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University of New York Press, Albany, NY. 268 pages.

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Spirits of Resistance and Capitalist Discipline: Factory Women in Malaysia. Aihwa Ong.
PUBLICATION DATE: July 15, 1987. ISBN - 10 : 0887063802. Why are Malay women workers
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In this account, the hantu(evil spirit), hovering over the passage of young Malay women into industrial modernity, becomes “an image which mediates the conflict between [non]capitalist and capitalist modes of objectifying the human condition” (Taussig 1980: xii).

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Thus, while my interpretation may refract like a multifaceted lens, it preserves a dialectical tension vis-à-vis various particularistic views expressed about changing Malay society. in this account, the hantu (evil spirit), hovering over the passage of young Malay women into industrial modernity, becomes "an image which mediates the conflict between [non]capitalist and capitalist modes of objectifying the human condition" (Taussig 1980: xii).

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New edition of the classic ethnographic study of Malay women factory workers. In the two decades since its original publication, *Spirits of Resistance and Capitalist Discipline* has become a classic in the fields of anthropology, labor, gender and globalization studies. Based on intensive fieldwork, the book captures a moment of profound transformation for rural Muslim women even as their labor helped launch Malaysia's rise as a tiger economy. Aihwa Ong's analysis of the disruptions, conflicts, and

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ambivalences that roiled the lives of working women has inspired later generations of feminist ethnographers in their study of power, resistance, religious upheavals, and subject formation in the industrial periphery. With a critical introduction by anthropologist Carla Freeman, this new edition upholds an exemplary model of anthropological inquiry into cultural modes of resistance to the ideology, discipline, and workings of global capitalism. “This work ... remains powerful for its refusal to over-simplify the complexities of export industrialization as a model for economic development, and for its demonstration of the intimate dialectics of culture, economy, gender, religion, and class, and the meaningfulness of place amid the swirling forces of global capitalism ... [It] opened up many of the questions that should continue to inspire our analyses of globalization today. Indeed, these questions are equally compelling for the reader returning to this work after twenty years and for the reader new to this text and to the intriguing and complex puzzles of globalization.” — from the Introduction by Carla Freeman

New edition of this major work examining the development of neoliberalism In this established classic, sociologists Luc Boltanski and Eve Chiapello get to the heart of contemporary capitalism. Delving deep into the latest management texts informing the thinking of employers, the authors trace the contours of a new spirit of capitalism. They argue that beginning in the mid-1970s, capitalism abandoned the hierarchical Fordist work structure and developed a new network-based form of organization founded on employee initiative and autonomy in the workplace—a putative freedom bought at the cost of material and psychological security. This was a spirit in tune with the libertarian and romantic currents of the period (as epitomized by dressed-down, cool capitalists such as Bill Gates and Ben and Jerry) and, as the authors argue, a more successful, pernicious, and subtle form of exploitation. In this new edition, the

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authors reflect on the reception of the book and the debates it has stimulated.

How did the economy become bound up with faith in infinite wealth creation and obsessive consumption? Drawing on the economic writings of eighteenth-century French theologians, historian Charly Coleman uncovers the surprising influence of the Catholic Church on the development of capitalism. Even during the Enlightenment, a sense of the miraculous did not wither under the cold light of calculation. Scarcity, long regarded as the inescapable fate of a fallen world, gradually gave way to a new belief in heavenly as well as worldly affluence. Animating this spiritual imperative of the French economy was a distinctly Catholic ethic that—in contrast to Weber's famous "Protestant ethic"—privileged the marvelous over the mundane, consumption over production, and the pleasures of enjoyment over the rigors of delayed gratification. By viewing money, luxury, and debt through the lens of sacramental theory, Coleman demonstrates that the modern economy casts far beyond rational action and disenchanted designs, and in ways that we have yet to apprehend fully.

Does contemporary anti-capitalism tend towards, as Slavoj Žižek believes, nihilism, or does it tend towards, as Michael Hardt and Antonio Negri believe, true egalitarian freedom? Within *The Cultural Contradictions of Anti-Capitalism*, Fletcher presents an answer that manages to tend towards both simultaneously. In entering into contemporary debates on radicalism, this innovative volume proposes a revised conception of Hardt and Negri's philosophy of emancipatory desire. Indeed, Fletcher reassesses Hardt and Negri's history of Western radicalism and challenges their notion of an alter-modernity break from bourgeois modernity. In addition to this, this title proposes the idea of Western anti-capitalism as a spirit within a spirit, exploring how anti-capitalist movements in the West pose a genuine challenge to

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the capitalist order while remaining dependent on liberalist assumptions about the emancipatory individual. Inspired by post-structuralism and rejecting both revolutionary transcendence and notions of an underlying desiring purity, *The Cultural Contradictions of Anti-Capitalism* offers new insight into how liberal capitalist society persistently produces its own forms of resistance against itself. This book will appeal to graduate and postgraduate students interested in fields such as: Sociology, Politics, International Relations, Cultural Studies, History, and Philosophy.

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text and to the intriguing and complex puzzles of globalization.” — from the Introduction by Carla Freeman

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.

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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.

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

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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.

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.

An analysis of contemporary violence as the new commodity of today's hyper-consumerist stage of capitalism. “Death has become the most profitable business in existence.” —from *Gore Capitalism*
Written by the Tijuana activist intellectual Sayak Valencia, *Gore Capitalism* is a crucial essay that posits a decolonial, feminist philosophical approach to the outbreak of violence in Mexico and, more broadly,

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across the global regions of the Third World. Valencia argues that violence itself has become a product within hyper-consumerist neoliberal capitalism, and that tortured and mutilated bodies have become commodities to be traded and utilized for profit in an age of impunity and governmental austerity. In a lucid and transgressive voice, Valencia unravels the workings of the politics of death in the context of contemporary networks of hyper-consumption, the ups and downs of capital markets, drug trafficking, narcopower, and the impunity of the neoliberal state. She looks at the global rise of authoritarian governments, the erosion of civil society, the increasing violence against women, the deterioration of human rights, and the transformation of certain cities and regions into depopulated, ghostly settings for war. She offers a trenchant critique of masculinity and gender constructions in Mexico, linking their misogynist force to the booming trade in violence. This book is essential reading for anyone seeking to analyze the new landscapes of war. It provides novel categories that allow us to deconstruct what is happening, while proposing vital epistemological tools developed in the convulsive Third World border space of Tijuana.

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