

Summaries

Aram Ziai: The Impacts of the Movement against Neoliberal Globalisation. Institutional Reforms, a New Conception of Politics, and Postcolonial Questions. This article discusses the protest movement against the neoliberal capitalist world order which emerged in the second half of the 1990s and was inspired by the Mexican Zapatistas. This movement was considerably globalised and, despite different currents, characterised by a pluralist and anarchist conceptualisation of politics. The article argues that it partly succeeded in preventing further liberalisation of world trade and, above all, that it provoked numerous reforms in the global political economy institutions that were the targets of its critique. However, from a postcolonial perspective, the case of Jubilee 2000 demonstrates that the protest movement against neoliberal globalisation was not entirely free from paternalism and dominance in North-South relations, despite a heightened sensibility towards these phenomena.

Anne Reiff: Co-optation Everywhere? Alter-globalisation and the Participatory Reforms of the World Bank. A Postcolonial-feminist Critique of the Concept of Co-optation. The participatory reforms, which were introduced within the World Bank in the context of the global protests of the 1990s, have frequently been analysed and criticized as co-optation. This paper formulates a critique of the concept of co-optation from a postcolonial-feminist perspective. First, in light of the rising hegemonic inclusion of the “New Subaltern” (Spivak 2000), the analytical limitations of the concept of co-optation are illustrated using the empirical example of the participatory World Bank study “Voices of the Poor”. Second, building upon recent feminist and postcolonial contributions, the deep epistemological problems of the concept of co-optation are discussed. Finally, the paper outlines an alternative conceptualisation for critically analysing global participatory reforms: the global politics of subaltern representation.

Janet Conway: Cosmopolitan or Colonial? The World Social Forum as “Contact Zone”. Although the impressive diversity of the World Social Forum (WSF) is regularly noted, there has been little analytical work done on the degree to which the praxis of the WSF is enabling engagement across previously unbridged differences and how relations of power, particularly the coloniality of power, shape these interactions. Based on extensive participant observation at the WSF, this article analyses the “open space” of the WSF as a “contact zone” that, in different facets, is both cosmopolitan and colonial. To make this case, the author draws on the work of Boaventura de Sousa Santos and Mary Louise Pratt and their different conceptualisations of contact zones, as well as the notions of coloniality and colonial difference arising in Latin American studies.