

STATE IN/AND CRISIS

Theory and Movement in a Dangerous World



historical materialism Athens

20-23 April 2023 Panteion University

De-alienating frames and logics through collective performativity: a reflection on alternative food economies

Cemil Yıldızcan

In line with neoliberal policies, the answers produced to the problems of the capitalist system related to accumulation and distribution have made the system more fragile, while the problem of alienation, which is not only the result of increasingly brutal exploitation, but also enables and even mediates it, has deepened. Over the past decades, due to the inability of states and capitalist markets to cope with the intertwined crisis of neoliberalism, the fulfilment of people's needs increasingly depends on the capacity and competence of communities or local initiatives to mobilise their economic, human, cultural and natural capital. It has also shown that such initiatives in various vital areas, including food justice, in different organizational forms and scales and with quite different emphases placed on volunteering, reciprocity, inclusion, democracy, justice, ecological sustainability, etc. would increasingly play a critical role. This paper aims to argue that the main role of these re-emerging everyday political activism may not be limited to responding to the market and state failure, but rather to create a de-alienating effect that challenges the naturalised everyday capitalist relations. The crisis of managing the pandemic and the cost-of-living issues afterwards has not only exposed the dramatic consequences of the commodification of food throughout its long history but also forced a rethinking it as a "commons". This growing attention to food issues has resulted in exposing more visibly the social relations eclipsed by the capitalist market relations and tend to (re)articulate the dissociated sociality of production, distribution and consumption of food through collective experiences. Instead of seeing social/solidarity economies analytically as a separate third sector outside the state and the market, the paper will discuss based on the assumption that the commons can exist both inside and outside the state and capital (De Angelis, 2017), how they create alternatives against commodification and alienation as self-management social practices to overcome the dissociations of everyday life (Lefebvre, 1976).



ΠΑΝΤΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ
ΤΜΗΜΑ ΚΟΙΝΩΝΙΚΗΣ
ΠΟΛΙΤΙΚΗΣ