PROEM

When all is said and done, where is the WSF headed ? What are its possible futures, possible worlds ? Is there an evaluation of the World Social Forum ? What does it reveal about future directions of the global, intercontinental, national and local movements ?

– The future of the WSF is the future of hope in an alternative to *la pensée unique* (single thinking). The future is completely unknown and can only be speculated upon.

– The WSF symbolises a critical and democratic utopia, which manifests itself in an imbalance between negative expectations (what it rejected) and positive expectations (what is proposed as alternative).

– Has the WSF achieved what it set out to do ? An evaluation of the WSF must be carried out in the epistemology of the WSF itself. In this, it combines the local, national, and the global. Its time is not linear. The WSF has turned absent struggles and practices into present struggles and practices, and shown that alternative futures, declared impossible by hegemonic globalisation, were after all giving signs of emergence.

– In the long run, the evaluation of the WSF will depend on its ability to transform the immense energy that has been generated in it into new forms of counter-hegemonic agency —more effective forms of combining the strength of various social movements and NGOs.

– Do WSF goals need re-definition ? Or do they need deepening ? Deepening WSF goals means greater articulation of struggles and alternative resistances, as well as promoting ever more comprehensive and consistent alternatives.

– What is the future of the WSF structure ? The challenge is to change the organisation structure to meet demands of the new phase, and deepening its internal democracy. One suggestion is that the WSF's core be transferred from the global event to the national, regional and thematic forums. At these levels, the issues of representation and participatory democracy (which have been seen as slipping in the present structures) are easier to solve.

– Women are half the world's population, and if they do not contribute to the definition of the "Another World is Possible !" others will do it for them. Women need to define this world, or suffer the consequences.

– In alternative worlds, cyberspace can be seen as embodying a new model of life and world-making. The cultural politics of cyberspace resists, transforms, and presents alternatives to the dominant real and virtual worlds. This cybercultural politics can be most effective if it is aware of the dominant world that are being created by the same technologies on which progressive networks rely and the back and forth between cyberpolitics and place-based politics, or political activism in the physical locations where networkers and netweavers sit and live.

SECTION 5 | LOOKING BEYOND — POSSIBLE FUTURES,
POSSIBLE WORLDS