

MEDIATIZED
CULTURAL
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ETHICAL ECONOMIC AND ECOLOGICAL
ENGAGEMENTS IN REAL(CITY) TIME:

EXPERIMENTS WITH LIVING DIFFERENTLY IN THE ANTHROPOCENE

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ABSTRACT

The Anthropocene offers us an opportunity to be affected by different temporalities and participate in a newly constituted collective. This paper examines select examples of actual and fictional reality TV programs in which ordinary people wrestle with concerns that are explicitly not those of the neoliberal capitalist imaginary, but are attuned to the task of changing everyday embodied practices of surviving well, distributing wealth, encountering, connecting, and sharing with others. I am concerned with how to take these sparks of an emerging and different common sense and fan them into widespread collective action that reshapes the way we live on this planet. I draw on four inspirational threads of thinking to consider what a politics of participation might be in the Anthropocene: Michael Hardt's conception of a militant biopolitics, the ideas of Michel Callon and John Law about qualculation, William Connolly's insights into affective registers that resonate with the 'sweetness of life', and J.K. Gibson-Graham's diverse economy (re)framing. I argue for the need to support experiments with living in new ways by differentiating our economic world and opening up the economy as a site of ethical practice that acknowledges being-in-common with human and earth others.

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INTRODUCTION

As this newly named era of the Anthropocene has dawned, we are daily assailed by the statistics of disaster. Yesterday, it was the number of native Australian bird species that will be lost to climate change—some 25% of 1232 species and sub-species.¹ The day before it was the ratio of carbon dioxide in the atmosphere reaching 400 parts per million in Hawaii, far from pollution sources—a figure not experienced on Earth for 2.5 million years.² With such dire pronouncements by scientists and TV footage of the increasing frequency of environmental disasters, many of us have been awakened to knowledge that the long interglacial summer has ended (Dumanoski, 2009). The Anthropocene throws into stark relief the discord generated by industrial economies animated by evermore accelerating cycles of production/pollution and consumption/environmental destruction, all the while taking for granted the relatively stable climate conditions that have sustained agriculture and urbanization as we know them. There is an undercurrent of urgency that accompanies life in our new post-Holocene world. Positioned as ‘we-humans’ are now, as agents of geological change, there are calls for action to be taken to halt the most rapid rise in atmospheric CO₂ in the earth’s history. And time is of the essence, it seems.

While each new scientific finding and climate event resonates like the tick of a time bomb, political time has slowed, if not come to a halt. A stalemate in parliamentary democracies around the world paralyses action. It is as though the more we know about climate change, the less willing our politicians are to speak about it, let alone consider leading discussions about its impacts. There is both ‘no time’ to mention climate change and ‘all the time in the world’ to keep digging coal, accessing new oil fields in more and more vulnerable locations, and discovering coal seam gas deposits in what seems like everyone’s backyard. Yet as we understand more about the intersection of one system’s temporality with another, humankind is invited into the experience of deep time—that geologically paced rate of movement in which human history is no more than the time it takes to blink an eye. We see concerns of the day-to-day clash with movements of epochal significance.

A growing number of scholars view this moment as ripe for rethinking our way of living and acting. For eco-philosopher Val Plumwood, the Anthropocene presents a make or break challenge:

If our species does not survive the ecological crisis, it will probably be due to our failure to imagine and work out new ways to live with the earth, to rework ourselves and our high energy, high consumption, and hyper-instrumental societies adaptively. . . . We will go onwards in a different mode of humanity, or not at all. (2007, p. 1)

For environmental journalist Diane Dumanoski, the climate crisis presents an opening:

Through Gaia as metaphor, it is possible to glimpse the organic unity of the Earth and be awed by our own existence within this rich, complex, and wondrous whole. And in both its

scientific and metaphoric aspects, this new view of the Earth provides the foundation for a new cultural map that can guide us in the planetary era. (2009, p. 238)

For political theorist William Connolly, we are prompted to appreciate distributed forms of agency—not only the much vaunted agency of humankind but also that of climate systems, geotectonics, even biota. Anthropogenic climate change is but one energetic strain that is inciting shifts in sensibility. In everyday life today, he writes,

fugitive glimmers of becoming are available to more people more of the time, as we experience the acceleration of many zones of life, the enhanced visibility of natural disasters across the globe, the numerous pressures to minoritize the entire world along several dimensions at a more rapid pace, the globalization of capital and contingency together, the previously unexpected ingress of capital into climate change, the growing number of film experiments with the uncanniness of time, and the enlarged human grasp of the intelligence and differential degrees of agency in other plant and animal species. (2011, p. 7)

While the deep history of the Anthropocene might teach us to scale back our overblown evaluation of the power of human agency, for historian Dipesh Chakrabarty, it nevertheless prompts us to consider our whole species as a political collective:

climate change poses for us a question of a human collectivity, an “us,” pointing to a figure of the universal that escapes our capacity to experience the world. It is more like a universal that arises from a shared sense of a catastrophe. It calls for a global approach to politics without the myth of a global identity for, unlike a Hegelian universal, it cannot subsume particularities. We may provisionally call it a “negative universal history.” (2009, p. 222)

Building on this view, Gerda Roelvink suggests that Chakrabarty’s negative universal, this political collective without essence, this ‘us’ as a species, cannot be disconnected from all other species, and indeed life forms. This collective is a collective of “life-engendering life”, to use Marx’s definition of species-being (2012, p. 55). The arrival of the Anthropocene offers an opportunity to learn to live in different temporalities and to participate in very differently constituted collectives.

It was this mad juxtaposition of emergent political opportunities and stalemated politics, of urgency and complacency, a sense of time running out and time standing still, of geologic time and capitalist time in collision that led me to organize a workshop to reflect on “An Ethics for Living in the Anthropocene” in 2010, not long after the term Anthropocene had entered our vocabulary. An interdisciplinary group of concerned scholars gathered on the banks of the Georges River in Western Sydney to consider the immobilizing effects of knowing ‘the facts’ about climate change, the will to ignorance purveyed by climate change skeptics and their industry backers, and the alarming market-driven solutions being proposed that could further endanger our collective commons. We broached the question of an ethics for living, not from a philosophical standpoint invested in establishing moral norms and precepts, but with an interest in everyday doings, the collective

practices of preserving life, both human and non-human (Puig de la Bellacasa, 2010; Popke, 2009).

In that hot and steamy February we saw the current crisis as calling for new ways of producing and acting upon knowledge. Our collective inclination was to go on in an experimental mode, to refuse to foreclose options or jump too quickly to ‘solutions’. The product of our deliberations was a “Manifesto for Living in the Anthropocene”.³ In it we call for experimental and open thinking in service of life, thinking that listens to the world and gives up delusions of mastery and control. We call for stories that enact connectivity and move us to concern and action. And we advocate research that goes beyond critical analysis to forge new methods that excavate, encounter, and extend reparative possibilities for alternative futures. Guided by the exploratory orientation towards thinking, storytelling, and researching laid out in the Manifesto, in this paper I look to reality TV as one of the few arenas in contemporary society where experimentation with living differently has become a topic for public examination and debate. I examine efforts to change practices in one particular program that is inspired by the challenges of the Anthropocene, and I look for what this experiment tells us about connectivity, calculation, and collectivity. In the remainder of the paper I discuss how a different theory of the economy might support new ethical enactments, new modes of humanity and emergent world-becoming in this conjuncture, and I propose a novel mode of experimental research.

LIVING DIFFERENTLY IN REAL(TY) TIME

We see stories as important for understanding and communicating the significance of our times and aim to tell stories that: Enact connectivity, entangling us in the lives of others; Have the capacity to reach beyond abstractions and move us to concern and action; Are rich sources of reflection; Enliven moral imagination, drawing us into deeper understandings of responsibilities, reparative possibilities, and alternative futures.

(Manifesto for Living in the Anthropocene, 2010)

The bulk of reality TV shows are preoccupied with contests and challenges that see people striving against all odds, competing, celebrating individual achievement, and largely disregarding collective wellbeing. There is a narcissistic individualism associated with bodies (the *Biggest Loser*), love relationships (*The Farmer Wants a Wife*), and hyper-consumption (*Grand Designs*). Indeed, there is a neat match with what Ben Anderson lists as the characteristic affects of the ideal neoliberal subject: “insatiable desires such as pride, lust or greed; a set of disinterested interests such as charity or compassion; and utilitarian self-interest” (2012, p. 38). They are, indeed, excellent examples by which biopower and affect are married in such a way that the conduct of neoliberal governmentality is normed (Oullette and Hay, 2009).

But some reality TV offers one of the few arenas in contemporary society in which ethical action becomes a topic for public examination and debate. In a book on *The Ethics*

of *Reality TV*, Christopher Meyers argues that “some reality TV actually *contributes* to an ethical life in the same way other good narratives do, namely by directly promoting ... learning, sociality and pleasurable play.” (2012, p. 5). Here I am interested in those programs that promote practices of living differently. These shows take the form of experiments—some set up in ‘artificial life’ laboratories, others conducted in ‘real life’. Many employ quantifiable metrics with which to monitor change. Some retain a role for the expert scientist, others hand the research reins over to lay “researchers in the wild” (Callon and Rabearisoa, 2003). In all these programs we watch on as ordinary people wrestle with concerns that are explicitly *not* those of the neoliberal capitalist imaginary, but are attuned to the task of changing everyday embodied practices of surviving well, distributing wealth, encountering, connecting, and sharing with others.

In the Australian Broadcasting Commission (ABC) TV series *Making Australia Happy* (2010), Sydney’s inner west area of Marrickville is identified as one of the unhappiest postcodes in Australia. It becomes the laboratory for an experiment on improving happiness levels conducted over 8 weeks with 8 volunteers ranging in age from 26 to 63 from a variety of backgrounds. Three leading experts in positive psychology, mindfulness, and physical activity set up a shopfront research station from where they work with the volunteers to change their practices based on knowledge from “the latest research from the science of happiness”. Psychological and physiological measurements are regularly taken, and each week the volunteers are scaled on the Happiness 100 Index. Changes made focus on healthy eating, exercise, social interaction, managing debt, and doing things for others. The series shows that it is not more money that makes people happy, but a changed relationship to paid work, so that there is more time for life.

In UK Channel 4’s series *The People’s Supermarket* (2011), a London celebrity chef launches a people’s supermarket that is owned and run by its customers “in order to compete with the UK’s Big 4 Supermarkets”. The expertise of the specialist in this case is mismatched with the experiment at hand. Starting with excruciating displays of top down disregard for ‘the people’, the chef gradually learns to listen and begins to work together with the local customers to source good local food at reasonable (if not bargain basement) prices. What this experiment does achieve is increased knowledge of food systems and the micro-calculations involved in food buying decisions of everyday people. Customers are invited to connect with product suppliers and to learn more about the social and physical environments in which their food is grown or produced.

In another UK series, *The Choir—Unsung Town* (2006), a charismatic choirmaster takes on a massive action research project—to turn South Oxhey, “a sprawling housing estate” with “a poor reputation that stretches back decades”, into a “centre of choral excellence by drawing in people from every section of the community, from children to old age pensioners and creating one vast choir”. Battling reluctant subjects at every turn, we follow the weeks of rehearsals as Gareth Malone cajoles residents into new roles, and the choir builds a musical commons that the South Oxhey community makes and shares. In

the BBC Two series *Toughest Place to be a . . .* (2011), each week a British worker travels to the majority world to step into the shoes of a worker in the same occupation. This program offers an experiment in people-to-people connection and learning. There are no experts here to monitor and measure, only a lonely and unprepared field worker. In one episode, a London bus driver, Josh West, travels to the Philippines to become a jeepney driver on the crowded streets of Manila. He has to learn circuitous routes, deal with chaotic traffic, listen to instructions, and collect money from customers, all while driving a modified jeep with no power steering, dodgy lights, and an uncomfortable seat. In this real life experiment Josh is profoundly affected by the daily struggles of Rogelio Castro, his shadow counterpart, whose jeep he drives. He returns to the UK “aware that all that separates his life from Rogelio’s is the country he happened to be born in”.

These four programs could all be seen to be challenging the economy as we know it—the work it demands, the exchanges it promotes, the social disconnection inequality produces, and the extreme differences in international working and living conditions that it normalizes. These experiments produce distance from established life worlds and play with living differently.⁴ The program that I would like to discuss in more detail also does this, but it is more explicitly engaged with ethical action that addresses the challenges posed by climate change.

In the *Carbon Cops*, a reality TV series shown on the ABC Channel 2 in 2007, six Australian households are challenged to cut their carbon emissions by 50%. The series is presented by environmental scientists Lish Fejer and Sean Fitzgerald, who are the ‘carbon cops’—science educators and behavior change provocateurs. As Lish and Sean walk down a typical suburban street at the start of every program, they remind us that Australia is one of the biggest per capita carbon emitters in the world, and that the average Australian household emits 14 tons of carbon emissions per year. All of the volunteer households emit much more than this. The program hinges on a challenge issued to each household to cut their carbon emissions by 50%, or get down to the national average.

Tradesman Verne lives in rural Victoria in a family household of five that emits 48 tons per year. The bills are huge, and 50% of the amount is tracked back to his transportation, which costs around \$10,000 per year.

“We have no life, we’re living to work rather than the other way around, and that’s really depressing.”

In a wealthy neighborhood of Melbourne, the Barrie family feel at the outset that they are good conservers, but are incredulous when they learn that with their pool, boat, driving habits, and businessman Mr Barrie’s international flights, they produce 62 tons of carbon emissions a year. As part of the experiment, their house is fitted with a gadget whose flashing green and red lights show how much electricity and gas is being consumed at any moment, allowing them to monitor when they are meeting the challenge to reduce

by 50% and when not. Asked how they feel when the monitor goes up to red, the high-school aged daughter replies “scared”, the mother, “enormously guilty”.

In the suburbs, Donna’s four adult children live at home with her and her husband Peter, and she is the only one with any environmental sensibility. This six-person household emits 72 tons of carbon emissions per year. Her ‘children’, all university students, are avid multiple electronic appliance users, and husband Peter is a climate change skeptic and a bit of an innovation laggard:

Donna’s got a lot more concern about [uncomfortable pause] the environment than I do. I think a lot of the environmental statements are extremists. I don’t accept that we are on the edge of the precipice. Certainly there are improvements to be had, but fundamentally if we changed all our ways tomorrow there’s still China and India are going to keep moving forward doing the same things that we did 100 years ago.

In each program the carbon cops visit one household in turn to conduct an audit of energy use. At a house meeting they present their measurements and calculations and issue the challenge to reduce by 50%. They then proceed to make as many changes as possible to each living environment to save energy—including improving the circulation of warm and cool air in the household, adding double glazing or curtains, replacing light bulbs with energy efficient ones, covering swimming pools, putting timers on pumps, adding solar hot water, replacing old refrigerators with modern energy savers and more. After these modifications, it is up to the behavior of the household to do the rest. Household members are set the task of changing their habits over a number of weeks—composting, walking, and biking, turning off lights and appliances, shopping locally, and using the microwave and rice cooker instead of conventional stoves and ovens.

A group of three university students in a shared rental house is given a bleak 2050 scenario and asked to live in it for a week; power cuts, only five buckets of water for the house per day, no car driving, a vegetarian diet of locally produced food, and, the most difficult of all, removal of all petroleum made products, i.e. plastics, in their house. Out go the couches, the computers, the toothbrushes, and toothpaste. According to the students: “it’s a whole lot more boring”, “I feel upset”, “there’s no comfort”, and for the most green of the students, “I hate that toothbrush!” (made of recycled plastic and animal products) “a pig’s hair came loose and stuck between my teeth”. Once allowed to re-join contemporary time, they see their rental accommodation get the energy retrofit and find it pretty easy to cut their emissions and live their normal lives. The other households find it much harder.

Throughout the duration of this reality TV ‘experiment’, the members of each household are “learning to be affected” (Latour, 2004, p. 205; Gibson-Graham & Roelvink, 2009, pp. 324-327) by a climate changing world. They are becoming attuned to the makeup of the atmosphere and their role in contributing to rising levels of carbon dioxide. The learning is initiated with the presentation of measurements and comparisons to

the national average, and continues as they become acquainted with electricity flow monitors, thermometers, and energy ratings. They learn to use these technologies and experiment with behavior modifications. The materiality of the household suddenly becomes differentiated in terms of energy use and a whole new valuation system is introduced. Ambient air movement is something to be harnessed, while the hidden radiant heat of switched on appliances, not in use, is something to be eradicated.

As they break with old habits and try out new ones, their range of experiences increases as do their connections with their own bodies, other people, technologies, and micro-organisms. Verne comments:

What's inspired me to ride my bike is the fact that I produce 19 tons of carbon emissions a year. It's just wrong you know. The least I can do is ride my little bike while I'm at home. It's good for the environment and hey I might even lose a few kilos. I feel better about myself just knowing that I'm making a difference. If no one else in the whole world does it at least, you know, I know I've given it a try.

Verne's wife starts to make shopping lists to reduce her multiple daily one-off visits to the local shops, she gets on her bike for the first time in years to do errands, and starts to car pool with a neighbor to get to work. Mrs Barrie overcomes her disgusting memories of wet, sticky, and smelly compost and teaches her household to work with biota and use the new, properly aerated, compost bin. The Barrie girls start to walk to school with other girls, and their mother finds she starts to enjoy not using the car.

A grandfather living in a mansion that houses three generations and emits at the outset a whopping 95 tons of carbon emissions reports, "I now feel so guilty when I turn on a light". Donna's twenty-something student daughter comments with surprise at herself: "It's sort of becoming habit now... so if we leave the room we turn the TV off and the computer. Driving has been the biggest thing, for me. I haven't driven anywhere sort of I haven't needed to".

Mother Donna and father Peter have different perspectives on what has occurred over the period of the experiment in their household:

Donna: I'm not pretending that the learned behavior of 20 years is going to change overnight but I think that with baby steps that the children are listening and I think that they're interested and that our behavior will change.

Peter: I think that they've accepted the process but they haven't garnered the understanding, and process without understanding isn't sustainable anyway.

Donna: But that will come ... I really do think it will

Kath, living in a blended family in inner city Melbourne, says, "It's made me realize that we consume voraciously without realizing it".

At the end of the experiment all households are presented with calculations of how much they have saved in terms of tons of carbon emissions and money per year. The figures are remarkable. Most participants mention that they were surprised at how easy it

actually was to change habits. While all are pleased with the savings that they can make (Peter's 20 something daughter exclaiming—"imagine all the shoes I can buy with that"), participants reflect on these actions as practices that feel good:

Mr Barrie: I think our lifestyle has changed, for the better really.

Mrs Barrie: I think we're a lot healthier.

Almost all households mention how what they are doing connects them more responsibly to the future and coming generations:

Grandmother: And down the track we've got these little grandchildren are growing up and how important is it for them that we're doing all this? If we can make the world better by doing this, well we're very happy about it.

Verne's wife: I'm just conscious of it now, of what I can do for the world.

Kath's partner: I think what we are doing now is just the start. And I'm thinking about what the future is going to be for our kids and what I'm leaving behind.

This feel-good aura coming after the struggle to change is, of course, part of the expected emotional arc of reality TV experiments—it is what makes them compelling to watch. The skeptics amongst us might doubt the veracity of these comments and indeed the relevance of such orchestrated situations as shown in the *Carbon Cops* to a discussion of politics and participation in the Anthropocene. I would like to suggest that we pay heed to programs such as the *Carbon Cops* and other reality TV experiments that work with changing practices, with new material assemblages, with connecting to the world in new ways and taking ethical action around how we live together. In the *Carbon Cops*, household members were asked to differentiate their world in a new way. A diversity of practices and their different energy usage were brought to visibility. Suddenly an ordinary close-in world became part of an extraordinary planetary world. New calculations, measurements, and observations allowed participants to see connections between their household economy and a global ecology. People were affected and learnt to make changes. While inspired and encouraged by what they achieved, there was also recognition that short term change and individual household effort is only part of the picture of living differently in the Anthropocene. In one of the last episodes, Kath voices her growing awareness of the shortcomings of their experiment:

It would seem though that if ... [reduction of carbon emissions is] going to be taken on as a long term issue that we have to plan for the long term not just in our households but in our neighborhoods and in our country.

Certainly only a minority of reality TV programs fuel a different, ethical imaginary of economy and society. But these examples tell stories we need to hear. The question I am concerned with is how to take these sparks of an emerging and different common sense and fan them into a widespread enactment of "going on in a different mode of humanity" (Plumwood, 2007, p. 1).

A POST-CAPITALIST BIOPOLITICS FOR THE ANTHROPOCENE

Our thinking needs to be in the service of life—and so does our language. This means giving up preconceptions, and instead listening to the world. This means giving up delusions of mastery and control, and instead seeing the world as uncertain and yet unfolding. We call for thinking that engages in life and the living world in an unconstrained and expansive way. So our thinking needs to be—Curious, Experimental, Open, Adaptive, Imaginative, Responsive, and Responsible. We are committed to thinking with the community of life and contributing to healing.

(Manifesto for Living in the Anthropocene, 2010)

The real life experiments of reality TV offer some glimmers of how we might find “new ways to live with the earth, to rework ourselves and our high energy, high consumption, and hyper-instrumental societies” (Plumwood, 2007, p. 1). But can these glimmers help reshape the industrial economy that is so implicated in the global warming trajectory? To answer this question we must first allow for the possibility that there is an alternative to the capitalist economy. Yet such a possibility is often foreclosed by current thinking that portrays neoliberal capitalism as all-pervasive and nigh on all-powerful.⁵ There is, however, increasing interest in thinking that opens to a more enabling vision of economic possibility. The diverse economies research program, influenced by feminist post-structuralism and anti-essentialist Marxism and initiated by members of the Community Economies Collective, has fostered such an approach, as have Timothy Mitchell and Michel Callon and others influenced by Actor Network Theory who are interested in the performativity of markets. What these schools of thought share is a commitment to breaking with essentialist ontologies that resort to relatively immutable structures seen to be generating social phenomena. In this section I briefly review some of the salient features of this work and show how they provide resources for a post-capitalist politics for the Anthropocene.

Gibson-Graham’s diverse economies research program emerged from a critique of the politically debilitating effects of mainstream and leftist economic theorizing (1996, 2006b; Walters, 1999). It offers an expanded vocabulary that liberates economic difference from “capitalocentrism”—a discursive framing that positions non-capitalist practices as less important, more dependent, less dynamic, as contained ‘within’ a space colonized by capitalism and ultimately becoming-capitalist (1996, p. 6). In a diverse economy, capitalist activities—that is, waged labor, formal markets, and capitalist enterprise—are convened on a single plane with a wide variety of other forms of labor (and their different modes of compensation); a range of non-market, market and alternative market transactions (and their ways of negotiating commensurability or incommensurability, in the case of non-market transactions); and different enterprise forms (and their distinctive modes of surplus appropriation and distribution). The driving dynamisms of this diverse more-than-capitalist economy cannot be interpreted via a rote narrative but need to be empirically investigated and creatively theorized. Gibson-Graham (2006b, p. 60) propose

to approach economic relationships as something to be contingently rather than deterministically configured, economic value as liberally distributed rather than sequestered in certain activities and denied to others, and economic dynamics as proliferating rather than reducible to a set of governing laws and mechanical logics.

The performative ontology of the diverse economy research program rests on the view that there is indeed an outside to the neoliberal capitalist economy and its dominating temporality. Here we agree with Connolly (2011, p. 37) that:

neo-liberal economic theory is compromised fundamentally by its tendency to isolate “the market” as *the* consummate or unique self-balancing system. But the world consists of innumerable force-fields with differential powers of self-maintenance, many of which interact periodically to augment or destabilize one another.

Connolly marshals a list of ‘non-economic’ force fields including:

climate patterns, weather systems, animal-human disease jumps, the availability or depletion of clean water, fertile soil, oil, and other “resources,” educational systems, scientific activity, adventurous inventors, medical practices, religious evolution, collective spiritual priorities, consumer trends, asteroid showers, and many other processes.

He sees “All these partially open systems (as) linked in varying ways and degrees to the evolving system of capitalism” (2011, p. 37). We go a step further with this multiplication of force fields and see capitalism as destabilized from within, by the very diversity of economic relations that co-exist with capitalist relations of wage labor, private enterprise and capitalist commodity markets and are not beholden to capitalocentric logics of production, reproduction, exploitation, and accumulation.

When the economy is represented in its radical heterogeneity, as a diverse more than capitalist economy, we can identify multiple economic identities and the decisions we make to combine a range of practices and investments (in the broadest sense) to make a living. As we have all experienced, the subject positions of a capitalist economy do not exhaust those performed in the everyday economy. People are involved in many other identities in excess of that of employee, business owner, consumer, property owner, and investor; that is, those associated with capitalist practice that are theorized as motivated by individual self-interest. There are, for example, volunteers who want to offer their services ‘free’ in return for non-monetary satisfaction and reward; workers-owner-cooperators who want to make enough returns to live a good life, sustain the cooperative, and contribute to the community; consumers who want to reduce, recycle, reuse; property owners or stewards who want to care for a commons; and social investors who are committed to providing ‘patient capital’ with below market returns.

The differentiation of our economic world unleashed by the diverse economy (re) framing opens up the economy as a site of ethical practice. We can then entertain the idea that economies can be made by political decisions that acknowledge our being-in-

common with human and earth others. Our political intervention is to focus on the affective resonances and practical actions that enact care of the other, both near and distant, human and non-human, and care for the future of all life. Here we propose the concept of a community economy, drawing on Jean-Luc Nancy's anti-essentialist ontology of community that sees community not as "common being" or the sharing of characteristics of sameness, but as "being-in-common" a sharing of the very limits of our commonality—our ultimate interdependence (Nancy, 1991; Gibson-Graham, 2006a, pp. 84-86; Miller, 2013). In a community economy we highlight ethical practices of being-in-common relating to:

- How we expend labor to *survive together* well and equitably.
- How we conduct business so as to *distribute surplus* to enrich social and environmental health.
- How we exchange and *encounter others* in ways that support their wellbeing as well as ours.
- How we relate to property so as to maintain, replenish, and grow our natural and cultural *commons*.
- How financial transactions enable the *investment* of wealth so that future generations can live well.
- How we satisfy material needs and *consume* sustainably (Gibson-Graham et al 2013).

Opening up the economy to a diversity of practices and to the possibility of ethical rather than structural dynamics producing economic transformation has performative effects. As the feminist poststructuralist scholarship that informed our initial rethinking of the economy proposes, economic or social givens, such as markets or genders, are the effects of repetitive, spatially distributed and temporally reiterative processes involving discursive and non-discursive practices and institutions (Butler, 2010, pp. 148-149). In her recent essay on economic and political life, Judith Butler writes:

Economic theory can be understood as one of the processes that performatively brings about the market, or what we might call 'the market presumption'. In the place of a methodological assumption of something called 'the market economy' we have a set of processes that work to fortify that very assumption, but also call into question its pre-given ontological status as well as the supposition that it operates by causal necessity. (2010, p. 148)

Here Butler is referring to what Michel Callon terms economic 'performation':

the process whereby sociotechnical arrangements are enacted, to constitute so many ecological niches within and between which statements and models [such as that of economic discourse] circulate and are true or at least enjoy a high degree of verisimilitude. (2007, p. 330 insert added)

From the perspective of material semiotics, the language of a diverse economy is a performative technology, one of many that, when enjoined by sociotechnical devices, has the potential to make different economic assemblages, ones that might be more attuned to non-capitalist and maybe even more-than-human dynamics and temporalities. As Butler reminds us, “fallibility is built into the account of performativity” (p. 152), “performativity never fully achieves its effect, and so in this sense ‘fails’ all the time; its failure is what necessitates its *re*iterative temporality, and we cannot think iterability without failure” (p. 153 emphasis in the original). The project of going on in a different mode of humanity rests upon this point: that the iterative and citational nature of what appears to be an existing and autonomous ‘reality’ is as much an opening for performative breakdown and the emergence of the new as it is the remaking of that ‘existing reality’ (Law and Urry, 2004).

In elaborating the concept of performance, Callon focuses on the assembling of various metrics, technologies, calculations, and practices that enact neoclassical models of the economy. He highlights the interplay of quantifiable calculations, qualitative procedures, judgments, estimations, and daily practices of tinkering—all of which are captured by the term ‘qualculation’: “the process in which entities are detached from other contexts, reworked, displayed, related, manipulated, transformed and summed in a single space” (Callon and Law, 2005, p. 730). Economic ‘realities’ such as commodity and financial markets are seen as vast experiments in which various objects are brought into and out of processes of qualculation. If, as Callon and many others have shown, neoliberal markets are the product of a complex assemblage of technologies, affects, discourses, practices of enframing and overflowing, and struggles to stabilize iterative processes, we can also turn our attention to the performance of other kinds of economy and identify the complex assemblages by which they could be made real.

It seems that Butler, like those in the Community Economies Collective, is also interested in refocusing our thinking about economic performativity onto a different object of inquiry. She asks:

if new forms of organizing the economic world become available, it will be only on the basis of increased reflection not only on what works and what does not, but also, what is the best way for economics to work? Such a question assumes that *there is an outside to economics*, even though it is clear that there can be no workable answer without entering into the inside of its current modes of agency. How do we reinforce such normative questions into the theory of performativity? (2010, p. 154 emphasis added)

We can, of course, choose to loosen the hold that binds the qualculative only to neoclassical economic discourse and its modes of calculation, even if, as Yahya Madra notes, we accept that neoliberal qualculative modality is “insisting on its right everywhere” (2003). We need not limit ourselves to struggles between processes of qualculation and nonqualculation for the neoliberal market, but can foreground the heterogeneity *within*

the qualculative (Madra, 2003). We can attend to the diverse economic practices that do *not* perform capitalist relations of production, circulation, and accumulation and that mobilize inter-personal affective relations of care and concern for the collective. We can set ourselves the task of identifying those sociotechnical devices that allow us to address the community economy concerns listed above (here paraphrasing Callon 2007, p. 319). It is with these insights that we can return to the ethical engagements taking place in reality TV experiments such as the *Carbon Cops* and cast them as practices of a potentially post-capitalist biopolitics, or in the terms of Michael Hardt, a *militant* biopolitics.

In a recent engagement with Foucault's work, Hardt distinguishes the critical study of biopower from a *militant* biopolitics aimed at transforming the self and the world (2011). Foucault's 1979 lecture on *The Birth of Biopolitics* (which was only translated into English in 2001) links the new 'art' of governing human beings with the historical emergence of liberal forms of government. Management of life on the level of populations became possible, Foucault argues, via the knowledge disciplines of statistics, demography, and epidemiology. Governing drew less on technologies of "dominating, prescribing and decreeing" and more on "laissez-faire, inciting and stimulating" (Lemke, 2010, p. 430). With the instatement of neoliberal political agendas in most minority world nations from the 1970s onwards, it is not surprising that there has been concentrated scholarly attention to the working of biopower in all spheres of life.⁶

It is clear that the manipulation and mobilization of affect has been a key weapon in the arsenal of neoliberal governmentality, as Hardt and Negri (2009) have shown. Whether it is the harnessing of neuroscience by the advertising industry to activate subliminal messages that shape consumption preferences or the apparatuses of security that shape contemporary life and instill a sense of danger, vigilance, and compliance, countless studies show how biopower circulates to create the lived experience of a form of 'common sense' that enforces neoliberal subjectivation (Anderson, 2012). Hardt's recent essay expresses concern, though, that Foucault's notion of becoming has been suppressed by a critical preoccupation with the working of biopower (see also Ferguson, 2009 on this point). He calls for a more militant form of biopolitical analysis:

Militancy ... has an entirely different relation to governmentality than does critique. Whereas critique aims, as Foucault says, at the art of *not* being governed so much or in this way, militancy seeks to govern but to *govern differently*, creating a new life and a new world." (2011 p. 33 emphasis mine)

Hardt defines a new task for theory and the theorist, which is "*to make* the present and thus to delimit or invent the subject of that making"—a 'we' characterized "not only by our belonging to the present but our making it".

Making the present involves the unlearning of dominant practices, of "struggling against the life we are given", of relearning collective ways of making a "new life, against this world and for another" (Hardt, 2011, p. 31). This is the 'everyday doing' of an ethical

life (Puig de la Bellacasa, 2010). It is here that we see some connection with the efforts of those reality TV programs, which are exploring and experimenting with struggling against the life we are given. When, for example, houses were fitted with their energy monitors in the *Carbon Cops*, householders began to see the built environment, especially their energy guzzling ‘dream houses’, and their normal use of appliances, in a different, more critical light. With each weekly calculation of energy usage, they experienced new frustrations with their reliance on cars and the lack of easily accessible public transport. They began to see the ‘life we are given’ in Australian cities as problematic.

Ben Anderson argues that “affective life [can be] the non-representational ‘outside’ that opens up the chance of something new” (Anderson, 2012, p. 34 words added). Certainly in the *Carbon Cops*, new affective registers emerged to qualify and differentiate ordinary everyday acts. Switching on a light or an air conditioner induced feelings of guilt and responsibility, getting on a bike or walking to get to a destination elicited a new sense of pleasure. Learning to be affected in this way led, at least temporarily, to different, more ecologically responsible ways of living. But the sociotechnical devices that interacted with and provoked these new affects only allowed for new ways of living *within* the household, with transport to and from paid work or sites of consumption being the one ‘outside world’ activity that was open for experimentation. The wider economic entanglements of *Carbon Cops* household members were largely out of view. The worlds of paid work and community life would need to be included in the experiment to strengthen the claim that the affects and ethical practices that were mobilized constitute glimmers of a militant biopolitics, a new way of governing the self differently, creating a new life and new world.

Recent scholarship on the relationship between affect and biopower makes it difficult to mobilize Hardt’s hopeful insights into the militant project of world making. Anderson, for example, suggests that the new potentialities that affect can unleash, what Negri calls “biopower from below”, must always be understood against affect as an ‘object-target’ for norming (neoliberal capitalist) conduct (2012, p. 31) and of ‘affective atmospheres’ that create the environmental ‘conditions for’ specific (read neoliberal capitalist) forms of biopower (2012, p. 37). The militant biopolitics and affective regimes of becoming that Hardt is so keen to liberate appear to be extinguished by neoliberal capitalist hegemony. Indeed, this view is underpinned by Hardt and Negri’s theory of the relationship between life and capital, that is, the ‘real subsumption of life’ to the neoliberal market. As Anderson explains:

affective life is situated in a ‘non-place’ with respect to capital (Negri, 1999). There is no outside; value is captured throughout the surpluses of life and all of life must be secured in a way that ensures circulations. In this context, neoliberal modes of (self)governance provide a means of attempting to act on what promises to enable economic activity: everything. Intervention must extend throughout life without limit or remainder in order to make life live for the market (2012, p. 38).

Living for the market means “organising inter-personal affective relations around winning and losing” and instating competition as “the transcendent measure for all of life (a norm)” (Anderson, 2012, p. 39). The specter of mainstream reality TV looms.⁷

This is, of course, a strong theory of the world as always already colonized by capital. Its performative effect is to shut down the very project of world-becoming. Interestingly Foucault, Negri, Hardt, and Anderson all view the project of a militant biopolitics—of creating diverse ways of life—as posing the greatest challenge and presenting the most exciting prospects for theory today. But while they prepare the ground with productive thinking about ethics and affects, their own theorizations of the economy (as capital) stand in the way of more lively engagements. They conflate ‘the market’ with capitalism and represent capitalism as the only economic system around, a closed one at that. There is no outside to capitalism, as, they say, nothing can remain exogenous (Anderson, 2012, p. 33).

As I have argued above, one can choose to work with an outside to capitalism. If we are to adopt a mode of thinking in service of life, we can make space for a militant biopolitics. We can decide to attend to the affective practices involved in performing diverse non-capitalist economic relations and enact an economic ethics of interconnection. We can bring to the foreground the ways that a program such as the *Carbon Cops* awakens affects and experiments with subjectivities that are outside of the norm; that is, with having the potential to exceed attempts to subsume life to the biopower of neoliberal capitalism. I have argued that in selected reality TV programs today, we watch on as ordinary people wrestle with concerns that are explicitly *not* those of the machinic economic imaginary, but are attuned to a community economy, namely the task of changing every day embodied practices of surviving well, distributing wealth, encountering, connecting, and sharing with others. These programs are (to paraphrase Latour, 2005, p. 257) revealing the ethical abilities in actors who did not know before that they had them and “making sure that some of these new competences are sunk into common sense through a set of new practical tools”. Our challenge is to engage in research that strengthens the new common sense that is emerging.

SLOWING DOWN AND EXPLORING HUMAN/NON-HUMAN ‘BEING-IN-COMMON’

In research we call for continuing our traditions of critical analysis, but also forging new research practices to excavate, encounter and extend reparative possibilities for alternative futures: We look and listen for life-giving potentialities (past and present) by charting connections, re-mapping the familiar and opening ourselves to what can be learned from what already is happening in the world. As participants in a changing world, we advocate—Developing new languages for our changing world; Stepping into the unknown; Making risky attachments, and; Joining and supporting concerned others.

(Manifesto for Living in the Anthropocene, 2010)

A recent Australian government research publication, *Measures of Australia's Progress* (MAP), reports on a two-year consultation involving conversations with Australians about our nation's future (Australian Bureau of Statistics, 2012). It reveals that concern for our collective future is quite widespread in Australian society, as are concerns to find ways of living that are more cognizant of the needs of others, the environment and future generations. Australians, we are told:

- recognize that achieving a healthy environment must involve collective effort and would like to see “government, business and communities working together locally and globally” toward this goal (p. 97);
- they feel that “their connections with one another, with their pets and with nature; their sense of higher purpose, their deeper beliefs and motivations; and their sense of identity and cultural heritage; can enrich their lives and society as a whole (p. 89); and
- they want an economy “that meets the needs of Australians today without compromising the needs of future generations” (p. 93).

The MAP report also reveals some highly contradictory aspirations. Australians “want their environment to become healthier rather than degraded over time” (p. 94), *and* they want increased wellbeing “understood as having the opportunities, means and ability to have a high standard of living and lead the kind of life they want and choose to live” (p. 90). They aspire to a growing economy with quality paid employment (p. 90), *and* they would like to have the availability of time for “building and maintaining positive relationships” (p. 86). Taken together, these aspirations identify contemporary quandaries, significant ‘problem-spaces’, where different desires and potentially conflicting practices call for delicate negotiation around how we live together with proximate and distant others and our environment, now and for the future. I would wager a bet that these dilemmas are not unique to Australia.

Given the popularity of reality TV real life experiments, and their potential to raise ethical issues, I see the niche for an action research project that takes the form of new reality TV series, a companion to the *Carbon Cops*, whose working title is *Economy Cops*. As we saw in the *Carbon Cops*, individuals or households cannot go it alone. The stuff of habit change is the stuff of popular struggle, and struggle involves a collective. Where the *Economy Cops* might break with others in the genre is that collectives would be enrolled in the discussion of experimenting with disclosing new selves. The program would take up Kath's point, voiced in the *Carbon Cops*, when she points to the need to “plan for the long term not just in our households but in our neighborhoods and in our country”. Here is how it might play out.

The presenters (two innovative community economists) would issue a challenge to associations, groups, and households to experiment with bringing ethical considerations into their economic practices. The series would track the experiences of individuals and

collectives as they learn to be affected by economic difference and experiment with cultivating habits for a community economy. Various sociotechnical devices would be introduced to effect these changes. In the following discussion, I outline the real life ‘research’ sequence with respect to only one dimension of economic life—work, though there could be programs that take on other aspects of the economy such as business, markets, property, and finance.

The first research task would be to inventory the diverse labor practices performed by participants. The Diverse Labor Identifier (DLI) (see Figure 1) classifies labor in terms of its form of remuneration, that is, whether it is work that is paid for by wages or salaries, or paid for in ‘alternative’ ways⁸, or unpaid. Each of us performs a variety of different forms of labor in any 24-hour period in order to sustain ourselves, our families, and communities; that is, to ‘make a living’. Using the DLI, *Economy Cops* participants would calculate the numbers of hours they spent over the last week doing these different kinds of labor and record this data on a series of 24-hour clocks, as shown in Figure 2 for a working single mother and a single professional.

This deceptively simple metric summarizes a wealth of social data and tells us a lot about the affective conditions of living. The performance of paid work (for most, an expenditure of ‘capitalist time’) might be associated with ‘value production’, social validation, material wealth and status, and accompanying affective states. The hours spent doing domestic unpaid labor might be associated with pleasurable time spent nurturing and caring, or, if at the end of a long day doing paid work, might be tainted by exhaustion and the exploitation of a ‘double shift’. This metric documents how many economic identities people juggle in one day, e.g. as boss or worker, community volunteer, carer or parent. It recognizes *all* forms of labor as contributing to an economy. Reflecting on the results of this inventory, together the *Economy Cops* participants would be asked to reflect on what they are doing to ‘survive’ and how what they are doing affects how ‘time rich’ or ‘time poor’ they feel. In each group, the different life-worlds of men and women, of young and old, of ‘employed’ and ‘unemployed’ would be compared and feelings (including grievances) about these differences explored.

By itself, this inventory is interesting, but in the *Economy Cops*, the task would be to unpack the ways that diverse forms of labor combine and contribute to collective ‘surviving *well*’. The next research exercise would involve a self-administered wellbeing assessment. According to the latest global study, material security is only one of the elements essential for human happiness:

Wellbeing is about the combination of our love for what we do each day, the quality of our relationships, the security of our finances, the vibrancy of our physical health, and the pride we take in what we have contributed to our communities. Most importantly, it’s about how these five elements *interact*. (Rath and Hartner, 2010: 4 emphasis in original)

As was done in the reality TV program *Making Australia Happy*, we would ask participants to consider five different kinds of wellbeing and the balance between them:

- Material wellbeing: having the resources to meet basic needs and being satisfied with the resources we have
- Occupational wellbeing: enjoying what you do each day, whether in a conventional job, or as a student, parent, volunteer, or a retiree
- Social wellbeing: having close personal relationships and a supportive social network
- Community wellbeing: being involved in community activities
- Physical wellbeing: good health and a safe living environment

On a Wellbeing Scorecard, individuals in the group would record their levels on a scale from 1 (poor) to 2 (sufficient) to 3 (excellent). Figure 2 gives an example of potential Wellbeing Scorecards for the two women portrayed in Figure 1.

When people match their Wellbeing Score against their 24-hour clock of Diverse Labor Practices, they can identify the balancing acts involved in living their lives. As expressed in the MAP report, the longing for time “for building and maintaining positive relationships” and the perceived need to gain access to a “high standard of living” through paid work are brought into view. At this point in the *Economy Cops*, participants would be asked to imagine possible trade-offs “between the capitalist time of paid work and the constitutive time of self-valorization” (Popke, 2014, p. 2) and how as a group they might work to increase each other’s wellbeing. Drawing on Negri’s observations from some thirty years ago (1988, p. 227), Popke reminds us that this new kind of temporal calculative agency can form the basis for a new kind of politics: “negative work, amid the whispers of everyday life and the noise and shouting of the struggle, is beginning to gain a general form of expression ... a practical emergence—not lifeless, but living. A different conception of time.”

A different sense of time would also be invoked by the second wellbeing metric—an Ecological Footprint Calculator. The Ecological Footprint acts as a wellbeing indicator for the planet, its species, and resources. It tells us whether we are living within the means of our earthly home. This device gets individuals to estimate their weekly use of various kinds of resources and then calculates the number of planets that would be needed if each of the world’s 6.7 billion people used up the average per capita global hectares needed to support this level of resource use. It is a guesstimation, of course, open to much tweaking and potential criticism, but it does draw attention to our finite earth and allows us to think of the wellbeing needs of earth others.

The average Australian has one of the largest ecological footprints in the world—3.5 planets— and as was shown in the *Carbon Cops*, many households are far in excess of this average. In the *Economy Cops*, the results of individual Wellbeing Scorecards would be matched with Ecological Footprint results on the planetary Wellbeing Scorecard (see

Figure 4). Here the connection between energy use and work/life balance would be exposed and the opportunity given to reflect on the discordant temporalities of life in its multiplicity. The rat race of laboring activities around a 24-hour clock is stopped in its tracks. In this space of qualculation, *Economy Cops* participants would be prompted to ask what does their labor enable or disable?

It is at this juncture in the experiment that the presenters and participants might stop too and consider ‘being-in-common’ (Nancy, 2000, p. 25; Gibson-Graham, 2006, pp. 81-82). One way to do this might be to compare lives and ecological footprints from both within our national community and within our international community. As with the carbon emission figures calculated in the *Carbon Cops* series, there would be significant variation around the Australian average figure for different kinds of households. In the *Economy Cops*, we might enroll groups of participants in different economic regions of Australia—a mining resource region, for example, where miners work 12-hour shifts with commuting either side, and a tree-change or sea-change region where we find ‘under-employed’ (in the mainstream sense) downshifter who combine volunteering, work in a social enterprise, caring labor, and recreation in their 24 hours. The program would explore the very different types of work performed and work-life balances and how these are reflected in the magnitude of the ecological footprint (above the average for the miner and well below the average for the downshifter).

But being-in-common should surely also extend to our more distant human others. Sociotechnical metrologies can be the means of awakening new attachments to the collective ‘we’ that Chakrabarty and Roelvink invoke. To achieve this expanded sense of a ‘we’, the *Economy Cops* could follow the method used in the *Toughest Place to be a ...* program. Participants would be taken to a majority world country such as the Philippines where they would be asked to step into a counterpart’s shoes both to live and work for a period of time. The same metrics would be applied to members of the majority world host household and collective analysis conducted of the differences between labor practices, human and planetary wellbeing scores. Upon return to Australia, the *Economy Cops* series participants would be asked to reflect on the affective energy mobilized by this activity and as a group would be charged to come up with ways of changing habits together.

Each group would be invited to explore how living might be improved by a collective mix of labor types. They would be set the task of improvising ways of working together to improve wellbeing opportunities both for human and earth others. Strategies could involve sharing child care, or household provisioning with other households or people who are time rich, such as retirees; experimenting with collective self-provisioning in community gardens or street verge gardens, or fallen fruit gleaning—all mechanisms that increase sociality and reduce reliance on commodity markets and money; or struggling via union and consumer activism for living wages for all employees, and reducing hours of paid work. Guided by the concerns of a community economy in which

interdependence with humans, other species, and our environment is acknowledged and continually negotiated, the task would be recalibrate the balance between work, life, and ecological footprint, to slow down, appreciate the different temporalities of diverse kinds of work and the many available opportunities to improve shared wellbeing within collectives. Through the program, groups would experience multiple timings, temporal and spatial difference, human/non-human connection and affective registers that might resonate with the affirmative aspects of being-in-common. They might experiment with bringing a new becoming-community into being.

CONCLUSION

This paper has adopted an exploratory orientation towards thinking, storytelling, and researching. I introduced a body of work that imagines and enacts other possible worlds by re-theorizing the economy as more-than-capitalist. At the core of this approach is a different language of a diverse economy and a language politics that resist the hegemony of capitalocentric economic discourse of both the neoliberal right and the anti-neoliberal left (Gibson-Graham, 1996, 2006a). I argued that to think a diverse economy is to unleash indeterminate dynamics that shape economic development and to open to the possibility that the economy can be a space of ethical action. In the second section of the paper I presented an example of ethical social engagement with challenges posed by the Anthropocene. My reflections on the reality TV program, the *Carbon Cops*, focused on learning to be affected by climate change and were offered as an illustration of the human capacity to go onwards “in a different mode of humanity”. The *Carbon Cops* are analyzed in terms of resubjection, biopower, modes of governmentality, and in terms of the actancy of human-nonhuman assemblages in which calculations, metrics, and human acts have world-becoming potential. Finally, I outlined a fictional action research exercise that would make reparative community economies (for the Anthropocene) more real. Throughout the paper, ‘time’ is a recurrent refrain.

Rarely is the horizon of deep time construed as the ground for an active politics. And rarely is the collective agent of politics seen as an assemblage that includes humans along with other species and non-human others. The Anthropocene offers us an opportunity to be affected by different temporalities and participate in a newly constituted collective. I have argued elsewhere that learning to be affected is “an ethical practice, one that involves developing an awareness of, and in the process being transformed by, co-existence” (Gibson-Graham & Roelvink 2009 p. 325). Differentiating the world, and experiencing the jolt that reframing produces, is a first step toward developing awareness (p. 330). Scholars in the diverse economies research program have been concerned to enact community economies in which our material interdependence with human and earth others is made an explicit focus for ethical negotiation. Rather than an economic entity, building on the

work of Jean-Luc Nancy (1991, 2000), community economies refer to a practice of co-existence around which economic decisions are negotiated and made.

I have drawn here on three inspirational threads of thinking to consider what a politics might be for society in the Anthropocene: Michael Hardt's conception of a militant biopolitics, the ideas of Michel Callon and John Law about qualculation, and William Connolly's insights into affective registers that resonate with the 'sweetness of life'. I have argued that a militant biopolitics is prefigured by new metrological instruments. Metrologies take measure of a process and in so doing constitute its regularity and reality. The ethical is about creating a moment of opening, rupture, and possibility, while the metrological is about regulating reality. As researchers, we can develop tools with which to design and transform new economic worlds and help them become a reality. It seems, then, that post-capitalist community economy transformation is out there, we can turn on the TV to see it in emergent form. As researchers, we just need to help spread, and not stand in the way of, this new common sense.

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Figure 1. *The Diverse Labor Identifier*

DIVERSE LABOR IDENTIFIER	
PAID LABOR	
ALTERNATIVE PAID LABOR	
SELF-EMPLOYED	
COOPERATIVE	
INDENTURED	
RECIPROCAL LABOR	
IN-KIND	
WORK FOR WELFARE	
UNPAID LABOR	
HOUSEWORK	
FAMILY CARE	
NEIGHBORHOOD WORK	
VOLUNTEERING	
SELF-PROVISIONING	
SLAVE LABOR	

Figure 2. *The 24-Hour Clocks for a single working mother and a single professional*
 Source: Chapter 2, Gibson-Graham, J.K., J. Cameron and S. Healy. 2013 'Take Back the Economy: An Ethical Guide For Transforming Our Communities'. Minneapolis: University of Minnesota Press.

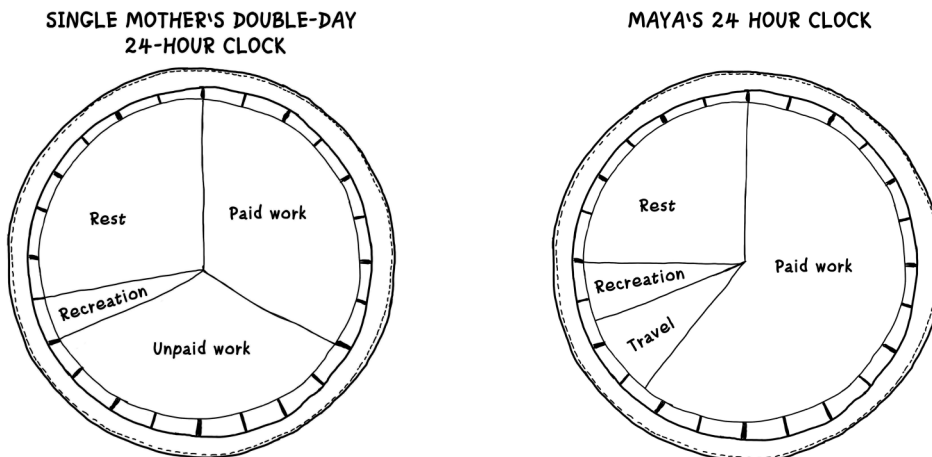


Figure 3. Wellbeing Scorecard for a single working mother and a single professional
 Source: Chapter 2, Gibson-Graham, J.K., J. Cameron and S. Healy. 2013 'Take Back the Economy: An Ethical Guide For Transforming Our Communities'. Minneapolis: University of Minnesota Press.

WELLBEING SCORE CARD

SINGLE MOTHER'S WELLBEING	1	2	3
Material	X		
Occupational	X		
Social	X		
Community	X		
Physical	X		

WELLBEING SCORE CARD

MAYA'S WELLBEING	1	2	3
Material			X
Occupational		X	
Social	X		
Community	X		
Physical		X	

Figure 4.
 Source: Chapter 2, Gibson-Graham, J.K., J. Cameron and S. Healy. 2013 'Take Back the Economy: An Ethical Guide For Transforming Our Communities'. Minneapolis: University of Minnesota Press.

WELLBEING SCORE CARD

INDIVIDUAL	1 poor	2 sufficient	3 excellent
Material			
Occupational			
Social			
Community			
Physical			

PLANETARY	1 larger	2 same	3 smaller
Ecological Footprint			

NOTES

- 1 Darby 2013 <http://www.smh.com.au/environment/climate-change/400-native-species-in-danger-20130525-2n3pf.html>
- 2 Mohun 2013 <http://www.latimes.com/news/science/sciencenow/la-sci-sn-carbon-dioxide-400-20130520,0,7130588.story>
- 3 Contained in a collection of short illustrative essays, see Gibson, Rose & Fincher, 2014.
- 4 We cannot assess without further research whether the individual changes produced by participation in these series is lasting.
- 5 See Hall et al.'s *Kilburn Manifesto* (2013) as a recent political analysis that adheres to this view, providing a compelling array of material to support the existence of a neoliberal hegemony (while at the same time assuring us that there are cracks in the armor).
- 6 Not all of this scholarship has emphasized undiluted neoliberal hegemony. Geographers, especially, have conducted fine-grained studies of the uneven and differentiated ways in which neoliberal governance has been introduced across space (see for example, Larner, 2003).
- 7 This vision is well laid out in Lewis (2009).
- 8 Alternative in the sense of not being set by market forces, as in the wage payments of worker-cooperators, the self-employed, indentured labor, work-for-welfare workers, or the 'payment' via in kind payments and reciprocal labor exchange.

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