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Review Turbulence

Turbulence Collective

WHAT WOULD IT MEAN TO WIN?

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Publisher: PM Press (Oakland, CA)
Published: April 2010
Format: Paperback
Page Count: 160

Hope moves faster than the speed of thought' is the title of the Foreword, written by John Holoway, to this edited volume. The Turbulence Collective are a foun-
tain head out of control, a bunch of restless people who constantly rethink and rework their position, slowly, constructively, tentatively, forcefully. It is not a postmodern navel-gazing space but a place where difficult debates are carried out and negotiated. It is a place where there is a movement for a more viable future (and against neoliberalism in its worst incarnations), there are bound to be inherent internal differences underlying its vision and political realites.

This particular volume cracks the question of 'what it would mean to win' wide open. How do we understand contemporary capitalism, and what would it mean to break with it? How do we deal with living on a finite planet, and with its manifestations such as climate change? How different is the global movement of movements from all that has passed before; and how can we learn from history? What is the nature of this movement that people refer to? Fourteen articles follow, written by people carrying across their voice from very dif-
ferent contexts. There is nothing smoothed about the ways in which these articles correlate, but that is part of the rough edges that lead into a conversation, that raise questions and that rattle cages.

Each contribution could cer-
tainly be discussed at length, but I choose to review four recurring concerns of the contributor that weave through the volume and that I consider crucial for the anti-globalisatión movement. The first of these concerns the question of how to refashion politics and action. The second deals with the issue of how to think about the relationship between work and life; the third asks in how far the concerns of the anti-globalisation movement are not 'just' econo-
ic or environmental or political; and the fourth concerns of political action and politics itself has become a question of the nature of the movement, its impetus, thrust and reach.

As conventional politics has been stalled, rethinking political action and politics itself has been at the heart of the movement. What are the political alternatives that people have explored and pursued, adapted to their specific geographical and historical contexts? The excerpts from Stephen Duncombe’s 'Politics in an Age of Fantasy' make the case for a new political aesthetic. Self-conscious, progressive politics that embraces fantasy and spectacle, images and symbols, emotions and desire. The limits of our imagination are truly the limits of our world, but utopia is good for keeping on walking. Gustavo Esteva’s piece takes as its departure the indigenous people’s struggle in Mexico, most notably his position as an activist working with and alongside various Mexican NGOs. He spins further the thread of taking things into our own hands and no longer waiting for external sources of power that would magically intervene and do the work for us. Similarly, the group Colectivo Situaciones has been working on new emerging forms of politics in Argentina since the late 1990s on what they call militant research-research militancy. In their text named ‘politicising sadness’ they describe the way in which the insurrections around the movement, its impetus, thrust and reach.

WINNING, WORKING, MOVING

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The second set of concerns regards the proper relationship of work and life. Some of the anti-globalisation movement's most graphic images were not of the kind one might expect from a movement demanding justice for employment groups such as janitors or cleaners, and offer a conversation to draw out some insights on working and the politics of their campaigns, the way in which the world of unions and workers avails itself to new and more complex aspects of global corporatism, and how mobilisation requires a new research, networking and effective leadership. An interview with Todd Hamilton and Nate Holden, US-based members of the Industrial Workers of the World reveals that, while it might not be sufficient to focus efforts solely on organizing the workplace, many people work for wages and spend a good part of their day at work. Thus prioritising intervention here is less than obvious, not least because labour relations have changed. The class compromise on theonomousaghanonionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionionio