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Carolina Vestena

**Annotated
Bibliography on
Global Social
Rights**

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LUXEMBURG
STIFTUNG**

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CAROLINA VESTENA

ANNOTATED BIBLIOGRAPHY ON GLOBAL SOCIAL RIGHTS

The present annotated bibliography on Global Social Rights (GSR) aims to offer a report on the current state of affairs on this issue, and also, to show how social movements have made the concept their own in order to fortify their struggles worldwide.

The bibliography addresses the following questions: how do social movements define global social rights? In which contexts is the concept realised? To what extent can GSR help to instigate and sustain social struggles? Social rights are extensively adopted in multiple contexts and fields and anchored in broader ideological frameworks. This bibliography sheds light on the approaches of protagonists who use social rights to confront social grievances in society.

The research and selection of texts was carried out in order to map the heterogeneous discourses about global social rights in the academic, social and political fields. The texts were categorised under three central axes:

1. Institutional and legal basis of claims for social rights: normative foundations, legitimation and critique at the local and transnational levels.
2. Social movements and experiences of contestation: theoretical and practical questions about the organisation of movements and their claims.
3. Mobilisation and alliances for global social rights: local and transnational mobilisations for social rights, specific rights and struggles.

The first group of selected texts deals with the definition of human and social rights. They discuss the potentialities of transnational struggles using the content of GSR to create a democratic and socialist alliance with social movements and political actors. The texts of the second group handle issues related to the global justice movement, especially focusing on its role in the emergence of the anti-globalisation movement and the World Social Forum. The current status of these former movements and other contemporary mobilisations, such as the degrowth movement, is also considered. Finally, in the third group, a set of struggles and movements are analysed with regards to their specific interconnections with social rights. The features of social movements in times of precarisation and their organisation to oppose austerity policies are underlying sub-topics.

The texts have been selected from different sources, such as books, journals, manifests, interviews, and position papers in different languages. A list of additional literature is also provided, as well as a collection of organisations, movements, platforms, events and campaigns which offers some examples of mobilisation conducted by social protagonists around the world under the banner of social rights.

Enjoy reading!

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University of Kassel

Berlin/Kassel, 19 January 2017

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LITERATURE ORGANISED BY TOPICS

Discourses on Global Social Rights		
1. Concepts, theory of law and human rights	2. Global Justice and Social Movements	3. Mobilisations
Sub-topic 1: International human rights, UN Social Pact, strategic litigation	Sub-topic 1: Global justice movement	Sub-topic 1: European anti-austerity movements
Sub-topic 2: Local reception and implementation of international rights	Sub-topic 2: New social movements and anti-capitalist movements	Sub-topic 2: Right to work, precarisation
Sub-topic 3: Social rights, social policies	Sub-topic 3: Anti-globalisation and World Social Forum	Sub-topic 3: Housing rights, right to the city
Sub-topic 4: Critique on human rights	Sub-topic 4: Degrowth, Postwachstum, buen vivir	Sub-topic 4: Environment, water rights
Sub-topic 5: Human rights, social human rights and democratic socialism	Sub-topic 5: Global inequalities	Sub-topic 5: Land rights, rights to food, food sovereignty
	Sub-topic 6: Social movements, struggles and alternatives	Sub-topic 6: Migration
		Sub-topic 7: Gender

1. Concepts, theory of law and human rights		
Sub-topic 1: International human rights, UN Social Pact, strategic litigation		
Reference	Comments	Link
1. Fischer-Lescano, Andreas; Möller, Kolja (2012): Der Kampf um globale soziale Rechte: Zart wäre das Größte. Berlin: Wagenbach, 92p.	Global society, transnational movements, reaction to domination of "lex mercatoria", commons.	https://www.wagenbach.de/buecher/titel/845-der-kampf-um-globale-soziale-rechte.html
2. Kaleck, Wolfgang; Saage-Maaß, Miriam (2010): Kämpfe um soziale Rechte: Können strategische Prozesse gegen transnationale Unternehmen einen Beitrag leisten? In: juridikum 4, pp. 436–448.	Strategic litigation against transnational companies, advocacy and transnational social rights: work, environment, and repression.	http://www.juridikum.at/archiv/juridikum-42010/
Sub-topic 2: Local reception and implementation of international rights		
Reference	Comments	Link
3. Economía Global, Derechos Globales. Guía para interpretar las obligaciones relacionadas con los derechos humanos en la economía global (2014). Guide written by Grupo de Trabajo sobre Empresas y Derechos Humanos (CAWG) de la Red Internacional para los Derechos Económicos, Sociales y Culturales (Red-DESC).	Normative aspects and legal basis for the enforcement of economic, social and cultural human rights. NGO perspective, advocacy.	http://www.hic-al.org/noticias.cfm?noticia=1663&id_categoria=8

4. Chinkin, Christine (1999): Gender Inequality and International Human Rights Law. In: Hurrell, Andrew/Woods, Ngaire (eds.): Inequality, Globalization and World Politics. Oxford University Press, pp. 95–121.	Critical discussion of a normative perspective on the realisation of human rights for women. International human rights law.	http://www.oxfordscholarship.com/view/10.1093/0198295669.001.0001/acprof-9780198295662-chapter-5
Sub-topic 3: Social rights, social policies		
Reference	Comments	Link
5. Rätz, W; Lüdtke, H. (2009): Sozialstaat oder: Globale Soziale Rechte? VSA: Verlag Hamburg, 94p.	Crisis of social rights in Germany and possibilities for a transnational discourse on global social rights from the anti-globalisation movement (Attac).	http://www.vsa-verlag.de/detail/artikel/sozialstaat-oder-globale-soziale-rechte/
Sub-topic 4: Critique on human rights		
Reference	Comments	Link
6. Buckel, Sonja (2008): Zwischen Schutz und Maskerade – Kritik(en) des Rechts. In: Alex Demirovic (ed.). Kritik und Materialität. Münster: Westfälisches Dampfboot, pp. 110–131.	Critique of the legal method from a feminist-materialist perspective. Summary version of the author's PhD work, "Subjektivierung und Kohäsion – zur Rekonstruktion einer materialistischen Theorie des Rechts" (2007).	http://akg-online.org/veroeffentlichungen/akg-buchreihe/kritik-und-materialitaet
7. Klautke, Roland; Oehrlein, Brigitte (eds.) (2008): Globale Soziale Rechte. Zur emanzipatorischen Aneignung universaler Menschenrechte. Beiträge des "Kritischen Bewegungsdiskurses". VSA: Verlag Hamburg.	Introduction of the book. Theoretical discussions about the limits and possibilities of political uses of the discourse on human rights and social rights.	http://www.vsa-verlag.de/uploads/media/VSA_Klautke_Oehrlein_GSR.pdf
8. Douzinas, C. (2013): The Paradoxes of Human Rights. In: Constellations, n. 20, pp. 51–67.	Critique of the idea of universal human rights and humanitarianism.	http://onlinelibrary.wiley.com/doi/10.1111/cons.12021/abstract
Sub-topic 5: Human rights, social human rights and democratic socialism		
Reference	Comments	Link
9. Brie, Michael (ed.) (2009): Menschenrechte und Sozialismus. Rosa-Luxemburg-Stiftung, rls papers, 62p.	Compilation of texts and speeches of different members of Die Linke political party on human rights and democratic socialism.	https://www.rosalux.de/publication/29221/menschenrechte-und-sozialismus.html
10. Kipping, Katja; Riexinger, Bernd (2016): Revolution für soziale Gerechtigkeit und Demokratie! Vorschläge für eine offensive Strategie der LINKEN.	Political position paper of Die Linke political party on social justice and revolution, and the use of social justice as a positive concept for political struggles.	https://www.die-linke.de/nc/die-linke/nachrichten/detail/artikel/revolution-fuer-soziale-gerechtigkeit-und-demokratie/

11. Samsa, Gregor (2006): Hype oder kommunistisches Szenario? Globale Rechte im Spannungsfeld von Utopie, sozialen Kämpfen und positivem Recht. In: ak – analyse & kritik – Zeitung für linke Debatte und Praxis, n. 508.	Discussion on social human rights and the possibilities of the use of the concept in leftist politics.	http://www.akweb.de/ak_s/ak508/18.htm
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2. Global Justice and Social Movements		
Sub-topic 1: Global justice movement		
Reference	Comments	Link
12. Della Porta, Donatella (2005): The Social Bases of the Global Justice Movement. Civil Society and Social Movements, Programme Paper Number 21, December 2005.	Empirical investigations on forms of activism and formation of identities of the global justice movement in the beginning of the 2000s.	http://www.unrisd.org/80256B3C005BCCF9/(httpAuxPages)/C779023A61701329C125710F00300361/\$file/delpport.pdf
Sub-topic 2: New social movements and anti-capitalist movements		
Reference	Comments	Link
13. Della Porta, Donatella (2015): Social Structure: Old working class, new precariat, or yet something different? In: Della Porta, Donatella: Social Movements in Times of Austerity. Bringing capitalism back into protest analysis. Cambridge, Polity Press, pp. 26–66.	Connection between the global justice movement and the current wave of protests. Overview and current state of affairs: where is the global justice movement in times of austerity?	http://www.polity.co.uk/book.asp?ref=9780745688589
Sub-topic 3: Anti-globalisation and World Social Forum		
Reference	Comments	Link
14. Bringel, Breno; Muñoz, Enara (2010): Dez anos de Seattle, o movimento antiglobalização e a ação coletiva transnacional. In: Revista de Ciências Sociais Unisinos, v. 46, n. 1, pp. 28–36.	Assessment of the anti-globalisation movement ten years after the central demonstrations in Seattle. Assessment, consolidation and crisis.	http://revistas.unisinos.br/index.php/ciencias_sociais/article/view/168
Sub-topic 4: Degrowth, Postwachstum, buen vivir		
Reference	Comments	Link
15. Schmelzer, Matthias; Passadakis, Alexis (2011): Postwachstum. Krise, ökologische Grenzen und soziale Rechte. VSA: Verlag Hamburg. 94p.	Key concepts of the Postwachstum movement, focused on advancing social rights.	http://www.vsa-verlag.de/detail/artikel/postwachstum/

16. Acosta, Alberto (2015). "El Buen Vivir como alternativa al desarrollo. Algunas reflexiones económicas y no tan económicas". <i>Política y Sociedad</i> v. 52, n. 2, pp. 299–330.	Central author in the "buen vivir" discussion. Central concepts and critical appraisal.	http://revistas.ucm.es/index.php/POSO/article/view/45203
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Sub-topic 5: Global inequalities

Reference	Comments	Link
17. Braig, Marianne; Costa, Sérgio; Göbel, Barbara (2015): <i>Desigualdades sociales e interdependencias globales en América Latina: una valoración provisional</i> . In: <i>Revista Mexicana de Ciencias Políticas y Sociales</i> , Universidad Nacional Autónoma de México, Nueva Época, V. LX, n. 223, pp. 209–236.	Interconnection of inequalities. Global inequalities and Latin America.	http://www.iai.spk-berlin.de/fileadmin/dokumentenbibliothek/Forschung/Dateien_G%C3%B6bel/Revista_BG.pdf
18. Brand, Ulrich; Wissen, Markus (2011): <i>Sozial-ökologische Krise und imperiale Lebensweise. Zu Krise und Kontinuität kapitalistischer Naturverhältnisse</i> . In: Alex Demirovic/Julia Dück/Florian Becker/Pauline Bader (eds.): <i>Vielfachkrise im finanzmarktdominierten Kapitalismus, In Kooperation mit dem Wissenschaftlichen Beirat von Attac</i> . VSA: Verlag Hamburg, pp. 79–94.	Key concept of the "imperial way of life". Critique of subjective and work relations and specific consumption patterns in global society.	http://www.vsa-verlag.de/detail/artikel/vielfachkrise/

Sub-topic 6: Social movements, struggles and alternatives

Reference	Comments	Link
19. Möller, Kolja; Raimondi, Francesca (2015): <i>Mensch, Institution, Revolution. Zur Politik der Menschenrechte</i> . In: <i>Forschungsjournal Soziale Bewegungen</i> 4, pp. 38–46.	Three paradoxes of human rights and ways of overcoming them through mobilisation and social movements.	http://forschungsjournal.de/node/2818

3. Mobilisations

Sub-topic 1: Anti-austerity movements

Reference	Comments	Link
20. Fominaya, Cristina; Flesher, Laurence (2013): <i>Understanding European Movements. New social movements, global justice struggles, anti-austerity protest</i> . London: Routledge, 263p.	Transnational study on anti-austerity movements in Europe and their claims. Historical approach to the global justice movement.	https://www.routledge.com/Understanding-European-Movements-New-Social-Movements-Global-Justice/Fominaya-Cox/p/book/9781138025462

21. Candeias, Mario; Völpel, Eva (2013): Plätze sichern! ReOrganisierung der Linken in der Krise. Zur Lernfähigkeit des Mosaiks in den USA, Spanien und Griechenland. VSA: Verlag Hamburg, 257p.	Political analysis of public square occupations based on qualitative interviews. Cases from the USA, Spain and Greece.	http://www.rosalux.de/publication/40321
Sub-topic 2: Right to work, precarisation		
Reference	Comments	Link
22. Senghaas-Knobloch, Eva (2016): Labour Rights and the ILO: The challenge of transforming informal economic activities to promote transnational social rights – Domestic and care work as core issues. In: Fischer-Lescano, Andreas; Möller, Kolja (eds.): Transnationalisation of Social Rights. Cambridge: Intersentia Ltd., pp. 143–176.	Beyond decent work: discussion of the concept and its application in situations of informal work. Critical appraisal of the role of the ILO.	http://intersentia.com/en/transnationalisation-of-social-rights.html
Sub-topic 3: Housing rights, Right to the city		
Reference	Comments	Link
23. Allende, Ivan Molina (2016): Widerstand gegen Zwangsräumungen in Spanien: Eine soziale Bewegung in Zeiten politischer Unsicherheit. In: Forschungsjournal Soziale Bewegungen 29, pp. 71–76.	Detailed description about the formation and organisation of the housing movement in Spain (PAH). Written by an activist.	https://www.degruyter.com/view/j/fjsb.2016.29.issue-1/fjsb-2016-0110/fjsb-2016-0110.xml
Sub-topic 4: Environment, water rights		
Reference	Comments	Link
24. Becerra, Andrea (2006): “Movimientos Sociales y Luchas por el Derecho Humano al Agua en América Latina”. In: ILSA. Revista El Otro Derecho (n. 34) and Polis [Online], n. 14. Available at: http://polis.revues.org/5282	Perspectives of social movements for social rights on the issue of water rights in Latin America.	http://polis.revues.org/5282
Sub-topic 5: Land rights, rights to food, food sovereignty		
Reference	Comments	Link
25. La Via Campesina (2015): Déclaration de la Convergence Globale des luttes pour la terre et l'eau, Tunis, le 28 mars 2015. Available at: https://viacampesina.org/fr/index.php/les-grands-ths-mainmenu-27/rrme-agraire-mainmenu-36/1065-declaration-de-la-convergence-globale-des-luttes-pour-la-terre-et-l-eau	Manifest on the principles of Via Campesina about its claims relating to land rights.	https://viacampesina.org/fr/index.php/les-grands-ths-mainmenu-27/rrme-agraire-mainmenu-36/1065-declaration-de-la-convergence-globale-des-luttes-pour-la-terre-et-l-eau

26. Bringel, Breno (2012). „Les sans terre du Brésil, l'activisme transnational et la souveraineté alimentaire comme alternative à la faim“, CERISCOPE Pauvreté.	Transnational mobilisations of the Sem Terra movement. Experiences of transnational networks of movements.	http://ceriscope.sciences-po.fr/pauvrete/content/part3/les-sans-terre-du-bresil
Sub-topic 6: Migration		
Reference	Comments	Link
27. Buckel, Sonja (interviewed by William Callison), (March 2016): "Welcome Management: Making Sense of the 'Summer of Migration'." Near Futures Online 1: "Europe at a Crossroads". Available at: http://nearfuturesonline.org/welcome-management-making-sense-of-the-summer-of-migration/	Interview with Sonja Buckel about the summer of migrations in 2015 and its neoliberal perspective. (Alternative: "Welcome to Europe").	http://nearfuturesonline.org/welcome-management-making-sense-of-the-summer-of-migration/
28. Declaración de Manila, 29 de noviembre de 2012 Foro Social Mundial de las Migraciones, Movilidad, derechos, modelos globales: en busca de alternativas (2012). In: Migración y desarrollo, v. 11, n. 20	Perspective on migrations in Latin America and USA and the constitution of the "Social Forum of Migrations".	http://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S1870-75992013000100008
Sub-topic 7: Gender		
Reference	Comments	Link
29. Federici, Silvia (2012/2010): Der Feminismus und die Politik der Commons. In: kitchen politics (V. eds.): Aufstand aus der Küche. Reproduktionsarbeit im globalen Kapitalismus und die unvollendete feministische Revolution. Münster: Edition Assemblage, pp. 87–105.	Key text on feminism, transnational feminism, care and reproductive work and the possibilities of a politics of commons.	https://www.edition-assemblage.de/aufstand-aus-der-kuche/ Available also in English: http://www.commoner.org.uk/?p=113
30. Fraser, Nancy (2016): Contradictions of Capital and Care. In: New Left Review, n. 100, pp. 99–117.	Key text on social reproduction and the role of gender and care in capitalism.	https://newleftreview.org/II/100/nancy-fraser-contradictions-of-capital-and-care

ABSTRACTS

Title	Der Kampf um globale soziale Rechte: Zart wäre das Größte (2012)
Authors	Fischer-Lescano, Andreas; Möller, Kolja
Language	German
How to quote:	Fischer-Lescano, Andreas; Möller, Kolja (2012): Der Kampf um globale soziale Rechte: Zart wäre das Größte. Berlin: Wagenbach. 92p.
Available at:	https://www.wagenbach.de/buecher/titel/845-der-kampf-um-globale-soziale-rechte.html (last accessed on 6 Oct. 2016, book information only)
Main Topic	Concepts, theory of law and human rights. Sub-topic: International human rights, UN Social Pact, strategic litigation
Keywords	Global social rights, global society, global players, social movements, resistance, legal strategies.
Comments	Transnational possibilities for struggles for global social rights; legal strategies; commons; multitudes and social movements.

Abstract:

The book presents an overall picture of the European and global crises and their multiple consequences, with regard to the growth of inequalities and their impacts on individuals in the areas of environmental and human rights (health, food, care, education, housing, etc.). It is also a manifest, since the authors believe that mobilisation for global social rights is the only alternative to counter private interests and neoliberal globalisation. The book is developed through three main arguments: the idea of global society, the notion that law is a contradictory mechanism containing intrinsic mechanisms of domination and emancipation, and the concept that collective mobilisations against the crisis and for global social rights have counter-hegemonic potential to be explored in support of the struggles of social movements. The starting point is the diagnosis that the globalisation of all social systems – economy, politics, law, science, arts, and religion – has overtaken the paradigm of the state, and in this context, the social question has also become a global issue. Global multiple crises are interconnected in the global North and South (examples in the book: food, migration, housing). The authors detail the role of global economic players and their drive for profit which generates impacts across national borders. In light of how asymmetries develop at a global level, the potential of resistance and contestation in the global arena might also be considered by social movements. The struggles are no longer just local; they are also conducted by international alliances and grassroots networks. The dichotomy between neoliberal globalisation and the transnational organisation of resistance leave room for a strategic use of the law that – aside from its own contradictions – can operate as a barrier against the damages produced by the economic interests of multinational companies and promote global justice as well. The movements have the “creative power of the multitude” on their side. Furthermore, local judicial structures, the UN system on human rights, the International Labour Organisation, etc., can all be mobilised to channel the momentum stemming from outrage into an agenda of counter-hegemony based on global social rights. The book shows the open possibilities for strategic action through institutions, highlighting that these types of legal procedures should be part of a bigger strategy of political mobilisation to construct bridges of international solidarity.

From the book:

“Die Weltgesellschaft ist in der Krise. Politik und Wirtschaft sind orientierungslos. Umso klarer artikulieren sich Gegenstimmen. An verschiedenen Orten vereinen sich Menschen zum Protest und für ein gemeinsames Ziel: die Utopie sozialer Gerechtigkeit.”

Title	Kämpfe um soziale Rechte: Können strategische Prozesse gegen transnationale Unternehmen einen Beitrag leisten? (2010)
Authors	Kaleck, Wolfgang; Saage-Maaß, Miriam
Language	German
How to quote:	Kaleck, Wolfgang; Saage-Maaß, Miriam (2010): Kämpfe um soziale Rechte: Können strategische Prozesse gegen transnationale Unternehmen einen Beitrag leisten? In: <i>juridikum</i> 4, pp. 436–448.
Available at:	http://www.juridikum.at/archiv/juridikum-42010/ (last accessed on 27 Oct. 2016, journal available for download)
Main Topic	Concepts, theory of law and human rights. Sub-topic: International human rights, UN Social Pact, strategic litigation
Keywords	Strategic litigation, global South and North, global social rights.
Comments	Perspective from the authors' experience as lawyers. Founding members of the European Center for Constitutional and Human Rights (ECCHR).

Abstract:

The paper summarises central aspects of strategic litigation procedures in cases of human rights violations. As a first step, the authors discuss the challenges of constructing a legal case due to both the power of the companies involved and the lack of resources available to the people commonly affected. From a practical perspective, the authors present strategies for prosecuting powerful companies, especially in the global North against human rights violations in the global South. A key aspect of the legal strategy is the need to identify and connect all the elements within a context of transnational production chains where violations occur. The case of production conditions in South Asia and German supermarket chains like Lidl and Aldi is mentioned. The authors state that, in considering this case, it is possible to discuss consumer habits in the Global North, to create a public opinion scandal about violations perpetrated against labour and human rights and to start a judicial procedure based on civil law and on companies' "duty of care". The authors also emphasise that such judicial disputes are normally settled by international or supra-national institutions such as the World Trade Organisation (WTO) or the International Centre for Settlement of Investment Dispute (ICSID), which are mainly ruled by competition law. The authors also present the possibilities enabled by the "Alien Tort Claims Act", a US regulation that controls foreign claims and opens the US judicial system to strategic litigation in cases covered by US civil law. Considering the limits of strategic litigation, they also point out that some countries – Germany, for instance – do not have a system of class actions, which could enable groups, communities or collective protagonists to carry out a judicial case. The authors state that, nonetheless, human rights can be used to defend and recognise the claims of vulnerable social groups in the courts, and to question social, ecological and economic relations of domination beyond legal cases. From the perspective of the "victims" of violations, the authors also argue that the construction of a legal case might help to crystallise the problem and to empower them, even if victory at the end of the litigation process cannot be guaranteed. A legal case contributes by bringing the problem into the public sphere and by turning the so-called victims into active agents. Therefore, despite current legal structures which, according to the authors, are not really designed to achieve a fundamental revision of the global economic structure, if lawyers and victims can overcome the barriers – lack of resources, long and bureaucratic processes, etc. – they might reach some positive gains through legal procedures or strategic litigations.

From the text:

"Die jedem juristischen Verfahren innewohnende Verengung und Beschränkung des Sachverhaltes, stellt auch eine Chance dar: das Gerichtsverfahren ermöglicht es, ein menschenrechtliches Problem in einem Einzelfall zu thematisieren, wodurch es möglicherweise besser vermittelbar wird. Einer breiteren Öffentlichkeit kann ein Missstand exemplarisch vor Augen geführt, eine konkrete Rechtsverletzung kann unter Umständen besser skandalisiert werden." (p. 438)

"Auch für die Betroffenen von Menschenrechtsverletzungen kann bereits das juristische Verfahren eine große Bedeutung haben. Sie können sich – sofern sie aktiv an der Gestaltung des Verfahrens beteiligt sind – aus der Rolle der passiven Opfer befreien und aktiv gegen die Verantwortlichen vorgehen. Sie können eine Verletzung

ihrer Rechte vor einer unabhängigen Instanz geltend machen. Sofern Menschenrechtsklagen als Teil einer größeren Strategie verstanden und von sozialen Akteur_innen in eine gesellschaftliche Auseinandersetzung getragen werden, können sie einen wichtigen Beitrag zur kollektiven Aufarbeitung des geschehenen Unrechts leisten. Die Bedeutung der Wahrung von Menschenrechten kann durch ein Gerichtsverfahren öffentlich bestätigt werden und das Urteil kann einer Weiterentwicklung wirtschaftlicher und sozialer Menschenrechte dienen.“ (p. 439)

Title	Economía Global, Derechos Globales. Guía para interpretar las obligaciones relacionadas con los derechos humanos en la economía global (2014).
Author	Red Internacional para los Derechos Económicos, Sociales y Culturales (International network for economic, social and cultural rights).
Language	Spanish
How to quote:	Economía Global, Derechos Globales. Guía para interpretar las obligaciones relacionadas con los derechos humanos en la economía global (2014). Guide written by Grupo de Trabajo sobre Empresas y Derechos Humanos (CAWG) de la Red Internacional para los Derechos Económicos, Sociales y Culturales (Red-DESC).
Available at:	http://www.hic-al.org/noticias.cfm?noticia=1663&id_categoria=8 (last accessed on 27 Oct. 2016, text available online)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Local reception and implementation of international rights
Keywords	Economic, social and cultural rights, implementation guidelines.
Comments	Normative aspects and legal basis for enforcement of economic, social and cultural human rights. NGO perspective, advocacy.

Abstract:

This report, produced by several international organisations, analyses how nation states interpret and comply with “extraterritorial obligations” (ETO), regarding human rights violations perpetrated by companies in their territory. The authors are part of the international network for economic, social and cultural rights, which brings together more than two hundred NGOs and organisations. Its main objective is to achieve more responsibility and alignment with human rights within companies. The systematised information also comes from United Nations Special Reports. The main aim of the report is to shed light on the international regulation that guides the ETO and additionally to contribute to the legitimisation of the discourse on corporate responsibility in cases of human rights violations, regarding the nation-state as co-responsible. From a political perspective, the report provides a systematisation of the legal framework used to prepare legal cases and to advocate on the issue. The central contribution demonstrates how international courts have established the principle of jurisdiction beyond national borders – “the jurisdiction is a notion connected to the authority and effective control and not merely to territorial boundaries” (p. 7). This model has been used both by the Inter-American and the European Court of Human Rights. The report highlights cases of human rights violations related especially to the following topics: social security rights, rights to food and adequate nutrition, rights to freedom from torture and maltreatment, rights to water and housing and rights to appeal and to adequate reparations. The nation states are obliged to respect, protect and enforce their extraterritorial obligations, which does not imply a passive approach, but rather, taking concrete actions to implement human rights treaties and international principles, including beyond national borders.

From the text:

“El derecho internacional reconoce que un Estado está obligado a cumplir con sus obligaciones legales internacionales fuera de su propio territorio, y los órganos de tratados de la ONU han analizado tales circunstancias al examinar las obligaciones tripartitas de los Estados de respetar, proteger y cumplir. Aunque ha habido ocasiones en las que los órganos de tratados de la ONU destacaron la obligación de los Estados de respetar respecto de las ETO, como cuando se señala la obligación de efectuar evaluaciones de impacto antes de concluir acuerdos comerciales, la mayoría de los casos extraterritoriales de los que se han ocupado los órganos de tratados de la ONU se relacionan con la obligación de proteger” (p. 13).

Title	Gender Inequality and International Human Rights Law (1999)
Author	Chinkin, Christine
Language	English
How to quote:	Chinkin, Christine (1999): Gender Inequality and International Human Rights Law. In: Hurrell, Andrew/Woods, Ngaire: Inequality, Globalization and World Politics. Oxford University Press, pp. 95–121.
Available at:	http://www.oxfordscholarship.com/view/10.1093/0198295669.001.0001/acprof-9780198295662-chapter-5 (last accessed on 27 Oct. 2016)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Local reception and implementation of international rights
Keywords	Economic, social and cultural rights, implementation of women's rights.
Comments	Critical appraisal with a normative perspective on the implementation of human rights for women. International human rights law.

Abstract:

The chapter takes a critical perspective on a study from the end of the 1990s on women's rights with regards to international law. Its main contribution is an historical treatment of the women's rights question within the process of consolidation of the main international treaties and regulations at the end of the XXth century. In 1995 the United Nations (UN) published an assessment of women's rights. The debates focused on strategies to overcome inequalities between men and women, and on this occasion, the UN launched a campaign resulting in a series of "strategies, standards, programmes and goals to advance the status of women world-wide" (p. 95). In the framework of international law, women's rights are based on the principle of prohibiting discrimination, which implies that women's rights campaigns should demand recognition of the right to freedom from discrimination on the basis of gender. Since the Charta of 1945, the prohibition of discrimination due to gender – and race, ethnicity, etc. – has been written into a series of UN treaties, especially the Universal Declaration of Human Rights of 1948, the International Covenant on Civil and Political Rights (ICCPR), and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Other treaties also offer specific protection to women, such as the Convention on the Elimination of all Forms of Discrimination against Women (1979) and the Committee on the Elimination of Discrimination against Women (CEDAW). The text shows that, even with comprehensive international regulations to protect women's rights, questions of reproduction and social rights are much more present in national laws than within the international system. According to the author, this is linked to the pillars of women's rights at the international level: non-discrimination and the principle of special rights for minorities. International law has not been able to address the issue through a broader concept of equality, which would create a more material understanding of social differences among women from various countries, ages and cultures. However, the author recognizes that some progress has been made. She mentions the inclusion in the international legal framework of violence against women as a human rights violation, which can serve as a linkage in the construction of global women's rights; and, along the same lines, the possibility of recognition of individual responsibility under international law to directly address violence against women. The international law discourse still presents some shortcomings regarding the aspects of social and economic rights, especially considering that poverty impacts women most severely, and that long-term capitalistic goals of development have not been questioned under the broader system of the UN. In summary, the work offers a detailed approach on the international legal framework constructed to protect women's rights, but also shows the limits of this system in the implementation of gains for women.

From the text:

"States carrying crippling foreign debt and undergoing internationally prescribed structural adjustment programmes have reduced social expenditures and transferred social responsibilities to individuals, with disproportionately adverse impact upon women." (p. 97)

"Feminist have raised a number of concerns about rights in the context of domestic law: women's concerns do not translate readily into the individualistic, atomistic language of rights; rights-talk distorts the complex issues of structural power imbalance; conflicting rights (for example, the rights to privacy, to religious expressions, and to

free speech may all conflict with guarantees of women’s rights) are frequently not resolved in favour of women; rights are readily appropriated and are consistently used to benefit those already advantaged in society.” (p. 120)

Title	Sozialstaat oder: Globale Soziale Rechte? (2009)
Authors	Rätz, W; Lüdtke, H.
Language	German
How to quote:	Rätz, W; Lüdtke, H. (2009): Sozialstaat oder: Globale Soziale Rechte? VSA: Verlag Hamburg, 94p.
Available at:	http://www.vsa-verlag.de/detail/artikel/sozialstaat-oder-globale-soziale-rechte/ (last accessed on 5 Nov. 2016)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Social rights, social policies.
Keywords	Social rights, welfare state, Germany, European Union.
Comments	Crisis of social rights in Germany and the possibilities for a transnational discourse on global social rights through the anti-globalisation movement (Attac).

Abstract:

The book is written by two members of the anti-globalisation organisation Attac and consists of a study on the social state in Germany, especially highlighting its dismantlement after the start of reforms in the 1990s. The book not only offers a reconstruction of the main historical events and economic changes throughout the process, but also analyses the discourses developed to politically legitimate the decay of the social state. Showing this gradual process, the authors also pursue the construction of a new political strategy, which could foster new struggles for global social rights based on the idea of international solidarity and free development for all. The book is constructed in six chapters, the last one presenting some proposals for concrete political mobilisation on the question of global social justice. The book starts with a reconstruction of the theoretical debates on welfare nation states. In the following sections, the German social state is schematised in order to show its corporate character and contradictions and the beginning of its dismantling after the establishment of “Agenda 2010”. This refers to the main period during which privatisations of the social sector and the primary care system were started and consolidated. In the next chapter, the authors show and criticise the perverse discourse offering grounds for dismantling the social state: namely, the ironic argumentation that the success of the welfare state leads to its eventual failure, since senior pensioners drain resources from the social state, enabling them to live even longer. In chapter 4, the authors discuss negative consequences of the precarisation of labour for the social system. They also emphasise the argument that a social state supported solely by employed workers is a central weak point for the resilience of the system. In chapter 5, the authors detail the weakening of the public health system and the substitution of public investments in health infrastructures by private clinics and profit-driven transactions. Summarising the overall situation, the authors start the last chapter with the famous question: what can we do? Firstly, they highlight the consequences of Agenda 2010 as a starting point for the impoverishment and persecution of unemployed families in Germany. Secondly, they state that it is impossible to think of alternatives to social problems today without considering the global structure of our societies. Thirdly, a democratically organised discussion on public services could be a step – though not a guarantee – for changes in the area. Fourthly, they argue for reforms of the system of social contributions, currently based solely on the number of employees per company in a profit-based system. Regarding Germany, they offer some proposals: (1) To develop Hartz IV toward the direction of a basic unconditional income, which should be adapted to the real needs of people, and also, to eliminate the control measures upon its recipients. (2) To organise collective social campaigns for social rights, such as housing, transportation and child care, available to non-national citizens as well. (3) To focus particularly on the needs of children and the elderly, and to mobilise for a non-neoliberal, unconditional basic income for each citizen. The authors end the book by stating that although people’s rights to a good standard of living are still far from being realised, it still might be on these very grounds that social mobilisation on the issue could be initiated through discourse on global social rights.

From the text:

“Dieses Argument macht deutlich, worum es wirklich bei der Debatte um den angeblich unbezahlbaren Sozialstaat geht: um Anlage- und Profitmöglichkeiten für privates Kapital. Inzwischen haben die verschiedenen

Bundesregierungen Teile der Altersversorgung privatisiert, die Arbeitsmärkte liberalisiert und das Gesundheitswesen in einen offenen Markt verwandelt. Die Belastungen der Beitragszahler sind dabei zwar nicht gesunken, wohl aber das Leistungsniveau der Systeme.“ (p. 8)

“Die globalisierungskritische Bewegung versteht sich auch und vor allem als soziale Bewegung. Sie muss diesem Anspruch nicht zuletzt dadurch gerecht werden, dass sie sich mit der sozialen Frage hier und heute auseinandersetzt. Es wird auf Dauer nicht möglich sein, auf der internationalen Ebene zu agieren, zu argumentieren und sich zu vernetzen, wenn sich ‚zu Hause‘ die Perspektiven für viele Menschen verschlechtern, weil die Arbeits- und Lebensbedingungen durch den Abbau der ohnehin mangelhaften sozialen Sicherungssysteme verschärft werden.“ (p. 9)

“Eine Rückkehr zu einer Gesellschaft, in der der Wert eines Menschen vor allem an seiner Rolle im Arbeitsprozess gemessen wird, wäre ein Rückschritt jedweden Emanzipationsstrebens. Notwendig ist ein Zustand, in dem die Menschen Gesellschaft bilden, weil sie es wollen, weil die in ihr Lebenden freiwillig dazu übereingekommen sind. Damit, um nochmals den Traum des alten Mannes aus Trier zu zitieren, der auch unser Traum ist, ‚die freie Entwicklung eines jeden die Bedingung für die freie Entwicklung aller‘ sein kann.“ (p. 92)

Title	Zwischen Schutz und Maskerade – Kritik(en) des Rechts (2008)
Author	Buckel, Sonja
Language	German
How to quote:	Buckel, Sonja (2008): Zwischen Schutz und Maskerade – Kritik(en) des Rechts. In: Alex Demirovic (ed.): Kritik und Materialität. Münster: Westfälisches Dampfboot, pp. 110–131.
Available at:	http://akg-online.org/veroeffentlichungen/akg-buchreihe/kritik-und-materialitaet (last accessed on 27 Oct. 2016, book available for download)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Critique on human rights
Keywords	Critique of the legal method, internal logic of law, struggles for hegemony, materialist and feminist theory of law
Comments	Summary version of the author’s PhD work, “Subjektivierung und Kohäsion – zur Rekonstruktion einer materialistischen Theorie des Rechts” (2007).

Abstract:

The essay presents a conceptual critique of law from a materialist-feminist approach. It begins with the assessment that “the relationship between radical social critique and law is ambivalent at best” (p. 110), since social movements use judicial means as strategies for their struggles, even if they recognise that the use of law might paradoxically strengthen existing relations of domination. In the first section, the author summarises critique of law based on German critical theory of law (especially Franz Neumann), Marxist critique, queer-feminist theory and poststructuralist theory. Buckel’s critique of law can be summarized in five different aspects: (a) law as guarantee of the status quo, (b) law as “mask” or veil of the material relations of domination, (c) law and the construction of abstract “subjects of law”, (d) the connection between law and the “violence of the state”, and (e) a possible ethical function of law. In order to understand the contradictory character of the legal format, wherein relations of force mask and reproduce themselves and, at the same time, offer a mechanism of protection to vulnerable groups claiming for their rights, the author offers a reconstruction of the different approaches of the materialist theory combined with a queer-feminist critique. Buckel shows how law operates as a mechanism of subjectification and cohesion, in the sense that the subjects of law are defined under social constructed categories of masculinity, heteronormativity and sexuality – and also race, nationality etc., which play a hegemonic role in modern society. Following this structure, the legal form is also seen as a “spectral category” or a “spectral reality”: since it normalises subjectivities, one is led to think that character emerges inherently, as natural objectivity. The law develops its own logic based on procedures, dogmas, law opinions and jurisprudence. Real conflicts in society that are translated into legal procedures are masked by the internal logic of law. While this internal logic also offers potential for vulnerable groups in society, since the most powerful social agents are also obliged to respect the systematics of the legal format, vulnerable groups also must make the effort to justify their claims. At the same time, this indicates a chance to control the

arbitrary character of law. In this sense, the relations of force are not just part of the law, they can confront the internal logic of law. Therefore, counter-hegemonic or progressive movements can also use the gap between the structure of the legal form and the imperative need for argumentation in order to translate – with the help of critical legal scholars, lawyers, activists and advisers – their claims before the courts, using them as an arena of social disputes as well. Developing this argumentation to its ultimate conclusion, these struggles could be carried out using the law until the legal form is no longer necessary in society.

From the text:

“Eine emanzipative Bewegung hingegen muss maßgeblich auf eine Aktivierung der Subalternen hinauslaufen, auf die Mobilisierung ihrer Kreativität. Rechtstheoretisch würde dies eine Vergesellschaftung der Rechtsverhältnisse bedeuten, d.h. das Ziel wäre die gesellschaftliche Aneignung des Rechts, um aktivierende Subjektivierungsweisen, die aus Projekten alternativer Lebensweisen hervorgehen, institutionell abzusichern. Eine auf dieser Basis entwickelte eigene Weltanschauung könnte sich in die normative Ordnung, die die Rechtsform ist, einschreiben und über ihre Universalisierungsstruktur verallgemeinerbar werden. Dabei sind die juristischen Intellektuellen vorübergehend in Kauf zu nehmen. Ihr Status wäre allerdings ein vorläufiger: als Übersetzer_innen der Rechtsform im Kontext einer breiteren sozialen Bewegung.“ (p. 128)

Title	Globale Soziale Rechte. Zur emanzipatorischen Aneignung universaler Menschenrechte Beiträge des »Kritischen Bewegungsdiskurses« (2008)
Authors	Klautke, Roland; Oehrlein, Brigitte
Language	German
How to quote:	Klautke, Roland; Oehrlein, Brigitte (eds.) (2008): Globale Soziale Rechte. Zur emanzipatorischen Aneignung universaler Menschenrechte. Beiträge des “Kritischen Bewegungsdiskurses”. VSA: Verlag Hamburg. (First chapter: Politische Bedeutung des Konzepts Globale Soziale Rechte).
Available at:	http://www.vsa-verlag.de/uploads/media/VSA_Klautke_Oehrlein_GSR.pdf (last accessed 12. Nov. 2016, just book information)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Critique on human rights
Keywords	Global social rights, discourses, movements, emancipation perspective.
Comments	Theoretical discussions about limits and possibilities of political uses of the discourse on human rights and social rights.

Abstract:

The book consists of a series of contributions on Global Social Rights (GSR), such as the meaning of GSR, their philosophical basis, the connection between human rights and GSR, critical debates on the issue and finally, the concrete struggles of movements for GSR. In the first chapter, Oehrlein presents political reflections which fostered the organisation of this edition. The main objective of the work is to link theory and action, and offer the discourse of GSR as an impetus for interventions and mobilisation in the public discourse. Organisations, movements and NGOs can use GSR as a plausible concept to promote a unification of their different strategies based on four arguments. Firstly, GSR can be used by the Left to legitimate a critique of the capitalist system. Secondly, GSR require confronting the contradictions within society, which might lead to new projects for emancipation. Thirdly, they presume a global reflection and analysis, which could promote global thinking through local action. Finally, GSR require participation to enable the “appropriation” of rights by vulnerable groups in society. Oehrlein argues that GSR are strongly linked to human rights. However, they go a step further in that they encourage an active process of “appropriation”, claiming that all individuals, everywhere, are subjectively entitled to social rights. Precisely for this reason, the construction of a universal framework for GSR is an imperative. The author argues that the idea of “unconditionality” (Bedingungslosigkeit), in the provision of social rights, could be utilised to build a concrete utopia. This could help to change the visions of individuals, to achieve new collective principles, morals, behaviours, and ways of life, and this, moreover, could alter the hopeless perspectives within present capitalist society: The mantra “There is no alternative” must be overcome. The idea of unconditionality also serves as a justification of individual rights of freedom and self-determination and collective rights for all, without exception. Equality is not the final objective, but rather, a

guarantee of the same opportunities and conditions for all (p. 20). Individuals must stand up for their rights, starting with the rights of self-determination and for decent basic minimal living conditions, such as existential safety and good material standards of living fostering personal development, mobility and unrestricted opportunities for learning and education. In addition, the author states that social movements are more just than “protest organisations”. They consist of groups of individuals willing to live by and experiment with new forms and ways of life. Moreover, GSR and the practice of social movements foster the development of new values within socialisation; these values and principles could finally replace the individualism so common in our society.

From the text:

“Für die einen bietet das Konzept ‚Globale Soziale Rechte‘ eine Art Leitbegriff, unter dem sich, ähnlich wie einst unter dem Begriff ‚Demokratischer Sozialismus‘, verschiedene Strömungen der Bewegung wiederfinden. Für andere ist es der Oberbegriff einer Debatte, innerhalb derer vor allem die Widersprüche zwischen den verschiedenen Spektren diskutiert und offengelegt werden, um sich anschließend in einem länger dauernden Prozess annähern zu können. Für wieder andere hat der Begriff ‚Globale Soziale Rechte‘ die Funktion eines vorläufigen Dachs, unter dem sich Akteure zu politischen Auseinandersetzungen mit konkreten Forderungen zusammenfinden, um gemeinsam etwas in Bewegung zu bringen, ohne das angestrebte Endziel bereits genau definiert zu haben. Einigkeit besteht lediglich in dem Ziel, sich bedingungslose Grundrechte aneignen zu müssen, um eine partizipative, gerechte und demokratische Gesellschaft zu ermöglichen, in der es dem Individuum durch Entfaltungsrechte ermöglicht wird, sich als selbstbestimmten Teil der Gesellschaft zu erleben. Dadurch wird jetzigen Akteuren gemeinsames Handeln ermöglicht, ohne faule Kompromisse eingehen zu müssen. Der verbindende Grundsatz dabei lautet, es geht nicht darum, darauf zu warten, dass diese Rechte gewährt werden, sondern darum, sie sich anzueignen.” (p. 10)

Review of the entire book, details on each chapter: <https://www.socialnet.de/rezensionen/7865.php> [in German].

Title	The Paradoxes of Human Rights? (2013)
Author	Douzinas, Costas
Language	English
How to quote:	Douzinas, C. (2013): The Paradoxes of Human Rights. In: Constellations, n. 20, pp. 51–67.
Available at:	http://onlinelibrary.wiley.com/doi/10.1111/cons.12021/abstract (article available online, last accessed on 15 Nov. 2016)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Critique on human rights.
Keywords	Critique of law, critique of universalisation of human rights.
Comments	Critique of the idea of universal human rights and humanitarianism.

Abstract:

The article presents a critique of human rights, especially highlighting the paradoxes of the concept with regard to the ideas of humanitarianism, Western principles and the “Empire of Law” in modern societies. The text establishes a dialogue with earlier works of Douzinas – “The End of Human Rights” (2000), for example – and includes the wave of protests from 2011 in its analysis. The article starts by pointing out two paradoxes of human rights. First, Douzinas argues that we currently are in an era of consolidation of human rights, but also in an era of major violations of such rights and of an absurd inequality between North and South. Secondly, despite a global humanitarian ideology, conflicts around the world have not ceased. Considering these paradoxes, the author develops seven theses by which to discuss how human rights have become “perhaps the most important liberal legal institution” of our times, even though liberal jurisprudence falls short in explaining the meaning of human rights. The starting point of his seven theses is that human rights are an ideology in capitalist society and part of a Western neo-colonial project. Nevertheless, he believes in a resistance potential, which could be mobilised through human rights and an “idea of communism” or cosmopolitanism, which is “about to come”. In the constructing his seven theses, Douzinas forcefully criticises the neo-colonial project of human rights – currently also affecting the poorest countries in Europe –; the

promise of dignity and equality, which are at the core of the legal-political ideology of human rights; the false separation between universalism and communitarianism; the depoliticisation of society carried out by the legal establishment and the legal methods of solving societal conflicts; finally, he also affirms that the construction of legal subjects castrates the potential to radicalise human desire. Yet this potential persists in law, in the right to revolt and resist. The seventh and last thesis is an appeal for “a cosmopolitanism to come (or the idea of communism)”. For Douzinas this is necessary to uncouple human rights from neoliberal capitalism: “Human rights can re-claim their redemptive role in the hands and imagination of those who return them to the tradition of resistance and struggle.” (p. 65) In cities of resistance – Cairo, Madrid and Athens – activists rediscovered the right to resist through acts of hospitality that prepared militant subjects to exist and fight together, despite and with their singularities. This process is a “non-existence”, a utopia, a non-place that helps to create a sense of equality against and beyond liberal cosmopolitanism, “the promise of the cosmopolitanism to come – or the idea of communism”.

From the text:

“A new ideal has triumphed on the world stage: human rights. It unites traditional enemies, left and right, the pulpit and the state, the minister and the rebel, the developing world and the liberals of the West. The new world order, we are told, is genuinely liberal democratic. Ideological controversies of the past have given way to general agreement about the universality of Western values and have placed human rights at the core of international law. After the collapse of communism, human rights have become the ideology after the end of ideologies, at the end of history, the morality of international relations, a way of conducting politics according to ethical norms.” (p. 51)

“Marx was the first to realise the paradoxical nature of rights. Natural rights emerged as a symbol of universal emancipation, but they were at the same time a powerful weapon in the hands of the rising capitalist class, securing and naturalizing emerging dominant economic and social relations. Right claims reinforce rather than challenge established arrangements. The claimant accepts the established power and distribution orders and transforms the political claim into a demand for admission to the law. The role of law is to transform social and political tensions into a set of solvable problems regulated by rules and hand them over to rule experts. The rights claimant is the opposite of the revolutionaries of the early declarations, whose task was to change the overall design of the law.” (p. 60)

“We can conclude that human rights claims and struggles bring to the surface the exclusion, domination and exploitation, and inescapable strife that permeates social and political life. But, at the same time, they conceal the deep roots of strife and domination by framing struggle and resistance in the terms of legal and individual remedies which, if successful, lead to small individual improvements and a marginal re-arrangement of the social edifice.” (p. 61)

“We become independent, speaking subjects by entering the symbolic order of language and law. But this first ‘symbolic castration’ must be supplemented by a second that makes us legal subjects. It introduces us into the social contract leaving behind the family life of protection, love, and care. The symbolic order imposes upon us the demands of social life. God, King, or the Sovereign act as universal fathers, representing an omnipotent and unitary social power, which places us in the social division of labor.” (p. 62)

“Social and economic rights add a layer of difference to abstract similarity; they recognize gender, race, religion, and sexuality, in part moving recognition from the abstract equality of humanity to differentiated qualities, characteristics, and predications. Human rights may promise universal happiness but their empirical existence and enforcement depends on genealogies, hierarchies of power and contingencies that allocate the necessary resources ignoring and dismissing expectations or needs. The legal person that rights and duties construct resembles a caricature of the actual human self.” (p. 62)

“The axiom of equality and the right to resistance prepare militant subjects in the ongoing struggle between justice and injustice. This being together of singularities in resistance is constructed here and now with friends and strangers in acts of hospitality, in cities of resistance, Cairo, Madrid, Athens.” (p. 66)

Title	Menschenrechte und Sozialismus (2009)
Author	Brie, Michael
Language	German
How to quote:	Brie, Michael (ed.) (2009): Menschenrechte und Sozialismus. Rosa-Luxemburg-Stiftung, rls papers. 62p.
Available at:	https://www.rosalux.de/publication/29221/menschenrechte-und-sozialismus.html (last accessed on 27 Oct. 2016, available online)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Human rights, social human rights and democratic socialism.
Keywords	Human Rights, democratic socialism, Die Linke.
Comments	Compilation of texts and speeches of different members of Die Linke political party on human rights and democratic socialism.

Abstract:

The publication, organised by Michael Brie, offers a detailed summary of the political debates among members of Die Linke political party regarding questions of human rights, socialism and democracy. It brings together a comprehensive introduction, speeches of members of Die Linke and a series of position papers and statements of the party on the topic. This set of texts likewise shows critical confrontations within the party on controversial matters, such as the view and treatment of experiences of real socialism in different countries. Human rights are at the core of the political discourse of the New Left, which implies defending a social project based on respect of individual liberties and a guarantee of equal social conditions. In this sense, it is possible to identify the central role of human rights in the construction of the political practices and public discourse of Die Linke. This debate is also fundamental in addressing human rights violations perpetrated during past experiences of actual socialism. One of the position papers reaffirms the rejection of Stalinism and positions liberty and democracy as central values for Die Linke. Moreover, throughout the documents are descriptions of the party's reinforced commitment to human rights in recent years. A primary example mentioned is the imperative to listen to and work together with those affected by human rights violations. This central pledge of Die Linke shows that human rights cannot be brandished as a universal discourse or remedy to be imposed worldwide. A second element is an affirmation of the centrality of liberty and equality as inseparable, in Die Linke's conception of human rights as the basis of democratic socialism. Thirdly, international agreements and established institutions for the protection of human rights should be instigated to hold those in power accountable to respond to human rights violations, and to act against the instrumentalisation of rights protections as legitimation for war or dictatorship. Consequently, human rights are viewed as rights to resist; they are the basis of organised struggles for social justice, the impetus for change, the inspiration of the communist "Internationale". However, they should not be understood as a moral framework, as concepts to be manipulated in order to control people. Protecting the liberty of individuals also means safeguarding humanity's creative potential to construct another project for a truly emancipated society. Building on the lessons of Rosa Luxemburg, they point out that there is neither liberty nor equality in a capitalist society. In the last position paper, these guiding principles of democracy, participation and human rights are illustrated by concrete statements from the party in the German and European contexts. The members and deputies of Die Linke support a clear position for equality, strongly condemn the treatment of asylum seekers and migrants in Germany, criticise the stigmatisation of social welfare recipients in the country and, within the European sphere, they campaign for a democratic Constitution that should guarantee transparency, participation and equal social rights for all EU citizens.

From the text:

"Freiheit und soziale Sicherheit, Demokratie und Sozialismus bedingen einander. Gleichheit ohne individuelle Freiheit endet in Entmündigung und Fremdbestimmung. Freiheit ohne Gleichheit ist nur die Freiheit für die Reichen. Auch der Mensch ist nicht frei, der seine Mitmenschen unterdrückt und ausbeutet. Ziel des demokratischen Sozialismus, der den Kapitalismus in einem transformatorischen Prozess überwinden will, ist eine Gesellschaft, in der die Freiheit des anderen nicht die Grenze, sondern die Bedingung der eigenen Freiheit ist." From the program of the die LINKE party, Dortmund Party Convention, March 2007. (p. 7)

"DIE LINKE setzt sich mit der Geschichte der DDR und der BRD sowie mit der Geschichte der linken Kräfte in der alten Bundesrepublik auseinander und zieht aus den historischen Entwicklungen und Erfahrungen

Schlussfolgerungen für ihre Programmatik und Strategie in den Auseinandersetzungen der Gegenwart und Zukunft. Dabei wendet sie sich gegen Pauschalisierungen, antikommunistische Vorurteile und einseitige Beurteilungen und bemüht sich um differenzierte und ausgewogene Einschätzungen. Wir haben aus der Geschichte gelernt: Respekt vor den Ansichten Andersdenkender ist Voraussetzung von Befreiung. Wir lehnen jede Form von Diktatur ab und verurteilen den Stalinismus als verbrecherischen Missbrauch des Sozialismus. Freiheit und Gleichheit, Sozialismus und Demokratie, Menschenrechte und Gerechtigkeit sind für uns unteilbar.“ (pp. 57–58)

On human rights: “Die Bundesrepublik muss Vorreiter bei der Unterzeichnung und Ratifizierung der internationalen Menschenrechtsabkommen werden, so bei einer revidierten Europäischen Sozialcharta, bei der Wanderarbeiter- und der Kinderkonvention. Zum Sozialpakt soll ein Individualbeschwerdeverfahren etabliert werden, damit Betroffene juristisch gegen Verletzungen ihrer sozialen und wirtschaftlichen Menschenrechte vorgehen können. Wir unterstützen die Schaffung einer unabhängigen europäischen und internationalen Strafgerichtsbarkeit.“ (p. 58)

Eine Verfassung für Europa! Aus dem Europawahlprogramm der Partei DIE LINKE:“Die EU benötigt eine andere vertragliche Grundlage: eine EU-Verfassung, die von den Bürgerinnen und Bürgern mitgestaltet wird und über die zeitgleich in jedem EU-Mitgliedstaat in einem Referendum abgestimmt werden muss. Demokratie, Sozialstaatlichkeit, Frieden und Rechtsstaatlichkeit müssen gleichrangige verfassungsrechtliche Werte und Ziele der EU sein. Die EU muss auf konsequente Durchsetzung dieser Ziele, auf Solidarität, Toleranz, Menschenrechte, Säkularisierung und Gleichberechtigung der Geschlechter verpflichtet werden.“ (p. 59)

Title	Revolution für soziale Gerechtigkeit und Demokratie! Vorschläge für eine offensive Strategie der LINKEN (2016)
Authors	Kipping, Katja; Riexinger, Bernd
Language	German
How to quote:	Kipping, Katja; Riexinger, Bernd (2016): Revolution für soziale Gerechtigkeit und Demokratie! Vorschläge für eine offensive Strategie der LINKEN.
Available at:	https://www.die-linke.de/nc/die-linke/nachrichten/detail/artikel/revolution-fuer-soziale-gerechtigkeit-und-demokratie/ (last accessed on 27 Oct. 2016, available online)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Human rights, social human rights and democratic socialism.
Keywords	Global social rights, social justice, Die Linke.
Comments	Political position paper of Die Linke on social justice and revolution, and the use of social justice as a positive concept for political struggles.

Abstract:

The position paper, written in 2016 by the two party leaders of Die Linke, Katja Kipping and Bernd Riexinger, is a call for an offensive leftist strategy for social justice and democracy in Germany. The paper starts with a brief conjuncture analysis that raises the question: with right-wing mobilisations and neoliberal competition on the one hand, and actions for solidarity, democracy and social justice on the other, in which direction is society going to move? Considering the expansion of the right-wing discourse, they show the necessity of a strong leftist party in Germany. The main task today is to rebuild cooperation with the worker class and the unemployed, to offer a solid basis for social rights and against fascisms. In order to achieve this, it is vital to bring discussions on social rights into the public sphere and to encourage political activism. Die Linke has the potential to grow in major German cities, where critical groups of young activists already engage and organise solidarity actions with migrants, for environmental justice, and against TTIP, racism, export of weapons, and violence. The authors present the concept of a “connecting party” (verbindende Partei), bringing together in cooperation multiple groups whose societal existence is threatened, also due to a lack of social rights. This cooperation implies a social revolution that would question property relations weakening individuals in society. Social revolution would also signify bringing social issues and critique of the dismantling of the welfare state back into the leftist discourse, instead of abandoning these themes to the propaganda of right-wing parties.

Finally, social revolution would mean confrontation with those who benefit most from inequalities in society. The authors thus propose a campaign for social justice and democracy and describe concrete actions that could lead to a strong mobilisation not only in Germany, but also in Europe. They emphasise the lessons of Sanders' and Corbin's campaigns, or Podemos, stating that individuals want to be motivated and impelled to act on behalf something new, for a utopia of social justice and transformation. The social revolution is not about creating new leaders, but about launching social struggles from the bottom, organising protests against the right-wing wave and for social justice and equality. The paper ends with strategies for mobilisation: (1) conducting a campaign to listen to society's claims; (2) constructing a strong cooperative basis with unions in the fields of social services and social structures; (3) acquiring new members by reaching them through actions centred on local issues; (4) working together – under the motto "Solidarity, not Charity!" – with initiatives against racism and the right-wing threat; and finally (5) strengthening initiatives and actions beyond Parliament, to understand people's daily lives and learn their problems and needs. A Left party must be a social entity uniting social struggles, starting with the resistance against the neoliberalism of the Schwarz-rot-grünen coalition and including mobilisations for social rights and against nationalisms and racism.

From the text:

"In den nächsten Jahren wird sich entscheiden, in welche Richtung sich diese Gesellschaft bewegt. Sie steht an einem Scheideweg: Zwischen rechter Hetze und neoliberaler Konkurrenz auf der einen Seite, Demokratie, Solidarität und sozialer Gerechtigkeit auf der anderen Seite. Werden größere Teile der Erwerbslosen, Prekären, Geringverdienenden und die abstiegsbedrohte Mittelschicht sich den Rechtspopulisten zuwenden und damit den Weg für eine noch unsozialere, autoritäre und antidemokratische Entwicklung bereiten? Oder gelingt es, Konkurrenz und Entsolidarisierung zurückzudrängen und ein gesellschaftliches Lager der Solidarität zu bilden? Diese Fragen stehen nicht erst seit dem tiefen Einschnitt in der politischen Landschaft, den die Landtagswahlen im März 2016 darstellen, im Raum. Sie verweisen darauf, wie wichtig es ist, dass es eine starke LINKE gibt." (p. 3)

"(1) Eine Revolution für soziale Gerechtigkeit und Demokratie fängt an mit einer Kampfansage an die Wenigen, die unermesslichen Reichtum, Vermögen und Macht auf Kosten der Mehrheit der Menschen angehäuft haben. (2) Eine Revolution der Gerechtigkeit richtet sich an die Millionen Beschäftigten im Land. (3) Eine Revolution, die Armut beseitigt, Teilhabe gewährleistet, gute Renten, gute Gesundheitsversorgung und Pflege, gleichen Zugang zu Bildung und bezahlbares Wohnen für alle schafft. Dies sind die sozialen Garantien des Lebens, die eine soziale Demokratie auszeichnen. (4) Eine Revolution für Demokratie verteidigt die Errungenschaften der parlamentarischen Demokratie gegen Neoliberalismus und rechten Autoritarismus. Aber sie geht darüber hinaus. (5) Eine Revolution für soziale Gerechtigkeit und Demokratie setzt dem Europa der Banken und Konzerne eine „konkrete Utopie“ eines demokratischen, sozial gerechten und friedlichen Europas „von unten“ entgegen." (pp. 7–8)

"Wenn wir es schaffen, den Kampf für soziale Gerechtigkeit mit dem Einsatz gegen Rassismus und rechten Kulturkampf zu verbinden und eine gemeinsame Initiative für eine solidarische Gesellschaft zu starten, kann ein neues Momentum für gemeinsame linke Politik entstehen." (p. 13)

Title	Hype oder kommunistisches Szenario? Globale Rechte im Spannungsfeld von Utopie, sozialen Kämpfen und positiven Recht (2006)
Author	Samsa, Gregor
Language	German
How to quote:	Samsa, Gregor (2006): Hype oder kommunistisches Szenario ? Globale Rechte im Spannungsfeld von Utopie, sozialen Kämpfen und positivem Recht. In: ak – analyse & kritik – Zeitung für linke Debatte und Praxis, n. 508.
Available at:	http://www.akweb.de/ak_s/ak508/18.htm (last accessed on 27 Oct. 2016, available online)
Main Topic	Concepts, theory of law and human rights. Sub-topic: Human rights, social human rights and democratic socialism.
Keywords	Human Rights, democratic socialism, Die Linke.
Comments	Discussion about social human rights and the possibilities of the use of the concept among a leftist politics.

Abstract:

Although the radical left reacts arduously and sceptically to discussions on human rights, global rights are increasingly present in campaigns and mobilisations of social movements and in progressive international organisations. Samsa starts by recognising the reservations of the left about the Western discourse on human rights, but argues that there are simply differentiated ways of naming the concepts of "communism", "association of free individuals", or "march of dignity" (p. 17). To develop his point of view, the author brings together the arguments and "reservations" commonly mentioned in the critique of human rights. Namely that (a) human rights have been used as legitimisation for Western military interventions under the auspices of the Enlightenment; (b) they contribute to the maintenance of the bourgeoisie status quo; and (c) they are merely the other side of an already eroded relationship between individuals and the state, considering that the former are governed under a constant state of exception. According to Samsa, the radical left have lost the opportunity to recognise the emancipatory aspect of global rights as an instrument that has been commonly utilised by social movements in the XIXth century. Thus global rights can be viewed as a leftist concept, in the sense that social and civil rights are intertwined since they impact each other while being implemented by social movements. They are neither simply laws codified in international treaties, nor a prerogative for the use of force by the state through repressive mechanisms. This does not reflect reality, especially in the case of social rights: social movements, unions and leftist parties use them in their fights for some improvements to the perverse structures of capitalism. Some examples of this are labour laws. However, the author warns of contradictions that cannot be solved with the application of human rights.. Human rights move through improvements and backlashes. They always focus on the future perspective of their positive implementation. GSR are a field in dispute; their meaning is determined by social movements with their own analyses, concepts and claims. The author concludes that GSR could support leftist activists in their personal affirmation and commitment; they offer a basis for action to overcome the capitalist system; as established law, they also enable protection, access to resources and self-empowerment for social struggles; and finally, they are a positive concept for a public discussion on social transformations promoted by the Left.

From the text:

"Insgesamt heißt dies also, dass es der Frage auf den Grund zu gehen gilt, was Rechte überhaupt sind, was gemeint ist, wenn globale, d. h. politische, zivile und soziale Rechte eingefordert werden. Hierzu gehört zunächst eine kritische Auseinandersetzung mit den Hintergründen der traditionellen Geringschätzung emanzipatorischer Rechtsverhältnisse durch Linke nahezu jeder Couleur. Auf dieser Basis soll sodann in mehreren Schritten gezeigt werden, inwiefern das Sprechen von globalen Rechten grundsätzlich nichts anderes als den Versuch darstellt, in begrifflicher Ausdifferenzierung das auf den Punkt zu bringen, was ansonsten kurz und bündig unter Titeln wie ‚Kommunismus‘, ‚Assoziation freier Individuen‘ oder ‚Marsch der Würde‘ (Zapatistas) firmiert." (p. 17)

"Globale Rechte sind vielmehr umkämpftes Terrain, in ihnen artikuliert sich das Selbstverständnis politischer und sozialer Bewegungen, mithin ihre Analysen, Konzepte und Forderungen." (p. 20)

"Globale Rechte werden durch nichts und niemanden gewährt – schon gar nicht durch Geburt. Sie müssen stattdessen von unten Schritt für Schritt erkämpft werden, von ihrer erstmaligen Formulierung über ihre Anerkennung im Rahmen allgemeiner Konventionen bis hin zur Verankerung als positives Recht. Hieraus folgt auch, dass das Feld globaler Rechte ein für politische und soziale Bewegungen prinzipiell offenes ist und somit eines, das permanent im Wachsen begriffen ist." (p. 20)

"Die Identifikation mit globalen Rechten stellt eine Selbstvergewisserung dar. In ihnen bringt die (radikale) Linke das zum Ausdruck, worum es ihr grundsätzlich geht. In kondensierter Form kann dies mit Würde und Gerechtigkeit umschrieben werden; ein weiteres, sinnverwandtes und ebenfalls oft propagiertes Schlagwort lautet: ‚Recht auf ein gutes Leben‘ – bedingungslos und unhintergebar." (p. 21)

"Ohne die kritische Analyse des herrschenden Status quo aus den Augen zu verlieren, hebt sie dennoch hervor, worum es der (radikalen) Linken politisch geht. Das ist ein in jedweder Hinsicht attraktives Kommunikationsangebot, auch in der Auseinandersetzung mit denjenigen, welche globale Rechte zum harmlosen Bettvorleger degradieren möchten." (p. 21)

Title	The Social Bases of the Global Justice Movement (2005)
Author	Della Porta, Donatella
Language	English
How to quote:	The Social Bases of the Global Justice Movement (2005): Della Porta, Donatella. Research Institute for Social Development. Civil Society and Social Movements, Programme Paper Number 21.
Available at:	http://www.unrisd.org/80256B3C005BCCF9/(httpAuxPages)/C779023A61701329C125710F00300361/\$file/delport.pdf (last accessed on 6 Oct., 2016)
Main Topic	Global Justice and Social Movements. Sub-topic: Global justice movement.
Keywords	Social justice movement, 2000s, cosmopolitan activists, empirical research
Comments	Main characteristics of activists and people participating in the global justice movement at the beginning of the 2000s.

Abstract:

The author analyses the main characteristics of the Global Justice Movement (GJM) in the beginning of the 2000s, especially in the global North. The paper provides two main contributions to the discussion on global mobilisations for social rights. On the one hand, the profile of activists is accurately described based on information from interviews and surveys with participants of the European Social Forum in Florence in 2002. It enables the drawing of conclusions on the correlations between activism for global social rights, and political and social factors such as collective identity, social cleavages, class conflicts, relations to religion and parties, as well as gender, age and activism within trade unions. On the other hand, these analyses also address the questions posed by social movements and social theory during the 1990s about the possibility of collective mobilisation in pluralistic democratic societies undergoing social fragmentation. The author maintains that questions of inequality and ideology were central for the emergence of the global justice movement. The protests focused around debt relief (for the global South), international trade rules, fair trade, global taxation (criticising the deregulation of markets) and peace, which allows the claim that fragmentation of society does not inhibit social protest; on the contrary, movements became more and more visible on the streets. Furthermore, research also shows that the global justice movement is a “movement of movements”, in the sense that it consists of a convergence of heterogeneous identities, claims and resources. The movements reject interference by the state, institutions and private companies, and their actions themselves represent an attempt to build new forms of practicing politics through participation (p. 6). The article also offers a complete summary of relevant events and institutional changes that fostered mobilisation of the GJM, such as the trade agreements at the end of the 1990s (NAFTA and WTO negotiations), international summits (G20 and counter-demonstrations, such as Seattle) and also, the UN Conference on Women’s Rights, the Millennium campaigns and the World Social Forums. All these events have in common the critique of economic globalisation and of the development model enforced by the global North, and propose as an alternative a globalisation “from below” based on global citizenship rights, sustainable development and cultural exchange (p. 7). At the end, the author also mentions mobilisations in the global South, which also bring together claims for global rights, especially social rights for the South, and the critique of Programmatic Structural Adjustment programs and privatisations.

From the text:

“This helps to explain the generational, gender, social, religious, ideological diversity of the global justice movement. Many of these campaigns started defensively, in order to combine resources against an ‘enemy’ that was perceived as extremely powerful. However, in the course of these interactions bonds of mutual trust developed, together with the belief to share not only a common opponent, but also a common identity, even though a pluralistic one. The coming together of members from different pre-existing organizations favoured the development of tolerant identities with an emphasis on diversity and cross-fertilization.” (p. 29)

Title	Social Structure: old working class, new precariat, or yet something different?, (2015)
Author	Della Porta, Donatella
Language	English
How to quote:	Social Structure: old working class, new precariat, or yet something different?, in Della Porta, Donatella (2015): Social movements in Times of Austerity. Bringing capitalism back into protest analysis. Cambridge, Polity Press. pp. 26–66.
Available at:	http://www.polity.co.uk/book.asp?ref=9780745688589 (last accessed Oct. 20, 2016, book information only)
Main Topic	Global Justice and Social Movements. Sub-topic: New social movements and anti-capitalist movements
Keywords	Social movements, social structures, precariat, austerity movements.
Comments	Connection of the global justice movement with the actual wave of protests. Overview and current state of affairs: where is the global justice movement in times of austerity?

Abstract:

The article is part of an edited book which attempts “to bring capitalism back into protest analysis”. It creates linkages with former works by the author on the Global Justice Movement (GJM) and offers a panorama of the main grievances and characteristics of the activists involved in the waves of protests since 2010. While discussing the main claims of protesters, Della Porta shows how the development of neoliberalism and its crises are the cause of worsening living conditions worldwide, which can notably be seen in matters of labour rights, health and education systems, public transport and housing, among other social rights. The article starts with the protests of 2011 in Tunisia, passes through an analysis of protests in Latin America in the 1990s in reaction to neoliberal reforms – building to a peak moment of the anti-globalisation movement organised in the framework of the World Social Forum – and finally, offers empirical data about the actors involved in multiple demonstrations and events in Europe on the GJM, and also following the global financial crisis of 2008. With this broad picture, Della Porta stresses the global interconnection of different periods and protests, which allows her to argue that the precarisation of life and the quick deterioration of welfare provisions, followed by strong repression, are the main triggers of social mobilisation. Theoretically, the author builds upon the World Systems Theory of Wallerstein and the “Empire” of Negri and Hardt. With the former, she discusses the global interconnection of protests from different local contexts throughout the development of neoliberal capitalism; with the latter, she seeks a definition of the new actors who are protesting in the streets after the transformation from an “industrial capitalism” to a post-Fordism era. Della Porta emphasises: “mobilizations [of today] seem instead to reflect the pauperization of the lower classes as well as the proletarianization of the middle classes.” (p. 35) The article goes beyond the traditional focus of research about social movements on the conditions of mobilisations and their characteristics. It links waves of protest with current developments in capitalism and its neoliberal phase, in which austerity measures not only worsen economic relationships and the exploitation of individuals, but also affects subjective experience. People fear losing their social and labour rights and becoming unable to maintain their standard of living. Nevertheless, research on social movements allows for understanding the challenge of building cross-class coalitions, as the very precarity of young people prevents them from identifying with the classical claims of labour movements.

From the text:

“As we are going to see, protests under neoliberalism tend increasingly to involve precarious youth, but mostly in coalition with other social groups that have lived a sort of precarization.” (p. 28)

“In the 1970s, after the debt crisis, the conditionality of structural adjustment programmes implied however severe cuts in public budgets with the consequent loss of access to basic services, and major anti-neoliberal policy protest. This happened, among other places, in Latin America, Asia, and the MENA regions, where developmental states were radically dismantled through several waves of shock therapy in the free market.” (p. 31)

“These dynamics and varieties of capitalism have an effect on the social structures, first of all affecting the interests of the main classes, and therefore the social bases of contentious politics, which tended to move from

the industrial workers of the labour movements to the new middle classes of the new social movements and, nowadays, to cross-class coalitions of the many victims of austerity policies.” (p. 41)

“With the erosion of protected property rights and increasing cultural diversity, a cultural competition adds up to economic and political ones. In this analysis, the new cleavage singles out the losers and winners of globalization: the likely winners of globalization include entrepreneurs and qualified employees in sectors open to international competition, as well as cosmopolitan citizens. Losers of globalization, by contrast, include entrepreneurs and qualified employees in traditionally protected sectors, all unqualified employees, and citizens who strongly identify themselves with their national community (Kriesi et al. 2008, 8).” (p. 43)

“Neoliberal challenges to previously acquired rights included cuts in urban services such as public transportation, water, electricity, sanitation, public health, housing and food subsidies. Labour also protested against privatization, joined by women and those who mobilized in rural areas for land, water rights, loans, communal land access, and price supports.” (p. 46)

“These dynamics of capitalism have an effect on the social bases of protest, which in the long term moved from the industrial workers for labour movements to the new middle classes for new social movements, but now involves cross-class coalitions of the many victims of austerity policies. As we noticed, anti-austerity protests developed first at the periphery, moving then to the semi-periphery and, finally, at the core of capitalism. In Latin America, as in the MENA region, neoliberal turns have increased inequalities, with dramatic effects on large parts of the population. In the US, similar effects in terms of increasing poverty have been noted. In Europe, while the strongest forms of coordinated capitalism have shown some resilience to the crisis, movements developed especially in the European periphery where the financial crisis of the late years 2000s hit particularly those historically weak economies which had already shown difficulties in adapting to the European Monetary Union.” (p. 64)

“If new social movements have been said to react to the pacification of the class cleavage through the development of welfare states, protests against neoliberal capitalism bring instead the language of class back in. In addition, while social movements were said to represent the form of mobilization of new middle classes, reacting to the penetration of the state into the lifeworld, the anti-austerity protests have involved those affected by cuts in public spending and reduced social protection.” (p. 65)

“In sum, protesters do not belong only to a specific precarious class, but are rather moved by a plural alliance of citizens whose existence is made less and less secure in neoliberalism and, particularly, in its crisis.” (p. 65)

Title	Dez anos de Seattle, o movimento antiglobalização e a ação coletiva transnacional (2010)
Authors	Bringel, Breno; Muñoz, Enara
Language	English
How to quote:	Bringel, Breno; Muñoz, Enara (2010): Dez anos de Seattle, o movimento antiglobalização e a ação coletiva transnacional. In: Revista de Ciências Sociais Unisinos, v. 46, n. 1, pp. 28–36.
Available at:	http://revistas.unisinos.br/index.php/ciencias_sociais/article/view/168 (last accessed on 15 Nov. 2016)
Main Topic	Global Justice and Social Movements. Sub-topic: Anti-globalisation and World Social Forum.
Keywords	Anti-globalisation movement, Seattle, World Social Forum.
Comments	Assessment of the anti-globalisation movement ten years after the central demonstrations in Seattle. Assessment, consolidation and crisis.

Abstract:

The article offers an assessment of the anti-globalisation movement on the 10th anniversary of the protests of Seattle, which represented a central moment of transnational mobilisation against neoliberal globalisation. It

summarizes the process of conceptualisation of the anti-globalisation movement, presents key events and an historical approach on the subject, discusses the main characteristics and identity of activists and movements, and finally, analyses the crisis and the process of reconfiguration of transnational activism today. The article could contribute to current political strategies, as it offers a panorama of possibilities for building transnational active solidarity, reminds activists of former events, and highlights some challenges of collective mobilisation. The authors define the anti-globalisation movement as a network of movements (feminists, unionists, environmentalists, etc.) that brings together local and global perspectives to build collective identities and to overcome the idea of nation-state in their struggles against neoliberal globalisation. They are also characterised by a spectacular repertoire of actions, linking pacifism, new technologies, radical protests, direct interventions and cultural actions. Another central feature is the horizontal organisational structure, which is strongly based on assembly and consensus and rejects the logic of representation and hierarchies. With local-global connections, the movement enables thinking globally (against neoliberalism), but acts locally, which also allows reporting on local conflicts and violations – especially in the global South. Regarding the activists, the authors resort to Tarrow’s definition of “rooted cosmopolitans” to describe militants rooted in specific national contexts and committed through political contestation activities within transnational networks (p. 31). The emergence of the anti-globalisation movement was strongly instigated both by the crisis of the system of representation, which stimulated new forms of social participation, and a crisis of the NGO model (notably in the global South), which could be replaced by “globalised basic labour” more independent of state-based or market-based foundations. According to the authors, mobilisations against globalisation had already started at the end of the 1980s, and have developed more prominently over the 1990s and 2000s. The repertoire of strategies changed over time as well, through alternative summits, protests, forums and multiple forms of collective action. They finally acknowledge a wider and wider fragmentation of the movements due the increasing plurality of struggles and the difficulty of sustaining mobilisation long-term. Many scholars have seen this fragmentation as a weak point. However, the authors argue that it opens possibilities for defining local agendas which could, in turn, mobilise for transnational action. For instance, they mention the fight against precarity in the global North and the struggles for food sovereignty and the defence of natural resources in the global South, which are all matters of global social rights.

From the text:

“Tarrow (2005, p. 29) propõe a noção de “cosmopolitas arraigados” (rooted cosmopolitans) que são “pessoas e grupos arraigados em contextos nacionais específicos, mas comprometidos com atividades de contestação política que os envolvem em redes transnacionais de contatos e conflitos”. A noção pode ser muito útil para determinado perfil de ativistas, porém não para todos, uma vez que, em alguns casos, os ativistas podem não estar arraigados em contextos nacionais específicos (por migrações, histórias de vida, entre outros muitos motivos), senão a vários, evidenciando múltiplos referenciais e uma incorporação à vida militante de forma direta à contestação global e transnacional.” (p. 31)

“Dez anos depois de Seattle, afirmamos que “o movimento antiglobalização morre como ator, mas goza de excelente saúde” (Bringel et al., 2009, p. 218). Com isso, queremos dizer que o movimento antiglobalização não está sustentado por aquelas características básicas que lhe identificavam no seu início: em termos organizativos houve um progressivo desmantelamento das principais convocatórias de ação global, tanto de protesto como de proposta; as identidades tornaram-se ainda mais difusas e, dificilmente, encontramos militantes que se autodefinem como ativistas do movimento antiglobalização propriamente dito (ou de qualquer de suas variações terminológicas); e sua incidência é certamente muito mais limitada. Esgotou-se um modelo e um ciclo de mobilização. Contudo, esta crise como ator internacional não pode nublar a identificação de vários de seus legados que continuam mantendo acesa a chama da contestação global (Cohen e Rai, 2000; McDonald, 2006), agora diluída em diversas redes contestatórias com conexão global e em um amplo repertório de ação coletiva transnacional.” (p. 36).

Title	Postwachstum. Krise, ökologische Grenzen und soziale Rechte (2010)
Author	Schmelzer, Matthias; Passadakis, Alexis
Language	German
How to quote:	Schmelzer, Matthias; Passadakis, Alexis (2011): Postwachstum. Krise, ökologische Grenzen und soziale Rechte. VSA: Verlag Hamburg. 94p.
Available at:	http://www.vsa-verlag.de/detail/artikel/postwachstum (last accessed on 15 Nov. 2016)
Main Topic	Global Justice and Social Movements. Sub-topic: Degrowth, Postwachstum, buen vivir.
Keywords	Postwachstum, degrowth, ecology, social rights.
Comments	Key concepts of the Postwachstum movement, focused on the promotion of social rights.

Abstract:

The book is part of a series of supporting texts collected by members of the international organisation Attac. It is subdivided into eight chapters and presents the "Postwachstum" debate in its connection with the anti-globalisation movements and the movement for climate justice (Climate Justice Now, founded in 2007). The authors contextualise the debate on ecological crises by showing that one of the most negative impacts of the economic crisis of 2008 is the growing risk of non-compliance with the international agreement on climate change. In the introduction, they emphasise that the discussions on the limits of economic growth and on alternatives to economic development have been conducted in different countries under multiple "labels", for example "degrowth", "décroissance", "buen vivir", among others. Within Attac itself, different positions on the debate also emerge. For the authors, however, the central issues to address are economic standards and our societal way of life based on permanent growth. This leads to steady degradation of nature and exhaustion of natural resources. The main contributions of the book are: (1) an historic overview of economic growth regimes during Fordism and neoliberalism and its crisis; (2) critical discussion on the limits of growth, especially in regards to nature; (3) debate on alternatives to growth, in which the authors stress that the problem is not how economy grows, but the idea of growth per se; (4) the idea of a sustainable economic alternative that respects the limits of nature and could also help to overthrow the capitalist system; and (5) finally, the proposal for a solidary "Postwachstum economy". The alternative is based on a set of principles: better distribution and reduction of working hours, implementation of democratic banking and financial systems and of an alternative economic policy, cessation of the commoditisation of common goods, more focus on local production and finally, securing social rights in order to combat inequalities and achieve social justice and distribution. The authors mention redistribution, a guaranteed minimum income and the recovery of social and pension systems as central achievements for which to strive in matters of social rights. In conclusion, as the core of global social justice, they uphold a proposal for a "citizens' minimum income or insurance" to free individuals from the pressures of the labour market and other patterns of the capitalist way of life.

From the text:

"In diesem Kontext eines ungebremsten umweltzerstörenden Wirtschaftswachstums auf Basis fossiler Energien und eines dramatisch instabilen finanzmarktkapitalistischen Wachstumsmodells haben die Auseinandersetzungen um eine Ökonomie jenseits des Wachstums eine neue Dynamik gewonnen. In Frankreich, Spanien und Italien gibt es lebendige soziale Bewegungen, die sich für ‚décroissance‘, ‚decrecimiento‘ oder ‚decrecита‘ einsetzen, was sich mit ‚Wachstumsrücknahme‘ oder ‚Entwachsen‘ mehr schlecht als recht übersetzten ließe. In Lateinamerika streiten insbesondere indigene Bewegungen für ‚buen vivir‘, ‚gutes Leben‘. Sie bekämpfen das extraktivistische, d. h. auf Förderung von Rohstoffen und Plünderung natürlicher Ressourcen beruhende Wachstumsmodell." (p. 10)

"Deshalb versuchen wir auf den folgenden Seiten, die Fluchtlinien einer Solidarischen Postwachstumsökonomie zu skizzieren. Unser Ausgangspunkt ist dementsprechend die globale soziale Ungleichheit und Ungerechtigkeit. Diese ist immer auch verbunden mit ökologischer Ungleichheit und Ungerechtigkeit. Denn die Lebensweise der globalen Mittel- und Oberschicht ist eine imperiale, welche enorme Ressourcen aus der ganzen Welt ansaugt und die Abfälle ebenso global verteilt – eine kosmopolitische Plünderungsökonomie. Folglich ist es das Ziel unserer Wachstumskritik, einen Beitrag dazu zu leisten, soziale Rechte, die ein gutes Leben für alle weltweit ermöglichen, durchzusetzen: in Nord und Süd, heute und in Zukunft. Dies – so werden

wir argumentieren – gelingt nur, wenn die Volkswirtschaften im Norden tatsächlich schrumpfen, um dann unter neuen Rahmenbedingungen in einen dynamisch-stabilen Zustand überzugehen.“ (p. 11)

Title	El Buen Vivir como alternativa al desarrollo. Algunas reflexiones económicas y no tan económicas (2015)
Author	Acosta, Alberto
Language	Spanish
How to quote:	Acosta, Alberto (2015): “El Buen Vivir como alternativa al desarrollo. Algunas reflexiones económicas y no tan económicas”. Política y Sociedad v. 52 (n. 2), pp. 299–330.
Available at:	http://revistas.ucm.es/index.php/POSO/article/view/45203 (last accessed on 28 Nov. 2016, article available online)
Main Topic	Global Justice and Social Movements. Sub-topic: Degrowth, Postwachstum, buen vivir.
Keywords	Buen vivir, development, Latin America, alternatives for economy.
Comments	Central author in the “buen vivir” discussion. Central concepts and critical appraisal.

Abstract:

The article brings together contemporary reflections on “Buen Vivir” or “Suma Kawsay” developed by Alberto Acosta, an Ecuadorian economist and one of the most important precursors of the critical debate on development and solidary alternatives to the economic system. The text does not directly address the question of global social rights; however, it offers a general panorama on Acosta’s proposals for anti-capitalistic, anti-anthropocentric ways of conducting the economy. His project consists of an appeal for the construction of new ways of life, based on a more comprehensive concept of rights, connection with nature, and the idea of “the good life”. The article starts with an overview of the multiple concepts underlying the critical debate about development. He defines his ideas as “emancipation attempts” which might be developed through humanity’s struggles for a better life. The article also shows how the concept of development is deeply rooted in colonial power relations. The development discourse was forged in times of colonialism and was spread by institutions, agencies, banking systems, and particularly by states. Acosta shows how the idea of development felt short its promises: global warming, erosion of biodiversity, degradation of soil, worsening of life conditions in traditional and indigenous communities and loss of water resources are just some of the many consequences of the development of capitalist system. In this sense, alternatives based on the concept of “buen vivir” also criticise capitalism seriously by showing that in this system, there is no possibility for a good life for all people, nor for respect of Mother Nature, the Pachamama. For him, “buen vivir” must be understood as part of a concrete search for alternatives which should be carried out by social movements in defence of nature. It is imperative to learn from indigenous peoples that another understanding exists about the meaning of a good life. Buen Vivir is a cosmovision based in communitarian roots, which also breaks with the Western-anthropocentric perspective of capitalism. Salvation of “nature rights” is also closely tied to saving the “right to existence” of human beings themselves. Acosta calls for a “Universal Declaration of Nature Rights” as the starting point for the restoration of harmonic relations between human beings and Mother Nature. Finally, this claim requires the construction of a new economy based on other feminist principles, for example solidarity, sustainability, reciprocity, complementarity, responsibility, completeness, diversity of cultures and identities, equality and much more democracy. The task of concretising these principles could be taken on by civil society and social movements organised in cooperatives, solidary economies, and self-organised groups already practicing an alternative economy. This utopic transformation will only happen if an absolute democracy and participation are guaranteed in combination with human rights and the rights of nature.

From the text:

“En este punto, ante el fracaso manifiesto de la carrera detrás del fantasma del desarrollo, emerge con fuerza la búsqueda de alternativas al desarrollo. Es decir de formas de organizar la vida fuera del desarrollo, superando el desarrollo, en suma rechazando aquellos núcleos conceptuales de la idea de desarrollo convencional entendido como progreso lineal. Lo que necesariamente implica superar el capitalismo y sus lógicas de devastación social y ambiental.” (p. 305)

“Estos son algunos de los elementos fundacionales de aquella idea de progreso y civilización dominantes aún. Ideas que han amamantado al desarrollo, convirtiéndolo en una herramienta neocolonial. Así, América, al ser incorporada como fuente de recursos naturales, y África, en especial como fuente de energía barata, apuntalaron el nacimiento del capitalismo en tanto civilización de alcance global.” (p. 307)

“Sobre todo en estos últimos años, en el marco de los debates posdesarrollistas, se multiplicaron los esfuerzos por una reconstrucción e incluso por la superación de la base conceptual, las prácticas, las instituciones y los discursos del desarrollo. En este estado de cosas, por un lado se ubican las críticas al desarrollo, y por otro, la búsqueda de alternativas al desarrollo. Desde ese contexto aflora el Buen Vivir o Sumak Kawsay.” (p. 309)

“Desde una perspectiva global, los límites de los estilos de vida sustentados en la visión ideológica del progreso antropocéntrico son cada vez más notables y preocupantes. Si queremos que la capacidad de absorción y resiliencia [sic] de la Tierra no colapse, debemos dejar de ver a los recursos naturales como una condición para el crecimiento. Y por cierto debemos aceptar que lo humano se realiza en comunidad, con y en función de otros seres humanos, como parte integrante de la Naturaleza, sin pretender dominarla.” (p. 312)

“Esta demanda civilizatoria exige otra economía. Una economía sustentada en otros principios que los capitalistas. Se requieren principios fundacionales como los de solidaridad y sustentabilidad, a más de reciprocidad, complementariedad, responsabilidad, integralidad, relacionalidad, suficiencia (y de alguna manera también eficiencia), diversidad cultural e identidad, equidades, y por cierto siempre más democracia, nunca menos.” (p. 314)

“En síntesis, una visión que supere el fetiche del crecimiento económico, que propicie la desmercantilización, la descentralización, la redistribución de la riqueza y del poder son bases para una estrategia de construcción colectiva de otra economía, indispensable para el Buen Vivir o Sumak Kawsay.” (p. 325)

“Como plantean los zapatistas, la tarea es construir un mundo donde caben todos los mundos, sin que nadie viva mal para que otro viva mejor. En síntesis, esta compleja tarea implica aprender desaprendiendo, aprender y reaprender al mismo tiempo. Una tarea que exigirá cada vez más democracia, cada vez más participación y siempre sobre bases de mucho respeto.” (p. 327)

Title	Desigualdades sociales e interdependencias globales en América Latina: una valoración provisional (2015)
Authors	Braig, Marianne; Costa, Sérgio; Göbel, Barbara
Language	Spanish
How to quote:	Braig, Marianne; Costa, Sérgio; Göbel, Barbara (2015): Desigualdades sociales e interdependencias globales en América Latina: una valoración provisional. In: Revista Mexicana de Ciencias Políticas y Sociales, Universidad Nacional Autónoma de México, Nueva Época, V. LX, n. 223, pp. 209–236.
Available at:	http://www.iai.spk-berlin.de/fileadmin/dokumentenbibliothek/Forschung/Dateien_G%C3%B6bel/Revista_BG.pdf (last accessed on 28 Nov. 2016, article available online)
Main Topic	Global Justice and Social Movements. Sub-topic: Global inequalities.
Keywords	Global inequalities, interdependence of inequalities, World System Theory, Latin America.
Comments	Interconnection of inequalities. Global inequalities and Latin America.

Abstract:

The article presents the investigation project “desiguALdades.net” carried out at the Free University of Berlin (Latin American Institute) and at the Ibero-American Institute, also in Berlin. It offers an interesting contribution to the debate on global social rights, as it constructs an framework for analysis of interconnected transregional inequalities. The authors start the paper by emphasising the need to overcome the “methodological

nationalism” present in existing research on inequalities. They show how this traditional and very common approach in sociology falls short of understanding the structures causing inequalities in the world. The investigation project is based on the idea that inequalities are produced in transregional interdependence but with local historical specificities. Latin America has a long tradition of formulating categories to comprehend global inequalities. A key example is the tradition of dependence theory from the 1960s. Today the analyses focus more on intersectional problems, bringing race, gender and ethnicity together with traditional approaches based on classes. Moreover, the focus of the studies has been brought up to date; the central issues are the global exploitation of natural resources, migration, primary commodities, and also the ecological dimension of inequality – a topic especially present in Latin America, with the growth of extractivism and the interdependence of the Latin American and Chinese economies. Approaches based on the categories of World System Theory or of “entangled modernities” also consider current events in the perspective of global historical processes such as colonialism, slavery and asymmetries in the global market. With this approach, the authors show a model for investigation of inequalities that brings all these elements together, in order to overcome mere local-based explanations and to understand how inequalities appear at a transnational level and cause conflicts. These in turn can also have transnational effects. Central focus of the investigation project is on welfare regimes in the region and on production chains, especially in regards to production through extractivism destined for transnational markets for the reproduction of “Western” consumption patterns. Finally, the text contributes to a strategy based on global social rights in diagnosing that, even though production has become more and more transnational, spaces of political decision and organisation still remain in the local sphere. In this sense, mobilisation for social rights should go beyond recognition of its global character and redress grievances in each locality.

From the text:

“Nuestros resultados muestran al mismo tiempo que –pese a la aceleración de la globalización– las arenas políticas donde las negociaciones en torno a acceso a recursos, participación política y social, distribución de riqueza y recursos han permanecido, ha sido principalmente en los contextos nacional y subnacional. Aunque las arenas políticas actualmente se ven más influidas por factores globales como los actores transnacionales, la división internacional del trabajo, y marcos legales internacionales (que ejercen efectos particulares sobre la economía, el comercio, el medio ambiente y las poblaciones indígenas, así como sobre la producción de conocimiento), éstas permanecen en gran medida orientadas hacia unidades ligadas a fronteras territoriales nacionales y subnacionales. Por tanto, los procesos globales y las interdependencias transnacionales que crean y/o dan forma (parcialmente) a las estructuras de desigualdad, no tienen un espacio correspondiente en las arenas políticas en las que las negociaciones sobre políticas redistributivas y participativas toman lugar.” (p. 219)

Title	Sozial-ökologische Krise und imperiale Lebensweise. Zu Krise und Kontinuität kapitalistischer Naturverhältnisse (2011)
Authors	Ulrich Brand; Markus Wissen
Language	German
How to quote:	Brand, Ulrich; Wissen, Markus (2011): Sozial-ökologische Krise und imperiale Lebensweise. Zu Krise und Kontinuität kapitalistischer Naturverhältnisse. In: Alex Demirovic; Julia Dück; Florian Becker; Pauline Bader (eds.): Vielfachkrise im finanzmarktdominierten Kapitalismus, In Kooperation mit dem Wissenschaftlichen Beirat von Attac. VSA: Verlag Hamburg, p. 79–94
Available at:	http://www.vsa-verlag.de/detail/artikel/vielfachkrise/ (last accessed on 28 Nov. 2016, article available online)
Main Topic	Global Justice and Social Movements. Sub-topic: Global inequalities.
Keywords	Global inequalities, “imperial way of life”, ecological crisis, global North and South.
Comments	Key concept of the “imperial way of life”. Critique of subjective and labour relations and specific consumption patterns in global society.

Abstract:

The article deals with the issue of ecological crisis. The authors start by arguing that debates on ecological crisis must be linked with social crisis. Moreover, in capitalist society, crises are fruitful moments for the reorganisation

of social protagonists and forces to produce transformations. With this in mind, the authors present the concept of the imperial way of life as an analytical tool to understand the actual ecological crisis. The concept is based on a counter-hegemonic perspective and aims to show the contradictory and deeply rooted practices of diverse social groups in capitalist society which share common dominant patterns of production, consumption and distribution. One of the reasons for the difficulty in politicising the debate about the crisis – despite the rise of critical discourses – is that these patterns are not only a “life-style”, but are embedded practices and modes of production, especially in the behaviour of middle classes of Western and emergent countries, and are also notably supported by states. These patterns are disseminated worldwide through market policies, geopolitical relations, and investments, but also in a subjective form, through purchasing power and everyday fantasy. Brand and Wissen stress that the hegemony of the “imperial way of life” was achieved just after Fordism, the period in which relations of production and with nature changed completely in the direction of consumption and overproduction. With the advent of Fordism, this life-style could expand to the everyday practices of the majority of the population of the global North. However, this way of life is still based on an asymmetrical division of production and privileges which – at least in most cases – leaves the benefits for the global North, while the natural resources of the global South continue to be exploited and devastated. This can be also seen as a process of externalising the costs of a way of life sought by the middle classes in emergent countries as well. However, it may be impossible to truly realise the burden this represents for nature. The general spread of the imperial way of life was only possible due to the international division of work under globalisation, through which the resources of the global South become more easily accessible to transnational interest groups. It led to an intensification of exploitation carried out by international concerns and states acting to control and regulate prices, markets and labour rights. Understanding ecological and social crises under the concept of the imperial way of life may help to foster a process of politicising this crisis, moving away from a “catastrophe discourse” and trying to find alternatives for societal transformation. The concept also contributes to showing how the causes of social conflicts are bound to everyday practices. Social environmental movements have been trying to conceive of new ways of life based on the principle of climate social justice as alternatives.

From the text:

“Bei dieser [imperialen Lebensweise] handelt es sich nicht einfach um einen von unterschiedlichen sozialen Milieus praktizierten Lebensstil, sondern um herrschaftliche Produktions-, Distributions- und Konsummuster, die tief in die Alltagspraktiken der Ober- und Mittelklassen im globalen Norden und zunehmend auch in den Schwellenländern des globalen Südens eingelassen sind.” (p. 80)

“Die Begriffe „globaler Norden“ und „globaler Süden“ sind keine geografischen Bezeichnungen (China und Russland liegen ja auch im geografischen Norden), sondern deuten die weltpolitische und -wirtschaftliche Stellung einzelner Gesellschaften an, wobei es in den Gesellschaften des globalen Nordens auch sehr arme und politisch einflusslose Regionen gibt und in denen des globalen Südens sehr wohlhabende und mächtige (die Dependenztheorie prägte für Letztere den Begriff der „Brückenköpfe“). Zudem manifestiert sich soziale Ungleichheit im Norden wie im Süden in kleinräumigeren Maßstäben bis hinunter zur Stadtteilebene. Schließlich hat sich der globale Süden durch den ökonomischen und politischen Aufstieg der Schwellenländer selbst erheblich ausdifferenziert.” (p. 79)

“Wichtig für unser Argument ist die Annahme, dass sich in bestimmten historischen Phasen und aufbauend auf einer Kohärenz zwischen Produktions- und Konsummustern eine hegemoniale, das heißt breit akzeptierte, institutionell abgesicherte und in den Alltagspraktiken der Menschen tief verankerte Lebensweise herausbilden kann, die mit bestimmten Vorstellungen von Fortschritt einhergeht: Computer müssen immer leistungsfähiger, Nahrungsmittel sollen billiger werden – ganz ungeachtet der sozialen und ökologischen Bedingungen, unter denen sie produziert werden.” (pp. 80–81)

“„Imperial“ ist die Lebensweise des globalen Nordens insofern, als sie einen prinzipiell unbegrenzten – politisch, rechtlich und/oder gewaltförmig abgesicherten – Zugriff auf Ressourcen, Raum, Arbeitsvermögen und Senken andernorts voraussetzt.” (p. 82)

„Der zentrale Widerspruch, der mit dem Aufstieg der Schwellenländer, vor allem Indiens und Chinas, manifest wird, ist, dass sich mit den Konsum- und Produktionsmustern des globalen Nordens eine Lebensweise tendenziell verallgemeinert, die aus einer ökologischen Perspektive nicht verallgemeinerbar ist.“ (p. 83)

“Sie setzt voraus, dass nicht alle Menschen gleichermaßen auf die Ressourcen und Senken der Erde zugreifen. Nur dann lassen sich ihre Kosten in Raum und Zeit externalisieren. In Anlehnung an die klassische

Imperialismustheorie ließe sich sagen, dass der entwickelte Kapitalismus eines nicht-kapitalistischen oder zumindest eines weniger entwickelten Außen bedarf, damit er nicht an seinen ökologischen Widersprüchen zugrunde geht.“ (p. 86)

“Der im globalen Norden vorherrschende Krisendiskurs erkennt also die Existenz einer ökologischen Krise an, politisiert und bearbeitet sie aber auf eine Weise, dass die ihr zugrunde liegenden Produktions- und Konsummuster gerade nicht zur Disposition gestellt, sondern – nicht zuletzt durch ihre selektive ökologische Modernisierung – verfestigt werden.“ (p. 89)

Title	Mensch, Institution, Revolution. Zur Politik der Menschenrechte (2015)
Authors	Möller, Kolja; Raimondi, Francesca
Language	German
How to quote:	Möller, Kolja; Raimondi, Francesca (2015): Mensch, Institution, Revolution. Zur Politik der Menschenrechte. In: Forschungsjournal Soziale Bewegungen 4, pp. 38–46.
Available at:	http://forschungsjournal.de/node/2818 (last accessed on 28 Nov. 2016, article available online)
Main Topic	Global Justice and Social Movements. Sub-topic: Social movements, struggles and alternatives.
Keywords	Human rights, social movements, paradoxes of rights.
Comments	Three paradoxes of human rights and ways of overcoming them through mobilisation and social movements.

Abstract:

The article discusses the intrinsic political character of law from a sociological and philosophical perspective. History shows that the realisation of human rights is mainly based on continuous struggles for their definition and implementation. These struggles define the content of human rights, which cannot be justified on the basis of pre-political or moral principles. Indeed, human rights are the outcome of social mobilisation, protest and revolution. The steady process of questioning and reaffirming interpretations of human rights is the prerequisite for their very validity and eligibility. The authors stress that the legal order is currently fragmented, which means that multiple systems, transnational protagonists and institutions compete and entangle in the supra-national sphere to establish a context for law enforcement. Möller and Raimondi propose a “politics of human rights”, which is subdivided into three politics. The first is the “politics of definition”, through which the commonly accepted idea of an evident human nature is negated. Instead they argue that the legal subject in capitalist society is easily identifiable as the white male worker. The politics of definition enables the “power of definition” within the law to be shown. The second politics is the “politics of institution”. Since their foundation, human rights have been secured through institutions. Political procedures are defined to be well-known, democratic and accessible to all, but are concretely only available to national citizens. Trying to expand the concept of citizens in order to revolutionise human rights, the authors offer the concept of “citizen as universal figure of the revolution”, as defined by Étienne Balibar. This definition leads to the third politics, the “politics of revolution”, which brings together the previous ones in order to show that each individual committed to claiming human rights does so not only with a political goal in mind, but also, because it allows for questioning about who has the right to a voice in a process, and who is excluded. In this sense, acting politically using human rights means constantly questioning, provoking and calling for awareness of the limits of the politics of definition and institution. Social movements are the agents of the politics of revolution. Moreover, they are constantly dealing with concrete claims, which helps them escape the common risk of abstraction. They have an important, though limited role in questioning the pillars of human rights, their definition and institutions.

From the text:

“Ihre paradoxe Grundstruktur und die damit zusammenhängende Fragilität führen ein emanzipatives Potential mit, das es in den vielfältigen Kontexten rechtlicher und politischer Auseinandersetzungen zu aktualisieren und damit nutzbar zu machen gilt.“ (p. 40)

“Wer die Menschenrechte für sich beansprucht, verfolgt nicht nur einfache politische Ziele, sondern thematisiert in der Regel auch, wer etwas zu sagen hat, wer eingeschlossen und ausgeschlossen ist.” (p. 43)

Title	Understanding European Movements. New social movements, global justice struggles, anti-austerity protest (2013)
Authors	Fominaya, Cristina Flesher; Cox, Laurence
Language	English
How to quote:	Fominaya, Cristina Flesher; Cox, Laurence (eds.) (2013): Understanding European Movements. New social movements, global justice struggles, anti-austerity protest. London: Routledge, 263p.
Available at:	https://www.routledge.com/Understanding-European-Movements-New-Social-Movements-Global-Justice/Fominaya-Cox/p/book/9781138025462 (last accessed on 10 Oct. 2016)
Main Topic	Anti-austerity, anti-capitalist movements. Construction of transnational identity within European movements for global justice. Period: 1960s to 2000s.
Keywords	European social movements, global justice, anti-austerity, “European spring”
Comments	Part I: Theory, Part II: Precursors of GJM, Part III: Identities, Part IV: Anti-austerity movements.

Abstract:

The book aims to put in perspective the entire spectrum of social movements of the last years in Europe – the period of the anti-austerity protests – and the precursor movements since the end of the 1960s, when the anti-globalisation discourse was the binding element of an anti-capitalist “movement of movements” in Europe. The contributions are interdisciplinary and relate to the fields of politics and international relations, sociology, history, European studies and social theory. Anti-capitalist and anti-austerity movements such as the 15M/Indignados in Spain and the protests in Iceland and Greece are analysed in the final chapters. A strong point of the book is the overarching picture across national borders and eras of European movements, which furthermore are presented by researchers of different nationalities (French, Italian, Romanian, Icelandic, Spain, and others.). The editors argue that theories of social movements have been mostly focused on the US paradigm of movements and protests, which has caused a lack of systematisation regarding concrete experiences of movements beyond English-speaking countries. Regarding political mobilisation, the book presents an analysis of multiple networks of movements for global justice over time: The dialogue between ATTAC France and the anti-globalisation movements in Brazil; the common claims of the Italian and Spanish radicals and the Zapatistas in Mexico; or the connections among the environmental and anti-nuclear movements and the autonomous leftist activists in Italy, for example. In Part III, the articles address the multifaceted identities of Western and Eastern European movements, which sheds light on the contradictions of universal concepts with which globalisation has been explained and conceptualised. Finally, local and transnational developments of the new anti-austerity movements are summarised within a new agenda for research on movements that also shows new potential for action through occupation and protest.

From the text:

“Taken as a whole, the research in this book demonstrates: 1. The lasting significance of national movement histories, generating movement landscapes which are not reducible to political opportunity structures; 2. The role of cross-national processes of inspiration, learning, alliance and movement which go substantially beyond ‘transnational advocacy networks’ and constitute Europe as an internally-differentiated movement space; 3. The importance of previous movement waves and their specific national histories in accounting for the complexities of the present; 4. The particularities of European social movement developments, which, while remaining porous to developments elsewhere, nonetheless deserve reflection on their own terms. This suggests the limitations of quantitative cross-national comparative analysis that fails to incorporate findings from qualitative research and overlooks the national and historical specificities of the cases being compared; 5. The need for theoretical models which are more attentive both to these historical dimensions of movement development, continuity and rupture and to the interplay of national, European and local in the formation of complex, differentiated transnational movement cultures.” (p. 4)

Title	Plätze sichern! ReOrganisierung der Linken in der Krise. Zur Lernfähigkeit des Mosaiks in den USA, Spanien und Griechenland (2013)
Authors	Candeias, Mario; Völpel, Eva
Language	German
How to quote:	Candeias, Mario; Völpel, Eva (2013): Plätze sichern! ReOrganisierung der Linken in der Krise. Zur Lernfähigkeit des Mosaiks in den USA, Spanien und Griechenland. Hamburg, VSA, 257p.
Available at:	http://www.rosalux.de/publication/40321 (last accessed on 16 Nov. 2016, book available online)
Main Topic	Mobilisations. Sub-topic: Anti-austerity movements
Keywords	Anti-austerity movements, "precariat", social classes, leftist mosaic.
Comments	Political analysis of public square occupations based on qualitative interviews. Cases from the USA, Spain and Greece.

Abstract:

The book deals with core political and theoretical questions with regard to the cycle of social protests and public square occupations occurring since 2011. It also offers a collection of detailed interviews for analysis of the characteristics, main claims and difficulties of the protesters, who are, as the authors stress, part of a new class in the making – the “precarious workers”. The book sheds light on the cases of Greece (Sintagma Square), Spain (Indignados, Demoracia Real Ya) and the USA (Occupy Wall Street). By offering an alternative to common interpretations of these protests, Candeias and Vöpel argue that the common approach describing “failed” protests or people “being forced to leave the square” could be analysed differently. These events allow for a comprehension of the experience as offering a chance for a new orientation on the left and as part of a learning process. Considering how, from the outset, precarious workers had to cope with degrading conditions, yet still managed to organise new forms of political action – overcoming fear, occupying the streets, mobilising other people, achieving public attention – it is possible to interpret these events as a “successful failure”, which might be the impetus for new coalitions, possibly in the framework of a left-wing political party. The authors argue that these protests are all interconnected; they present a transnational resonance, meaning that some local practices have been disseminated from one place to another, from one part of the cycle to another. After the protests in Tunisia, the USA, Spain, Portugal, Greece and other countries, it is crucial to recognise to what extent all these political events are reactions against the intensifying implementation of restrictive neoliberal measures which, in turn, are partially responsible for the worsening of an already precarious structure of social rights. This leads to more precarity and increased fear among individuals, but is also the condition for the possibility of constructing of new bonds between classes and political consciousness. Candeias and Vöpel enable the reader to realise – without naïve utopias – the potential present in this new strategy of protest for the reorganisation of the whole Left.

From the text:

“Erfolgreiches Scheitern war schon immer die wichtigste Bewegungsform der Linken. Entweder weil die großen Errungenschaften in passiven Revolutionen kompromissförmig in immer entwickeltere kapitalistische Herrschafts- und Vergesellschaftungsformen integriert wurden. Oder weil vielversprechende Bewegungen und Kräfte Kämpfe verloren, gewaltsam niedergeschlagen wurden, an Dynamik einbüßten, gespalten, Teile integriert, andere marginalisiert wurden – aber doch der Versuch die Einzelnen veränderte, weitergetragen wurde, sedimentierte. ‚Die Geschichte der subalternen gesellschaftlichen Gruppen ist notwendigerweise bruchstückhaft und episodisch. Zweifellos gibt es in der Geschichte der Aktivität dieser Gruppen eine Tendenz zur Vereinigung, sei es auch nur auf provisorischen Ebenen, aber diese Tendenz wird durch die Initiative der herrschenden Gruppen fortwährend gebrochen.‘ (Gramsci, Gef. 9, 2191)” (p. 11)

Title	Labour Rights and the ILO: The Challenge of Transforming Informal Economic Activities to Promote Transnational Social Rights – Domestic and Care Work as Core Issues (2016)
Author	Senghaas-Knobloch, Eva
Language	English
How to quote:	Senghaas-Knobloch, Eva (2016): Labour Rights and the ILO: The Challenge of Transforming Informal Economic Activities to Promote Transnational Social Rights – Domestic and Care Work as Core Issues. In: Fischer-Lescano, Andreas; Möller, Kolja: Transnationalisation of Social Rights. Intersentia Ltd, 2016, pp. 143–176.
Available at:	http://intersentia.com/en/transnationalisation-of-social-rights.html (book information only, last accessed on 16 Nov. 2016)
Main Topic	Mobilisation. Sub-topic: Labour rights, precarisation.
Keywords	Labour rights, domestic and care work, ILO, transnational rights.
Comments	Beyond decent work: discussion of the concept and its application in situations of informal work. Critical appraisal of the role of the ILO.

Abstract:

The work of Senghaas-Knobloch is a chapter of the book organised by Fischer-Lescano and Möller on the transnationalisation of social rights. The author deals mainly with the efforts of the International Labour Organisation (ILO) to integrate “informal work” within its framework of protection. The current modifications and incorporations on the matters of care work and non-documented work in the ILO guidelines and regulations are particularly analysed. Since the foundation of the ILO, the question of informal work has been a sensitive issue. Convention 189 on Decent Work for Domestic Workers was first adopted only in 2011, together with the nonbinding Recommendation 201, which represented a “breakthrough of great significance” (p. 143) in the history of the organisation regarding the very central principles involved in its foundation. With a broader perspective, the chapter depicts a concrete case of institutional changes adopted in order to make international social rights accessible to all working people. As the author argues, however, these changes were only made possible due to the mobilisations of NGOs, advocacy groups and domestic workers organised in unions. Beyond this, political organisation is still needed to ensure the application of such an international legal framework at the local level. The article stresses the ILO Agenda of Decent Work and its relevance by addressing the question of informality. It also offers an analytical frame in order to understand the nature of informal work and its features and finally, questions the orientation towards human and fundamental rights adopted by the ILO, and its contradiction with mainstream economic thinking, which continuously supports the erosion of social rights and welfare both in the global North and South. In summary, the text stresses the importance of considering care work seriously in society: “the prevailing world economy is still largely blind to the elementary tasks of social reproduction and social cohesion, because, until now, it has been able to ignore the essential tasks of care and attendance – traditionally carried out, without pay, by women.” (p. 173)

From the text:

“[...] (N)ecessity to understand the structural relationship between the formal and the informal economy, and to reach out to those working people who are not recognised, registered or counted in national statistics, who lack social protection, protection by labour legislation and protective measures at the workplace. In 2002, not least because of the vast increase in insufficiently protected working people even in the core industrialised countries, the ILO constituents adopted the broader concept of the informal economy, which also takes into account the grey areas between formal and informal economic activities, and includes what had hitherto been understood as the “informal sector” in developing countries.” (p. 144)

“The chapter focuses on the new ILO Convention 189 on Decent Work for Domestic Workers in order to exemplify the related issues. Domestic work encompasses a range of numerous informal activities; the Convention covers activities that are of vital necessity to people and societies, but are traditionally considered to be outside the scope of labour law and not contributing to societal development or public welfare.” (p. 145)

“Convention 189 became possible because of an extraordinary alliance of organised domestic workers with unions, NGOs and other advocacy groups. The same or a similar alliance is needed for its practical

implementation. In this context, the establishment of complaint mechanisms is crucial. In addition, the regulatory gap in the case of dependent self-employed workers shows that this group of care workers needs new forms of organisation, where possible in co-operative form. ILO Recommendation 193 on Promotion of Cooperatives from 2002 is to be used as a guide to the means for strengthening voluntary democratic associations to pursue common aspirations.” (pp. 172–173)

Title	Widerstand gegen Zwangsräumungen in Spanien: Eine soziale Bewegung in Zeiten politischer Unsicherheit (2016)
Author	Allende, Ivan Molina
Language	German
How to quote:	Allende, Ivan Molina (2016): Widerstand gegen Zwangsräumungen in Spanien: Eine soziale Bewegung in Zeiten politischer Unsicherheit. In: Forschungsjournal Soziale Bewegungen, n. 29, pp. 71–76.
Available at:	https://www.degruyter.com/view/j/fjsb.2016.29.issue-1/fjsb-2016-0110/fjsb-2016-0110.xml (last accessed on 16 Nov. 2016, article available online)
Main Topic	Mobilisations. Sub-topic: Housing rights, Right to the City.
Keywords	Social movements, Spain, PAH
Comments	Detailed description of the formation and organisation of the housing movement in Spain (PAH). Written by an activist of the movement.

Abstract:

The article offers a comprehensive picture of recent developments in Spain starting with the first events that boosted the anti-austerity movements in 2011. The author is an activist of the “Plataforma de Afectados por la Hipoteca – PAH”, a movement upholding the struggles for the Right to the City in Spain. The author argues that the movement of occupation of Puerta del Sol square was actually a convergence of different movements: against austerity policies and for more public services, against macho culture and violence against women, against repression (especially in the case of political prisoners in Basque Country), of striking workers and of environmentalist movements against the privatisation of energy and the mining industry. This broader constellation gathered in the square under a wider claim for real democracy and social rights. It represented a central moment not only for the protest movements in Spain, but also for the worldwide discussion on political mobilisations, which forged concepts to handle public square occupations and the self-organisation of protesters. The article shows the organisational structure of the PAH movement, consisting of an association of activists and lawyers offering support to people threatened with eviction or by high indebtedness in the housing market. This provides legal support and advice on legal claims, hosts a solidary housing project, and organises protests, as well as collective meetings, to inform widely on legal questions and strategies for the best solution for each individual case. The movement presents itself as having a horizontal organisation. Beyond “legal struggles”, the movement also promotes campaigns and public interventions in order to raise public awareness and outrage about the role of the financial sector in the housing crisis. Molina argues that the PAH developed a framework for counter-hegemonic organisations and collective practices in Spain that was present in the 15M/Indignados and, to some extent, in the political party Podemos. The PAH itself was a convergence of multiple urban initiatives, which came together under the banner of the Right to the City, a politics of commons and the critique against austerity.

From the text:

“Die PAH zeigt uns, wie wichtig es ist, die kreativen Prozesse der Selbstorganisation und des Kampfes, welche über die staatlichen Strukturen hinaus ‚neue Situationen, neue Welten, neue Ökologien des Daseins schaffen‘ (Tianos et al. 2012: 449), zu beobachten und zu analysieren. Sozialer und politischer Wandel sind eng mit rebellischen Subjektivitäten verbunden, die das Einfordern von Rechten und Würde hervorbringt. Die radikale Pädagogik der PAH, alle Schuld von den Betrogenen zu nehmen, hatte eine gewaltige Wirkung; sowohl therapeutisch als auch im Sinne der kollektiven Selbstermächtigung.” (p. 75)

Title	Movimientos Sociales y Luchas por el Derecho Humano al Agua en América Latina (2006)
Author	Becerra, Andrea
Language	Spanish
How to quote:	Becerra, Andrea (2006): "Movimientos Sociales y Luchas por el Derecho Humano al Agua en América Latina". In: ILSA. Revista El Otro Derecho (n. 34) and Polis [Online], 14. Available at: http://polis.revues.org/5282
Available at:	http://polis.revues.org/5282 (last accessed on 20 Nov. 2016, available online)
Main Topic	Mobilisations. Sub-topic: Environment, rights to water.
Keywords	Right to water, Latin America, Social movements, Social struggles.
Comments	Perspective of social movements on social rights about the issue of the right to water in Latin America.

Abstract:

The article deals with the legal and sociological debates on the right to water. It proposes a systematisation of the main discussions on the topic, especially in Latin America, where proper sanitation services and access to potable water for all citizens are still recurring issues. The article starts with a definition of the right to water as a "public good and vital resource", a human right to be won by social movements through a process of continuous claims. The article points out the perversity of the exploitation of water as a resource privatised by transnational companies, which has resulted in access to water becoming a commodity, or a privilege. The author mentions a series of problems linked to the absence of rights to water, such as water contamination by mining companies, lack of sanitation and health problems, among others. These issues particularly affect communities of African descent and indigenous peoples' territories. The author also mentions the legal basis of the right to water in the framework of international law, namely the first UN Conference on Water in 1977 and the following reports on the topic that established the right to water as a fundamental right and as part of UN Economic, Social and Cultural Rights as well. The right to water was also present as one of the "Millennium Development Goals".¹ Nevertheless, water is still one of the most lucrative commodities of the world, an object of privatisation and competition among transnational companies. In reaction to this fact, an association of social movements across Latin America was founded to assess, analyse and criticise the privatisation of water services and incidents of persecution of activists fighting for these rights. In summary, the text brings together common issues related to the question of the right to water and the specific struggles carried out in each country to legally establish this right and, more importantly, to guarantee its enforcement.

From the text:

"Problemáticas como la contaminación del agua por cuenta de las empresas mineras, la carencia de instalaciones sanitarias, las enfermedades derivadas de su consumo, la afectación de comunidades afrodescendientes y de los territorios ancestrales de los pueblos indígenas, destinados a desaparecer, no como la Atlántida en un acto caprichoso de la naturaleza, sino a consecuencia de la construcción de hidroeléctricas y la ejecución de otros megaproyectos, develan la existencia de la denominada "guerra por el agua" como un escenario en el cual se han visto involucradas numerosas poblaciones y comunidades locales que se resisten al desconocimiento del agua como derecho humano fundamental, precisamente porque ésta, como fuente de vida, no puede ser sometida al libre juego de los intereses de un mercado globalizado." (p. 2)

¹ "Target 7C: Halve, by 2015, the proportion of the population without sustainable access to safe drinking water and basic sanitation: Proportion of population with sustainable access to an improved water source, urban and rural; Proportion of urban population with access to improved sanitation".

Title	Déclaration de la Convergence Globale des luttes pour la terre et l'eau, Tunis, le 28 mars 2015 (2015)
Author	La Via Campesina
Language	French
How to quote:	La Via Campesina (2015): Déclaration de la Convergence Globale des luttes pour la terre et l'eau, Tunis, le 28 mars 2015. Available at: https://viacampesina.org/fr/index.php/les-grands-ths-mainmenu-27/rrme-agraire-mainmenu-36/1065-declaration-de-la-convergence-globale-des-luttes-pour-la-terre-et-l-eau
Available at:	https://viacampesina.org/fr/index.php/les-grands-ths-mainmenu-27/rrme-agraire-mainmenu-36/1065-declaration-de-la-convergence-globale-des-luttes-pour-la-terre-et-l-eau (last accessed on 25 Nov. 2016, available online)
Main Topic	Mobilisations. Sub-topic: Right to land, right to food, food sovereignty
Keywords	Right to land, food sovereignty, right to water, Latin America, social movements, social struggles.
Comments	Manifest on the principles of Via Campesina about its claims related to rights to land and water.

Abstract:

The text is the final statement from the World Social Forum of 2015 in Tunis, which focused on the struggles of the African continent for the protection of natural resources, especially water and land. The manifest also calls for the defence of the commons and against systematic violations of human rights. The Via Campesina and the other social movements gathered at the global summit seized the opportunity to address these issues and to build global networks – or convergence – in order to mobilise for global social rights, among them water and land. The manifest also presents information about the impacts of the lack of water and land protections for millions of people on the African continent. It offers a panorama of struggles over these two specific global social rights from the perspective of transnational social movements. In addition, it gives an overview of the central claims of the movements whose main critique is directed against the exploitation of land by multinational companies much more interested in intensive extraction of local wealth, even though this means ecological devastation and acute social impacts on the population concerned. Privatisation, militarisation and expulsion of local communities are the main consequences of the devastating exploitation of natural resources by transnational enterprises. Among other actions, movements advocate for cooperation with human rights defenders and with those international organisations working against human rights violations and committed to guaranteeing liberty of manifestation without the repression of activists. Finally, the group also calls for the clear responsibility of the state in promoting human rights, also implying concrete measures for their implementation. Moreover, it is interesting to note how international normative framing still plays a central role in the justification of social struggles, which supports the idea that – even with some critiques and limits – the discourse in favour of human rights remains a core strategy for social movements, both at the local and global levels.

From the text:

“Nous, mouvements sociaux et de bases et organisations de la société civile, engagés dans la défense des droits à la terre et à l'eau, nous nous sommes réunis à Dakar en octobre 2014 dans le cadre du Forum Social Africain pour lutter et protester contre les accaparements de toutes les ressources naturelles, l'eau et la terre, nos biens communs, et contre les violations systématiques des droits humains qui les accompagnent. Le partage de nos idées nous a amenés à reconnaître la solidarité essentielle de nos combats, étant donné la nature inextricable des liens entre l'accaparement des terres, de l'eau et des autres ressources naturelles. Nous nous sommes réuni-e-s de nouveau lors du Forum Social Mondial à Tunis en mars 2015 pour continuer ce dialogue avec des mouvements et organisations du monde entier afin d'élargir cette convergence.” (p. 1)

“Ainsi, les profits faramineux d'une élite sont bâtis sur la violation systématique des droits humains de la majorité de paysan-nes, habitant-es de quartiers populaires ou informels, pêcheurs, communautés d'éleveurs et nomades, les peuples et communautés indigènes, travailleur/euses ruraux et urbains et consommateurs et consommatrices, particulièrement les jeunes et les femmes, qui sont expropriés de leurs terres et moyens de subsistance par la violence, l'intimidation et les tortures. L'accaparement des terres s'accompagne toujours

de l'accaparement de l'eau par différents moyens: les cultures non-durables consommatrices d'eau, la privatisation des services de distribution et gestion des eaux (qui volent cette ressource vitale de ceux qui ne peuvent pas la payer), la contamination des nappes par des exploitations minières incontrôlées, la modification de cours fluviaux et du flux d'eau par la construction de barrages et l'expulsion des communautés qui en résulte, la militarisation des points d'accès à l'eau et des territoires, l'expulsion des éleveurs et des pêcheurs de leur milieu de vie, par exemple à travers des pratiques comme l'extraction de sable sur les côtes." (pp.1–2)

Title	Les sans terre du Brésil, l'activisme transnational et la souveraineté alimentaire comme alternative à la faim (2012)
Author	Bringel, Breno
Language	French
How to quote:	Bringel, Breno (2012): „Les sans terre du Brésil, l'activisme transnational et la souveraineté alimentaire comme alternative à la faim“, In: CERISCOPE Pauvreté.
Available at:	http://ceriscope.sciences-po.fr/pauvrete/content/part3/les-sans-terre-du-bresil (last accessed on 25 Nov. 2016, available online)
Main Topic	Mobilisations. Sub-topic: Right to land, right to food, food sovereignty
Keywords	Right to land, food sovereignty, landless movement, transnational movements.
Comments	Transnational mobilisations of Movimento Sem Terra (Landless Workers' Movement). Experiences from transnational networks of movements.

Abstract:

The article demonstrates how mobilisation through transnational activism is a strategy of social movements for dealing with issues of hunger and poverty. It starts with a critique of the ways poverty has been defined in the academic debate, stressing that some quantitative and developmentalist models do not actually analyse the quality of life of people in situations of poverty. The article shows how the "Via Campesina" built upon the idea of a "right to food sovereignty" in order to react against these models and thereby forged a comprehensive understanding of the impacts of transnational food production chains as the main cause of hunger worldwide. Hence, this new approach implies recognition of the importance of satisfying people's needs. It also presupposes a supervision of the quality of food and of its production and, finally, actively questions the scale on which it is produced. In addition, Via Campesina upholds the right of "food sovereignty" as the right of people to determine their own agricultural and nutritional systems and consequently, both the right to protect their own health and to protect the market against land concentration and dumping through the commercialisation of existential products. Moreover, the article highlights how the agendas of food sovereignty and agrarian reform have been introduced into the public debate, thanks to the transnational network of social movements, especially fostered by the Brazilian Landless Movement (MST), which was a very active member within Via Campesina. The article describes the construction of an international solidary network on "land questions" in the 1990s (in cooperation with the Zapatistas and the anti-globalisation movement) and contemporary strategies of dealing with land, nutrition and sustainability issues, which are followed in a wide number of countries within their specific groups. Finally, Bringel also defines the dynamic of transnationalisation as based on the flow of people, ideas, resources – economic ones as well –, which has won the right to food sovereignty a place on the global agenda, on the scope of rights to food, the right to land and other related social global rights.

From the text:

"L'objectif, baptisé Éradiquer l'extrême pauvreté et la faim, se donne pour but entre autre de réduire de moitié, entre 1990 et 2015, le nombre de personnes qui souffrent de la faim. L'actuelle crise alimentaire et financière mondiale a significativement rétréci l'horizon proposé. Toutefois, il faut souligner ici que cet objectif a pour point de départ la satisfaction d'un besoin social de base (l'alimentation) à partir de l'adoption de l'idée de sécurité alimentaire, comprise par l'Organisation des Nations unies pour l'alimentation et l'agriculture (FAO), comme 'l'accès physique, social et économique à une nourriture suffisante, permettant de satisfaire les besoins énergétiques quotidiens' (FAO, 1996)." (pp. 2–3)

“La souveraineté alimentaire ne se limite pas, comme le suggère son nom, au domaine de l’alimentation. Il s’agit d’une demande dont la construction sociale se dirige vers une pluralité de thèmes, subjectivités et actions qui incluent : l’appropriation et gestion des ressources, la terre et le territoire, le commerce local et international, le développement durable, l’action collective, la participation sociale, l’agroécologie, le droit à l’alimentation et, en définitive, le modèle de production et développement.” (p. 3)

Title	Welcome Management: Making Sense of the ‘Summer of Migration’ (2016)
Author	Buckel, Sonja (interview by William Callison)
Language	English (also available in French).
How to quote:	Buckel, Sonja (interviewed by William Callison), (March 2016): “Welcome Management: Making Sense of the ‘Summer of Migration’.” Near Futures Online 1, “Europe at a Crossroads”.
Available at:	http://nearfuturesonline.org/welcome-management-making-sense-of-the-summer-of-migration/ (last accessed on 27 Oct. 2016, available online)
Main Topic	Mobilisations. Sub-topic: Migration.
Keywords	Migration, Summer of Migration, neoliberalism.
Comments	Interview with Sonja Buckel about the “summer of migrations” in 2015 and its neoliberal perspective.

Abstract:

The interview was conducted at the beginning of 2016 after events that occurred during the summer of 2015 – the referendum on the austerity measures in Greece, the massive wave of migration and the following “welcome initiatives” in Germany. The interview brings together the outcomes from a series of studies carried out by Buckel and other researchers who analysed from a critical perspective the formation of a set of state apparatuses at the level of the European Union. The interview describes the current austerity policies that have been implemented by EU institutions, especially under the influence of Germany. These policies, based on neoliberal ideas, have an impact on how the migration issue is addressed. She underlines the argument that “welcome initiatives” fit quite well into the neoliberal discourse, but are also an outcome of organisation by left-liberal groups that fostered positive discourse in favour of migration within civil society. With regard to this point, Buckel argues that the organisation of civil society regarding the “welcome culture” should be taken into account by the Left as a starting point for mobilisation and politicisation. The interview also analyses the thesis of “externalisation” in terms of migration in Europe. This thesis is explained through two rings of externalisation: the first one “runs through southern and eastern member-states and comprises agencies such as Frontex”; and the second “depends on post-colonial border enforcement in North and West Africa as well as i Ukraine”. These two rings are integrated with the purpose of “managing migration” to Europe in exchange for financial support. The best-known examples are Libya and, currently, Turkey. It is crucial to recognise that this process occurs along with human rights violations, which are literally “outsourced” to other countries, while European leaders can attest that “they nonetheless remained respectful of fundamental rights and the rule of law – on their own territory”. Buckel highlights that even though the European Court of Human Rights condemned these questionable procedures, this has erected a new barrier against further deals with external regimes. Since then, the second ring of externalisation has been more open, which has enabled the arrival of a new wave of people in the EU. Regarding alternatives and possible mobilisations, Buckel points out two aspects. Firstly, the summer of migration made it impossible for the majority of the European population to ignore the living conditions of people in other parts of the world. Secondly, it shed light on the fact that the way people live, consume and relate to nature in Europe is sustained by relations of exploitation and neo-colonialism in other parts of the world. The interview enables understanding the contradictions of migration policy in Europe and, from the example of the summer of migration of 2015, consideration of possibilities for action with and beyond the welcome initiatives.

From the text:

“Now, one could say that this is all just a humanitarian or empathetic reaction, and not a real political mobilisation. However, I would respond that when forces from civil society decide to take action, something

deeply political and important is happening. And so, it is up to left-liberal activists who, sometimes on the verge of depression, have been waiting a long time for something to happen. It is up to the left to draw on the potential of the present moment.”

Title	Declaración de Manila, 29 de noviembre de 2012 Foro Social Mundial de las Migraciones, Movilidad, derechos, modelos globales: en busca de alternativas (2012)
Author	Foro Social Mundial de las Migraciones
Language	Spanish
How to quote:	Declaración de Manila, 29 de noviembre de 2012 Foro Social Mundial de las Migraciones, Movilidad, derechos, modelos globales: en busca de alternativas (2012). In: Migración y desarrollo, v. 11 n. 20
Available at:	http://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S1870-75992013000100008 (last accessed on 20 Nov. 2016, available online)
Main Topic	Mobilisations. Sub-topic: Migration.
Keywords	Migration, social rights, World Social Forum on Migrations
Comments	The question of migration analysed from the perspective of the migrants organised in the World Social Forum on Migrations

Abstract:

The “Declaration of Manila” is the final document from the World Social Forum on Migrations (WSFM) of 2012. The WSFM is an international event, organised in the context of the World Social Forum. The first one took place in 2002. The final declaration of 2012 summarises the outcomes of the discussions held by delegates from more than fifty countries represented by women, workers, migrants associations, campesinos and popular organisations. The text offers contributions for reflection on the question of migration from the perspective of the migrants themselves. At the Forum they discussed the global dimension of their struggles, considering that they, too, are workers looking for better opportunities and standards of living. In this sense, they aim to get involved with multiple movements such as those of feminists, care and domestic workers, indigenous peoples, environmentalists, and human rights defenders in order to conduct their struggles for human rights for all people, independent of nationalities. In the document, they also strongly criticise neoliberal globalisation, highlighting especially the practices of “outsourcing” in the labour market. With this critique, they want to demonstrate how precarity, low-paying jobs and exploitation of workers – mainly of women, children, racial and ethnical minorities – are interconnected issues within the neoliberal system. In addition, they affirm the necessity of recognising that migration itself should be considered and established as a human right. They stress that the majority of countries have not yet ratified the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families adopted in 1990. This legal frame could, however, be used as a starting point to question how migrants are treated and migration policies are developed nowadays. Regarding migrants as potential workers, they state that a possible new strategy could be the linkage between migration rights and economic, social, political and cultural rights. Thus they conclude the manifest by questioning the discourse that connects migration and development. They plead for a “right to not need to migrate”, meaning that each country should guarantee conditions allowing each individual the choice to stay on their territory without needing to flee.

From the text:

“Salvaguardar los derechos humanos es todavía un asunto pendiente para todos los gobiernos en los países de origen, tránsito y destino. Ninguna nación está exenta de esta responsabilidad. Demasiados países de origen o tránsito utilizan un doble estándar: los gobiernos denuncian las violaciones a los derechos de sus ciudadanos en los países de destino, mientras que en su propio territorio se violan sistemáticamente los derechos de los migrantes y transmigrantes.” (p. 211)

“Finalmente, el derecho a no emigrar debe estar vigente en los países de origen. Esto implica crear las condiciones necesarias para el desarrollo humano que transformen la migración en una opción más que en una necesidad.” (p. 214)

Title	Der Feminismus und die Politik der Commons (2012)
Author	Federici, Silvia
Language	German/English
How to quote:	Federici, Silvia (2012/2010: Der Feminismus und die Politik der Commons. In: kitchen politics (V. eds.): Aufstand aus der Küche. Reproduktionsarbeit im globalen Kapitalismus und die unvollendete feministische Revolution. Münster: Edition Assemblage, pp. 87–105.
Available at:	https://www.edition-assemblage.de/aufstand-aus-der-kuche/ Available also in English: http://www.commoner.org.uk/?p=113 (last accessed on 30 Nov. 2016)
Main Topic	Mobilisations. Sub-topic: Gender.
Keywords	Feminism, commons, social reproduction.
Comments	Key-text on feminism, transnational feminism, care and reproductive work and possibilities of a politics of the commons.

Abstract:

Federici writes a feminist manifesto towards a politics of the commons. She starts by demonstrating that the concept of the “commons” has been subject to multiple interpretations and political uses. Hence Federici proposes a perspective of the commons rooted in struggles against sexual discrimination and over sexual reproduction. The politics of the commons should resolve two central problems present in current political discussions of social movements. The first consists of the idea that the state has taken over a monopoly of revolution which has “sapped the efforts of radical movements to build an alternative to capitalism”. The second is the dominance of neoliberal market relations, which have intensified “our awareness of the danger of living in a world in which we no longer have access to seas, trees, animals, and our fellow beings except through the cash-nexus.” (p. 3) Though on the one hand, contemporary neoliberal relations frighten individuals, on the other hand the existence of possible alternatives to privatisation based on social cooperation has never been so pervasive. The Internet is one example, but others are multiple solidary and communitarian forms of production, such as common gardens, community-based credits for women, sharing economies and collective practices of care, all of them notably carried out by women and highly present in the global South. Federici also warns about the risk of the appropriation of the idea of the commons by international organisations and private institutions, for example by the World Bank or the United Nations. The commons have been manipulated in order to be adapted to the capitalistic logic of privatisation and to guarantee well-functioning markets which “depend on the existence of non-monetary relations like confidence, trust, and gift-giving.” (p. 4) The role of women in the politics of the commons is central to surmount the risk of neoliberal appropriation. A feminist perspective of the commons starts with the assumption that women are those most affected by privatisation of natural resources, since they are the primary agents in reproductive work. In historical capitalist development they have also been central actors in resistance against the processes of land enclosure and have defended communal territories during the period of the European colonisation. Federici’s core proposal is to create different loci of production in which it will be possible to recover relations of solidarity, leaving behind the individualism and abstraction characterising current capitalist forms of relationships. As Federici stresses, “the reproduction of human beings is the most labour-intensive work on earth and, to a very large extent, it is work that is irreducible to mechanisation.” (p. 5) In this sense, this work must be collective, cooperative and part of “the political”, not only the private sphere. Finally, this process does not mean a naturalisation of the role of women in society, or of the concept of femininity. It means remembering the history of women’s resistance against capitalism, and also reaffirming that the latter also consists of a struggle over labour, power and safety, central issues to men’s existence as well.

From the text:

“The idea of the common/s, in this context, has offered a logical and historical alternative to both State and Private Property, the State and the Market, enabling us to reject the fiction that they are mutually exclusive and exhaustive of our political possibilities. It has also served an ideological function as a unifying concept prefiguring the cooperative society that the radical left is striving to create. Nevertheless, ambiguities as well as significant differences remain in the interpretations of this concept, which we need to clarify if we want the principle of the commons to translate into a coherent political project.” (p. 2)

“The appeal of this theory is that it does not separate the formation of ‘the common’ from the organization of work and production but sees it immanent to it. Its limit is that its picture of the common absolutizes the work of a minority possessing skills not available to most of the world population. It also ignores that this work produces commodities for the market, and it overlooks the fact that online communication/production depends on economic activities – mining, microchip and rare earth production – that, as presently organized, are extremely destructive, socially and ecologically. Moreover, with its emphasis on knowledge and information, this theory skirts the question of the reproduction of everyday life. This, however, is true of the discourse on the commons as a whole, which is mostly concerned with the formal preconditions for the existence of commons and less with the material requirements for the construction of a commons-based economy enabling us to resist dependence on wage labour and subordination to capitalist relations.” (p. 5)

“What this task entails is powerfully expressed by Maria Mies when she points out that the production of commons requires first a profound transformation in our everyday life, in order to recombine what the social division of labour in capitalism has separated. For the distancing of production from reproduction and consumption leads us to ignore the conditions under which what we eat, wear, or work with have been produced, their social and environmental cost, and the fate of the population on whom the waste we produce is unloaded (Mies 1999:141ff.). In other words, we need to overcome the state of irresponsibility concerning the consequences of our actions that results from the destructive ways in which the social division of labor is organized in capitalism; short of that, the production of our life inevitably becomes a production of death for others. As Mies points out, globalization has worsened this crisis, widening the distances between what is produced and what is consumed, thereby intensifying, despite the appearance of an increased global interconnectedness, our blindness to the blood in the food we eat, the petroleum we use, the clothes we wear, and the computers we communicate with (ibid.).” (p. 6)

“Arguing that women should take the lead in the collectivization of reproductive work and housing is not to naturalize housework as a female vocation. It is refusing to obliterate the collective experiences, the knowledge and the struggles that women have accumulated concerning reproductive work, whose history has been an essential part of our resistance to capitalism. Reconnecting with this history is a crucial step for women and men today both to undo the gendered architecture of our lives and to reconstruct our homes and lives as commons.” (p. 9)

Title	Contradictions of capital and care (2016)
Author	Fraser, Nancy
Language	English
How to quote:	Fraser, Nancy (2016): Contradictions of capital and care. In: New Left Review, n. 100, pp. 99–117.
Available at:	https://newleftreview.org/II/100/nancy-fraser-contradictions-of-capital-and-care (last accessed on 30 Nov. 2016)
Main Topic	Mobilisations. Sub-topic: Gender.
Keywords	Feminism, care, social reproduction.
Comments	Key text on social reproduction and the role of gender and care in capitalism.

Abstract:

In the article Fraser develops the thesis that the current so-called “crisis of care” should be interpreted as an “expression of the social-reproductive contradictions of financialised capitalism” (p. 99), and also of capitalist society per se. To sustain this thesis, Fraser offers an historical analysis of the treatment of care and social reproduction throughout three phases of capitalist development: the liberal, competitive capitalism of the 19th century; the state-managed capitalism of the postwar era; and the financialised neoliberal capitalism of our time. In the first part of the article she describes the central features of reproductive women’s work in capitalism, stressing its role in the process of subjectivisation of workers. The main contradiction in this process is that generally, social reproduction is separated from economic production in capitalist society; its value and importance are veiled. However, this tendency can only be grasped through an analysis of historical social formations and their respective regimes of accumulation. In the liberal capitalism of the 19th century, a

phenomenon took place which Fraser – quoting Maria Mies – calls “Housewifisation”. Through this label she explains the process of establishing male domination through the relations of production and the justifying of women’s unpaid work as necessary for social reproduction. This dynamic was obviously expressed differently on the periphery of industrialisation, where colonisation meant subjugation of the entire population. In Fordism, Fraser defines a “family wage” system. The state assumed some responsibilities for social welfare, trying to react to problems such as mass unemployment and the need of the formation of a consumers’ market. In this phase, some progress was observed, such as the development of unions, the achievement of democratic and social rights and the recognition of the value of social reproduction. This regime had roots in the industrialised periphery, since social entitlements were partly founded on colonial expropriations. In the colonies, the structures of social reproduction remained racialised and centred on domestic agricultural workers. “Two-earner households” is how Fraser defines the social reproduction in current neoliberal capitalist societies: “this regime promotes state and corporate disinvestment from social welfare, while recruiting women into the paid workforce — externalising carework onto families and communities while diminishing their capacity to perform it.” (p. 112) In addition, she shows the centrality of debts in neoliberal societies; this instrument is managed by financial institutions as both the trigger for austerity measures taken by states and also the mechanism through which peasants and workers are dispossessed through new corporate land grabs in the global South. Fraser shows how all these phases are based not only on the transformation of forms of capitalist exploitation, but also centrally built upon the struggles and mobilisations in reaction to it. The crisis is currently so harsh that “as well as diminishing public provision and recruiting women into waged work, financialised capitalism has reduced real wages, thus raising the number of hours of paid work per household needed to support a family and prompting a desperate scramble to transfer carework to others. To fill the ‘care gap’, the regime imports migrant workers from poorer to richer countries,” (p. 114), which produces “global care chains”, in the sense that the responsibility of care is steadily passed from richer to poorer families from North to South. Fraser ends the text arguing that struggles over social reproduction should encompass a broader range of social rights, which can be synthesised as struggles against capitalism per se.

From the text:

“The ‘crisis of care’ is currently a major topic of public debate. Often linked to ideas of ‘time poverty’, ‘family-work balance’, and ‘social depletion’, it refers to the pressures from several directions that are currently squeezing a key set of social capacities: those available for birthing and raising children, caring for friends and family members, maintaining households and broader communities, and sustaining connections more generally. Historically, these processes of ‘social reproduction’ have been cast as women’s work, although men have always done some of it too. Comprising both affective and material labour, and often performed without pay, it is indispensable to society. Without it there could be no culture, no economy, no political organisation. No society that systematically undermines social reproduction can endure for long. Today, however, a new form of capitalist society is doing just that. The result is a major crisis, not simply of care, but of social reproduction in this broader sense.” (p. 99)

“My claim is that every form of capitalist society harbours a deep-seated social-reproductive ‘crisis tendency’ or contradiction: on the one hand, social reproduction is a condition of possibility for sustained capital accumulation; on the other, capitalism’s orientation to unlimited accumulation tends to destabilize the very processes of social reproduction on which it relies. This social-reproductive contradiction of capitalism lies at the root of the so-called crisis of care. Although inherent in capitalism as such, it assumes a different and distinctive guise in every historically specific form of capitalist society — in the liberal, competitive capitalism of the 19th century; in the state-managed capitalism of the postwar era; and in the financialized neoliberal capitalism of our time. The care deficits we experience today are the form this contradiction takes in this third, most recent phase of capitalist development.” (p. 100)

“The majority of relations through capitalism take place outside of labour, in the place we call private life. Non-waged social-reproductive activity is necessary to the existence of waged work, the accumulation of surplus value and the functioning of capitalism as such. None of those things could exist in the absence of housework, child-rearing, schooling, affective care and a host of other activities which serve to produce new generations of workers and replenish existing ones, as well as to maintain social bonds and shared understandings. Social reproduction is an indispensable background condition for the possibility of economic production in a capitalist society.” (p. 102)

“The major driver of these developments, and the defining feature of this regime, is the new centrality of debt. Debt is the instrument by which global financial institutions pressure states to slash social spending, enforce

austerity, and generally collude with investors in extracting value from defenceless populations. It is largely through debt, too, that peasants in the Global South are dispossessed by a new round of corporate land grabs, aimed at cornering supplies of energy, water, arable land and 'carbon offsets'. It is increasingly via debt as well that accumulation proceeds in the historic core: as low-waged, precarious service work replaces unionized industrial labour, wages fall below the socially necessary costs of reproduction; in this 'gig economy', continued consumer spending requires expanded consumer credit, which grows exponentially." (p. 112)

"But struggles over social reproduction encompass much more: community movements for housing, healthcare, food security and an unconditional basic income; struggles for the rights of migrants, domestic workers and public employees; campaigns to unionize service-sector workers in for-profit nursing homes, hospitals and child-care centres; struggles for public services such as day care and elder care, for a shorter working week, for generous paid maternity and parental leave. Taken together, these claims are tantamount to the demand for a massive reorganization of the relation between production and reproduction: for social arrangements that could enable people of every class, gender, sexuality and colour to combine social-reproductive activities with safe, interesting and well-remunerated work." (p. 118)

"I have suggested, specifically, that the roots of today's 'crisis of care' lie in capitalism's inherent social contradiction—or rather in the acute form that contradiction assumes today, in financialized capitalism. If that is right, then this crisis will not be resolved by tinkering with social policy. The path to its resolution can only go through deep structural transformation of this social order. What is required, above all, is to overcome financialized capitalism's rapacious subjugation of reproduction to production—but this time without sacrificing either emancipation or social protection. This in turn requires reinventing the production–reproduction distinction and reimagining the gender order. It remains to be seen whether the result will be compatible with capitalism at all." (p. 119)

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Gallas, Alexander; Nowak, Jörg; Wilde, Florian (eds.) (2015): Politische Streiks im Europa der Krise. VSA: Verlag Hamburg.	Overview of strikes in Europe. Key interviews with unionists from South Europe.	https://www.rosalux.de/publication/38866/politische-streiks-im-europa-der-krise.html

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<p>Harvey, David (2013): Rebel Cities: From the Right to the City to the Urban Revolution. London: Verso Books, 209p.</p>	<p>Key book on the current discussions on the Right to the City.</p>	<p>https://www.versobooks.com/books/1411-rebel-cities</p>
<p>El Apantle, Revista de Estudios Comunitarios, n I. Común ¿para qué?, October, 2015.</p>	<p>Collection of articles on social struggles for the commons.</p>	<p>https://horizontescomunitarios.wordpress.com/2017/01/16/apantle1/</p>
<p>Mestrum, Francine (2016): The Social Commons: Rethinking Social Justice in Post-Neoliberal Societies. Gerakbudaya Digital Sdn Bhd, 481p.</p>	<p>Book on the debate of the "commons" in post-neoliberal societies based on the struggles of activists around the world.</p>	<p>http://socialcommons.eu/</p>

LIST OF ORGANISATIONS, MOVEMENTS, PLATFORMS, CAMPAIGNS AND EVENTS

Organisations			
	Name	Comments	Link
1	World Social Forum	Central event for the global justice movement, especially in the beginning of the 2000s. Summit of movements, activists, initiatives all over the world, especially from the global South. The main debates discuss the alternative ways of living and economy.	https://fsm2016.org
2	medico.international	One of the main international organisations for human rights, health and humanitarian work.	https://www.medico.de/
3	Attac Network	Global organisation focused on finance and critic of globalisation. There have been some groups in Latin America as well, organisation today is mostly present in Europe.	https://france.attac.org/ http://www.attac.de/startseite/
4	Amnesty International	Campaign for right of housing as a human right (among others).	https://www.amnesty.ca/our-work/issues/economic-and-social-rights
5	Center for Economic and Social Rights. Social Justice Through Human Rights (CESR)	CESR is committed to developing and sharing tools and resources that can be useful for monitoring and demanding accountability for the realisation of economic, social and cultural rights around the world. These tools can be used by human rights activists, development practitioners, researchers, journalists and anyone who seeks information on economic and social rights.	http://www.cesr.org/article.php?id=237
6	Oxfam	Organizes actions and campaigns against poverty.	https://www.oxfam.org/en
7	Institut solidarische Moderne (ISM)	The ISM is an organisation which aims at producing innovative and alternative ideas regarding the current stage of neoliberalism. They produce position papers and material for discussions. Regarding European issues, they uphold the project of a solidary Europe.	http://www.solidarische-moderne.de/
8	ESCR-Net	Advocacy and campaigns for human and social rights.	https://www.escr-net.org/
9	Global Justice Now	Organisation of protests, platform of actions around the UK. Work with newsletters and social networks in other to mobilize for demonstrations and campaigns.	http://www.globaljustice.org.uk/

10	Community Alliance for Global Justice	International advocacy organization. Campaigns and programs on food and trade justice, also on agrarian issues. Organised with social movements.	https://cagj.org/
11	EuroNomade/ UniNomade	It started with more focus on precarisation in the universities and with the critique against the separation between universities and society. Now it promotes discussions and supports actions of social movements. Strongly based on the idea of "multitude" and commons. Another strong point is the defence of a "social Europe" and a platform of commons. Also present in Latin America.	http://www.euronomade.info/
12	Finance and Trade Watch	NGO focused on environmental and human rights issues, looking at trade agreements and transnational activities of concerns. Main actions are campaigns and events.	http://www.ftwatch.at
13	Corporate Europe Observatory	International organisation promoting campaigns which aim at denouncing lobbying practices in the EU. Central working issues are environment, economy and finance, food and agriculture, international trade and the power of lobbies.	https://corporateeurope.org/
14	Basic Income Earth Network	Promote events, publications and campaigns for basic income around the world. Different countries have their own networks: http://basicincome.org/about-bien/affiliates/ .	http://basicincome.org/
15	Eberhard-Schultz-Stiftung, Soziale Menschenrechte Stiftung	Supports local initiatives on social human rights (also funding). Organises events, recently also a conference on the 50 years of the UN Social Pact.	http://www.sozialemenschenrechtsstiftung.org/
16	European Center for Constitutional and Human Rights	Organisation focused on strategic litigation and campaigns for human rights.	https://www.ecchr.eu/en/about.html
17	Justiça Global	International organisation specialising in advocacy and strategic litigation for human, environmental and social rights.	http://www.global.org.br/
Social Movements			
	Name	Comments	Link
18	La Via Campesina	Transnational movement for the agrarian question in Latin America, also worldwide. Globalisation of the struggles is a political strategy. Responsible for building networks of peasants movements, like Sem Terra in Brazil, Campesinos in Argentina, Bolivia and others. Information in English, Spanish and French on the website.	https://viacampesina.org/en/

19	Plataforma de Afectados por la Hipoteca (PAH)	Local and international organisation to support the right of housing. It started as a reaction against the “real estate bubble”. The PAH organizes campaigns, judicial support, information, videos, and meetings. Central for the political mobilisation in Spain.	http://afectadosporlahipoteca.com/
20	Blockupy	Transnational organisation, especially present in Germany and Europe. It consists in a network of multiple movements. Central actions are demonstrations against financial institutions in Europe, for example, the Central Bank in Frankfurt.	https://blockupy.org/en/
21	No border	Platform to connect networks and activists against the deportation of migrants and the policies of Frontex in Europe.	http://www.noborder.org/about.php.html
22	Nuit Debout	Connection of multiple authors, activists and movements in reaction to the new labour bill in France in 2016. It started after demonstrations and the occupation of the Place de la République in Paris. The motto was “standing night”, which represents the idea that the citizens might fight for their rights and for democracy themselves, since they are “awake”. The movement was also based on the experiences of square occupations, like 15M or Gezi Park. Different media have been produced by the movement, like the Gazette Debout, TV, radio. The movement also spread to multiple cities in France. It was strongly connected with the idea of “convergence of struggles”. This movement has also its own platform.	https://nuitdebout.fr/
23	Movimento de Atingidos por Barragens (MAB) [Movement of People Affected by Dams]	It has become increasingly important, especially over the years of the construction of the “Belo Monte” Dam, in Amazonia, Brazil. With MST, it is one of the most important movements connected to the agrarian question in Brazil. It brings together environmental, work, ethnical and health questions.	http://www.mabnacional.org.br/
24	Movimento dos Trabalhadores Rurais Sem Terra (MST) [Landless Workers’ Movement]	One of the main social movements in Brazil, internationally well known, the MST has different foci of actions. The main objective is the promotion of land reform in Brazil and the construction of a socialist society. The MST also takes part in the network of Via Campesina.	http://www.mst.org.br/

25	Movimento dos Trabalhadores Sem Teto (MTST) [Homeless Workers' Movement]	Central urban movement in Brazil, especially over the last few years. Strongly rooted in the urban struggles of São Paulo and the central regions of Brazil. The MTST supports the claims of poor workers that have been expelled from the centre of the cities through processes of gentrification. The MTST was/is also an important actor in the organisation of the popular resistance and manifests against the recent democratic rupture in Brazil.	http://www.mtst.org/
26	Black Lives Matter	Local and also international campaign against police violence against black people. It started in the USA, but is already present all over the world with internet-based campaigns and debates.	http://blacklivesmatter.com/
Platforms, campaigns and events			
	Name	Comments	Link
27	European alternatives	Organisation of publications, calls for actions, campaigns, events, projects for democracy and equality in Europe.	https://euroalter.com/
28	International Monsanto Tribunal	From their website: "The Monsanto Tribunal is an international civil society initiative to hold Monsanto accountable for human rights violations, for crimes against humanity, and for ecocide. Eminent judges heard testimonies from victims, and will deliver an advisory opinion following procedures of the International Court of Justice. A distinct and parallel event, the People's Assembly, was a gathering of social movements from all over the world that exchanged ideas and planned for the future we want. The Tribunal and People's Assembly took place between 14 and 16 October 2016 in The Hague, Netherlands. The delivery of the legal opinion is expected in April 2017". Different international organisations, scholars and social movements organised the event. Multiple "marches" against Monsanto have been organised around the world before and following the Tribunal.	http://www.monsanto-tribunal.org/ – Facebook fan-page: https://www.facebook.com/monsantotribunal/
29	Alter Summit	In 2013 a group of multiple social organisations of almost all the countries of Europe held an alternative summit in the city of Athens. Their main proposal was in favour of another social Europe with social rights for all. Since the event, the platform has continued to be used as a communication channel for the social struggles taking place in Europe.	http://www.altersummit.eu

30	Reichtum umverteilen – ein gerechtes Land für alle!	“Reichtum umverteilen – ein gerechtes Land für alle” is a coalition of more than 30 organisations, parties, unions and social groups. The alliance was created in 2017 in order to shed light on social questions at the German elections of 2017, such as equality, income distribution, and social rights.	http://www.reichtum-umverteilen.de/buendnis/
31	Right to the City platform	Platform to promote meetings and discussions on the Right to the City and urban policies. It was launched in São Paulo, Brazil, with the aim of building an international network to promote the Right to the City.	http://www.righttothecityplatform.org.br/
32	Habitat International Coalition	International coalition, regional organised in “comités populaires” (popular committees), to mobilise for housing rights. Present in almost all countries in Latin America.	http://www.hic-al.org/index.cfm
33	Agir pour le respect des droits économiques, sociaux et culturels	Organisation of publications and material for mobilisation for economic, social and cultural rights. Active especially in the global South.	http://www.agirpourlesdesc.org/francais/qui-sommes-nous/article/qui-sommes-nous
34	Care	Organisation of various projects to promote human and social rights, in European and global level.	http://www.care.org/our-work
35	Right to Education Project	Project supported by other NGOs, like Amnesty International. Organisation of campaigns, projects and funding for initiatives to promote the right to education.	http://www.right-to-education.org/fr/resource/faire-valoir-les-droits-conomiques-sociaux-et-culturels-des-femmes
36	Transnational social strike platform	Transnational platform to foster social strikes around the world. They lead workshops and discussions about strikes in different situations and and countries.	http://www.transnational-strike.info/ and also: https://www.facebook.com/TSSPlatform/
37	Convergence des Luttes	Organisation on calls for demonstrations, collective organisations, alternative media. Also disseminates actions of the “activist agenda” (Agenda Militant) in the regions of Paris (see more here: https://paris.demosphere.eu/). Promotion of a transnational discourse of convergence of local struggles. Present in all social media, such as “Nuit Debout”.	http://www.convergencedeslutttes.fr

38	Conessioni precarie	Platform of discussion, information and mobilisation around the idea of "labour precarity". The platform brings together initiatives related to heterogeneous questions, like precarious work, migration, and women's rights. The motto is "lavoro insubordinato" (insubordinate work), which opens space for discussions about precarisation, changes in labour laws, the local impact of European regulations on the labour relations in Italy. The website contains also information about recent social struggles over Europe.	http://www.conessioniprecarie.org/
39	On vaut mieux que ça	Platform initiated by French citizens discontent with their experiences with precarious work, misogyny, unemployment, and exploitation at work. The platform offers a space to publish short stories and reports of these experiences in order to build solidarity among people. It also published some reports in a small book. It was also present and promoted activities during the "Nuit Debout".	http://www.onvautmieux.fr/
40	precarios.net	Association of different initiatives to combat precarity at work in Portugal. They offer information and support with regards to: informal jobs, "green receipts" (recibos verdes), internships and all possible precarious works. There are also testimonials of workers on the platform.	http://www.precarios.net/
41	Postwachstum Blog	Organisation which gathers texts, manifests and information about "Postwachstum" societies. Also information about the "degrowth" conferences.	http://www.postwachstum.de/
42	egrowth platform	Pool of information about the degrowth movement, conferences, materials, campaigns.	http://www.degrowth.de/en/
43	Disrupting whiteness	Campaign of students and activists at Cape Town University committed to promoting racial justice. They also foster a wider discussion on the role of university and rights to education for black people.	https://www.facebook.com/DisruptingWhitenessUCT/about/