

RC02
& ECONOMY
& SOCIETY



XVIII ISA WORLD CONGRESS
OF SOCIOLOGY

横浜
YOKOHAMA

FACING AN UNEQUAL WORLD:
CHALLENGES FOR GLOBAL SOCIOLOGY



13-19 July 2014

Update on preparations for the 2014 World Congress

The lineup for RC02 sessions in Yokohama next July has been finalized. Our Call for Papers, issued last June, attracted a large number of quality submissions. All in all, the 2014 World Congress is shaping up very nicely for our research committee, thanks to the efforts of session organizers and the response from authors.

By numbers, RC02 is presenting or co-presenting 31 sessions. Besides our Business Meeting, the 21 regular sessions we are hosting include 143 papers to be presented orally and 42 papers that have been accepted for distribution. Three of the sessions we are hosting are joint sessions, co-organized with other RCs. Another 56 papers have been accepted to eight other joint sessions, which are being hosted by our partner RCs. And we are participating as co-organizers of two semi-plenary, integrative sessions.

Beyond these simple numbers, I am impressed by the range of themes and issues to be engaged at our sessions – all of which highlight the nuance and complexity in the social-scientific analysis of economy and society. Our 13 joint sessions will facilitate conversations across such fields as women and society, work, labour movements, community, futures research, social transformations and development, environment and society, and social stratification.

Below is a list of our sessions. Three of the sessions we proposed last June received so many submissions (in one case 39) that they were expanded into double sessions, which I will schedule back-to-back, thereby creating mini-symposia. For more session details go to <http://www.isa-sociology.org/congress2014/rc/rc.php?n=RC02>.

Bill Carroll
RC02 President

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Forthcoming

May 2014 Newsletter

Please send articles, book announcements and other material by April 15, 2014 to:

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RC02 Economy and Society Sessions at the 2014 World Congress of Sociology



Asian Capitalism(s) 1: Origins, Transformations, and Perspectives

Asian Capitalism(s) 2: Contemporary Dynamics and Perspectives

Boom and Bust: The Community before, during, and after Economic Prosperity (joint with RC03 Community Research [host committee])

Capital and the Environmental Crisis

Challenges and Innovations in Contemporary Counter-Hegemonic Politics (joint with RC07 Futures Research [host committee])

Characteristics of Neoliberalism in a Time of Global Crisis (joint with RC07 Futures Research and RC09 Social Transformations and Sociology of Development [host committee])

Complex Inequalities: Gendering Varieties of Capitalism and Varieties of Gender Regimes

Corporate Networks 1: Political Perspectives

Corporate Networks 2: Transnational and Comparative Perspectives

Environment and Development: Empirical Considerations

Ethnography and the Economy

Futures of Post-Neoliberalism in a Time of Global Crisis (joint with RC07 Futures Research and RC09 Social Transformations and Sociology of Development [host committee])

Gender, Class and the Financial Crisis: Is Neoliberalism Gendered?

Global Perspectives of Financialization

Historical Formation of Social and Economic Inequalities

Land and Labor in the Global Political Economy (joint with RC44 Labor Movements [host committee])

Network Theory in East Asian Society

Organizing the Production of Alternative Visions to Support Social and Eco-Justice (joint with RC44 Labor Movements)

Perspectives on the Political Economy of Development

Resistance and Revolution in Global Historical Perspective

Searching for Sustainable Alternative Economies in the 21st Century: Cases and Prospects
(joint with RC24 Environment and Society)

Solidarity Economy Alternatives: Vision, Practice, and Theory

South-South Relationships and Global (In)equality

Structural Mechanisms and Historical Contingencies: Global Stratification and its Discontents
(joint with RC28 Social Stratification [host committee])

The Culture and Currency of Money (joint with RC09 Social Transformations and Sociology of
Development [host committee])

The Sociology of Consumers and Consumption 1

The Sociology of Consumers and Consumption 2

Think Tanks as Key Spaces of the Global Structure of Power

In addition to all of these, RC02 is participating as co-organizer of two **integrative sessions**, which run in semi-plenary time slots, and should attract large crowds:

- The Global Migration of Gendered Care Work (joint with RC32 Women in Society and RC44 Labour Movements)
- Precarious Work and Employment Risks in East Asia (joint with RC44 Labor Movements and RC30 Sociology of Work).

The Transformation of Care Work

Mary Romero, Arizona State University



International Labor Organization (ILO) researchers estimate that the number of domestic workers rose from approximately 33.2 million in 1995 to 52.6 million in 2010, an increase of more than 19 million (2013: 24). Universally, domestic workers either have been left out of labor regulations or have fewer rights than other workers. Racism and xenophobia contribute to the view of immigrants, particularly workers of color, as less deserving of labor rights granted to citizens. These women, and sometimes girls, are frequently from marginalized and vulnerable communities in their countries of origin and face discrimination and human rights abuses working in an occupation that is unregulated and conducted behind the employers' closed doors. In 2011, the 100th Session of the ILO Conference adopted the "Convention on Domestic Workers," recognizing the "significant contribution of domestic workers to the global economy" that is "undervalued and invisible, and is mainly carried out by women and girls, many of whom are migrants or members of disadvantaged communities." The convention serves as an important initiative to develop a broad understanding of the work that migrant domestic workers do under restricted conditions or as undocumented. Ratification represents a global consensus for developing labor legislation to protect the rights of domestic workers. Since its passage, Uruguay, the Philippines, Mauritius, Bolivia, Italy, Nicaragua, Paraguay, South Africa, Colombia, Germany, and Dominican Republic governments have ratified the Convention, while Argentina, Costa Rica and Ecuador are in the final stages of ratifications. Labor organizers are pursuing various approaches in their efforts to move more governments toward the recognition of domestic workers' rights and toward greater inclusiveness of immigrants in the formation of these policy changes.

Immigrants from Asia, North Africa, South America and Latin America are crossing national borders to work in private homes as nannies, elderly care givers and domestics around the world. Current migration patterns cited by researchers span the globe: Bolivian and Paraguayan women migrating to Argentina; Nicaraguan and Salvadorian women to Costa Rica; Peruvian women to Chile (Blofield 2012); Caribbean and Mexican women to the United States (Hondagneu-Sotelo 2001; Brown 2011); Ecuadoran and Colombian women to Spain; Indonesian women to Saudi Arabia and Malaysia; Filipina women to Canada (Stasiulis and Bakan 2003), Italy (Parreñas 2001), Ireland, Malaysia, Kuwait, Saudi Arabia, Qatar and the United Arab Emirates (Vliieger 2011); and Moroccan and Tunisian women to France (ILO 2013, MRCI 2012). Rural to urban migration is common for domestic workers in South Africa, Ethiopia, Zimbabwe, Botswana, and to a lesser degree in Nigeria and Ghana.

Countries employing immigrant domestic workers establish the paths of entry and working conditions. These paths include contracts and special visas, as well as having to work as an undocumented or as a victim of human smuggling. A few countries have taken an active role in sending women abroad to work as domestics, usually as an effort to repay national debts or as a means of addressing high unemployment rates at home. Working abroad, women employed as domestics send home remittances, as well as provide foreign currency to reduce national debts. The two most widely cited countries recruiting women to work abroad as domestics are the Philippines and Sri Lanka. Both countries established government agencies to handle the recruitment, training and placement of workers. Government policies regulate the time working outside the country and vary in their attempts to monitor conditions (Cox 2006).

Undocumented workers employed as domestics include migrants who have crossed national borders without authorization, overstayed visas, violated contract arrangements by finding another employer or are working without authorization. Limited visas and quotas for domestic workers in numerous countries block

immigrant women from gaining lawful employment and many turn to the underground economy as nannies, careworkers and private household workers. Workers without authorization may experience limited movement within and across borders, which may result in long separations of family members. The demand for domestic workers is also filled by trafficking women and girls, and less frequently boys. A report released by the Office of the Special Representative and Co-ordinator for Combating Trafficking in Human Beings (OSCE 2010: 10) finds that victims of trafficking for domestic servitude are even more difficult to identify and therefore, they rarely receive assistance and redress. The ILO estimates that there are 12.3 million victims of forced labor worldwide, 2.5 million of them as a result of trafficking.

World-wide, domestic workers have been organizing trade unions, associations and cooperatives to obtain and protect their rights. A few examples are: the Hong Kong Federation of Domestic Workers (FADWU) founded in 2010, and claim a membership of 300,000 members; the Kenya Union of Domestic, Hotel, Educational Institutions, Hospitals, and Allied Workers (KUDHEIHA) is developing new strategies to reach these workers; the Federazione Italiana Lavoratori Commercio Alberghi Mense e Servizi, Confederazione Generale Italiana (FILCAMSIGIL), a union in the commerce, tourism and services sector, has negotiated a national collective agreement for privately employed domestic workers (WIEGO); and the Self-Employed Women's Association (SEWA), a trade union of informal women workers in India has started to organize domestic workers. Migrant-based organizations in the U.S. are campaigning for better wages, benefits, the right to rest breaks, and protection from sexual harassment for domestics, including Brazilian Immigrant Center in Massachusetts, CASA de Maryland, Coalition for Humane Immigrant Rights of Los Angeles CHIRLA in Los Angeles, and many others (NDWA). Domestics have gained access to collective bargaining in France, Belgium, and part of Switzerland (WIEGO). Italy has a comprehensive collective agreement covering domestic workers, which unions and employers re-negotiate every four years, with wage levels being revised each year (Bonner 2010: 16). The Philippines established a Magna Carta for Household Helpers. A Domestic Servant Service Policy was introduced in 2012 in Ghana to oversee contracts and working conditions (WIEGO). The International Domestic Workers Network (IDWN), encompassing domestic worker organizations from over fifty countries, played a leading role in lobbying the Governing Body of the International Labour Organization to include decent work for domestics on the agenda of the 99th session. The result was the ILO convention for domestic workers in 2011. Most recently, in October 2013, the IDWA became the first global union organization in the world run by women, the International Domestic Workers Federation in Montevideo, Uruguay.

From: *When Care Work Goes Global: Locating the Social Relations of Domestic Work*, Co-edited with Valerie Preston and Wenona Giles, London: Ashgate Publishing

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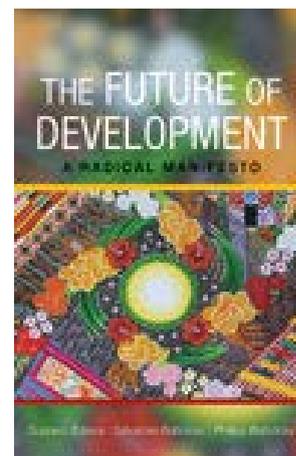
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Gustavo Esteva, Salvatore J. Babones, and Philipp Babcicky. 2013. *The Future of Development: A Radical Manifesto*. Bristol: The Policy Press. 152 pages. \$29 paperback.

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



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