

GLOBAL DIALOGUE

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3 issues a year in multiple languages

Talking Sociology
with Nancy Fraser

Armin Thurnher

Theoretical
Perspectives

Michael Fine
G. Günter Voss

Rafia Kazim, Chris Tilly,
Brigitte Aulenbacher,
Aranka Vanessa Benazha,
Helma Lutz, Veronika Prieler,
Karin Schwiter, Jennifer Steiner,
Ruth Castel-Branco, Sarah Cook,
Hannah Dawson, Edward Webster,
Sandiswa Mapukata, Shafee Verachia,
Kelle Howson, Patrick Feuerstein,
Funda Ustek-Spilda, Alessio Bertolini,
Hannah Johnston and Mark Graham

Work and Labor

Ariel Salleh
Shoko Yoneyama
Gaia Giuliani
Ulrich Brand
Markus Wissen
Jason W. Moore

Anthropocene:
Critical Encounters

Sociology from
the Maghreb

Mounir Saidani
Mohammad Eltobuli
Hassan Remaoun

Open Section

- > Addressing Inequalities in the Covid Response
- > Ibn Khaldun's Paradigm within Kuhn's Philosophy
- > Social Imaginary and the Sociology of Law in Brazil

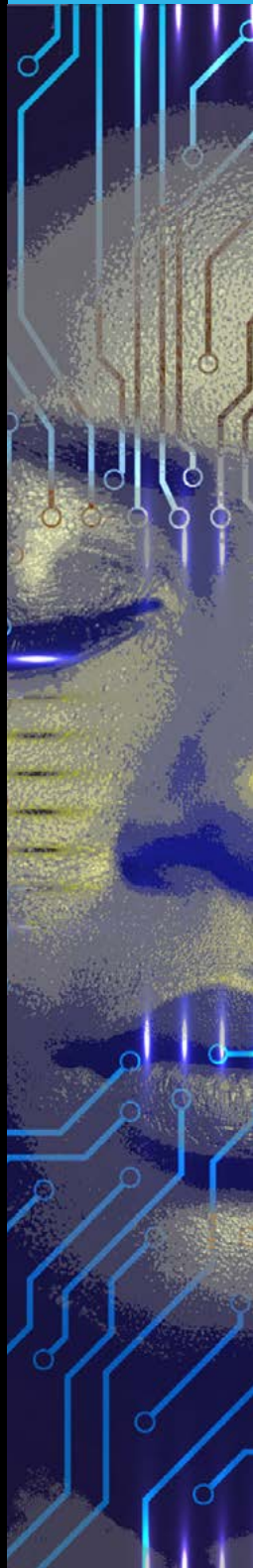
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> Editorial

Climate change and ecological catastrophes, precarious work, poor working conditions and poverty, economic and social inequalities around the globe – these are some of the pressing issues of our times. In sociological debates we find far-reaching reflections on modernity and capitalism, and how ideas of progress and growth and the economic system are putting the ecological and social reproduction at risk. This issue of *Global Dialogue* focusses on the analysis of problems which are caused by dominant concepts of human-nature relationships and economic principles, in relation to work and labor as well as to the mode of living in different parts of the world. Some articles go back to the classics, others seek to analyze new aspects in their future relevance and others reflect on important diagnoses of the contemporary developments.

The issue starts with an interview, conducted by the prominent Austrian journalist Armin Thurnher, with the most renowned US-American philosopher and critical theorist Nancy Fraser. She reflects on her biographical experiences on the Left, presents her analysis of contemporary capitalism and shows that the pandemic has to be considered as an effect of an economy which erodes and destroys the social and ecological foundation of life.

In the theoretical section, Michael Fine analyzes the ongoing marketization of care and care work and the respective forms of governance and their effects in terms of insufficient care provisioning and poor working conditions. The pandemic and in particular the related deaths in care homes show the destructive tendencies of such a market society. G. Günter Voss presents a profound discussion on work and labor drawing on the classics and modern classics of philosophy, political and social science. Furthermore, his article sheds light on the complex interplay of paid and unpaid work and labor and their significance for the societal life.

The first symposium continues this reflection on work and labor by combining theoretical thoughts and empirical findings. It invites to a journey around the globe, investigates different forms of work and labor and analyzes the respective working conditions. Rafia Kazim shows how the pandemic affects migrant workers in India while Chris Tilly reflects on the global phenomenon of precarious and informal work. A comparative study from Austria, Germany, and Swit-

zerland describes different modes of live-in care provision. Scholars from South Africa and the UK focus on digital work, discuss the function and influence of algorithms, the relevance of platform work in the Global South and future perspectives, as well as the online gig economy and the security of so-called “cloudworkers.”

The second symposium engages in a critical debate around the Anthropocene concept. While some of the contributors update their perspective on this, others propose a more critical examination of the term. All contributions offer critical reflections on the hierarchical relation between humans and (non-human) nature and discuss a wide range of topics in the current sociological debate. Ariel Salleh criticizes the modern concept of nature and the capitalist and patriarchal form of dominance, confronting them with eco-socialist, eco-feminist ideas and approaches from social movements. Shoko Yoneyama and Gaia Giuliani, coming from different strands of research, focus on the contemporary diagnosis of the Anthropocene, showing its limitations and discussing the potentiality of different approaches to redefine human-nature relationships. Ulrich Brand and Markus Wissen investigate how the “imperial mode of living” and the respective modes of exploitation of labor and nature could become hegemonic. Coming from a similar standpoint, Jason W. Moore’s contribution debunks the Anthropocene concept as ideological and instead proposes a geo-historical analysis of the Capitalocene.

Not less important are the insights in the development of sociology. Mounir Saidani solicited articles from sociologists in the Maghreb. Bringing together perspectives from Algeria, Tunisia, and Libya, they reflect on the scientific community, research and teaching, professional and (non-) public sociology in the region.

Last but not least, the ‘Open Section’ offers an analysis of grassroots activities in the face of the pandemic in Zambia, a discussion of Ibn Khaldun’s paradigm of new science and a reflection on the concept of the imaginary in the context of the Brazilian sociology of law. ■

Brigitte Aulenbacher and **Klaus Dörre**,
editors of *Global Dialogue*

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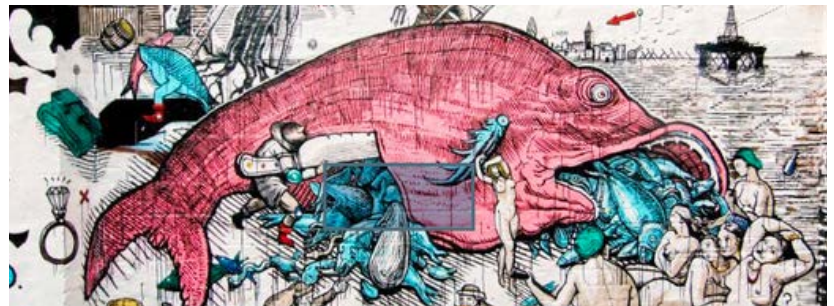
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Interviewed by Armin Thurnher, **Nancy Fraser** reflects on her experience of the Left, shares her analysis of contemporary capitalism and explains why the pandemic is an effect of an economy which erodes and destroys the social and ecological foundation of life.



Combining theoretical thoughts and empirical findings, this symposium provides an analysis of different forms of **work and labor** around the globe.



The much discussed concept of **the Anthropocene** is here debated by engaging with theoretical precursors and giving it a critical examination from very different perspectives.



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“It is only through the triad of care, self-care, and Earth care that human responsibility towards human and non-human life and nonlife becomes a political value”

Gaia Giuliani

> The Anthropocene and its Discontents

by **Gaia Giuliani**, Centre for Social Studies, University of Coimbra, Portugal



Cabo Verde.
Credit: Gaia Giuliani.

Recently, the Anthropocene as a concept and as a set of processes and phenomena has been brought to the center of debates in politics, as well as the arts, culture, and academia. Controversially, its more mainstream meaning refers to processes that have been traced back by scholars either to the second or the third industrial revolutions, when human intervention supposedly began having a great impact on the geological, physical, and biological composition of the planet.

> Critical views on the theory of the Anthropocene

In more critical views, the Anthropocene and the public debate on it serve to reconceptualize colonial and capitalist modernity (according to these critiques, the Anthropocene is a modern fact) and the relations between the human, the non-human, and the inanimate that have been privileged since. This reconceptualization takes place from a radical reconsideration of power structures governing organic and inorganic elements on a planetary scale.

These critical positions germinated at the intersection of anti-capitalist and decolonial approaches, from global an-

ti-racist, feminist and queer critiques and epistemologies across disciplinary fields, from biology, geography, geology, and physics to cinema, sociology, anthropology, politics, philosophy, poetry and performative art. They draw from two important ideas developed within a transdisciplinary dialogue in environmental humanities, the first, that the environment is also a social phenomenon and the second, that in order to reverse the violent impact of the Anthropocene on any living being, the interdependence among humans and other living and inorganic components of the Earth has to be acknowledged and made political.

> The Anthropocenic Anthropos and its monsters

This brief contribution stems from these critical reflections, focusing on a specific feature of the Anthropocene related to the semiotic productivity of imaginaries, rhetoric, and practices, as well as juridical, political, and popular cultures emanating from a collective transcendental subject (Foucault) which can be identified as the Anthropos of/in the Anthropocene.

As Elisabeth Povinelli stresses, this Anthropos encompasses the Cartesian subject identified in postcolonial and

decolonial critiques and the liberal man of the social contract, identified by feminist scholars as tied to the emergence of the violent Eurocentric and Western modernity that reshaped the world. Attached to this Anthropos is a vision of the world, history, geography, and humanity that – in semiotically constituting mind and body, human and not-human, man and woman, white and not-white, good and bad, rational and irrational, secular and fanatic, right and wrong, superior and inferior, salvific and deadly as separated entities – has imposed ontologies and logics that sustain and reproduce capitalism and its violence since the medieval premises of Eurocentric modernity.

Connecting theories and reflections on the entanglements between ontologies and logics of the Anthropocene on the one hand and racial capitalism, patriarchy, and coloniality on the other, I explore the crucial role the historically-produced discursive process of *monstrification* plays in constituting the Anthropos of the Anthropocene and in contributing toward the creation of the hegemonic “we” at the center of power structures and the extraction of value that have their origins in capitalist and colonial modernity. This survey reveals the relations between the operation of ontologies and logics of the Anthropocene and their legitimation across time and space, unveiling connections between the process of monstrification and the violence against colonial rebels, fugitive slaves, *quilombolas*, witches, infidels, rioting peasants, striking industrial workers, and indigenous resistance. It does so by linking the discursive construction of moral panic against them to colonial violence, state authoritarianism, and deadly extractivism.

In my most recent book *Monsters, Catastrophes and the Anthropocene: A Postcolonial Critique*, I explore European and Western imaginaries of natural disaster, mass migration, and terrorism through a postcolonial inquiry into modern conceptions of monstrosity and catastrophe. Established icons of popular visual culture in sci-fi, doomsday, and horror films and TV series, as well as in images reproduced by news media, help trace the genealogy of modern fears to ontologies and logics of the Anthropocene. The book does not stop at unveiling the inherent violence of the Anthropocene but goes on to propose a feminist, post-developmental and ecologist epistemology and a political project that embraces a new conception of *the political*.

> A feminist political project for the present

In response to the Anthropocenic logics and ontologies, I suggest the *political project of interdependent care, self-care, and Earth care*. From Western modern feminisms, I borrow the centrality of care – that is, that the well-being (psycho-social and cultural, sexual and economic) of indi-

viduals and communities is considered as a commons, a resource and a social duty (Nancy Fraser; Stefania Barca). The issue of care, nonetheless, is read through queer critiques, and those of Indigenous, Black, and working-class women. Drawing from Sara Ahmed and Audre Lorde’s articulations, I consider self-care as a feminist project for individual and collective autonomy that integrates care, otherwise structured by patriarchal, racist, and capitalist gender roles, and that presupposes mutual care between humans and not-humans.

In the context of people on the move, the decolonial and anti-patriarchal struggles of minorities, as well as local and Indigenous resilience and resistance against environmental disasters and their neocolonial securitization, self-care means individual and collective autonomy, self-preservation, and solidarity against state surveillance, discipline, and abuse. *The political project of interdependent care, self-care, and Earth care* couples anti-authoritarianism with anti-colonial struggles against extractivism, exploitation, and vulnerabilization. This project is based not only on the understanding that capitalism and patriarchy, with their militarized walls and borders, camps and carceral archipelagos, systems of surveillance, immobility and forced mobility are essentially racist, but also on the premise that the coloniality of racial capitalism and patriarchy (Cedric J. Robinson, Ruth Gilmore, Laura Pulido) is grounded in a relationship with the planet that is solely profit-driven.

The anticolonial foundations of such a political project are thus necessarily anti-extractivist and based on the interdependence of all human, non-human, and inanimate components of the planet.

Such a conception brings to the foreground the issue of Earth care, that is, an anti-capitalist relation between all the planet’s components. Drawing from Indigenous pluriverses, political movement epistemologies such as Kurdish *jineoloji*, and Western intellectuals like Donna Haraway, Stacey Alaimo, and Karen Barad, this plan extends the idea of care to non-human life. It is only through the triad of care, self-care, and Earth care that *human responsibility towards human and non-human life and nonlife becomes a political value*.

Many Global South and Indigenous communities, marginalized inhabitants of the Global North, and political movements across the planet embody these principles. Only a radical planetary political project that acknowledges the deadly monstrosity of the Anthropocenic logics and ontologies, and recognizes the situatedness and vital multiplicity of the responses to them, is able to actively contrast it. ■

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