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Communities of rupture, insecurity, and risk: Inevitable and necessary for meaningful political change?

Abstract:

Through drawing upon the Covid-19 Pandemic as a contemporary case-study, this chapter argues that moments of socio-political rupture and risk are necessary for the summoning of meaningful social movement to lobby state governments to tackle social inequality and exclusion. To contextualise this discussion, the exacerbation of global ruptures and the intensification of free-market economics will be explored as the mechanical and ideological cogs that have enabled the rise of poverty, deprivation, and social inequalities to intensify across British communities. It is under the basis of a neoliberal and global political economy through which new identities have emerged: Identities that are predicated on risk in a global and industrialised society, and a rising subjectivity predicated on ontological insecurity (Giddens, 1991 & Beck, 1992). These changes will constitute much of the basis for discussion. To begin, this chapter will introduce the reader to the backdrop of the socio-economic context within which from the late 1970s, British society entered a liaison with neoliberal capitalism, the values of which rapidly entrenched themselves within mainstream politics, ideology, and identity. It is from this contextual backdrop that enabled the local and global ruptures including the British Government's response to Covid-19 that collectively has increased deprivation and heightened within the public and community sphere to what Giddens (1991) refers to as 'ontological insecurity'. Additionally, through drawing towards the works of Stacey (1969), it will be argued the moments of rupture and disruption such as what was observed within the height of the Covid-19 pandemic awakened people's consciousness towards multiple social and economic injustices and fuelled the subsequent response.

Introduction: Why Political Economy?

From the perspective of political economy, it is timely and essential to understand the macro and contextual backdrop under which mass social, economic, political and environmental conditions operate and flourish. It is the ideological underpinning of the relationship between the state, citizens and the markets that comes to constitute the basis of a nation's political economy, moreover a concept that addresses the wants and needs of citizens at the hands of the state (Caporaso & Levine, 1992). So too, it is necessary to understand how these contextual backdrops play out at community, local and individual levels. Whilst it is acknowledged that Britain has always centred its political and economic basis within the logic of capitalism and trade, including within the 'Golden era of capitalism' in the 1950s that within the post-war period founded itself on Fordist economic principles and Keynesian Welfarism, to the restructuring of a more globalised and free-market capitalist basis. Britain, under the governance of Margaret Thatcher (1979-1990) carved the way towards a new socio-political ideological hegemony that came to into being as

'neoliberalism' or 'free-market; global capitalism'. So too, it is acknowledged that the world has always been 'global', particularly in relation to trade, travel, and patterns of migration. It was within the late 1970s that witnessed the intensification of these global flows and the subsequent liquification of the social structure (Bauman, 2000).

Defining Neoliberalism:

Despite the commonality of its application, the term 'neoliberalism' remains a nebulous concept that has evolved into a term that embodies numerous constructs and realities, particularly within market logics and the social fabric that dominates these structures to the extent that it has evolved into a form of neo-coloniality (Venugopa, 2014). As will be broken down here, it is argued by Mudge (2008) that neoliberalism is routinely mis-conceptualised because its three key faces underpinning its logic and practice are commonly negated. These three faces are those of intellectual, bureaucratic and the political. The intellectual face of neoliberalism is underpinned by a transnational identity rooted in Anglo-Americanism. Moreover, the point of ideological difference that became exacerbated in the Cold War period challenged the institutions of welfare capitalism and in doing so produced a vacuum through which neoliberal/laissez-faire economic principles arose to allocate power and control towards markets instead of state political institutions. The bureaucratic face of neoliberalism is contingent state social policies underpinned by liberalisation, de-regulation, de-politicisation and privatisation. Lastly, the political face is the detachment between market principles and state political powers and institutions and alternative logics and practices are dubbed as anti-common-sense. Despite this however, the three faces as outlined by Mudge (2008) represent the uplift of marketisation that is detached from political entities. Building upon this, to be an advocate for neoliberalism means to endorse a free market economy within which the state's detachment of its roles and responsibilities towards housing, labour markets and their populations is supported (Harvey, 2005). Fundamental to these changes additionally involves the state eroding itself of its responsibility to the welfare of citizens so that when these values have trickled down into the practice of communities, it has invoked significant changes (Boianovsky, 2018). In the British context, the neoliberal turn came into being under Margaret Thatcher's New Right party that denounced the previous hegemonic political economy in which political institutions were predicated on Welfare statism and Keynesian economic principles (Williams, 2021). The post-Keynesian state oversaw the removal of state responsibility to safeguard and protect its citizens in favour of a social and cultural fabric that is contingent upon individual responsibility between citizens and their communities is the normality for self-preservation and flourishing (Pendenza & Lamattina, 2018). In considering the neoliberal turn, the following section will address the re-construction of communities within social, political, and media-based discourses.

Understanding community in a neoliberal and global context:

When thinking practically as to what constitutes a healthy and thriving community, there is an abundance of literature that suggests that for communities to be 'thriving', they should undertake urban based-projects that re-design the space to encompass rural greening initiatives with the objectives to enable the desistance of offenders, community cohesion and to instil a sense of shared ownership and mutuality (Schmelzkopf, 1995; Ginwright & Cammarota, 2007; Ghose & Petttygrove, 2014). Much of these understandings of community can be located in the works of thinkers such as Durkheim (1984) who argued that it is the consolidation of social networks that constitutes a community, within which a 'community' is formed through two types of solidarity. Durkheim argued these are mechanical and organic. A mechanical solidarity is formed from the basis of mutual social paths that meet, particularly within familial, and living based contexts. The coming together of people within these social circles forms a mutual solidarity. Meanwhile, 'organic' solidarity underpins itself within employment circles that through the division of labour, people are placed together; often divided amongst social stratifications. The solidarity here is unavoidable and can be observed as essential for the flourishing of society. So too can this solidarity serve as catalysts for the coming together of social movement as an active resistor to the logic and practice of capitalism. According to Durkheim however, it is the solidarity of individuals that when integrated together come to constitute a 'community'. This is broadened upon by Etzioni (2003) who argues that community is constituted by two key characteristics. First, a series of relationships between numerous individuals that reinforces one another's sense of belonging and attachment to the physicality of the space that symbolically represents the 'community'. Second, a commitment to a series of shared values and norms through mutual histories and identities. The conceptualisation that communities come into being through citizens already practicing values of collectivism, solidarity and altruism has commonly been woven into political discourse, both historically and presently.

A core example of these community values predicated on collectivism are observed in the 'Big Society' agenda led by David Cameron and Nick Clegg in the 2010 Coalition Government. The values of Margaret Thatcher that involved 'Big Society and Small State' became reproduced into the logic of Conservative governance (Gibson, 2015). Core to the values of a 'Big Society' involves the development of communities through the acts of altruism and volunteerism (Ishkanian & Szreter, 2012) that embodies a neoliberal orthodoxy predicated on individual responsibility and the de-centralisation of the state's involvement and responsibility towards the welfare of their citizens. This political mantra came at the same time as the Coalition of 2010 introduced an aggressive politic of austerity to reduce the annual deficit that erupted in response to the economic crises within the Bank of England and global financial markets. The financial cutbacks to all sectors of society, including education, healthcare, social housing and public services scarred communities as local resources were depleted beyond exhaustion. At the same time, pro-social values such as community and individual responsibility through acts of altruism and volunteerism continued (Kisby, 2010).

Amongst the perpetuation of austerity politics that has rampaged across communities in Britain, the outbreak of Covid-19 is argued to represent a blip in the socio-economic normal that exposed the fragilities and inequalities within communities and whilst the Pandemic exacerbated much of these inequalities, it also stood as a blip through which these inequalities can be better identified and challenged at local levels by community members. In consideration of earlier discussions towards globalisation and community politics, it is essential that conceptualisations of community transcend beyond orthodox and stagnant accounts.

Bauman (2000) argues that society has transitioned from a society built from a solidified to a liquid social structure within which social bonds and the essence of community as a hub of social collectivism has dissipated. According to Bauman, social action is no longer governed by social norms and is now found within the individual who under consumer culture has the power to cultivate their own subjectivity and identity, even if those identities go against pro-social and community values. So, social action is no longer located in social institutions nor universal and collective principles that before the dawn of late-modernity have come to constitute traditional community dynamics predicated on collectivism. A fundamental example is the division of labour and more secure employment that was practiced under Fordist economic principles (Vallas, 1999). The era of Post-Fordism has seen an increase of flexibility in the workplace and general labour markets that trickles down to make family and community life more insecure and former neighbours have become competitors and strangers. Bauman argues that under the conditions of liquid modernity, communities are spaces that need to be protected for the survival of individuals. Therefore, through Bauman's works, communities can be understood as ongoing projects that remain in a perpetual state of reconstruction rather than a stable reality. On a similar trajectory, Giddens (1991) explored how identities have changed under late-modernity through the individual internalisation of every-day interactions that shapes that individual's sense of ontological security. Underpinned by the ideological hegemony of globalisation, the way in which these changing identities play out in the social space are discussed by Giddens. Although it is recognised by Giddens that globalisation that is contingent on global co-operation and mutuality, it is argued here that whilst at local community levels, globalisation serves as a logic and practice enabling transience and a space to time convergence that unifies people and brings the global to the local. However, local authority politics and state funding often neglects community investment in favour of participating in and contributing to a global agenda. Amongst all of this

the realities of modern social conditions that are predicated on globalisation and neoliberal capitalism has drifted communities towards a state of atomisation and a liquidated social order that is perpetuated by the engagement into a more insecure social reality.

It is acknowledged that societies have always contained an actuality of risk, insecurity and precarity, it is the intensification of these conditions under the intensification of global capitalism that is located as the crux of rupture (Stacey, 1969; Giddens 1991 & Beck, 1992). The risks that are found within the labour markets such as the rise of zero-hour contracts and insecure employment that are met with little opportunity to upskill and earn an income that reflects the living wage are all testament to the times that are being lived in. So too have these risks and insecurities re-cultivated communities to be formed off the basis of exclusion rather than mutuality and collectivism (Gupta & Ferguson, 1997). Contemporary examples of global events including Brexit, Covid-19 and the war in Ukraine have all impacted the British and global economy, to the stage whereby people earning a living wage have been plunged into a 'cost of living crisis' (See Living Wage Foundation, 2022). Arguably therefore, it is necessary to consider communities as hubs of rupture and risk that are in a perpetual state of reproduction.

Ontologically Insecure Communities:

The intensification of risk that has swept communities across Britain and indeed globally has given rise to an ontologically insecure society. The term 'ontological insecurity' is commonly discussed by Giddens (Giddens 1991) and that originated from the works of Laing (1960). The next part of this chapter will break down this concept and will move onwards to discuss how new subjectivities and identities have been cultivated within communities under an intensification of poverty and insecurity. To be 'ontologically secure' means for an individual to ascertain a stable sense of security and safety through which they can navigate the social world through asserting themselves and their role in the world through creating meaningful relationships with those who are trusted by the individual and who mutually possess ontological security (Giddens, 1984). The absence of this inner-security and self-assuredness means that an individual is 'ontologically insecure'. This term was originally discussed by Laing (1960) who in his book titled: 'The Divided Self' responded to the rise of anxiety found within people diagnosed with schizophrenia. Through moving beyond psychological and pathological applications, the term 'ontological insecurity' later became developed by Giddens (1991), Young (1999) & Bauman (2001) within sociological and macroeconomic contexts, particularly accounts that considered the rapid rise of consumer culture. The combination between a consumer culture that encourages the individual to

transcend in engaging with risk taking behaviours to actualise their desires and a global social order through which identity and sense of self has become increasingly insecure correlates with Bauman's (2001) concept of 'Peg Communities'. Bauman argued that in communities where market based and ontological insecurities are high, the recognition that other community members are as equally insecure as the individual who is experiencing insecurity cultivates a sense of security through that insecurity. So, new 'Peg' communities are formed when security is located in the mutual insecurity of others. So too does this new-found security arguably enable a culture of complacency that fails to challenge the socio-economic and political status quo. The emergence of Peg Communities is argued to be observed in communities throughout the cost of living crisis, particularly in pre-Covid times where acts of resistance and social movement against socio-economic conditions went largely unchallenged (Arrieta, 2022). However, the outbreak of Covid-19 served as a rupture in community life that further exposed the insecurities such as within social and health support and led towards the rise of social movement in response. Despite the founding of a security and stability amongst a mutually insecure society, it is argued here and by Fisher (2009) that challenging the status quo is additionally a challenge for some because of the lack of envisioning an alternative socio-economic order and reality. A new community of reduced poverty, inequality and the restoration of balance between home and work life sits within many people's imaginations yet the reality of achieving this alternative reality is seldom found. When this realisation is made, it is argued that ontological insecurity becomes exacerbated. This insecurity becomes heightened within an individualistic social fabric and its intertwining with an actuality of risk (Beck, 1992), particularly through insecure labour markets that under a neoliberal order have destabilised human subjectivity. This actuality of risk and insecurity cannot only be found within local and community spaces. These realities are underpinned by globalisation as the flows of networks and structures has become looser and more liquidated. Globalisation involves a system of loose social and economic networks that are upheld by the exchange of goods, services, people, cultural values, all of which are often underpinned by the ulterior practice of commodification and profiteering (Schlote, 2009 & Beck, 2009). The advancements and democratisation of technologies within all walks of labour markets such as engineering and automation has connected people closer together through the converging of space and time. It is important to mention here that it is acknowledged that the world has always been global, such as through international trade and travel that dates beyond the Roman Empire (Pitts & Versluys, 2015). However, what is significant to this chapter's discussion is observing how global outlooks have rapidly intensified, to come into being as the new hegemonic ideological global order that has infiltrated all dimensions of everyday life. Populations have become increasingly transient and integrated to constitute much of everyday identity and community-based life

Globalisation and the erasure of state national sovereignty

Whilst a global outlook has always been the hegemonic socio-economic order, it did not receive significant scholarly attention until the 1980s (Voisey & O'Riordan, 2001). Core to this scholarly attention is the intensification of globalisation and its manifestation into everyday life. Much of this intensification came from the advancement of technology and development of industry practices that sought to delve into new markets abroad (Ritzer & Dean, 2019). It is free-market economic principles that have become applied across global societies and that has enabled globalisation to intensify and flourish. So too does the propagation of neoliberalism on global outlooks, transient populations, and social mobilisation. From a scholarly perspective, the inquiry towards the coming together of the 'global' and 'local' as a 'Glocal' dialectic did not accelerate until the 1960s (Voisey & O'Riordan, 2001). Whilst there are numerous benefits to the emergence of the Glocal including cultural integration and state co-operative liberalism, there remains a limitation as to what extent national governments have the power to exercise their sovereignty for the benefit of the citizens they govern. Globalisation has overseen national governments surrendering their sovereign power in exchange for global governance and treaties. This has therefore limited the power that national governments have to invest in their communities as numerous streams of economic and political power has been off-shored. Moreover, it remains that globalisation is a process of mandatory participation through which most states and citizens cannot opt out nor escape (Bauman 2006 & Kundera, 2020). This is particularly as a large scale of a nations economic growth is contingent upon engaging with and participating in global markets (Moshirian, 2008). The participation in these global markets can often come at the expense of local communities in terms of investment (Stokes, 2016). Despite this observation as to how the power of states has been transferred, it is recognised that globalisation possess numerous benefits. Such key examples include the instilment of trade deals and working mutually to enhance national securities; however, it is equally recognised that globalisation has changed the fabric of societies and the responses of people living under poverty, and Britain is no exception. Primarily, the reallocation of political power has contributed to a geography of disconnect between local communities and their local, regional, and national political representatives (Stokes, 2016; McCann & Orlega-Argiles, 2021). These newly emerged power hierarchies are additionally underpinned by three key socio-economic changes that have occurred under neoliberal capitalism and within British and global societies that have led towards the exacerbation of social inequalities and poverty. The first change is de-industrialisation and the off-shoring of labour (Kazi, 2011). Second is the intensification of a consumer and service-oriented economy whereby consumption replaced industrialism and production within Britain (Hayward, 2004). Third is the exponential flows of human migration on global levels. Much of the growth of human travel has been found within the rise of tourism, refugee crises and people seeking more secure employment outside of their country birth. When Margaret Thatcher came to power in 1979, she believed in radical changes to British Society and fundamental to these beliefs constituted classical Conservatism advocating for a small state that diminished its responsibility

to support its citizens in social and economic contexts. Alternatively, emphasising the role of individual, familial and community responsibility became the new social order, and this was underpinned by Thatcher's aspiration towards the emergence of a 'Moral Economy' where she argued that the state needed to relinquish its power in favour of giving citizens and markets more freedom over their choices, lifestyle and actions (Tomlinson, 2021). Much of the ideological drivers behind Thatcher's policies therefore stemmed from a moralistic world view, rather than solely an economic one. Through the changes to the social fabric under Thatcherism, new identities within communities have emerged that conform to the market-led principles of consumption and individualism (Hall et al., 2012). So too has community collectivism and self-actualisation become increasingly insecure (Giddens, 1991).

As people become increasingly ontologically, socially, and economically insecure, it is not unnatural to seek refuge in any reality that can offer a sense of security and actualisation. Traditionally, the first place would be towards the state and its agencies. However, as the state has rapidly reduced its onus of responsibility towards the protection and safeguarding of citizens, a vacuum has been produced whereby feelings of distrust and disconnect towards the political sphere by the public has become more common. Moreover, local issues are more frequently being addressed with the pursuit of global agendas (Henry et al, 2002 & McEwan et al, 2005). In line with the pursuit of profit and global power and control, state governments have reoriented their focus of priority away from local community affairs and interests and alternatively towards global spheres (Tallon, 2020). This has arguably contributed towards ruptures and has led to subsequent waves of protests and acts of social movement. Key examples of social movement protests include the Anti-Austerity protests that have been observed across Central London and larger parts of the UK (Cowburn, 2016). Arguably, these acts of social movement stand as reflective of the sentiments of abandonment felt by community members as they are swept into deeper economic crises that are largely beyond their individual and state governance's control.

The advent of Covid-19: Community rupture and the awakening of a political consciousness.

The validity of these claims can be witnessed in the handling of the outbreak of Covid-19 that occurred under the governance of the then British Prime Minister Boris Johnson. The actions undertaken by Mr Johnson and his Ministers both during and after the pandemic lockdown periods represents an ideal case-study towards how the disruption to the life and reality that existed before the pandemic has led to an intensification of social movement that was brought into being by the pandemic and the Government's policies had led to an intensification of social movement. The outbreak of Covid-19 contributed to the collapse of the global economy and existing health and food-based inequalities became more exposed as the insecurity of global supply chains and the Government's delayed action towards securing Personal Protective Equipment (PPE) and further health-based equipment became exposed and placed at the forefront of the public's consciousness (Dyer, 2021).

Consequentially, this led to numerous deaths across Britain that according to Power et al (2020) disproportionately affected the Black, Asian and Minority Ethnic (BAME) communities, and arguably could have been prevented. Additionally, billions of taxpayers' monies were sent to private donors with limited evidence that these donors offered value for money for the taxpayer (UK Parliament, 2022).

Subsequently, food and health insecurity rose as between April 2021 and March 2022, the national uptake for food banks entered its millions (Trussel Trust, 2023). Although the rise of poverty and the cost-of-living crisis was largely attributed by the implementation and continuation of austerity politics across the UK, the consequences of austerity and neoliberal governance transcended beyond just the economic and began to be witnessed within all dimensions of the social fabric including the political, health and environmental spheres. Therefore, these impacts can be observed as intertwined and integrated with each other. It should be no surprise then that communities across rural and urban spaces mutually feel a sense of abandonment by local authorities and the central government (Carey, 2021). Neither is this sense of abandonment a new phenomenon. Studies such as from White et al (2000) and Henn and Foard (2013) map out the decline of political participation and civic engagement across communities. The rapport then between the people and the state has become ever wider and weakened. This detachment between the state and citizens raises questions such as what Foucault (1991) asks of what relationship should exist between the state and citizens? In the absence of the state, would citizens know how to govern themselves? And would governance in itself even exist?

The emphasis on individual and community governance however should not come as a surprise when one considers the ideological conditions under which the state operates. The neoliberal hymn of de-centralisation as observed in the Big Society agenda and later continued in Boris Johnson's government during the pandemic. So too is the linkage between these political ideologies and the rise of poverty commonly negated by policy makers and practitioners. The government at the time of writing appears to be no different in ideology and policy to their predecessors. A recent government report (Gov.UK, 2023) extensively maps out the intended plan of action led by current Prime Minister Rishi Sunak that aims to 'level up' Britain by enabling local authorities to access funds that can be spent within their communities to tackle local issues. However, these access to funds are not perceived by the government as a natural right. Rather, they are bargaining bids that must be won by local authorities who compete with other local authorities to stipulate why their community needs government and private sector investments. This neoliberalisation of economic support has produced a significant imbalance as some communities will receive funds on the basis that the government and private sectors will realise the potential for profiteering in their communities and meanwhile some communities will go without. The levelling up agenda can arguably be observed therefore as a key enabler that has led towards the detachment between communities and the state. The global pandemic has arguably exacerbated the rupture that is experienced in communities through the rise of poverty, social inequality and the disconnect and

separation between the state and citizen. It is therefore necessary to question whether these ruptures faced by communities are inevitable and necessary to invoke meaningful social-economic and political change? As argued by Stacey: "Certain conditions are necessary for the initial development of a local and social system" (Stacey, 1969:141).

The world has always been in a state of rupture and insecurity. There are isolated incidents within geopolitical history such as the threat of nuclear warfare in the height of the Cold War. So too has the advent of the 'moral economy' basis produced insecurity as Fordist economic principles that guaranteed the labour force a 'job for life' with a stable and manageable income become decimated and alternatively replaced with a service focused economy that has heightened economic and ontological insecurity (Giddens, 1991). These macro turns have been perpetuated and have infiltrated all corners of society particularly at structural, community, familial and individual spheres. The outbreak of the Global Pandemic serves as a moment of rupture whereby these insecurities are actualised and realised within communities. A fundamental example was the awakening of the public consciousness towards the structural conditions within the National Health Service (NHS) as it was quickly realised that numerous hospitals were underfunded and understaffed and consequentially struggled to cope with the demand of incoming patients and a lack of PPE. Despite this however, it is recognised that in response to the pandemic, seven 'Nightingale' Hospitals were set up covering the majority of corners in the UK which according to Anandaciva (2021) were seldom used and many centres were re-designed as Covid vaccination clinics. However, the central focus here remains how existing hospitals of whose access to PPE and staffing was already in a state of decline even before the outbreak of the Pandemic. The assurance that the state would intervene early to rescue communities became bleaker as increasingly people realised that they were being left alone to manage their own affairs. In the context of a wider political economy, these constitute neoliberal values of individual responsibility, de-politicisation and de-centralisation. The pandemic therefore represented a moment of rupture that transcended everyday life out of the ordinary and towards the absurd. Whilst a pandemic will never be framed as welcome or positive, it is argued however that these moments of large-scale events that disrupts the every-day life that occurred before the moment of rupture have contributed to the increased exposure of political malpractice and social injustice that otherwise could have remained significantly unchallenged by a larger proportion of the population. So, it is argued that a moment of rupture is necessary for social movement to rise in response and to balance the books of accountability.

The rise of social movement including trade union strikes and public demonstrations significantly intensified after the pandemic. The 'Enough is Enough' campaign for example has overseen mass public gatherings through which working class communities can occupy an online and in-person platform and can stand up to say that they will no longer be taken advantage of the governments through being

underpaid and overworked. An example of large-scale action that has stemmed from movements such as Enough is Enough is national strikes that as discussed by Middleton et al., (2023) have taken place across the entirety of the UK and across numerous sectors including public transport, public services and education providers. Increasingly people are considering their socio-economic reality as an injustice that is not normal and who are now confronting the government and demanding change.

Concluding thoughts:

It is acknowledged that the rise of poverty in the UK is underpinned by the Glocal dialect through which local policy and Global affairs intertwine to establish the basis of the social fabric and the broader economy. Whilst neoliberalism remains intact as the ideological hegemony, after reading reports such as from Keeley (2015) and The Equality Trust (2021), the reality of narrowing the gap between the rich and the poor is met here with a pessimistic view. The flourishing of a free-market economy that is propagated under a neoliberal ideology is contingent upon policies of de-centralisation and the state's negation of its role in safeguarding citizens from homelessness, hunger, unemployment, and poor health. Whilst it is agreed in this chapter with scholars such as Fisher (2009) who argues that free-market capitalism has reached a point of no return and has infiltrated social life and ideology, it is argued that people are increasingly locating this reality through the contextualisation of their everyday experiences. What stands however as a shining beacon of light amongst an unclear and misty political landscape is the acts of resilience demonstrated by millions of people across Britain both during times of rupture such as the Covid-19 Pandemic and the continuation of an economic crisis such as the establishment of community-led food banks during the cost-of-living crisis (Trussel Trust, 2020). So too are the voices that shout for an alternative political economy centred around fairness, pro-social values and humanitarianism becoming louder.

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