

Immanuel Wallerstein, a Senior Sociologist who does not need further presentation, brings this new Project which resulted from a previous meeting organized by Fundação Calouste Gulbenkian. In this academic encounter, attendants worked on a more than fascinating theme: the trends of polarizations proper of capitalism. As Wallerstein puts it, though dominant paradigm in Sociology observed, capitalism has created a system of synergy which is expressed in a linear fashion and less attention was given to the competence of leader and laggard nations in this trace.

Each chapter, which is authored by an independent scholar, discusses a specific item (cluster) that bespeaks of polarizing trends:

- a) Ecology and Geography,
- b) material asymmetries,
- c) migrations and the world of Peasantries,
- d) corporate powers,
- e) intellectual property,
- f) the expansion of states,
- g) the meaning of citizenship,
- h) the patriarchal system and women,
- i) deviances.

Based on empirical information, involving authors contribute to validate the earlier paradigm of World-system, formulated time ago by Wallerstein. However, in this occasion, the thesis held a new belief: capitalism is engendering serious polarizations to enlarge the already-existent inequalities between elite and working classes.

On introductory chapters, Ana E. Cerdeña explores the problems of capitalism to respect nature, as well as the negative effects of global warming as the main threat of West for next decades. She assertively concludes, though we replace our energy sources, the problems still remain simply because the logic of capitalism is not reverted. Chapter 3, rather, discusses to what extent capitalism allows for lay people of social upward. At the time, Taylor, Hoyler & Smith show how English speaking countries developed a centralized world-economy in the exemplary core (chapter 4) and Vanhaute, Cottyn & Wang studied how peasants' migrations affected the urban dwelling from 1900 up to date[m1]. From the Age of Empires, capitalism not only altered the traditional labor of peasants, but also concentrated a great mass of workers in the urban cities. Nowadays, specialists and pundits calculate almost half of global population dwells in cities. Following this, Jorge Fonseca (through chapter 6) analyzes the role of nation-state in protecting the rent, profits and interests of capital-owners. In the conception of law, the struggle between workers and capitalists is defined in favour of the latter. At least, this is what found Ravi Sundaram in his investigation about Copy-right and Intellectual Property Laws. With the breakthrough of digital technology we witnessed in the advent of this new century new forms of domination based on the knowledge production centralization arose. The domain of culture has transformed not only in a commodity to be exchanged in the liberal markets, but in rise of Hollywood's hegemony over the world. As it was formulated, the rights of intellectual property are aimed at ensuring the correct exchange of commodities extracted from periphery.

If capitalism is defended by the democratic order, as it has been designed in Anglo-countries, it leads us to a paradoxical situation in the states of third world. The last chapters focus on the needs of delineating strong states which grant a fairer wealth's distribution. Only stronger states may forge more solid citizenship that defy the neoliberal belief that points out liberty regulates those uneven asymmetries created by monopolies. The role of women in this new process as well as the rise of surveillance technologies to make of this world a safer place to live are two of salient topics discussed by Christiansen-Ruffman, Sitas, Damodaran, Keim & Trimikliniotis. The corollary, in charge of editor I. Wallerstein, opens the doorstep towards a clear description of the problem. Beyond the dominant discourse of unification and centralization, which is conducive to the protection of statu quo, at the bottom a great crisis shows the opposite force, an ever-increasing polarization where one system will set the pace to another one. These trends pave the ways for

the advent of new frontiers or borders where inclusion in one sense aggravates exclusion in the other. In general terms, the gathered dataset in this book suggests that there is a structural crisis of Modern World System. Likely, as chapter 10 evinces, the role of women in this new world is self-explanatory. At the time, women are valorized by a patriarchal model in egalitarian conditions respecting to men, no less true is that economic asymmetries between them were enlarged in the recent decades. This, doubtless to say, affects negatively the trace of under-developed nations towards progress and economic enhancement.

One of the main strengths of this work consists in the achieved coherence in keeping a common-thread argument. This seems to be a task very difficult to perform whenever one invites other voices to take part of a collective project. However, some doubts are certainly left what are the social forces contribute to the polarizing effects Wallerstein noted. In sharp opposition to his viewpoint, in his book *A difficult World, examining the roots of Capitalism*, this reviewer explained with accuracy the trends of this new capitalism. Though there is no real rupture between old and new forms of capitalism, what social scientists concern, seems to be related to the decline of social ties. To explain this better, capitalism from its onset is based on two pillars: risk perception which disorganizes human relations in view of 'a mythical archetype of heroism', and social Darwinism that grant the hobessian axiom of 'war of all against all'. What discursively represents an attempt to homogenize a global audience reaching to all segment of market, at the bottom, entails a rapid commoditization of workforce. To put this in bluntly, the allegory of disaster, which often is covered by the media, make from lay-people, outstanding superheroes dotted with special skills. Victims in this trauma-scape feel after all nothing is lost. They not only have been salved by the Gods but because of their own moral and physical strengths. This is what exhibits a natural dynamic of resilience process, unless dully regulated, may create expression of ethno-centrism and chauvinism in view of victims feel they are really special. The same applies for 'social Darwinism' encouraged by liberal market, where the doctrine of 'the survival of the strongest' is over-valorized. As in games as Big-Brother, or the film *Hunger Games*, participants are unable to coordinate with others to struggle against elite; they are subject to a sentiment of narcissism where each one do not evaluate correctly the less probability to reach the glory. Competitions like this shows two principal things. The first and most important is that the glory of few implies the ruins of the whole. Secondly, social Darwinism is previously determined by the World of Reform where only few will be marked as God's Chosen People. Not surprisingly, as Korstanje pointed out, Anglo-Race whose cosmology is oriented to a great asymmetry between good and bad persons was the epicenter of much deeper-seated inequalities this book claims for (Korstanje 2015).

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References

KORSTANJE M (2015). *A Difficult World. Examining the roots of Capitalism*. New York, Nova Science Publishers.