

Paris 1871 and Fatsa 1979: Revisiting the Transition Problematic

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A General Theory of Transition?

- Marxian neglect
- Limit cases: What is 'ruptural' about ruptural moments?
- Contemporary radicalism

Noncontemporaneity and *décalage* I

- Marx
 - Necessity of contingency
 - Against teleological closure
 - The Paris Commune: “The great social measure of the Commune was its own working existence”
 - Noncontemporaneity
 - Grundrisse: “In all forms of society there is one specific kind of production which predominates over the rest, whose relations thus assign rank and influence to the others. It is a general illumination which bathes all the other colours and modifies their particularity. It is a particular ether which determines the specific gravity of every being which has materialized within it.”
 - Letter to Vera Zasulich: The Russian *Mir* as a proto-communist institution

The Commune and *décalage* II

Althusser

- Social formation: “Totality of instances articulated on the basis of a determinate mode of production”
- Against historical closure: ‘time of times’
- Theory of the conjuncture: Essential instability

Balibar

Co-constitutive temporal dislocation between

- Economic: Structural change in the mode of production
- Political: Transformation in the nature of state power
- Ideological practices: Change in the flow of social reproduction, changing ‘mindsets’
- Political struggle + Economic contradiction = Rupture as social history

Paris 1871 - *Women's Union for the Defense of Paris and Aid to the Wounded*

- Revolutionary government defended by the National Guard
- Elisabet Dmitrieff “An end to all competition between male and female workers—their interests are identical and their solidarity is essential to the final worldwide strike of labor against capital.”
- Abolition of ‘illegitimacy’ of children
- Socialized education and daycare



Fatsa 1979 - Revolutionary Path (*Dev-Yol*) and People's Committees

- Raids against hoarding and usury
- Hazelnut demonstrations
- End to the Mud Campaign
- *İmece*



Operationalizing Transition

- Contemporaneous non-contemporaneity: Transitional political/social forms?
- Political struggle and economic history: History as lived praxis
- The complex present and the prefigurative not-yet