In this chapter, I sketch out broadly some comparisons and contrasts between OWS and the Anti-Globalization Movement, which came to world attention with the 1999 Seattle protests against the World Trade Organization (WTO).\textsuperscript{1} As Naomi Klein put it in a speech at Zuccotti Park on October 6, 2011, “That was the last time a global, youth-led, decentralized movement took direct aim at corporate power.”\textsuperscript{2} At the time, mass protests and direct action shut down the WTO meeting in Seattle, making Seattle shorthand for a new social movement. Today, Zuccotti Park and OWS have emblazoned themselves into the public mind, establishing OWS as a similar benchmark.

I first focus on the general origins of both movements, which are rooted in reactions to the neoliberal policies of the post–World War II era. Next I move on to consider the connections and similarities in the movements from the perspective of strategies and tactics and the “horizontal” nature of both. I then outline important differences in the two movements, including an emphasis on “local” action and particular nature of the demands of each.

What follows is a broad overview of the two movements. Some of it overlaps and ultimately (I hope) serves to complement other chapters.
here, which drill down deeply into the OWS Movement. I offer it from the position of both an academic and a “participant observer” in both the Anti-Globalization and OWS Movements and through discussions with activists I’ve worked with over the years. Prior to working at Queens College, I taught political science at the Borough of Manhattan Community College (BMCC), both of which are part of the City University of New York (CUNY). BMCC is located just 12 blocks north of Zuccotti Park, which made participant observation relatively easy for me, as well as for other colleagues, students, and of course a broad range of activists and the curious from around the New York City metropolitan region. Moreover, the chasm between the rich and poor was abundantly evident to us at BMCC well before OWS made it highly visible and a subject of public focus: BMCC’s student body is predominantly young working-class people of color (two out of three are African American, Latino, and Asian and come from homes with annual household incomes under $25,000, which is less than half of the national median) and yet BMCC is located within New York City’s second-most-expensive ZIP code. The juxtaposition is jarring. While the divide between the wealthiest 1% of the country and the other 99% may have been news to some, it was not new to faculty, staff, and students at BMCC and throughout CUNY—many of whom took part in the protests. To our benefit, OWS made such inequality a screaming headline on a daily basis during the 2011–2012 academic year. It also facilitated “hands on learning” about OWS by many of us who were fortunate to be nearby. During the Occupation of Zuccotti Park, one of the most remarkable periods of activism I have ever experienced, we encountered each other, made connections and new friends, and reconnected with activists I worked with in the Anti-Globalization, Act Up, the Lower East Side Collective, antiwar and peace work, labor and immigrant’s rights activism, and the Latin American Solidarity movements.

As will become apparent in this chapter, the two movements share much in common—including of course, a reaction to neoliberalism and a collection of veteran individuals and groups that have now worked in both. As will hopefully become apparent, OWS has learned several lessons from the Anti-Globalization, also called the Global Justice, Movement, and has forged new pathways toward collective empowerment. As this is being written, OWS is not yet a year old. Yet in many ways, its roots are much older than that, with a genealogy that stretches back to Global Justice and before. Those who have both written about and taken part in these movements are forever seeking to understand them from