

Welcome to everyone and thank you for being here to participate to this conversation with Nancy Fraser. We start with the question: “*Is feminism an unrecognized labor movement? A heretical question inspired by W. E. B. Du Bois*”

We, Beatrice Busi, Teresa Pullano and I, Angela Toffanin, we don't want to take too much time to the seminar but, before we begin, let us make a few thanks:

- of course, to Nancy Fraser for being here with us this morning and for the work you have done so far.
- then to Daniele Archibugi, who a few months ago setting up this seminar.
- we want to express our gratitude to our Institute, the Institute for Research on Population and Social Policies (IRPSS), that is hosting us, and to our director, Mario Paolucci, for supporting the initiative; and in particular to the administrative staff who made all this possible.

Nancy Fraser needs no presentation: if any of you were at Sapienza in the last days, you saw how she is a sort of rockstar of critical theory! She is Professor of Philosophy and Politics at the New School for Social Research in New York City. She is a critical theorist, a socialist feminist, an ecologist whose work over the past forty years has addressed issues of power, identity, emancipation, capital, justice, and oppression, especially in relation to the workings of liberalism. In particular, she has focused on structural injustice and on the critique of capitalism, which she conceives as an institutionalized social order.

Some of her canonical works include *Redistribution or Recognition? A Political-Philosophical Exchange* with Axel Honneth and *Fortunes of Feminism: from state-managed capitalism to neoliberal crisis*. More recently, she published *Feminism for the 99%: A manifesto* with Tithi Bhattacharya and Cinzia Arruzza; *Capitalism: A Conversation in Critical Theory* with Rahel Jaeggi, and *The Old is Dying and the New Cannot Be Born* with Bhaskar Sunkara.

Her last book is: *Cannibal Capitalism. How Our System Is Devouring Democracy, Care, and the Planet and What We Can Do About It*, recently translated in Italian by Laterza (*Capitalismo Cannibale. Come il sistema sta divorando la democrazia, il nostro senso di comunità e il pianeta*). For those interested in the elaboration of concepts during the process of translation, please note how in the Italian context and for the Italian audience, ‘care’ is translated as ‘sense of community’: this is one dimension of care but with a relevant semantic shift that needs further elaboration.

In her quality of provocative thinker, her work has been an inspiration to many of us, both at theoretical and at analytical level.

For example, with Maura Misiti, Beatrice Busi and Marta Pietrobelli, we used, maybe in quite an unorthodox way, some of her conceptualizations as interpretative tools to read some of the conflicts within the regulation’s process of the public system to contrast male violence against women in Italy.

Here, the debate on “redistributive justice” helped us to find out the different, interconnected dimensions of negotiations within a field of power relations where many actors and different “politics of need interpretation” are present simultaneously.

From a sociological point of view, the intersection among symbolic, social and political levels within these conflicts becomes evident, even if these levels are considered as distinct during the analysis. To give you some examples: conflicts about the definition of the phenomenon and its solutions, the recognition of feminist methodologies for interventions, the public funding, among others. Cultural and economic spheres clearly do overlap and, if it has become clear that recognition without redistribution is not enough, Fraser helps us to understand that the separation between recognition and redistribution is one of the bases of structural disempowerment both for subjects and for movements.

Moreover, Fraser's concepts of "gender justice", "participatory equality", "institutionalized models of cultural values", along with the need to keep together the different levels of "redistribution claims" have helped us to navigate what we have called an "extremely complex multiverse".

Now, focusing on the issues of the crisis of care and the debate on care as tools for transformative politics, we are particularly interested in three dimensions:

- the issue of time;
- the issue of mis-recognition, that is not only a by-product of the sentimentalization and the naturalization of care as a women's responsibility, but also the mis-cognition of social interdependency and vulnerabilities. Following the research of Tronto, or Casalini (and also Bourdieu), it's also through this "invisibilization" and mis-recognition that the privileges of dominants are reproduced, with the related social boundaries. To a certain extent this connects to the mis-cognition that each adult can actually share care responsibility, public commitment and social engagement.
- And finally, the more in time of crisis, war and ecological disasters, the opportunities for mutual recognition, in order to recompose and reconstruct the specific divisions of the various movements that compose the public arena; this reminds back to the issue of relational, redistributive justice, both at transnational and at local level.

Hence, thank you professor Nancy Fraser, to give us the opportunity for moving forward with our analytical conceptualizations. And now, I give the floor to Beatrice Busi to continue with the introduction.