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Social Reproduction Theory: Remapping Class, Recentering Oppression. Tithi Bhattacharya (Ed.) This groundbreaking collection explores the profound power of Social Reproduction Theory to deepen our understanding of everyday life under capitalism. While many Marxists tend to focus on the productive economy, this book focuses on issues such as child care, health care, education, family life and the roles of gender, race and sexuality, all of which are central to understanding the relationship ...

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Colin Barker of Manchester rs21 introduced a panel discussion to launch the book Social Reproduction Theory: Remapping Class, Recentering Oppression at the recent Historical Materialism conference in London. We reproduce Colin's presentation here. Social Reproduction Theory (SRT), as illustrated by the excellent new collection edited by Tithi Bhattacharya [1], is both a heady brew, and a very productive line of thought.

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Mapping Social Reproduction Theory. Capitalism is a system of exploitation and oppression. This series uses the insights of Social Reproduction Theory to deepen our understanding of the intimacy of that relationship, and the contradictions within it, past and present. The books include empirical investigations of the ways in which social oppressions of race, sexuality, ability, gender and more inhabit, shape and are shaped by the processes of creating labour power for capital.

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Like social reproduction theory, intersectionality is one of several theoretical frameworks deployed over the past eighty-plus years to represent social heterogeneity as consisting of the interaction of multiple "categories of social difference" f, or example, race, class, gender, etc.2To some extent the two theoretical stances have been taken as antagonistic—as a confrontation between Marxist (social reproduction theory) and non-Marxist (intersectionality) approaches.

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In fact, what is presented to us in Tithi Bhattacharya's edited collection *Social Reproduction Theory: Remapping Class, Recentering Oppression* is neither Marxist in the sense of adhering to the conceptual categories of Marx's critique of political economy as a point of departure, nor a theory in the sense of an internally consistent conceptual object constructed in order to grasp the variegation of the real object and differentiate the essential and the inherent from the contingent.

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