

Summaries

Roger Southall: Racial Capitalism – A Reflection from South Africa. This paper engages with the widespread critique that post-apartheid South Africa remains a prime exemplar of “racial capitalism”, this being argued by reference to the continuing domination of control and management of large firms in South Africa by whites, despite post-apartheid introduction of strategies of Black Economic Empowerment and “Employment Equity”. It is argued here that this stress on the continuities of “racial capitalism” in South Africa underplays the extent to which the structure and operation of South African capitalism has changed: how the internationalisation of “large capital” has changed its relationship to black labour, how the accession of the African National Congress to power has changed the relationship of the state to capital, and how changing patterns of investment (notably by Chinese and Indian finance capital alongside black investment via pension and other funds) has affected the qualitative nature of “racial capitalism”. In short, while agreeing that the economy in post-apartheid South Africa remains heavily skewed in favour of whites, it is argued here that the transfer of political power from whites to an overwhelmingly black-run state has significantly reshaped the terrain on which capitalism now has to operate. Unless these changes are addressed, a static notion of racial capitalism will fail to adequately portray contemporary South Africa.

Stanislav Serhiienko: Endre Sik and the Race Problem in Soviet Discourse – On the History of an Early “Constructivist” Concept of Race. This article explores an early attempt to formulate a “constructivist” notion of race on a Marxist basis by the Hungarian communist Endre Sik in the Stalinist Soviet Union. It shows how the idea of “race as a social category” emerged in the discussions within the Comintern world on the “Negro question” through an attempt to find a “genuinely” Marxist approach to the racial question, and how the Stalinization of the Comintern and Communist parties, dogmatism and anti-pluralism led to the suppression and eventually total oblivion of this early attempt.

Kolja Lindner: Marxism facing the postcolonial challenge – Historical Materialism and Racial Capitalism. In the field of critical social theory, Marxism and postcolonial studies are two siblings who often clash. Both claim to be fundamentally critical of relations of domination, but regularly accuse the other side of failing to honour these claims when it comes to theorizing the capitalist mode of production globally. This article focuses on the postcolonial critique of the way in which Marx and Marxism think historical development and how Marxism has reacted to this critique. It then discusses those elements of Marx’s work that are at the centre of the postcolonial critique as they prevent an understanding of global capitalism. Furthermore, certain parts of Marx’s work will be reconstructed as a social science project enabling to overcome the aforementioned problems. Finally, using the concepts of racial capitalism and over-exploitation, I reflect on how to develop an analysis

of global inequalities and racism that is orientated towards Marx's work without reproducing its Eurocentrism.

Monique Ritter: Intersectional Exclusions Entangled in Economisation Constraints, Race and Gender – Empirical Perspectives from Older People's Care in Dresden. Given the shortage of skilled workers in elderly care and the national economic efforts to recruit migrants for nursing professions, this paper focuses on the possibility of collaboration with Black and People of Colour in the field of domiciliary care in the city of Dresden. Based on current research findings, I examine the relationship between racism and capitalism (in the form of economic constraints) and explore how these power dynamics are articulated in the professional working routine of elderly care. I approach this question from materialist-informed perspectives of critical race theory. I show how racialisation and economisation can interlock contextually, resulting in a desire for exclusion towards migrant workers. In this complex situation, I provide insight into how race and gender intersect, exemplified by elderly care professionals perceived as Black or Muslim and male, thus producing and reinforcing gender-specific racialised exclusions. This paper illustrates how racist exclusion can seemingly be utilised to secure a capitalist mode of production. Even though racism and capitalism were closely intertwined in their genesis and the category of race was created to legitimise imperial aspirations for exploitation and appropriation, racism now has relative autonomy. Racism and capitalism do not merge into one another; rather, they mutually influence each other and interact in specific ways in concrete situations.