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Sociology of Migration and Post-Western Knowledge

Laurence Roulleau-Berger

1 Introduction

For over 20 years, European and Chinese sociologists have unanimously recognised that the migration issue has become a major scientific and political challenge. Internal migrations stretch across all sector-specific sociologies in China and international migrations have gradually become of central importance in European sociological theories. Both internal and international migrations reveal the forces of social, political, and economic change at work in increasingly complex, plural, and diverse contemporary societies affected by a three-fold acceleration, globalization and regionalization of migratory movements. Chinese and French sociologists have defined common ground on a theoretical and methodological level organised around the migration issue (Li Peilin and Roulleau-Berger 2013; Roulleau-Berger and Liu Yuzhao 2021).

2 Structural Processes, Individuals, and Interactions

Chinese and French sociologists produce a civilizational and historical narrative more than narratives of societies in which inflections are not placed in the same place to think about the relations between structural processes, spaces, individual and collective experiences, subjectivities. If Chinese sociologists have largely focused in recent years on the analysis of social/economic structures and the State, their modes of analysis signal a shift in understanding the structure of the experience of social life, subjectivity, and emotions. If, during the last 20 years, French sociologists have increasingly developed theoretical alternatives between structures, agency and individuation, Chinese sociologists have developed a theoretical posture that increasingly articulates social structures, State, and individual experiences. In a large and heterogeneous Sino-French constructivist space, a mosaic one, young migrants and children of immigrants has been defined by her/his capacity to be an autonomous and reflexive Subject and to construct his/her experience but also to have emotions

and feelings. It is clear in European and Chinese societies how important individual experiences are in the understanding that migrants as actors have of them, and how social structures in process and individual experiences are constantly learning about differentiated modes in the two contexts. Individuals here are also seen as experiencing migration both in their concrete existence linked to collective life and in their most intimate subjectivity.

Between structural processes and agency, the status of interactions is introduced via family and interpersonal relationships, for example with peers. French and Chinese sociologists use the concept of interpersonal relationship networks and family networks to understand the educational, professional, urban, and religious socialization processes of young descendants of immigrants or second-generation migrants. The question of intergenerational solidarities is raised in both contexts. In Chinese sociology the concept of *guanxi* (interactions) has played and still plays a central role, one that is more important than it is in French sociology. Chinese sociologists considered social interactions and *guanxis* to be at the heart of material, symbolic, and emotional exchange (Luo 2008; Luo and Yeh 2012).

French and Chinese sociologists focus on the dilemmas and identity discrepancies between “not being from here” and “not being from there” which characterize “inside strangers” (Missaoui 2003). However, in China the tension between rural and urban belonging produces scrambled identities, especially for those “left-behind children” who became “follow-up children”. In Europe, identity reconfigurations are the result of the interplay between the inherited cultural or ethnic identities and the present identities. The analyses of French and Chinese sociologists show how migrants and descendants of migrants construct their identities from a multiplicity of situations, interactions, and belongings linked to multi-situated socialization spaces. And the more this multiplicity increases, the more the unity and continuity of the self are threatened, the more the registers of inequality multiply and the less easily the individual can be someone.

In France we apprehend the social life experience of young migrants and young children of immigrants through turning points or biographical bifurcations produced by institutions—such as the educational establishment—and work markets (Tucci 2021; Roulleau-Berger 2010, 2019). Meanwhile, the professional mobility of young Chinese migrants is apprehended through “zig-zag journeys” (Chen Chen 2021). The objective and subjective dimensions of biographical bifurcations constantly interact in the French perspective; for instance, social disqualification and/or ethnic discrimination influence individual subjective identities, the relationship with oneself and one’s dignity, and vice versa. On Chinese side, in their objective dimension, turning points do not

seem to take a central position in the analysis of the individuation processes of young Chinese migrants (Li Chunling 2013). In their subjective dimension, the individual and collective biographies have become blurred, the struggle of places and the class struggle become embedded in each other. Rural-urban migration groups have been floating at the edge of the mainstream society of cities, confronted with situations of uncertainty about their individual and social identity (Zhao Yeqin 2021).

The issue of emotions exists in both French and Chinese sociology of the individual. As Abdelmalek Sayad put it, understanding the migratory challenge entails apprehending the tension between illusions and sufferings, although it is presented in slightly different terms. Both Chinese and French sociologists emphasize humiliation, depression, despair, loneliness but they also agree on insecurity, anxiety, disillusionment, and loss of individual and collective aspirations (Li Chunling 2019; Roulleau-Berger 2021).

Chinese and European sociologists converge in the way of thinking together, migration, social differentiation and discrimination. In the two contexts, the less endowed migrants in terms of social capital and economic and symbolic resources are defined as subjected to the forces of political and economic measures in a context of hyper-competition, uncertainty and globalization. But Chinese sociologists are using the concepts of *social structures, interactions and guanxis, and individual strategies* (Li Peilin and Li Wei 2013) to understand the migratory experience in Chinese cities; they consider available networks of trust and community solidarities, the strategies to find social and spatial anchorage in economic spaces. And French sociologists are using the concepts of *structural processes, individuation and subjectivation, agency and capabilities*; for example, we have noticed a proliferation of biographical bifurcations in trajectories structured in the conjunction of professional mobility and spatial mobility, where migrants are using individual and collective capabilities.

3 Migration, Integration, and Segregation

The process of urban integration in sociology is often related to the question of migration that we will introduce here. First, the assimilation approach characterizing the Chicago School's studies of immigration (Park, Burgess and McKenzie 1925) described how migrants could use adaptation strategies to be settled in urban enclaves, then they would usually leave these places, be involved in competition for space with other social groups and develop their own social trajectory. Park and Burgess dealt with the concept of urban integration and segregation. The question of upward social mobility among

second-generation migrant communities was broached: the assimilation theory initially showed how the children and grandchildren of migrants gradually acceded to the social statuses of the host society and that this process had an element of irreversibility about it.

Today in European cities Chicago's School's theory still could be mobilized to analyse some ascendant social trajectories of migrants, for example new transnational entrepreneurs and traders. But about children of immigrants Chicago's School's theory is not adapted. In the neighborhoods of European cities, particularly in the working-class suburbs of French cities, spatial, social and economic segregation have increased over the last twenty years. In 2011, young people of North African origin took more than eleven months to get their first job, compared with six months or seven months for those of French descent, and twenty-four months on average to access a stable employment contract, compared with fifteen months for those of French descent. After three years of active life, youths of North African origin occupied more precarious jobs than those of French descent. For children of immigrants, intergenerational mobility seems to be clearly organized and may give rise to "segmented assimilation" (Zhou 1999) that reflects the irregular, reversible, unexpected, multidimensional, and differentiated aspects of urban and economic integration (Roulleau-Berger 1999).

The Chicago School's theory still makes sense in certain situations to understand the process of social mobility of Chinese migrant workers (Li Peilin 2012; Li Chunling 2013) and also of new international migrants in big cities, for example, successive waves of Arab and sub-Saharan traders in Guangzhou (Liu 2013) and Yiwu. But this theory cannot be used to analyze the process of social disqualification for the new, less-qualified, young, internal migrants, who form a new urban underclass and experience a new poverty in "urban villages", the "ant colonies" (Lian Si 2012), or new urban villages which appear on the outskirts of megalopolises; some of them are constrained to leave big cities and go back to their *laojia*. Secondly, young internal migrants graduates gain access to skilled jobs in Chinese mega-cities as technicians, executives in private or public Chinese enterprises and in international enterprises, but most of them remain migrants and are in situations of job and housing insecurity; they designate themselves as *beipiao* 北漂 (nomads in Beijing). These young people, the majority of whom do not have an urban *hukou*, are victims of employment discrimination by local authorities: for example, a young graduate with a rural *hukou* cannot easily get to an urban job; young graduates are forced into informal jobs or situations of unemployment (Roulleau-Berger and Yan Jun 2017).

We can understand the assimilation's theory in China still is influent in urban sociology to analyze the urban process of integration and segregation.

In France some sociologists have been more focused on the tension between mobility, captivity and sedentariness (Tarrus 2000; Roulleau-Berger 2010). But in the two academic contexts, through the figure of *young internal migrant in China* and the figure of *the descendant of immigrant* in Europe theoretical continuities are located around the challenge to understand the complex urban life constructed on the oscillation between isolation, segregation and partial integration in the City. In European cities, social, ethnic, and economic boundaries as well as new urban hierarchies are appearing and producing diffracted inequalities and situations of injustice. So, we have to consider the intersectionality between spatial integration/segregation, socio-economic integration/segregation and ethnic integration/segregation.

Now in French urban sociology we are talking more and more about the “cosmopolitan condition” (Agier 2013); it means for new migrants— asylum seekers and refugees—the circulations produced by globalization impose experiences—rather ordeals—of national, ethnic, religious, linguistic, social, and cultural borders, resulting in a cosmopolitan condition in European cities. Confronted with recurring risk situations, menaces and uncertainty, the most threatened and exposed new migrants are compelled to cross a succession of borders where, each time, lives are exposed, put in danger, after having fled wars, the Taliban ... The most at risk migrants are then obliged to stay, for a relatively long time, in liminal situations in European cities that do not necessarily evolve towards stable situations.

4 Migration, Time, and Space

Space and time constitute social and structural dimensions to understand migrants’ and immigrants’ experiences (Wang Chunguang, 2017). It is clear that among young Chinese migrants and the descendants of immigrants in Europe, this tension is exacerbated by the mobility that follows, intertwines, and interweaves ... in a plurality of spaces and temporalities. Chinese and French sociologists unknowingly contribute to the production of a paradigm of mobility starting from different migratory situations which allow the analysis of the paths of young Chinese migrants and young French children of immigrants. They show how spatial segregation in French society produces first and foremost immobilism, social captivity, and perhaps professional mobilities which can lead to social mobility. On the Chinese field they pay attention to the sequences and entanglements of spatial mobilities which articulate with professional mobilities, to the multiple social positionings which could produce social immobility for migrants from a place, from a city to another.

Space appeared as a global determining factor of social inequalities and as a factor both influencing and influenced by the dynamics between activities and groups of migrants and descendants of immigrants. It was noted that its double status constituted a constraint, but it also produced value related to social habits and the effects of competition among individuals. Migrants and descendants of migrants do not have access to the same urban spaces and territories, which are subjects of different hierarchies, related to a diversity of activities and a heterogeneity of populations. Some spaces seem more “segregated” than others because of the local extent of entangled and cumulative relegation processes (Grafmeyer 1994), very clearly in French cities and much less so in Chinese cities. Urban villages known as “ant tribes” in China (Lian Si 2009) can be compared to “cousin hoods” (Boubeker 1999). Both are entrances to the city, at once segregated and sources of sociability. The close notions of community of experience and of belonging to communities of migrants are used to show their collective identities. However, research shows that in China the *hukou* takes an active part in tracing physical and moral barriers inside the cities, whereas no such equivalent can be found for the descendants of immigrants in France. The *hukou* is defined in different chapters as a major element in accessing citizenship and the production of spatial and social inequalities. But with the accelerated development of household registration in China in recent years, the *hukou's* effect regarding urban integration has gradually declined.

In Chinese and European cities, mobility can be in conflict with sedentarieness, how spaces recompose according to multiple temporalities. Chinese and French sociologists converge around the idea that geographic mobilities could produce social immobility in both contexts (Chen Chen 2018; Roulleau-Berger 1999). They also show how being in a subaltern condition does not necessarily entail spatial isolation, how a limited and constrained mobility in China can become a strategic resource. And vice versa, that spatial segmentations do not necessarily produce captivity but can produce professional and even social plurimobilities. The migratory experience can refer to a variety of spaces and activities which generate dynamics of social reconfiguration, spatial combinations that create circulations and appropriations of multi-situated places which react with one another. Chinese and French sociologists give a central position to space both as a constraint and as a resource, which an actor-migrant who is capable of enriching his repertory of social and economic resources at every new migratory stage can use.

However, in China, geographic mobility deeply subverts social interactions of individuals with their environment, which is challenged by their identities in a plurality of spaces and temporalities at the level of the Chinese continent,

and even at the international level. The migratory circulations, experiences, and careers show how temporalities contract in exacerbated accelerations and a lack of limitations in urban and rural spaces located on different levels. The competences needed for mobility convey some “capabilities of aspiration” (in terms of power, dignity, and material resources) (Appadurai 2013) in given temporalities. Space is considered as a protection for migrants because they can move and escape social captivity; geographic and professional mobilities express some forms of resistance to the wage subordination of young workers, as does a refusal to consent to forced labor (Rouleau-Berger 2018). Chinese and French sociologists agree in considering spaces and activities together on different stages of times and spaces, seizing the games between mobilities and territorialities to link the spatial and economic dimensions of the migratory experience and account for entwined socialization processes which can generate economic integration, semi-disaffiliation, and social disaffiliation.

5 Uncertainty, Social Disqualification, and Work

Piore and Sabel's (1984) theories of the segmentation of labor markets or segmented assimilation theories (Zhou 1997; Silberman, Alba and Fournier 2006) are still used and revised by French and Chinese sociologists on Chinese and French fields. Flexibility and job insecurity are shared concepts, used to describe the de-skilling and disqualification process on work markets. In China the labor markets are full of greater flexibility and uncertainty; a globalized neoliberal model has fostered employment systems which strengthen social inequalities and commonly exclude the less qualified, forcing them into disqualified and disqualifying jobs. Chinese and French sociologists have demonstrated that new generations of migrants and children of immigrants in the working classes are most likely to have to cope with uncertainty and disqualification; ethnic and class discriminations are distancing young people of foreign descent from labor markets. Precarious migrant populations are subjected to dominations, symbolic and identity-threatening violence, and discrimination, even racism, in their respective labor markets. Symbolic violence is constructed in professional relationships by means of phenomena of horizontal and vertical social disqualification, alienation of identities, contempt and humiliation in dirty jobs, low-income levels, no upward professional mobility, and low social protection in China; it is worth noting that Chinese and European sociologists converge in their analyses of disqualified or subaltern work (Pun Ngai 2016; Li Zhen 2021; Su Liang 2019; Rouleau-Berger 2021). Discrimination is a constraint on mobility in geographic, social, educational, and occupational domains.

In China and in Europe, sociologists have clearly shown that young migrants and descendants of immigrants are faced with social and moral risks: the less qualified may not find a “position”, and those who are better qualified often have to make do with youth-labeled employment areas in which they cannot really start their professional socialization. Such systemic disqualification has been attenuated in the middle and upper classes, but it has greatly impacted the lower classes, especially young unqualified migrants in China and young people of foreign descent in France. Racism at work towards young migrants from Africa or the Maghreb is fueled by an internal colonialism, manifested by wariness and suspicion by employers and social inclusion stakeholders (Boubeker 2018; Giraudo-Baujeu 2018). It is clear that overqualified and over-educated young Chinese are indirectly discriminated against when the link between professional qualifications and the opportunity for professional mobility is severed. In this case, a university degree is no guarantee that one will secure positions that lead to vertical mobility in a company’s hierarchy.

In China and Europe alike, sociologists have observed that young migrants and descendants of migrants refuse disqualification and loss of social status (Roulleau-Berger and Yan 2017). The main victims of the devaluation of academic diplomas have been—and still are—the academically less well endowed. The phenomenon of mass youth unemployment and loss of social status has created a sort of collective disillusionment resulting in a structural discrepancy between aspirations and chances, between the social identity which the teaching system seems to promise and the social identity offered by the labor market. The gulf separating the aspirations produced by the teaching system and the chances which it actually provides has been constantly widening, thus provoking the revolt and hatred among poorly qualified young people of working-class origin.

Young migrants of working-class origin and children of immigrants expressed a refusal of the “dirty work” inflicted upon their fathers: factory work, the production line and clocking in, specialized skilled work in the major industries, and the “donkey” work (packer, courier, salesperson, etc.), implying they thought of these jobs as having to be highly dependent on a small boss. The devaluing of the workers’ conditions, the intensified pressure of work conditions, the increased precariousness of status, and the rise of unemployment transformed the factory into a repellent for the fathers working there and their children, who would do everything in their power to avoid working there. In China the children of migrants only accept the “dirty work” with great difficulty since they have seen their parents exhausted and even killed by work. The least qualified—often condemned to becoming unskilled workers—thus refuse to engage in work which disqualifies them, and they situate themselves

in a distanced relationship to factory work. This disenchantment takes objectively and subjectively different shapes according to social class, with the phenomenon progressively affecting young people who are better endowed academically (Bourdieu 1978).

In both China and Europe, young migrants' aspirations have become progressively blurred and restricted, yet more firmly entrenched, while employment increasingly provokes the fear of never achieving stability in the labor market and never accessing a qualified and qualifying job. For these poorly qualified children of immigrants in Europe and of migrants in China—destitute, exploited, and revolted by their working conditions—work appears to be a cause of suffering and revolt. Today Chinese sociologists focus on the subjective experiences of second-generation migrants who bear the suffering and humiliation of the first generation. They are highly incensed and have developed competencies for resisting and combating situations of oppression and injustice. In France, the phenomenon of social disqualification first produced disillusionment before actively contributing to blurring the aspirations of young migrants and shaping situations of double constraints in the relationship to work. In China young migrants are developing new working-class cultures of resistance based on ties and solidarities brought from their home communities.

6 Migrants, *Compressed Individual* and Global Condition

In China, strong economic growth over the past four decades, accelerated urbanisation and multiple inequalities between urban and rural worlds have driven the escalation of internal and international migrations. This has occurred in a context of *multi-compressed modernities* in the sense of Chang Kyung Sup (2010, 2017). According to Li Peilin (2018, 2019) in the history of global modernisation, the internal migration of workers represents a unique phenomenon in the history of Chinese modernization and the creation of “global factories” since the reform and opening of China. Young Chinese migrants have strongly internalised the idea of being the “heroes” of the new Chinese society, if not society in general, and are fascinated by the cult of success and excellence. Internal and international migrations intersect and intertwine to produce economic cosmopolitanisms. Young internal and international migrants from China invent new, local and global economic systems in a local and multi-ethnic society through discreet globalisation, top-down and bottom-up globalisation and intermediary globalisation.

Internal multiple modernities in China restructured Chinese labor markets around manufacturing consent (Burawoy 1979). This occurred via the

production of hierarchies based on domination, flexibility and symbolic violence that gave rise to an *enrichment economy* (Boltanski and Esquerre 2017). This economy replaced the planned socialist economy that provided workers with structure and protection through the *danwei* (labor unit), communist work organisation systems. As a result, Chinese workers, in particular young migrants, were forced to commodify themselves, i.e., be both the trader and the commodity. The enrichment economy is part of a regime of high-order compressed modernity that causes extreme social inequality. It eliminates worker solidarity and obligates them to agree to violence and domination in labor markets. The process of widening inequality appears to be unpredictable and limitless under a global capitalism. These formations are assemblages of powerful economic agents, markets, technologies and governments as it constantly restructures itself under a regime of high-order compressed modernity. The hyper commodification of Chinese labor markets drives a perpetual conquest of new domestic and international sectors of economic activity.

For Chang Kyung-Sup (2018) time compression involves the phenomena of intense competition, collision, disjuncture and compounding between post-modern elements and traditional elements. On the one hand, the young Chinese migrant is a flexible complex traditional-modernised-post-modernised subject and, on the other, an indigenous-Westernised-cosmopolitan figure. This results in a local and global Individual. Young Chinese migrants must manage the effects of collisions between employment and work situations in traditional, “modern” and “postmodern” work cultures. Multi-compressed modernity also features the hyper commodification of emotions converted into *emodities* (Illouz 2019). This takes place in the hegemonic labor regimes created by authoritarian structures linked to *emotional capitalism* (Illouz 2006), and is experienced differently by young graduate and low-skilled migrants. Compressed modernity triggers strong emotions in young graduate migrants aspiring to become “heroes” of Chinese society. They are subjected to controlled personalisation techniques as part of managerial strategies that produce maximum exploitation in labor markets.

Young Chinese migrants with more resources internalise to differing degrees the injunction to join the cult of excellence that affects their professional and personal lives in different ways. While the search for recognition and happiness at work becomes a key element in the production of emotional capitalism, a portion of young graduates respond “positively” to these injunctions. The most qualified perform emotional labor to conform to these social expectations and may overexert themselves by internalising norms of competition. The wide range of work situations slightly alters their relationship to labor founded on overinvestment and the search for excellence and self-realisation. We can

clearly see that the gap between emotions experienced and those imposed by a social order produce an intense emotional labor. Another category of young Chinese migrant graduates who are *tired of being themselves* (Ehrenberg 1998) distance themselves from work and criticise the injunction to internalise the norms of success and excellence, perceived as impeding their self-realisation. Here the gap between emotions experienced and those imposed by a social order is reduced and less intense emotional work is produced.

As young Chinese migrants move to Europe, Africa or North America, they transition from a multi-compressed modernity where high-order compressed modernity regimes take precedence to spaces where *low or middle compressed modernity* is the dominant form. In the process of socialisation attached to different regimes of modernity, they have internalised various ways of becoming Compressed Individuals. These are redefined in the context of the societies of arrival in transmigration. Young Chinese migrants apply the rules and norms of *high compressed modernity* to regimes of *low or middle compressed modernity*. For this reason, young Chinese migrants emerge as emblematic figureheads of the global condition of the Compressed Individual. During the international migration process, young graduates often encounter situations of social disqualification and racial discrimination that stymy their dream of becoming the “heroes of globalisation”. After being subjected to injunctions to become “heroes” under *emotional socialism*, they dream of becoming entrepreneurs in their own right within the framework of emotional capitalism. The least qualified rapidly become “those left behind by globalisation” when confronting situations of economic, moral and social captivity in ethnic niches or enclaves in international cities.

The young Chinese Migrant as a *Compressed Individual* is also adept at developing strategies to distance, circumvent and resist the injunction to become an adherent of emotional capitalism (Roulleau-Berger 2021). Compressed *modernities* contains the effects of economic and social collisions where social, economic, moral processes, linked to regimes of premodernity, modernity and postmodernity, clash and hybridise. The resulting forms of individuation are both situational and, as they are active in Western societies, global. This individual has internalised the injunction to create a narrative of self-improvement and to become a “hero” of Chinese society and globalisation.

Compressed *modernities* contains the effects of economic and social collisions where social, economic, moral processes, linked to regimes of premodernity, modernity and postmodernity, clash and hybridise. The resulting forms of individuation are both situational and, as they are active in Western societies, global. Young Chinese migrant incarnates the Global Individual, what I labeled as the *Compressed Individual*, a Homo Sentimentalis living in an environment

of what Eva Illouz refers to as “emotional capitalism”. This individual has internalised the injunction to create a narrative of self-improvement and to become a hero of Chinese society and globalisation.

7 Conclusion

In order to further develop the paradigm of Post-Western theory, we created post-western knowledge by crossing sociological perspectives on the topic of migration, by carrying out field research in Europe and in China, and by comparing our ways of carrying out qualitative research. We have analyzed the way in which sociological knowledge is built by observing the different forms of experiences on Chinese and European research fields. If Post-Western Sociology relies on different knowledge processes—“knowledge niches”, intermediary epistemological processes, transnational epistemological spaces—in this chapter we have produced crossed analyses, allowing the production of more common knowledge than located knowledge; we have opened a clear Post-Western Space where we have drawn discontinuous and continuous continuities between Chinese and French sociologies.

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- AQ 19** Zhao, Yeqin. 2021. "Floating Between Cities and Rural Areas: the Second-Generation Immigrants". In *Sociology of Migration and Post-Western Theory*, edited by L. Rouleau-Berger and Liu Yuzhao, 181–188. Lyon: ENS Editions.
- Zhou, Min. 1997. "Segmented Assimilation: Issues, Controversies, and Recent Research on the New Second Generation". *The International Migration Review* 31 (4): 975–1008.

Author Query

- AQ 1: (p. 56) Unpaired quotation mark
“groups and individuals are two different parties in the West, while the status of family is very low
- AQ 2: (p. 70) Should courtiers be changed to countries in
3 Post-Western Sociologies” in Western Courtiers
- AQ 3: (p. 76) Unpaired quotation mark
“rooted in Chinese history and culture, Chinese literary theories are utterly different from those in Western cultures
- AQ 4: (p. 100) Please provide footnote text for table footnote b.
- AQ 5: (p. 115) Unpaired quotation mark
is a final goal for human action (濟世理化) after establishing the intercommunication between I myself and my original spirit (自性求子 大光明處 性通功完)”
- AQ 6: (p. 262) Please complete the sentence.
understand the behavior of local governments and the developmental
- AQ 7: (p. 311) Unpaired quotation mark
The proposed solutions are so divergent that one is liable to end up highly confusing”.
- AQ 8: (p. 315) Wikipedia is not a credential source, please provide another source.
- AQ 9: (p. 487) Please check title
- AQ 10: (p. 598) (such as employment ou services) and the term “urban renewal” with its dreadly connotation ... : Do you mean employment of/or services? Use of the term “dreadly” correct here? Kindly check
- AQ 11: (p. 693) Two queries
a Please check; tables have either 8 or 10 chapters “Five of its nine chapters”.
b “Degraduation” changed to “Degradation” in Table 39.1a. Change OK?
- AQ 12: (p. 771) With figure call-out but no provided image for Figure 45-5
- AQ 13: (p. 848) Please amend this sentence. For example: “This Japanese word means...”
- AQ 14: (p. 850) Singularity: set as subheading?
- AQ 15: (p. 850) Add or remove “Note 1”.
- AQ 16: (p. 855) “As a result, they called the future of societyreflexive ...” Please check if the terms in this sentence should be retained in closeup form.
- AQ 17: (p. 856) Please remove or amend “note 2”
- AQ 18: (p. 906) Please check the page numbers because these are the same for entry “Zhao, Yeqin”.
- AQ 19: (p. 906) Please check page numbers because these are the same for entry “Tucci, I.”
- AQ 20: (p. 917) 2010? Please amend
- AQ 21: (p. 976) Please check page numbers with entry below.
- AQ 22: (p. 979) Chapter 5 or Chapter 52?
- AQ 23: (p. 981) Chapter 1 or Chapter 55?
- AQ 24: (p. 984) Chapter 1 or Chapter 55?
- AQ 25: (p. 986) Chapter 1 or Chapter 55?
- AQ 26: (p. 991) Chapter 5 or Chapter 52?