

### President's introduction

*The recent poll-defying Brexit vote and Trump election are symptomatic of political and economic forces challenging the world order. Populist anti-establishment movements have gained ground in the face of austerity and neo-liberal policies. A toxic mix of xenophobia, misogyny and racism fuels incendiary radical right political forces. News today from Austria projects the defeat of the far-right candidate Norbert Hofer by a wider margin than the previous election, yet he still received a significant proportion of the vote. How do we make sense of these illiberal trends and its discontents? The newsletter reprints commentary by Immanuel Wallerstein who diagnoses the consequences of Trump's victory for the US and for US power in the rest of the world. We hope that the essay will prompt further reflection on these turbulent times from members situated in other world regions. The World Congress in Toronto gives us an opportunity to organize timely sessions on a wide-range of topics, including: the burgeoning new right, 21<sup>st</sup> century fascism, counter-hegemonic movements, crisis and changing gender regimes, and climate change. Deadlines for proposals follow below.*

*Heidi Gottfried, RC02 President*

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### Forthcoming Newsletter

Please send articles, book announcements and other material by April 15, 2017 to:

J.P. Sapinski, RC02 Secretary and newsletter editor

[sapinski \[at\] uvic.ca](mailto:sapinski@uvic.ca)



## XIX ISA World Congress of Sociology

**Deadlines for the 2018 World Congress Integrative sessions and Regular sessions:**

January 15, 2017 24:00 GMT

Integrative Session Proposals should be received at the ISA Secretariat [isa@isa-sociology.org](mailto:isa@isa-sociology.org) for selection process.

Guidelines for applying are available on [www.isa-sociology.org/en/conferences/world-congress/toronto-2018/](http://www.isa-sociology.org/en/conferences/world-congress/toronto-2018/)

Integrative Sessions involve at least 3 Research Committees, 3 National Associations or a combination of the two.

**Call for Sessions:**

February 2 - 15 March 2017 24:00 GMT

Session proposers must submit session's description on-line via the Confex platform when it becomes available.

For further information contact, [Heidi.gottfried\[at\]wayne.edu](mailto:Heidi.gottfried[at]wayne.edu)

## Invitation to join ISA Research Committee 44 - Labor Movements

For the last couple of years, RC44 and RC02 have co-sponsored sessions at both the Congress and Forum meetings of ISA. We believe that the missions of our research committees overlap and we'd like to make our links even stronger by inviting RC02 members to join RC44.

Research Committee 44, *Labor Movements*, was formed in 1990 to encourage international research on labor movements (broadly understood), with a focus on their role both in industrial relations and in the political arena. Joining RC44 will provide an opportunity for RC02 members to engage with interdisciplinary academics and researchers from Africa, Asia, North and South America, Europe, and Oceania. You will also receive regular email digests of new RC44 website materials posted featuring international articles on labor, book reviews and commentaries, debates on cutting-edge research, profiles of research units, conference announcements, calls for paper and more. Most importantly, by joining you will help both our RCs to unite the professional and activist experience of its members for work on the problems of the sociology of economic activities throughout the world, one of the key missions of RC02.

For more information about ISA and RC44, please contact the current RC44 President, Bridget Kenny (Bridget.Kenny[at]wits.ac.za) or its Secretary, Kim Voss (kimvoss[at]berkeley.edu). You can also go directly to the RC44 website (<http://www.rc44labour.org>).

To join RC44 and/or ISA, please click this link: [http://www.isa-sociology.org/memb\\_i/index.htm](http://www.isa-sociology.org/memb_i/index.htm).

There is a sliding scale for a four-year membership in RC44; for ISA members, it ranges from \$5 to \$40, depending upon whether you reside in the Global South or not and whether you are a graduate student or not. We hope you will decide it is a small price to pay for solidarity!

## Employment

University of Namibia

Department of Sociology, Faculty of Humanities and Social Sciences

Windhoek, Namibia

<http://www.unam.edu.na/faculty-of-humanities-and-social-sciences/sociology>

### Sociology Professor/Associate Professor

**Requirements:** Ph.D in Sociology, a satisfactory record of lecturing, research, publication and service to the academic and wider community. Candidate should have a minimum of 34 publications for Professor (and 24 publications for Associate professor) in the form of refereed peer reviewed journal articles, book chapters and books. The lists of publications should be categorised on the curriculum vitae into books, book chapters, journal articles, monographs etc. Name(s) of author(s), years of publication, titles and publishers should be clearly indicated. There should be evidence of university service, academic leadership, service to the profession and the wider community. Successful candidates may be requested to provide copies of their publications.

**Job description:** Lecture Sociology courses at both undergraduate and postgraduate levels; must have knowledge of Africa/Sub-Saharan African societies. Supervise postgraduate and undergraduate students' research; engage in research and publication activities; provide service to the academic and wider community; perform any other duties as may be required.

## The U.S. Election: It's over at last, or is it?

By Immanuel Wallerstein

Originally published by the Fernand Braudel Center, Commentary No. 437, Nov. 15, 2016  
[www.binghamton.edu/fbc/commentaries/archive-2016/437en.htm](http://www.binghamton.edu/fbc/commentaries/archive-2016/437en.htm)  
<http://iwallerstein.com/commentaries/>

**A**lmost everyone is astonished at Trump's victory. It is said that even Trump was astonished. And of course now everyone is explaining how it happened, although the explanations are different. And everyone is talking about the deep cleavages that the election created (or it reflected?) in the U.S. body politic.

I am not going to add one more such analysis to the long list I'm already tired of reading them. I just want to concentrate on two issues: What are the consequences of this victory of Trump (1) for the United States, and (2) for U.S. power in the rest of the world.

Internally, the results, no matter how you measure them, move the United States significantly to the right. It doesn't matter that Trump actually lost the national popular vote. And it doesn't matter that if a mere 70,000 votes in three states (something under 0.09% of the total vote cast) had been lacking to Trump, Hillary Clinton would have won.

What does matter is that the Republicans have gained what is called the trifecta - control of the Presidency, both Houses of Congress, and the Supreme Court. And while the Democrats might win back the Senate and even the Presidency in four or eight years, the Republicans will hold on to a Supreme Court majority for a very much longer time.

To be sure, the Republicans are divided on some important issues. This is apparent just one week after the elections. Trump has already begun to display his pragmatic side and therefore his priorities: more jobs, tax reduction (but certain kinds), and saving parts of the Affordable Care Act (Obamacare) that are widely popular. The Republican Establishment (a quite far right Establishment) has other priorities: destroying Medicaid and even Medicare, different kinds of tax reform, and rolling back social liberalism (such as abortion rights and gay marriage).

It remains to be seen if Trump can win against Paul Ryan (who is the key figure in the Congress-based rightwing), or Paul Ryan can push back Trump. The key figure in this struggle seems to be Vice-President Mike Pence, who has positioned himself remarkably as the real number two in the Presidential office (as had Dick Cheney).

Pence knows Congress well, is ideologically close to Paul Ryan, but politically loyal to Trump. It was he that chose Rience Priebus as Chief of Staff for Trump, preferring him to Steve Bannon. Priebus stands for uniting the Republicans, while Bannon stands for attacking Republicans who are less than 100% loyalists to an ultra-rightwing message. While Bannon got a consolation prize as an inside counselor, it is doubtful that he will have any real power.

However this intra-Republican struggle turns out, it is still the case that U.S. politics are now significantly further to the right. Perhaps the Democratic Party will reorganize as a more

leftwing, more populist movement, and be able to contest the Republicans in future elections. That too remains to be seen. But Trump's electoral victory is a reality and an achievement.

Let us now turn from the internal arena in which Trump has won and has real power to the external arena (the rest of the world) in which he has virtually none. He used the campaign slogan "make America great again." What he said time and time again was that, if he were president, he would ensure that other countries respected (that is, obeyed) the United States. In effect, he alluded to a past in which the United States was "great" and said that he would recover that past.

The problem is very simple. Neither he nor any other president - be it Hillary Clinton or Barack Obama or for that matter Ronald Reagan - can do very much about the advanced decline of the erstwhile hegemonic power. Yes, the United States once ruled the roost, more or less between 1945 and circa 1970. But ever since then, it has been steadily declining in its ability to get other countries to follow its lead and to do what the United States wanted.

The decline is structural and not something within the power of an American president to stem. Of course, the United States remains an incredibly powerful military force. If it misuses this military power, it can do much damage to the world. Obama was very sensitive to this potential harm, which accounts for all his hesitations. And Trump was accused throughout the electoral campaign of not understanding this and therefore being a dangerous wielder of U.S. military power.

But while doing harm is quite possible, doing what the U.S. government might define as good seems virtually beyond the power of the United States. No one, and I mean no one, will follow today the lead of the United States if it thinks its own interests are being ignored. This is true not only of China, Russia, Iran, and of course North Korea. It is true as well of Japan and South Korea, India and Pakistan, Saudi Arabia and Turkey, France and Germany, Poland and the Baltic states, and our erstwhile special allies like Israel, Great Britain, and Canada.

I am fairly sure that Trump does not yet realize this. He will boast about the easy victories, like ending trade pacts. He will use this to prove the wisdom of his aggressive stance. But let him try to do something about Syria - anything - and he will soon be disabused of his power. He is most unlikely to retreat on the new relationship with Cuba. And he may come to realize that he should not undo the Iran agreement. As for China, the Chinese seem to think that they can make better arrangements with Trump than they would have been able to do with Clinton.

So, a more rightwing United States in a more chaotic world-system, with protectionism the major theme of most countries and an economic squeeze on the majority of the world's population. And is it over? By no means, neither in the United States, nor in the world-system. It's a continuing struggle about the direction in which the future world-system (or systems) should and will be heading.

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## Paraguay facing the abrupt World System reconfiguration established by the Congress of Vienna (1814-15)

By Uwe Christian Plachetka  
University of Natural Resources and Life Sciences, Vienna

Abridgement of a conference paper published in German:

Uwe Christian Plachetka and Lucy Arraya "Suzeränität als Folge des Wiener Kongresses" *Zeitschrift für Weltgeschichte* 16(2): 137-154

The Congress of Vienna (1814-15) has reportedly established a peace-keeping system by rules of international relations known as the "Viennese System" among the European great powers (Jarrett 2013; Kissinger 1954, 1994) after the Napoleonic wars. In fact, it had a tremendous impact on the World System. These lesser known global dimensions were on the agenda of an international congress held in Vienna 2014. On the broad perspective, the Congress of Vienna marked a shift of hegemony within a World System, now a focal issue (Komlosy et al. 2016; Grinin and Korotayev 2012).

The present paper is an abridgement of the author's contribution (Koshier (ed) 2014:41) and that of his colleague Lucy Arraya (Koshier (ed) 2014:2) to the proceedings of this congress, elaborated later to the paper abridged now (Plachetka and Arraya 2015). An early stage draft version of the paper not yet rigged for submission is available in English (Plachetka and Arraya n.d.).

We employed the World System approach to the "Congress system" to establish its frontier, which is palpable once the criteria for doing so are established. Since an Empire can be defined as a mono-core World System brought into a central authority's aegis, we borrowed the concept of the gradient of imperial agency from investigations on pre-Hispanic Empires in the Andean world and applied it to historical studies. The gradient of imperial agency is defined by the diminishing ability of imperial agents to assert the Emperor's will at regions situated in a spatial distance from an imperial stronghold. In archaeology, the gradient of imperial agency is established by a curve whose x-axis is the geographical distance of each archaeological site from the nearest imperial stronghold and whose y-axis is the frequency of imperial canons (e.g. ceramics of a specific style) in proportion to local canons at each site (Covey et.al. 2013). To historians, political reports of ambassadors and political communication matter as written sources. Therefore, the longitudinal history (aka *longue durée*) of a spatially circumscribed regional society and interacting with, e.g., an Empire can indicate the Empire's agency.

The small republic of Paraguay, now sandwiched between Argentine and Brazil, had been a remote province at the frontier of the Spanish Empire with a peculiar society formed by Spanish settlers and their indigenous Guarani girlfriends or wives and hence relatives in the 16<sup>th</sup> century. Eventually, it developed as a mestizo society (Tuer 2011; Plachetka 1999; Kahle 1962) which formed an independent state in 1811. Austria, then one of the big players within the "Viennese System" acknowledged Paraguay's sovereignty in 1847; the relevant documents are stored in the Austrian imperial archive (the *Haus-Hof- und Staatsarchiv* in Vienna). Paraguayan nationalism has already been articulated by a concept of common right during the Comuneros revolt (1721-1731) against the socioeconomic rivalry of the nearby Jesuit missions (Codex Phillips 1947, acknowledged: Mumby 1968:21). Nation-building was not founded on a supposed biculturalism as part of the *longue durée* (Kahle 1962, rejected by: Susnik and Chase Sardi 1995), but rather on the concept of common or people's rights. This concept matches the criteria of nationalism devised by Hobsbawm (1990). After the dissolution of the Spanish Empire, which was accepted by the great powers of the Viennese System at the congress of Aix-La-Chapelle 1818, Paraguay

was left in a post-imperial space (Münkler 2007) as portrayed by Simon Bolivar at the congress of Angostura in 1819 (Ribeiro 1992:68-9). The polity of the “United Provinces of La Plata” dominated by Buenos Aires, in which Paraguay refused to be integrated, was in theory the Spanish viceroyalty of La Plata, with the junta of Buenos Aires as the suzerain (with z, as it is not the sovereign), i.e. the sole and irrevocable agent of these “United Provinces” in the hinterland handling foreign affairs. The port of Buenos Aires was the sole international port. The concept of suzerainty is an archaic one and caused severe troubles even in the case of the now Swiss canton of Neuchâtel (aka *Neuenburg*), reported even by Karl Marx (1856) who thereby saved the concept of suzerainty from oblivion. The congress of Vienna attached the republic of Neuchâtel to Switzerland as a canton without nullifying any suzerainty. The latter caused endless political conflicts after a failed coup in favor of the suzerain, the Prussian king. Coups and civil wars had been on the agenda of the La Plata region before the modern republic of Argentine emerged. In response to these challenges, the harsh dictatorship of the Paraguayan dictator-president Dr. Gaspar Rodriguez de Francia enforced Paraguay’s strategy of isolation and self-reliance, even the establishment of mixed marriages (White 1989 [1978]). Austria and Prussia acknowledged Paraguay’s sovereignty based on people’s sovereignty as Paraguay was an established polity in contrast to the United Provinces of La Plata. After the total destruction of Paraguay in the course of the war of the Triple Alliance (1864-70) including the loss of the lives of about 2/3 of her pre-war population, Argentine’s national unification was enacted by encouraged immigration of Europeans expected to spread what was then understood as civilization (Plachetka and Arraya 2015: 152).

As a conclusion, the Viennese system introduced the concept of accountable sovereigns of Westphalian states to avoid cases such as Neuchâtel. The accountability of sovereigns explained the Congress of Vienna’s proscription of slave trafficking as an important step towards abolition of slavery: In legal terms, slavery means to keep human beings in the legal state of things under the dominion viz sovereignty of the slave-owners, who are sovereigns of their slaves. To us, the ontological scandal of people recognized as things only indicates the snag of what the disciples of Foucault call biopolitics. Making sovereignty accountable stipulates therefore the abolishment of slavery (Plachetka and Arraya 2015:146-149). Caste systems are another legal form of reducing individual (biopolitical) sovereignty. Today such restrictions on biopolitical sovereignty matters to citizenship in culturally heterogeneous countries (Parekh 2000), so links between Empires and biopolitics as proposed by Hardt and Negri (2000) can be put to the empirical test.

In any case, Great Britain left the original congress system at the congress of Verona (1822). The German historian Kossok (1964) suggests Britain’s gradual withdrawal from the congress system, however, and its acceptance of a failed state, the United Provinces of La Plata in contrast of the acknowledgment of Paraguay’s independence by the conservative powers Austria and Prussia is what can be called “The Paraguayan paradox”. It is still questionable especially in the context of present shifts in hegemony.

## Acknowledgements

I would like to thank to Prof. Christian Cwik (University of the West Indies) for proof-reading the original manuscript, Prof. Andrea Komlosy (University Vienna) and Prof. Hans-Heinrich Nolte for the invitations to the congress on global history in Hannover, along with Prof. Christopher Chase-Dunn (University of California - Riverside), Hiroko Inoue and Carolina Crisorio (Buenos Aires) for bountiful intellectual exchange which unfortunately cannot be reproduced here adequately for the sake of brevity.

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## Calls for contributions

### Financialization and Beyond: Debt, Money, Wealth, and the Capture of Value

April 6-8, 2017, University of Iowa, Iowa City, USA.

*New deadline:* Abstracts due **December 15, 2016**.

Finance is hard to escape. In recent years, the increasing social impact and interconnection of financial discourses, markets, actors, and institutions have been understood under the broad concept of financialization. Natascha van der Zwan identifies three distinct research streams that have approached financialization as 1) a regime of accumulation, 2) the influence of financial markets and instruments on non-financial corporations as well as the banking and finance industry, and 3) a discourse of risk-taking, self-management and self-fulfillment that is transforming people into investing subjects. Some anthropological skeptics, however, argue that finance has a far longer genealogy than the financialization literature has to date recognized. For example, in the context of a lengthy human history of creating hierarchy, financialization may simply be a new technology serving an old purpose. On behalf of the Society for Economic Anthropology, and in co-sponsorship with the International Sociological Association's Economy and Society Research Committee, we aim to put in dialogue divergent visions of what constitutes finance and financialization, and how finance and financialization impact our societies. The program committee especially welcomes scholarship from anthropologists (in all sub-fields), sociologists, scholars in the social studies of finance, and other social scientists who do not necessarily self-identify as financialization scholars, but whose work provides comparative, historical, ethnographic, or quantitative insights into the workings of finance and financialization. As an initial organizing tool we have divided areas of potential contributions into three categories of inquiry. These are not exclusive categories and we welcome contributions that don't readily fit in what we outline.

#### Debt

- Finance predates capitalism. Therefore, what are relevant cross-cultural, historical, and archaeological cases which help illuminate our current moment?
- Tracing who owes what to whom is as old as the discipline of anthropology. Do new financial instruments such as credit default swaps share forms and logics with older kinds of reciprocities?
- Are the new instruments of finance comparable to those found in the cultural and archaeological record, and especially to other forms of debt?
- Numerous scholars have argued that financialization is creating new subjects and selfhoods, accompanied by a shift of risk from states to households. What are the material objects, spaces, and infrastructures that translate financial abstraction into new ways of understanding personhood?

#### Wealth, Money, and Financial Instruments

- Does financialization alter our comprehension of what kind of social organization goes with what type of wealth—a leitmotif in the comparative study of human societies, particularly since the rise of agriculture?
- How can we interpret potentially novel forms of financial innovation, such as Islamic finance and banking?
- How do ideologies such as shareholder value or social finance transform economic practices?
- How do non-elites use new forms of money (such as phone cards, paypal, gift cards, local currencies) to alter hierarchies or seek alternative forms of wealth accumulation? How and with what consequences are elites transforming money's materiality?

### Depoliticization and the Capture of Value

- Many have noted that financialization promotes a depoliticizing process, in which state services, formerly held accountable to government, are now being replaced by private markets. How do these processes compare to other instances of political drift and shift that have come with new modes of abstraction?
- How is finance racializing and gendering? Where can we observe moments of openness, where finance can be emancipatory?
- What kind of ethics, politics, and social goals do financial elites envision? How do these compare to those brought into being by classes that dominate the wealth and financial systems in different cultural or economic contexts? What new forms of informality are promoted by financialization?
- The supply chains of financial products connect different places and political projects across the globe. How do such financial instruments transform social life?
- We request abstracts for both papers and posters on these topics. Please indicate whether your abstract is for a paper, a poster or either. Proposed papers must pertain to the meeting theme. SEA also welcomes poster abstracts on any aspect of economic anthropology.

### Publishing Opportunity

The Society for Economic Anthropology publishes *Economic Anthropology*, a peer reviewed journal published electronically via the American Anthropological Association (AAA). Each year *Economic Anthropology* dedicates one of its two issues to the theme of the SEA meeting. A special issue on financialization will be developed from select conference presentations.

### Organizers

- Fabio Mattioli, New York University, [fabio.mattioli\[at\]nyu.edu](mailto:fabio.mattioli[at]nyu.edu)
- Aaron Z. Pitluck, Illinois State University, [Aaron.Pitluck\[at\]IllinoisState.edu](mailto:Aaron.Pitluck[at]IllinoisState.edu)
- Daniel Souleles, Brandeis University, [dsouleles\[at\]brandeis.edu](mailto:dsouleles[at]brandeis.edu)

### How to submit an abstract

Abstract deadline is **December 15, 2016**.

Abstracts of proposed papers and posters should be no more than 500 words. Abstracts are advised to include the following information: problem statement or theoretical frame, methodology, findings, and implications. If you submit a paper abstract, please indicate your willingness to present a poster if the organizers are unable to accommodate your paper in the plenary sessions. Poster sessions at SEA are taken very seriously, and most conference participants attend these sessions. In order to be considered for inclusion in the journal issue tied to this theme, please plan to have a complete, publishable-quality version of your paper ready at the time of the conference. Additional information for potential authors will follow.

To submit an abstract, you must first register for the conference through the AAA. At the moment, the registration site is not yet available on the AAA web site. SEA is working with AAA to get the registration site up; this will occur shortly.

1. Go to [americananthro.org](http://americananthro.org) and log in. If you don't have a login ID and password, create one (you do not need to join the American Anthropological Association).
2. Once you are logged in, look to the left hand column, click on Meeting registration.
3. Click on register under the SEA 2017 Annual Meeting then follow online prompts to register for the meeting (if we do not accept your abstract and you decide not to attend, you may request that your registration fee be refunded and we would be happy to do so).
4. Once you are registered, AAA will automatically send you an email inviting you to submit an abstract. Click the link and follow the instructions.

## 5th Workshop on Unintended Consequences

### Managing the Unintended: Externalities, Side-Effects and Overflows in Everyday Life

Poland, Warsaw 8-9 May 2017

Guest speaker: Barbara Czarniawska ,University of Gothenburg

Abstracts due **December 15, 2016.**

<http://unintended.uw.edu.pl/>

#### Organizers:

- Polish Sociological Association: Sociology of Law Section & Warsaw Department
- Cardinal Stefan Wyszyński University in Warsaw: Institute of Sociology
- The Maria Grzegorzewska University: Institute of Sociology and Philosophy
- University of Warsaw: Institute of Applied Social Sciences

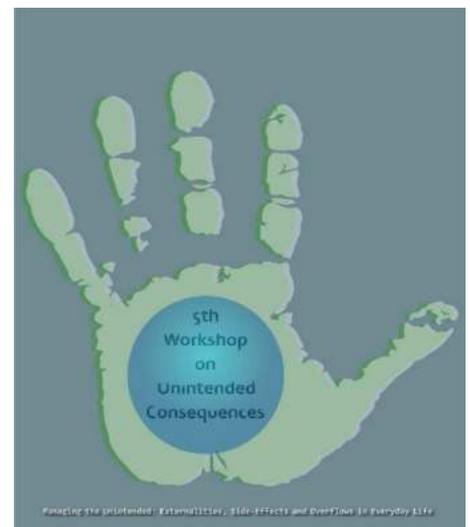
The effects of purposive activities on third parties, which were not initially accounted for but are further constitutive of the circumstances of social action, constitutes one of the main areas of interest for social sciences.

As far as sociology is concerned, the treatment of such indirect consequences is somehow legitimized by reference to economics, where the term of externalities is known to have surfaced. Yet, there is a bit of a difference of focus in the two framings. The sociologists usually look at how the indirect effects of behavior may be desirable or undesirable for actors who were not initially accounted for. While the designation per economists attempts to include the effects of actions and transactions in actors' calculations and negotiations. Though both framings of externalities may be shown to have surfaced in sociology and economics alike, the former is more representative of the sociological angle, while the latter of the economic one.

Thus, the sociological discourse is more likely to interpret the consequences on third actors as side-effects, and to ask about the formation of social norms aimed to reduce these. This angle is known to have initiated research in the framing of social actions as well as the distribution of guilt and responsibility for the occurrence of indirect consequences. While recently, it also began to question whether the unintended consequences are really unanticipated, and hence to investigate the mechanisms that lead to the ignorance or underestimation of the hints that unpleasant surprises or accidents might have happened or are likely to happen.

This tendency to look at the unpleasant and problematic side-effects notwithstanding, sociology never ceased to emphasize the positive externalities and phenomena related to happy accidents and serendipitous gains. As with the unintended consequences that are to a certain extent anticipated, the unanticipated pleasant surprises are currently benefiting of vivid consideration as well.

In line with these analytical traditions and recent developments, the Workshop welcomes papers dealing with such topics as:



- Strategies of managing the unintended and unexpected consequences;
- Framing and interpreting the effects of social action;
- Tensions and ambiguities in everyday life;
- Internalization of externalities;
- Positive externalities, happy accidents and serendipitous gains;
- Discourses and narratives about externalities, side-effects and overflows;
- Rebound effects of environmental or economic policy making.

The Organizing Committee hopes the Workshop will contribute to the conceptual and theoretical enrichment of the studies on managing the unintended and unexpected in everyday life by social actors and organizations, will create an apt platform for revisiting well established assumptions and paradigms, and help opening new research sites for empirical investigation.

See also CfP for this edition mini-workshop on Dealing with the Unintended in Ecology, Animal Rights and Wildlife Conservation <http://unintended.uw.edu.pl/5th-workshop-on-unintended-consequences--warsaw-8-9-may-2017/mini-conference-dealing-with-the-unintended-in-ecology-animal-rights-and-wildlife-conservation/>

### Important dates

The deadline for submission of abstracts is **15 December 2016**. Abstracts should be submitted to **Adriana Mica** (a.mica[at]uw.edu.pl). For the mini-workshop, abstracts should be submitted to **Barbara Błońska** (bablonska[at]gmail.com). Please provide your personal information and institutional affiliation along with your proposal.

Notification of paper acceptance is 15 January 2017. The deadline for submitting full papers is 10 April 2017.

### Registration

The registration deadline is 15 March 2017. The regular fee is 130 Euro. The fee for members of Polish Sociological Association in good standing is 110 Euro. The conference fee covers lunch breaks, conference dinner in the evening of the first day of the conference.

### The Organizing Committee

- Adriana Mica (University of Warsaw)
- Barbara Błońska (University of Warsaw)
- Rafał Wiśniewski (Cardinal Stefan Wyszyński University in Warsaw)
- Katarzyna M. Wyrzykowska (Polish Sociological Association)
- Iwona Zielińska (The Maria Grzegorzewska University)

### Contact

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Facebook <https://www.facebook.com/UnintendedConsequencesWorkshops/>

## Conference announcements

### A Great Transformation? Global Perspectives on Contemporary Capitalisms

Johannes Kepler University, Linz, Austria

January 10-13, 2017

Pre-Conference: January 9, 2017

Conference Website and Program:

<http://www.jku.at/conferences/content/e290365/e316489>

Ever since the global economic area opened up in the 1990s - and most recently, in the wake of the 2008 financial crisis - Karl Polanyi's economic and cultural history of capitalism, published as *The Great Transformation* in 1944, has been attracting renewed attention. Given his deft analysis of the liberal creed or how he refers to labor, land, and money as fictitious commodities, Polanyi's critique of capitalism has never disappeared from the discussion. However, the unleashing of the market - and more specifically, of financial markets - has resulted in his ideas being widely received among sociologists, political scientists, and economists from all over the world. Polanyi's analyses of the relationship between economy and society, and between economy/market and politics/state - along with his perspectives on civil society movements - all seem to be custom-made for capturing the crises, changes, and transformations of contemporary capitalisms. Meanwhile, Polanyi's ideas and models have been profusely revised, pursued, developed, and checked for appropriateness when analyzing developments in the Global North and South. Moreover, a wealth of answers has emerged to the question of how his particular analysis of society may have inspired sociology, political science, and economics.

The conference *A Great Transformation? Global Perspectives on Contemporary Capitalisms* seeks to continue this discussion, identify new salient points and study the following questions: How do developments in contemporary capitalisms in the Global North and South constitute a great transformation, i.e. an epochal change in which the relationship between politics/state and economy/market undergoes fundamental changes at the global, international, transnational, and national levels? Have there been parallel, contradictory or interwoven developments and what form do these take? How are they shaped by social inequalities, by power and dominance, and by conflict and resistance? How can all these developments be considered in light of Karl Polanyi's *The Great Transformation*? How do other analyses of and theories on capitalism rooted in sociology, political science, and economics contribute to social analysis and criticism? Where do they interlink with Polanyi's perspective and where do they take different paths? All these questions will be thoroughly discussed at this interdisciplinary international conference.

#### Opening, Keynotes, Conversation

The conference will start with an opening speech by **Michael Burawoy**, University of California, Berkeley/USA, and conclude with his on-stage conversation with **Kari Polanyi Levitt**, McGill University, Montreal/Canada. Keynote speakers will be **José Luis Coraggio**, Universidad Nacional de General Sarmiento, Buenos Aires/Argentina and **Beverly Silver**, Johns Hopkins University, Baltimore/USA.

[Registration](#) will be open until December 15, 2016.

## Pews 2017 Conference: Migration in the World-system

Texas A&M University, College Station, TX, USA.

April 28-29, 2017

One of the most important processes in the formation and reformation of the world-system is the movement of people. The contemporary media is filled with accounts of Syria, where nearly five million people have migrated to other countries and more than six million are displaced within Syria. In North America, a presidential campaign is dominated by rhetoric of the dangers imposed by migrants from the Global South and East and a perceived “need” to close borders by walls and other means. In Europe, a liberalized policy to allow free movement of people among countries within the EU is under threat. Of course, this is hardly a new phenomenon but just the latest episode in an ongoing history of migration and resistance to migration. The 41st conference of the PEWS section of the ASA seeks to examine the role of migration in the changing world-system by examining the following themes:

### 1) *Gender, Race, Ethnicity and Migration*

A recent issue of the *Journal of World-systems Research* called for reconceptualizations in how we understand the racial or ethnic dimensions of exploitation in the world-capitalist system. Transformations in world capitalism, it is argued, pose new challenges to Western theories of race. The same might be said for theories of gendered dimensions of exploitation and social formation. How do gender, race and ethnicity shape the patterns of migration in the world-system? And, in turn, how do the gendered and racialized patterns of migration shape the economic institutions, politics, and cultures of the places to which people move and from where they move? How does this challenge our conceptualizations of gender, race, and ethnicity?

### 2) *Political Conflict and Migration*

One of the most persistent features of the world-system is the emergence and re-emergence of wars and other forms of conflict and violence. This always causes the displacement of people, as we have so recently seen in the mass movements of people within the Middle East and from the Middle East to Europe, or from conflicted regions of Central and South America to the North. How are patterns of political conflict in the world-system related to the movements of people? And, in turn, how does such movement affect the world-economy, the interstate system, and their parts?

### 3) *Migration in History from 1492 (and Before)*

How has migration related to patterns of change of the capitalist world-system. To what extent is population movement patterned or not and does this make a difference in how we understand the development of world capitalism and its divisions of labor? How has migration mitigated or exacerbated environmental crises and problems associated with maintaining the “four cheaps” of labor-power, food, energy, and raw materials? Why, despite repeated attempts by governments to regulate it and economists to pronounce it “unnecessary” for global accumulation, has migration been so persistent?

### 4) *Impact of Migration on Localities such as Texas*

One of the most important aspects of migration is the impact it has on the localities or regions to which people move. Nowhere is this more obvious than in a region like Texas and the US Southwest, where this conference is being held. Among the most obvious changes are those concerning the division of labor in and the economic structures of regions such as Texas. But migration also produces long term changes in the politics of such localities and regions. Texas, for example, is undergoing a rapid demographic shift that may completely change its place in US politics. German politics have been profoundly changed by generations of migration from Turkey/Kurdistan. How have migrations affected regional and local divisions of labor in the world-system, as well as the political/cultural transformations of those regions?

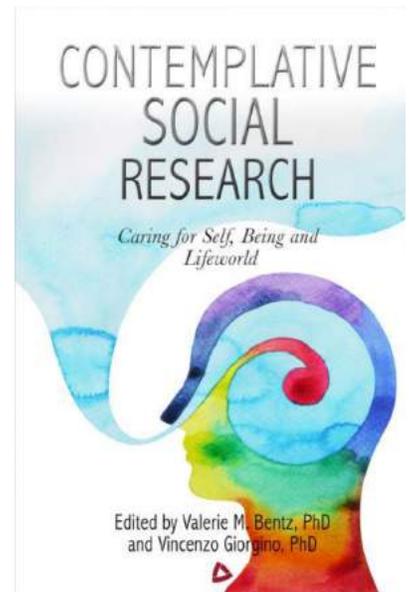
## Recent publications

### Books

Valerie Bentz and Vincenzo M. B. Giorgino, eds. 2016.

*Contemplative Social Research: Caring for Self, Being and Lifeworld.* Santa Barbara, CA: Fielding University Press.

Contemplative scholars from Europe and North America, and from a variety of social science disciplines, have contributed to this book. Their work extends and broadens the social and human sciences, pushing the boundaries between disciplines and cultures. Our aim is to give voice to an existent array of research and practices that have in common a contemplative vision within a social and human science approach. From the traditions of wisdom, whether religious or philosophical, we have inherited a legacy that can be pragmatically translated in secular terms to address the quest for meaning expressed in the current age by post-modern humans. We hope to contribute to the construction of a new paradigm of contemplative social sciences that can be grounded in an embodied and non individualistic model of knowledge.

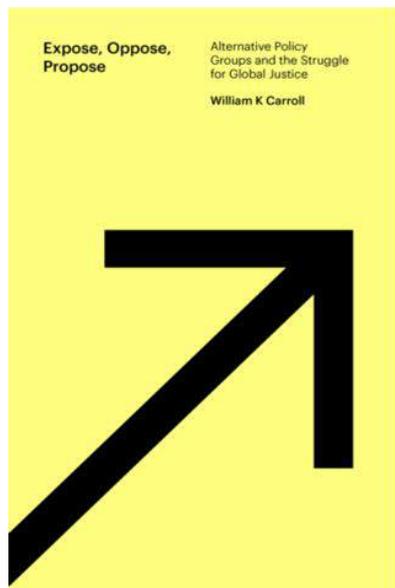


No single discipline can deal with vital emergent issues such as the consequences of climate change, growing social inequalities, or extraordinary opportunities to modify and create life artificially, as well as the social impact of new digital technologies. We propose a transdisciplinary approach, intended in its wider sense, across the academy and beyond it.

This volume intends to contribute to what has been called the “Great Transition” in world societies. The term originally referred to the changes occurring with dramatic speed and impact in the environment resulting from climate change, and the necessity of modifying our behavior and lifestyles to reverse the process. After the 2007-8 financial crisis, it assumed a wider meaning: scholars from across the social and human sciences disciplines concluded that underneath the economic crisis of 2007-8 and 2012 lies a structural and cultural crisis and the search for new forms of social order. An irreversible change in our social and economic system also emanates from the technological revolution: a new society and economy in which traditional hierarchical organizations are made obsolete by new networked peer-to-peer organizations.

Contemplative social sciences are intended to help us be aware of our pre-judgmental attitudes and to have a more open-minded approach for the benefit of all. Contemplative social sciences place these processes at the core of their inquiry: a wise and pragmatic methodology to develop and nurture a fresh approach to social interactions.

<http://wiseandsmartcities.eu/en/english-contemplative-social-research-caring-for-self-being-and-lifeguard-edited-by-valerie-m-bentz-and-vincenzo-giorgino/>



William K. Carroll. 2016. *Expose, Oppose, Propose: Alternative Policy Groups and the Struggle for Global Justice*. London and Halifax: Zed Books and Fernwood Publishing.

Since the 1970s, economic globalization has fuelled concerns that democracy is being hollowed out. Alongside and in support of the movements that have challenged the global corporate agenda, transnational alternative policy groups have emerged: think tanks that provide evidence-based critiques of neoliberal capitalism while promoting democratic alternatives to top-down globalization. *Expose, Oppose, Propose* explores the networks, discourses and practices through which transnational alternative policy groups exert political and cultural influence and assesses the challenges they face as change agents in an era of economic and ecological crisis. Based on in-depth interviews with activists and researchers from across the globe, this book illustrates the important role these organizations play in disseminating progressive, socially just knowledge in both mainstream and alternative media, collaborating with social movements and developing and implementing alternative ideas. As collective intellectuals of counter-hegemonic globalization, transnational alternative policy groups problematize borders and enclosures while strengthening capacity for both local changes and just globalism.

[www.zedbooks.net/shop/book/expose-oppose-propose/](http://www.zedbooks.net/shop/book/expose-oppose-propose/)

William K. Carroll and Kanchan Sarker, eds. 2016. *A World to Win: Contemporary Social Movements and Counter-Hegemony*. Winnipeg: ARP Books.

In this time of economic, ecological and social crises, a diverse array of collective movements carry the possibilities of deep democratization and alternative futures. *A World to Win* brings these movements alive as agents of history-in-the-making. It situates Quebec student strikers, Indigenous resistance and resurgence, Occupy, workers, migrant, feminist and queer movements and many others in their struggle against the hegemonic institutions of capitalism. Using theory and case studies, this book articulates the particular histories and structures facing social movements while also building bridges to comprehensive analyses of our current era of crisis and change—in Canada and the world.

Contributors to *A World to Win* include well-known political and social theorists, activist-intellectuals who have made significant contributions to movement politics and emerging voices in this field. Bridging the conceptual and the practical, this book will be of value to activists whose interventions can be sharpened through critical reflection and to students and scholars who will find pathways to activism.

<http://arpbooks.org/books/detail/a-world-to-win>



Caroline Dewilde and Richard Ronald, eds. 2017. *Housing Wealth and Welfare*. Cheltenham, UK: Edward Elgar.

**B**oth growth and unevenness in the distribution of housing wealth have become characteristic of advanced societies in recent decades. This book examines, in various contexts, how central housing property ownership has become to household well-being as well as in reshaping social, economic and political relations.

Expert contributors analyse the critical interactions between housing and wealth that lie at the heart of contemporary forms of capitalism, especially its global, neoliberal incarnation. Comparing and contrasting case studies from across the European continent, this book illustrates how these interactions are reshaping the function of housing as a welfare object, including how the financialisation and commodification of housing in the twenty-first-century has transformed its role and amplified distributional outcomes.

[www.e-elgar.com/shop/housing-wealth-and-welfare](http://www.e-elgar.com/shop/housing-wealth-and-welfare)

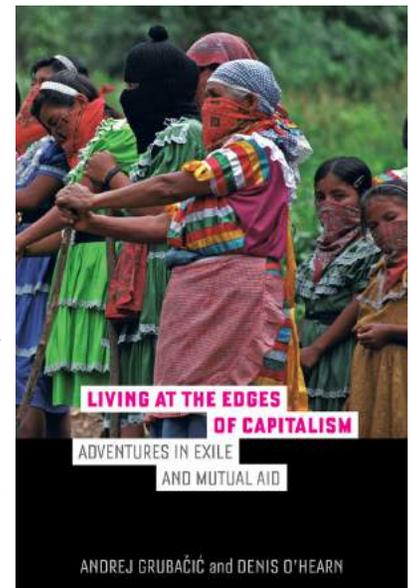
Andrej Grubacic and Dennis O’Hearn. 2016. *Living at the Edges of Capitalism: Adventures in Exile and Mutual Aid*. Oakland (CA): University of California Press.

**S**ince the earliest development of states, groups of people escaped or were exiled. As capitalism developed, people tried to escape capitalist constraints connected with state control. This powerful book gives voice to three communities living at the edges of capitalism: Cossacks on the Don River in Russia; Zapatistas in Chiapas, Mexico; and prisoners in long-term isolation since the 1970s. Inspired by their experiences visiting Cossacks, living with the Zapatistas, and developing connections and relationships with prisoners and ex-prisoners, Andrej Grubacic and Denis O’Hearn present a uniquely sweeping, historical, and systematic study of exilic communities engaged in mutual aid.

Following the tradition of Peter Kropotkin, Pierre Clastres, James Scott, Fernand Braudel and Imanuel Wallerstein, this study examines the full historical and contemporary possibilities for establishing self-governing communities at the edges of the capitalist world-system, considering the historical forces that often militate against those who try to practice mutual aid in the face of state power and capitalist incursion.

[www.ucpress.edu/book.php?](http://www.ucpress.edu/book.php?)

[isbn=9780520287303&utm\\_source=dissent&utm\\_medium=banner&utm\\_campaign=grubacic](http://www.ucpress.edu/book.php?isbn=9780520287303&utm_source=dissent&utm_medium=banner&utm_campaign=grubacic)



**Max Koch and Oksana Mont, eds. 2016. *Sustainability and the Political Economy of Welfare.***

New York: Routledge. 220 pages.

**W**elfare is commonly conceptualized in socio-economic terms of equity, highlighting distributive issues within growing economies. While GDP, income growth and rising material standards of living are normally not questioned as priorities in welfare theories and policy making, there is growing evidence that Western welfare standards are not generalizable to the rest of the planet if environmental concerns, such as resource depletion or climate change, are considered.

*Sustainability and the Political Economy of Welfare* raises the issue of what is required to make welfare societies ecologically sustainable. Consisting of three parts, this book regards the current financial, economic and political crisis in welfare state institutions and addresses methodological, theoretical and wider conceptual issues in integrating sustainability. Furthermore, this text is concerned with the main institutional obstacles to the achievement of sustainable welfare and wellbeing, and how these may feasibly be overcome. How can researchers assist policymakers in promoting synergy between economic, social and environmental policies conducive to globally sustainable welfare systems?

Co-authored by a variety of cross-disciplinary contributors, a diversity of research perspectives and methods is reflected in a unique mixture of conceptual chapters, historical analysis of different societal sectors, and case studies of several EU countries, China and the US. This book is well suited for those who are interested in and study welfare, ecological economics and political economy.

[www.routledge.com/Sustainability-and-the-Political-Economy-of-Welfare/Koch-Mont/p/book/9781138925281](http://www.routledge.com/Sustainability-and-the-Political-Economy-of-Welfare/Koch-Mont/p/book/9781138925281)

Blog post on the book, by Max Koch: <http://ppesydney.net/sustainability-political-economy-welfare/>

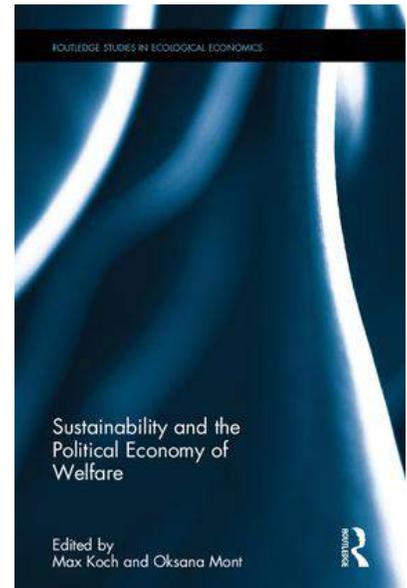
**Ron Martin and Jane Pollard, eds. 2017. *Handbook of the Geographies of Money and Finance.***

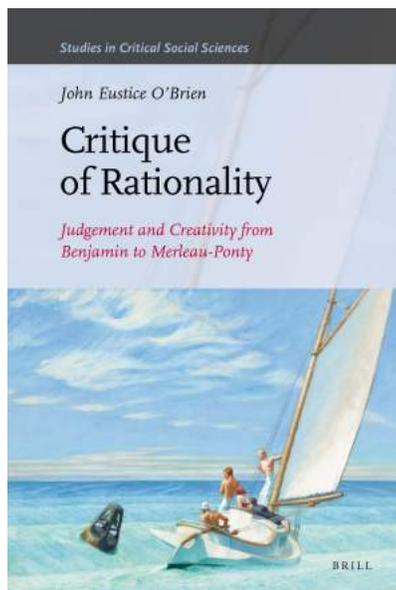
Cheltenham, UK: Edward Elgar.

**D**evelopments in recent decades have led to money and finance assuming unprecedented influence over almost every aspect of economic and social life. Making the case for a geography of money, this multidisciplinary Handbook argues it is necessary to think spatially about the constitution and expressions of money and financial systems in the wake of the 2007-2008 Global Financial Crisis.

High quality, research-based contributions from leading international scholars illustrate how the operation and regulation of monetary and financial systems both shape and are shaped by local, national and global developments. Examining four key dimensions of this geography, they consider the different spaces of monetary relations and instabilities, how money and finance contribute to geographically uneven economic development, the regulatory spaces of money, and the emergence of alternative forms and circuits of finance outside the established banking system.

[www.e-elgar.com/shop/handbook-on-the-geographies-of-money-and-finance](http://www.e-elgar.com/shop/handbook-on-the-geographies-of-money-and-finance)





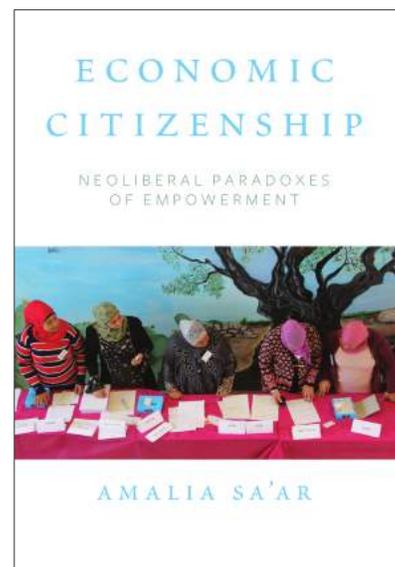
**John Eustice O'Brien.** 2016. *Critique of Rationality: Judgment and Creativity from Walter Benjamin to Merleau-Ponty*, Studies in Critical Social Sciences 99. Leiden and Boston: Brill.

In his *Critique of Rationality*, John Eustice O'Brien proposes a challenging rectification for the distortion of technical necessity in Western Society due to unbridled instrumental reason. He begins with a review of this issue first raised by the Early German Romantics as discussed by Isaiah Berlin and Walter Benjamin. Following French social philosopher Maurice Merleau-Ponty's radically different historical-materialist perspective, he explores the possibility of a social world in which each is anchored by a préobjective disposition to meaning based on the intersubjective presence of all. This justifies the postulate of aesthetic-consciousness as the site of socialization in communities of meaning, as a frame for judgment and creativity; baring which human experience in our hyper-rational, technologically over-determined world is alienating, both structurally and personally. The point being not only to criticize the world, but to change it, the work broadens the pathway along which more promising possible futures might be established. The struggle must continue for awakening aesthetic consciousness for its materialization in collective action if an open society is to be realized. Cast from an institutional perspective and opening to Public Sociology, this work touches all sectors of practice, from politics and economics to education and enterprise management.

[www.brill.com/products/book/critique-rationality](http://www.brill.com/products/book/critique-rationality)

**Amalia Sa'ar.** 2016. *Economic Citizenship: Neoliberal Paradoxes of Empowerment*. NY and Oxford: Berghahn Books.

This ethnography of social economy in Israel documents a growing field of cultural production that features collaborative efforts by social change activists, state agencies, and business philanthropists to reduce poverty and increase social solidarity by working within, not against Capitalism's logic. The book offers a thick description of the journeys of low-income Jewish and Palestinian women, who participate in economic empowerment projects, how they adapt cultural scripts of feminine subjectivity, and how their efforts to create meaningful lives inevitably immerse them in emotional capitalism and encourage them to adopt an apolitical outlook. Also I dwell on the manifold paradoxes that accompany institutionalized attempts to enhance social justice and social solidarity through teaching such women to fend for themselves. At the end I offer an integrated discussion of the idea that inclusion and entitlement should be measured by economic self-sufficiency, using the concept of economic citizenship. I look at how this globally circulating concept moves through vastly different ideological circles and how it settles into a cultural setting that ultimately articulates citizenship in very different terms.

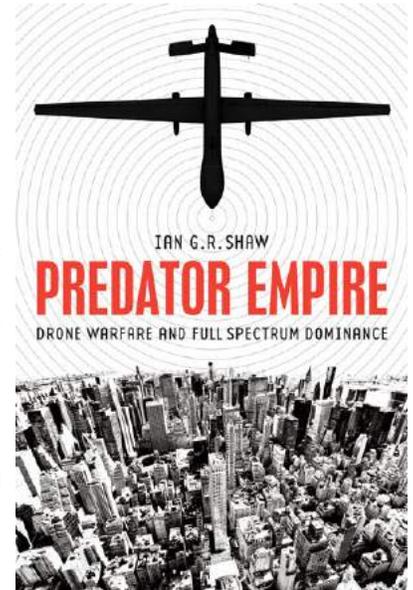


[www.berghahnbooks.com/title/SaarEconomic](http://www.berghahnbooks.com/title/SaarEconomic)

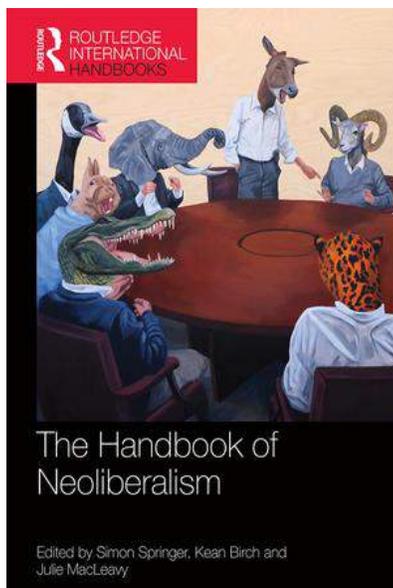
Ian G. R. Shaw. 2016. *Predator Empire: Drone Warfare and Full Spectrum Dominance*. Minneapolis: University of Minnesota Press.

What does it mean for human beings to exist in an era of dronified state violence? How can we understand the rise of robotic systems of power and domination? Focusing on U.S. drone warfare and its broader implications as no other book has to date, *Predator Empire* argues that we are witnessing a transition from a labor-intensive “American empire” to a machine-intensive “Predator Empire.”

Moving from the Vietnam War to the War on Terror and beyond, Ian G. R. Shaw reveals how changes in military strategy, domestic policing, and state surveillance have come together to enclose our planet in a robotic system of control. The rise of drones presents a series of “existential crises,” he suggests, that are reengineering not only spaces of violence but also the character of the modern state. Positioning drone warfare as part of a much longer project to watch and enclose the human species, he shows that for decades—centuries even—human existence has slowly but surely been brought within the artificial worlds of “technological civilization.” Instead of incarcerating us in prisons or colonizing territory directly, the Predator Empire locks us inside a worldwide system of electromagnetic enclosure—in which democratic ideals give way to a system of totalitarian control, a machinic “rule by Nobody.”



[www.upress.umn.edu/book-division/books/predator-empire](http://www.upress.umn.edu/book-division/books/predator-empire)



Simon Springer, Kean Birch, and Julie MacLeavy. 2016. *The Handbook of Neoliberalism*. London and New York: Routledge.

Neoliberalism is easily one of the most powerful concepts to emerge within the social sciences in the last two decades, and the number of scholars who write about this dynamic and unfolding process of socio-spatial transformation is astonishing. Even more surprising though is that there has, until now, not been an attempt to provide a wide-ranging volume that engages with the multiple registers in which neoliberalism has evolved.

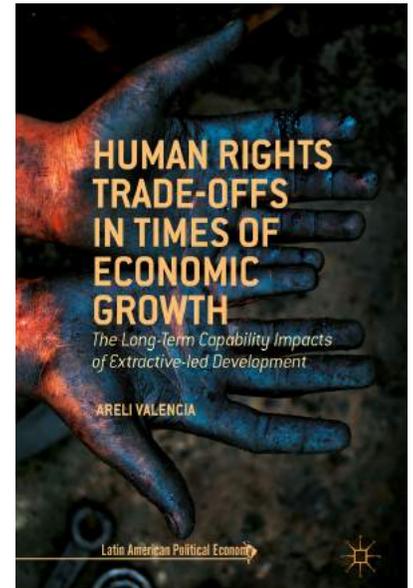
*The Handbook of Neoliberalism* seeks to offer a wide-ranging overview of the phenomenon of neoliberalism by examining a number of ways that it has been theorized, promoted, critiqued, and put into practice in a variety of geographical locations and institutional frameworks. The volume’s seven sections provide a systematic overview of neoliberalism’s origins, political implications, social tensions, knowledge productions, spaces, natures and environments, and aftermaths in addressing ongoing and emerging debates.

[www.routledge.com/The-Handbook-of-Neoliberalism/Springer-Birch-MacLeavy/p/book/9781138844001](http://www.routledge.com/The-Handbook-of-Neoliberalism/Springer-Birch-MacLeavy/p/book/9781138844001)

**Areli Valencia.** 2016. *Human Rights Trade-Offs in Times of Economic Growth: The Long-Term Capability Impacts of Extractive-Led Development.* London and New York: Palgrave Macmillan.

**T**his book uncovers a historical dependency on smelting activities that has trapped inhabitants of La Oroya, Peru, in a context of systemic lack of freedom. La Oroya has been named one of the most polluted places on the planet by the US Blacksmith Institute. Residents face the dilemma of whether to defend their health or to preserve job stability at the local smelter, the main source of toxic pollution in town. Valencia unpacks this paradoxical human rights trade-off. This context, shaped by social, historical, political, and economic factors, increases people's vulnerabilities and decreases their ability to choose, resulting in residents' trading off their right to health in order to work. This book shows the deep connection of this local dilemma to the country's national paradox, arising out of Peru's vision of natural resource extraction as the main path to secure economic growth for the entire country at the expense of some groups.

[www.palgrave.com/br/book/9781137488671](http://www.palgrave.com/br/book/9781137488671)



**Sylvia Walby, Heidi Gottfried, Karin Gottschall, and Mari Osawa** (eds.) 2007. *Gendering the Knowledge Economy: Comparative Perspectives.* Kyoto: Minerva Shobo.

**H**ow will the development of the knowledge economy change the workplace, and what is knowledge in the first place? How can knowledge serve as the basis of an economy, and how does knowledge affect the nature of society? How will disparities between social strata, and especially gender-based inequalities, change in a knowledge economy? Conversely, how do gender relations affect the nature of a knowledge economy and society? The promotion of knowledge economies and the creation of knowledge societies have become increasingly important challenges around the world.

<http://www.minervashobo.co.jp/book/b239769.html>



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- Haller, Max. 2016. "Why empires build walls. The New Iron Curtain between Africa and Europe." Pp. 98-125 in *The Walls between Conflict and Peace*, Alberto Gasparini, ed., Leiden and Boston: Brill.
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- Pitluck, Aaron Z. 2016. "Performing Anonymity: Investors, Brokers, and the Malleability of Material Identity Information in Financial Markets." *Research in Economic Anthropology* 36:223-251. (For a copy, please contact the author at Aaron.Pitluck[at]IllinoisState.edu).
- Pitluck, Aaron Z. 2016. "How to Embrace Performativity While Avoiding the Rabbit Hole." *Journal of Cultural Economy* 9(3):296-303. (For a copy, please contact the author at Aaron.Pitluck[at]IllinoisState.edu).
- Pitluck, Aaron Z. 2016. "The Convergence Paradox of Islamic Finance: A Sociological Reinterpretation, with Insights for Proponents of Social Finance." In *Routledge Handbook of Social and Sustainable Finance*, edited by O. Lehner. Basingstoke: Routledge. (For a copy, please contact the author at Aaron.Pitluck[at]IllinoisState.edu).
- Searle, Beverley and Stephan Köppe. 2017. "Geographies of Debt." In *Handbook of the Geographies of Money and Finance*, edited by Ron Martin and Jane Pollard. Cheltenham, UK: Edward Elgar.

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