

Editorial

In a time when the global capitalist order appears to be increasingly unstable and incapable of garnering widespread consent, the Left has so far found limited success in generating widespread political or economic change. Compelling answers must be found for a number of questions: how to build more equitable and sustainable economies, what to do about the resurgence of both the parliamentary and extra-parliamentary far-Right, and how to construct effective and sustainable counter-power to capital? These questions, among others, dominate this issue of *Counterfutures*.

In our opening essay, Sue Bradford surveys the history and prospects of basic income advocacy in Aotearoa. Arguing that it is crucial to delineate between ‘right’ and ‘left’ versions of basic income proposals, Bradford provides an assessment of the ongoing opportunities and dangers the concept presents and the way in which the Left can best deploy it. Mobilising effective and inclusive peoples’ counter-power to capital, Bradford argues, is still the most significant obstacle facing basic income advocacy.

Toby Boraman’s contribution on the legacy of 1968 speaks to this issue of mobilising peoples’ counter-power. As Boraman demonstrates, 1968 leaves an ambiguous legacy. While it is marked by a multitude of failures for the Left and is often overshadowed by the rise of neoliberalism from the late-1970s onward, Boraman argues that we can continue to draw inspiration and sustenance from the many successful examples of collective autonomy and organisation that flourished in 1968. In Aotearoa, Boraman argues, 1968 prefigured the emergence of a longer period of dissent against capitalism and colonisation that ran throughout the ‘long 1970s’, from which much can still be learned.

Sustaining a popular critique of and movement against both capitalism and colonisation means contesting the forms of economic exploitation they are characterised by and the ways in which this exploitation is normalised. In his contribution, Campbell Jones pulls apart and contests the political

alchemy and popular discourses that enable the exploitative capitalist practices of rent, interest, and profit to be normalised and depoliticised. Jones demonstrates that the practices of rent, interest, and profit seek to create a very particular kind of world, one organised around the interests of finance. It is only by understanding the foundational logics of these practices, and the means by which they are normalised, Jones argues, that we can hope to one day bid R.I.P to rent, interest, and profit.

This issue of *Counterfutures* also sees the launch of a periodic 'keywords' series for the journal. This series will aim to introduce issues that we consider central to the present historical moment. One of the more disturbing developments of the last decade, and particularly visible over the last few years, has been the rise of reactionary far-Right movements and political parties. In our first keywords entry, Chamsy el-Ojeili surveys the contemporary white nationalist, alt-Right, and right-wing populist movements that he argues constitute an emergent 'post-fascist constellation'. El-Ojeili draws attention to the utopian elements of this emergent far-Right, arguing that an appreciation of these features of post-fascism will enable the Left to better understand and therefore challenge these movements.

Two interventions also feature in this issue. Ti Lamusse provides an extended evaluation of the strategic problems faced by grass-roots activist organisations. Lamusse argues that the structurelessness that often accompanies horizontal forms of organising restricts revolutionary potential. Using the prison abolitionist organisation People Against Prisons Aotearoa (PAPA), of which they are a founding member, as a case study, Lamusse explains how the tyranny of structurelessness can be avoided. In our second intervention, Tim McCreanor, Frances Hancock, and Nicola Short detail the travesty that is occurring at Ihumaatao, where Fletcher Building is looking to develop 480 dwellings on land stolen from mana

whenua in 1863. Ihumaatao is one of the oldest continuously occupied settlements in the country and an area of great historical and cultural significance. The Save Our Unique Landscape (SOUL) campaign has been fighting for the return of this land to mana whenua; however, a recent decision from the Environment Court has cleared the way for Fletcher to begin construction. It is critical, then, that this campaign receives further support if the unique landscape of Ihumaatao is to be saved and there is to be redress for the injustices suffered by mana whenua there.

In a wide-ranging interview with Dylan Taylor, social movement activist and academic Laurence Cox discusses the ongoing tensions between activism and academia, the role of Marxism in the study of social movements, and the contours of the current political moment. Cox unpacks why, even with neoliberalism firmly in decline in the global north since the financial crisis and Great Recession of 2007–2009, widespread progressive change remains seemingly distant. Finally, Ozan Alakavuklar closes this issue of *Counterfutures* with a review of Michael Hardt and Antonio Negri's 2017 book *Assembly*.

Each of these articles speaks in some way to the challenges facing progressive movements today. In Aotearoa, with deep and entrenched wealth inequality, ongoing colonial injustice and patriarchal violence, persistent crises in housing and healthcare, and increasingly insecure employment prospects, questions of what constitutes effective Left strategy will no doubt continue to feature heavily in these pages.