

Spirits Of Resistance And Capitalist Discipline Second Edition Factory Women In Malaysia Suny Series In The Anthropology Of Work

In this major work, the sociologists Eve Chiapello and Luc Boltanski go to the heart of the changes in contemporary business culture. Via an unprecedented analysis of the latest management texts that have formed the thinking of employers in their organization of business, the authors trace the contours of a new spirit of capitalism. They argue that from the middle of the 1970s onwards, capitalism abandoned the hierarchical Fordist work structure and developed a new network-based form of organization which was founded on employee initiative and autonomy in the workplace – a 'freedom' that came at the cost of material and psychological security. The authors connect this new spirit with the children of the libertarian and romantic currents of the late 1960s (as epitomised by dressed-down, cool capitalists such as Bill Gates and 'Ben and Jerry') arguing that they practice a more successful and subtle form of exploitation. In a work that is already a classic in Europe, Boltanski and Chiapello show how the new spirit triumphed thanks to a remarkable recuperation of the Left's critique of the alienation of everyday life – a recuperation that simultaneously undermined the power of its social critique.

A searing portrait of the racial dynamics that lie inescapably at the heart of our nation, told through the turbulent history of the city of St. Louis. From Lewis and Clark's 1804 expedition to the 2014 uprising in Ferguson, American history has been made in St. Louis. And as Walter Johnson shows in this searing book, the city exemplifies how imperialism, racism, and capitalism have persistently entwined to corrupt the nation's past. St. Louis was a staging post for Indian removal and imperial expansion, and its wealth grew on the backs of its poor black residents, from slavery through redlining and urban renewal. But it was once also America's most radical city, home to anti-capitalist immigrants, the Civil War's first general emancipation, and the nation's first general strike—a legacy of resistance that endures. A blistering history of a city's rise and decline, *The Broken Heart of America* will forever change how we think about the United States.

We know that our world is undergoing seismic change—but how can we emerge from the crisis a fairer, more equal society? Over the past two centuries or so, capitalism has undergone profound changes—economic cycles that veer from boom to bust—from which it has always emerged transformed and strengthened. Surveying this turbulent history, Paul Mason’s *Postcapitalism* argues that we are on the brink of a change so big and so profound that this time capitalism itself, the immensely complex system within which entire societies function, will mutate into something wholly new. At the heart of this change is information technology, a revolution that is driven by capitalism but, with its tendency to push the value of much of what we make toward zero, has the potential to destroy an economy based on markets, wages, and private ownership. Almost unnoticed, in the niches and hollows of the market system, swaths of economic life are beginning to move to a different rhythm. Vast numbers of people are changing how they behave and live, in ways contrary to the current system of state-backed corporate capitalism. And as the terrain changes, new paths open. In this bold and prophetic book, Mason shows how, from the ashes of the crisis, we have the chance to create a more socially just and sustainable economy. Although the dangers ahead are profound, he argues that there is cause for hope. This is the first time in human history in which, equipped with an understanding of what is happening around us, we can predict and shape the future.

What are the most fundamental differences among the political economies of the developed world? How do national institutional differences condition economic performance, public policy, and social well-being? Will they survive the pressures for convergence generated by globalization and technological change? These have long been central questions in comparative political economy. This book provides a new and coherent set of answers to them. Building on the new economics of organization, the authors develop an important new theory about which differences among national political economies are most significant for economic policy and performance. Drawing on a distinction between 'liberal' and 'coordinated' market economies, they argue that there is more than one path to economic success. Nations need not converge to a single Anglo-American model. They develop a new theory of 'comparative institutional advantage' that transforms our understanding of international trade, offers new explanations for the response of firms and nations to the challenges of globalization, and provides a new theory of national interest to explain the conduct of nations in international relations. The analysis brings the firm back into the centre of comparative political economy. It provides new perspectives on economic and social policy-making that illuminate the role of business in the development of the welfare state and the dilemmas facing those who make economic policy in the contemporary world. Emphasizing the 'institutional complementarities' that link labour relations, corporate finance, and national legal systems, the authors bring interdisciplinary perspectives to bear on issues of strategic management, economic performance, and institutional change. This pathbreaking work sets new agendas in the study of comparative political economy. As such, it will be of value to academics and graduate students in economics, business, and political science, as well as to many others with interests in international relations, social policy-making, and the law.

Flexible Citizenship

Axel Honneth

Revisiting Marx’s Critique of Liberalism

The New Spirit of Capitalism

The Institutional Foundations of Comparative Advantage

Theories of Resistance

Body of Power, Spirit of Resistance

The challenges to humanity posed by the digital future, the first detailed examination of the unprecedented form of power called "surveillance capitalism," and the quest by powerful corporations to predict and control our behavior. In this masterwork of original thinking and research, Shoshana Zuboff provides startling insights into the phenomenon that she has named surveillance capitalism. The stakes could not be higher: a global architecture of behavior modification threatens human nature in the twenty-first century just as industrial capitalism disfigured the natural world in the twentieth. Zuboff vividly brings to life the consequences as surveillance capitalism advances from Silicon Valley into every economic sector. Vast wealth and power are accumulated in ominous new "behavioral futures markets," where predictions about our behavior are bought and sold, and the production of goods and services is subordinated to a new "means of behavioral modification." The threat has shifted from a totalitarian Big Brother state to a ubiquitous digital architecture: a "Big Other" operating in the interests of surveillance capital. Here is the crucible of an unprecedented form of power marked by extreme concentrations of knowledge and free from democratic oversight. Zuboff's comprehensive and moving analysis lays bare the threats to twenty-first century society: a controlled "hive" of total connection that seduces with promises of total certainty for maximum profit -- at the expense of democracy, freedom, and our human future. With little resistance from law or society, surveillance capitalism is on the verge of dominating the social order and shaping the digital future -- if we let it.

A powerful and historically accurate graphic portrayal of Indigenous peoples' resistance to the European colonization of the Americas, beginning with the Spanish invasion under Christopher Columbus and ending with the Six Nations land reclamation in Ontario in 2006. Gord Hill spent two years unearthing images and researching historical information to create The 500 Years of Resistance Comic Book, which presents the story of Aboriginal resistance in a far-reaching format. Other events depicted include the 1680 Pueblo Revolt in New Mexico; the Inca insurgency in Peru from the 1500s to the 1780s; Pontiac and the 1763 Rebellion and Royal Proclamation; Geronimo and the 1860s Seminole Wars; Crazy Horse and the 1877 War on the Plains; the rise of the American Indian Movement in the 1960s; 1973's Wounded Knee; the Mohawk Oka Crisis in Quebec in 1990; and the 1995 Aazhooдена/Stoney Point resistance. With strong, plain language and evocative illustrations, The 500 Years of Resistance Comic Book documents the fighting spirit and ongoing resistance of Indigenous peoples through five hundred years of genocide, massacres, torture, rape, displacement, and assimilation: a necessary antidote to the conventional history of the Americas. Includes an introduction by activist Ward Churchill, leader of the American Indian Movement in Colorado and a prolific writer on Indigenous resistance issues. Gord Hill, a member of the Kwakwaka'wakw Nation in British Columbia, has been active in Indigenous resistance, anti-colonial, and anti-capitalist movements since 1990. He is also author of The 500 Years of Resistance, a pamphlet published by PM Press.

Situated Lives brings together the most important recent feminist and critical research that situates gender in relationship to the historical and material circumstances where gender, race, class and sexual orientation intersect and shape everyday interaction. Contributors include: Barbara Babcock, Jean Comaroff, Sarah Franklin, Faye Ginsburg, Matthew Gutmann, Faye V. Harrison, Louise Lamphere, Ellen Lewin, Jos'e Lim'on, Iris Lopez, Emily Martin, Mary Moran, Kirin Narayan, Aihwa Ong, Devon G. Pe~na, Beatriz Pesquera, Helena Ragon'e, Rayna Rapp, Judith Rollins, Leslie Salzinger, Denise Segura, Carol Stack, Ann Stoler, Donald D. Stull, Brett Williams, Patricia Zavella.

What is wrong with capitalism, and how can we change it? Capitalism has transformed the world and increased our productivity, but at the cost of enormous human suffering. Our shared values—equality and fairness, democracy and freedom, community and solidarity—can provide both the basis for a critique of capitalism and help to guide us toward a socialist and democratic society. Erik Olin Wright has distilled decades of work into this concise and tightly argued manifesto: analyzing the varieties of anticapitalism, assessing different strategic approaches, and laying the foundations for a society dedicated to human flourishing. How to Be an Anticapitalist in the Twenty-First Century is an urgent and powerful argument for socialism, and an unparalleled guide to help us get there. Another world is possible. Included is an afterword by the author's close friend and collaborator Michael Burawoy.

Bewitching Women, Pious Men

Brickmakers on the U.S.-Mexican Border

Gender and Body Politics in Southeast Asia

Beyond Power and Resistance

The Political Economy of Development

Imperialism

Christianity and the New Spirit of Capitalism

Author's best-known and most controversial study relates the rise of a capitalist economy to the Puritan belief that hard work and good deeds were outward signs of faith and salvation.

How two centuries of Indigenous resistance created the movement proclaiming "Water is life" In 2016, a small protest encampment at the Standing Rock Reservation in North Dakota, initially established to block construction of the Dakota Access oil pipeline, grew to be the largest Indigenous protest movement in the twenty-first century. Water Protectors knew this battle for native sovereignty had already been fought many times before, and that, even after the encampment was gone, their anticolonial struggle would continue. In *Our History Is the Future*, Nick Estes traces traditions of Indigenous resistance that led to the #NoDAPL movement. *Our History Is the Future* is at once a work of history, a manifesto, and an intergenerational story of resistance.

New edition of Aihwa Ong’s classic ethnographic study of Malay women factory workers. In the two decades since its original publication, *Spirits of Resistance and Capitalist Discipline* has become an ethnographic classic in the fields of anthropology, labor studies, and gender and globalization studies. Based on anthropological field work in an agricultural district in Selangor, Peninsular Malaysia, *Spirits of Resistance* captures a moment of profound transformation, illustrated by the disruptions, conflicts, and ambivalences in the lives of Malay women during the rapid industrialization associated with Malaysia’s rise as a tiger economy. Aihwa Ong’s nuanced approach to the Malay women factory workers’ experiences of the contradictions of modern globalized capitalism has inspired subsequent generations of feminist ethnographers in their explorations of key questions of power, resistance, femininities, religious community, and social change. With a new critical introduction by anthropologist Carla Freeman, this new edition of *Spirits of Resistance* continues to offer an exemplary model of sophisticated analysis of culturally based resistance to the ideology, surveillance, and institutional authority of globalized corporate capitalism. Aihwa Ong is Professor of Anthropology at the University of California, Berkeley. Her many books include *Flexible Citizenship: The Cultural Logics of Transnationality and Neoliberalism as Exception: Mutations in Citizenship and Sovereignty*.

Viewing hip-hop as the postmodern successor to African American culture's Jazz modernism, this book examines hip-hop music's role in the history of the African-American experience.

Subsidizing Capitalism

Development Theory and the Prospects for Change in the Third World

Making Capitalism

Capitalism and Desire

The Age of Surveillance Capitalism

The Social and Cultural Construction of a South Korean Conglomerate

Postcapitalism

In 1956, a U.S. lawyer-economist, Louis O. Kelso, created the employee stock ownership plan (ESOP) to enable the employees of a closely held newspaper chain to buy out its retiring owners. Two years later, Kelso and his co-author, the philosopher Mortimer J. Adler, explained the macro-economic theory on which the ESOP is based in this best-selling book, *The Capitalist Manifesto*. "When you read this book, you must be prepared for a shock—particularly if you are among the millions of Americans who feel complacent about the material well-being that now prevails in this country. THE CAPITALIST MANIFESTO will compel you to examine, reconsider and question many dangerous economic factors and political tendencies you have accepted as inevitable—and will show you how you can do something about them. "THE CAPITALIST MANIFESTO sets the alarm for all American citizens—not simply one group or class. It is for stockholders, workers, labor leaders, corporation executives, investment bankers, taxpayers, small businessmen and industrialists, statesmen, legislators, judges and educators. Its purpose is to arouse us to the real and present dangers we now face, from inflation and from the progressive socialization of our economy. What is the difference between a well-heeled existence in a welfare state and the good life in a free society? THE CAPITALIST MANIFESTO will tell you what that difference is, and why you must be a man of property in order to be a free man. It will explain the meaning of your ever-expanding opportunities for leisure. It will tell you that the goal of an industrial society should not be full employment in the production of wealth, but full enjoyment of the wealth produced. It will tell you how you, as an individual, can best use wealth to further the happiness and well-being of yourself and your fellow men." "A revolutionary force in human affairs offering still unplumbed promise for the future...." —*Time Magazine*

This book focuses on the role of the state in economic development in a variety of Third World settings through an in-depth analysis of the past several decades. Berberoglu examines three major alternative development theories: developmentalism, dependency, and neo-Marxist. He then critically analyzes these theories and their variants to set the stage for a detailed examination of various development paths. Two paths of capitalist development are contrasted: the export-oriented neo-colonial model and the import-substituting state-capitalist model. The role of the state in each of these alternatives is discussed in the context of the balance of class forces. Berberoglu also provides case studies of Turkey, Tanzania, Peru, and India -- countries in which the state played a significant role in the development process. In each case, he demonstrates that the process of state-capitalist development inevitably leads to neo-colonialism. This export-oriented path ties Third World countries to centers of world capitalism, with all the consequent contradictions that such a linkage entails. The book outlines the class nature of these contradictions on a global scale and maps out the balance of class forces and struggles, the role of the state, and the resultant revolutionary developments that are part of the process of social change and transformation now under way in many Third World countries. Also included is an appendix highlighting the need for a class-centered approach in development studies.

With his insightful and wide-ranging theory of recognition, AxelHonneth has decisively reshaped the Frankfurt School tradition ofcritical social theory. Combining insights from philosophy,sociology, psychology, history, political economy, and culturalcritique, Honneth's work proposes nothing less than anaccount of the moral infrastructure of human sociality and itsrelation to the perils and promise of contemporary sociallife. This book provides an accessible overview of Honneth's maincontributions across a variety of fields, assessing the strengthsand weaknesses of his thought. Christopher Zurn clearly explainsHonneth's multi-faceted theory of recognition and itsrelation to diverse topics: individual identity, morality, activismmovements, progress, social pathologies, capitalism, justice,freedom, and critique. In so doing, he places Honneth'stheory in a broad intellectual context, encompassing classic socialtheorists such as Kant, Hegel, Marx, Freud, Dewey, Adorno andHabermas, as well as contemporary trends in social theory andpolitical philosophy. Treating the full range of Honneth'scorpus, including his major new work on social freedom anddemocratic ethical life, this book is the most up-to-date guideavailable. Axel Honneth will be invaluable to students and scholarsworking across the humanities and social sciences, as well as anyone seeking a clear guide to the work of one of the mostinfluential theorists writing today.

Work: Capitalism . Economics . Resistance

Caliban and the Witch

Social Capital

The Cultural Logics of Transnationality

The Fight for a Human Future at the New Frontier of Power

Spirits of Resistance and Capitalist Discipline, Second Edition

Mafia Business

The Protestant Ethic and the Spirit of Capitalism

This work tells the story of Cambodians whose route takes them from refugee camps to California's inner-city and high-tech enclaves. We see these refugees becoming new citizen-subjects through a dual process of being made and self-making, balancing religious salvation and entrepreneurial values.

"This is a wonderful collection of essays. At one level they tell us about the transformation and often painful fragmentation of gendered selves in post-colonial states and a speeded-up transnational world. At another level they display the continuing power of ethnography to surprise and move us."--Sherry Ortner, University of California, Berkeley "This collection presents new ethnographic research, framed in terms of new theoretical developments, and contains fine scholarship and lively writing."--Janet Hoskins, University of Southern California "This is a wonderful collection of essays. At one level they tell us about the transformation and often painful fragmentation of gendered selves in post-colonial states and a speeded-up transnational world. At another level they display the continuing power of ethnography to surprise and move us."--Sherry Ortner, University of California, Berkeley

In Does Capitalism Have a Future?, the prominent theorist Georgi Derleugian has gathered together a quintet of eminent macrosociologists to assess whether the capitalist system can survive.

One of the world's most celebrated theologians argues for a Protestant anti-work ethic in his classic The Protestant Ethic and the Spirit of Capitalism, Max Weber famously showed how Christian beliefs and practices could shape persons in line with capitalism. In this significant reimagining of Weber's work, Kathryn Tanner provocatively reverses this thesis, arguing that Christianity can offer a direct challenge to the largely uncontested growth of capitalism. Exploring the cultural forms typical of the current finance-dominated system of capitalism, Tanner shows how they can be countered by Christian beliefs and practices with a comparable person-shaping capacity. Addressing head-on the issues of economic inequality, structural under- and unemployment, and capitalism's unstable boom/bust cycles, she draws deeply on the theological resources within Christianity to imagine anew a world of human flourishing. This book promises to be one of the most important theological books in recent years.

The Highest Stage of Capitalism

Varieties of Capitalism

Economy and State

A Memoir of 150 Years of Life and Death on the American Left

The 500 Years of Resistance Comic Book

Refugees, Citizenship, the New America

A Guide to Our Future

The pamphlet here presented to the reader was written in the spring of 1916, in Zurich. In the conditions in which I was obliged to work there I naturally suffered somewhat from a shortage of French and English literature and from a serious dearth of Russian literature. However, I made use of the principal English work on imperialism, the book by J. A. Hobson, with all the care that, in my opinion, work deserves. This pamphlet was written with an eye to the tsarist censorship. Hence, I was not only forced to confine myself strictly to an exclusively theoretical, specifically economic analysis of facts, but to formulate the few necessary observations on politics with extreme caution, by hints, in an allegorical language—in that accursed Aesopian language—to which tsarism compelled all revolutionaries to have recourse whenever they took up the pen to write a “legal” work. It is painful, in these days of liberty, to re-read the passages of the pamphlet which have been distorted, cramped, compressed in an iron vice on account of the censor. That the period of imperialism is the eve of the socialist revolution; that social-chauvinism (socialism in words, chauvinism in deeds) is the utter betrayal of socialism, complete desertion to the side of the bourgeoisie; that this split in the working-class movement is bound up with the objective conditions of imperialism, etc.—on these matters I had to speak in a “slavish” tongue, and I must refer the reader who is interested in the subject to the articles I wrote abroad in 1914-17, a new edition of which is soon to appear. In order to show the reader, in a guise acceptable to the censors, how shamelessly untruthful the capitalists and the social-chauvinists who have deserted to their side (and whom Kautsky opposes so inconsistently) are on the question of annexations; in order to show how shamelessly they screen the annexations of their capitalists, I was forced to quote as an example—Japan! The careful reader will easily substitute Russia for Japan, and Finland, Poland, Courland, the Ukraine, Khiva, Bokhara, Estonia or other regions peopled by non-Great Russians, for Korea. I trust that this pamphlet will help the reader to understand the fundamental economic question, that of the economic essence of imperialism, for unless this is studied, it will be impossible to understand and appraise modern war and modern politics.

Is our “common sense” understanding of the world a reflection of the ruling class’s demands of the larger society? If we are to challenge the capitalist structures that now threaten all life on the planet, Chomsky and Waterstone forcefully argue that we must look closely at the everyday tools we use to interpret the world.

Consequences of Capitalism make the deep, often unseen connections between common sense and power. In making these linkages we see how the current hegemony keep social justice movements divided and marginalized. More importantly, we see how we overcome these divisions.

This pathbreaking work extends the boundaries of contemporary anthropological research by presenting in one cohesive, meticulously researched work: an original theoretical perspective on the relationships between the cultural, political, and economic dimensions of a large modern business organization; the first anthropological work on South Korean management and its white-collar workers, in a case study of one of South Korea's "big four" conglomerates; and an innovative delineation of how modern business practices are enmeshed in past and present, structure and agency, and local and international systems." "Based largely on the author's nine months of participant-observation in the offices of one of South Korea's largest conglomerates (with annual sales of about \$15 billion and approximately 80,000 employees), the book is also enriched by the author's previous fieldwork in rural Korea, where many of the conglomerate's white-collar personnel spent their formative years. These vantage points are used to explore constructions of "traditional" Korean culture and transformations of cultural knowledge prompted by new political-economic conditions, and how both inform practices prevailing in the large conglomerates - and ultimately shape South Korea's capitalism." "The work focuses on South Korea's new middle class. It explains how office workers' identities and often contradictory interests present them with choices between alternative interpretations and actions affecting both themselves and their conglomerates. Much attention is paid to ideological and more coercive means of controlling white-collar employees, to subordinates' strategies of resistance, and to ways in which cultural understandings and moral claims inform the assessment and pursuit of material advantage.

Despite creating vast inequalities and propping up reactionary world regimes, capitalism has many passionate defenders—but not because of what it withholds from some and gives to others. Capitalism dominates, Todd McGowan argues, because it mimics the structure of our desire while hiding the trauma that the system inflicts upon it. People from all backgrounds enjoy what capitalism provides, but at the same time are told more and better is yet to come. Capitalism traps us through an incomplete satisfaction that compels us after the new, the better, and the more. Capitalism's parasitic relationship to our desires gives it the illusion of corresponding to our natural impulses, which is how capitalism's defenders characterize it. By understanding this psychic strategy, McGowan hopes to divest us of our addiction to capitalist enrichment and help us rediscover enjoyment as we actually experienced it. By locating it in the present, McGowan frees us from our attachment to a better future and the belief that capitalism is an essential outgrowth of human nature. From this perspective, our economic, social, and political worlds open up to real political change. Eloquent and enlivened by examples from film, television, consumer culture, and everyday life, Capitalism and Desire brings a new, psychoanalytically grounded approach to political and social theory.

The Broken Heart of America

Situated Lives

Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance

Consequences of Capitalism

Gender and Culture in Everyday Life

Does Capitalism Have a Future?

Manufacturing Discontent and Resistance

Why are Malay women workers periodically seized by spirit possession on the shopfloors of modern factories? In this book, Aihwa Ong captures the disruptions, conflicts, and ambivalences in the lives of Malay women and their families as they make the transition from peasant society to industrial production. To discover the meaning that the market economy and wage labor hold for Malay peasants, Ong conducted anthropological field work in an agricultural district in Selangor, Peninsular Malaysia, which is undergoing rapid proletarianization. Weaving together history, ethnography, and quantitative analysis, she addresses many questions pertaining to peasants and state policies. The book shows how the diverging roles of young men and women are increasingly channelled, by educational and labor market pressures, toward conformity with corporate culture and capitalist discipline. A unique feature of this book is the portrayal of Malay women workers in Japanese factories, caught between their culture and the culture of capitalism. Ong argues that cultural values and practices—both Islamic-Malay and foreign—are reworked and reconstituted in the industrial hierarchy. Her vivid accounts of hysterical episodes, violent incidents, and women ' s self-perceptions provide insights into their attitudes toward capitalist relations. By illuminating the encounter of Malay peasants with global industrial production, the book also throws light on the attitude of neophyte wage workers elsewhere in the Third World.

Revisiting Marx ' s Critique of Liberalism offers a theoretical reconstruction of Karl Marx ' s new materialist understanding of justice, legality, and rights through the vantage point of his widely invoked but generally misunderstood critique of liberalism. The book begins by reconstructing Marx ' s conception of justice and rights through close textual interpretation and extrapolation. The central thesis of the book is, firstly, that Marx regards justice as an essential feature of any society, including the emancipated society of the future; and secondly, that standards of justice and right undergo transformation throughout history. The book then tracks the enduring legacy of Marx ' s critique of liberal justice by examining how leading contemporary political theorists such as John Rawls, Jürgen Habermas, Axel Honneth, and Nancy Fraser have responded to Marx ' s critique of liberalism in the face of global financial capitalism and the hollowing out of democratically-enacted law. The Marx that emerges from this book is therefore a thoroughly modern thinker whose insights shed valuable light on some of the most pressing challenges confronting liberal democracies today.

Ethnographic and theoretical accounts of the transnational practices of Chinese elites, showing how they constitute a dispersed Chinese public, but also how they reinforce the strength of capital and the state.

The story of gay rights has long been told as one of single-minded focus on the fight for sexual freedom. Yet its origins are much more complicated than this single-issue interpretation would have us believe, and to ignore gay liberation's multidimensional beginnings is to drastically underestimate its radical potential for social change. Ferguson shows how queer liberation emerged out of various insurgent struggles crossing the politics of race, gender, class, and sexuality, and deeply connected to issues of colonization, incarceration, and capitalism. Tracing the rise and fall of this intersectional politics, he argues that the one-dimensional mainstreaming of queerness falsely placed critiques of racism, capitalism, and the state outside the remit of gay liberation. As recent activism is increasingly making clear, this one-dimensional legacy has promoted forms of exclusion that marginalize queers of color, the poor, and transgender individuals. This forceful book joins the call to reimagine and reconnect the fight for social justice in all its varied forms.

The Capitalist Manifesto

Buddha Is Hiding

St. Louis and the Violent History of the United States

Hip-Hop and the Politics of Postmodernism

Work

The Protestant Ethic and the Spirit of Capitalism

On the Frailty of Human Bonds

Literary Nonfiction. CALIBAN AND THE WITCH is a history of the body in the transition to capitalism. Moving from the peasant revolts of the late Middle Ages to the witch-hunts and the rise of mechanical philosophy, Federici investigates the capitalist rationalization of social reproduction. She shows how the battle against the rebel body and the conflict between body and mind are essential conditions for the development of labor power and self-ownership, two central principles of modern social organization."It is both a passionate work of memory recovered and a hammer of humanity's agenda." Peter Linebaugh, author of The London Hanged"

In late-capitalist Western society, cross-ethnic cultural transactions are an inevitable daily routine. Yet, according to acclaimed cultural critic Rey Chow, the notion of ethnicity as it is currently used is theoretically ambivalent, confusing, indeed self-contradictory, straddling as it does an uneasy boundary between a universalist rhetoric of inclusion on the one hand, and actual, lived experiences of violence and intolerance on the other. To drastically reconceptualize ethnicity in the contemporary world, Chow proposes that it be examined in conjunction with Max Weber's famous theory about the Protestant work ethic and capitalism, which holds that secular belief in salvation often collaborates effectively with the interpellation, disciplining, and rewarding of subjects constituted by specific forms of labor. The charged figure that results from such a collaboration, resonant with the economic, psychological, and spiritual implications of the word "protest, " is what she refers to as the protestant ethnic. Chow explores the vicissitudes of cross-ethnic representational politics in a diverse range of texts across multiple genres, including the writings of Georg Lukacs, Michel Foucault, Max Weber, Jacques Derrida, Fredric Jameson, Etienne Balibar, Charlotte Brontë, Garrett Hongo, John Yau, and Frantz Fanon; the films of Alfred Hitchcock, Marguerite Duras, and Alain Resnais; and the cartoon drawings of Larry Feign. Tracing out hauntingly familiar scenarios from stereotyping and coercive mimeticism to collective narcissistic abjection, the rise of white feminist racial power, and intraethnic resentment, Chow articulates a series of interlocking critical dialogues that challenge readers into hitherto unimagined ways of thinking about an urgent topic.

A San Francisco Chronicle Best Book of 2004 After spilling bourbon on Schnaubelt's grave, its pugnacious and very dead occupant becomes Ross's mentor, sidekick, and boozing companion through this epic telling of the hallucinatory, carnal, and ornery histories of the American Left and John Ross's own remarkable life. Schnaubelt navigates us through his seemingly boundless revolutionary battleground, uttering cries of subversion from within the grave while trying to remain out of earshot from the FBI snoop and local supermarket tycoon buried nearby. Ross's own story--hobo revolutionist, junkie, poet, and journalist is a contrapuntal to Schnaubelt's. Ross never takes himself too seriously, yet his most remarkable trait is the honesty with which he approaches life, even while trying to deconstruct his own faults, personal tragedies (including the death of his one-month-old son), and imperfections. His pursuit of revolutionary politics and poetics is the constant, often spent with his muse, Revolutionary Mexico. Ross concludes with a trip to Baghdad as a "human shield," before the Anglo-American invasion, ready to sacrifice his life as part of his perpetual struggle for justice. Award-winning writer John Ross's memoir is inspired from a tumbledown tombstone in California: The headstone reads: E. B. Schnaubelt 1855-1913, "Murdered by Capitalism."

In this sophisticated study of power and resistance, Jean Comaroff analyzes the changing predicament of the Barolong boo Ratshidi, a people on the margins of the South African state. Like others on the fringes of the modern world system, the Tshidi struggle to construct a viable order of signs and practices through which they act upon the forces that engulf them. Their dissenting Churches of Zion have provided an effective medium for reconstructing a sense of history and identity, one that protests the terms of colonial and post-colonial society and culture.

Liquid Love

Anarchism, Geography, and the Spirit of Revolt

The Culture and History of a South African People

One-Dimensional Queer

Our History Is the Future

How to Be an Anticapitalist in the Twenty-First Century

Spectacular Vernaculars

Should governments be involved in economic affairs? Challenging prevailing wisdom about the benefits of self-regulating markets, Nina Bandelj and Elizabeth Sowers offer a uniquely sociological perspective to emphasize that states can never be divorced from economy. From defining property rights and regulating commodification of labor to setting corporate governance standards and international exchange rules, the state continuously manages the functioning of markets and influences economic outcomes for individuals, firms and nations. The authors bring together classical interventions and cutting-edge contemporary research in economic sociology to discuss six broad areas of economy/state connection: property, money, labor, firms, national economic growth, and global economic exchange. A wealth of empirical examples and illustrations reveals that even if the nature of state influence on economy varies across contexts, it is always dependent on social forces. This accessible and engaging book will be essential reading for upper-level students of economic sociology, and those interested in the major economic dilemmas of our times. . .

Part two of an innovative trilogy on anarchist geography, this text examines how we can better understand the ways in which space has been used for resistance

Examines the economic activities of self-employed brickmakers and the unpaid family members and others who assist them in Mexico.

Any serious consideration of Asian American life forces us to reframe the way we talk about racism and antiracism. The current emphasis on racial identity obscures the political economic basis that makes racialized life in America legible. This is especially true when it comes to Asian Americans. This book reframes the conversation in terms of what has been called "racial capitalism" and utilizes two extended case studies to show how Asian Americansperpetuate and resist its political economy.

The Psychic Cost of Free Markets

Asian Americans and the Spirit of Racial Capitalism

Rethinking Justice, Legality and Rights

Factory Women in Malaysia

Murdered by Capitalism

Spirits of Resistance and Capitalist Discipline

Politics at the Radical Limits

This book is about the central figure of our contemporary, 'liquid modern' times – the man or woman with no bonds, and particularly with none of the fixed or durable bonds that would allow the effort of self-definition and self-assertion to come to a rest. Having no permanent bonds, the denizen of our liquid modern society must tie whatever bonds they can to engage with others, using their own wits, skill and dedication. But none of these bonds are guaranteed to last. Moreover, they must be tied loosely so that they can be untied again, quickly and as effortlessly as possible, when circumstances change – as they surely will in our liquid modern society, over and over again. The uncanny frailty of human bonds, the feeling of insecurity that frailty inspires, and the conflicting desires to tighten the bonds yet keep them loose, are the principal themes of this important new book by Zygmunt Bauman, one of the most original and influential social thinkers of our time. It will be of great interest to students and scholars in sociology and in the social sciences and humanities generally, and it will appeal to anyone interested in the changing nature of human relationships.

This book challenges the conceptual and practical effectiveness of resistance to achieve social and political change, and considers an alternative framework that goes beyond a desire to resist sovereign power, but offers political movements that expand individual and collective capabilities.

Social capital is a principal concept across the social sciences and has readily entered into mainstream discourse. In short, it is popular. However, this popularity has taken its toll. Social capital suffers from a lack of consensus because of the varied ways it is measured, defined, and deployed by different researchers. It has been put to work in ways that stretch and confuse its conceptual value, blurring the lines between networks, trust, civic engagement, and any type of collaborative action. This clear and concise volume presents the diverse theoretical approaches of scholars from Marx, Coleman, and Bourdieu to Putnam, Fukuyama, and Lin, carefully analyzing their commonalities and differences. Joonmo Son categorizes this wealth of work according to whether its focus is on the necessary preconditions for social capital, its structural basis, or its production. He distinguishes between individual and collective social capital (from shared resources of a personal network to pooled assets of a whole society), and interrogates the practical impact social capital has had in various policy areas (from health to economic development). Social Capital will be of immense value to readers across the social sciences and practitioners in relevant fields seeking to understand this mercurial concept.

The Mafia Ethic and the Spirit of Capitalism