I. Center Transition

The Fernand Braudel Center was founded in 1976 with Immanuel Wallerstein as its Director. Under Professor Wallerstein’s leadership the Center built an enviable, world-wide reputation for innovation and excellence in social science. Indeed, the work of the Center, based on collective scholarship and a unidisciplinary approach (that is, a unitary social science), has had a major influence on the world community of social scientists. Not incidentally, these activities have also been a significant pedagogical attraction for new generations of scholars. They fall loosely into four categories: hosting international scholars, sponsoring major conferences and scholarly meetings, creating and supporting Research Working Groups and Workshop initiatives, carrying on an active publication program.

At the end of 2005, Immanuel Wallerstein retired as Director of the Center and Richard E. Lee was appointed to succeed him. The year 2006, then, has been a year of transition; however, the Fernand Braudel Center Project that was originally enunciated in 1976 and reiterated in 1991 continues to guide Center work under the new Director:

The Fernand Braudel Center for the Study of Economies, Historical Systems, and Civilizations exists to engage in the analysis of large-scale social change over long periods of historical time. We operate on two assumptions. One is that there is no structure that is not historical. In order to understand a structure one must not only know its genesis and its context; one must also assume that its form and its substance are constantly evolving. The second assumption is that no sequence of events in time is structureless, that is, fortuitous. Every event occurs within existing structures, and is affected by its constraints. Every event creates part of the context of future events. Of course, there are ruptures in structures which represent fundamental change. But such ruptures too are explicable in terms of the state of the structures. We therefore do not separate the study of historical sequence and the study of structural relationships.

In this light, we believe that the problem is not to find an interdisciplinary meeting ground of the study of historical sequence (history) and the study of structures (anthropology, sociology, and other social sciences). It is to perceive our study as an imbricated whole with a single theoretical framework, within which different scholars will of course emphasize different immediate concerns and therefore frequently use different approaches, emphases, methodologies.

We are further uncomfortable with the traditional divide of humanities versus the (social) sciences. At least at the level of explaining large-scale social change over time, we find that it is not very meaningful to distinguish between a humanistic and a scientific approach. We wish primarily to explain systematically and coherently what is fundamentally a single occurrence, the development of the modern world-system. No doubt some parts of the research will seem more congruent with the traditional forms of the sciences and other parts with the humanities, but the whole we are trying to seize cannot be categorized in this way.

We have sought to remain faithful to these premises and to find ways of engaging in (and encouraging others to engage in) concrete research that would throw light upon the processes of real historical systems, and in particular on that one in which we are all living.
The overriding concern for the future is, of course, the maintenance and extension of the Fernand Braudel Center intellectual project. In terms of global mission, the Center must, on the one hand, continue to support proven, productive programs and, on the other hand, institute new activities with this end in view. We therefore plan to continue to host international scholars, to sponsor and support major conferences and scholarly meetings (many of which, as in the past, will be expressions of cooperative projects), organize and follow through to fruition new Research Working Groups and Workshops, and engage in, indeed expand, an active publication program that includes the FBC Paradigm Press Series and Review, as well as new initiatives now under study.

We also believe, however, that we must create new opportunities. One way of doing this is to capitalize on the extraordinary legacy of human capital that has been built up globally to the credit of the Fernand Braudel Center. This is a matter of reaching out to our close colleagues with strong institutional bases all over the world. Several of these have already been contacted and exploratory talks regarding common intellectual agendas and possible funding sources are under way; other collaborations will undoubtedly be explored.

A future for the long-term intellectual Project of the Fernand Braudel Center also means developing new, innovative programs that reach out to new groups of local faculty and collaborating groups on the one hand, and new publics on the other, while developing creative systems of support. This is the strategy underlying the very different kind of initiative that would be the Fernand Braudel Center Masters of Arts in Historical Social Science. This new degree program, now being designed, would bring into the FBC circle a set of faculty members from various disciplines that have not to date had occasion to collaborate through the Center, despite the fact that in the work they actually do and in their approach to teaching they have much in common with the more thoroughly elaborated theoretical and methodological framework implemented in the FBC Project. This new degree program would also open up the possibility of creating novel international collaborations. On the student side, an FBC MAHSS would reach out to three new and important publics. There is a local market for MA degrees in social science that reflects the requirement for the continuing education, for instance of local teachers, and would thus also project the scholarly ideas underpinning the program into the wider world of civic knowledge and policy making. At the same time, the crucial academic function of developing an informed citizenry in an age of growing global interdependence would be fulfilled. There is a second local public, and that is present and future Binghamton University PhD students who would be attracted to the explicitly unidisciplinary project, and a close relationship with FBC. They would also profit from the (mutually beneficial) contacts to be made outside their home disciplines. The third, and fundamental, public would consist of those international students who would like to develop their scholarly work in directions pioneered at FBC and at the same time earn a degree with the FBC etiquette, but who are unable to bear the cost, in time and money, of a PhD. What would not be intended would be a program with aspirations to become a department. FBC has no desire to reproduce the old university structures or compete with the departments. On the contrary, what is envisioned is an alternative organizational form to the present disciplinary/departmental structures, the boundaries among which so often impede rather than advance our understanding of the world. It would not simply be “inter”-disciplinary, but would transcend the disciplines altogether.

In conclusion, we see the future of FBC as a bright one. It will, however, depend on moving decisively on guaranteeing the continuity of past programs, activities, and the organization that has assured them, and at the same time making a clear commitment to new initiatives, such as the FBC MAHSS, that will extend the Fernand Braudel Center Project in directions already contemplated in Open the Social Sciences.
II. Nesar Ahmad Memorial Scholarship

Fernand Braudel Center for the Study of Economies, 
Historical Systems, and Civilizations 
Binghamton University

NESAR AHMAD MEMORIAL SCHOLARSHIP

Syed Nesar Ahmad, a graduate student in sociology at Binghamton University, was killed on September 5, 1986 in the attempted hijacking of Pan Am flight 73 as it stood on the tarmac at Karachi International airport. Ahmad was returning from the World Congress of Sociology in New Delhi, India, where he presented a paper on Muslim separatism in India, to the United States to defend his Ph.D. dissertation. He was a student of Immanuel Wallerstein and was affiliated with the Fernand Braudel Center for the Study of Economies, Historical Systems, and Civilizations where he was a member of the Research Working Group on South Asia studying the problem of the partition of British India and the emergence of Pakistan. Wallerstein worked closely with Ahmad’s widow, Fareena Sultan, to have the Ph.D. awarded posthumously and to have the dissertation published by Greenwood Press as *Origins of Muslim Consciousness in India: A World-System Perspective* (1991).

To commemorate the 20th anniversary of Nesar Ahmad’s death, a scholarship has been created by Fareena Sultan and his friends and family. The scholarship, a maximum of $2500, will be awarded once a year to a Binghamton University graduate student affiliated with the Fernand Braudel Center who is using world-systems analysis in the study of the Middle East or South Asia.

For application and information, contact:
Nesar Ahmad Memorial Scholarship 
Fernand Braudel Center 
Binghamton University 
PO Box 6000 
Binghamton NY 13902-6000 
email: fbcenter@binghamton.edu 
phone : 607-777-4924 
fax : 607-777-4315 
website: http://fbc.binghamton.edu 
Deadline for completed applications is February 1, 2007
III. Research Working Groups

The Fernand Braudel Center at present has one functioning research working group, Cultural Forms in the World-System. It met throughout 2005-2006 with the aim of fixing a common intellectual question concerned with the particular articulations of material practices, symbolic systems, and discursive forms widely construed, in the medium term, that have contributed to the reproduction of (or resistance to) the long-term structures of the modern world-system. The group has also begun to establish an internal division of labor in areas including literary production, music, film, painting, architecture.

IV. Gulbenkian Foundation Award

The Gulbenkian Foundation has granted the center another award for the three-year continuing project to produce three books on “Questioning 19th-Century Assumptions about Knowledge.” These three books will be the products of a series of three colloquia convened by Aviv Bergman (Albert Einstein College of Medicine), Jean-Pierre Dupuy (Ecole Polytechnique, Paris), and Immanuel Wallerstein (Binghamton University), with Richard E. Lee (Binghamton University) acting as Scientific Secretary. The first meeting, on the topic of determinism, was held Nov. 19-20, 2004 at Center for Integrative Research in Science and Humanities, Stanford. The second meeting, on the topic of reductionism, was held in Paris at the Maison Suger, December 16-17, 2005. The third meeting, on the topic of dualism, took place in Binghamton, November 3-4, 2006.

V. Fernand Braudel Center Distinguished Lecture Series

The third lecture, “Beyond Abyssal Thinking: From Global Lines to Ecologies of Knowledge,” was presented on October 24, 2006 by Boaventura de Sousa Santos, Professor of Sociology, University of Coimbra (Portugal) and Distinguished Scholar, University of Wisconsin-Madison Law School.

VI. ASA Political Economy of the World System section annual conferences

1) Call for Papers

THIRTY-FIRST ANNUAL POLITICAL ECONOMY OF THE WORLD-SYSTEM CONFERENCE SECTION OF THE AMERICAN SOCIOLOGICAL ASSOCIATION
(10-12 May 2007)

ASIA AND THE WORLD-SYSTEM

The XXXIst Political Economy of the World-System (PEWS) Conference will take place 10-12 May, 2007, at St. Lawrence University, Canton, New York (NY13617). The organizers of the PEWS Conference invite papers relating to the theme, “Asia and the World-System.”

A focus on ‘Asia’ has the potential to destabilize the categories and paradigms associated with world-systems perspectives. At the same time, these perspectives offer provocative challenges to our understanding of what ‘Asia’ actually is, what it means, and
for whom. The central goal of this conference is to create multiple spaces for conversations among scholars who are addressing these dual destabilizations across a full range of theoretical and methodological approaches.

Historically, ‘Asia’ marks continental and maritime spaces whose particular development suggests alternatives to prevailing chronologies, geographies, and identities. In a contemporary era marked by regional and global tensions and cooperations, Asian geographies appear as economic miracles and fractal order(s), developmental states, and quasi-states dependent upon migrant laborers and feminized work forces. Yet Asia is also a concept that is not bound by geography. It includes political and economic networks formed by Asian diasporas around the world.

The Conference organizers invite abstracts on the following four sub-themes as part of the overall theme elaborated above. We encourage papers that adopt holistic, theoretical and long-term historical perspectives on the question of Asia in the world-system.

1. **Geopolitics and New Developmental Visions:**
   - What are the stakes and prospects for the region over the *longue duree*? How do representations of the region as ‘network power’, the ‘Asia-Pacific’, the ‘Pacific Rim’, and ‘East Asian resurgence’, speak to contemporary geopolitical and regional contradictions? For example, what are the implications of the Shanghai Cooperation Organization for the U.S.?
   - What long-run geopolitical forces are at work to determine the nature of regional allegiances? Are Asian nation-states destined to compete with one another in a ‘race-to-the-bottom’? How do questions of nationalism and regionalism relate to processes of globalization? What are the prospects of closer ties between China, Korea, and Japan?
   - Is nationalism bound to stultify regional cooperation in an age of globalization? What historical legacies enable regional geopolitics to re-shape the region and the world into a more egalitarian world order? What are the current constraints on this possibility?
   - How may East Asia/South Asia/China work to produce different political projects with wider social bases in the interests of the global multitudes?

2. **Women, Migrants, Diasporas, and Class Struggles:**
   - How do social movements in the region emerge out of global processes of informatization and informalization in the context of (i) gender relations, migrant multitudes, and global diasporas; and (ii) changing work and disciplinary regimes?
   - If globalization is really the name for the end of the contemporary capitalist world-system (Wallerstein), how do the multiple social and political struggles in the Asian regions resonate with contemporary global movements for social justice intent on constructing a different world order?
   - How are contemporary class struggles unfolding in India and the ‘Greater China Circle’ in relation to both historical legacies and new forms of expanded reproduction? How do struggles of women and migrant workers re-create new spaces and transformations of gender and spatial relations?
   - How have relationships between markets, states, migrants, and feminized work forces evolved in East and South-east Asia? How are farmers and migrant labor creating new spaces of struggle against state practices? How do these struggles connect and combine over the region, and over the spaces of the world-economy?
   - How do overseas Chinese diasporas, long-term migration patterns and outcomes, and ‘long-distance nationalism’, work to produce a structured coherence in the Asian region? What long-term effects and what histories of movement and displacement do diasporic histories reveal? How do these histories relate to other regional factors?

3. **Culture, Science, Religion and Ideological formations and transformations in Asia:**
   - How may Asian cultural and economic constructs shape and guide the world-system along possibly different paths in the new millennium? Is it possible to develop a vision of Asian democracy and an Asian developmental-bloc sharply at variance with the accelerating global inequalities of the contemporary world-system? What constraints do nationalism, communalism, ‘Asian values’, and transnational (flexible) citizenships, place in the formation of such a bloc?
   - How may one speak of Asian culture and popular culture? What are the transformative effects of Asian subaltern culture(s) in the twenty first century?
   - How do changing agrarian relations determine different Asian paths of development? Does Confucianism continue to play a ‘unifying role’ in the historical development of East Asia? How do religions relate to considerations of regional political economy?
– How is the war on Islamic terrorism re-shaping regional configurations and alliances? How does communal violence overlap with nationalist discourse? What means of self-protection do they draw upon? What long-term prospects arise out of cultural and religious developments in shaping questions of governance and governmentality?
– How do hyper-media and changes in the communications order impact upon Asia?

4. Asian Environments and Historical Trajectories:
   Can we afford to look at the rise of East Asia simply in terms of cyclical patterns of historical capitalism? Is it a shift in the locus of capital accumulation or will it mark a transformation in the historical processes signified by the capitalist world system?
– How do different environmental legacies shape the future of the Asian region in the context of different disciplinary regimes of accumulation? What long-term contradictions emerge out of the intertwining of environmental considerations with capital accumulation?
– How do historical patterns affect environmental concerns and trajectories? How do Asian environmental movements address the question of long-term sustainability of the world eco-system?

Send your 2-3 page proposals to Eve Stoddard as an electronic attachment: estoddard@stlawu.edu or by mail: Dr. Eve Stoddard, Chair, Global Studies Department, St. Lawrence University, Canton, NY 13617. The deadline to submit proposals is December 15, 2006.

Participants are encouraged to seek funding from their home institutions in order to enable the attendance of additional international scholars.

2) 30th PEWS Conference Program

   ISLAM AND THE MODERN ORIENTALIST WORLD-SYSTEM

   30th Conference of the Political Economy of the World-System (PEWS) Section of the American Sociological Association (ASA)

   April 27 – 29, 2006
   Macalester College, St. Paul, Minnesota
   Conference organized by:
   Khaldoun Samman, Sociology, Macalester College
   Mazhar Al-Zo’by, Social and Behavioral Sciences, Zayed University (UAE)

Whatever we mean by “Islam” has been transformed radically by the modern world-system. Zones that were once part of the core of the "ancient world system(s)" — with the Muslim world at its center — were swallowed up whole in the nineteenth century, relegating the Mughal, Qajar, and Ottoman empires to the margins of a Western-centric world, with “Islam” now residing at the losing end of this system, subordinated to European and American power, whereas previously it stood far ahead. World-Systems analysis has been a useful tool in coming to terms with the fact that the world is politically, economically, and culturally stratified, with race constituting the very epicenter of the stratification. Racism and underdevelopment, Orientalism and its residual “Other,” the “West” and the “rest,” the rise of Europe and the decline of southern civilizations was all a product of modernity, of a specific global social formation held together by power. The lens through which we have access to it is racially tainted, leading to an interpretation of a world where the “West” possesses some unique trait that legitimates its rise above the “rest,” rendering the “Arab,” the “Turk,” and the “Muslim” racially or culturally inferior, unable to match those refined qualities that are believed to be the sole patrimony of the “West.” The questions we wish to raise for this year’s PEWS conference are multiple: Is world-systems analysis useful to understanding the present geopolitical conflicts between some sectors of the “Islamic” and “Western” world? How do we understand the impact of modernity on the gender and racial identities of the multiple Muslim communities around the world? How has the modern construction of nations and “peoplehood” informed and affected the conflicts that we now witness in such places as diverse as Cyprus, Palestine/Israel, India, Ethiopia, and the Sudan among others? Also, do the present crisis in historical capitalism and the failures of postcolonial antisystemic movements inform the current rise of Islamist movements? What has been the impact on “Islam” and on the rest of the world of the fact that there have been major migrations of Muslims to zones that, until the twentieth century, had few Muslims – Europe and the Americas in particular?
THURSDAY, APRIL 27, 2006
• Welcome note by Mohammed Bamyeh

OPENING PLENARY: Immanuel Wallerstein
• Welcome Statement by President Brian Rosenberg and Provost Diane Michelfelder
• Introductory Remarks: Ahmed Samatar, James Wallace Professor and Dean of International Studies and Programming, Macalester College
• Immanuel Wallerstein, Senior Research Scholar, Yale University. *The Political Construction of the Concept of Islam in the Modern World-System*

FRIDAY, APRIL 28, 2006

MUSLIMS AS MINORITIES IN EUROPE AND THE UNITED STATES
Chair: Ferruh Yilmaz, Communication, University of California – San Diego

Romy Wohlert, Institute for Conflict and Violence Research, University of Bielefeld, Germany and Christine Saukel, Institute for Conflict and Violence Research, University of Bielefeld, Germany. *Reciprocal Perception of Center and Periphery: Print Media Images of Muslims & the Moroccan Community in Germany*

Sylvia Corona, FRSA, Chair UK New Citizen. *From Multiculturalism to Ethnic Politics in Britain?*

Antonella Cassia, UNIMED, Rome. *Integration of Turkish Community in Germany: ‘Turkish Islam’ and Islamic Education in State Schools*

Abdul Karim Bangura, School of International Service and the Center for Global Peace, American University. *Challenges and Opportunities for Integrating New Muslim Immigrants into American Society: A Multi-theoretical and Multi-methodological Analysis*

PLENARY SESSION: Marnia Lazreg
Marnia Lazreg, Professor, Sociology and Women’s Studies, Hunter College and the Graduate Center of the City University of New York. *Women: The Trojan Horse of Islam and Geopolitics*
Chair: Sonita Sarker, Women’s, Gender, and Sexuality Studies, Macalester College

PLENARY SESSION: Joseph Massad
Joseph Massad, Associate Professor, Modern Arab Politics and Intellectual History at the Department of Middle East and Asian Languages and Cultures (MEALAC), Columbia University. *Civilized or Decadent? Time and the Culture of the Arabs*
Chair: Paula Cooey, Religious Studies, Macalester College

ISLAM AS AN AUTONOMOUS “CIVILIZATION” VERSUS ISLAM AS PART OF A LARGER WORLD-CIVILIZATION (Part I)
Chair: Ahmad Atif Ahmad, Religious Studies, Macalester College

Utku Balaban, Sociology, Binghamton University. *Autumn of the Mediterranean and Spring of Two World-Economies: The Meaning of Simultaneity in World-Historical Time*

Ovamir Anjum, Islamic History, University of Wisconsin-Madison. *Islam as a Discursive Tradition: Talal Asad and His Interlocutors*

Boris Stremlin, Sociology, Binghamton University. *Does Islam Exist? The Islamic Long Duree and World-Systems Analysis*

ISLAM AS AN AUTONOMOUS “CIVILIZATION” VERSUS ISLAM AS PART OF A LARGER WORLD-CIVILIZATION (Part II)
Chair: David Blaney, Political Science, Macalester College
ISLAM AND MODERNITY: A COMPARATIVE STUDY OF THE INTELLECTUAL RESPONSES OF ISLAMIC ELITES TO WESTERN PROCESSES OF MODERNIZATION IN MALAYSIA AND NIGERIA


Margo Nankoe, Social Sciences, Ithaca College and Hakiem Nankoe, Society for the Humanities, Cornell University. The Enigma of Historical Islam: A World-Empire, World-Economy, or Super-World-Economy?

SATURDAY, APRIL 29, 2006

ISLAM, MODERNITY AND THE RESTRUCTURING OF IDENTITIES
Chair: John Till, Vice President of Family & Children’s Service

Eric Mielants, Sociology, Fairfield University and Fouad Kalouche, Philosophy, Albright College. Transformations of Capitalism: The Significance of Religious or Ethnic Movements


Manuela Boatca, Sociology, Catholic University of Eichstaett-Ingolstadt, Germany. Define and Rule: The Role of Orientalism in (Re)Colonizing Eastern Europe

Paul C. Mocombe, Department of Comparative Studies, Florida Atlantic University. Beyond Master and Slave, Subject/Object, Self/Other in the Contemporary World-System: A Critical Understanding of Identity Construction and the Islamist Movements

CRISIS OF THE MODERN ORIENTALIST WORLD-SYSTEM & THE RISE OF ISLAMIST MOVEMENTS
Chair: Binnur Ozkececi-Taner, Political Science, Macalester College

Joshua Hendrick, Sociology, University of California, Santa Cruz. Islam and the ‘Secular’ Modern World-System: Situating the Transnational Network of the Turkish Fethullah Gulen Movement in the Context of Global Islamism

Trishur Ganesh, Global Studies Department, St. Lawrence University. Political Islam and Political Hinduism as Forms of Self-Protection

Mohamed Aly & Monazir Khan, Sociology, Binghamton University. Religious Political Movements in Egypt and India in the Late 20th Century: A Comparative Study of Al-Jama’at Al-Islamiyya and the Bharatiya Janata Party

CLOSING PLENARY SESSION: Immanuel Wallerstein, Marnia Lazreg, and Joseph Massad
Chair: Mohammed Bamyeh, International Studies, Macalester College

VII. Review

XXIX, 1, 2006

Jonathan Nitzan & Shimshon Bichler, “New Imperialism or New Capitalism?”
Minqi Li & Adam Hanieh, “Secular Trends, Long Waves, and the Cost of the State: Evidence from the Long-Term Movement of the Profit Rate in the U.S. Economy”
Richard E. Lee, “Complexity and the Social Sciences”
“Letter from the Editor”
From Postcolonial Studies to Decolonial Studies: Decolonizing Postcolonial Studies

Ramon Grosfoguel, “Preface”
Boaventura de Sousa Santos, “Between Prospero and Caliban: Colonialism, Postcolonialism, and Interidentity”
Ramon Grosfoguel, “World-Systems Analysis in the Context of Transmodernity, Border Thinking, and Global Coloniality”
Aníbal Quijano, “El ‘Movimiento Indígena’ y las Cuestiones Pendientes en América Latina”

Luis M. Pozo, “The Mechanisms of Class Accommodation in Precapitalist Europe: A Study in Hegemony”
Eric Slater, “Caffa: Early Western Expansion in the Late Medieval World, 1261-1475”

Mohammad H. Tamdgidi, “Toward a Dialectical Conception of Imperiality: The Transitory (Heuristic) Nature of the Primacy of Analyses of Economics in World-Historical Social Science”

VIII. Visiting Research Associate

XI. Public Lectures
Yann Moulier-Boutang, Université de Technologie Compiègne, France & Sociology, Binghamton University, “Cognitive Capitalism,” November 2, 2005
Carlos Mauricio, “America and Torture in the Modern Age: A Forum,” April 21, 2006

Harpur College Workshops
a) New Bandung
Roberto Korzeniewicz, University of Maryland-College Park, “Civil Society and Democracy in Latin America,” October 21, 2005


Mark Selden, Senior Lecturer, East Asia Program, Cornell University, “The Asia-Pacific in an Age of Global Conflict,” April 27, 2006


b) Prisons & Social Transformation


Zeynep Gonen, Sociology, Binghamton University, “Penalty and Social Control in the Late Ottoman Empire,” November 9, 2005

Sinan Gulhan, Sociology, Binghamton University, “The 1872 International Prison Congress and the Prison Reform Movement,” co-sponsored by the Justice Project, November 16, 2005


Sasha Abramsky, “Conned: How Millions Went to Prison, Lost the Vote, and Helped Send George W. Bush to the White House,” May 4, 2006


c) Science Studies

Sanem Guvenc-Salgirli, Sociology, Binghamton University, “Unresolved Autonomy of Science and Scientific Knowledge in Science Studies,” November 17, 2005


d) Tricampus Workshop on Contentious Politics

Mario Diani, Sociology, Univ. of Trento, “Movement Coalitions: Comparing the Feb. 15th Protests,” October 25, 2005