

PEWS NEWS

Political Economy of the World-System | American Sociological Association

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Rethinking World-Systems Analysis: Emancipatory Analytics for the 21st Century

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It's been a long time coming. The PEWS Council has decided to open a year-long discussion on the what it might mean to practice the "political economy of the world-system" – and whether or not this adequately expresses the work of PEWS members today. We will be soliciting – and welcome unsolicited – contributions to this conversation over the next few months. Contributions will be posted via rethinkingworldsystems.wordpress.com, and can be emailed to our newsletter editor, Benjamin Marley: rethinkingpews@gmail.com.

I would like to share a few thoughts on this dialogue. As some of you may be aware, for the past decade, I've been active in a global collaboration: the [world-ecology conversation](#). Building on Braudel and Wallerstein, but also on feminist, postcolonial, cultural materialist, and critical geographical approaches, world-ecology argues for situated world-historical perspectives on power, re/production, and capital within the web of life. This approach challenges the idea of "nature" as an add-on, in much the same way that critical race and gender studies insist on the *constitutive* character of race and gender in modernity's dynamics of inequality and power. Just as world-systems analysts once argued that nation-states cannot simply be "scaled up" – there are systemic dynamics irreducible to the interactions of states – so world-ecology argues that Society and Nature do not "add up" to the whole. Modernity's relations of power, domination, and political economy are fundamentally entangled within a web of life that is not only dominated and controlled, but which also presents all manner of unruly challenges to modernity's Promethean fantasies – challenges that include not merely flows of diseases, plants and animals, superweeds, and climate change, but also the manifold forms of human-initiated resistance.

That's a messy reality that the dominant framing of both "global economy" and "global environment" obscures. It turns out that recourse to an unmediated "nature" and "society" is illusory: the insistence that our messy realities can be understood through the neat, tidy, and unproblematic binary of Society plus Nature is as tenable as claiming that modern gender relations can be effectively studied through the abstract binary of Man/Woman. In other words, the very binary that organizes the analysis can easily be implicated in the problems of domination and inequality under investigation. This is of course directly analogous to the originary world-systems critique: the methodological nationalism of 1970s social science was problematic not merely because it obscured capitalism's constitutive relations, but also because it was grounded in the *longue durée* and postwar logics (real abstractions) of national territorialism and developmentalism. When world-systems analysis began to "green," in the late 1990s, for the most part it de-linked from the spirit of that earlier, relational critique. Beginning with constructions of Society and Nature, it was hard to move towards a conception of historical change in which states and empires, world markets, labor unrest and national liberation movements, agrarian change and proletarianization, were co-produced in and through the web of life. It also proved difficult to situate the dynamics of power and domination – centrally race, gender, and to some degree class – as central to the proposed ecology/economy nexus. Such difficulties had the advantage of transforming the web of life into "the environment" and thence into variables and factors. This had the virtue of making clear capitalism's footprints on the earth, but not of illuminating the constitutive relations of human organization as producer and product of the web of life. The result was Green Arithmetic: a Society plus Nature model that elided the simultaneously intimate, world-historical, and mutually constitutive character of human relationships in a world-ecology of power, capital, and re/production.

Among the dangers of excising the web of life from social analysis – or enclosing it in a mythical domain of Nature, reducing the web of life to one factor among many – is that we miss crucial elements in modernity's long and bloody history of colonial, racial, and gendered domination. The words Society and Nature – I underline these in the uppercase for a good reason, as we shall see – assume their modern form in the English language in the century after 1550. That was not coincidental. It connects directly with a series of reinforcing transformations within sixteenth century England: the defeat of Kett's Rebellion in 1549, followed quickly by the rapid expulsion of labor from agriculture; the geometric growth of coal production; and perhaps most significantly, Henry VIII's intensification of colonial rule in Ireland after 1541. This was an era when the language of the "wild" and the "savage" assumed a stark contrast with the language of "civility" and "civilized society." Not for nothing, this is also the moment when "European" enters the language – suffice it to say the Irish were neither "European" nor "civil."

The Irish were comparatively fortunate. When Cromwell invaded Ireland in 1649, the murderous cocktail of empire and disease killed off a bit more than half the island's population over the next decade. The Columbian invasion of 1492 marked an even darker turning point, as trans-Atlantic bridges of European empire and commerce carried guns and germs from one hemisphere to another. But not simply guns and germs. Here we see the emergence of Weber's "European rationality of world domination" in full force. At its center was not only the multiplication of clocks and double-entry bookkeeping as pivotal instruments of colonial rule, but also the crystallization of a harsh ontological

divide between Christianity (“civilization”) and Indigenous Peoples: between Society and Nature as real abstractions in formation.

That harsh boundary – between humans whose work and whose lives were assigned to Nature and whose were part of Society – was progressively clarified across “first” sixteenth century of colonial genocide. Spanish rule – which was dramatic but not exceptional – encouraged this ontological divide from the very beginning. On Hispaniola, the *encomienda*, a medieval land grant, transformed, almost overnight, into a labor grant in the 1490s. From there followed a long series of political debates at the Court in Valladolid over the righteousness – or not – of enslaving indigenous peoples. This culminated in the Valladolid controversy between Las Casas and Sepulveda in 1550-51. Neither philosopher achieved clear cut victory, but the losers were clearly demarcated. It was resolved that although Indigenous People aren’t part of Society, they might escape their place in Nature through generations of labor – a passage through which they were unlikely to survive. (Let us note that Las Casas’ characterization of Indigenous Peoples as childlike paralleled the emergent gendered order in early modern Europe, one that created the category of Woman as both part of Nature and childlike.) It is difficult to overstate the enduring connection of this colonial and racialized moment to the sacred categories of the Two Cultures (Nature/Society). The Valladolid controversy succeeded not only in drawing a line between (some) European Humans and “natural” Savages in the Americas, but in establishing the legitimacy of that line for the purposes of Cheap Labor.

I have often called this kind of dualism Cartesian – after Renée Descartes’ famous ontological distinction of “thinking” and “extended” things. That Cartesian distinction fit comfortably with a Promethean assertion that thinking things (white European men) should become the “masters and possessors of nature.” Ontological dualism in the modern world is never far removed hierarchy and oppression – and hierarchy and oppression are practical instruments of exploitation and capital accumulation. Such dualism is neither strictly analytical nor narrowly associated with Descartes. Before Cartesian dualism (“I think, therefore I am”), there was a Columbian dualism (“I conquer, therefore I am”). They reinforced rather than displaced each other. These dualisms did more than express geo-material, territorial, and politico-economic change: they were themselves constitutive forces in the making of modernity.

Among those present at Valladolid in 1551 was Francisco de Toledo. In 1568 he was empowered as the new Viceroy of Peru, a vast zone that encompassed much of the western half of South America. His charge? Resolve the crisis of silver mining at Potosí. Not for nothing, upon his arrival Toledo banned Las Casas’s writings, which urged a relatively humane approach towards Indigenous Peoples. Toledo urged Philip II to impose “special punishments” on those found with these pamphlets, often Dominican friars like Las Casas. Nothing was to stand in the way of cheapening the lives and labor of Peru and its vital silver. Among the most spectacular features of Toledo’s reorganization of Peru after 1571 was the audacious reinvention of an old form of labor mobilization in the Inca Empire: the *mita*. One and a half million Andeans would be resettled into Spanish-style agro-towns for the purpose of supplying Cheap Labor to the mines. (The equivalent of re-settling the entire population of contemporary Portugal.) Indigenous Peoples were increasingly classified as *naturales*, whose meaning transformed in the era: once signifying the inhabitant of a particular town, it came to be shorthand for someone who was

effectively part of Nature, not Society. The line was even more violently drawn in the African slave trade, whose Middle Passage not only spelled certain death for many, but also “social death” (as Patterson reminds us). Columbian and Cartesian dualisms were moments of practical, not merely metaphorical, human sacrifice. And in forms of violent rule very different but no less violent, such lines were also drawn between male- and female-sexed bodies – across the early modern Atlantic world – to create the modern binary of Man/Woman through new combinations of violence, culture, and law.

The rise of capitalism was, then, about far more than our convenient and conventional language of plunder, accumulation, and conquest have it. Columbian and Cartesian dualism – and the Lockean and Malthusian dualisms that followed – became conceptual hammers in the interests of empire and capital. This means, in my view, something straightforward: the interlocking binaries of race, gender, class, and nature are *fundamental* to how capitalism works, and how capital reproduces itself. As Silvia Federici powerfully reminds us, the violent creation of a gendered binary in the sixteenth and seventeenth centuries was not simply a sad story of modernity: the gendered order was itself a “lever” of productivity advance and capital accumulation. Has it been so different for a neoliberal order shaped by the rapid proletarianization of women across the Global South, in which the figure of the “disposable third world woman worker” – as Melissa Wright underscores – has been pivotal?

The mistake is to see any one of these binaries as a stand-alone process: a point made effectively by intersectional approaches, broadly conceived. If these have been insufficiently world-historical, it’s also very clear their insights have been insufficiently internalized into world-systems thinking.

One of several possible world-historical contributions to this emergent discussion unfolding across the humanities and social sciences is an emphasis on a long series of *real* abstractions taking shape in the centuries after 1492: Nature/Society, Man/Woman, The West and the Rest, White and Black, Civilized and Savage, Rational and Irrational, and much beyond, took shape in this era. They are of course all still with us. And if nearly all critical scholars have come to grips with something like race and gender as *real abstractions* – narrow and fragmented abstractions that we nonetheless treat as real – there remains an extremely strong attachment to the binaries of Nature and Society. Perhaps nowhere is this clearer than in the absurd claim that challenges to Nature/Society thinking are social constructionist. Such positions are absurd precisely because Nature and Society are among the most powerful social constructions (real abstractions) in the modern world – they have been fundamental to the long, entwined histories of genocide and ecocide, up to and including the present moment of runaway climate change. Indeed, the concrete history of the modern world-system is jam-packed with the cultural politics of “nature” and “civilization” as instrumental to centuries of colonial and social governance of populations classified as living in a state of nature – or not *yet* living in a state of civilization, of modernity, or development, or....

How does this relate to the present PEWS dialogue over its identity and intellectual project? I would draw two lessons. First, any attempt to engage capitalism’s systemic problems abstracted from the web of life makes little sense in a world of runaway climate change, understood as a geohistorical event. This means that those studying “the environment” need to rethink their objects of investigation as much

as those studying global inequality, race, gender, migration, labor, and other “social” objects. Second, this line of thought leads me to reflect on the critique of disciplinarity at the heart of world-systems analysis: it is a *mode of analysis* premised on the critique of social science, not a “sociological” theory. (A framework for theorizing, to be sure, but not a theory.) I am well aware that PEWS is an institution within North American Sociology. But there is a difference between being *of* Sociology, and operating *within* Sociology. If we are to find a fruitful intellectual path forward, that path will necessarily entail a confrontation with structures of knowledge, and their institutional forms, that emerged in the nineteenth, and even in the seventeenth, century. Such structures are unlikely to help us in a 21st century that is not only shaped by a “state shift” in the climate system – fundamental, abrupt, and irreversible in the language of climate scientists -- but which also demands an intellectual state shift if we are to confront the murderous political ecology of climate change.

I am confident that the debate over the coming year will be sharp, and we should not expect to reach consensus quickly. I am equally confident that one of the great traditions of PEWS – its commitment to an engaged pluralism and to collegial dialogue – will prevail.

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In Memory: Walter L. Goldfrank

Tom Reifer
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Walter L. Goldfrank, who was present at the creation of world-systems analysis, and was one of its most stalwart proponents, died this July 11, 2017, less than a year after his diagnosis of leukemia. Born in New York City on March 7, 1940, Wally, as his friends and family affectionately called him, was High School valedictorian, subsequently graduating from Harvard with high honors in 1962, and a certificate of Sociology from the University of Madrid in 1963. One of Immanuel Wallerstein and Terence Hopkins Sociology students at Columbia University in the 1960s, where he got his PhD, Wally played an active role in the student uprising there in 1968, soon after landing a job in Sociology at UC Santa Cruz, where he taught until his retirement.

A long-time activist in the civil rights, anti-war, women’s and ecology movements, Wally lent his talents to the NAACP Legal Defense and Education Fund while in graduate school in the mid-1960s, and went to Mississippi at the end of Freedom Summer in 1964 on their behalf. In Santa Cruz, Wally worked with the ACLU, coining the phrase “Soledad Brothers” and helping found their defense committee. At Santa Cruz, Wally was his known for teaching students the classics, from Sociology, world-systems analysis, rural sociology, social theory, theories of revolution and historical sociology

and historical political economy more generally, and mentoring countless graduate and undergraduate students. Wally was especially known for his love of teaching, and teaching and mentoring of undergraduate students, many of whom went onto distinction in the world of scholarship and activism.

At Santa Cruz, along with becoming Chair and Graduate Director of Sociology, as well as Provost of College Eight (now Rachel Carson College), Wally was one of the founders of the Latin American and Latin American Studies program, helping to create its PhD program, the first in the US. An accidental Latin Americanist, as he put it, Wally focused on large-scale, long-term social change, with a focus on rural sociology, social movements and revolution, with special attention to the Mexican revolution, of which he published a number of seminal articles on, and Chile, receiving a half million dollar MacArthur Grant to study agro-exports in the latter, as head of large research team. As one of the original adherents and developers of the world-systems perspective, Wally played no small role in this intellectual social movement, one of the few that had influenced scholars and activists across the globe, from the 1960s when it was being formulated, right up to his untimely death.

One of Wally's most influential pieces was "Paradigm Regained: The Rules of Wallerstein's World-Systems Method," published in the *Journal of World-Systems Research*, of which he was one of the editors, in 2000. Moreover, in his lifetime of committed scholarship and activism, and with his unique spirit of generosity and critical but sustained support, Wally formed deep and life-long friendships, not only with Hopkins and Wallerstein, but also with a new generation of world-systems scholars and historical sociologists, whose visions and work he helped to form. Indeed, Wally was legendary for his tireless and selfless help of students and scholars working in the tradition of world-systems analysis and historical sociology and political economy, and among some of the best and the brightest books in the field, and in scores of books of authors famous and not so famous, you will often find thanks to Wally.

Wally was extraordinarily active in building the world-systems perspective and in the formation and development of the Political Economy of the World-System (PEWS) section of the American Sociological Association (of which he was one-time Chair), editing its second annual volume, *The World-System of Capitalism: Past and Present*, for which he wrote a powerful introduction, entitled "Bringing History Back In." For the first PEWS Conference and volume, *Social Change in the Capitalist World Economy*, Wally contributed an original chapter "Fascism and the World Economy," powerfully arguing for the importance of Karl Polanyi's *The Great Transformation* in the analysis of this phenomenon, stating that it "remains the fundamental starting point for a world-systems analysis of fascism, as remarkable for its insights as to the neglect that others have shown it." In mid-June, 2017, shortly before his death, Wally was actually able to attend a panel honoring his work, entitled "Polanyi's Double-Movement, Fascism and the Capitalist World-Economy: The Contributions of Walter Goldfrank & the Challenges of the 21st Century," at the Global Studies Association Conference on "Global Social Movements: Left and Right," at the University of California, Berkeley, discussing the troubling resonances of the fascist legacy in the present, while analyzing the similarities and differences.

While critical of both actually existing global capitalist and actually existing socialism, Wally was a life-long socialist, advocating its best of its most egalitarian traditions, aimed at greater democracy, equality (including along the axes of gender, nation, race and ethnicity), solidarity and for a new political ecology. Wally's contributions such as "Socialism or Barbarism: The Long-Run Fate

of the Capitalism World-Economy,” made clear his critique of our increasingly dystopian present and was animated, as always, by a search for better alternative, more hopeful, realistic utopian futures.

Wally Goldrank’s lifetime of teaching, scholarship and activism changed countless lives in countless ways, for the better. Wally was a dear friend and mentor, who changed many lives. Wally’s legacy lives on today, in his stalwart example of committed scholarship, activism and participation in and advocacy of progressive social change. It is up to those following in Wally’s footsteps to pay it forward with the same sense of transformative purpose, and high ideals that motivated his lifelong work, and which live on among those who were graced with the gift of his person, friendship, scholarly acuity and passion to change the world for the better.

PEWS 42nd Annual Conference

“Business Cycles in the Modern World-System: Past, Present, and Future”

April 26-28, 2018

Fairfield University

Fairfield, CT

Paper proposals (around 500 words) should be sent to pews2018@gmail.com by October 30, 2017.

From the sixteenth century until the present day the capitalist world economy has been characterized by different economic cycles or conjunctures of various duration and intensity. Economic cycles impacting the core, the periphery and the semi-periphery have regularly played out across a multitude of commodity chains, impacting nation states, corporations, and households. Since the profound social, economic and political consequences of the Great Recession in 2008-2009 are still unfolding, the 42nd conference of the PEWS section of the American Sociological Association seeks to examine the role and significance of business cycles in the modern world-system by examining the following themes:

1. **business cycles and social movements:** these have influenced each other over long periods of time and continue to do so. How have labor movements, anti-systemic movements and other social movements emerged and operated in times of changing business cycles in the modern world system? To what degree does the spatial location, or gendered and racialized dimension of social movements in the world economy impact this relationship? What differences can exist between past and present economic cycles and various forms of social movement activity?
2. **business cycles and political trends:** these have influenced each other over long periods of time as well. To what degree do changing economic upturns or downturns interact with the emergence and success of various far left, far right, protectionist or other political constellations in different parts of the world economy? How is public policy impacted by changing economic cycles? Is the political and economic hegemony of the US in the modern world system fading and if so, what will replace it by the end of this century? Has excessive financialization of the world economy (the increased size of the FIRE sector) contributed to a political backlash and if so, what are the short and long term implications?
3. **business cycles and commodity chains:** The interaction between economic conjunctures and commodity chains has been studied for several decades by world system scholars. How have commodity chains operated throughout the existence of the capitalist world economy and been

impacted due to the business cycle? How do transnational companies adopt and adjust to changing business cycles as well as different political pressures? To what extent can we observe a declining rate of profit in specific sectors? Has there been a significant increase in legal monopolies or oligopolies in various countries? In which way are households adjusting to a changing economic situation?

4. **business cycles and migration:** International as well as domestic and regional migration have usually been impacted by a changing economic context. We invite several case studies as well as comparative research on this topic that focuses on the past, present and future state of affairs.
5. **business cycles in the web of life:** Studies of capital accumulation have often bracketed environmental change. We invite analyses of how capitalist cycles – long, short, and middle-run – shape regional and global environments, and how such transformations constitutive of economic boom and bust. To what extent has commodification and enclosure in recent business cycles distinguished contemporary capitalism, and what are implications of climate change and other vectors of planetary crisis for “business as usual” in the near- and middle-term?

Empirical as well as theoretical contributions are welcome. The conference organizers will attempt to provide an equal balance between both.

Fairfield University is located 50 miles north of New York City. For information on how to get there cf. Fairfield University Website.

PEWS Section Award Winners

Distinguished Book Award Winners

Kristin Hopewell

Breaking the WTO: How Emerging Powers Disrupted the Neoliberal Project, ably charts how the rise of Brazil, China, and India unsettled American hegemony within the World Trade Organization. Hopewell shows how these emerging powers, far from rejecting the WTO’s goals and principles, embraced them – and in so doing disrupted the neoliberal project. In the view of the committee, *Breaking the WTO* is the go-to account of the WTO’s present impasse.

Andrej Grubačić & Denis O’Hearn

Grubačić and O’Hearn’s *Living at the Edges of Capitalism: Adventures in Exile and Mutual Aid* offer an ambitious synthesis of marxist, anarchist, and world-historical thought in a wide-ranging comparative study of exilic spaces: places in which social groups are expelled, or escape from, capitalism. Comparing Russian Cossacks, the Zapatistas, and prisoner solidarity movements, Grubačić and O’Hearn ground the possibilities of



resistance and mutual aid within the long-run and large-scale patterns of evolution, recurrence, and crisis in historical capitalism. *Living at the Edges of Capitalism* brings fundamental new questions about power, space, and resistance into the world-historical perspective.

Distinguished Article Award

Hannah Holleman, “De-naturalizing ecological disaster: colonialism, racism and the global Dust Bowl of the 1930s” *Journal of Peasant Studies* 44(1): 234-60.

Holleman’s article provides a re-interpretation of the Dust Bowl of the 1930s in the southern part of the Great Plains. Scientists and social scientists concerned with the impacts of climate change have recently begun to look back to the Dust Bowl to learn lessons from arguably the greatest US ecological disaster. However, the “official story” of the Dust Bowl is generally told as one of the application of ecologically inappropriate methods of cultivation, plowing up the grasslands of the Plains to plant monocultures of wheat, which exposed the soil to wind erosion when a massive drought struck the region. Holleman shows that this story is limited in two important ways. First, it was not just a US disaster, but part of a global ecological crisis brought on by the institution of a global food regime characterized by mass production and international trade of agricultural commodities to supply wage foods and raw materials to the colonial powers for their second industrial revolutions. Second, it obscures the people who had lived on the land before the mass production of cash crops was implemented. The global food regime was made possible by the new imperialism, the rapid dividing up of the parts of the world that had not already been colonized by 1870. The new imperialism was driven and legitimated by a white supremacist ideology of seizing the land of indigenous peoples who were not using it “productively.” She quotes Senator Henry Dawes from Massachusetts in 1885: “They have got as far as they can go, because they hold their land in common. ... There is no selfishness, which is at the bottom of civilization.” This is an analysis of impressive scope that draws correct lessons from the global Dust Bowl: domination of nature is predicted on the domination of people, and the domination of people destroys precisely the kinds of local knowledge we need to deal with environmental crises.



Terence K. Hopkins Student Paper Award

Roshan K. Pandian, “Does Manufacturing Matter for Economic Growth in the Era of Globalization?” *Social Forces* 95(3): 909-940

Pandian’s article is a contribution to the debate over the role of industrialization in economic growth. Some scholars argue that industrialization contribute to economic growth by raising productivity and creating linkages in the economy. Others, particularly world-systems scholars have argued that, in the era of the New International Division of

Labor, the manufacturing activities that have been offshored to the global South are routinized, with low barriers to entry and hence low profitability. They are subject to a fallacy of composition and therefore have little impact on the economic growth of the Southern countries. Pandian conducts a regression analysis on 123 countries, including both developing and developed countries, using the share of manufacturing in total employment and per capita GDP growth as his key variables. Over the period 1970-2010, he shows that manufacturing employment exerts a strong positive effect on economic growth in the developed world. But in the developing world, the effect of manufacturing on growth declines over time, supporting the world-systems critique of industrialization as an engine of development. This is a nicely framed and clearly explicated analysis that contributes to our understanding of world-systems dynamics.

Irene Pang, "Banking is for Others: Contradictions of Microfinance in the Ghanaian Market" *Journal of World Systems Research* 22(2): 510-41

Pang's article uses a Braudelian framework to investigate the operation of commercial microfinance institutions in a market in a large town near Accra, Ghana. She argues that market women in Ghana are located in the layer of material life and operate according to a subsistence logic. That is, they come to the market with goods to sell for money, but only as a means of acquiring a different set of goods to be consumed by their families. This is opposed to the profit-driven logic of commercial microfinance, located in the capitalist layer, where the goal is capital accumulation. Thus, the market women prefer their informal institutions of rotating credit associations, called *susu*, and the extension of credit among the women and between the women and their customers and suppliers, to the formal microfinance institutions. As one woman says, "the banks, they give you money, but they take it all away from you again." While the informal institutions immediately recycle the savings of one woman into a loan or credit extended to another, the banks remove that money from the market and transfer in into a capitalist circuit. Interestingly, as the market has grown and new women from other regions of Ghana have begun to sell there, a hybrid form, the *susu* collector, has arisen. This is usually a man, who visits the women daily, collecting contributions and dispensing loans. While still based primarily on personal trust and a subsistence logic, the horizontal relations of a rotating credit association have been replaced with a vertical relation between the collector and his clients, and the profit motive has begun to creep in. This fascinating analysis gives us a glimpse into how capitalism attempts to penetrate everyday material life and reshape it in its own image.

PEWS Publications

Books

Atasoy, Yildiz. *Commodification of Global Agrifood Systems and Agro-ecology: Convergence, Divergence and Beyond in Turkey*. London and New York: Routledge, 2017.

This book explores the shifting relations of food provisioning in Turkey from a comparative global political economy perspective. It offers in-depth ethnographic analysis, interviews and historical insights into the ambiguities and diversities that simultaneously affect the changing conditions of food and agriculture in Turkey. Specific issues examined include: the commodification of land, food and

labour; the expansion and deepening of industrial standardization; the expansion of a supermarket model; and concomitant changes in, as well as simultaneous co-existence of, traditional methods of production and marketing. Contrasting observations are drawn from diverse locales to provide examples of convergence, divergence and cohabitation in relation to transnationally advocated industrial models.

The book employs a form of comparative perspective which allows the particular processes of restructuring of agrifood relations in Turkey to be simultaneously distinguished from, yet related to, changes taking place in global power dynamics. It explores agrifood transformation in Turkey with a unique approach that considers a plurality of intertwined normative influences, ontological beliefs, cultural-religious narratives, political struggles and critical-interpretive positions. Based on original research, the book treats changes in food provisioning as an analytical thread capable of uncovering how the normative acceptability of capitalized agriculture and techno-scientific innovation is entangled with processes of class formation, growing inter-capitalist competition and Islamic politics. Such processes, in turn, frame income/wealth generation, landscape management, agro-ecological dynamics, and labour practices, as well as taste and smell of place.

Böröcz, József. 2017. *Hasított fa: A vilárendszer-elmélettől a globális struktúraváltásokig* (From World-Systems Theory to Global Structural Transformations). Budapest: l'Harmattan. (In Magyar /Hungarian).



Lamas, Andrew T., Todd Wolfson, and Peter N. Funke, eds. 2017. *The Great Refusal: Herbert Marcuse and Contemporary Social Movements*. Philadelphia: Temple University Press.

Patel, Raj, and Jason W. Moore. 2017. *A History of the World in Seven Cheap Things: A Guide to Capitalism, Nature, and the Future of the Planet*. Berkeley: University of California Press.

Nature, money, work, care, food, energy, and lives: these are the seven things that have made our world and will shape its future. In making these things cheap, modern commerce has transformed, governed, and devastated Earth. In *A History of the World in Seven Cheap Things*, Raj Patel and Jason W. Moore present a new approach to analyzing today's planetary emergencies. Bringing the latest ecological research together with histories of colonialism, indigenous struggles, slave revolts, and other rebellions and uprisings, Patel and Moore demonstrate that throughout history, crises have always prompted fresh strategies to make the world cheap and safe for capitalism. At a time of crisis in all seven cheap things, innovative and systemic thinking is urgently required. This book proposes a radical new way of understanding—and reclaiming—the planet in the turbulent twenty-first century.

Articles

Gelis-Filho, Antonio. 2016. "Brazil in the World-System Between 1989 and 2016: The Rise and Fall of a Semi-Peripheral Dream". In Grinin, L. E. and Korotayev, A. V. **Evolution and Big History: Dimensions, Trends and Forecasts**. Volgograd: Uchitel, 20 - 31.

Hopewell, Kristen. 2017. "When Market Fundamentalism and Industrial Policy Collide: The Tea Party and the US Export-Import Bank." *Review of International Political Economy*. OnlineFirst. <http://www.tandfonline.com/doi/full/10.1080/09692290.2017.1316297>

[Keahey, Jennifer and Douglas L. Murray. 2017. "The Promise and Perils of Market-based Sustainability." *Sociology of Development* 3\(2\): 143-162.](#)

Lamas, Andrew T. 2017. "Losing Well: Make America Radical Again." *Radical Philosophy Review* 20(1): 1-30.

Lamas, Andrew T. 2016. "Accumulation of Crises, Abundance of Refusals." *Radical Philosophy Review* 19(1): 1-22.

Moore, Jason W. 2017. "The Capitalocene, Part I: On the Nature and Origins of Our Ecological Crisis," *The Journal of Peasant Studies* 44(3), 594-630.

Moore, Jason W. 2017. "The Capitalocene, Part II: Accumulation by Appropriation and the Centrality of Unpaid Work/Energy," *The Journal of Peasant Studies*, online in advance of print.

[Smith, Jackie, Samantha Plummer, and Melanie Hughes. Transnational Social Movements and Changing Organizational Fields in the Late Twentieth and Early 21st Centuries. *In Global Networks* 17\(1\): 3-22.](#)

PEWS in the News (Please consider submitting articles/videos of members in the News: bmarley1@binghamton.edu):

C-SPAN: [The Chicken Trail](#), Professor Kathleen C. Schwartzmen, University of Arizona (3/13/2017) Professor Schwartzmen interviewed on C-SPAN discusses the impact of global trade deals like NAFTA on the North American poultry industry.

[Mark Noble](#)'s paper on cocoa production and deforestation was discussed by the New York Post and National Public Radio. A link to the former is here:

<http://nypost.com/2017/10/18/your-chocolate-addiction-is-destroying-the-planet/>

[Kelly Austin](#)'s paper on the Ugandan coffee trade in the same issue was picked up by several news organizations, including a live interview with the BBC:

<http://socanthro.cas2.lehigh.edu/content/kelly-austin-speaks-bbc>

PEWS Graduate Student Space: (New section dedicated to graduate students)

- * How to make connections with professors
- * Why they should attend conferences, even if they have nothing to present
- * Why they should present at conferences even if they haven't finished their paper/research project

- * What PEWS research means for sociology (and society) right now
- * and more...

Alternative Metrics Challenge Conventions on Assessing Journals' Impacts

Jackie Smith, Editor, [Journal of World-Systems Research](#)

As most readers will know, two years ago we moved our section's [Journal of World-Systems Research](#) to the online publishing platform run by the University of Pittsburgh's University Library System. This system uses Plum Analytics's PlumX program to track alternative metrics for measuring the impact of articles published in their journals. Many have argued that alternative metrics are necessary to assess the overall impact of scholarly writing, since, as librarian Katherine G. Akers points out, "article citations are slow to accrue and reflect only one dimension of the impact of one's work: how often it is discussed in the scholarly literature. By contrast, altmetrics ("alternative metrics") provide more immediate information about reader interest as well as a broader picture of article impact" ([Introducing altmetrics to the Journal of the Medical Library Association](#)).

The [following article](#), *Altmetrics and Library Publishing*, was recently presented at the World Library and Information Congress in Wrocław, Poland by some of the librarians working with our journal (<http://d-scholarship.pitt.edu/33015/>). It reports on the growing role of libraries and librarians in online journal publishing, and reports on the use of alternative metrics (altmetrics), including the PlumX system that is used to monitor usage of JWSR articles. Because the authors of this article run JWSR's publishing platform, you will learn more about our journal's work and our role in helping develop new thinking about how to integrate altmetrics into scholarly publishing. It is appropriate that the [Journal of World-Systems Research](#), one of the very first open access scholarly journals, should be working to advance the open access movement by helping develop innovative metrics.

We're currently working to track changes in JWSR's usage over time and to demonstrate the impacts of our articles, and PlumX allows us to track five categories of metrics for each published article, including:

- usage (abstract views, HTML views, full-text views)
- captures (e.g., Mendeley readers)
- social media (e.g., tweets; Facebook shares, likes, and comments)
- mentions (e.g., blog mentions, Reddit comments, Wikipedia links)
- citations (e.g., Scopus, SSCI, CrossRef)

Below we provide a few glimpses of what we can learn about JWSR's usage and impact from these data. We note that these are very preliminary, since we have yet to assess usage of articles published prior to our August 2015 issue. Also, our current volume (23) included a rather small winter issue with just 14 articles and book reviews, and a very full summer issue with 34 content items. This obviously impacts the usage figures for the most recent year, which we expect to continue the previous growth trends as our summer/fall issue reaches readers.

PlumX Statistics (9/8/17)

	2014 (Vol. 20) ^o	2015 (Vol. 21)	2016 (Vol. 22)	2017 (Vol. 23)

Total Usage	9553	18,663	30,123	5836
Social Media	99	233	808	367
Citations	28	14	6	*
# Items	32	52	40	48

◦ Prior to our move to the ULS Scholarly Publishing Platform (Usage recorded from 8/2015) Data available at: <https://plu.mx/pitt/g/journals/issn-1076156x>

Fourteen articles published in JWSR recorded usage figures greater than 1000 since August 2015, and we list these below. Half of these top-usage articles were published in 2016, but this is likely to change once we are able to include citations to work published prior to 2015, when JWSR's content was published on the University of Pittsburgh Library System's publishing platform (ULS). This is good evidence that our move to the system has increased visibility and usage of our journal, but this is a question we will address once we can analyze the full JWSR archive. The fact that articles from much earlier years appear in this list supports the argument that the ULS system is indeed helping increase visibility of JWSR. Articles from 1999, 2004, 2006, and 2009 received high visibility/usage scores based only on usage tracked after August, 2015.

Selected Top usage JWSR Articles* (All articles with > 1000 counts)

Article	Year	Total Usage**
What is Racism? <i>Ramon Grosfoguel</i>	2016	4027
Gender and Globalization: Female Labor and Women's Mobilization <i>Valentine Moghadam</i>	1999	2191
The Parallels between Mass Incarceration and Mass Deportation: An Intersectional Analysis of State Repression, <i>Tanya Golash Boza</i>	2016	1704
What Goes Around Comes Around: From the Coloniality of Power to the Crisis of Civilization <i>Leonardo E. Figueroa Helland, Tim Lindgren</i>	2016	1589
Framing Collective Action Against Neoliberalism: The Case of the Anti-Globalization Movement <i>Jeffrey M. Ayres</i>	2004	1497
Janet Abu-Lughod and the World System: The History of World System Development and the Development of World System History <i>Barry K. Gills, Saskia Sassen, Immanuel Wallerstein</i>	2014	1484

East-West Orientation of Historical Empires and Modern States <i>Peter Turchin, Jonathan M. Adams, Thomas D. Hall</i>	2006	1366
World-Ecology and Ireland: The Neoliberal Ecological Regime <i>Sharae Deckard</i>	2016	1134
The Steel and Shipbuilding Industries of South Korea: Rising East Asia and Globalization <i>Kyoung-ho Shin, Paul S. Ciccantell</i>	2009	1124
Prospects of Decline and Hegemonic Shifts for the West <i>Andrea Komlosy</i>	2016	1078
Introduction: Globalization and Race in World Capitalism <i>William I. Robinson</i>	2016	1073
Urbanization before Cities: Lessons for Social Theory from the Evolution of Cities <i>Alexander Thomas</i>	2012	1046
Orientalism and the Geoculture of the World System: Discursive Othering, Political Economy and the Cameralist Division of Labor in Habsburg Central Europe (1713-1815) <i>Klemens Kaps</i>	2016	1027
Antisystemic Movements, Yesterday and Today <i>Immanuel Wallerstein</i>	2014	1012

*These usage statistics reflect only usage between August 2015 and August 3, 2017. Figures do not reflect complete usage history for articles published prior to that date.

Usage includes abstract views, html views, full article views, links to other indexes, clicks. **It does not include captures, citations, mentions, downloads, or social media usage (explained above).

If you're interested in viewing more of the alternative metrics data for JWSR, please visit <https://plu.mx/pitt/g/journals/issn-1076156x>. [This link to the current volume, number 23](#), will give you a sense of some of the early returns on some of our recent content. You can see that variation in article usage is attributable in part to the topic, but it can also be shaped by authors' efforts to promote their work. [Akers](#) recommends the following steps authors can take to help increase attention to their published work:

- Announce your article through Twitter, Facebook, and other social media platforms.
- Post about your article on a personal and/or institutional blog.
- Deposit a copy of your article into your institutional repository, or other repositories such as [SocArXIV- Open Archive of the Social Sciences](#).
- Add article details to your ORCID, LinkedIn, Google Scholar, or other professional profile.
- Email copies of [the link to your article](#) (including the DOI) to colleagues and other authors who have influenced your work.
- Talk about your article at conferences.
- Include your article's altmetrics on your CV to provide evidence of the broader impacts of your work.

Librarians at the University of Pittsburgh have published a very helpful [Social Media for Researchers Guide](#) to help authors navigate the changing world of electronic communications, and we are encouraging all JWSR authors to be active promoters of their work. All authors should take note, however, that it is best to **share your article's DOI link rather than a PDF of the article**, since doing so will allow for a more complete tracking of your article's usage. Also, when posting your articles in repositories, be sure to include the article DOI to enable tracking across different indexes and search engines.

The development of altmetrics and related resources for researchers is the result of a growing movement for open access publishing. As most readers know, the JWSR has been a pioneer in open access, and we've been free to readers all over the world since 1995. We can now benefit from a much stronger foundation of support for open publishing, and I urge PEWS members to learn more about this movement and how we can help advance its struggle to keep the knowledge commons open and accessible to everyone, all over the world, regardless of where they sit in the world-system hierarchy. You can learn more about this movement during [Open Access week](#), which is October 23-29, 2017. I will share more information on Open Access week events, including live streamed events, on the PEWS email list, so stay tuned! Or you can contact our editorial team at jwsr@pitt.edu for more information and to get involved in OA Week.

Finally, if you would like to volunteer as a copyeditor, reviewer, or otherwise get involved in the journal, please email Joshua McDermott (our new managing editor) at jwsr@pitt.edu

Journal of World-Systems Research to Merge with Journal of World-Historical Information

The [Journal of World-Systems Research](#) joins with the [Journal of World-Historical Information](#) to announce an organizational change and expanded format: the two journals will merge, and readers will see a new *World Historical Information* section within each issue of the combined JWSR. For many years JWSR, currently edited by Jackie Smith and co-founded by Christopher Chase-Dunn, has led in publishing wide-ranging, interdisciplinary, and theory-based studies on the global past and present. Meanwhile, the *Journal of World-Historical Information* appeared beginning 2013 as an online, open-access journal, seeking to promote the collection, publication, review, and analysis of world-historical data, with the intention of building large-scale datasets on the human past. Merger of the two journals provides an opportunity to build on the collaborations of scholars in historical sociology, world-systems analysis, world history, and information science.

JWHI has been edited and published through the Collaborative for Historical Information and Analysis (CHIA), headquartered at the World History Center at the University of Pittsburgh. Its chief editor has been Patrick Manning, founding director of the World History Center, and an active figure in digital studies of world history. The articles, reviews, and datasets in *JWHI* have been strong contributions to the growing work in collaboration of social sciences and information science: critical reviews of online datasets have been distinctive and well received. But the pace of submissions has been slower than the editors had hoped, so that *JWHI* has not been able to maintain its schedule of two issues per year. Research funding in world-historical social science is growing, but slowly.

The search for wider collaboration among scholars with related missions seems to be the way forward. An informal July 2016 meeting in Pittsburgh of five leading research groups on two continents brought a broader basis of collaboration. Participating organizations included the Institute for Research on World-Systems (IROWS), the Collaborative for Historical Information and Analysis (CHIA), Seshat: Global History Databank, the International Institute of Social History (IISH, Amsterdam), and the Minnesota Population Center (MPC). Participants confirmed that interdisciplinary research in social science at global and historical levels is advancing, both within our journals and in scholarship more broadly.

The agreement to merge the journals resulted from a year of discussions between the editors of *JWHI* and *JWSR*, and met with full approval by both editorial boards. The agreement was submitted to the board of the Political Economy of World Systems section of the American Sociological Association, which gave firm approval in August 2017. The joint publication will begin as Volume 24 of *JWSR* in 2018. *JWHI* will henceforth appear as a section within each *JWSR* issue, including research articles, research reports, and reviews of online historical datasets. The *JWHI* section will continue to be edited by Patrick Manning; *JWSR* continues under the editorship of Jackie Smith. Under the agreement, the four members of the *JWHI* board will join the *JWSR* board of editors; *JWHI*'s managing editor, David Ruvolo, becomes a second managing editor of *JWSR*. The archives of *JWHI* will become available through the *JWSR* index; *JWHI*'s original website will continue for the foreseeable future. Manning's term as editor of the *JWHI* section continues through Volume 25 in 2019; Manning will lead the search for the subsequent section editor.

Thank you for all those that contributed to the Fall Issue of PEWS News! For future contributions send to bmarley1@binghamton.edu

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