

Portrays

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Variations on a theme

Domenico Losurdo: **Islamophilia**. An excerpt from Losurdo's book *Il linguaggio dell'impero. Lessico dell'ideologia americana* (Roma–Bari, Editori Laterza, 2007)

In this text Losurdo demonstrates that contemporary culturalist and/or racist discourses about the „threat of Islam” falsify or obscure both the history of the co-existence of Jews and Muslims and the deep roots of anti-Semitism in European culture that anti-Muslim authors like to call „Judeo-Christian” these days. He also shows how islamophobia in many ways has its roots in colonial racism and in modern European anti-Semitism..... 15

Ramón Grosfoguel: **Epistemic islamophobia and colonial social sciences**

This paper is about the way epistemic racism shapes contemporary discussions on Islamophobia. The first part is a discussion about epistemic racism in the world system. The second part is on the Western male hegemonic identity politics and the fundamentalist responses to it. The third part is on epistemic Islamophobia and the social sciences. Islamophobia has come to be deeply embedded into classical Western sociology that needs to be 'decolonized'. Epistemic racism has contributed to the emergence of direct racism that portrays Muslims as inherently violent..... 34

Marcello Musto: **The Dialectical Role of Capitalism in history**

Although Marx held that capitalism created the historical conditions for the workers' movement to struggle for a communist transformation of society, he did not think that this idea could be applied in a rigid, dogmatic manner. On the contrary, he denied more than once that he had developed a unidirectional interpretation of history, in which human beings were everywhere destined to follow the same path. He argued that historical development needs to be studied concretely – in its highly unequal dynamics that can lead to unexpected openings – instead of fabricating supra-historical schemas..... 49

Kolja Lindner: **Marx's Eurocentrism – Postcolonial studies and Marx scholarship**
 The text traces the treatment of non-Western societies throughout Marx's work. His 1853 articles on India are shown to be Eurocentric in every respect. His writings on British colonialism, in Ireland, however, begin to break with the Eurocentric mold. Marx's late work is quite different in this respect: in the excerpts from his reading that he made from 1879 on, as well as in his discussions with the Russian Social Revolutionaries, he breaks with Eurocentrism. The development of Marx's thought shows that the hasty dismissal of him often observed in postcolonial studies is not carefully thought out. Yet the fact remains that Marxists who attempt to think global capitalism, historical progress and contingent development have something to learn from postcolonial studies 74

History

Mohamed-Lakhdar Benhassine: **Karl Marx's stay in Algiers, between the 20th February to 2 May 1882**

During his stay in Algiers for medical reasons in his late life Marx could observe the hierarchical relations in the French colony. He started to notice the specific distortions that colonization caused, in some cases preserving rather than eliminating backwardness vis-à-vis the *métropole*, but also the pre-capitalist social structures that still existed and what role they might play in later historical development..... 101

Documents

Karl Marx: **Algeria** [M. Kovalevsky: Communal Landownership. The Causes, Course and Consequences of its Dissolution. First part. Moscow, 1879. Conspectus] 125

Culture

John W. Whitehead: **Power to the People: John Lennon's Legacy Lives On!** *John Lennon's most radical legacy*

After his relocation to the United States John Lennon tried to answer the question if militant nonviolent resistance, peaceful, prolonged protests and mass movements with huge numbers of participants can be successful against state power. His activism in the peace movement was looked at with suspicion and he for some time got into the crosshairs of the FBI 139

Associations

Mobo Gao: **Capitalism with Chinese Characteristics and the Hegemony of Neoliberal Discourse in China**

China embarked on the road towards capitalism after Mao under the leadership of Deng Xiaoping, as it had been predicted to happen by Mao. Reforms were implemented using a neoliberal policy and conceptual framework elevating efficiency and economic growth as the ultimate goal. Until very recently environmental problems and corruption were swept under the rug or even tacitly

encouraged. Today China is at a crossroads again and it is an open question what path Xi Jinping will follow 145

Analysis

Márton Czirfusz: **Studying labor in geography – international trends and lessons for the Hungarian context**

Marxist geographical research on labor as a distinctive approach appeared in the international literature in the 1990s, but has only marginally been present in Hungary. To set the scene for two translated articles, this paper gives an overview of main viewpoints and concepts of labor geography and calls for their use in understanding the current Hungarian context 160

Andrew Herod: **From a Geography of Labor to a Labor Geography: *Labor's Spatial Fix and the Geography of Capitalism***

Mainstream neoclassical economic geography and its Marxist critique have largely failed to incorporate active conceptions of working class people in their explanations of the location of economic activities. In contrast, the paper argues that workers have an interest in how the economic geography of capitalism is made; consequently, they play an active role in the unevenly developed geography of capitalism 169

Don Mitchell: **Landscape as Revolutionary or Landscape as Anti-Revolutionary: *Labor's Geography and the Struggle to Transform the Conditions of Life***

The California agricultural landscape seemed on the cusp of radical, maybe even revolutionary, change just before World War II. But over the next twenty years, rather than radical change, patterns of capital concentration and labour hyper-exploitation were entrenched. This article seeks to understand more fully the complex relationship between landscape and revolution and urges contemporary movements and their theorists to pay closer attention to this relationship 200

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