
As multiple norths emerge in the so-called souths (and vice versa) and non-government organizations (NGOs) become important partners in knowledge production, it becomes imperative for feminist actors to envision new collaborative methodologies that can simultaneously resist the ‘deradicalization of feminist politics’ in the increasingly corporatized academy as well as in the increasingly donor-driven, professionalized, and state-identified NGO sector. Based on an extensive reading of literature on oral history and critical ethnography, this viewpoint identifies four interrelated areas where reflexive interventions by feminist collaborators working across geographical, sociopolitical and institutional borders can advance such a project: rethinking the relationships between processes and products of collaboration; more conscious interweaving of the collaborative theories and methodologies; producing knowledges that can travel across the borders of academia/NGOs/people’s movements; and reimagining reciprocity in collaboration.


…A massive and largely unregulated industry, the U.S. nonprofit sector is the world’s seventh largest economy. From art museums and university hospitals to think tanks and church charities, over 1.5 million organizations of staggering diversity share the tax-exempt 501(c)(3) designation, if little else. Many social justice organizations have joined this world, often blunting political goals to satisfy government and foundation mandates.
But even as funding shrinks and government surveillance rises, many activists often find it difficult to imagine movement-building outside the nonprofit model. *The Revolution Will Not Be Funded* gathers original essays by radical activists from around the globe who are critically rethinking the long-term consequences of this investment. Together with educators and nonprofit staff, they finally name the “non-profit industrial complex” and ask hard questions: How did politics shape the birth of the nonprofit model? How does 501(c)(3) status allow the state to co-opt political movements? Activists or careerists? How do we fund the movement outside this complex? *The Revolution Will Not Be Funded* exposes the role of the nonprofit industrial complex in managing dissent.


…[Roy] offers us sharp theoretical tools for understanding the New American Empire. She examines how resistance movements build power, using examples of nonviolent organizing in South Africa, India, and the United States. Deftly drawing the thread through ostensibly disconnected issues and arenas, Roy pays particular attention to the parallels between globalization in India, the devastation in Iraq, and the deplorable conditions many African Americans, in particular, must still confront.


…Roy discusses the need for social movements to contest the occupation of Iraq and the reduction of “democracy” to elections with no meaningful alternatives allowed. She explores the dangers of the “NGO-ization of resistance,” shows how governments that block nonviolent dissent in fact encourage terrorism, and examines the role of the corporate media in marginalizing oppositional voices.


…One of the most articulate critics of the destructive effects of neoliberal policies in Africa, and in particular of the ways in which they have eroded the gains of independence, Issa Shivji shows in two extensive essays in this book that the role of NGOs in Africa cannot be understood without placing them in their political and
historical context. As structural adjustment programs were imposed across Africa in the 1980s and 1990s, the international financial institutions and development agencies began giving money to NGOs for programs to minimize the more glaring inequalities perpetuated by their policies. As a result, NGOs have flourished—and played an unwitting role in consolidating the neoliberal hegemony in Africa. Shivji argues that if social policy is to be determined by citizens rather than the donors, African NGOs must become catalysts for change rather than the catechists of aid that they are today.


…Explains the transformation of poverty governance over the past forty years—why it happened, how it works today, and how it affects people. In the process, it clarifies the central role of race in this transformation and develops a more precise account of how race shapes poverty governance in the post—civil rights era. Connecting welfare reform to other policy developments, the authors analyze diverse forms of data to explicate the racialized origins, operations, and consequences of a new mode of poverty governance that is simultaneously neoliberal—grounded in market principles—and paternalist—focused on telling the poor what is best for them. The study traces the process of rolling out the new regime from the federal level, to the state and county level, down to the differences in ways frontline caseworkers take disciplinary actions in individual cases. The result is a compelling account of how a neoliberal paternalist regime of poverty governance is disciplining the poor today.


…An understanding of contemporary relations of power, and of the Western intellectual’s role within them, requires an examination of the intersection of a theory of representation and the political economy of global capitalism. A theory of representation points, on the one hand, to the domain of ideology, meaning, and subjectivity, and, on the other hand, to the domain of politics, the state, and the law…. [This paper questions] how the third-world subject is represented within Western discourse.