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SUMMER 2024

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## Contents

- **President's Letter**  
*Karen Shire*
- **The Political Economy of Patriarchy in the Global South**  
*Ece Kocabıçak*
- **Transformative Contributory Rights: Citizenship in South Korea's Compressed Modernity**  
*Chang Kyung-Sup*
- **Conference Report: The International Political Economy of Labor Migration; July 18–20, Duisburg**  
*Sandhya A.S.*
- **On Violence and Economy: Women, the State, and Sanctions in Iran**  
*Valentine M. Moghadam*
- **The Pre-Congress Early Career Sociologist Workshop Report**  
*Michelle Hsieh*

### ***President's Letter***

Our summer newsletter launches the run up to the RC02 program at the fifth ISA Forum, July 6-11, 2025 in Rabat, Morocco. At the close of session submissions on July 1, we received more session proposals than our limit of 28, but with some consolidation of similar sessions, and given that several sessions are jointly proposed with other RCs in the lead, we were able to accept all program ideas. A report on the topics is included in this newsletter. The breadth and depth is credited to the Program Committee who solicited panel proposals from all world regions. Thanks to Sandhya AS, Heidi Gottfried, Nadya Araujo Guimaraes, Michelle Hsieh, Ece Kocabicak, Rebecca Pearse for their great support.

Abstract submission begins August 5 and we look forward to reviewing our members' submissions and filling out the panels with your scholarship. Please mind the deadline, October 15, 2024.

A highlight of the RC02 program will be our second Early Career Scholars' Workshop. The results of the first highly successful workshop are published in this newsletter. The ISA Executive could not guarantee bookings for rooms prior to the Forum begin on July 6. Thus, we have integrated an early career workshop into two sessions of the normal program schedule. The format will remain the same. Early career scholars, at the advanced PhD phase or recently graduated are invited to send in abstracts by the October 15 deadline. However, full papers will be required at the time of registration for the conference (deadline March 22, 2025). Participants are expected to read all papers in advance and to comment on their peers' work. As at the first early career scholars' workshop, we will invite established scholars to help us to select, and to comment on papers, with an eye to suggesting revisions for publication. We will also invite an editor of a journal to give some tips on revising and resubmission processes. As in 2023, we will conclude with dinner together in a local restaurant. Details will be available in the Winter Newsletter later this year.

Summer is a time for finding a slower pace, reading off topic, and experiencing new places and cultures. We hope you are able and willing to travel in an environmentally sustainable way if you are fortunate enough to live in peace. For those living in conflict zones, this is not an option. In Ukraine, in the war-torn civil societies of Gaza, the Palestinian Territories and Israel, in the camps where refugees fleeing conflict are held, university life and scholarship is devastated, with facilities destroyed or students enlisted. We are all called to protest against war, to seek solutions, to hope rather than hate, and to contribute in any way possible to rebuilding educational institutions for the future as soon as possible.

***Karen Shire***

***President, RC02 Economy and Society***

July 5, 2024

## **The Political Economy of Patriarchy in the Global South**

### **Ece Kocabiçak**

The Political Economy of Patriarchy in the Global South (2023, Routledge) emerges at the intersections of gender, political economy, and sociology. The main concern of the book is to investigate the respective roles that gender plays in shaping the macro-level political economy in the Global South. Decentring feminist and political economic theorising grounded in the histories and developments of the Global North, it examines how uneven gender relations diversify the trajectories of socio-economic transformation, including capital accumulation strategies, state-formation and civil society. The book also provides an original theory of the patriarchal system by distinguishing its new forms sustained by the gendered patterns of agriculture.

#### ***A brief overview***

In this book, I critically engage with the underlying assumption of classical and Marxist political economists that the dynamics of capitalism are the sole determinant of social change. I further argue that this capitalism-based reductionism supports an essentialist perception of culture and religion. When the key features of capitalism fail to explain the diverse development trajectories in the Global South, attention shifts to cultural and religious characteristics, which are then portrayed as the main barriers to development. Alternatively, I reveal that gender relations significantly shape capitalist transformation. The evidence suggests that patriarchal labour relations in agriculture influence the initial accumulation necessary for early industrialisation, prevent the movement of female labour from agriculture to non-agricultural sectors, thereby constraining labour supply and putting upward pressure on capitalist wages. I also show that gendered property and labour relations in agriculture maintain the category of ‘patriarchal farmer’, preventing the hegemony of bourgeois farmers. Patriarchal farmers, in turn, maintain a strong bargaining capacity, playing a significant role in shaping state formation and civil society.

Furthermore, in this book, I critically engage with the social reproduction approach and varieties of gender regimes scholarship. While the first approach describes a one-sided deterministic relationship in which capitalist labour relations (in production) dictate patriarchal labour relations (in reproduction), the second neglects different varieties of gender regimes in the Global South. Alternatively, the findings in this book suggest a mutually shaping relationship between capitalism and patriarchy, whereby uneven gender relations effectively shape the trajectories of capitalist development. I further reveal how the distinguishing dynamics of social change in the Global South give rise to a ‘premodern form of domestic patriarchy’ sustained by gendered property and labour relations in agriculture. By examining the uneven and combined development of patriarchy, I show that urban women experience modern domestic and neoliberal public patriarchies, while rural women live under the conditions of modern and premodern domestic patriarchies. While these spatial dimensions impact women’s experiences, I also unpack how religion and ethnicity-based oppression and discrimination play a significant role in dividing as well as uniting women on the grounds of patriarchal domination.

To identify (i) the prerequisites of the new varieties of patriarchy and (ii) their implications for socio-economic transformation, I used the mixed methods of qualitative and quantitative analysis. My qualitative analysis draws on a historical-sociology-based case study. The selected case of Turkey enables an assessment of the ways in which the gendered patterns of agriculture effectively shape the trajectories of capitalist development, state-formation, and civil society.

The period considered is from the sixteenth-century Ottoman Empire to the Republican period (1923–2015). The evidence includes work drawn from archival materials such as the Imperial code, sharia court records, land inheritance laws and regulations, and petitions and complaints. Drawing on secondary quantitative data, my cross-country comparison includes Argentina, Brazil, Chile, Malaysia, and South Africa (i.e., countries sharing a similar level of economic development to Turkey but characterised by large-scale capitalist farms and paid labour in agriculture) and Bangladesh, Egypt, India, Morocco, and Pakistan (less developed countries characterised by the dominance of small landownership and women’s unpaid family labour in agriculture).

### **Significance**

My book challenges assumptions and calls for rethinking major political economic categories and theories, thereby shedding light on the dynamics of social change in the Global South. It potentially transforms multiple fields, including international development, economics, sociology, gender studies, and social policy by investigating how uneven gender relations effectively shape the macro-level political economy. In so doing, the book aims to initiate a paradigm shift by questioning the widely accepted approach that reduces the relationship between gender and development to either ‘the gendered outcomes’ or ‘the gendered prerequisites’ for capitalist development. Along with providing major theoretical and conceptual breakthroughs, in this book, I propose novel concepts by offering a theoretical and empirical account of premodern domestic patriarchy, including the category of the patriarchal farmer. Drawing on my theoretical and empirical investigations, I further conclude by offering an alternative conceptual framework. While emphasising the significance of the Historical Materialist methodology, I critically engage with the Althusserian base/superstructure approach and explore the potential contribution of Hegelian Marxism to feminist political economic thought.

To date, the book has been named 'essential reading' by Choice Reviewed Titles, a division of the American Library Association, and has been nominated for the British Sociological Association's Philip Abrams Memorial Prize. In his review, the external assessor of the American Library Association, Professor Birol Yeşilada at Portland State University, described my book as 'a breathtaking study that will stand the test of time'.

## **Transformative Contributory Rights: Citizenship in South Korea's Compressed Modernity**

**Chang Kyung-Sup**

The Koreans have been existentially collectivist due to their subjection, as an irreducible ethnic nation, to Japan's racist capitalist colonialism, America's neo-colonialist military occupation, a total civil war between the two Koreas, nationalist development and modernization, etc. All these drastic, often internationally driven, collective experiences have engendered an ethos of survivalist collectivism. Citizenship, the supposedly quintessential sociopolitical basis of liberal modernity, has existed in South Korea along with such collectivist conditions of survival and prosperity. Thereby arose a highly unique citizenship regime as analyzed in my book in 2022, *Transformative Citizenship in South Korea: Politics of Transformative Contributory Rights* (Palgrave Macmillan).

In its institutional form, the Republic of Korea – launched in 1948 after the political model of the United States – was one of the most advanced democratic polities at that time. Postcolonial Korea simply could not look back to its precolonial polity and was advised, or forced, to instantly study and adopt the American systems of politics as well as economy and education. Under an on-paper liberal polity, the state was legally justified in respect to its contractually reciprocal relationship with all individual citizens. At least in law, each citizen was duly positioned to reciprocate with the state through fully democratic citizenship rights and duties. However, 'free' democracy implied every citizen's collective duty of rejecting communism and all its associated ideas, policies, institutions, groups, and persons (sometimes including friends, families, and relatives). During many years under military dictatorship, in practice, communism was often identified as any acts or thoughts that oppose the military-led anticommunist state. Citizens could claim their citizenship rights, including very basic civic freedom, only if they obeyed the dictatorial, and proudly nationalist, military state. At the same time, the same state successfully orchestrated a sort of nationalist industrialization in which capitalism was defined as a collective national venture and each citizen was exhorted to participate virtually as a national political duty (namely, developmental citizenship).

Nothing seemed to be fundamentally changing even after the military's retreat from politics. South Koreans have rarely asserted themselves as individual(ist) claimers of sovereign socioeconomic rights, if any. Ironically, when the national financial crisis broke out in 1997-1998, they were collectivistically summoned again by the then proudly democratic state leadership (under Kim Dae-Jung) to sacrifice their jobs and even help to "collect gold" (changeable into foreign currencies) for "saving the national economy first". In fact, it was the clumsy mimicry of the Park Chung-Hee-style developmental drive by the previous government that had only subjected the nation to predatory global finance, causing the national financial meltdown. Subsequently, the two politically liberal, albeit socioeconomically neoliberal, administrations, under Kim Dae-Jung and Roh Moo-Hyun respectively, did attempt to acknowledge and promote some of individual citizens' irreducible citizenship rights, but fell short of establishing a solid social policy state.

Does South Korea's above sociopolitical trajectory imply that its people's citizenship has always been an empty shell? Despite such sociopolitical intransigence, the country has undergone quite stunning levels and spans of modern civilizational and developmental transformations which I have elsewhere explained as compressed modernity (see *The Logic of Compressed Modernity*, 2022, Polity).

South Korean life since liberation from Japan has been replete with dramatic institutional, developmental, sociopolitical, and ethnonational transitions in which every each South Korean's citizenship status has dramatically formed and changed in conjunction with the state's – and sometimes civil society's – collective transformative purposes. That is, a distinct regime of citizenship embedded in transformative collectivism has evolved out of South Korea's compressed modernity.

Under compressed modernity, ceaseless and abrupt societal transformations have dictated South Koreans to confront not only many difficulties inherent in such changes but, more critically, the troubles ensuing from the crude institutional conditions for managing them. While both the state and civil society were immature and unstable with their own survival remaining in question, the domestic conditions and international environments required them to embark on rapid institutional and techno-scientific modernization and aggressive economic development. In fact, such transformations were often pursued in order to strategically trounce the sociopolitical dilemmas stemming from the inchoate, dependent, and even illegitimate nature of the state machinery and dominant social order. There have arisen the transformation-oriented state, society, and citizenry to which each transformation becomes an ultimate purpose in itself, the processes and means of the transformations constitute the main sociopolitical order, and the transformation-embedded interests form the core social identity. Relatedly, a distinct mode of citizenship has been engendered in terms of transformative contributory rights. Citizenship as transformative contributory rights can be defined as effective and/or legitimate claims to national and social resources, opportunities, and/or respects that accrue to each citizen's contributions to the nation's or society's collective transformative purposes.

The book, *Transformative Citizenship in South Korea*, purports to show that, as South Korea has been aggressively and precipitously engaged in institutional and techno-scientific modernization, economic development, political democratization, economic and sociocultural globalization, and, mostly recently, ethnonational reformation, its citizens have been exhorted or have exhorted themselves to intensely engage in each of these transformations, and their citizenship, constituted by identities, duties, and rights, have been very much framed and substantiated by the conditions, processes, and outcomes of such collective transformative engagements. Transformative contributory rights, or transformative citizenship, constitute a citizenship regime of compressed development and modernization in South Korea, and basically across the entire postcolonial world. It reflects an instrumentalist sociopolitical order of South Korea, and many other postcolonial nations, under compressed modernity, and requires a systematic amendment of the hitherto dominant Marshallian theory of democratic citizenship evolution.

## **Conference Report: The International Political Economy of Labor Migration; July 18–20, Duisburg**

**Sandhya A.S.**

The RC02 conference on ‘The International Political Economy of Labor Migration: Current Developments, Future Prospects’ is scheduled to take place in Duisburg (Germany) between July 18–20, 2024. The study of migration, in particular labor migration, has come to occupy a central position in the investigation of the interaction between the economy and society and this conference aims to bring together scholars working on this theme from different parts of the world to further our understanding of the phenomena. The funding and logistics of the conference are generously supported by the World Society Foundation, Critical Sociology, the University of Maryland, Wayne State University and the University of Duisburg-Essen. The city of Duisburg, which is located at the heart of the historic industrial economy of Germany, represents a key hub of migration in the old industrial district and lies at the crossroads of new trade routes, making the location meaningful for the theme of the conference.

The organizers of the conference invited papers discussing current debates and new frameworks for analyzing the political economy of labor migration and addressing transformations of labor migration. Specific sub-themes included a) commodification, reproduction, and control of migrant labor, including how populations are recruited into migration, the operation of sending state-sponsored circular migration, b) the regulation of competition in migrant labor markets, c) the subjection of migrant workers to modes of control and resistance inside, but also outside the labor process (e.g. through debt, or dormitory regimes), d) conceptualization of ‘unfree’ labor/subcontracted labor/agency labor, e) transformation and transnationalization of reproductive labor, f) the role of social movements, trade-unions, and NGO cross-border advocacy, g) state, capital, and regulatory strategies for decent work, h) intersections among gender, race, and class in relation to migration and i) skills mobilities (e.g., “trainee schemes,” students in their role as workers). The program committee comprising of Heidi Gottfried (Wayne State University, USA), Karen Shire (Universität Duisburg-Essen, Germany), Nicola Yeates (Open University, UK), Julie Greene (University of Maryland, USA), Nadya Araujo Guimarães (Universidade de São Paulo, Brazil), Ngai Pun (Lingnan University, Hong Kong), Jenny Chan (Hong Kong Polytechnic University, Hong Kong), Eileen Boris (University of California, Santa Barbara, USA) and Hans-Peter Meier-Dallach (World Society Foundation, Switzerland) competitively selected seventy-six abstracts for presentation from Latin America, Middle East, South Asia, US, Europe and Africa. These presentations combine theoretical and new empirical findings based on comparative research, cross-regional perspectives, as well as in-depth single-case studies.

Apart from the twenty-four panels comprising of three-four presentations each, the conference also has three significant plenary sessions. Plenary I focuses on the theme of ‘Migration Politics’ and has three keynote presentations by Judy Ann Fudge (McMasters University, Canada) on “Bordering, Sovereignty, and Labour Migration: From Fading Neo-liberalism to Rising Ethno-nationalism”, Eleonore Kofman (Middlesex University, United Kingdom) on “Empire Revived?: The political economy of post-Brexit migration policies in the UK”, and Rina Agarwala (Johns Hopkins University, United States of America) on “The Migration-Development Regime: How Class Shapes Indian Emigration”. Plenary II is a special roundtable of activists organized and chaired by migration scholar and activist Polina Mihaylova Manolova (University of Duisburg-Essen). The invited speakers of the roundtable include Angie Garcia (Waling-Waling, UK), Khadija Najlaoui (Unite the Union, UK), as well as Szabolcs Sepsi (Fair Mobility, Germany), who will share their thoughts and reflections on the question of ‘Migration, Dissent and Dialogue’. The last plenary is

titled 'Labor Migration and the Making of a US Empire' and it offers a unique historical perspective on the conference theme. It includes keynotes by Julie Greene (University of Maryland, United States of America) on "The Labor Migration Problem in the US Empire, 1890-1940", Justin F. Jackson (Bard College at Simon's Rock, United States of America) on "War, Occupation, and their Legacies in the Rise and Fall of America's Empire of Chinese Exclusion", and Madeline Y Hsu (UMD, United States of America) on "Legacies of Empire in Differentiated Categories of Laborers". Other special sessions include two 'Book Salons' where authors of select books meet and discuss their book with critics. The first book salon will comprise of a presentation by Ewa Palenga-Möllenbeck (Goethe University Frankfurt) on the book "Home Care for Sale, The Transnational Brokering of Senior Care in Europe" (Sage; 2024) and a critical discussion by Sabrina Marchetti (Ca' Foscari University), Attila Melegh (Corvinus University of Budapest), and Isabel Shutes (London School of Economics). The second book salon will include a presentation by Karen Shire, Sylvia Walby (Royal Holloway, University of London) on their book *Trafficking Chains: Modern Slavery in Society* (Bristol University Press; 2024) and a critical discussion by Eileen C. Boris.



Over the past few decades, the expansion of global (re)production networks, the partial liberalization of cross-border mobility, the rise of new sending states promoting migrant exports and the burgeoning of a migration industry with recruitment networks at the lead, presage fundamental changes in world society. This global summit, focused on the political economy of migration, answers the call to open the "black box" of labor migration. It aims to better understand the mechanisms that make mobility possible, identify the factors driving migration, and examine the experiences of migrants at their destinations. The conference highlights contributions in three cross-cutting themes that explore the relationship between states, markets, and migrants: Governance and the Making of Transnational Labor Mobilities and Labor Regimes; Transformation and Transnationalization of Social Reproductive Labor (e.g., care work, health, education); and Regulation and Resistance. These subthemes offer fruitful avenues of inquiry, drawing on a spectrum of alternative perspectives, and will significantly contribute to knowledge formation by deepening our understanding of contemporary migration dynamics and informing policy and practice in this critical field. The planned excursions to Landschaftspark, an urban oasis of remodelled industrial buildings from the past, and Duisport, the largest inland harbour in the world, will offer the conference participants a sensory journey, allowing them to visualize the industrial era and its history of migration.



## **On Violence and Economy: Women, the State, and Sanctions in Iran**

**Valentine M. Moghadam**

How do scales of violence affect economic prosperity and security, notably women's wellbeing and security? In several recent articles that focus on Iran, I have sought to address the question by examining the harsh economic and financial sanctions on Iran, principally those imposed by the U.S., and by analyzing discriminatory domestic laws and policies enforced by Iran's state entities. Drawing on Cynthia Cockburn's concept of 'the continuum of violence', I show the cascading gendered effects – direct and indirect – of international and national applications of violence [1].

The articles draw on an array of published works that document the adverse societal effects of invasions, occupations, wars, state destabilization efforts, and sanctions. For example, the wide-ranging and often tragic gendered social effects of the 1990s U.S. and UN sanctions on Iraq have been well-documented, especially in terms of infant, child, and maternal mortality and child schooling, and I draw on those studies to contextualize the impact of sanctions on Iranian citizens. Moreover, demonstrating the perverse relationship between U.S. pressure and the reinforcement of repressive and patriarchal actions by the Iranian state's 'hardliner' political faction, my work draws on, and indeed confirms, scholarship on how international pressures in the Middle East often result in domestic polarisation and adverse outcomes for women. The sanctions arsenal is broad but includes measures that make it very difficult for Iran to trade, secure loans from international banks, and invest domestically. In response, the state embarked in 2014 on what it calls its 'resistance economy' to strengthen the economy and continue to provide welfare to citizens. Still, the many years of economic and financial sanctions on Iran not only have failed to accomplish their goal – changing regime behaviour if not the regime itself – but have had gender dynamics which punish female citizens in specific ways. In the article on sanctions (see endnote i below), I note the following distinct effects on women: employment, education, and healthcare losses, and reinforcement of public and private patriarchy.

Scholarship also questions the extent to which women are secured by state 'protection' in times of peace as well as war, given the persistence of domestic violence, workplace harassment, rape, and trafficking in the rich democracies of the world-system's core as well as in peripheral and semi-peripheral countries. In countries such as Iran and Saudi Arabia, where veiling and guardianship are said to 'protect' women and the local culture, men in fact form what Minoo Moallem has called an entitled 'fraternal community' that reinforced patriarchy, and they construct what Madawi Al-Rasheed called 'a most masculine state'. Al-Rasheed is describing Saudi Arabia, but the term applies to Iran as well, where female labor force participation remains among the lowest in the region (15-18% formal sector participation, and high unemployment) and women are a very small proportion of members of parliament (3-5% over the decades, albeit with some very outspoken members).

Iran's domestic laws leave much to be desired for women's participation and rights. Family laws place women under the protection (or control) of male kin; inheritance of family wealth is not equal; women's legal right to own land finally came about in 2007; and a bill to address domestic violence against women was only recently adopted by parliament, after some two decades of debate and revisions. The idea that some workplaces are not suitable or appropriate (*monaseb*) to women may be a disincentive for many women from more conservative, religious, or low-income households, who might fear workplace sexual harassment. For such women to feel more comfortable at the workplace, policies against workplace harassment need to be enforced.

Although few countries have ratified the ILO's convention on violence and harassment (C190), which went into force in June 2021, the Iranian authorities would send a strong positive message to its female citizens were it to join the 44 countries that currently have done so. Were it to do so, it would surely bolster the effect of a July 2016 law reducing working hours for women with special circumstances. That law reduces women's working hours to eight hours per day – or from 44 to 36 hours per week while maintaining payment for a 44 hour-work week for women having children, those with disabilities, or who have children under six years of age or sick family members in need of care [2].

For other women, mandatory hejab – and repercussions from what is known as bad-hejab – is another disincentive. Although Iranian women and girls have been defying mandatory veiling for at least two decades, arrests can be unpredictable and arbitrary, as occurred when the young Kurdish-Iranian woman, Mahsa Jina Amini, was detained for bad-hejab and died, triggering the massive protests of Fall 2022. Enforcement of mandatory hejab is another form of violence. Arguably, it helps keep many women out of the workforce and thus denies them the capacity to contribute to economic growth and to their own empowerment.

Domestic laws can be inconsistent. For example, the Civil Code allows a girl as young as 13 to marry (in actual fact, the average age at first marriage is 23) but the age at which one can secure a loan, including a marriage loan, is 18. (Marriage loans are meant to ease the financial burden on a young couple, but also to encourage marriage.) As Iran-based lawyer and women's rights activist Marzieh Mohebi noted, 'how can a girl who has the legal right to marry at the age of 13 according to Article 1041 of the Civil Code, secure a marriage loan when she cannot conduct banking affairs at that age?' Mohebi added that even if the guarantor is someone else (e.g., a parent or other relative), the guarantor can retract or halt payments, leaving the debt to the girl. This she called a form of economic violence that needs to end [3].

In these multiple ways, through imposed sanctions and through discriminatory laws, Iranian women and girls experience forms of violence that affect them in different ways. Their empowerment depends on the reform of those discriminatory laws and the end of the harsh sanctions that have affected not only the Iranian economy but also the wellbeing of women and girls.

#### ENDNOTES:

[1] Valentine M. Moghadam, "The Gendered Politics of Iran-U.S. Relations: Sanctions, the JCPOA, and Women's Security." *Third World Quarterly*, vol. 45 no. 7 (April 2024): 1199-1218 <https://doi.org/10.1080/01436597.2024.2314005>; Valentine M. Moghadam, "Women, Peace, and Security in the Middle East: An Agenda of Empty Promises?" *Journal of Peace and War Studies*, 5th ed. (October 2023): pp. 36-59, [journal-peace-war-studies-5th-edition\(norwich.edu\)](http://journal-peace-war-studies-5th-edition(norwich.edu)); Omid Ghaderzadeh and Valentine M. Moghadam, "Scales of Violence: Iranian Kurdistan in Context" (presented at the World Congress of Sociology, RC 32 session, July 2023; currently under review); Massoud Karshenas and Valentine M. Moghadam, "What Explains Iran's Low Female Labor Force Participation? Examining Institutions, Wages, and Sanctions" (forthcoming, *Sociology of Development*).

[2] See NATLEX - Iran (Islamic Republic of) - Law on Reduction of Working Hours for Women with Special Circumstances. ([ilo.org](http://ilo.org))

[3] See Legal Contradictions Between Marriage Loan Payments and Child Marriage - ISNA.

## **The Pre-Congress Early Career Sociologist Workshop Report**

### **Michelle Hsieh**

The first RC02's pre-Congress early career sociologist workshop took place on June 24, 2023, the day before the opening of the XXth ISA World Congress of Sociology (June 25 – July 1, 2023) at the Crown Conference Centre, Melbourne.

The goal of the workshop was to invite like-minded economic sociology PhD students and postdocs from across different regions to present their latest research on the sociology of economic activities (broadly defined) and to provide opportunities for participants to receive feedback from their peers and senior colleagues. The other purpose of the workshop was to create a supportive and durable international network among early career economic sociologists and to dialogue with scholars of different generations and orientations, as well as to serve as an introduction to ISA RC02 and ISA.

Since the workshop was for only one day, just 10 applicants were chosen to present on a topic relevant to RC02's research areas. Please refer to the attachment for the program.

The day began with a seminar on publishing, "Getting into Print," presented by David Fasenfest, the editor of *Critical Sociology*. Dr. Fasenfest dealt with the logistics and hands-on experience of publication from writing to submission, to the review and revision processes from the perspective of journal editors and explained the reasons behind them. From numerous similar seminars I have attended, I must say that this was one of the most informative for gaining insights about how reviewers and journal editors understand getting manuscripts into print.

The workshop then continued with 10-minute presentations of each participant's paper, followed by detailed feedback from the faculty mentors, and peer discussion. The papers were paired into 5 sessions based on a preliminary reading of the abstracts. This pairing turned out to be a great fit, and the themes identified helped to facilitate discussion and comparison of the cases. Most participants concurred that this format yielded very productive feedback on their work. One thing that struck all the faculty mentors was the preparedness and commitment of the participants. Not only did they put great effort into their presentations, but they had also read each other's papers thoroughly in advance and actively participated in giving peer feedback. The exchanges in the workshop as well as the topics and affiliations of the participants reflected the geographical and thematic diversity of a truly global sociology at its best.

The workshop concluded with sharing of experience and advice by the participants. Potential publication venues and strategies were also explored. The day ended with a dinner at the Bangpop Restaurant (Thai) on South Wharf Promenade. It was a memorable evening and a great way to start off the ISA World Congress. A new peer community of early career sociologists was formed in which discussions flourished in the seminar room, carried on during the break time, lingered in the corridors, continued into dinner, and contributed to everyone's benefit in the World Congress.

As the chief organizer of the workshop, I would like to take the opportunity to give my deepest appreciation to the other faculty mentors of the workshop: David Fasenfast, Heidi Gottfried, Sanjeev Routray, and Karen Shire for taking part in the workshop and spending the day with the participants. Thanks also go to the other program committee members: Nadya Araujo Guimarães, Universidade de São Paulo, Brazil, and Sanjeev Routray, Universiti Brunei Darussalam, Brunei, for reviewing the applications and finalizing the program. Special thanks also go to Aaron Pitluck and Julia Tomassetti for finding the wonderful restaurant and coordinating the logistics.

Lastly and most importantly, huge thanks go to Aaron Pitluck (RC02 President, 2018-2023), who found grants to support the workshop and the dinner, made sure that this was going to happen from day one of the planning, secured the venue of the workshop, and for greeting the group with opening remarks.

Here is a comment from the feedback of one of the participants: *“It was very informative and useful to me and others. The care and dedication from everybody involved were inspiring and constructive. I think it was a great initiative and something RC02 should continue to do in the future.”*

To conclude, from the experience of this workshop, I would highly recommend a pre-congress workshop for early career sociologists to become a tradition of RC02 to support the new generation of scholars in the Economy and Society section and to encourage and broaden their participation in RC02.

- End of the newsletter -