

26-27 May 2021

# ESA RN 15 MIDTERM CONFERENCE 2021

**Global Social  
Change: Ideas,  
Beliefs and  
Interests**



# ESA RN 15 Midterm Conference 2021 - Global Social Change: Ideas, Beliefs and Interests

26-27 May 2021 – Online conference

## Programme and Abstracts



European  
Sociological  
Association



TABLE OF CONTENTS

Foreword.....	4
Programme .....	6
Keynotes .....	8
Sessions.....	11
Diffusion of global models and ideals.....	11
Cosmopolitanism and social belonging.....	15
Ideas, beliefs, and interests in transnational governance .....	17
Culture, consumption and the arts in global perspective.....	20
Politicization of and through global ideas.....	23
Belonging and citizenship.....	26
Organizations, models and institutional logics.....	30
Local, glocal and translocal .....	33

# FOREWORD

It is with great anticipation that I write this foreword to this e-abstract book of ESA RN15 Midterm Conference 2021 presentations!

The ESA RN15 Midterm Conference is a biennial event organized by European Sociological Association Research Network 15, and has emerged as a major international forum to explore new trends in global, transnational and cosmopolitan sociology. The fast travel of ideas, products and people across national borders is one of the defining features of the world today. People around the globe are connected via trade and technology but also through common world cultural models and discourses as well as increasing awareness of globally shared policy problems. The number of international organizations playing a key role in constructing and disseminating worldwide policy models and ideas, has skyrocketed in recent decades. Growing awareness of the world as a ‘single place’ and of the international trends in policy-making, business, and expressive culture has, in many cases, led to the synchronization of national societies and practices. It has also paved the way for the problematization of traditional identities and to the construction of new cosmopolitan sensibilities. Even the reactionary nationalist movements seem to share and emulate their own ‘best practices’ transnationally, and that too at an impressive speed.

Modern societies seem to move like a shoal of fish, with each nation-state and its sub-unit reacting almost instantaneously to the moves of others. This does not only concern national policies or the establishment of similar policy advice organizations across nations. It is also visible in the way that actors embrace the same kind of identities and engage in widely shared cultural practices all around the world. The success of the recent #MeToo movement and public behavior and response in relation to Covid-19 are good examples. What are the drivers behind global changes? How should one conceptualize the role in this process of international organizations and global governance? What kind of new bordering practices or spaces for enacting citizenship emerge in the face of increasing migration? How should one approach questions of identity, culture and consumption in a globalized world. Finally, how should the social sciences react to these questions through the development of novel methods and viewpoints?

This year’s Midterm Conference brings together researchers studying global and transnational phenomena from various perspectives. In this meeting, we advance debate on the novel ways of conceptualizing and studying the ideas, beliefs and interests involved in global social change, be they related to global governance, migration, or changes in cultures and identities. The keynote speakers are distinguished global and transnational scholars: Professor Motti Regev from the Open University of Israel, Israel, and Professor Arnstein Aassve from Bocconi University, Italy. In each of the eight paper sessions, the themes of the conference are explored in greater detail with dedicated presentations. In keeping with the tradition of the meetings and workshops organized by the RN15, the papers accepted cut across a range of theoretical and empirical insights and represent a broad geographical swathe of participants and foci.

In addition to its academic content, this Midterm Meeting is in many ways memorable. Far from what was initially planned, we did not assemble in sunny Frascati, Italy. Instead, we meet online. However, I promise that there will be elements in our social programme that link us to captivating Italy, its wines and landscapes.

On behalf of the Tampere Research Group for Cultural and Political Sociology (TCuPS), the Tampere Institute for Advanced Study, the ESA RN15 Board and the Organizing Committee for

**ESA RN 15 Midterm Conference 2021 - Global Social Change: Ideas, Beliefs and Interests**

the Conference, it gives me great pleasure to thank our highly appreciated participants and contributors, as well as the keynote speakers of our conference. We hope you find the abstract book as fascinating to read as we found it when we compiled it!

Marjaana Rautalin

Chair of the Organizing Committee  
Faculty of Social Sciences  
Tampere University

# PROGRAMME

## Day 1. 26th of May

11:00-11:15 Opening words: Marjaana Rautalin

11:15-12:15 / Keynote:

**Professor Motti Regev - Cultural Cosmopolitanism as Habits in Everyday Life**

**Discussant: Professor Pertti Alasuutari**

12:15-12:30 Break

12:30-14:00 / Parallel sessions:

**Diffusion of global models and ideals**

**Cosmopolitanism and social belonging**

14:00-15:00 Lunch

15:00-16:30 / Parallel sessions:

**Ideas, beliefs, and interests in transnational governance**

**Culture, consumption and the arts in global perspective**

## **Day 2. Thursday 27th of May**

**11:15-12:15 / Keynote:**

**Professor Arnstein Aassve: What drives variation in welfare expenditure? The importance of value differences across countries**

**Discussant: Professor Pertti Alasuutari**

**12:15-12:30 Break**

**12:30-14:00 / Parallel sessions**

**Politicization of and through global ideas**

**Belonging and citizenship**

**14:00-15:00 Lunch**

**15:00-16:30 / Parallel sessions**

**Organizations, models and institutional logics**

**Local, glocal and translocal**

**16:45-17:45 Social programme & closing words**

**David Inglis: Short introduction to the sociology of wine**

**Farewell words:**

**ESA RN 15 Coordinator, Marco Caselli**

**ESA RN 15 Co-coordinator, Marjaana Rautalin**

**17:45-18:00 Break**

**18:00-19:30 RN15 Midterm - Business meeting**

# KEYNOTES

**Motti Regev**, Professor of Sociology, Open University of Israel.

## Cultural Cosmopolitanism as Habits in Everyday Life

Focusing on the notions of habit and embodied knowledge, this talk proposes the view that cultural cosmopolitanism is inscribed in everyday life of individuals around the world through trivial and mundane activities such as eating, getting dressed and musicking. The paper suggest that current cultural cosmopolitanism proliferates through habitual and routine enactments of myriad forms of embodied knowledge, acquired by individuals around the world through engagement with globally circulating cultural objects from multiple origins. Put differently, this talk aims at an understanding of cultural cosmopolitanism through a lens inspired by practice theory.



Motti Regev is a cultural sociologist. He has worked primarily on popular music, specializing in pop-rock music and cultural globalization. He currently expands his focus to a general look at cultural cosmopolitanism and embodied knowledge. His work combines a Bourdieusian perspective with cultural globalization theory. His books include *Popular Music and National Culture in Israel* (with Edwin Seroussi; University of California Press, 2004), *Pop-Rock Music: Aesthetic Cosmopolitanism in Late Modernity* (Polity, 2013) and *Sociology of Culture: A General Introduction* (in Hebrew. Open University of Israel, 2013). His work on pop-rock and cultural globalization has appeared in the journals *Theory*, *Culture and Society*, *Poetics*, *Popular Music*, *European Journal of Social Theory*, *Cultural Sociology*, *American Behavioral Scientist*, *Journal of World Popular Music and Youth* and *Globalization*, as well as in numerous edited volumes. He is Professor of Sociology at the Open University of Israel.

# KEYNOTES

**Arnstein Aassve**, Professor in Demography, Bocconi University

## What drives variation in welfare expenditure? The importance of value differences across countries

Sociological studies of welfare expenditure tend to emphasize the *procedural* aspects of culture, thereby focusing on how social institutions should operate. This study instead, develops an approach where the focus lies on the *evaluative* aspects of culture. It does so by considering four cultural traits, which many would refer to as values, that capture different orientations towards self, society, and the relation between the two. These include social trust, gender attitudes, family ties and attitudes towards redistribution. Empirically, we use an epidemiological approach that circumvents obvious endogeneity issues and show local values to be a critical determinant of welfare expenditure across developed countries. As there has been limited focus on what cultural traits may matter for patterns of welfare expenditure, our work contributes to the study of culture and values, social welfare differences across countries, and the origins and operations of contemporary nation state systems.



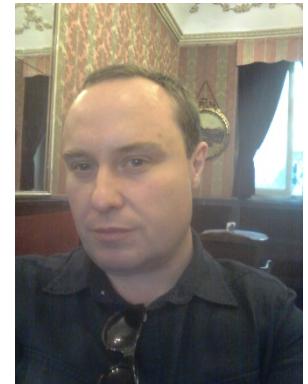
Arnstein Aassve is a professor in demography, current director of the PhD program in Social and Political Science and former dean of the Undergraduate School at Bocconi University. He is honorary fellow at University of Wisconsin – Madison and chair of the ERC panel for the social sciences and humanities starting grant SH3. His research lies in the intersection of sociology, demography and economics and is currently focused on studying the effects of globalisation and culture on demographic outcomes. He is the holder of an advanced ERC grant entitled Institutional Family Demography ([www.ifamid.com](http://www.ifamid.com)).

# INVITED SPEAKER

**David Inglis, is Professor of Sociology, University of Helsinki**

## **Short introduction to the sociology of wine**

David Inglis is Professor of Sociology at the University of Helsinki. He was previously Professor of Sociology at the University of Exeter and the University of Aberdeen. He holds degrees from the Universities of Cambridge and York. He writes in the areas of cultural sociology, globalization studies, historical sociology, food and drink studies, and social theory, modern and classical. He has written and edited various books in these areas, such as Confronting Culture (Polity), Culture and Everyday Life (Routledge), The Sociology of Art: Ways of Seeing (Palgrave), An Invitation to Social Theory (2nd edition), The Sage Handbook of Cultural Sociology, The Routledge International Handbook of Veils and Veiling Practices, and The Globalization of Wine (Bloomsbury). He is founding editor of the Sage journal Cultural Sociology. His main current research concerns wine worlds and globalization processes, considered in long-term historical perspective and in the contemporary Nordic context.



# SESSIONS

## Day 1. 26th of May

### **Diffusion of global models and ideals**

**Chair:** Marjaana Rautalin, Tampere University

**Juozas Valenčius,** Vilnius University

### **Fivefold implementation of the electronic signature infrastructure: a case of Lithuania**

The research of the implementation of electronic identification (eID) and electronic signature can be informed by Actor-Network Theory (ANT). The lens of ANT highlights how focal actors translate the interests of other heterogeneous actants so that the latter follow their interests in trajectories defined by the former.

ANT equally treats all actors, human and non-human. In particular, non-human actants, i.e., algorithms, standards, institutions, and material artefacts, were obligatory passage points that shaped other actants' interests.

The implementation of eID and electronic signature infrastructure undergo five notable translations. The first one made a PKI based electronic signature the only possible implementation and allowed humans to represent legal persons. During the second translation, mobile network operators and banks introduced a mobile signature by embedding signature creation device to a SIM card. However, the actor-network was not stable enough, and banks eventually retreated from it to implement their solution. The third translation was the introduction of a national ID card as an electronic signature creation device. However, the mobilization failed due to a complicated setup and lack of user training. During the fourth translation, banks and public sector company worked together to pass into a law a de facto standard of using a unique personal identification number in qualified certificate attributes. During the last translation, banks introduced smartphone app Smart-ID in which signature creation device consists of phone and server parts.

More than decade-long series of translations followed imitational change orientation, and therefore, current electronic signature infrastructure in Lithuania closely resembles Estonian.

## Diffusion of global models and ideals

Gwenaëlle Bauvois, University of Helsinki

### The Yellowsphere - Glocalisation of the Yellow Vests movement in Finland

The Yellow Vests - *Gilets jaunes* - movement started in France in November 2018 and spread all over the world: Serbia, Israel, Iraq, Egypt, Taiwan... These movements can be seen as globalised in a sense that they are echoing with each other, however they also have roots that are purely national (Brancati & Lucardi, 2018), making them *glocalised*.

Despite having different roots and revendications, these Yellow Vests movements share the same starting point: they developed online, especially on Facebook groups, sharing and strengthening a common feeling of disenfranchisement. Recent research on the French Yellow Vests (Bornstein, 2019) has shown how these groups - led by controversial grassroots figures whose racist, anti-Semitic and conspirationist misdemeanors have been made public - quickly became a space where the crisis narrative (Moffitt, 2016) became entangled with far right ideas, conspiracy theories, anti-media and anti-elites positioning.

Notwithstanding the divergent demonstration culture and socio-economic background of the demonstrators between the Nordic countries and France, the Yellow Vests movement did spread to Finland, offline but mostly online - Facebook groups and website, from which the data is collected.

This paper will explore two aspects of the Finnish Yellow Vests movement. Firstly, to which extent the 'crisis' narratives on the Yellow Vests are transnational and domesticated from France to Finland. Secondly, how grassroots Yellow Vests in Finland have mobilised themselves and what is the role played by social media and countermedia in this mobilization.

## Diffusion of global models and ideals

**Henri Koskinen**, University of Turku

### Startup Entrepreneurship as a Global Form

Startup entrepreneurship is a phenomenon that has established itself as a driver of economic growth in 2000s and 2010s, with countries regardless of geographical location and GDP now constructing startup ecosystems and hubs for innovative entrepreneurship.

Startup culture is usually returned to Silicon Valley and to the late 1990s IT boom and the subsequent internet economy. Silicon Valley is often seen as the cradle of the current trend of growth-seeking, innovative tech entrepreneurship. Silicon Valley startup entrepreneurial practices have been popularized by the work of startup gurus Steve Blank and Eric Ries, and business workshops based on their writings are arranged all over the world.

Startup entrepreneurship is, however, far more complex a phenomenon than solely an American set of entrepreneurial practices sweeping over nations unchanged. As illustrated in the scholarship on globalization, global phenomena are adapted to local contexts via a discursive negotiation process, in which the phenomenon is adapted, contested and reworked to make sense in the local context.

Following the thinking of Collier & Ong (2005) and Alasuutari & Qadir (2014), I sketch startup entrepreneurship as a global form – as a discourse and an assemblage of practices that are domesticated and given meaning varyingly depending on the context. Drawing on empirical analysis on Finnish guidebook and nonfiction literature describing startup entrepreneurship, I explore the idea of startup entrepreneurship as a global form and its domestication to different local contexts, a process in which a new version of startup entrepreneurship is created.

## Diffusion of global models and ideals

Olga Ulybina, Tampere University

### Transnational Policy Shift towards Childcare Deinstitutionalization, or When Institutions and Human Development Don't Really Matter?

At least 8 million children live in institutional care (children's homes or orphanages) around the world. Partly driven by scientific evidence of the detrimental effects of institutionalization, a growing number of countries are adopting the policy of childcare deinstitutionalization (DI), in order to ensure that every child grows up in a family or in a family-like environment. Countries have been adopting DI policies in a counter-intuitive and puzzling pattern, whereby lower-income and undemocratic countries with poor human rights record (e.g. Belarus or Georgia) have often been among early DI policy adopters, whereas some more 'advanced' Western countries (e.g. Greece or Belgium) lag behind. To help resolve this puzzle, this empirical paper employs *qualitative comparative analysis (QCA)* to test several potential explanations for the cross-national variation in the timing of DI policy adoption. Analysis includes 15 countries in Eastern Europe and Central Asia: Russia, Ukraine, Belarus, Armenia, Azerbaijan, Georgia, Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan, Kyrgyzstan, Estonia, Latvia, Lithuania, and Moldova. First, I use UN documents (national reports for the UN Committee on the Rights of the Child, and national UNICEF documents) to collect the data on the *timing* of DI policy adoption in these countries. Second, I use these data to explore the role of countries' institutions and development levels in the timing of DI policy adoption. The paper highlights the limited role of hard-wired economic, political and social reality versus less tangible ideational and cultural factors.

## Cosmopolitanism and social belonging

Chair: Tiina Kontinen

**Anna Spiegel**, Bielefeld University

### **Strangers or autochthons? Paradoxes of Practiced Cosmopolitanism of Corporate Expatriates in Transnational Organisational Fields**

This paper is situated within the ongoing debate about the relationship between mobility and cosmopolitanism (Amit/Barber 2015), both considered key characteristics of the second modernity (Beck 2009). Classical sociology and contemporary scholars have both assumed a positive relationship between increased mobility, global connectivity, the experience of being a stranger, and the emergence of cosmopolitan reflexivity (Schütz 1944; Szerszynski/Urry 2006). Building on intensive ethnographic case studies of high-ranking executives (Expatriate Managers) assigned to foreign subsidiaries to perform coordination tasks within their Multinational Corporations (MNCs), the paper engages in an empirical and theoretical deconstruction of the “teleological connections among mobility, transnational networks and cosmopolitanism” (Glick Schiller et al. 2011). The paper argues that specifically for the ever growing group of highly skilled mobile people, whose mobility takes place within transnational organisational fields, their position as ‘strangers’ is systematically reconfigured. First, corporate expatriates’ mobility is characterized by a specific temporality that differs significantly from the one of the traditional stranger. Second, in the professional sphere, the corporate expatriates’ membership in transnational social spaces of MNCs reconfigures and limits their position of being strangers. Third, corporate expatriates’ position as strangers in the private sphere is limited by their membership in transnational expatriate communities. The paper argues that these reconfigurations tend to turn the corporate expatriates into ‘autochthons’ and the local co-workers into ‘strangers’ within the transnational organizational fields of MNCs. This however limits the cosmopolitan potential of the encounters within MNCs significantly and instead leads to paradoxical, inconsistent and partial forms of cosmopolitanism

## Cosmopolitanism and social belonging

**Peter Holley**, University of Helsinki

### **Humanist and Social Constructionist? The location of the individual in global sociology**

The classical canon of sociology (from Comte through Durkheim to Du Bois, Mead and later C.W. Mills and Becker) possesses a clearly humanist stance. This is at odds with sociological theory after the rise of social constructionism, which writers have argued to be either explicitly anti-humanist or philosophically post-humanist. In this presentation I look at the ways in which social constructionist research may retain sociology's earlier humanism. In doing so, I draw upon Kenneth Gergen's notion of *relational humanism* which rejects the traditional humanist assumption of an irreducible individual, instead emphasising that human actors cannot be separated from the larger relational processes of which they are part. Here, it is the relational embeddedness of all noteworthy human activity that is of fundamental importance. Building on this, I look towards how we might contribute to global sociology's cosmopolitan project – *a project that still aligns itself with classical sociological thought.*

**Tobias Pötzsch**, University of Helsinki

### **Critical Social Inclusion: An Alternative to Integration Discourses**

*This (is the) dialectic of inclusion and exclusion, and its mode of positioning the migrant in the liminal space of the 'not too excluded, but not too included either'... (Hage 2000:243)*

The following presentation explores the intersections of inclusion and exclusion or inclusionsocialities, (Pötzsch 2020) that position adult migrant learners enrolled in SFI (Swedish for Immigrants) and LINC (Language Instruction for Newcomers to Canada) integration programs as between and betwixt belonging and othering. The resulting liminal spaces are ones wherein they oscillate between those practices deemed acceptable by majorities and those deemed unacceptable. Based on research findings obtained during multiple case study fieldwork in Finland and Canada between 2015-2017, it examines contested understandings of social inclusion in juxtaposing them with the rubric of integration and its attendant civic integrationism.

By interrogating how social inclusion is contested within the walls of these institutions, it shines a particular spotlight on the (Colour) Blind Spots, denoting narratives which are ubiquitous, yet seemingly nameless in imposing themselves on inclusion efforts. Their "namelessness" gives form to institutional inclusion in the taken-for-grantedness of their assumptions which provide them with a carte blanche from interrogation and critical analysis

## Ideas, beliefs, and interests in transnational governance

Chair: Eetu Vento

**Anna-Mari Almila**, University of the Arts London

### The transnational wardrobe: analysing the global politics of dress

In this paper, I consider the wardrobe in a Lefebvrian spatial frame, as a spatial construction bridging the intimate and the public, the rationalised and the creative. The wardrobe is a space of organised spatial practices, driven by rationalisation of domestic space, that creates certain kinds of representations of space, and it is also a space of representation which individual and collective imaginations drive and shape. Just as any space is mental, physical and social at the same time, so too is the wardrobe both a physical space consisting of garments, and a mental and social space which an individual's wardrobe collecting practices construct and represent. A Lefebvrian extension of analysis of wardrobes puts the emphasis firmly on how they are spaces where different kinds of spatial realms meet, connecting the most intimate matters of personal taste and garment choice together with massive and globalized social forces. Thus it allows for the exploration of politics of dress simultaneously at macro, meso, and micro levels. I will consider how the politics of dress production and consumption can both be read and analysed in the transnational space of wardrobe.

**Helin Kontulainen**, University of Helsinki

### Between the Grand and the Minute: Nation-ness as Performance

Everyday nationalism scholarship conscientiously highlights the salience of routine, everyday activities on the reproduction, as well as breaching, of national categories and artefacts. After all, nationalism is not only to be understood as a grand, macro-structural phenomenon; the routine use of signs, language and performance can prove to be ample resources in making sense of the reproduction and breaching of national categories. A growing number of theoretical and empirical accounts focusing on these everyday activities has favored analyses highlighting either the reproduction or the breaching of national categories.

This paper presents an alternative theoretical framework, named “nation-ness as performance”, which accounts for the reproduction and breaching aspects of national categories *simultaneously*. Defined as a term conveying “the state of being a nation”, ‘nation-ness’ is utilized in this framework to make sense of how “nations” maintain their political and social prominence as a category, all the while being continuously reconstructed in terms of its “content” and “members”. In this theoretical framework, an ethnomethodological perspective is adopted to analyze the synchronous workings of nationalism both as a macro-level ideological phenomenon and as an everyday phenomenon

## Ideas, beliefs, and interests in transnational governance

Hanna Rautajoki, Tampere University & Richard Fitzgerald, University of Macau

### **Populating ‘solidarity’ in political argumentation: Debating the future in the European Parliament after the Brexit referendum**

Our research studies explicit references to ‘solidarity’ in international political debate in the context of EU. We investigate a floor debate in the European Parliament concerning a white paper by the European Commission on the future of EU. The white paper was draft in response to the shattering Brexit referendum in Britain in June 2016 and released in March 2017. In our data, the President of the Commission is visiting the Parliament and introducing the paper to it on the day of its publication, to have it discussed by the Members of European Parliament. Our study explicates the strategic use of the word solidarity in conflictual political debate. The valence of the word seems to be positive and worth supporting for amongst all the discussants, which evidences the applicability of the concept as a rhetorical tool. Yet, on the level of discursive formulations, solidarity is also very flexible. It can be signified and, indeed, ‘populated’ very differently by different actors, exhibiting that cultural values, even when they are widely appreciated, do not convey uni-directional scripts to guide social change. They rather serve as resources local actors can mobilize to motivate various political claims. We aim to reverse-engineer the discursive strategies applied in this persuasion work. Our research discusses the entanglement of ideas, beliefs and interests in governance talk. We highlight the usability of identifications, narrative positionings and normative expectations in the analysis of political discourse, approaching political justifications from the perspective of discursive institutionalism, epistemic governance and membership categorization analysis.

## Ideas, beliefs, and interests in transnational governance

**Marja Helena Sivonen**, Finnish Environment Institute SYKE, Tampere University &

**Paula Kivimaa**, Finnish Environment Institute SYKE, University of Sussex

### **Politics in the energy-security nexus: An epistemic governance approach to low-carbon energy transition in Finland, Estonia and Norway**

The modern society is increasingly depended on uninterrupted flow of energy. Indeed, practically all economic processes need energy, let alone all human development in myriad levels. As the low-carbon energy transition moves forward, assorted group of stakeholders are in constant pressure to find ways to govern and manage the increasing energy demands while mitigating climate change. The current situation creates tensions on global and national arenas and future developments regarding energy transitions are closely connected to questions on security. This paper examines how state governance officially addresses the arising security tensions in the field of energy. We study the epistemic work that aims to adapt the policy sectors of energy and national security and defence in the context of the low-carbon energy transition. We compare policymaking of three scarcely populated European countries: Finland, Estonia and Norway. The paper contributes to research on energy transitions on small-state level and how the transitions may impact security and defence policy on official strategy policy level, by investigating public, formalised policymaking. The policy documents are analysed in their interplay by applying the epistemic governance framework. Therefore, we study how the documents depict what the world is, what is desirable and how it should be achieved. This means that although the actors have their own strategic agenda, they are also part of the political assembly making decisions regarding energy transitions. We aim to shed light on the often-mundane ways of policymaking around the transitions by studying the ways of governing in energy and security interface

## Culture, consumption and the arts in global perspective

Chair: Peter Holley

**David Inglis**, University of Helsinki

### Making Worlds of Making Wine: The Construction and Re-Construction of Global Classifications

Since the 1980s, it has been very common to understand grape wine in terms of so-called ‘Old World’ – primarily Europe – and ‘New World’ – primarily the Americas, Australasia, and South Africa. This binary classification does a lot of symbolic work. It divides the planet up into two distinct wine-making zones, while drawing attention to multiple alleged differences between them, in terms of typical styles of wine and wine making, and in terms of divergent dispositions and attitudes, among both producers and consumers of wine. Old World wines and wine makers are assumed to be very different in multiple ways from their equivalents in the New World, while a preference for one World over the other is meant to convey a lot about the taste orientations of critics, connoisseurs, and ‘ordinary’ drinkers. The Old/World New World distinction abounds in all aspects of wine talk and practice, from marketing, through professionals’ self-understanding, to everyday customer choices. Yet it is an arbitrary social classification rather than a reference to a solid, geographically rooted reality. It has socio-historical roots, beginning with the spread of wine-making activities in the wake of the European colonization of much of the world after 1500 CE. But it only really comes into play in the 1970s, once California and Australia, and then later on some other locations, start to challenge the hitherto profound European hegemony in making wine that critics rate and consumers will pay large sums for. The Old World/New World distinction is therefore a historical product, and potentially mutable and open to challenge. This has come to be the case in the last few years. The appearance of major wine-making operations in China and some other Asian countries suggests that there could plausibly be said to exist now a new third world-region of wine making beyond the Old and New regions, but it is as-yet unclear which actors will have the symbolic power to define what it is called, and what it could be called: the ‘New New World’, for example. Meanwhile, resurgent wine industries in west-central Eurasia, especially Georgia, make claims to the title of the ‘Ancient World’ of wine, as wine making first began there some eight millennia ago. This paper examines the recently emerged cultural politics of naming wine Worlds, tracing the struggles over classifications currently going on across the planet in this regard, identifying the key actors involved and what is at stake in their conflicts, namely specific forms prestige and status, aims of profit-generation, and claims to global recognition. How sociology may make sense of these matters, and how it can make a distinctive contribution to these games of classification, is the central aim of this paper.

## Culture, consumption and the arts in global perspective

**Lisa Gaupp**, Leuphana University of Lüneburg & **Johan Kolsteeg**, Rijks University of Groningen

### Beyond Diversity – the Quest for Cultural Democracy in Global and Local Cultural Practices and Policies

Diversity – understood as multiple social belongings or ascriptions – is still one of the hot topics in sociology. Next to intersectional approaches which repeatedly criticize multiple discrimination processes, other approaches, with more deconstructed notions of diversity, focus on processes of interweaving and interconnectedness. The latter have given a further boost to concepts such as hybridity, cosmopolitanism or transculturality.

This paper critically outlines these different concepts of diversity, their underlying assumptions and their epistemological foundations in sociology and will explore the problematic relations between global discourses and situated practices of diversity in the fields of arts and culture.

In this argument the concept of cultural democracy is instrumental, when approached along both the cultural and politicological perspectives, here taken as learning to live with cultural differences and/or increasing cultural representation of underrepresented people.

Bodies such as the European Commission, institutes such as the Goethe Institute Inter Nationes or above all UNESCO focus on issues of diversity, democracy, equal access, on decolonial approaches and on fostering “global arts”. Regional institutional art worlds have been structured and influenced by that global agenda in order to reach a political goal such as more inclusivity within the organizations.

We will explore some of these cultural negotiations for establishing cultural participation, interaction and cooperation in relation to global discourses.

The paper will refer to ongoing empirical research in the Netherlands as well as to completed studies in Germany. Finally, we will propose an operationalization of the term cultural democracy that acknowledges the described dynamics from a sociological point of view.

## Culture, consumption and the arts in global perspective

**Pierluca Birindelli**, Gonzaga University

### **Home-worlds and abroad: Media Images of Florence (Tuscany, Italy)**

Due to the Coronavirus pandemic, 2020-2021 will probably represent a watershed, a liminal time. Is this a turning point towards the decline of academic mobility? Is it a temporary pause? In this module the key question is not a quantitative one: it is not about the ‘how much’ of the trend, but the ‘what’ and the ‘who’. What will decline or resurge? What is the individual, collective and institutional significance of studying abroad? Although such meanings appear to be obvious, almost given, academic mobility is an axiom that needs to be questioned, now more than ever. To discover the real social and cultural meanings of academic mobility we need to hear students’ stories and explore the implications of educational travel within the broader context of their lives. This paper presents some findings of the qualitative and comparative study *The Cultural Experience of International Students: Narratives from North and South Europe*. Through the analysis of 25 narratives I will share and interpret international students’ images of Florence/Tuscany/Italy. In the research I asked what kind of images they had of the host city/country before their arrival abroad—along with the source of such representations (books, movies, etc.).

**Milica Resanovic**, University of Belgrade

### **Novels from periphery in the contexts of literary globalisation: How Serbian novelists enter the centre of the global literary filed?**

In this article, we analyse how novels written on peripheral languages access the centre of the global literary world. The empirical section of this paper focuses on the case of the contemporary novels primarily written in Serbian, their circulation beyond national borders and linguistic and social obstacle that determine the circulation. Based on qualitative analysis of interviews with thirty Serbian authors we investigate their strategies and challenges that they face during the process of translation of their novels and finding publishers abroad. The analysis points to power relation in global literary field, and variety of factors (political, economic, cultural, and social) that influence translation process and publishing mechanisms. The article also suggests that position in the local field, in terms of distinction between the small-scale or large-scale production, affects writers’ willingness to participate in the centre of the global field and their interpretations of the global literary market and its logics. On the theoretical level, using Bourdieu’s field theory and concept of symbolic capital developed in postbourdiesian studies of the global market of translation, helps explaining power relation in the local and global literary field, as well as opportunities and limitations experienced by Serbian novelist in connection to entering the centre of the global literary field.

## **Day 2. Thursday 27th of May**

### **Politicization of and through global ideas**

Chair: Marco Caselli

**Gwenaëlle Bauvois & Niko Pyrhönen, University of Helsinki**

#### **Soldiers of Odin as Peril or Protection? Hybrid Mediatization of Oppositional Framings on Anti-Immigration Responses to the 'Refugee Crisis'**

In 2015, the unprecedented scale and scope of the refugee influx to Europe stirred media debates and sparked new kinds of civic mobilizations. In this presentation, we focus on the hybrid mediatization of two distinctly oppositional, securitizing crisis framings. On the one hand, anti-immigration activists pointed to the 'invasion of refugees' that allegedly compromises the safety of citizens in general and women in particular. On the other hand, security concerns were voiced over the anti-immigration responses, reconstructing a crisis in the emergence of far-right vigilantism and street patrolling by the Soldiers of Odin.

The Soldiers of Odin movement was created in Finland at the end of 2015 and rapidly spread to Norway and Estonia, and also to other neighbouring Nordic and Baltic countries during the subsequent months. Soon SOO had formed chapters in some 20 countries, including Canada and the USA.

In this presentation, we focus on Finland and Sweden: we collected a 128 article dataset, consisting of all journalistic output on Soldiers of Odin in four mainstream news outlets in Finland (Helsingin Sanomat and Hufvudstadsbladet) and Sweden (Dagens Nyheter and Svenska Dagbladet) and in one Finnish countermedium (MV-lehti) between January and May 2016. Analysing this cross-national data with a specific focus on safety and gender, we identify trajectories along which framings permeate both national and media space pertinent boundaries.

## Politicization of and through global ideas

Eetu Vento, Tampere University

### Crisis of the (Neo)liberal World Culture and Human Rights: A Corpus-based Analysis of the Post-Cold War United Nations General Debates

Increasingly during the past two decades international relations scholars have been claiming that the liberal world order which has dominated the world politics ever since the end of Cold War is now facing growing troubles as a result of three intertwining and mutually reinforcing dynamics: 1. the declining Western, and especially American, power, 2. the delegitimation of the neoliberal economic system, and 3. the rise of illiberal populism throughout the world. Naturally, it is argued that these dynamics also undermine and weaken the legitimacy of the liberal norms and values that this world order has been based on. In the current paper the effects of these three dynamics to the legitimacy of human rights is investigated by analysing the language used in the United Nations General Debate during the post-Cold War era by utilizing corpus linguistic methods. The results show that while some liberal norms, especially those related to the neoliberal economic order, have indeed faced a clear delegitimation, the status of human rights as a norm that frames international politics is surprisingly durable. However, the results also show that the continuing growth of illiberal populist regimes might threaten this status in the future.

## Politicization of and through global ideas

**Heba Sigurdardottir**, Tampere University

### **Social movements in the digital age – persuasion and authority in transnational mobilization discourse. A case study of #MeToo as appearing in online newspapers.**

Platforms such as Facebook and Twitter have brought about a new group of social movements that are intrinsically tied to social media tools and networks, thus facilitating mobilization on a grander scale than before.

A significant development in mobilization efforts is how protest and activism space now include digital spaces as well. The protest ecology itself has therefore expanded, which affords new means to attempt to bring about social change. What inspires interest in this context is hashtag activism and its persuasive rhetoric and how mobilization transcends geographical borders primarily via discourse. In this study, the #MeToo movement is taken as a case example as it appears in five prominent and mainstream online newspapers in Finland, Iceland, India, S-Africa, and in the United States.

The paper examines how #MeToo is described and conceptualized in these media as a force for social change. Using the method of discourse analysis, the paper addresses the question of how a hashtag movement becomes perceived as influential and “powerful”. To understand how this type of influence is accomplished the #MeToo discourse is viewed through a Foucauldian understanding of the concept of power and authority.

The paper fills a gap in scholarship on #MeToo, which has concentrated more on the outcomes of the movement empowering women and less on the process by which it gained authoritative status in public

## Belonging and citizenship

Chair: Jukka Syväterä

**Sylvain Beck**, Sciences Po Paris & **Benedicte Brahic**, University of Manchester

### **“French migrants, vulnerability and colonial memory”. A case study of French nationals in Brexit Britain”**

Whilst the sociology of migration has hitherto focused on refugees, asylum seekers and forced migrants, experiences of displacement by skilled migrants, expatriates and international students have been viewed as mobility and associated with experiences of lived cosmopolitanism. This dichotomy is notable (Faist, 2015) but not inconsequential as structuring experiences of migration and mobility are intrinsically distinct and obscures a global social hierarchy organized around the figures of the ‘migrant’ and the ‘expat’ (Beck et al, forthcoming 2020; Brahic, forthcoming 2020).

Building on the emerging field of lifestyle migration (Karen and O'Reilly, 2009; 2016) and privileged migration (Croucher, 2009; 2012), this exploratory paper reframes migration and mobility as global human displacement and interrogates the notion of ‘privilege’ in migratory contexts (its imagined yet not imaginary constitution, its forms and practices). Using the case of French nationals living in a Britain troubled by Brexit and its uncertain migratory context, this paper explores what constitutes the notion of privilege as lived/experienced by this group of migrants/expats. Arguments on white migration, and economic and linguistic privileges are also mobilised. Rooted in contemporary migration fluxes and their study, this paper also seeks to engage with the question of long-term collective memory and legacy of the tumultuous history between France and Britain. Nowadays, what is kept of this heritage and memory in the identity, culture and practices of French migrants in UK? How could this memory be significant in social interactions and the representations of the Other in Brexit Britain?

## **Belonging and citizenship**

**Mari Toivanen**, University of Helsinki

### **Second-generation activism – diasporic or something else?**

The second generation is known to engage in political and civic activism in their birth societies and transnationally towards their parents' homeland. However, such engagements are often dealt with separately in research strands drawing either from the integration literature or transnationalism scholarship. But can the second-generation political and civic activism be merely interpreted either in the frame of integration or transnational diaspora politics? This paper is based on an upcoming book (Helsinki University Press, 2021) that examines second-generation Kurds' activism, paying particular attention to its particularities in relation to their peers and their parents' generation. How do second-generation Kurds frame and speak about their activism? What local, transnational and global dimensions are visible in their narrations of activism? The analysis is based on qualitative material (interviews, observation) collected with Kurdish second-generation members in France (2015-2017).

The study shows that Kurdish second-generation activism takes amalgam forms and can be simultaneously locally-bound, yet transnationally orientated: second-generation Kurds' political and civic activism is trans-local in the sense that it is locally-based in their cities and countries of birth, but that it is simultaneously informed by events taking place in their ancestral homeland. In fact, it is informed by diasporic narratives and their transnational ties, as well as locally-based connections and attachments – and tied to global discourses for social justice and human rights. Therefore, I argue that to better understand second-generation activism, we need to move beyond the “ethnic lens” and to examine how it (also) feeds from the broader changes in political activism

## Belonging and citizenship

Gul Ince Beqo, University of Bari

### Between dreams and memories: Understanding of homeland across generations

Unlike the other western European countries where immigration from Turkey was induced through bilateral agreements from the 1960s onwards, Italy mainly welcomed asylum applications only towards the end of the 1980s. Consequently, while descendants of immigrants form a huge chunk of diaspora especially in Germany, the first generation of Turkish and Kurdish immigrants is still middle aged, and their children are relatively young in Italy. In this paper, we analyze this understudied group, through ethnographic case study, looking at the way they conceptualize their sense of belonging to their parental country and transnational ties that they maintain.

The participants of this research grew up in families where the main desire was not to remain in Italy but to pursue the journey to Germany. The second generations also want to build their life in Germany but unlike their parents, they consider Germany not as another *gurbet*<sup>1</sup> experience that would permit accumulating enough money for a glorious return to the country of origin, rather a functional homeland: A place *one feels at home in the heart of Europe* to which to refer and within which to plan weddings, a professional future, or an active involvement in economic and political life, without renouncing either the ethnic solidarity and belonging to parental home country thanks to diasporas firmly rooted or continuing to live in Europe.

---

<sup>1</sup> *Gurbet* means to be far away from homeland and is closely linked to the experience of guest workers in Germany.

## **Belonging and citizenship**

**Veronica Riniolo**, Università Cattolica del Sacro Cuore

### **‘Granted’ and ‘claimed’ spaces of citizenship: the political activism of youth with migrant background in Italy**

Italy represents a privileged observation point to analyse the political activism of second generation youth. As a matter of fact, despite its political opportunities structure, known to be relatively closed and to be characterised by a generalised anti-immigration rhetoric, new experiences of mobilisation and citizenship among migrants’ descendants have developed, specifically around the issue of the reform of the Italian citizenship law, but not only. Combining three strands of literature (the literature on political participation, the literature on youth and that on immigrant descendants), this article aims at exploring narratives and spaces of political participation of second-generation youth in Italy. The research draws on data collected during 39 in-depth and semi-structured interviews conducted respectively with second-generation activists and with institutional and non-institutional players who have, in different ways, supported these young activists’ claims. Interviews were conducted in different Italian cities between 2017 and 2019. To address the objectives of my research, I conceptualise second-generation youth activism in terms of ‘granted’ and ‘claimed’ spaces of participation, akin to the distinction made by Miraftab (2020) between ‘invited’ and ‘invented’ spaces. This study shows that second-generation youth move with fluidity from ‘claimed’ to ‘granted’ spaces in order to reach their goals within a comprehensive strategy that is able to integrate different levels of action. The analysis also sheds light on the attempt of second-generation activists – through the adoption of a specific narrative – to define themselves as full members of the Italian society.

## Organizations, models and institutional logics

Chair: Hanna Rautajoki

Tiina Kontinen, University of Jyväskylä

### Africanizing institutional logics: Towards a research agenda on hybrid organizing

Partnering with Africa is currently emphasized in many fronts in Europe. Building collaborative relationships – be it in business, development aid, or civil society activism – requires in-depth understanding of the diverse logics of organizing that encounter in these instances. An adequate knowledge of the prevailing rationalities of contemporary organizing in Africa is needed, and the ways in which these resonate with the quite ossified taken-for-granted categorizations such as distinct private, public and market sectors, and consequent ideals concerning appropriate and rational organizational behaviour. While the world culture approach suggest the spread of certain global models of organization, decolonial approaches have questioned the Eurocentrism of these organizational forms. In response to the suggestions for “Southern theorizing” in sociology, organization studies, and development studies, this paper sets a research agenda to theorize the phenomenon of organizing on the basis of African experiences in dialogue with theoretical approaches emerged from the non-African ones. The paper embarks from the institutional logics approach, and the suggestions of its quite universal applicability in “non-Western” contexts. It subscribes to the approach’s basic argument that organizations enact societal level institutional logics, but seeks to critically question the ideal types of institutional orders described. Through reviewing the literature of African organizing, with a focus on sub-Saharan Africa, the paper articulates a research agenda and tentative proposal for revising the ideal types to fit better global rather than Eurocentric experiences. At the same time, however, it seeks to avoid binaries and acknowledges the combinations and hybridization of logics over history

## Organizations, models and institutional logics

Marjaana Rautalin, Jukka Syväterä & Eetu Vento, Tampere University

### International organizations as sources of common models: Shifts in the OECD policy recommendations, 1965-2015

A growing body of literature demonstrates that international organizations (IOs) have become increasingly active in codifying and disseminating policy models to be adopted in nation-states. Neoinstitutionalist world society scholarship argues that such models are effective because they are deeply grounded in the broad cultural authority of science, which makes them universally applicable. The recent studies have argued that scriptwriting of such generic models is organized particularly effectively in IOs, many of which maintain entire departments dedicated to scientific research. In this study, we test the arguments put forward in the existing literature by examining the policy advice provided by the Organization for Economic Co-operation and Development (OECD). As empirical data, we study OECD's flagships reports, the *Economic Surveys*, published during the period extending from 1965 to 2015. We ask, has the OECD increasingly packaged its policy advice into universally applicable policy models, and in which extent its advice is formulated as detailed policy recommendations fitted to particular conditions and interests of the country under review. Related to this we elaborate how the relation between the international policy ideas and the specific national contexts is negotiated within the reports. Concerning all these aspects, we pay special attention on possible change during the studied period.

Valtteri Vähä-Savo, Jari Luomanen & Pertti Alasuutari, Tampere University

### Between rationalism and romantics: Metaphors in managing conflicting institutional logics within a global organizational field

Our paper examines how metaphors act as a semiotic resource for reconciling conflicting institutional logics within an organizational field. Metaphors help to bridge contending logics and facilitate their co-existence without a need for a battle of dominance. The paper looks at the workings of metaphors by analysing discourse concerning the globally popular model of science and technology parks (STPs). The article shows how the six key metaphors used to describe STPs in our dataset (the garden, the incubator, the accelerator, the conduit, the village, and the landlord) are used to reconcile two conflicting institutional logics prevalent in the STPs. The paper also shows that the actors working in the organizations can shift between conflicting logics and identifications during their accounts, instead of being guided by one or the other. This demonstrates the agency of actors in relation to institutional logics. The dataset comprises interviews, parliamentary debates and self-presentations by the parks.

## Organizations, models and institutional logics

Irem Yildirim, McGill University

### Defending Workers' Rights in the Global South: International Trade Unionism in Turkey

The International Trade Union Confederation (ITUC) is the world's largest international trade union organization, and the three leading national trade union centers of Turkey have been affiliated with ITUC regardless of their political and ideological differences. However, according to the ITUC Global Rights Index, Turkey is among the ten worst countries for working people with a ranking of 5 "No Guarantee of Rights" (ITUC 2020:6). This paper explores why Turkish unions' international affiliations with ITUC have not created a concrete impact on massive and systemic trade union rights violations in the country. I have two hypotheses to explain the repercussions of international trade unionism for defending workers' rights in national settings. First, ITUC has primarily focused on addressing broader political issues in Turkey rather than mobilizing direct action. It is crucial to adhere to the principles of democracy and the rule of law, but concrete steps must also be taken through international cooperation to prevent or alleviate these violations. That is why I will examine the extent to which ITUC's bureaucratic internationalism and reformism can incorporate such a bottom-up perspective to practically respond to the country-specific challenges facing its national affiliates in the global South. Second, domestic policies and the internal dynamics of national labor movements themselves have restricted the power of international labor organizations in Turkey. Despite their shared affiliations with ITUC, Turkish trade unions have already been fragmented to mobilize across boundaries and get effective international support jointly, and the domestic anti-labor policies have already restrained their rights.

## **Local, glocal and translocal**

Chair: Gwenaëlle Bauvois

**Victor Roudometof**, University of Cyprus

### **Translocality and glocalization**

This paper explores the conceptual affinity between translocality and glocalization. Both the notions of glocalization and translocalization have been developed as conceptual proposals to reconcile globalization and placeness. The chapter offers a brief synopsis of the use of translocality within and across disciplinary boundaries. Next, it examines the conceptual convergences and divergences between glocalization and translocality. While glocal is often seen as privileging global flows into the local, translocality is frequently viewed as reversing this directionality. Thus, it offers scholars the opportunity to explore hitherto marginalized groups by endowing them with a sense of agency. In addition, translocal can be viewed as a more refined or concrete notion of ideas and proposals related to the transnational research agenda. In this regard, the glocal-translocal conceptual relationship echoes the relationship between the concepts of globalization and transnationalism. While there is extensive affinity between them, the two concepts do not completely overlap and the distinction between them is justified. Both terms form part of the new 21st century conceptual vocabulary of the social sciences and their relationship remains fluid

## Local, glocal and translocal

Mari Toivanen, University of Helsinki

### Digital nomadism: Life-style mobilities, nation-state and the mobile subject

Being “on the move” has become a “way of life” for many (Urry 2002: 256; Canzler et al. 2008). This is evidenced by the increasing trend of voluntary mobilities that relate to life-style choices, such as digital nomadism. *Digital nomads* are professionals (often from Western countries) who use telecommunication technologies to earn a living and conduct their lives in a nomadic manner. Whereas digital nomadism has been considered a temporary and a generational trend, such life-style mobilities are gradually becoming a more established and normalised way of life.

The new and emerging life-style mobilities speak to the continuing significance of the nation-state: they render visible the interplay between the global and the institutionalised, territorially-based relations of power. What does it mean for the nation-state when mobile subjects engage in frequent and multi-transitional crossings of national borders, with varying durations of stay and travelling within different nation-states – and without the eventuality to permanently return to one’s country of origin? In this paper, I suggest that the current life-style mobilities are giving birth to a new form of mobile subjectivity as they become a normalised and more established way of life. The emerging subjectivity raises several questions that touch upon our understandings of the social, community, identity, positionings and how they are shaped by mobility. Thus, I also argue that life-style mobilities and their emerging subjectivities challenge and expose the norms of “desirable” life, largely based on ideas of sedentariness in post-industrial nation-states

## **Local, glocal and translocal**

**Jelena Petrović**, University of Defence, Military Academy, Belgrade

**Ivko Nikolić**, University of Belgrade, Teacher Education Faculty, Belgrade

### **Social life of young people in Serbia after the abolition of the state of emergency**

After the lifting of the state of emergency in Serbia, epidemic measures remained in force. It was to be expected that young people would try to return their lives to normal, while adhering to the measures. The independent variable in the study was large residences, and dependent travel and leisure. The sample consisted of 518 young people. The results were processed by estimates and  $\chi^2$  test. When it comes to travel, 6.2% traveled abroad, 31.3% traveled in Serbia and 62.5% stayed at home. Young people spent 14.1% of their free time in swimming pools, 3.3% in rafts and clubs, 29.2% in cafes and restaurants, 36.1% in house parties, 37.6% in parks and socializing in nature and outdoors, while any form of socializing avoided 36.7%. Although 92.1% report that they complied with epidemic measures, the results deny it. Most young people traveled from 10 001 - 50 000 inhabitants ( $df = 20 \chi^2 = 47.469, p = .001$ ), of which 6% abroad and 38.3% in Serbia, while 68% of young people from up to 1500 inhabitants did not travel anywhere. Cafes and restaurants were mostly visited by young people in cities with 10 001 – 50 000 inhabitants ( $df = 5 \chi^2 = 13.352, p = .020$ ), as well as house parties ( $df = 5 \chi^2 = 12.190, p = .032$ ), while the full the form of adherence ( $df = 5, \chi^2 = 11.112, p = .049$ ) was most common among young people living in places with over 100 000 inhabitants, 76.9%.

## Local, glocal and translocal

Irene Skovgaard-Smith, University of East Anglia

### **'Citizen of nowhere': The historical origins and contemporary use of the rootless cosmopolitan trope**

The idea of being a 'citizen of the world' is often associated with supposedly rootless highflyers who reject national attachments. This is the image of the 'international elite' infamously evoked by the British Prime Minister Theresa May in the wake of the Brexit vote in 2016 when she stated: 'If you believe you're a citizen of the world, you're a citizen of nowhere'. May's statement caused widespread controversy and critique, including from Appiah who has long argued for a 'rooted cosmopolitanism' to dispel this charge. Historically the 'rootless cosmopolitan' trope was associated with the anti-Semitism of Nazi Germany and Stalin's Russia where 'the Jews' were accused of lacking national allegiance and affiliating with foreign lands.

This paper focuses on the historical origins of the 'rootless cosmopolitan' trope and its use in contemporary public and political discourse. Through a critical discourse analysis (CDA), I explore how the trope has been and is being used, in relation to whom, for what purposes and with what consequences in different historical and contemporary contexts. Not the least as part of current identity politics, nationalist discourses and conspiracy theories further exuberated by the COVID-19 pandemic. The aim is to contribute to the sociology of cosmopolitanism by moving beyond assumptions of cosmopolitans as either 'rootless' or 'rooted' to instead explore the *charge* of rootlessness in its own right and how intertwined cultural imaginaries of cosmopolitanism and anti-cosmopolitanism are being mobilised and, in the process, create further division and polarisation that serve nationalist and right-wing agendas

## **ESA RN 15 Midterm Conference 2021 - Global Social Change: Ideas, Beliefs and Interests**

<https://events.tuni.fi/esarn15midtermconference2021/>

[esarn15.midterm2021@tuni.fi](mailto:esarn15.midterm2021@tuni.fi)

### **Organisers**

European Sociological Association's (ESA) Research Network (RN) 15

Tampere Research Group for Cultural and Political Sociology (TCuPS)

Tampere Institute for Advanced Study at Tampere University

### **Organising committee**

#### Chair of the organizing committee:

Marjaana Rautalin (ESA RN15 co-coordinator)

#### Other members of the organizing committee:

Marjukka Virkajärvi (Tampere Institute for Advanced Study / conference coordinator)

Lauri Heimo (ESA RN15 board member/conference coordinator)

Pertti Alasuutari (ESA RN15 board member)

Valtteri Vähä-Savo (ESA RN15 board member)

Jukka Syväterä (ESA RN15 board member)

Hanna Rautajoki

Laia Pi Ferrer

Mohammad Ahsan Qureshi

Eetu Vento



Kalevantie 4  
FI-33014 Tampere  
Finland  
[www.tuni.fi](http://www.tuni.fi)