Why does the future (not to mention the present) seem to offer no hope or escape from capitalism? Ironically, the author argues, it is not the economic discourse of the right but primarily the socialist and Marxist traditions that have constituted capitalism as large, powerful, active, expansive, penetrating, systematic, self-reproducing, dynamic, victorious, and capable of conferring identity and meaning. What this has meant for left politics is the continued deferral of anticapitalist projects of social transformation and noncapitalist initiatives of economic innovation, since these presumably would have little chance of success in the face of a predominantly or exclusively capitalist economy.

In this book J.K. Gibson-Graham explores the possibility of more enlivening modes of economic thought and action, outside and beyond the theory and practice of capitalist reproduction. She draws on feminist and poststructuralist theorising, of subjectivity and the body, and on anti-essentialist developments within Marxism. Challenging the usual vision of capitalism as necessarily and naturally hegemonic, J. K. Gibson-Graham liberates a space of economic difference, one in which a noncapitalist politics of economic invention might take root and flourish.
When capitalism takes up the entire available social place, there’s no possibility of anything else. If capitalism functions as a unity, it cannot be partially or locally displaced. The intent of J. K. Gibson-Graham with this book is first of all to help create the discursive conditions under which socialist or other noncapitalist constructions become “realistic” present activities. For this purpose, the hegemony of capitalism has to be deconstructed, its unity must be made a fantasy, visible as a denial of diversity and change.

Rather than constituting a diverse realm of heterogeneity and difference, representations of noncapitalism frequently become subsumed to the discourse of capitalist hegemony. To the extent that capitalism exists as monolith and noncapitalism as an insufficiency or absence, the economy is not a plural space, a place of difference and struggle. When capitalism exists as sameness, noncapitalism can only be subordinated or rendered invisible. In encountering the subordination of noncapitalism, we confront a similar problem to that encountered by feminists attempting to reconceptualise binary gender, argues J. K. Gibson-Graham. Noncapitalism is then to capitalism as woman to man: an insufficiency until and unless it is released from the binary metaphysics of identity. Rethinking capitalist morphology in order to liberate economic development from the hegemonic grasp of capitalist identity is a radical project. Yet resources, says J. K. Gibson-Graham, for such a project are already available in the domain of social theory, especially within queer theory, where a rethinking of sexual morphology is taking place. For queer theorists sexual identity is not automatically derived from certain organs or practices but is instead a “state of transitivity”: one of the things that “queer” can refer to (is) the open mesh of possibilities, gaps overlaps, dissonance and resonance, lapses and excesses of meaning when the constituent elements of anyone’s gender, of anyone’s sexuality are not made (or cannot be made) to signify monolithically. Queer theory has encouraged critical feminist’s attempts to rupture monolithic representations of capitalism and capitalist formation, and to understand it not as a unity but as heterogeneity, not as sameness but as a difference.
можат да бидат) направени да означуваат монолитност. Квир теоријата ги охрабри критичните феминистички обиди за раскршување на монолитичката репрезентација на капитализмот и капиталистичката формација, и тоа да се сфати не како единственост, туку како разнообразност, не како истост, туку како разлика.

Превод: Саше Тасев

*Џ.К Гибсон-Греам е авторска амалгамација на Џули Греам и Катерина Гибсон, феминистички економски географичарки кои истражуваат нови начини на размислување за социјалното, позиционирање на економското и издејствување на политичкото. Џули Греам е при Универзитетот на Масачусетс во Амхерст, а Катерина Гибсон е во Универзитетот Монаш во Мелбурн.

*J.K.Gibson-Graham is the authorial amalgamation of Julie Graham and Katherine Gibson, feminist economic geographers who are exploring new ways of thinking the social, positioning the economic, and enacting the political. Julie Graham is at the University of Massachusetts in Amherst and Katherine Gibson is at Monash University in Melbourne.