

Summaries

Veith Selk: Resisto, ergo sum! Some Remarks about the Conceptual History of „Resistance“. Based on a conceptual history approach and an analysis of some classic texts of political thought, this article investigates the shifts in the meaning of the political concept of „resistance“. It shows that this concept has undergone major changes throughout its history. Firstly, it was transformed during the „Sattelzeit“ (1750-1850). Originally a „reactionary“ term, it became a broader more „progressive“ concept which could be used more easily as an instrument of political mobilization and ideological contestation. It also started to reflect the modern concept of time as processing history. Secondly, in the subsequent period (since 1850), the concept of „resistance“ became romanticised, individualised, culturalised and subjectivised. As a result, it became a diffused concept. Finally, the closing section of the paper examines contemporary tendencies toward the depoliticization and aestheticization of „resistance“.

Bettina Engels: Hunger riots: High food prices, spontaneous riots and organized protest. The global food price crisis that began in late 2007 has seen large numbers of people come out into the streets in protest, especially in the cities of the global South. These spontaneous „food riots“ are marches and strikes against price increases of 50 per cent or more for cereals, cooking oil and other staple goods. This article analyses the case of „food riots“ and struggles against the high cost of living in Burkina Faso. It focuses on riots as a specific form of contentious collective action, arguing that different social actors draw on different protest repertoires. Unorganised youth, which are barely represented in labour unions and other influential civil society organisations, are the protagonists of the „food riots“. It is argued, however, that riots and institutionalised protests are mutually related. Trade union and social movement mobilisation preceded the „food riots“ and the riots were used as a discursive point of reference by protest organisations in their efforts for continuous mobilisation against the high cost of living and in their dealings with state authorities.

Miriam Trzeciak & Anna-Maria Meuth: “Tod@s somos iguales – tod@s somos diferentes” – Zapatista women’s perspectives on resistance. Female political participation, as well as the articulation of specific rights for indigenous women, has played an important role in the Zapatista struggle since its first uprising in 1994. In this article we reflect on the impact of gender within everyday life and the self-organization and autonomy of the Zapatista movement. Starting with the revolutionary Zapatista women’s law, which was implemented in 1993, we focus on the diverse perspectives of Zapatista indigenous women. The law is representing situated gender interests respecting education, health, sexuality, work and political participation. We argue that the movement has helped enable Zapatista women to develop a critical reflexivity, which has, in turn, helped foster resistance against the encrusted gender concepts found within „usos y costumbres“ [uses and costumes]. Zapatista women’s proclaimed agency will be debated within the framework of postcolonial feminist approaches. In conclusion, we argue that gender transformation is a protracted process, especially under the structural circumstances of militarization, neoliberal policies, shifts in government, and (neo-)colonial continuities.