousness: Reading Early Chicago Housing Activism Through an Environmental Lens." *Sociological Focus* 50(2):198-212.

## New Books

**Bush, M., Brewer, R., Douglas, D., Chin, L. and Newby, R.** (editors). 2018. *Rod Bush: Lessons from a Radical Black Scholar on Liberation, Love, and Justice*. 1st ed. Belmont: Ahead Publishing House.

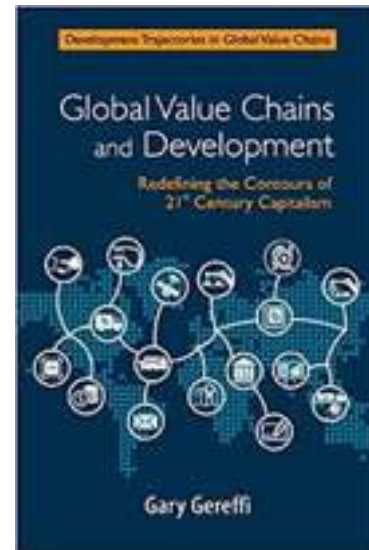


Roderick Douglas Bush (1945–2013) was a scholar, educator, mentor, activist and a loving human being. In reflecting on his life well-lived, the contributors in *Rod Bush: Lessons from a Radical Black Scholar on Liberation, Love, and Justice* share insightful lessons from his life and works on how to effect liberation and radical social transformation in the everyday practices of scholarship, teaching, activism, and personal interaction through a loving spirit dedicated to social justice.

Rod Bush was deeply convinced that “Pan-European racism is the Achilles’ heel of the modern world-system, and the demographic situation of the United States, with its large, strategically located populations of color, is a key locus of struggle for a more just, democratic, and egalitarian world order.” This book shows by the example of Rod Bush how one can “be the change”—through a

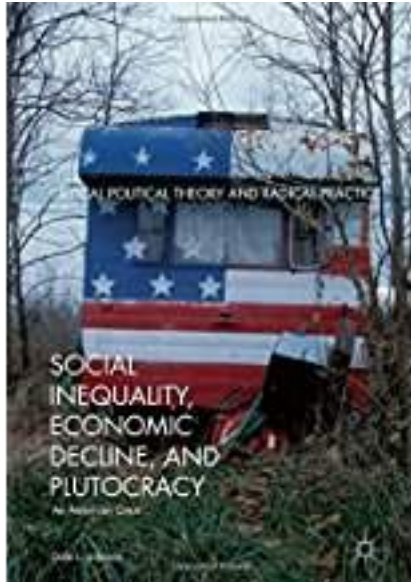
commitment to everyday practices and personal transformations that embody, enable, embrace, and engage global social change.

**Gereffi, Gary** (editor). 2018. *Global Value Chains and Development: Redefining the Contours of 21st Century Capitalism*. Cambridge University Press.



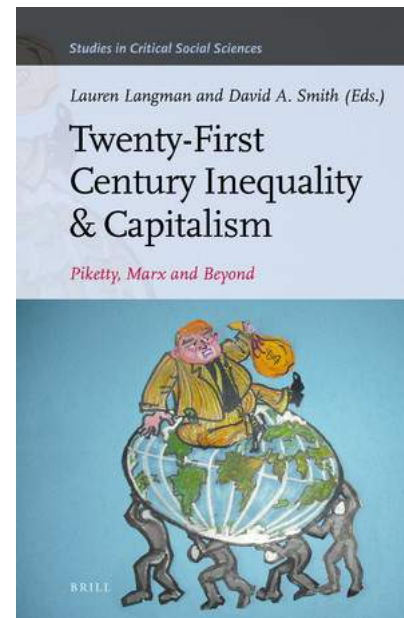
Over the past half century globalization has transformed how nations, firms, and workers compete in the international economy. This book by Gary Gereffi, one of the founders of the Global Value Chains (GVC) framework, traces the emergence of the most influential approach used to analyze globalization and its consequences. It studies the conceptual foundations of GVC analysis, the twin pillars of ‘governance’ and ‘upgrading’, along with detailed case studies of China, Mexico, and other emerging economies as main drivers of export-oriented industrialization. This book offers insights relevant to large international organizations such as the WTO, World Bank, and ILO, policymakers in national economies, development practitioners, and academics who continue to draw on the GVC approach.

**Johnson, Dale L.** 2017. *Social Inequality, Economic Decline, and Plutocracy: An American Crisis*. Palgrave Macmillan.



Gross social inequalities, persistent economic decline, and political rule by moneyed plutocracy create a crisis of human existence. The upper echelons of capital, led by the financiers, impose degenerative development, instill their class privileged ideology in the populace, subject agencies of state to their agenda, pursue a divide and conquer strategy for the stratified population, promote the interests of capital and neoliberal policy on a global scale, and exercise unchecked repression and war. The book explores a counter-hegemony to the rule of capital.

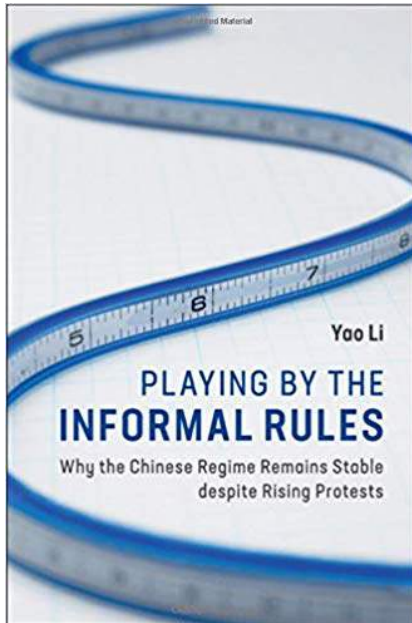
**Langman, L., & Smith, D. A.** (editors). 2018. *Twenty-First Century Inequality & Capitalism: Piketty, Marx and Beyond*. Leiden, The Netherlands: BRILL. <https://brill.com/view/title/33938>



This is a collection that begins with economist Thomas Piketty's 2014 book. Most chapters critique Piketty from the perspective of critical theory, global political economy or public sociology, drawing on the work of Karl Marx or the Marxist tradition. The emphasis focuses on elements that are under-theorized or omitted entirely from the economists' analysis. This includes the importance of considering class and labor dynamics, the recent rise of finance capitalism, insights from feminism, demography, and conflict studies, the Frankfurt School, the world market and the world-system, the rise of a transnational capitalist class, the coming environmental catastrophe, etc. Our goal is to fully understand and suggest action to address today's capitalist inequality crisis.



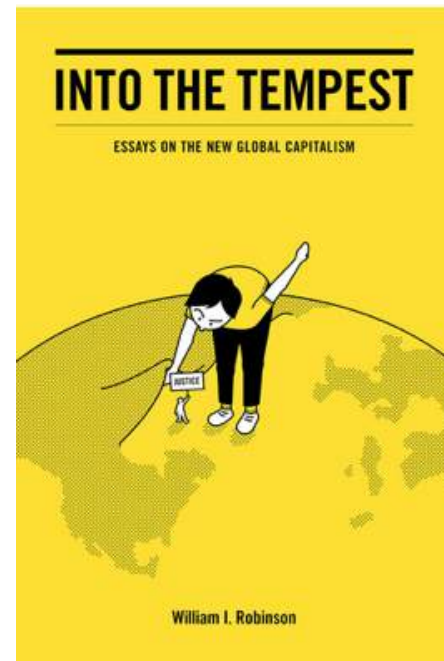
**Li, Yao.** *Forthcoming* 2018. *Playing by the Informal Rules—Why the Chinese Regime Remains Stable despite Rising Protests.* Cambridge University Press, ISBN: 9781108470780.



Growing protests in non-democratic countries are often seen as signals of regime decline. China, however, has remained stable amid surging protests. *Playing by the Informal Rules* highlights the importance of informal norms in structuring state-protester interactions, mitigating conflict, and explaining regime resilience. Drawing on a nationwide dataset of protest and multi-sited ethnographic research, this book presents a bird's-eye view of Chinese contentious politics and illustrates the uneven application of informal norms across regions, social groups, and time. Through examinations of protests and their distinct implications for regime stability, Li offers a novel theoretical framework suitable for monitoring the trajectory of political contention in China and beyond. Overall, this study sheds new light on

political mobilization and authoritarian resilience and provides fresh perspectives on power, rules, legitimacy, and resistance in modern societies.

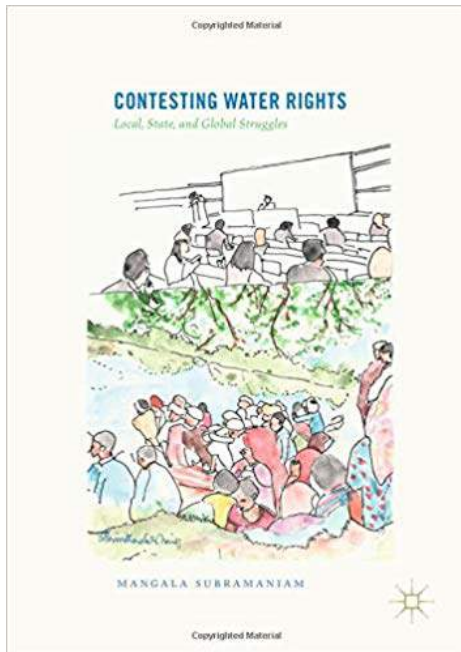
**Robinson, William.** *Forthcoming* 2019. *Into the Tempest: Essays on the New Global Capitalism.* Haymarket Books.



In this critical new work, sociologist William I. Robinson offers an engaging and accessible introduction to his theory of global capitalism. He applies this theory to a wide range of contemporary topics, among them, globalization, the trans-national capitalist class, immigrant justice, educational reform, labor and anti-racist struggles, policing, Trumpism, the resurgence of a neo-fascist right, and the rise of a global police state. Sure to spark debate, this is a timely contribution to a renewal of critical social science and Marxist theory for the new century.



**Subramaniam, Mangala.** 2018. *Contesting Water Rights: Local, State, and Global Struggles*. Palgrave Macmillan (imprint of Springer International Publishing).



As globalization processes and related neoliberal agendas promote privatization through state action, people's struggles for rights to water have intensified. Set within this context, this book examines the role of the ambivalent state in local struggles for water, which are deeply intertwined with global forums that support and/or challenge privatization of water resources. These local-global struggles have redefined the relationships between the state, corporations, and other social actors that impact the local politics of inequality and marginalization. The book examines three cases of local struggles – two from India and one from the U.S. - to provide a local perspective of the mobilization and protests against privatization of water. The analysis of these local struggles is tied to the

discussion of rights to water in global forums such as the World Water Forums and Peoples Water Forums as broader transnational coalitions that support and/or challenge privatization of water. The global water justice movement has enabled global networks that demand clarity on peoples' rights to water. In addition to the theoretical contributions of conceptualizing the state as 'ambivalent,' the analysis in this book has policy implications for both the state and international agencies that are invested in developing mechanisms for maintaining water supplies and ensuring access to clean water by including local communities, particularly marginalized groups, in dialogues. These issues are also related to broader issues of environmental justice.

**Williams, Logan D. A.** 2019. *Eradicating Blindness: Global Health Innovation from South Asia*. Singapore: Palgrave Macmillan. <https://www.palgrave.com/9789811316241>.



This book describes community ophthalmology professionals in South Asia who demonstrate social entrepreneurship in global health to help the rural poor. Their innovations contested economic and scientific norms, and spread from India and Nepal outwards to other countries in Africa and Asia, as well as the United States, Australia, and Finland. This feminist postcolonial global ethnography illustrates how these innovations have resulted in dual sociotechnical systems to solve the problem of avoidable blindness. Policymakers and activists might use this example of how to avoid Schumacher's critique of low labor, large scale and implement Gandhi's philosophy of good for all.

### Announcements

Rebekah **Burroway** received tenure and promoted to Associate Professor at Stony Brook University.

Professor Craig **Calhoun** will be awarded the Sigillum Magnum of the University of Bologna, in recognition of his achievements.

The Chair of the Features Group of the *Forum for Social Economics*, (Prof. Franklin Obeng-Odoom) would like to announce the successful selection of Panayotis **Giannakouros** and Lihua **Chen**'s paper "A *problem-solving approach to data analysis for economics*" as the feature article for Vol. 47 Issue 1 (Formal Methods for Integrated Socio-Economic Analysis) of the *Forum*. It is an excellent contribution to social economics. [<https://www.tandfonline.com/doi/abs/10.1080/07360932.2015.1078737>]

Prof. Ligaya Lindio **McGovern** received a Fulbright Research Scholar Award in 2017 to conduct fieldwork in the Philippines on the impacts of corporate mining on indigenous communities there and their implications for an integrated framing of human rights and sustainability, and is now writing two books out of this research --- a short book intended for use in the campaign for the rights of indigenous people and sustainable alternatives to extractivism, and a longer book for a more specialized audience.

Sung Hee **Ru**, a doctoral candidate in Sociology at Binghamton University, just won the award for best graduate student paper in 2018 from the New York State Sociological Association for his paper entitled "Mapping transformations of nineteenth century Chinese Cities within China's incorporation process."

Prof. Saskia **Sassen** announces that the 5th edition of *Cities in a World Economy* (Sage, 2018) – the best version – is now out. *Expulsions: Brutality and Complexity in the World Economy* is now available in 15 languages. She received her 13<sup>th</sup> Dr. Honoris Causa (from University of Guadalajara, Mexico). And on November 21, will receive the CLASCO 2018 Prize. This is the most important for Prof. Sassen as it comes from the whole of Latin America, where she grew up. Prof. Sassen notes that Spanish is the only language she speaks without a foreign accent. Finally, she is listed one of 100 Women in Science.

Michael **Timberlake**, former PEWS Chair, retired at the end of June from the University of Utah. Though retired, he is still working on three projects: Chinese cities in the world system of cities (collaborative with John Stevens and Xiulian Ma); urban transformation in Seoul in global perspective (with K. Shin), and race and the persistent under-development of the lower Mississippi Delta. Now living in Seattle, he would enjoy meeting other social scientists doing similar work living in the area and hearing about their research. Mike can still be reached at [timber@soc.utah.edu](mailto:timber@soc.utah.edu).

The editors of *Does Capitalism Have A Future*, Immanuel **Wallerstein**, Randall **Collins**, Georgi **Derlughian**, Michael **Mann**, and Craig **Calhoun**, announces that the Urdu translation of the book, marking its 18<sup>th</sup> edition beyond English.

## Call for Papers

### **ASA 2019**

PEWS has been allotted two Section sessions at ASA in New York in 2019. Our members will also benefit from our Roundtable Session organized by graduate students Colin Arnold and Nikhil Deb, a Regular Session on World-System Research organized by Patricio Korzeniewicz and an invited Regional Spotlight session on “Fighting Trump’s Deportation Machine in NYC and CT” organized by John Talbot. The CFP for the Section sessions are below; the Roundtables and Regular Session are open. The deadline

for paper submissions is January 9, 2019 at 11:59pm (ET).

### ***The Global South and the Intellectual Lineages of World-Systems Analysis***

Organizers: Amy Quark and Beverly Silver

This session invites papers that reflect on the multiple intellectual lineages of world-systems analysis forged by scholars in the Global South. World-systems analysis is an intellectual tradition that finds its roots in the anti-imperialist and anti-capitalist analyses generated during struggles for decolonization by scholars across multiple regions in the Global South. This session seeks to recuperate these contributions and reflect on their continued salience for understanding the contemporary crises and anti-systemic movements in the capitalist world-economy. We invite papers by scholars in the Global South and the Global North that reflect on the influence of Southern scholars on their work. Relevant papers may focus explicitly on the intellectual contributions of an individual or intellectual tradition from the Global South or may reflect on the importance of these contributions in analyses of contemporary empirical research.

### ***South-South Flows in Global Context***

Organizers: Jennifer Bair and Manjusha Nair

Analyses of globalization have tended to focus on North-South flows of capital, labor, and finance, and the role of multinational corporations and international institutions based on the North in directing and/or facilitating global flows. However, more recent scholarship has noted the rise of South-South

engagements, and the commercial and infrastructural ventures of countries and metropolises such as China, Dubai, Singapore, India, Brazil, and South Africa. How should we characterize South-South flows that complicate the model of core-periphery dynamics, yet alarmingly resemble its model of raw commodity and finished goods exchange? What political, economic and social ramifications shall we draw from these developments? To what degree are they shaped by the legacies of anti-colonial movements and struggle? Are anti-imperialist politics and ideologies relevant for making sense of these shifts in global capitalism? This panel invites papers that deal with any aspect of the history, theory, practice and implications of South-South flows and relations.

**Paper Session Title:** *Frontline Communities and Struggles for Racial, Environmental, and Economic Justice.*

Please consider submitting a paper proposal for this panel at the 2019 ASA Meeting in New York. Our very own **Jackie Smith** is organizing a session with the **Collective Behavior and Social Movement Section** that invites research related to a number of our Section members' work. Jackie hopes to facilitate and encourage some cross-section interactions with this session. ASA is now accepting [online submissions](#) for the 2019 Annual Meeting. The submission deadline is January 9, 2019 at 11:59 p.m. (Eastern).

## JWSR Update

### “We are the Ones We’ve Been Waiting For”: Information, Communication and Today’s Struggles for A Livable World-System

Jackie Smith, Editor [Journal of World-Systems Research](#)

A new world-system is struggling to emerge. Its success in doing so is critical to our survival. What is becoming even more clear in recent months is the centrality of communication and information to that struggle to reshape the world in ways that better support life and society. New threats to journalists and independent news producers, corporate concentration of media and information technology, and government and corporate use of big data present daunting challenges.

In light of this context, it is worth recalling the demand for a *New Information and Communication Order* raised by the Nonaligned Movement in the 1970s as part of the New International Economic Order. The latter grew from the insights of dependency theorists in arguing that historical relations of colonial exploitation obstructed freedom and democracy in the newly independent countries of the world. Although the core powers relegated the NIEO and its related communications demands to the sidelines of the international agenda, it has continued to shape ongoing dialogues and political processes within the UN system. Its persistence on the international agenda is evident in the [2011 report by the UN Special Rapporteur on the promotion and protection of the right to freedom of opinion](#)

[and expression](#), which recognized the right to internet access as a fundamental human right.

The *New Information and Communication Order* generated the [McBride report, \*Many Voices, One World\*](#), which stressed the dangers of commercialization and concentration of media industry and highlighted technology's role in shaping access and equity in communications. These three factors remain critical to the future of press freedom, and indeed the growth of corporate power and concentration, along with the increased and intensified commodification of information and technology require much more critical and engaged attention from scholars and others in today's society.

The [Windhoek Declaration for the Development of a Free, Independent and Pluralistic Press](#) is a statement of press freedom principles produced by African newspaper journalists at a UNESCO seminar in 1991. UNESCO endorsed the Windhoek Declaration, which established basic media principles of freedom, pluralism, and independence, and in 2006 UNESCO put forward a set of [Media Development Indicators \(MDIs\)](#) as a framework for assessing national progress. The MDIs emphasize the critical role of community media and education/ professional development in defending freedom of the press. To help promote and popularize these values, the United Nations General Assembly recognized May 3<sup>rd</sup> as "[World Press Freedom Day](#)," following Windhoek recommendations.

I share these recollections of our history as we all watch with growing trepidation the developments in our world today. I believe we all have a role to play in helping shift the course of human society, and yet too few of us recognize how important each one of us is to this struggle for a different world-system. The PEWS Section's [Journal of World-Systems Research](#) is one way we help support the emergence of a more just and equitable world. Our journal was among the very first Open Access scholarly journals, and after nearly 25 years of publishing, I believe we can claim to be the longest-running free scholarly journal. But we can do much more to both promote the JWSR's potential and to support more broadly the Open Access movement and the new information and communication order of which it is a key part. Here are a few reminders and suggestions for how each one of us can do our part in bringing about the world we need.

- (Re)commit your energies to actively supporting Open Access and [defending the Knowledge Commons](#);
- Promote and popularize "[World Press Freedom Day](#)" on May 3<sup>rd</sup> each year;
- Promote greater popular understanding of the media's role in democracy, equity and freedom;
- Address the problem of **corporate concentration and the commodification of information** in your research, teaching, and writing;
- Develop a course on media, technology and democracy in world-systems perspective, perhaps drawing from some of the references in this article;



•Support and promote the [\*Journal of World-Systems Research\*](#) by encouraging submissions and helping promote our content.

Our current issue of JWSR features an insightful symposium on “[Populisms in the World-System](#),” which we hope you will help circulate among your students and personal networks. The symposium is meant to help communicate world-systems ideas to a broader audience, and our contributors provide some short and accessible papers that can help bring a world-historical perspective to contemporary debates. Recent research articles by [Peter Wilkin](#) and [Timothy Gill](#) provide more detailed analyses that demonstrate how today’s predicament has been shaped by decades of neoliberal policies that enabled and supported right-wing mobilizations in [Hungary](#) and [Latin America](#). For those seeking guidance and cause for hope, check out our Summer/Fall 2018 book review symposium, “[Counter-Hegemony in the Current Conjunction](#),” featuring reviews of nine books that outline alternative visions for what a more just and equitable world-system might look like, and how to get there.

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Marilyn, Jesse, and Zeinab.**