Newsletter No 20 December 2025
The Newsletter of the Research Committee on Social Movements, Collective Action and Social Change RC48

Grassroots

The Newsletter of the ISA Research Committee RC48
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Social Movements, Collective Action and Social Change

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Message from the RC48 President



Dear RC48 colleagues and friends,

As we reach the end of another intense and inspiring year, I would like to extend my sincere thanks to all RC48 members for your active and generous contributions to our research committee. RC48 continues to thrive because of your intellectual engagement, organisational commitment, and willingness to share research, ideas, and solidarities across regions, generations, and perspectives. In a global context marked by profound social, political, and ecological transformations, our collective work on social movements, collective action, and social change feels more necessary than ever.

This new issue of Grassroots is a powerful reflection of the vitality and diversity of our community. We open with a new instalment of the RC48 Interview Series, featuring Dr Gloria Nyambura Kenyatta, whose reflections on participatory democracy, marginalisation, and devolved governance in Kenya speak directly to long-standing and emerging debates within RC48 around inclusion, power, and democratic practice.

The newsletter also looks back, and forward, through a detailed account of the RC48 Summer School Retreat 2025, a space of intellectual exchange, methodological experimentation, and collective reflection that brought together early-career and senior scholars in an atmosphere of generosity and critical dialogue. In a similar spirit, we highlight the upcoming international conference 'The Cultural Turn of the New Far-Right: Symbolic Power, Affective Politics, and Everyday Extremism', which addresses one of the most urgent political challenges of our time and exemplifies RC48's commitment to theoretically informed and empirically grounded analysis.

Message from the RC48 president

Several ongoing RC48 initiatives are also featured in this issue. These include the ISA RC48 Global Conversations Series in 2025, and the introduction of Thematic Group TG02: Conflict Transformations and Peacebuilding, all of which further strengthen our transnational networks and interdisciplinary conversations. Alongside these, you will find conference announcements, calls for contributions, and invitations from our members, as well as extensive updates showcasing publications, awards, media engagements, and other achievements from across the RC48 community.

Finally, I would like to draw particular attention to the 'Ready for Work' PhD Student Profiles, which remind us of the importance of mentoring, solidarity, and intergenerational exchange within RC48. Supporting early-career scholars remains central to our mission, and I warmly encourage members to engage with and circulate these profiles.

On behalf of the RC48 Board, thank you once again for your commitment, creativity, and collegiality. I hope you enjoy reading this issue of Grassroots as much as we have enjoyed putting it together. I also wish you all a restful and joyful Christmas break and my very best wishes for the year ahead!

With my warmest regards,
Camilo Tamayo Gomez
President, RC48

About RC48

The Research Committee on Social Movements, Collective Action and Social Change (RC48) is part of the International Sociological Association (ISA). It was founded as a Working Group in 1992, under the presidency of Prof. Bert Klandermans. In 1994, it was recognised as an ISA Research Committee.

The objective of RC48 is to foster intellectual, academic and scholarly exchanges between researchers of broadly defined social movements, collective action and social change. The RC48 is currently based at the Collective Identity Research Centre (Department of Sociology 2, University of the Basque Country, Spain).

The ISA was founded in 1949 under the auspices of UNESCO. With more than 5,000 members coming from 167 countries, the ISA is currently the most important international professional association in the field of sociology. Its goal is to advance sociological knowledge throughout the world and to represent sociologists everywhere, regardless of their school of thought, scientific approaches or ideological opinion.

The ongoing scientific activities of the ISA are decentralised into 55 Research Committees (RC), 3 Working Groups (WG) and 5 Thematic Groups (TG), each dealing with a well-recognised speciality in sociology. These groups bring together scholars who wish to pursue comparative research on a transnational basis and they constitute basic networks of scientific research, intellectual debate and professional exchange. Although they must fulfil certain minimum requirements, RCs have complete autonomy to operate. Each RC's governing body is the Board, formed by a President, a Secretary, and a variable number of board members. RC48 participates in the organisation of both the ISA World Congresses, celebrated every 4 years since 1950 (Zurich), and the ISA Forums of Sociology, also celebrated every 4 years since 2008 (Barcelona).

About RC48

In contrast to the ISA World Congress, which has a more professional and academic character, the forum's original purpose was to establish an open dialogue with colleagues doing sociology in public institutions, social movements, and civil society organisations. This means that every two years, we are involved in the organisation of a worldwide event. In between ISA World Congresses and forums, our committee organises smaller scientific meetings called RC48 international conferences. These meetings tend to be more narrowly focused than other ISA events and, on average, they gather between 30 and 60 scholars. Consequently, colleagues can make longer presentations, and we can hold deeper and more enriching debates.

RC48 Social media and website information

RC48 Website



It is our pleasure to announce that **RC48 now has a website!** The website serves as a hub for information on our committee's activities, publications, and events. We invite you all to explore it at https://isarc48.com

As RC48 we want to be connected to the professional world. That is why **RC48 now has an account on LinkedIn**. Follow us Ωhere!

RC48 Social media and website information

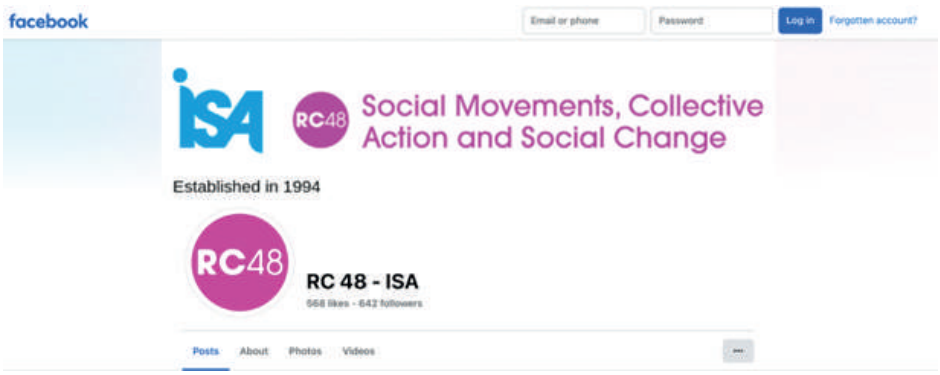
We have also created a YouTube channel, where you can find videos related to our committee's research, seminars, and events. Subscribe to stay updated and access valuable RC48 content.

Connect with us on BlueSky! **Follow RC48's new BlueSky account:** https://bsky.app/profile/rc48-isa.bsky.social for real-time updates, news, and engaging discussions within the field of social movements, collective action, and social change [Note: we will no longer will be updating our Twitter/X account for obvious reasons!]

RC48 social media and website information

Find RC48 on social media

If you do not want to miss anything related to RC48 we invite you to visit us on Facebook and Instagram.



https://www.facebook.com/isarc48/



https://www.instagram.com/rc48_isa/

RC48 Board members (2023-2027)



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RC48 Interviews

Welcome to a new RC48 interview series!

This is a platform where our committee expands its boundaries of dialogue. We have created this series to talk to scholars and activists from around the world about their approaches to social mobilisation, collective action, and social change. Don't miss it!

In our first conversation, co-editor Marian Orjuela has invited **Dr. Gloria Nyambura Kenyatta** to discuss her work in Kenya.

Marian (M): ***Welcome Gloria to this fresh series of interviews from RC48. This is a great opportunity to learn more about your research interests and how you connect them to your work in public policy development and academia in Kenya. Could you please briefly talk about your academic background and professional profile?***

Gloria (G): My name is Dr. Gloria Nyambura Kenyatta. I completed my doctoral studies at the University of Freiburg in Germany in 2024 in the field of Political Science. My research focused on participatory democracy and, more specifically, on "The effects of participatory processes on public policy development in Kenya's devolved governments." I hold a master's degree in Rural Sociology and Community Development from the University of Nairobi, Kenya, and a bachelor's degree in Environmental Studies- Community Development from Kenyatta University, Kenya.

I currently work as a Deputy Clerk in Bomet County Assembly, one of the forty-seven devolved legislatures in Kenya, a position I have held since 2014. In the devolved legislature, I work with legislators on legislation and public policy development, and one of the critical aspects we safeguard is ensuring public participation is undertaken in policymaking, which is also a constitutional requirement. Therefore, the involvement of the public is central to policy development in

Kenya. I am also the Assistant Secretary to the Bomet County Women's Association (BOCWA), an association that was formed in 2018 by the women legislators and county executive committee members of the Bomet County Government to promote the rights and interests of women in Bomet County through legislation, advocacy, capacity building, and entrepreneurship development. My areas of research interest as a political scientist and a public administrator are public participation, public policy development, political participation, devolved governance, gender equity, volunteerism, and community development.

M: *Could you describe who are referred to as 'marginalised groups' according to the Kenyan constitution and norms? What does it mean to be identified as part of these groups and could they in turn be understood as 'minorities' within Kenyan society?*

G: According to Article 260 of the Constitution of Kenya 2010, marginalized groups are referred to as groups of people who, because of the legislation and practices, were/are disadvantaged by discrimination based on grounds in Article 27 (4) such as race, sex, pregnancy, marital status, health status, ethnic or societal origin, color, age, disability, religion, conscience, belief, language or birth. Some of the marginalized groups we have in the country based on the constitution description include women (who are discriminated against on gender grounds and socio-economic status), people living with disabilities (who are discriminated against based on disability, being numerically disadvantaged to others and socio-economic status and the youth (who are discriminated against due to age and socio-economic status).

For the first time since independence, the constitutional protection of these groups demonstrates a significant awareness of the dynamic character of the exclusionary forces at play in the country. Their acknowledgment in the constitution, which extends beyond just defining these groups, ensures that they

can also influence policies. They have a voice in major decisions that affect their livelihoods, which is essential for the safety of their civil liberties. Therefore, marginalized groups have a stake in the public system and must be allowed by public administrations to participate in articulating their distinct issues and seeking redress.

Further, according to the 2010 Kenyan Constitution, marginalized groups can be understood as minorities, as they are groups of people who are unable to fully participate in Kenya's integrated social and economic life as a whole. Despite some of these groups being the majority in terms of numbers, like women and youth, due to other factors such as gender identity and socio-economic status, they have been significantly excluded from leadership and politics.

M: ***Within your research you have mentioned that public administrations exclude significant segments of society from participation in governance processes? How can public administrations exclude these so-called marginalised and/or minority groups in the face of a constitution that provides otherwise? What are the embedded factors of exclusion that you identify? For example, you refer in several studies to Kenyan women, who are the majority but occupy a low place on social structures due to deep-rooted patriarchal norms.***

G: My research found that public administrations at the devolved level lacked the Special Interest Groups (SIGs) inclusion strategies, which are key in the inclusion of marginalized groups such as women, youth, and people living with disabilities. Having such inclusion strategies would mean that an administration pays special attention to these groups while planning and executing participation in governance processes. These are groups that require special attention for effective participation due to their disadvantaged social position. The administrations perceived inclusion as foreign and beyond their mandate despite this being an essential strategy for representativeness in governance processes. Therefore, with no deliberate efforts

from the administrations to establish inclusion strategies for SIGs, the marginalized groups' status quo persists, thereby limiting their participation and supporting poor representation in these processes.

The embedded factors of participatory exclusion that I found in my research include lack of information, inaccessibility of participating sites, and societal norms. Firstly, there is a challenge in sharing information by the public administrations. Most communication channels are inaccessible to many people, including marginalized groups. These communication channels include online platforms and print media. Therefore, communication platforms such as websites and newspapers are inaccessible to these underprivileged groups due to their economically disadvantaged positions.

Furthermore, policy documents for reference during public participation are inaccessible to the public before the participation day, as they are shared through online channels, such as the website. This means that they are inaccessible to marginalized groups who, in most cases, lack the funds to access such communication channels. They are unable to procure the internet to access the county websites. In addition, policy documents distributed are inaccessible to visually impaired persons as the administrations do not provide braille, hence locking them out. The administrations also do not conduct civic education, which is an essential activity as it creates awareness of the importance of people's participation in governance processes and enables people to be aware of the opportunities for their participation. Therefore, when people, especially those who are marginalized, are unaware of such opportunities, their participation is limited.

Secondly, the participation sites are not accessible to everyone, particularly marginalized groups. Most participation sites have not been decentralized to the lowest levels, which would be in the villages (in rural counties) or neighborhoods (in urban counties). The Kenyan devolved governments have four levels of

decentralized units, which are supported by Article 176 (2) of the 2010 Kenyan Constitution. The four levels include county headquarters, sub-counties, wards, and villages. Most public administrations hold their public participation at the sub-county or ward levels, which are inaccessible to these groups and people from peripheral areas, as they have to travel to the participating sites.

Furthermore, considering that public administrations are often challenged by budget limitations, this means that participants are not always provided with transportation and are, therefore, likely to be absent. Similarly, this poses a challenge for the physically disabled as they require special assistance and transport facilitation to enable their participation. Therefore, long distances to the participating venues is a key contributor to limited participation from these groups.

Thirdly and finally, societal norms contribute to the limited participation of marginalized groups in governance processes. My research found that deep-rooted patriarchal values excluded women from the public space and confined them to the private sphere. The gendered roles due to societal norms have confined women to home carers, thus limiting their participation in leadership and politics. Regarding societal norms, my research found that in one of the devolved governments, women had to seek permission from their husbands to attend public participation, and in some cases, they are denied permission as participation is perceived to be a political activity. My research exposed that this happened to women from the Islamic community as this exclusion was linked to the entrenched Islamic culture, an obstacle to their participation in the public sphere. It was also evident that public participation remains a preserve of a few, as the majority of the participants were men and not women.

Further, society has stigmatized people living with disabilities. This stigmatization affects their participation as it is a group that is always perceived to seek help, and their views in governance

are therefore not treated as applicable or valued like the other participants who are not disabled. This discourages their participation as they feel that their input is meaningless and not valued compared to others. There is a need to treat their views similar to the rest, as they have public issues that must be addressed.

M: ***In your fieldwork, you have witnessed how these marginalised groups articulate themselves to mobilise against social and participatory exclusion. What is the real impact of these collective activities on public administrations to achieve inclusion and social change?***

G: Unfortunately, most of these marginalized groups have not been able to articulate their issues and collectively organize themselves for widespread engagement. This lack of collective organization has contributed significantly to their social and participatory exclusion. For example, my research found that individuals living with disabilities in most counties are not well organized to mobilize and participate in governance processes, and organizations claiming to represent such groups are inconsistent in their participation during governance processes; hence, the needs of these groups are not effectively presented to the administrations. Similarly, despite the youth being the majority in the country, my research revealed that they are not well-organized enough to participate effectively in public participation and to champion their needs; therefore, they are easily compromised by the politics of tokenism.

It is, therefore, essential for marginalized groups to organize collectively to address systemic issues that require widespread engagement. Collective actions such as establishing representative bodies can give them a unified, strong voice that focuses on advocating for their specific interests. With such collective actions by these groups, there is a strong likelihood that they will influence society regarding the dismantling of retrogressive societal norms, attitudes, and behaviors that hinder their inclusion in the public sphere.

M: *In terms of representation and public participation, what is your perspective as a young Kenyan woman on women's participation in governance and decision-making processes since the establishment of the Constitution of Kenya in 2010?*

I consider the Constitution of Kenya 2010 to be one of the progressive documents in the country, which has brought significant changes, particularly in areas such as devolution, human rights, and gender equity. It is a particularly important document that introduced reforms based on the gender principle, the quota system, and decentralization to promote gender equality.

More essentially, decentralization formed a localized political system that unlocked leadership positions for previously underprivileged groups, such as women, in all the 47 devolved governments. Since independence in 1963, the highest number of women in state positions, such as the legislature and the executive, was recorded in the 2013 and 2017 elections. There being an increase from the previous election held in 2007, which had 9.8% of women in the legislature and 15% of women in the executive. In 2013, the legislature and the executive comprised 21 % and 22 % of women, respectively; however, the one-third gender rule was still not achieved. In the 2017 elections, women performed significantly better, as 23% of women held seats in parliament and 25% in the cabinet. Further, six women leaders were elected at the county level – both governors and senators. However, the gender principle of one-third was not achieved, hence breaching the constitution.

Despite this progress, there is still much to be done to achieve gender equality. This is because, despite the government's efforts to promote women's inclusion in leadership and politics through various policy frameworks, the prevailing standards, such as socio-economic status, political party structures, and gendered violence, have not fundamentally been changed by these reforms. Therefore, there is a need to address these prevalent barriers to their participation, and the provision of the

country's political goodwill is a major contributor to women's participation in leadership and politics.

M: *Finally, in one of your papers on this issue you ask the question, who is being left behind? Now I ask you, if the Constitution recognises that there have been historical prejudices against the social segments mentioned, and establishes the need for affirmative action plans and strategies to remedy them, what and who continues to be left behind? And why?*

G: It is definite that with the establishment of affirmative action plans and strategies that target marginalized groups, such as women, youth, and people living with disabilities, the historical wrongs will be addressed, particularly in the aspect of being left behind in participation in governance processes. The 2010 Kenyan Constitution already provides for this under Article 56, which addresses persons with disabilities; Article 55, which concerns youth; and Article 27(8), which pertains to the one-third gender threshold and women's participation in politics. What is lacking is the absence of clear regulations regarding the applicability of these articles to marginalized groups, thus making it difficult for these groups to participate.

Overall, with specific regulations and laws being put in place as per Article 100 to promote the representation of marginalized groups, it would mean that groups that are always left out, such as women, persons with disabilities, youth, and ethnic minority communities, are accorded equal participation and inclusive development.

M: *In short, from the public sector and also from the articulation of collective actions of historically excluded groups, what is needed to remove barriers to participation and transform the current social reality in Kenya that excludes and moves away from a participatory democracy?*

G: There are three critical strategic directions that must be advanced to have an inclusive, participatory democracy. Firstly,

the country's political goodwill is key to inclusive participation and development. For example, there is a critical need to consolidate efforts by the state and other non-state stakeholders to fully implement the statutory frameworks that support gender equity. With this, it will also mean that there is a political commitment by political parties, which are the primary vehicles for holding political office, to incorporate women into their structures and thereby increase their engagement in leadership and politics. Further, with political goodwill, it is easier to enforce regulations that address the exclusion of marginalized groups.

Secondly, as mentioned previously, despite the constitutional provisions for marginalized groups, their inclusion is still far from being adequately achieved, and this means that their interests and concerns are also not adequately addressed. Therefore, there is a need for specific legislation to be enacted by the legislature to encourage their inclusion and representation, as per Article 100 of the 2010 Constitution. So far, apart from the constitution, no other law has been passed by the legislature to give effect to this Article.

Thirdly and finally, there is a need for public administrations to develop the Special Interest Groups (SIGs) inclusion strategies, which are key in the inclusion of marginalized groups. Such inclusion strategies are deliberate and ensure that the administrations are able to pay special attention to these groups during the planning and execution of participation in governance processes. This will involve establishing strategies, such as continuous stakeholder mapping, to ensure that no one is left behind and thus facilitate inclusivity and equal participation. Other strategies include establishing representative bodies, implementing institutional reforms, and implementing targeted affirmative action policies, such as specialized civic education, that promote inclusivity and ensure these groups' interests are heard and considered.

M: *Thank you very much, Gloria, for your time and your valuable insight!*

G: It has been a pleasure, Marian. Thank you for the opportunity.

RC48 Summer School Setreat on Social Movements & Sociologies of the Future

Montebello, Quebec, Canada
September 9–11, 2025

Programme

PRE-SUMMER SCHOOL DAY – Monday, September 8

19:00 - Welcome Dinner

DAY 1 – Tuesday, September 9

08:00 – 08:45 Breakfast and Informal Welcome
An open space to meet, settle in, and begin connecting with fellow participants over a shared breakfast.

9:00 – 9:30 Welcome and Introduction to the Summer School Organising Committee: Eloy Rivas-Sánchez, Camila Ponce Lara, Natalia Miranda and Camilo Tamayo Gómez

9:45 – 11:00 Participant Presentations Session No 1 - Affinity Diagrams

Anna Christi Suwardi	School of Liberal Arts, Mae Fah Luang University (Thailand)	Women Digitalizing Collective Action for Peace in Thailand's Deep South
Lindsay Sheppard	York University (Canada)	Girls' Instagram Feminism as Cyborg Feminist Politics
Yi-Cheng Hsieh	McGill University (Canada)	Reassessing Protest Event Coding: Lessons from Taiwan

Participant presentations with feedback from all participants and a collective discussion.

12:00 – 12:50 Plant-Based Communal Lunch

13:00 – 16:00 Skill-Building Workshop
Relevant, Responsible, and Radical: A Workshop on Conducting Social Movement Research
Facilitator: Chris Dixon (Carleton University & Punch Up Collective)

16:15 – 17:30 Participant Presentations Session No 2 - Affinity Diagrams

Hugo Dones	École des Hautes Études en Sciences Sociales (EHESS) - (France)	Mobilizing under Constraint: Muslim Student Politics and the Contested Futures of Democracy in India
Sherry Huang	La Trobe University (Australia)	The rise of the temporary migrant working class: A social movement perspective on temporary migrant workers in Australia's food supply chain, the possibility of mobilisation and collective action.
Éloïse Cauchy-Vaillancourt	Université de Montréal (Canada)	Judicialization of climate activists: visions of climate emergency and rhythms of collective action taking place in criminal trials for climate-related civil disobedience

Participant presentations with feedback from all participants and a collective discussion.

17:30 Dinner and 'Cinema sous les étoiles'

DAY 2 – Wednesday, September 10

07:30 – 08:30 Nature Walk (Optional activity)

09:00 – 09:45 Shared Breakfast

10:00 – 11:50 Open Conversation.
Sociologies of the Future: Prefigurative Movements and Transformative Methodologies – Tales from the Field of Struggles
Facilitators: Eloy Rivas-Sánchez, Camila Ponce Lara, Natalia Miranda, and Camilo Tamayo Gómez

12:00 – 12:50 Communal Lunch

13:00 – 14:50 Participant Presentations Session No 3 - Affinity Diagrams

Participant presentations with feedback from all participants and a collective discussion

15:00 – 16:30 Conversation with Professor Lesley Wood
It's About Time: Some Ways We Misunderstand Social Movements
Facilitator: Eloy Rivas-Sánchez

16:30 – 18:00 Participant Presentations Session No 4 - Affinity Diagrams

Joëlle Dussault	Université du Québec à Trois-Rivières, (Canada)	A study of grassroots mobilizations by employees of community organizations in New York
ElisaTripotin	Université du Québec à Montréal (UQAM) - (Canada)	Performing Identity, reframing activism: rethinking methodologies and theorical approaches on Indigenous social movements
Tayná Victória de Lima Mesquita8	the State University of Campinas (Unicamp) - (Brazil)	Hacking politics, re-imagining democracy: Electoral Politics as a Repertoire of Action in Contemporary Feminist, Black, and LGBTI+ Movements in Brazil

Participant presentations with feedback from all participants and a collective discussion

17:30 Communal Dinner & Fireside Activity. Conversando con El Abuelo Fuego. Fireside storytelling circle with participant contributions. Facilitator: Eloy Rivas-Sánchez

DAY 3 – Thursday, September 11

07:30 – 08:30 Optional Nature Walk

09:00 – 09:45 Shared Breakfast

10:00 – 12:50 Participant Presentations Session No 5 - Affinity Diagrams

Guadalupe Yapud	Independent Researcher (Canada)	Women's movements in the Global South, transnational practices, and environmental inequalities
Armel T. T. Zerbo	University of Lisala (RDC) (Democratic Republic of the Congo)	narrative analysis and the construction of a protest socio-political identity: framing during the popular uprising of October 30-31, 2014 in Burkina Faso.
Bex Groth	University of Georgia (USA)	How Autonomous Health Movements Organize for Abortion and Gender-affirming Care in the U.S. South
Alexandra Ana	Université de Montréal (Canada)	The role of coalitions in conservative movements: navigating strange bedfellows and battling interests
Alexandre Martins	Freie Universität Berlin (Germany)	Futurities in Movement: Practices and Visions of the Future from Queer and Trans Social Movements from Latin America
Azar Masoumi	Carleton University (Canada)	On Hope and Hoplessness
Pascale Dufour	Université de Montréal (Canada)	Beyond the climate emergency: between the search for "another possible end of the world" and "the just transition". A comparison of activist circles in France and Canada (Quebec and British Columbia)

12:50 – 14:00 Communal Lunch

14:00 – 15:30 Navigating the PhD and Early-career Journey, academic publications and beyond. Reflections on Research Careers in a Global Landscape.
Facilitators: Camila Ponce Lara, Natalia Miranda, Camilo Tamayo Gómez and Eloy Rivas-Sánchez

RC48 Summer School Setreat on Social Movements & Sociologies of the Future

15:30 – 15:45 Break

15:45 – 16:30 Cartographies for Imagining Social Movements & Sociologies of the Future. Collective Reflections, Manifestos, & Reflections on Affinity Diagrams
Facilitator: Eloy Rivas-Sánchez, Camila Ponce Lara, Natalia Miranda, and Camilo Tamayo Gómez

17:30 Celebration Dinner & Farewell Social Gathering



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RC48 Summer School Setreat on Social Movements & Sociologies of the Future



Reflections on the RC48 Summer School Retreat on Social Movements & Sociologies of the Future

By Eloy Rivas-Sanchez

From September 9-11, 2025, scholars, activists, and activist-scholars aff mmittee on Social Movements, Collective Action and Social Change (ISA RC48) gathered in Montebello, Quebec, for the Summer School Retreat on Social Movements & Sociologies of the Future.

This retreat is part of a series of events that the RC48 Committee is organizing with the aim of building transnational networks of scholars that help the development of vibrant and diverse communities of knowledge across the world that are capable of developing knowledge that is relevant not only to the discipline of sociology and the field of social movements studies, but also relevant for social movements seeking to build a better world and delineate more democratic futures.

The Summer School Retreat was nestled in a quiet natural setting, outside of institutional routines and surrounded by trees. It brought together emerging and established scholars as well as PhD students from Brazil, Thailand, Canada, the Democratic Republic of the Congo, United States, France, Germany, England, Chile, and the Czech Republic who, across five interconnected sessions presented their work-in-progress and collectively reflected on social movements, prefigurative politics, and the futures we are trying to imagine and build through sociological praxis. These sessions emphasized listening, exchange, generosity, intellectual curiosity, and shared reflections over academic formality, which allowed for ideas to unfold through dialogue and mutual respect and recognition.

RC48 Summer School Setreat on Social Movements & Sociologies of the Future

Two retreat's greatly energizing moments were 1) the workshop led by activist and writer Chris Dixon "Relevant, Responsible, and Radical: Conducting Social Movement Research," and 2) the session "It's About Time: Some Ways We Misunderstand Social Movements" led by movement-based scholar Lesley Wood.

The workshop led by Chris Dixon, which is grounded in movement-based research traditions, challenged participants to rethink research as a collective, accountable practice rooted in struggle. In this workshop, Dixon invited us to reflect on whose knowledge counts, how histories are remembered or erased, and how research can remain responsible to movements rather than to academic imperatives alone.

The session "It's About Time: Some Ways We Misunderstand Social Movements" happened in a form of collective conversation between the public and Professor Lesley Wood. Facilitated by Eloy Rivas-Sanchez, this conversation brought a great discussion on the topic of time and strategy in social movement research. Lesley Wood thrilled the public with a highly engaging discussion on how scholars and activists (mis)understand time in social movements and how theorizing time in social movements may help reveal emancipatory possibilities already in the making. Professor Wood draws on her current work on temporality and strategy to invite participants to think differently about urgency, endurance, and long-term strategy, and also about the dilemmas that emerge when movements and researchers face shifting political conditions.

There was a third collective conversation, "Social Movements and Sociologies of the Future: Tales from the Field of Struggles" facilitated by Camila Ponce Lara, Camilo Tamayo Gómez, Natalia Miranda and Eloy Rivas-Sánchez. This panel engaged participants in exploring what sociologies of the future can offer for understanding social movements and

emancipatory struggles. Drawing on their experiences working with movements in both the Global North and Global South, the facilitators identified methodological practices and approaches to sociology that can support research and collaboration with social movements engaged in emancipatory struggles.

Throughout the retreat, conversations repeatedly returned to the urgent need for spaces of reflection in a time of growing censorship and political persecution. For some participants, the Summer School offered a rare and meaningful space to speak openly about experiences of repression and constraint. Together, participants emphasized the importance of building communities of care and networks of solidarity, academics committed not only to critical scholarship, but to taking care of one another.

Those reflections found their most evocative expression during fireside conversations under a sky full of stars. Away from institutional routines and pressures, participants spoke about the need to protect autonomous spaces where sociology can think freely about the present and the future, and where research can remain connected to movements struggling to imagine and enact more just worlds.

Perhaps one of the most meaningful insights that I got from this summer school retreat is that academic networks need to develop spaces that offer tranquility, autonomy and allow more room for improvisation and relaxed communicative engagements, as creativity and more meaningful connection with peers seems to emerge in those contexts more easily.

The experience in this summer school was very rewarding and intellectually stimulating. Many new friendships, human bonds, research projects, collective publications and future workshops were developed and planned across the second and third day of the retreat. There is a second Summer School retreat in the making for 2026. Stay tuned!

CONFERENCE: "The Cultural Turn of the New Far-Right: Symbolic Power, Affective Politics, and Everyday Extremism"



ISA RC48 Global Conversations Series in 2025

Seventh Session ISA RC48 Global Conversations Series
April 30, 2025



https://www.youtube.com/watch?v=2wl_JrPkHIg

Sixth Session ISA RC48 Global Conversations Series
March 13, 2025



https://www.youtube.com/watch?v=9buzhlvyHNA

ISA RC48 Global Conversations Series in 2025

Fifth Session ISA RC48 Global Conversations Series
March 6, 2025



https://www.youtube.com/watch?v=aJpJSI52Td8

Introducing ISA Thematic Group - TG02



We are delighted to announce the establishment of the Thematic Group TG02 Conflict Transformations and Peacebuilding at the ISA.

The TG02 focuses on global challenges related to socio-political conflicts, including transitions from authoritarianism, internal and international conflict, local environmental conflicts, and other forms of collective violence and massive human rights violations. Its central analytical domain is the study of peace processes and social responses to conflict, including the examination of norms, institutions, discourses, symbols, and practices through empirically grounded research. It complements and advances previous TGs and RCs that study violence and conflict, but unlike them, this group emphasises the study of peace processes, reconciliation, memory, and various forms of peacebuilding.

The group is open to a diverse array of theoretical and methodological approaches and seeks to facilitate theoretical discussion of categories that can sometimes appear vague, such as justice, dignity, and reconciliation. It encourages deep ethical reflection on positionality and on participatory methods that include working with vulnerable populations victimised by conflict, including the problems of representation, the risk of revictimisation, and the challenges of knowledge production. Additionally, the TG02 aims to draw attention to and generate dialogue on gender and intersectional perspectives in the study of peace and conflict transformation. In addition to some of the most well-known cases in the field, this group seeks to promote research conducted in the Global South and on conflicts that

Introducing ISA Thematic Group - TG02

have historically received limited academic and policy attention due to geopolitical hierarchies that deem what is considered visible or strategic.

This new thematic group promotes academic meetings, events, and collaborative publications. It also seeks to bring together early-career researchers from different regions of the world and more senior scholars, as well as to facilitate dialogue with practitioners. Some of the upcoming events include online and in-person workshops, webinars, as well as interviews with distinguished academics in the field. In addition, TG02 will hold multiple panels and events at the upcoming ISA Congress.

If your research related to social movements, collective action, and social change intersects with processes of conflict transformation and peacebuilding, we invite you to join this initiative!

Membership

Regular Member: USD 20 for a 4-year period.
Discount member (students up to PhD; members residing in countries classified in category B and C): USD 10 for a 4-year period.

For further information, please contact:
isa-tg02@isa-sociology.org

Conference Announcements, Call for Contributions, and Other Invitations from Our Members

Call for Contributions

‘Necropolitics and Mass Violence: Power, Death, and Resistance in Global Perspective’

Editors

Natalia MAYSTOROVICH CHULIO, University of New South Wales, Australia n.maystorovich@unsw.edu.au

Ailsa PEATE, University of Westminster, United Kingdom a.peate@westminster.ac.uk

Camilo TAMAYO GOMEZ, University of Huddersfield, United Kingdom c.a.tamayogomez@hud.ac.uk

Presentation

We invite chapter contributions for an interdisciplinary edited volume that examines how power and death intersect with regimes of mass violence around the world. This book will explore how necropolitics - the power to dictate who may live and who must die (Mbembe, 2019) - operates across diverse global contexts, and how communities confront and resist these deadly structures of oppression. The volume’s scope spans theoretical and empirical approaches, with a special emphasis on perspectives from the Global South. Scholars, practitioners, and activists from sociology, criminology, anthropology, history, political science, law, human rights, forensic science, and related fields are encouraged to participate. By bringing together case studies and critical analyses, the book aims to foster new frameworks for justice, accountability, and social transformation in the face of state violence and social injustice.

Rationale

Around the world, we continue to witness the entanglement of power, death, and state violence as tools of governance. Contemporary regimes, whether democratic or authoritarian, colonial or neoliberal, often normalise death and disappearance as forms of political order. Necropolitics, as a concept coined by Achille Mbembe (2019), extends beyond direct killing to encompass the social and political power to determine who may live and who must die. It includes the exposure of certain populations to death, the imposition of social or civil death, and other forms of political violence that mark some groups as disposable. This edited volume builds on the mission of the ISA RC48 Necropolitics and Mass Violence Research Network by interrogating how diverse structures of authority deploy mass violence and lethal neglect, and how such practices are challenged in the pursuit of social justice.

Under necropolitical logics, mass death, enforced disappearance, genocide, border violence, and other forms of state-sanctioned or tolerated violence are deployed as tools of governance and social control across different contexts. Examples abound: at militarised borders, aggressive deterrence policies result in humanitarian disasters where migrant lives are treated as expendable. For instance, thousands of migrants have drowned in the world's oceans. These deaths are far from accidental and are in fact a part of the necropolitical framework which sacrifices the lives of some (non-citizens, or 'outsiders'; those who do not belong to 'us') in favour of the right of states to 'defend' their borders. In such scenarios, the 'collateral' deaths of refugees and undocumented people are not merely ignored but tacitly accepted as a sovereign strategy to reinforce boundaries and notions of national belonging.

State violence is also manifest in more direct and authoritarian forms. History and current events provide stark cases of regimes using terror, extrajudicial killing, and atrocity to impose

order. In some countries, the line between crime control and state terror is blurred: for example, in Venezuela, one analysis found that by 2018, one in every three homicides was committed by state security forces, a pattern described as a clear expression of the necropolitics of an unaccountable state. Similarly, experiences of genocide, military dictatorship, and police brutality from Latin America to Africa and Asia demonstrate how authorities wield death to suppress opposition and instil fear. The lingering legacies of such violence often include unhealed social trauma and contested memories that span generations.

Necropolitics can also operate through structural violence and neglect, where systemic inequalities and policy 'omissions' lead to the slow deaths of marginalised populations. Achille Mbembe's insight that sovereignty resides in the power to make live or let die resonates in settings where certain communities are effectively abandoned to premature death. Neoliberal governance, for instance, can enforce austerity measures that decimate public health and welfare, disproportionately harming the poor and racialised. Furthermore, drastic cuts to social supports under global capitalism amount to structural racism, massive poverty and class divisiveness, with public institutions serving biopower for the privileged while the social and political arenas become pure instruments of necropolitical global capitalism. During the COVID-19 pandemic, such logics were laid bare: already vulnerable groups suffered the highest mortality as governments accepted an acceptable number of deaths among the poor and people of colour in the service of economic expedience. In the words of cultural critic Henry Giroux, the most vulnerable are treated "as disposable, unnecessary burdens on state coffers, and consigned to fend for themselves".

In this context, this volume seeks to unpack these silent violences, from neglected disaster responses and inadequate healthcare to environmental toxicity and apartheid

geographies, that condemn populations to suffering through indifference and design. Crucially, necropolitical power is never absolute or uncontested. Alongside analyses of repression, this book will foreground resistance, survival, and memory as forces that challenge the politics of death.

Across the globe, communities and movements have mobilised to resist necropolitical regimes and keep hope and dignity alive. Families of the disappeared and victims of state terror have led grassroots campaigns to demand truth and accountability, from the Mothers of Plaza de Mayo in Argentina to activists documenting police killings in Ferguson or Lagos. Where states seek to erase atrocities, forensic exhumations and memory work emerge as acts of defiance. Unmarked mass graves left behind by war or political terror are 'lasting traces of violence' that haunt communities with unresolved grief. Yet when circumstances permit, digging up these graves can transform silent suffering into collective reckoning. The painstaking work of forensic teams and local volunteers to recover human remains, in countries as varied as Spain, Bosnia, Colombia, Rwanda or Mexico, has proven to be as much about restoring justice and memory as about scientific evidence. Exhumations and memorialisation efforts, often led by survivors and civil society, confront the state's control over narratives of violence and create spaces for healing and historical truth.

Therefore, this edited volume will highlight such resistance and memory practices, from community archives and truth commissions to art, literature, and protest, that fight against forgetting and reclaim the dignity of those cast aside by regimes of terror.

Aligning with the mission of the ISA RC48 Necropolitics and Mass Violence Research Network, the book emphasises critical, decolonial, and intersectional perspectives. We aim to centre Global South experiences and the voices of those most affected by necropolitical violence, while also interrogating dominant frameworks of human rights and transitional justice.

Contributors are encouraged to engage with feminist, Indigenous, and anti-racist critiques that expose how colonial legacies and patriarchal structures shape contemporary violences and struggles for justice. By drawing together insights across disciplines and regions, the volume seeks not only to analyse how death and power intertwine, but also to illuminate pathways of resistance, remembrance, and social change. Ultimately, this collection will serve as a platform for understanding and confronting the politics of death, from border zones to mass graves, from statecraft to everyday life, and for imagining emancipatory responses that affirm life against the forces that would devalue or destroy it.

Suggested Thematic Sections

The volume will be organised into thematic sections that bridge theory and case studies. We welcome chapters including (but not limited to) the following areas:

1) Border Necropolitics. Deaths and human rights crises at militarised borders and in migration regimes; analyses of how policies of deterrence, detention, and exclusion turn borderlands into deadly spaces, and the implications for sovereignty, citizenship, and humanitarian ethics.
2) Forensics and Memory. The politics of mass graves, forensic investigations, and memory work. Studies of exhumations, identification of remains, and commemorative practices in post-conflict or post-authoritarian settings, and how these processes contribute to truth, justice, and collective memory.
3) State Violence and Authoritarianism. State terror, genocide, and authoritarian practices of violence. Examinations of how regimes use direct violence (extrajudicial killings, disappearances, torture, ethnic cleansing) as instruments of governance, and the legacies of such atrocities on societies. Contributions can also address how even democratic states deploy necropolitical tactics (e.g. police brutality, counterinsurgency) to maintain order.

4) Structural Violence and Neglect. Slow death by systemic marginalisation. Analyses of how social structures and policies (neglect, deprivation, racial capitalism, environmental racism, public health failures) produce excess mortality among the poor, racial/ethnic minorities, or other marginalised groups. We seek perspectives on phenomena like neoliberal austerity, healthcare inequities, colonial and indigenous dispossession, and other forms of 'letting die' that reflect necropolitical values.
5) Resistance and Memory Practices. Strategies of survival, resistance, and remembrance. Explorations of how communities, activists, and social movements contest necropolitical violence and keep the memory of its victims alive. Topics may include grassroots human rights activism, survivor networks, social movements and collective actions, protests against state violence, alternative memorials and museums, art and literature of witness, and the role of cultural memory in fighting impunity and denial.

These sections are indicative; we remain open to additional relevant themes that engage with the core focus on necropolitics and mass violence. The volume aims to capture a wide range of geographical contexts (with particular interest in Global South case studies), time periods, and methodological approaches.

Submission Guidelines

Abstracts: Please send a chapter abstract of 350–500 words outlining your proposed contribution (including its argument, case material or theory, and relevance to the book's theme).
Author Info: Include a short biography (approx. 150 words) for each author and a tentative chapter title with your submission.

Submission Email: Email your abstract and bio as a Word document to the book editors at n.maystorovich@unsw.edu.au, a.peate@westminster.ac.uk, and c.a.tamayogomez@hud.ac.uk
Please use the subject line: Necropolitics Book Chapter

Proposal – [Your Last Name].
Chapter Length and Review: Authors will be notified of abstract decisions as per the timeline below. Full chapters of 5,000–8,000 words (including references) will be required by the draft submission deadline and will undergo a peer-review process. Feedback from editors and external reviewers will be provided to authors for revisions prior to final submission.

Timeline

Abstract submission deadline: 15 December 2025
Notification of accepted abstracts: 01 February 2026 Draft **chapters due**: 01 May 2026
Peer review period: May – July 2026
Final revised chapters due: 01 October 2026
Expected publication: December 2026 (with Emerald Publishing)

This edited book is an outcome of a collaborative alliance between the University of New South Wales (Australia), the University of Huddersfield (UK), the University of Westminster (UK), and the RC48 Necropolitics and Mass Violence Research Network (RC48) of the International Sociological Association (ISA).

Join us in this critical inquiry into the politics of death and the struggles for justice. By examining necropolitics and mass violence across borders and disciplines, this volume seeks to deepen understanding of how societies are scarred by loss yet galvanised by resistance. We look forward to diverse and insightful chapter proposals that will help illuminate the global landscapes of death and power, and the inspiring efforts to reclaim life and dignity from their shadows. Together, we hope to produce a landmark interdisciplinary work that speaks to scholars, practitioners, and activists alike, and that contributes to transformative conversations on human rights, memory, and

the possibilities of social change.

We are looking forward to receiving your submissions!

Kind regards,
Natalia MAYSTOROVICH CHULIO, University of New South Wales, Australia Ailsa PEATE, University of Westminster, United Kingdom
Camilo TAMAYO GOMEZ, University of Huddersfield, United Kingdom

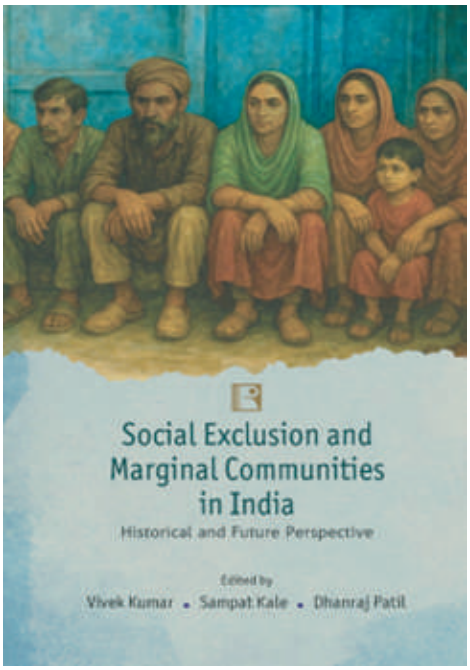
Updates from Our Members

Books, Articles, Book Chapters and Other Publications

Books



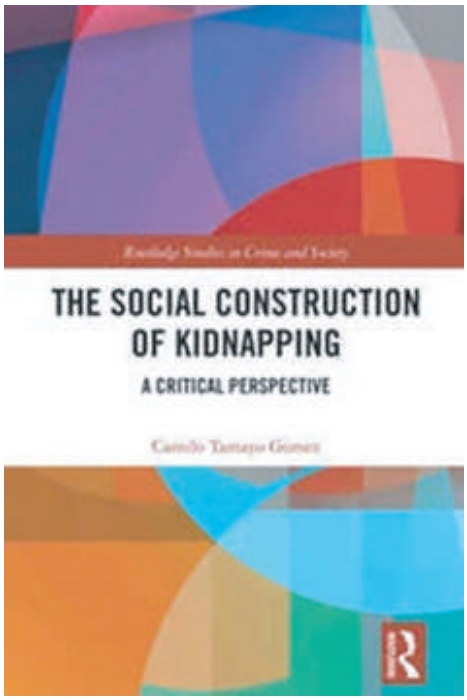
Laura Beatriz Montes de Oca Barrera, Marcela Meneses Reyes, Marcela Amaro Rosales (2025). Entre lo ordinario y lo extraordinario. Estrategias metodológicas para la invetsigación social cualitativa. Universidad Nacional Autónoma de México, Instituto de Investigaciones Sociales.



Kumar, Vivek, Sampat Kale, Dhanraj Patil (eds) (2025). Social Exclusion and Marginal Communities in India, Rawat Publications.

Updates from Our Members

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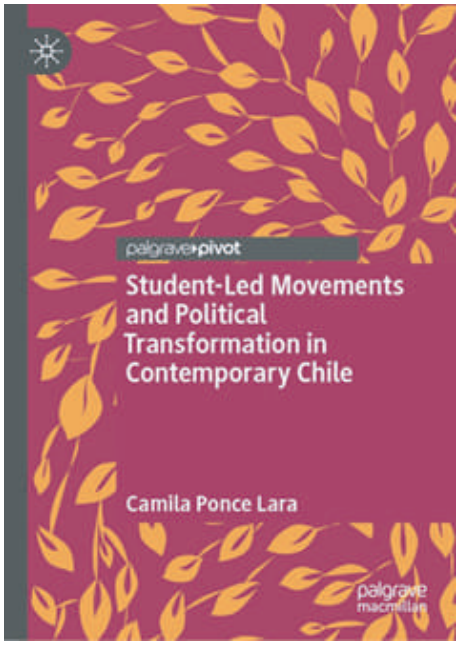
Tamayo Gomez, C. (2025). The Social Construction of Kidnapping: A Critical Perspective. London: Routledge.



Ponce, Camila. (2025). ¿Eternamente jóvenes?. Nómadas globales en tiempos de cambio. Buenos Aires, Editorial Biblos.

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Ponce, Camila. (2025). Student-Led Movements and Political Transformation in Contemporary Chile. New York, Palgrave Macmillan.



Jan Jämte, Måns Lundstedt & Magnus Wennerhag (Eds.) (2025). Sociala rörelser i Sverige: Politiska protester och aktivism från 1945 till idag. Lund: Studentlitteratur.

Updates from Our Members

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El-Sakka, Abaher. (2025) Gaza sous l'occupation britannique (IMA, Atelier, 2025).



Schulz, Markus S. (ed) (2025). Communicating Change: Civic Innovation and Social Movements, ASA/CITASA Series on Communication and Media Studies. Leeds: Emerald Publishing

Updates from Our Members

Books, Articles, Book Chapters and Other Publications

Articles

Miranda, Natalia (2025). “Gérer les tensions et converger contre le modèle chilien de pension privée : une étude auprès des indignés et des syndicalistes”, Politique et Sociétés, vol. 44, no. 1, pp. 93-117

Qarakhani, Masoumeh and Ayat Mirzaie (2025). "Advocacy coalitions and social policy making in Iran: the Education 2030 Agenda". International Journal of Sociology and Social Policy, Vol. 45 No. 11-12 pp. 1137–1152, https://doi.org/10.1108/IJSSP-04-2025-0249

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Ponce, Camila. (2025). “Green Startups led by Young Entrepreneurs in Tunisia: Transforming the Future with Sustainable Innovation”. Digest of Middle East Studies, Vol 34(3), pp. 1-9. (Index: WoS)

Ponce, Camila. (2025). “Egyptian Youth. From Tahrir Square to Exile in Dahab Ten Years Later”. Contention, Vol 12(2). (Index: Scopus)

Ting, Tin-yuet. (2026). “Making a scene via counter-data mapping: The digital cartography of Hong Kong’s resistant economy.” Media and Communication, 14, online first, 10979. https://doi.org/10.17645/mac.10979

Wright, Jared M. (2025). "Diversity and Inclusion in Data Activism: Frame Resonance and the Barrier of Problem Recognition." Sociological Forum 1-13.

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Intersections between Human Rights, Grassroots Activism, Transitional Justice, Memory, and Criminology", International Journal for Crime, Justice and Social Democracy, 14(2), i-v.

Tamayo Gomez, Camilo and Kaan Ağartan (2025). "Contemporary Social Movements and Radical Democracy: Insights from the Global South," New Global Studies. https://doi.org/10.1515/ngs-2025-0014

Ağartan, Kaan (2025). "Author's Response" - Roundtable on Kaan Ağartan's Gezi: the making of a new political community in Turkey (Mushahid Hussain, Nazli Konya, Erin Pineda, Kaan Ağartan), Social Movement Studies, 1–19. https://doi.org/10.1080/14742837.2025.2595353

Morosin, Alessandro, and Hein, James Everett. (2025). "Organizing against mining companies during the COVID-19 pandemic: frames, tactics and the digital divide in southern Mexico." Globalizations, 1–23. https://doi.org/10.1080/14747731.2025.2525034

Kiriya, Shiene (2025), "Potential Transformation of Urban Commercial Space: Dancing in Harajuku Pedestrian Zone," The Annual Review of Sociology, 38: 71-82.

Kiriya, Shiene (2024). "The Formation of the Publicness of Urban Space through Interaction among Passersby: Discussion Sessions in Shinjuku West Exit Underground Plaza," The Annals of Japan Association for Urban Sociology, 42: 111-127.

Kiriya, Shiene (2024). "Participation in Urban Protests as a Street Gathering: Bystanders and Urban Space in the 1960 Anpo Protests," Japanese Sociological Review: 75(1) 38-55.

Kulas, Piotr (2025). "The Authority and Symbolic Capital of the Polish Intelligentsia," Polish Sociological Review, 3(231) https://doi.org/10.26412/PSR231.03

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Papadimitropoulos, V. and Malamidis, H. (2024). "The Transformative Potential of Platform Cooperativism: The Case of CoopCycle", TripleC: Communication, Capitalism & Critique, 22(1), DOI: https://doi.org/10.31269/triplec.v22i1.1418

El-Sakka, Abaher (2025). "The Grammar of Israeli Settler Colonial Violence and the Genocidal War waged on Gaza: from the Nakba to the 7th of October 2023," PArtecipazione e COnflitto, Vol. 18, No. 3 (2025). Special issue on: "The Return of the Palestinian Question" Guest Editors: Haoues Seniguer and Francesco Cavatorta.

Book Chapters

Lempereur-Castelli,Orian (2025). "Émeutes, révoltes ou violences urbaines ? Nommer les émeutes de 2005 dans la presse française", dans M.Boucher, (dir.), Emeutes, révoltes urbaines et réactions sociales, Paris, Champs social, pp 55-74.

Ez-zahy, Brahim, Noureddine El Masouri and Abdel Fattah Zahidi (2025). الألتراس في المغرب: المقاومة الثقافية في زمن العولمة الرياضية, In book: العولمة وآليات الاستلاب الثقافي في البلدان العربية (pp.290-305) Edition: الطبعة الأولى Publisher: الدار الافريقية للكتاب [Ez-zahy, Brahim, Noureddine El Masouri et Abdel Fattah Zahidi. 2025. « Les ultras au Maroc : résistance culturelle à l'ère de la Globalisation sportive ». Dans La mondialisation et les mécanismes d'aliénation culturelle dans le monde arabe, Collection collective : Publications de brochures éducatives. Algérie : African Book House.]

Gkagkelis, V., Malamidis, H. and Roussos, K. (2024) "Cooperative Media and the Politics of Class: Exploring Post-capitalist Logics in the Cooperative Media of Ef. Syn and AlterThess." In: Y. Mylonas and E. Psyllakou (eds.) Class, Culture, and the Media in Greece, Volume 2. Neoliberalism(s), the Mainstream, Counter-cultures. Palgrave McMillan, pp. 231-253, https://link.springer.com/chapter/10.1007/978-3-031-55159-8_11

Updates from Our Members

Books, Articles, Book Chapters and Other Publications

Other Publications {Blogs, etc}

Fatou Dieng and Orian Lempereur-Castelli (2025), "Who is the legitimate political subject of our mourning? Towards a policy of Commemoration", European Alternatives Journals, issue 11 "Margins on fire".

Natalia Miranda (2025). “Entre piratas y plataformas: cómo la Generación Z está reescribiendo la protesta a nivel global” https://www.ciperchile.cl/2025/10/20/entre-piratas-y-plataformas-como-la-generacion-z-esta-reescribiendo-la-protesta-a-nivel-global/

Khatam, Azam (June 2025). “Migration and the Iranian Diaspora - Editorial Note,” Global Iranian Studies Review, vol 2, issue 1. https://globisreview.com/editorial-note-migration-and-the-iranian-diaspora/

Wright, Jared M. 2025 "'Fake News' and the Public Sphere." Contexts 24(2): 72-74. https://journals.sagepub.com/doi/abs/10.1177/15365042251351983

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Media Appearances

Brahim Ez-zahy

Weekly guest on Kesh Radio to present the "Sociopodium" capsule



Achievements, Awards and other Accomplishments or Activities

Aayt Mirzaie

Ruhr-Universität Bochum, Bochum, Germany
Institute for Humanities and Cultural Studies, Tehran, Iran

Humboldt Research Award from the Alexander von Humboldt Foundation, 2024-2026, https://www.linkedin.com/posts/ayat-mirzaie_humboldt-research-award-activity-7297892390495768576-_5JH

Frank Reichert

The University of Hong Kong

Stephanie Chan (Lafayette College), Rosa Castillo Krewson (American University), and Frank Reichert (The University of Hong Kong) received the Best Paper Award of the American Political Science Association's Civic Engagement

Updates from Our Members

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Section (Section 50) for their paper: "Vulnerability as Identity Facet: Reconceptualizing Vulnerability to Conduct Civically Engaged Research" (the article can be found here: https://doi.org/10.1080/21565503.2024.2423074).
Official announcement: https://apsanet.org/membership/organized-sections/organized-section-awards/past-awards/section-50/

Marcela Meneses Reyes
Instituto de Investigaciones Sociales-Univesidad Nacional Autónoma de México
marcela.meneses@sociales.unam.mx

Financiamiento de la Secretaría de Ciencia, Tecnología e Innovación de la Ciudad de México para la realización del proyecto "Propuesta de un modelo de atención intersectorial para mujeres, jóvenes, adolescentes y niñas de la Ciudad de México sin acceso a una vivienda adecuada" [Funding from the Secretariat of Science, Technology and Innovation of Mexico City for the implementation of the project "Proposal for an intersectoral care model for women, young people, adolescents and girls in Mexico City without access to adequate housing"]

Other Announcements

Funding Opportunities

Ernst Mach – ASEA-UNINET Short-term Research Grant:
The Ernst Mach – ASEA-UNINET Short-term Research Grant is aimed at postdoctoral researchers from Cambodia, Indonesia, Laos, Malaysia, the Philippines, Thailand, and Vietnam who wish to carry out a short-term research stay at an Austrian ASEA-UNINET member university, and who are engaged in teaching and/or research at an ASEA-UNINET member university.
Application deadline: ongoing submission (applications must be submitted 2–9 months before the planned research stay).
Application process: applications must be submitted by researchers from the countries listed above.
Monthly grant amount: 1,300 euros.
https://oead.at/en/study-research-teaching/overview-grants-and-scholarships/ernst-mach-grant/faq-ernst-mach-grant-asea-uninet#accordion-85923-item-2

Ready For Work - PhD Student Profiles

Shiene Kiriya
Research Fellow (Post Doctoral), University of Tsukuba
kiriyashiene@icloud.com

Currently working for the University of Tsukuba, Japan, as a postdoctoral research fellow (JSPS) from 2025 to 2028. Finished the dissertation, at the Graduate School of Humanities and Sociology, University of Tokyo, titled: "The 'Plaza Phenomenon' of Cities: Transforming Urban Spaces by Urban Strangers"

Brahim Ez-zahy
Doctorant en sociologie du sportPhd student at Sidi Mohamed Ben Abdellah University
Fès, Morocco
General Coordinator of MASS | Member of ISA | Specialist in Youth, Ultras Movements & Urban Cultures
brahim.ezzahy@usmba.ac.ma

Brahim Ez-zahy is a PhD student of Sociology of Sport at the university Sidi Mohamed Ben Abdellah, Fès, Morocco. He is a founding member of the Moroccan Association of Sociology of Sport. His work now focuses on Ultras Movement, Youth, Violence and Urban cultures. He is also a Reintegration Advisor and a professional Football Coach.

Ready For Work - PhD Student Profiles

Dmytro Mamaiev
PhD Candidate at the Lithuanian Centre for Social Sciences
dmytro.mamaiev@lstc.lt

I'm a PhD candidate in the field of the sociology of migration. Covering youth/labor/forced migration + integration of migrants. Largely was working with Ukrainian forced displacement over recent years. Yet, have also experience of fieldwork with unaccompanied minors in Italy. Academically, trying to address constantly de-colonization of thought, therefore, some of my publications are issued in collaboration with Global South scholars. Based in Lithuania, yet, ready to consider other EU and beyond EU possibilities. I would consider both academic and rather policy-oriented opportunities. I'm capable of operating in Ukrainian,Russian,English,Italian,Lithuanian and basic French/German languages.

Ready For Work - PhD Student Profiles

Newsletter No 20 December 2025
The Newsletter of the Research Committee on Social Movements, Collective Action and Social Change RC48

Grassroots

The Newsletter of the ISA Research Committee RC48
https://isarc48.com
rc48isa@gmail.com
www.facebook.com/isarc48

Social Movements, Collective Action and Social Change

Desing by: Juan Pablo Valderrama Ortiz Colombia