# Doubles---Harvard

# 1AC

## 1AC—Quarters

### 1AC—Zapatismo—Harvard

#### Western economic policies towards Latin America cannot be separated from a never-ending history and ongoing implementation of mass violence—ethical engagement with the topic must come to terms with the way in which Eurocentric forms of knowledge production and the projection of Western values throughout the globe underlie present-day instrumentalization of the topic for the gain of the US.

James Petras, Bartle Professor (Emeritus) of Sociology at Binghamton University, New York, 12-30-11, “Imperialism and the “Anti-Imperialism of the Fools,”  
 <http://petras.lahaine.org/?p=1886>

There is a long history of imperialist “anti-imperialism”, officially sponsored condemnation, exposés and moral indignation directed exclusively against rival imperialists, emerging powers or simply competitors, who in some cases are simply following in the footsteps of the established imperial powers. English imperialists in their heyday justified their world-wide plunder of three continents by perpetuating the “Black Legend”, of Spanish empire’s “exceptional cruelty” toward indigenous people of Latin America, while engaging in the biggest and most lucrative African slave trade. While the Spanish colonists enslaved the indigenous people, the Anglo-american settlers exterminated [indigenous people]….. In the run-up to World War II, European and US imperial powers, while exploiting their Asian colonies condemned Japanese imperial powers’ invasion and colonization of China. Japan, in turn claimed it was leading Asia’s forces fighting against Western imperialism and projected a post-colonial “co-prosperity” sphere of equal Asian partners. The imperialist use of “anti-imperialist” moral rhetoric was designed to weaken rivals and was directed to several audiences. In fact, at no point did the anti-imperialist rhetoric serve to “liberate” any of the colonized people. In almost all cases the victorious imperial power only substituted one form colonial or neo-colonial rule for another. The “anti-imperialism” of the imperialists is directed at the nationalist movements of the colonized countries and at their domestic public. British imperialists fomented uprisings among the agro-mining elites in Latin America promising “free trade” against Spanish mercantilist rule ;they backed the “self-determination” of the slaveholding cotton plantation owners in the US South against the Union;they supported the territorial claims of the Iroquois tribal leaders against the US anti-colonial revolutionaries … exploiting legitimate grievances for imperial ends. During World War II, the Japanese imperialists supported a sector of the nationalist anti-colonial movement in India against the British Empire. The US condemned Spanish colonial rule in Cuba and the Philippines and went to war to “liberate” the oppressed peoples from tyranny….and remained to impose a reign of terror, exploitation and colonial rule… The imperial powers sought to divide the anti-colonial movements and create future “client rulers” when and if they succeeded. The use of anti-imperialist rhetoric was designed to attract two sets of groups. A conservative group with common political and economic interests with the imperial power, which shared their hostility to revolutionary nationalists and which sought to accrue greater advantage by tying their fortunes to a rising imperial power. A radical sector of the movement tactically allied itself with the rising imperial power, with the idea of using the imperial power to secure resources (arms, propaganda, vehicles and financial aid) and, once securing power, to discard them. More often than not, in this game of mutual manipulation between empire and nationalists, the former won out … as is the case then and now. The imperialist “anti-imperialist” rhetoric was equally directed at the domestic public, especially in countries like the US which prized its 18th anti-colonial heritage. The purpose was to broaden the base of empire building beyond the hard line empire loyalists, militarists and corporate beneficiaries. Their appeal sought to include liberals, humanitarians, progressive intellectuals, religious and secular moralists and other “opinion-makers” who had a certain cachet with thelarger public, the ones who would have to pay with their lives and tax money for the inter-imperial and colonial wars. The official spokespeople of empire publicize real and fabricated atrocities of their imperial rivals, and highlight the plight of the colonized victims. The corporate elite and the hardline militarists demand military action to protect property, or to seize strategic resources; the humanitarians and progressives denounce the “crimes against humanity” and echo the calls “to do something concrete” to save the victims from genocide. Sectors of the Left join the chorus, finding a sector of victims who fit in with their abstract ideology, and plead for the imperial powers to “arm the people to liberate themselves” (sic). By lending moral support and a veneer of respectability to the imperial war, by swallowing the propaganda of “war to save victims” the progressives become the prototype of the “anti-imperialism of the fools”. Having secured broad public support on the bases of “anti-imperialism”, the imperialist powers feel free to sacrifice citizens’ lives and the public treasury ,to pursue war, fueled by the moral fervor of a righteous cause. As the butchery drags on and the casualties mount, and the public wearies of war and its cost, progressive and leftist enthusiasm turns to silence or worse, moral hypocrisy with claims that “the nature of the war changed” or “that this isn’t the kind of war that we had in mind …”. As if the war makers ever intended to consult the progressives and left on how and why they should engage in imperial wars.! In the contemporary period the imperial “anti-imperialist wars” and aggression have been greatly aided and abetted by well-funded “grass roots” so-called “non-governmental organizations” which act to mobilize popular movements which can “invite” imperial aggression. Over the past four decades US imperialism has fomented at least two dozen “grass roots” movements which have destroyed democratic governments, or decimated collectivist welfare states or provoked major damage to the economy of targeted countries. In Chile throughout 1972-73 under the democratically elected government of Salvador Allende, the CIA financed and provided major support – via the AFL-CIO–to private truck owners to paralyze the flow of goods and services .They also funded a strike by a sector of the copper workers union (at the El Tenient mine) to undermine copper production and exports, in the lead up to the coup. After the military took power several “grass roots” Christian Democratic union officials participated in the purge of elected leftist union activists. Needless to say in short order the truck owners and copper workers ended the strike, dropped their demands and subsequently lost all bargaining rights! In the 1980’s the CIA via Vatican channels transferred millions of dollars to sustain the “Solidarity Union” in Poland, making a hero of the Gdansk shipyards worker-leader Lech Walesa, who spearheaded the general strike to topple the Communist regime. With the overthrow of Communism so also went guaranteed employment, social security and trade union militancy: the neo-liberal regimes reduced the workforce at Gdansk by fifty percent and eventually closed it, giving the boot to the entire workforce.. Walesa retired with a magnificent Presidential pension, while his former workmates walked the streets and the new “independent” Polish rulers provided NATO with military bases and mercenaries for imperial wars in Afghanistan and Iraq. In 2002 the White House, the CIA , the AFL-CIO and NGOs, backed a Venezuelan military-business – trade union bureaucrat led “grass roots” coup that overthrew democratically elected President Chavez. In 48 hours a million strong authentic grass roots mobilization of the urban poor backed by constitutionalist military forces defeated the US backed dictators and restored Chavez to power .Subsequently oil executives directed a lockout backed by several US financed NGOs. They were defeated by the workers’ takeover of the oil industry. The unsuccessful coup and lockout cost the Venezuelan economy billions of dollars in lost income and caused a double digit decline in GNP. The US backed “grass roots” armed jihadists to liberated “Bosnia” and armed the“grass roots” terrorist Kosova Liberation Army to break-up Yugoslavia.Almost the entire Western Left cheered as, the US bombed Belgrade, degraded the economy and claimed it was “responding to genocide”. Kosova “free and independent” became a huge market for white slavers, housed the biggest US military base in Europe, with the highest per-capita out migration of any country in Europe. The imperial “grass roots” strategy combines humanitarian, democratic and anti-imperialist rhetoric and paid and trained local NGO’s, with mass media blitzes to mobilize Western public opinion and especially “prestigious leftist moral critics” behind their power grabs. The Consequence of Imperial Promoted “Anti-Imperialist” Movements: Who Wins and Who Loses? The historic record of imperialist promoted “anti-imperialist” and “pro-democracy” “grass roots movements” is uniformly negative. Let us briefly summarize the results. In Chile ‘grass roots’ truck owners strike led to the brutal military dictatorship of Augusto Pinochet and nearly two decades of torture, murder, jailing and forced exile of hundreds of thousands, the imposition of brutal “free market policies” and subordination to US imperial policies. In summary the US multi-national copper corporations and the Chilean oligarchy were the big winners and the mass of the working class and urban and rural poor the biggest losers. The US backed “grass roots uprisings” in Eastern Europe against Soviet domination, exchanged Russian for US domination; subordination to NATO instead of the Warsaw Pact; the massive transfer of national public enterprises, banks and media to Western multi-nationals. Privatization of national enterprises led to unprecedented levels of double-digit unemployment, skyrocketing rents and the growth of pensioner poverty.The crises induced the flight of millions of the most educated and skilled workers and the elimination of free public health, higher education and worker vacation resorts. Throughout the now capitalist Eastern Europe and USSR highly organized criminal gangs developed large scale prostitution and drug rings; foreign and local gangster ‘entrepeneurs’ seized lucrative public enterprises and formed a new class of super-rich oligarchs Electoral party politicians, local business people and professionals linked to Western ‘partners’ were the socio-economic winners. Pensioners, workers, collective farmers, the unemployed youth were the big losers along with the formerly subsidized cultural artists. Military bases in Eastern Europe became the empire’s first line of military attack of Russia and the target of any counter-attack. If we measure the consequences of the shift in imperial power, it is clear that the Eastern Europe countries have become even more subservient under the US and the EU than under Russia. Western induced financial crises have devastated their economies; Eastern European troops have served in more imperial wars under NATO than under Soviet rule; the cultural media are under Western commercial control. Most of all, the degree of imperial control over all economic sectors far exceeds anything that existed under the Soviets. The Eastern European ‘grass roots’ movement succeeded in deepening and extending the US Empire; the advocates of peace, social justice, national independence, a cultural renaissance and social welfare with democracy were the big losers. Western liberals, progressives and leftists who fell in love with imperialist promoted “anti-imperialism” are also big losers. Their support for the NATO attack on Yugoslavia led to the break-up of a multi-national state and the creation of huge NATO military bases and a white slavers paradise in Kosova. Their blind support for the imperial promoted “liberation” of Eastern Europe devastated the welfare state, eliminating the pressure on Western regimes’ need to compete in providing welfare provisions. The main beneficiaries of Western imperial advances via ‘grass roots’ uprisings were the multi-national corporations, the Pentagon and the rightwing free market neo-liberals. As the entire political spectrum moved to the right a sector of the left and progressives eventually jumped on the bandwagon. The Left moralists lost credibility and support, their peace movements dwindled, their “moral critiques” lost resonance. The left and progressives who tail-ended the imperial backed “grass roots movements”, whether in the name of “anti-stalinism”, “pro-democracy” or “anti-imperialism” have never engaged in any critical reflection; no effort to analyze the long-term negative consequences of their positions in terms of the losses in social welfare, national independence or personal dignity. The long history of imperialist manipulation of “anti-imperialist” narratives has found virulent expression in the present day. The New Cold War launched by Obama against China and Russia, the hot war brewing in the Gulf over Iran’s alleged military threat, the interventionist threat against Venezuela’s “drug-networks”,and Syria’s “bloodbath” are part and parcel of the use and abuse of “anti-imperialism” to prop up a declining empire. Hopefully, the progressive and leftist writers and scribes will learn from the ideological pitfalls of the past and resist the temptation to access the mass media by providing a ‘progressive cover’ to imperial dubbed “rebels”. It is time to distinguish between genuine anti-imperialism and pro-democracy movements and those promoted by Washington, NATO and the mass media.

#### This policy of neocolonial “engagement” is rooted in a colonial matrix of domination which wages constant war against others. Communities like those in the Chiapas region of Mexico go ignored without access to running water or basic human needs while white heterosexual able-bodied males in America reap the benefits.

Edgardo Lander, 2000 (Prof. of Sociology and Latin American studies at the Venezuelan Central University in Caracas, Nepantla: Views from South Volume 1, Issue 3, 2000, “Eurocentrism and Colonialism in Latin American Social Thought”, http://muse.jhu.edu/journals/nepantla/summary/v001/1.3lander.html :)

Political and social thought regarding Latin America has been historically characterized by a tension between the search for its specific attributes and an external view that has seen these lands from the narrow perspective of European experience. There has also been an opposition between the challenge of the rich potentialities of this New World and distress over its difference, which stands in contrast with the ideal represented by European culture and racial composition. Nonetheless, external colonial views and regrets because of the difference have been widely hegemonic. A brief revision of the texts of the first republican constitutions is enough to illustrate how liberals, in their attempt to transplant and install a replica of their understanding of the European or North American experience, almost completely ignore the specific cultural and historical conditions of the societies about which they legislate. When these conditions are considered, it is with the express purpose of doing away with them. The affliction because of the difference—the awkwardness of living in a continent that is not white, urban, cosmopolitan, and civilized—finds its best expression in positivism. Sharing the main assumptions and prejudices of nineteenth-century European thought (scientific racism, patriarchy, the idea of progress), positivism reaffirms the colonial discourse. The continent is imagined from a single voice, with a single subject: white, masculine, urban, cosmopolitan. The rest, the majority, is the “other,” barbarian, primitive, black, Indian, who has nothing to contribute to the future of these societies. It would be imperative to whiten, westernize, or exterminate that majority.

#### Resistance to the globalization of domination is rising; Chiapas destitution gave rise to the Zapatista Front of National Liberation, sparking global rebellion against the dominant power structures of the status quo—this pluralistic politics recognizes that “in the world of the powerful there is no space for anyone but themselves and their servants. We want a world in which many worlds fit.” We obviously aren’t Zapatistas, but we can’t help but ask why debate shouldn’t be the same.

#### The forgotten people of the Chiapas are those both left out of and most affected by our community’s discussions of economic engagement between Mexico and the United States. The resolution’s call to endorse imperialist violence towards Cuba, Mexico and Venezuela is part and parcel of the drive to exclude racialized and sexualized others from the conversations we have in these spaces. The purpose of this year’s resolution is clear, and it’s to teach us to be better imperialists. This understanding of Latin America, the topic and the debate space destroys education and turns us into the agents of Empire.

Shanara Reid-Brinkley, 2008 (Shanara Rose Reid-Brinkley, Assistant Professor of African American Studies and Communications, Director of Debate @ University of Pittsburgh, “THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE”, http://www.comm.pitt.edu/faculty/documents/reid-brinkley\_shanara\_r\_200805\_phd.pdf :)

Mitchell observes that the stance of the policymaker in debate comes with a “sense of detachment associated with the spectator posture.”115 In other words, its participants are able to engage in debates where they are able to distance themselves from the events that are the subjects of debates. Debaters can throw around terms like torture, terrorism, genocide and nuclear war without blinking. Debate simulations can only serve to distance the debaters from real world participation in the political contexts they debate about. As William Shanahan remarks…the topic established a relationship through interpellation that inhered irrespective of what the particular political affinities of the debaters were. The relationship was both political and ethical, and needed to be debated as such. When we blithely call for United States Federal Government policymaking, we are not immune to the colonialist legacy that establishes our place on this continent. We cannot wish away the horrific atrocities perpetrated every day in our name simply by refusing to acknowledge these implications” (emphasis in original).116 The “objective” stance of the policymaker is an impersonal or imperialist persona. The policymaker relies upon “acceptable” forms of evidence, engaging in logical discussion, producing rational thoughts. As Shanahan, and the Louisville debaters’ note, such a stance is integrally linked to the normative, historical and contemporary practices of power that produce and maintain varying networks of oppression. In other words, the discursive practices of policy oriented debate are developed within, through and from systems of power and privilege. Thus, these practices are critically implicated in the maintenance of hegemony. So, rather than seeing themselves as government or state actors, Jones and Green choose to perform themselves in debate, violating the more “objective” stance of the “policymaker” and require their opponents to do the same.

#### The assumption of the value-neutrality of the topic ignores its drive to Westernize. Allan is Chinese, I am Indian and bisexual, this both comes with privilege and causes us to be violently impacted by the way debate organizes. Zapatismo re-ignites the revolutionary potential of debate by allowing us to link up with other movements; as people with the privilege to speak here, this is necessary.

El Kilombo Intergaláctico, 07 “BEYOND RESISTANCE: EVERYTHING,” <http://libcom.org/files/beyondresistance.pdf>

The Fourth World War continues unabated and the result has been a near total devastation of the earth and the misery of the grand majority of its inhabitants. Given this situation and the sense of despair it brings, it would be easy to lose a sense of purpose, to raise our hands in defeat and utter those words that have been drilled into us for the past thirty years: "there is in fact no alternative." Despite the new contours of the Fourth World War and the sense of social dizziness that it has created, it is important for us to realize that this war shares one fundamental con­stant with all other wars in the modern era: it has been foisted upon us in order to maintain a division (an inequality) between those who rule and those who are ruled. Since the attempted conquest of the "New World" and the conse­quent establishment of the modern state-form, we have so internalized this division that it seems nearly impossible to imagine, let alone act on, any social organization without it. It is this very act of radical practice and imagination that the Zapatistas believe is necessary to fight back in the era of total war. But how might this alternative take shape? In order to begin to address this question, the Zapatistas implore us to relieve ourselves of the positions of "observers" who insist on their own neutrality and distance; this position may be adequate for the microscope-wielding academic or the "precision-guided" TV audience of the latest bombings over Baghdad, but they are completely insufficient for those who are seeking change. The Zapatistas insist we throw away our microscopes and our televisions, and instead they demand that we equip our "ships" with an "inverted peri­scope.' According to what the Zapatistas have stated, one can never ascertain a belief in or vision of the future by looking at a situation from the position of "neutrality" provided for you by the existing relations of power. These methods will only allow you to see what already is, what the balance of the relations of forces are in your field of inquiry. In other words, such methods allow you to see that field only from the perspective of those who rule at any given moment. In contrast, if one learns to harness the power of the periscope not by honing in on what is happen­ing "above" in the halls of the self-important, but by placing it deep below the earth, below even the very bottom of society, one finds that there are struggles and memories of struggles that allow us to identify not "what is" but more importantly "what will be." By harnessing the transformative capacity of social movement, as well as the memories of past struggles that drive it, the Zapatistas are able to identify the future and act on it today. It is a paradoxical temporal insight that was perhaps best summarized by "El Clandestino" himself, Nlanu Chao, when he proclaimed that, "the future happened a long time ago!" Given this insight afforded by adopting the methodology of the inverted periscope, we are able to shatter the mirror of power, to show that power does not belong to those who rule. Instead, we see that there are two completely different and opposed forms of power in any society: that which emerges from above and is exercised own people (Power with a capital "P"), and that which is born below and is able to act with and through people (power with a lower case "p"). One is SCE on maintaining that which is (Power), while the other is premised on transformation (power). These are not only not the same thing; they are (literally) worlds apart. According to the Zapatistas, once we have broken the mirror of Power by identifying an alternative source of social organization, we can then see it for what it is—a purely negative capacity to isolate us and make us believe that we are powerless. But once we have broken that mirror-spell, we can also see that power does not come from above, horn chose "In power," and therefore that it is possible to exercise power without taking it—that is, without simply changing places with those who rule. In this regard, it is important to quote in its entirety the famous Zapatista motto that has been circulated in abbreviated form among movements throughout the world: "What we seek, what we need and want is for all chose people without a party or an organization to make agreements about what they don't want and what they do want and organize themselves in order to achieve it (preferably through civil and peaceful means), not to take power, but to exercise it."" Only now can we understand the full significance of this statement's challenge. It is important to note how this insight sets the Zapatistas apart from much of the polemics that has domi­nated the Left, be it in "socialist" or "anarchist" camps, throughout the 20th century. Although each of these camps has within itself notable historical precedents that strongly resemble the insights of Zapatismo (the original Soviets of the Russian revolution and the anarchist collectives of the Spanish Civil War come most immediately to mind), we must be clear that on the level of theoretical frameworks and explicit aims, both of these traditions remain (perhaps despite themselves) entangled in the mirror of Power. That is, both are able *to* identify power only as that which comes from above (as Power), and define their varying positions accordingly. Socialists have thus most frequently defined their project as the organization of a social force that seeks *to* "take [Plower.' Anarchism, accepting the very same presupposition, can see itself acting in a purely negative fashion as that which searches *to* eliminate or disrupt Power—anarchist action as defenestration, throwing Power out the window. IS Thus, for each, Power is a given and the only organizationally active agent. From this perspective, we can see that despite the fact that Zapatismo contains within itself elements of both of these traditions, it has been able to break with the mirror of Power. It reveals that Power is but one particular arrangement of social force, and that below that arrangement lies a second—that of power which is never a given but which must always be the project of daily construction. In sum, according to the Zapatistas, through the construction of this second form of power it is possible to overcome the notion and the practice which sustains it that society is possible only through conquest, the idea that social organization necessitates the division between rulers and ruled. Through the empowerment of power, it is pos­sible to organize a society of "mandar obedeciendo*"* (rule by obeying),19 a society that would delegate particular functions while ensuring that those who are commissioned to enact them answer to the direct voice of the social body, and not vice-versa. In other words, our choices now exceed those previously present; we are not faced with the choice of a rule from above (we would call this Sovereignty), or no rule at all (the literal meaning of Anarchy). The Zapatistas force us to face the imminent reality that all can rule—democracy (as in "Democracy, Liberty, and justice)? 4. THE PRACTICE OF DEMOCRACY When democracy is wrenched from the clenched fist of idealism, and is instead understood as the cultiva­tion of habits and institutions necessary for a society to *"mandar obedetientio,"* a whole new continent of revolutionary praxis opens before us. That is, having been able to identify the autonomous and antagonistic relation *that* "exercising power" (a conduct of power) has to "taking power" Ca conduct of Power), the Zapatistas have been unique in their capacity to move beyond the street protest and rhetorical denunciation that have seemed to dominate much of the rest of the anti-globalization movement in recent years. In fact, it seems that in the same way that the Zapatistas were an inspiration for the recovery of the spirit of resistance that has characterized the movements of the past decade, their vision will continue to be a key inspiration as these same movements struggle with the necessity of moving "beyond resistance.

#### Knowledge production needs to be questioned. “Economic engagement” relies on a matrix of domination which values white heterosexual males at the expanse of indigenous and black bodies. Pluralism is necessary to invert this.

Catherine Walsh, 2012 (Estudios Culturales Latinoamericanos de la Universidad Andina Simón Bolívar, “The Politics of Naming” Cultural Studies 26:1 p. 117-122 :)

To think with knowledges produced in Latin America and the Caribbean (as well as in other ‘Souths’, including those located in the North) and by intellectuals who come not only from academia, but also from other projects, communities and social movements are, for us, a necessary and essential step, both in de-colonization and in creating other conditions of knowledge and understanding. Our project, thus, concerns itself with the work of inverting the geopolitics of knowledge, with placing attention on the historically subjugated and negated plurality of knowledge, logics and rationalities, and with the political-intellectual effort to create relationships, articulations and convergences between them. The de-colonial element is intimately related to the two preceding points. Here our interest is, on one hand, to make evident the thoughts, practices and experiences that both in the past and in the present have endeavoured to challenge the colonial matrix of power and domination, and to exist in spite of it, in its exterior and interior. By colonial matrix, we refer to the hierarchical system of racial civilizational classification that has operated and operates at different levels of life, including social identities (the superiority of white, heterosexual males), ontological-existential contexts (the dehumanization of indigenous and black peoples), epistemic contexts (the positioning of Euro-centrism as the only perspective of knowledge, thereby disregarding other epistemic rationalities), and cosmological (the control and/or negation of the ancestral-spiritual-territorial-existential bases that govern the life-systems of ancestral peoples, most especially those of African Diaspora and of Abya Yala) (see Quijano 1999). At the centre or the heart of this matrix is capitalism as the only possible model of civilization; the imposed social classification, the idea of ‘humanity’, the perspective of knowledge and the prototype life-system that goes with it defines itself through this capitalistic civilizational lens. As Quijano argues, by defending the interests of social domination and the exploitation of work under the hegemony of capital, ‘the ‘‘racialization’’ and the ‘‘capitalization’’ of social relationships of these models of power, and the ‘‘eurocentralization’’ of its control, are in the very roots of our present problems of identity,’ in Latin America as countries, ‘nations’ and States (Quijano 2006). It is precisely because of this that we consider the de-colonial to be a fundamental perspective. Within our project, the de-colonial does not seek to establish a new paradigm or line of thought but a critically-conscious understanding of the past and present that opens up and suggests questions, perspectives and paths to explore. As such, and on the other hand, we are interested in stimulating methodologies and pedagogies that, in the words of Jacqui Alexander (2005), cross the fictitious boundaries of exclusion and marginalization to contribute to the configuration of new ways of being and knowing rooted not in alterity itself, but in the principles of relation, complement and commitment. It is also to encourage other ways of reading, investigating and researching, of seeing, knowing, feeling, hearing and being, that challenge the singular reasoning of western modernity, make tense our own disciplinary frameworks of ‘study’ and interpretation, and persuade a questioning from and with radically distinct rationalities, knowledge, practices and civilizational-life-systems. It is through these three pillars of the inter-cultural, the inter-epistemic and the de-colonial that we attempt to understand the processes, experiences and struggles that are occurring in Latin America and elsewhere. But it is also here that we endeavour to contribute to and learn from the complex relationships between culture-politics-economics, knowledge and power in the world today; to unlearn to relearn from and with perspectives otherwise. Practices, experiences and challenges In this last section, my interest is to share some of the particularities of our doctorate programme/project, now in its third cycle; its achievements and advancements; and the challenges that it faces in an academic context, increasingly characterized regionally and internationally, by disciplinarity, depolitization, de-subjectivation, apathy, competitive individualism and nonintervention. Without a doubt, one of the unique characteristics of the programme/ project is its students: all mid-career professionals mainly from the Andean region and from such diverse fields as the social sciences, humanities, the arts, philosophy, communication, education and law. The connection that the majority of the students have with social and cultural movements and/or processes, along with their dedication to teaching or similar work, helps to contribute to dynamic debate and discussion not always seen in academia and post-graduate programmes. Similarly, the faculty of the programme stand out for being internationally renowned intellectuals, and, the majority, for their commitment to struggles of social transformation, critical thinking and the project of the doctorate itself. The curriculum offering is based on courses and seminars that seek to foment thinking from Latin American and with its intellectuals in all of their diversity comprehend, confront and affect the problems and realities of the region, which are not only local but global. The pedagogical methodological perspective aforementioned works to stimulate processes of collective thought and allow the participants to think from related formations, experiences and research topics and to think with the differences disciplinary, geographical, epistemic and subjective thereby fracturing individualism by dialoguing, transgressing and inter-crossing boundaries. Trans-disciplinarity, as such, is a fundamental position and process in our project. The fact that the graduate students come from an array of different backgrounds provides a plurality in which the methodological pedagogical practice becomes the challenge of collectively thinking, crossing disciplinary backgrounds and creating new positions and perspectives, conceived and formed in a trans-disciplinary way. The majority of courses, seminars and professors, also assume that this is a necessary challenge in today’s world when no single discipline and no single intellectual is capable alone of analyzing, comprehending or transforming social reality. Nevertheless, trans-disciplinary gains continue to be a point of criticism and contention, especially given the present trend to re-discipline the Latin American university. As Edgardo Lander has argued (2000a), this tendency reflects the neo-liberalization of higher education, as well as the increasing conservatism of intellectuals, including those that previously identified as or to continue to identify themselves as progressives and/or leftists. To establish oneself in a discipline or presume truth through a discipline, a common practice today, is to reinstall the geopolitics of knowing. This, in turn, strengthens Euro-USA-centrism as ‘the place’ of theory and knowledge. As such, the subject of dispute is not simply the trans-disciplinary aspect of Cultural Studies but also its ‘indisciplinary’ nature, that is, the effort central to our project to include points of view that come from Latin America and thinkers who are not always connected to academia (see Walsh et al. 2002). Our interest is not, as some claim, to facilitate the agendas or cultural agency of subaltern groups or social movements, promote activism or simply include other knowledge forms, but instead to build a different political-intellectual project a political-intellectual project otherwise. Such project gives centrality to the need to learn to think from, together and with Latin American reality and its actors, thereby stimulating convergences, articulations and inter-culturalizations that aim at creating an academia that is committed to life itself. Such a perspective does not eliminate or deny knowledge conceived in Europe or North America usually named as ‘universal’ or its proponents and thinkers. Instead, it incorporates such knowledge as part of a broader canon and worldview that seeks pluriversality, recognizing the importance of places and loci of enunciation. For our project, all of this serves to highlight the doubly complicated situation that is still in flux. On one hand, there is the negative association with trans-disciplinarity and the academic suppositions that accompany it, particularly in the area of research; this requires that our theses be doubly rigorous. And, on the other hand, there is the geopolitical limitation not only of disciplines but also of academic disciplining. To argue, as we do, that knowledge and thought are also produced outside of universities and, in dialogue with Hall, that political movements also produce and provoke theoretic moments and movements, is to question and challenge the academic logic and the authority of a universal and singular reasoning and science. We will, through such questioning and challenges, always be marginalized, placed on the fringe, under a microscope, criticized and disputed. Because of this, the challenges that we have encountered have been many. On one hand, there are those challenges that many face in the Latin-American academic context: the real difficulties of financing, infrastructure and research support. On the other hand, are the challenges that come with the traditional academic disciplinary structure, its de-politization and de-subjectification. Here the challenge is to transgress the established norms of neutrality, distance and objectivity. It is also to confront the standards that give little relevance to historically subjugated groups, practices and knowledges, and to the interlinking of race, ethnicity, gender and sexuality with the structures and models of power and knowledge. It is to make evident past and present struggles that give real meaning to the arguments of heterogeneity, decoloniality and inter-culturality. Here the criticism and dispute comes from many sides: from those who describe these efforts as too politicized (and, as such, supposedly less ‘academic’), uni-paradigmatic (supposedly limited to only one ‘line of thought’), fundamentalist (supposedly exclusionary of those subjects not marked by the colonial wound) and as obsessed with conflict (and therefore far from the tradition of ‘culture’, its letters and object of study). These challenges together with the tensions, criticisms and disputes that they mark often times make the path more difficult. Still, and at the same time, they allow us to clarify the distinctive and unique aspects of our project and its motivations to continue with its course of construction, insurgence and struggle. Our concern here is not so much with the institutionalizing of Cultural Studies. Better yet, and in a much broader fashion, we are concerned with epistemic inter-culturalization, with the de-colonialization and pluriversalization of the ‘university’, and with a thinking from the South(s). To place these concerns, as argued here, within a perspective and a politics of naming: ‘(inter)Cultural Studies in de-colonial code,’ is to open, not close, paths. Conclusion In concluding the reflections I have presented here, it is useful to return to a fundamental point touched by Stuart Hall: ‘intervention’. In particular and with Hall, I refer to the will to intervene in and transform the world, an intervention that does not simply relate to social and political contexts and fields, but also to epistemology and theory. That is to an intervention and transformation in and a de-colonization of the frameworks and logics of our thinking, knowing and comprehending. To commit oneself in mind, body and spirit as Frantz Fanon argued. To consider Cultural Studies today a project of political vocation and intervention is to position and at the same time build our work on the borders of and the boundaries between university and society. It is to seriously reflect on whom we read and with whom we want and/or need to dialogue and think, to understand the very limits or our knowledge. And precisely because of this, it is to act on our own situation, establishing contacts and exchanges of different kinds in a pedagogicalmethodological zeal to think from and think with, in what I have elsewhere called a critical inter-culturality and de-colonial pedagogy (Walsh 2009). In universities and societies that are increasingly characterized by nonintervention, auto-complacency, individualism and apathy, intervention represents, suggests and promotes a position and practice of involvement, action and complicity. To take on such a position and practice and to make it an integral part of our political-intellectual project is to find not only ethical meaning in work on culture and power, but also to give this work some heart. That is to say, to focus on the ever-greater need and urgency of life. To call these Cultural Studies or critical (inter)Cultural Studies is only one of our options, and part of the politics of naming.

#### Therefore—we endorse the resolution through our engagement with the topic through the lens of Zapatismo. Debate should be a world in which many worlds are possible. This methodological pluralism is necessary for multi-faceted approaches to craft counter-hegemonic strategies in debate.

David Solnit, writer and activist organizer who helped take a part in the 1999 Seattle WTO protests, 2003, “Globalize Liberation: How to Uproot the System and Build a Better World”

Throughout the struggle, the Zapatistas have punctuated their statements, especially those circulated through the communiques, with calls for democracy, liberty and justice. These concepts, taken together, may be the most difficult, and the most crucial to engage. In new political spaces, all voices, all proposals must be responded to with respect. New political relationships must not be limited by institutions, organizations, or ideologies that seek to contain moments of resistance or rebellion. The new relationships must speak to the collectively defined obligations of a community in a dialogue based on respect. Political projects and proposals need to emerge organically, not be imposed by an individual or a cabal. The provocation suggested by this principle implies a reliance on our collective talents and abilities for self-governance that transcends systems of representative democracy. The Zapatistas have insisted that the marginalized, forgotten and faceless are agents of history, and that they cannot be fully included by adding in such a manner that does not alter the political relations that maintains their marginalization by elites. A “radical” or participatory democracy requires a system that seeks and respect the contribution of everyone, each sharing their own word. “Perhaps,” Subcomandante Marcos declares, “the new political morality is constructed in a new space that is not the taking or retention of power, but serves as the counterweight and opposition that contains it and obliges it to, for example, ‘lead by obeying.’” The Zapatistas demonstrated that it is possible to organize collective action based on a communitywide dialogue, consensus and commitment. Given that in any local context there is not simply one single, homogenous community, how do we determine who leads and who obeys? *Mandar obedeciendo*, or “lead by obeying,” suggests going beyond a system of hierarchy and rank where elites are conferred the duty and the right to direct. The leadership of a community, the process from which it emerges and is articulated, requires clarification, such that *mandar obedeciendo* is not an excise for a small coterie to direct, either out of cynicism or ambition. *Mandar obedeciendo* requires humility and a commitment to listening, neither of which can be take for granted. It is an invitation to a profound transformation, collective and individual. Transformation is both a necessary and integral struggle as we provoke, incite, facilitate, inspire, listen and work with one another with humility. The emergence of the EZLN as a people’s army is a narrative of transformation. The small group of urban revolutionaries who traveled to Chiapas expecting to become a revolutionary vanguard abandoned their concepts once they were “contaminated by and subordinated to the communities.” In another move the community itself became armed. The Zapatistas emerged from a context of a variety of ethnic groups, political organizations, and economic interests. Early in the struggle, during the critical movement of the original EZLN’s transformation from a vanguardist guerrilla to a community in arms, the Zapatistas reflected not one single indigenous identity, but the interests of Tzeltal, Tolojobal, Tzotzil, Chol and Mam people, to name a few. The political imperatives of mandar obedeciendo also challenge many of the assumptions and previously unexamined strategies of organizing associated with “solidarity” efforts that often rely on a singular model, plan, or program fostering paternalism and elitism. Solidarity campaigns too often focus on a single issue, developing networks of short-lived and fragile coalitions that can be resistant to crucial modifications and slow to adapt to shifting contexts. More importantly, solidarity projects that represent, define and speak for the struggle(s) of others presuppose the progress or development of those being aided and not the transformation of those providing the aid. Unfortunately, they are too ill-prepared to acknowledge the transformations already taking place in targeted communities. In an effort to go beyond solidarity, mandar obedeciendo begins with the premise that communities made up of diverse constituencies begins with the premise that communities made up of diverse constituencies are, to varying and complex degrees, already organized. Taking our cues from the EZLN, we can imagine, in a place of solidarity work, a politics of refusal, listening and community-building in which people become part of “the struggle” in their own way, at their own pace, and without being measured by an specific model of “conscientization” or a political program specified by “the organization.” We must operate from the premise that a given community possesses the resources for its own transformation and has the collective genius to marshal those resources for political action. *Encuentro* as a model of political work presupposes individual and collective transformation that results from dialogue, and it allows for the possibility of individual and collective transformation into a community with purpose. Thus, the Zapatistas provide an important example of the possibilities for an unarmed guerrilla operating in sites of privilege, a resistance that makes direct action and disciplined formations central elements of their political practice without abandoning dialogue. Todo para todos, nada para nosotros, “everything for everything, nothing for ourselves,” underscores the commitment to define struggle not by taking state power, but imagining a new world, “a world where many worlds fit." Forsaking the desire to replace one elite with another, todo para todos, nada para nosotros invites us not to submit to individual needs but to elaborate collective ones. More important, it asserts that communities are driven by collectively articulated obligations, not by the competing interests of individual needs. Zapatista political proposals and strategy posit a "collective subject," demanding the fundamental rights that emerge from collective identities and communal needs. Caminamos preguntando, or "we walk asking," challenges us to travel in dialogue with one another, always with a view of a shared horizon. We are often schooled to repress the fundamental impulse to question. A commitment to inquiry allows us to transcend the facade of ideology and the oppression of rigid institutions in favor of discovery. It contests a process in which we have been "educated" to accept being left out or rendered invisible to everyone, including ourselves. The violence of cultural homogenization produced through social fictions and the ideological maneuvers of a "democratic" system attempt to force us to deny ourselves as we deny the uniqueness and diversity of others. Processes of exclusion target specific communities, especially those groups who have chosen to resist, such as the communities who have taken up arms in Chiapas. Other groups, such as youth, women, communities of color, constituencies who craft diverse, often seemingly less obvious strategies of resistance, have also been marginalized as well and are threatened by relentless progresses of homogenization. Such exclusions could also be exerted in revolutionary movements, a history the Zapatistas have struggled not to repeat. Violence was not a means to dominate, or even convince others of the virtues of a Zapatista vision or program. Ideas asserted through the force of arms are always suspect, and as Marcos admits, "the task of an armed movement should be to present the problem, and then step aside." Able to pursue and develop a "model of peace," their change in strategy corresponds to Gandhi's often misunderstood explanation of nonviolence as being an appropriate strategy of the strong, not the weak. They have not abandoned the "model of war" altogether, but have held it in abeyance, the two possibilities working in conjunction to expand their political project for Mexico and beyond. Zapatista strength derives not only from their mobilizations but from the way in which people have rallied to their banner, confident in their commitment not to take state power and impose themselves as a revolutionary vanguard. "For us it would be a failure. What would be a success for the politico-military organizations of the sixties or seventies which emerged with the national liberation movements would be a fiasco for us," claims Marcos. Nunca jamas un mundo sin nosotros, “never again a world without us,” seeks to reverse the history of marginalization in which communities have been systematically silenced. The nunca jamas is a declaration that recognizes that processes of marginalization and homogenization portent the extinction of a people, suggesting the necessity for action that must include cultural renewal. It proclaims the possibilities of a reimagined world, a world in which those in rebellion have responsibilities and have obligations to one another. As a statement against elitism it reminds us that the struggle is not limited to the Zapatistas or those in the south, but must be reimagined to include multiple struggles in numerous sites. Zapatismo offers a strategy of struggle on a variety of fronts, including cultural ones. Fundamental to the Zapatistas’ struggle to make themselves visible has been the claim that they narrate their own history and speak their own truths. The “not forgetting” reminds us to recover our past while we document our struggle. In asserting critical elements of a vibrant Mayan culture, the Zapatistas have successfully resisted market forces that seek to homogenize all people. Their struggle has been successful primarily because it has been rooted locally, a deliberate effort to maintain their commons by reclaiming their history, culture and community. We must also reclaim our histories and cultures as we reclaim our commons. In sites of privilege such as those found in the "the west," a consumer culture fosters values, attitudes, and practices peculiar to a disposable, individualistic, and competitive society. If we begin with a definition of community that stresses sharing knowledge of what works locally between generations and fulfilling collectively determined obligations with one another, then we must ask ourselves how do we collectively define obligations and acknowledge local wisdom in the face of cultural homegenization? *Notes in Conclusion* The Zapatistast commitment to difference rather than identity, dialogue over command, and autonomy in opposition to state or market control has revealed a radical new practice, a commitment to theoretical reflection and direct action that does not subordinate local struggles (issues in particular contexts), prioritize actions (strategies of resistance), or alternative practices (strategies for living outside of state and market forces) to any specific political formation, program, or ideology. The Zapatistas have refused to do battle within a framework of old organizational structures. Thus, they have insisted that they will not fall back into the past that, as Marcos suggests, was defined by the battle over ideologies. During the March for Indigenous Dignity the Zapatistas made it clear they were not trying to turn back the clock to a bucolic past of native harmony. "No," proclaimed Marcos, "we Indian peoples have come in order to wind the clock and to thus ensure that the inclusive, tolerant, and plural tomorrow which is, incidentally, the only tomorrow possible, will arrive. In order to do that, in order for our march to make the clock of humanity march, we Indian peoples have resorted to the art of reading what has not yet been written. Because that is the dream which animates us as indigenous, as Mexicans and, above all, as human beings. With our struggle, we are reading the future which has already been sown yesterday, which is being cultivated today, and which can only be reaped if one fights, if, that is, one dreams.

#### Zapatista intellectual politics enables a politics of fugitivity which enables the marginalized to steal from the academy as a strategy for survival. This is the best method for creating revolutionary politics—vote aff to bring debate into the undercommons.

Stevphen Shukaitis, Lecturer in Work & Organization @ Essex University, 2009, “Infrapolitics & the Nomadic Educational Machine,” http://beneaththeu.org/infrapolitics\_and\_the\_nomadic.pdf

Anarchism has an ambivalent relationship to the academy.(1) This is, when one takes a second to reflect, not so surprising. How can one maintain any sense of ethical commitment to non-hierarchal, non- exploitative relationships in a space that operates against many of these political ideals? And how to do so without creating a space or knowledge that can be turned against these political goals themselves? As Marc Bousquet and Tiziana Terranova remind us,(2) the institutional setting of the university is not a location outside the workings of the economy (i.e., it is not a bubble nor an ivory tower), but is very much a part of it, existing within the social factory and producing multifarious forms of value creation and the socialization of labor (the development of ?human capital? and the ability to brandish forth credentials to obtain employment, practices of knowledge, information, and organization that are used throughout the entire social field).(3) This is the case, broadly speaking, both for the classical university, which played an important role in the process of state building and the creation of national culture, and for the neoliberal university, which is more geared to the development of new forms innovation and creativity. That is to say, of course, innovation and creativity understood primarily as those forms that can be translated into new intellectual property rights, patents, and commodifiable forms of knowledge and skills. Thus, there is no ?golden age? of the university that one can refer to or attempt to go back to; it is not a ?university in ruins? that can be rebuilt to return to its former glory precisely because it is a space that has always played a role in creating and maintaining questionable forms of power.(4) Anarchism, except for perhaps a few strains of individualist orientations, cannot find a home in such a space without betraying itself. But the realization that anarchism can never really be of the university does not preclude finding ways to be in the university and to utilize its space, resources, skills, and knowledges as part of articulating and elaborating a larger political project. As Noam Chomsky argues, ?It would be criminal to overlook the serious flaws and inadequacies in our institutions, or to fail to utilize the substantial degree of freedom that most of us enjoy, within the framework of these flawed institutions, to modify or even replace them by a better social order. (5) While the extent of this ?substantial degree of freedom? might very be debatable within the current political climate of the university and more generally, the point nevertheless remains: that one can find ways to use the institutional space without being of the institution, without taking on the institution?s goals as one?s own. It is this dynamic of being within but not of an institutional space, to not institute itself as the hegemonic or representative form, that characterizes the workings of the nomadic educational machine.(6) It is an exodus that does not need to leave in order to find a line of flight. This essay argues against the creation of a distinct area of anarchist studies within the academy in favor of an approach to education based on creating undercommons and enclaves within multiple disciplines and spaces. In other words, to disavow anarchism as object of anarchist studies in favor of a politics of knowledge constantly elaborated within a terrain of struggle. The impossibility of anarchism qua ?Anarchist Studies? proper, far from closing the question of the politics of knowledge from an anarchist perspective, opens the matter precisely from the perspective that more often than not this occurs in the infrapolitical space of what James Scott and Robin D.G. Kelley call the ?hidden transcript of resistance,? the space of minor knowledges and experiences that do not seek to become a major or representative form, instead forming tools from discarded refuse and remains. If there is one thing that can be gleaned from the history of autonomist political thought, it is that the social energies of insurgency and resistance to capitalism, when turned against themselves and re-incorporated into the workings of state and capital, determine the course of capitalist development. That is to say that capitalism develops not according to its own internal structural logic, but according to how it manages to deal with and utilize the social energies of its attempted negation. Similarly, if one heeds the recent analysis that many people, drawing from this tradition, have made of the university (the edu-factory project being perhaps the best example of this (7)), one can see how the university has come to play an increasingly important role in the social field as a space for economic production and struggle. This is why it would be absurd to assert a space in the university for the continued development of anarchist thought in an institutionalized way, for instance as a department of anarchist studies or similar form. What at first might seem as if it could be quite a victory for subversion could just as easily be turned into another profit-making mechanism for the university, creating the image of subversion while raking in tuition fees. There are numerous programs as well as institutions (to remain nameless for the moment) who constantly turn their ?radical image? into an improved bottom line while all the while operating on a solidly neoliberal basis, strangely enough without this seeming to sully the luster of their radical credentials. Meanwhile, institutions that have attempted to run their operations in line with their stated politics have endured a whole host of other pressures and dynamics leading to many difficulties including programs closing down.(8) This makes the position of the subversive intellectual in the academy quite odd, precisely because the finding of space might be the very act of delivering capital its future. But in other sense, given capital?s dehumanizing tendencies, no one is ever in a comfortable relationship to it. As argued by Stefano Harney and Fred Moten, the role of the subversive intellectual in (but not of) the university, is like a thief who steals what she can from it, using the space to form a ?collective orientation to the knowledge object as future project.?(9) This would be to utilize the space provided by the university, not as a goal in itself, nor to assert one?s right to such a space, but to accomplish something within this space. In other words the fact that one has managed to create a space to discuss anarchist politics does not mean that one has accomplished anything just by that in terms of creating a more ?radical? university. It is what one does with this space that is the core politics within the university more so necessarily than the specific content. In this way at times an engaged but tepid liberal politics can very well yield material effects and outcomes that are more radical in their effect than a radical politics without means of its own realization. It is a politics based more on process and ethics of transformation rather than the claiming of territory. However, radical knowledge production does not form itself as a fixed object and space, but one that constantly moves and morphs across disciplines, frontiers, ideas, and spaces. It is a form of knowledge production that comes not from a perspective of separation but rather constant self-institution and questioning of the foundations that support it. Rather than necessarily assert and affirm an identity or space, these forms of knowledge production develop in exodus, in the maroons and hidden alcoves of the university, in the constantly moving spaces that James Scott and Robin D.G. Kelley call the hidden transcript. (10) This hidden social transcript encompasses not just speech but also an array of practices bound to the particular location?which is both mediated and created by those practices?and so is marked between such and the public transcript often through ongoing struggle and contestation. Between the hidden and public transcripts exists a third realm of politics, ?a politics of disguise and anonymity that takes place in public view but is designed to have a double meaning or to shield the identity of the actor.?(11) Arguably, the overlooking of this space might in many ways suit the needs of the social actors who articulate their freedom dreams by constantly reinventing and reinterpreting their cultural practices as a part of this third realm of politics, of the infrapolitics of resistance that creates a space for dreams of transcendence and autonomy to exist in a seen (yet unseen) manner. Radical academics, when they find a space in the academy, can use their position to create room and possibilities for organizers to use it for their ends, to orient their work towards the needs and desires of organizing, rather than fixing them as objects of study. This it to think about the autonomous institution of the nomadic educational machine as a process of subjectivation, on constant becoming, which avoids fixed institutionalization: as the constant movement of constituent power through the undercommons, as one more instance of creating a transformation machine for the development of radical subjectivity exterior to capital?s appropriation without needing necessary to find a physical exteriority to capital. The undercommons exist as the forms of self-organization developed by the despised and discounted who no longer seek to develop a form through which their marginalization be can countered by a recognized form of being in public. In other words the undercommons are the spaces in which forms of self-organization exist that no longer seek the approval or recognition of their existence but more often than not get along much better without it.(12) This is not an institution in any sort of Habermasian sense with clearly defined speech acts and reasonable debate. The nomadic educational machine rather is a transformation machine;(13) it is a process for structuring an exteriority of knowledge production to the dynamics of capitalist valorization through educational labor and production, an exteriority that is not necessarily physical but often temporal, intensive, and affective in its nature. This is the problem (or one of them) that confronts ?anarchist studies.? What might seem at first a relatively straightforward phrase quickly becomes more complicated. What does anarchist studies mean and who will benefit from establishing this field of study? All too easily, anarchist studies become nothing more than the study of anarchism and anarchists by anarchists, weaving a strange web of self- referentiality and endless rehashing of the deeds and ideas of bearded 19th century European males. This is perhaps a bit too harsh, but is in general an accurate observation. That of course is not to deny or denigrate the importance and value of movement histories and studies, as they often provide a wealth of insight and information. The problem is when seemingly all other forms of knowledge production that could be encompassed within the framework of anarchist studies become forgotten within the endless repetition of the same histories and ideas. By too easily slipping ?anarchist studies? into the ?study of anarchism,? the of has constructed anarchism as a pre-given object that one stands outside as object of knowledge that can be examined, probed, and prodded, rather than as a common space of political elaboration and the development of new ideas and knowledge as a part of this politics. In other words what is lost is the sense of anarchist studies as the elaboration of ideas and knowledges useful to further developing anarchist politics, such as studying the workings of healthcare to financial markets, from the movement of emboli to the movement of the social, approached from a way that is deeply connected to questions posed by social movement and struggles. In either case it is an approach to knowledge production geared toward the twin imperatives of creating blockages in circuits of oppressive forms of power as well as prefiguring liberatory forms of sociality. There is also a tendency in this dynamic to reduce anarchism to its linguistic instantiation that then further reduces it to only a specific kind of politics.(14) In other words, we cannot reduce anarchism to the mere use of the word ?anarchism,? but rather might highlight and propose social relations based on cooperation, self-determination, and negating hierarchal roles. From this perspective, one can find a much richer and more global tradition of social and political thought and organization that while not raising a black flag in the air is very useful for expanding the scope of human possibilities in a liberatory direction. The conjunction of anarchism and anthropology has been quite useful in this regard.(15) There is also much to learn from postcolonial thought, queer studies, black and Chicano studies, cultural studies, and feminism. Some of the most interesting anarchist thought to emerge within recent years has explored these conjunctions and connections with great success.(16) The workings of the nomadic educational machine are closer to the operations of a diffuse cultural politics than what would be commonly recognized as an educational project. David Weir makes the intriguing argument that anarchism?s great success as a form of cultural politics (particularly within the spheres of art, music, and in creative fields generally) is because of the inability to realize anarchism?s political goals in other ways.(17) But there is more to it than an inability to realize political goals, particularly when the realization of these goals is almost always understood to be the creation of a hegemonic space or situation, such as replacing a particular territorial nation-state with a newly created anarchist non-state. Rather than seeing the success of anarchist cultural politics as connected to a failure to create hegemonic forms, one can see it rather as based on a continued refusal of institutionalizing forms that contradict the nature of anarchist politics. It is seeing the educational dynamics that exist within the hidden configurations of knowledge production circulating in the undercommons, a process that is just as much about the articulation of ideas through the arts and culture. The nomadic educational machine is a fish that swims in the secret drift of history that connects medieval heresy to punk rock, from Surrealism to Tom Waits; and it is this submerged history from which insurgent movements draw theoretical and imaginal substance and inspiration from, to forge tools and weapons for resistance.(18) The nomadic educational machine exists as a diasporic process of knowledge creation within the undercommons. But more than existing within a diasporic configuration, the workings of the nomadic educational machine are necessary for the articulation of this space itself. That is to say that there are forms of knowledge and interaction that constitute a particular space and an approach to education such that it is not clear or perhaps even possible within such to clearly delineate where education and life are different. Paul Gilroy, in his description of the black Atlantic as a transnational, transversal space created by the movement of blacks across the Atlantic, suggests the idea of a partially hidden public sphere.(19) The black Atlantic, constituted by the movement of black people both as objects of slavery, colonialism, and oppressive forces as well as in motion seeking autonomy and freedom through real and imaginary border crossing, can be considered part of this space. While the space described is certainly visible in the physical sense, it is nonetheless a space of history, politics, and social interaction that has often been overlooked as a site of cultural production and analysis. There are a variety of reasons for the overlooking of spaces such as the black Atlantic as a site of cultural analysis and production. In addition to longstanding racism and conceptions of displaced people as having no history or culture (or at least not one that deserves the same level of analysis of others forms of culture or history) that preclude a serious consideration of such a space, are factors created by the relative inability of the social sciences (sociology in particular) to analyze social forms outside the nation- state. The social sciences, having evolved concomitantly with the rise of the modern rationalized nation-state, tacitly assume that social and cultural phenomena correspond to national and state boundaries, and are often read as if it were the case even when it is not so. The continued existence of ethnic absolutism and cultural nationalism also creates difficulties in analyzing forms of cultural production that violate these clearly defined political, racial, and cultural boundaries which are assumed to constitute natural pre- existing fixed and immutable categories. The creativity of what the nomadic educational machine is the articulation, preservation, and reinterpretation of cultural and social forms as part of this partially hidden public sphere, as a part of the hidden transcript. The public transcript, or the self- representation of power, more often than not totally excludes and often denies the existence of the social forms developed in this partially hidden public sphere. But this exclusion from the gaze of power, in the blackness of the undercommons, is not necessarily something to be decried or banished, but could very well provide the basis upon which to build a radical cultural politics not instantly subsumed within the optic of the spectacle and the mechanisms of governance. Indeed, there is often a great effort put forth in what Roger Farr (building on Alice Becker-Ho?s work on gypsy slang) describes as a strategy of concealment, one which builds affective and intense bonds and politics around the refuge of the opaque space, the indecipherable gesture.(20) Jack Bratich has also done very interesting work on the panics that secrecy, or even just the appearance of secrecy, has caused within the left and more broadly. While some concern is valid around closed circles (perhaps to avoid the emergence of informal hierarchies, as Jo Freeman has famously argued), one cannot forget how much of the history of revolts and insurrections are founded upon conspiracies both open and not, with the ability to cloak such plans oftentimes quite important to their success or even mere survival.(21) It would be arguable that in a sense the overlooking of this space in many ways suits the needs of the social actors who articulate their freedom dreams. Constantly reinventing and reinterpreting their cultural practices as a part of this third realm of politics, the infrapolitics of resistance creates a space for dreams of transcendence and autonomy to exist in a seen yet unseen manner. This corresponds well with the two notions of politics that Gilroy poses: the politics of fulfillment (?the notion that a future society will be able to realize the social and political promise that present society has left unaccomplished. It creates a medium in which demands for goals like non-racialized justice and rational organization of the productive processes can be expressed?) and the politics of transfiguration (which ?emphasizes the emergence of new desires, social relations, and modes of association?. and resistance between that group and its erstwhile oppressors?).(22) While he describes the politics of fulfillment as much more willing to play along with western rationality and the dynamics of the state political process (and thus to exist in full view), the politics of transfiguration has a profoundly different character that makes such unlikely. The politics of transfiguration focuses on the sublime and the creation of new forms of social relations and realities. Thus while the politics of fulfillment can show its designs in full view (for the most part), the politics of transfiguration have a more subversive character, that which expresses itself in the partial concealment of double coded articulations and the infrapolitics of the partially hidden public sphere. It is in this space that the arts figure so prominently. The formation of the space itself, as a site for interaction, can itself be considered a form of social sculpture or aesthetic activity. And in so far as it also creates channels for the development and articulation of knowledge through social interaction, also a form of education. From folk songs to tap dancing, theater, tales, and more recently movies, are all involved in creating what Gilroy describes as ?a new topography of loyalty and identity in which the structures and presuppositions of the nation-state have been left behind because they are seen to be outmoded.?(23) This is the space, as much as it isn?t a space at all, where the freedom dreams that Kelley explores come to be and are retold, reinterpreted, and re-dreamt in a million new combinations. Although Kelley laments that in a world where getting paid and living ostentatiously seem to be held as the ends of the black freedom movement, this is the space where to build radically democratic public cultures, to acknowledge and foster the social force of creativity and imagination.(24) In its transmutable, transversal form created and maintained by these articulations that enable there to be discussion about creating a radically democratic public culture even if the existing political context or situation prevents such conversations from happening openly. The diasporic aesthetic, which characterizes the form of appearance of the nomadic educational machine (as well as its partial non- appearance), is the social function and creativity displayed by the articulations of those who through displacement and marginalization must partially hide or conceal sections of their expression, often times in plain view, so that they may continue to exist under marginalizing or oppressive conditions. It is the voice, to borrow from the ideas of the Zapatistas, which must hide itself in order to be seen. It is the expression of those who bow before the master during the day in order to pilfer the grain warehouse at night. It is the space created by, containing, and sustained by the articulations and dreams of those who dream out loud in semi-opaque manners. It is not the will be misunderstood, but rather a question of who wants to be understood by, and who wants to remain an incomprehensible glyph towards. As Nietzsche once observed, the only thing worse than being misunderstood is being totally understood, for that is indeed truly the end. There is an odd parallel between social scientists that have difficulty understanding and theorizing liminal and recombinant spaces as those in diasporas and the of-going failure of well intentioned, largely white progressive political forces to appreciated forms of resistance and subversion that occur within displaced communities in an on going manner. As traditionally sociologists have seem stymied by non-state forms of social analysis, the left in general often fails to appreciate politics aside from marches, rallies, and other visible manifestations. But the result is similar: the failure to understand a large segment of social reality because it is does not jive with existing conceptual and analytical frames of reference. And if there is anywhere that an actual anarchist educational project can find a home, it is here within these spaces and enclaves, rather than in the brightly lit halls of academia or in the company of polite conversation. It is this task of the constant renewal of the grounds of politics, of finding a way to create a space for subversion, sabotage, and learning within social movement, that is the task of the nomadic educational machine. It is also the same process engaged in by people drawing from the history of militant inquiry and research within autonomist politics.(25) This is a constantly renewing process, not a onetime thing but rather an orientation towards tracing out the development of the grounds on which struggles occur and constantly rethinking on those shifting grounds. It becomes the task of continuing in the tradition of nomadic thought, of embodying and working with philosophy as described by Deleuze and Guattari, which is to say in the creation of concepts through processes of deterritorialization and reterritorialization. Calling forth ?not the one who claims to be pure but rather an oppressed, bastard, lower, anarchical, nomadic, and irremediably minor race? it is this double becoming that constitutes the people to come and the new earth.?(26)

#### The monocultural and hegemonic understanding of debate, the topic and Latin America imposed by the resolution makes the debate space socially useless.

Cynthia Valdivia-Sutherland, Professor and Director of Forensics at Buttle Community College, 1998, “Celebrating Differences: Successfully Diversifying Forensics Programs,” <http://www.phirhopi.org/phi-rho-pi/spts/spkrpts05.2/sutherland.htm>

Although the foundation of forensics events may have been grounded in the ancient rhetoric of Greece and Rome, the globalization of American culture calls for a more diverse rhetorical competency. One of the ways such competency can be developed is by reviewing different multicultural communicative styles. To accomplish this we will briefly examine some features of Asian culture as an exemplar of multicultural differences affecting forensic participation. Although this perusal is limited, it should offer insight into potential multicultural impacts. Perhaps the single most important feature affecting communicative styles within some Asian cultures centers around Confucianism, a philosophy encouraging both reciprocity and group harmony -- empathetic understanding of the other, and self-sacrifice for the good of the community. Consequently, cultures upholding Confucianism as their dominant paradigm place high value on group conformity and relational ethics, resulting in communication patterns designed to "initiate, develop, and maintain social relationships" (Yum, 1988, p. 384) Subsequently, such cultures are more interested in the process by which communication occurs rather than its outcome, most often utilizing indirect communication as a primary tool of the communication event. The impact of Confucianism on the communicative styles of its proponents is profound. First, communication is designed to induce cooperation among group members, and second, to promote relationships rather than individual goal attainments. In the world of forensic competitions, such commitment to the group disallows satisfaction in individualized success, while at the same time creating an environment fraught with face-losing potential. Imagine the shame evident in the one team member who does not advance to awards, or that debate team who drops in the final round. Such face-losing occurrences are common in current forensic practices, and may account for the small number of known debate societies within collectivist societies. Equally relevant to this examination of multicultural differences is nonverbal communication. Culturally bound, nonverbal communication is an area in which misunderstanding between cultures has the potential to flourish. For example, Japanese display rules prohibit negative facial expressions; consequently, it is common for the Japanese to smile even when angry (Argyle, 1982, p. 63). Consider the confusion during an interpretation of literature in which an angry or distraught character smiles in what is perceived an inappropriate moment. The same would hold true if this competitor was attempting to persuade the audience concerning some grave or life-threatening matter. Given Western cultural nonverbal norms, forensic critics would assess the smiling competitor negatively, and the competitor would suffer the impact on the ballot. It is not unlikely such negative attribution would result in the competitor not advancing into the final round, and thus, the competitor would not have opportunity to contribute to the overall success of the team through acquisition of sweepstakes points. Again, such an outcome would constitute loss of face for the competitor, a serious offense in many Asian cultures. Beyond facial expression, noted cultural differences in nonverbal communication range from amount and frequency of eye contact to arrangements of time and space, as well as appropriateness of gestures. Any of these holds the potential for negative impact within a forensics tournament, either in a round of competition, or during social interaction between rounds. The consequences of such misunderstandings may be that multicultural students, feeling uncomfortable in the Westernized cultural realm of forensics, will leave the activity in order to maintain their own cultural perspectives. From this brief overview of some of the inherent differences within multicultural approaches to communicative style, it is evident that the current underlying philosophy of forensic competitions needs to expand if accommodation of cultural dissimilarities is to take place. The question remains: How? Toward Pluralism in Forensics It has been argued that forensics is (or should be) primarily an educational enterprise, rooted in pedagogy, rhetoric, and research. If this is so, then in advancing into the 21st century, an era in which societies will increasingly become multicultural, it makes sense to adopt Albert and Triandis' (1985) objective of effectuating intercultural education within a multicultural society. The aim of this objective is "to prepare individuals to function effectively in both their culture of origin and in their new culture" (p. 391). Implementing this objective in forensics will not be easy. Change never is. However, while human beings do not automatically embrace the unknown, inability to move beyond a state of stasis equates to stagnation in human development. Within the world of forensics, coaches, critics, and competitors must continually adapt, evolving in their interactions with an ever-changing environment, or risk extinction. The possibility for forensic multicultural evolution can be strengthened in several ways. First, those of us involved in the activity must hone our self-diagnostic skills; in other words, we must consistently and honestly examine what we are doing, why, and with what effect. Are we "doing the greatest good for the greatest number?" If not, why not? Second, we must recognize the potential for educational gain when we expose ourselves and our students to multicultural awareness, knowledge, and acceptance. Not only will our learning experience be enriched, but we may also be led to explore identities and to question cultural domination, thereby increasing acceptance of differences. Finally, we must begin to begin. We cannot advance beyond our current state until we initiate action. This can be accomplished in many different ways. Here are a few: a. Recruitment of forensics competitors through on campus multicultural clubs and organizations. b. Development of non-traditional forensics programs. For example: a one-unit non-traveling team that exposes students to and educates them about forensics and/or the use of intramural competitions. c. Adoption of debate topics centered on global rather than national concerns. d. Expository speeches geared to inform about other cultures. e. Interpretive programs adopted from another culture's canons of literature. f. Creation of new events or a return to old ones (such as oratorical speeches which harmonize with African speaking styles). g. Experiential activities designed to expose individuals in forensics to other cultural views. h. Research assessing current forensic multiculturalism. Summary Returning to the question, "Is it possible for pluralism, 'a process by which both minority and majority cultural members adopt some norms of the other group' to thrive within the context of the competitive speech and debate arena?," the answer is yes, but a qualified yes. The reason for this response comes from the understanding of what a process is: a state of evolution, a passage from one place to another. From this understanding, it is easy to see that process implies ongoingness, a continuous going forth from one point to the next. Consequently, in investigating its status quo, questioning its pedagogies, and attempting to initiate change, forensic professionals concerned with multiculturalism are already involved in such a process. Ultimately, as gaps in cultural knowledge decrease, norms will shift. At such a time, we will begin to co-opt certain cultural elements from outside our own -- in turn, sharing what has been exclusively ours with others. Arguably, this is not pluralism in its purest form, but it is a move toward pluralism that constitutes participation in the process of pluralism. As such, it is a move toward multiculturalism in what has traditionally been the monocultural world of forensics. So you still want to increase diversity within your forensics program? Good for you, and for us. Now, let the celebration of differences begin!

#### The current strategies of oppositional politics fail because they rest on a fixed identity or solidarity activism – Zapatismo ruptures the fixed dialectic between sovereignty and rebellion, allowing resistance to take on new meaning and potential. Attempts to contain our politics deprive it of its revolutionary potential and make the debate space static and meaningless.

Michael Hardt, and Antonio Negri, 2011 (Michael Hardt is a Professor of Literature and Italian at Duke University. Antonio Negri is an independent researcher and writer. He has been a Lecturer in Political Science at the University of Paris and a Professor of Political Science at the University of Padua., “common wealth”, The Belknap Press of Harvard University Press :)

The Zapatista campaigns for indigenous rights in Mexico provide a clear political example of this altermodernity. The Zapatistas do not pursue either of the conventional strategies that link rights to identity: they neither demand the legalrecognition of indigenous identities equal to other identities nor do they claim the sovereignty of traditional indigenous power structures and authorities with respect to the state (according to natural law). For most Zapatistas, in fact, the process of becoming politicized already involves both a conflict with the Mexican state and a refusal of the traditional authority structures of indigenous communities. Autonomy and self-determination are thus the principles that guided the Zapatista strategy in negotiating the constitutional reforms in the 1996 San Andrés Accords on Indigenous Rights and Culture with the government of Ernesto Zedillo. When the government failed to honor the agreement, however, the Zapatistas began a series of projects to put its principles into action by instituting autonomous regional administrative seats (caracoles) and “good government councils” (juntas de buen gobierno). Even though the members of Zapatista communities are predominantly indigenous, then, and even though they struggle consistently and powerfully against racism, their politics does not rest on a fixed identity. They demand the right not “to be who we are” but rather “to become what we want.” Such principles of movement and self-transformation allow the Zapatistas to avoid getting stuck in antimodernity and move on to the terrain of altermodernity.

66 Altermodernity thus involves not only insertion in the long history of antimodern struggles but also rupture with any fixed dialectic between modern sovereignty and antimodern resistance. In the passage from antimodernity to altermodernity, just as tradition and identity are transformed, so too resistance takes on a new meaning, dedicated now to the constitution of alternatives. The freedom that forms the base of resistance, as we explained earlier, comes to the fore and constitutes an event to announce a new political project. This conception of altermodernity gives us a preliminary way to pose the distinction between socialism and communism: whereas socialism ambivalently straddles modernity and antimodernity, communism must break with both of these by presenting a direct relation to the common to develop the paths of altermodernity.

# 2AC

## Case

### Chow

#### Only the ballot forces teams to confront the racial privilege that is upheld now – Louisville movement proves

Dr. Shanara Reid Brinkley, 2008, “THE HARSH REALITIES OF ‘ACTING BLACK’: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE,”

Zompetti’s fears are fairly reasonable. The Louisville Project has not convinced the debate community to change its normative practice. Given the adversarial nature of tournament competition, opposing teams seem most concerned with developing viable strategies to beat Louisville inside the tournament round. Such a competitive atmosphere may not allow a resolution of conflict between the Louisville team and other community members. Yet, it seems that attempts to engage the structural barriers that maintain the lack of community diversity seems to not have substantially increased racial and ethnic inclusion. That the Louisville team shifts the discussion on racial inclusion into actual debate competition forces the broader debate community to significantly increase its discussion of the problem. In other words, the Project may not directly result in sweeping changes in the policy debate community, it did create a rhetorical controversy that forced the issue of racial exclusion and privilege onto the community’s agenda. Thus, I argue that the tournament round is a critical plateau from which to force a reflexive conversation about the normative practices of debate that might operate to maintain racial exclusion and privilege.

#### Not speaking for other reflects blame and maintains the oppression of others – speaking for other is necessary and good

Laura Sells, Instructor of Speech Communication at Louisiana State University, 1997, “On Feminist Civility: Retrieving the Political in the Feminist Public Forum”

In her recent article, "The Problems of Speaking For Others," Linda Alcoff points out the ways in which this retreat rhetoric has actually become an evasion of political responsibility. Alcoff's arguments are rich and their implications are many, but one implication is relevant to a vital feminist public forum. The retreat from speaking for others politically dangerous because it erodes public discourse. First, the retreat response presumes that we can, indeed, "retreat to a discrete location and make singular claims that are disentangled from other's locations." Alcoff calls this a "false ontological configuration" in which we ignore how our social locations are always already implicated in the locations of others. The position of "not speaking for others" thus becomes an alibi that allows individuals to avoid responsibility and accountability for their effects on others. The retreat, then, is actually a withdrawal to an individualist realm, a move that reproduces an individualist ideology and privatizes the politics of experience. As she points out, this move creates a protected form of speech in which the individual is above critique because she is not making claims about others. This protection also gives the speaker immunity from having to be "true" to the experiences and needs of others. As a form of protected speech, then, "not speaking for others" short-circuits public debate by disallowing critique and avoiding responsibility to the other. Second, the retreat response undercuts the possibility of political efficacy. Alcoff illustrates this point with a list of people--Steven Biko, Edward Said, Rigoberta Menchu--who have indeed spoken for others with significant political impact. As she bluntly puts it, both collective action and coalition necessitate speaking for others.

### AT: Beauchamp

#### Their argument overlooks structural inequality---squo improvement is a fake front

Gill 12 (Stephen- Distinguished Research Professor of Political Science, York University, Toronto, and a former Distinguished Scholar in International Political Economy of the International Studies Association, 2012, Global Crises and the Crisis of Global Leadership, p. 6-8

Nonetheless, some might query whether there really is, actually or potentially, a ‘global’ organic crisis, since many parts of the world, such as India and China, have continued to grow and develop; indeed, Craig Murphy has noted that many parts of the global South have had a ‘good crisis’, insofar as many of the reforms that they implemented in response to the Asian financial and economic crisis of 1997–8 have made their financial structures and patterns of economic development more internally robust and better insulated from external financial shocks originating in New York, London or Tokyo (Murphy 2010). Murphy’s point is well made. It is of course important to emphasize the geographical and social unevenness of both the experience and impacts of financial and economic crises across the global social and geopolitical hierarchy.

However, this is only part of the story. It is also important to reflect critically on the nature and quality of existing development patterns, particularly those that serve to generalize the dominant model of market civilization – a development model that is wasteful, energy-intensive, consumerist, ecologically myopic and premised on catering mainly to the affluent. Moreover, the development of China and India is far from the happy story some seem to paint – a point that the Chinese leadership seems to have recently acknowledged by prioritizing redistribution and social welfare in its next five-year plan, not least to deal with growing social and ecological contradictions and widespread political unrest. For example, every day in China there are enormous numbers of localized protests concerning living conditions and corruption. Illustrating the displacement of livelihoods and the crisis of social reproduction that characterizes the present phase of primitive accumulation in China, the government estimates that 58 million ‘left-behind children’ (almost 20 per cent of all children in China and about a half of the children living in the countryside) now live with their grandparents or in foster centres, because their parents have left to earn income in the factories and cities (Hille 2011):

Mao sent millions of parents into labour camps and their children to the countryside; he forced families to abandon the stoves in their homes and to use communal kitchens and dorms. Even so, Mao failed, ultimately, to destroy the family as the basic cell of Chinese society. Today, what the dictator was unable to accomplish with force is being realized instead by the lure of money.

Meanwhile, in India, we see mass suicides of farmers as a debt crisis envelops their lives; elsewhere in the country perhaps as many as 800 million poor people have been hardly touched by the changes. Most live in the shadow of ‘shining India’. The global situation is therefore replete with deep contradictions. On the one hand, few would deny that material conditions are improving for many Chinese and Indians, and that this should continue to be the case. On the other hand, if the market civilization model of capitalist development not only continues in the wealthier countries but also becomes more generalized in India, China and other large developing countries such as Brazil (notwithstanding President Lula’s redistributive policies), and also assuming that the US rulers sustain their policies and military capabilities along similar lines to now in order to defend and extend that model, I hypothesize that the global organic crisis will intensify. Its effects will be felt in ways that will be uneven geographically, unequal politically and socially and materially hierarchical. Put differently, the organic crisis may also be globalizing across regions and societies at varying speeds, and it will probably be differentiated in its effects on life chances and basic conditions of existence, generating diverse political effects within and across jurisdictions and throughout the social and political spectrum. Politically, and perhaps paradoxically, at this moment the global organic crisis has not been manifested as a crisis of legitimacy in the global North (although less so in many parts of the global South).However, the question is: will this situation persist – and, indeed, can the current neoliberal frameworks of global leadership retain legitimacy and credibility while developing a constructive and meaningful set of policies to address it? If not, what are the prospects for alternative concepts of global leadership and frameworks of rule?

## P2P CP

### CP

#### You should be an informed citizen, not the government – roleplaying shuts down critical thinking and deliberation

Steele 10—Associate Professor of Political Science at the University of Kansas [gender/ableist language modified with brackets]

(Brent, *Defacing Power: The Aesthetics of Insecurity in Global Politics* pg 130-132, dml)

When facing these dire warnings regarding the manner in which academic-intellectuals are seduced by power, what prospects exist for parrhesia? How can academic-intellectuals speak “truth to power”? It should be noted, first, that the academic-intellectual’s primary purpose should not be to re-create a program to replace power or even to develop a “research program that could be employed by students of world politics,” as Robert Keohane (1989: 173) once advised the legions of the International Studies Association. Because academics are denied the “full truth” from the powerful, Foucault states, ¶ we must avoid a trap into which governments would want intellectuals to fall (and often they do): “Put yourself in our place and tell us what you would do.” This is not a question in which one has to answer. To make a decision on any matter requires a knowledge of the facts refused us, an analysis of the situation we aren’t allowed to make. There’s the trap. (2001: 453) 27 ¶ This means that any alternative order we might provide, this hypothetical “research program of our own,” will also become imbued with authority and used for *mechanisms of control*, a matter I return to in the concluding chapter of this book. ¶ When linked to a theme of counterpower, academic-intellectual parrhesia suggests, instead, that the academic should use his or her pulpit, their position in society, to be a “friend” “who plays the role of a parrhesiastes, of a truth-teller” (2001: 134). 28 When speaking of then-president Lyndon Johnson, Morgenthau gave a bit more dramatic and less amiable take that contained the same sense of urgency. ¶ What the President needs, then, is an intellectual ~~father~~-confessor, who dares to remind him[/her] of the brittleness of power, of its arrogance and ~~blindness~~ [ignorance], of its limits and pitfalls; who tells him[/her] how empires rise, decline and fall, how power turns to folly, empires to ashes. He[/she] ought to listen to that voice and tremble. (1970: 28) ¶ The primary purpose of the academic-intellectual is therefore not to just effect a moment of counterpower through parrhesia, let alone stimulate that heroic process whereby power realizes the error of its ways. So those who are skeptical that academics ever really, regarding the social sciences, make “that big of a difference” are missing the point. As we bear witness to what unfolds in front of us and collectively analyze the testimony of that which happened before us, the purpose of the academic is to “tell the story” of what actually happens, to document and faithfully capture both history’s events and context. “The intellectuals of America,” Morgenthau wrote, “can do only one thing: live by the standard of truth that is their peculiar responsibility as intellectuals and by which men of power will ultimately be judged as well” (1970: 28). This will take time, 29 but if this happens, if we seek to uncover and practice telling the truth free from the “tact,” “rules,” and seduction that constrain its telling, then, as Arendt notes, “humanly speaking, no more is required, and no more can reasonably be asked, for this planet to remain a place fit for human habitation” ([1964] 2006: 233).

#### Roleyplaying of the state makes it impossible to make decisions in real life and foreclose agency

Antonio ‘95 (Robert, University of Kansas, Nietzsche's Antisociology: Subjectified Culture and the End of History American Journal of Sociology, Vol. 101, No. 1 (Jul., 1995), pp. 1-43, JS)  
The "problem of the actor," Nietzsche said, "troubled me for the longest time."'12 He considered "roles" as "external," "surface," or "foreground" phenomena and viewed close personal identification with them as symptomatic of estrangement. While modern theorists saw dif- ferentiated roles and professions as a matrix of autonomy and reflexivity, Nietzsche held thatpersons (especially male professionals)in specialized occupations overidentify with their positions and engage in gross fabrica- tions to obtain advancement. They look hesitantly to the opinion of oth- ers, asking themselves, "How ought I feel about this?" They are sothoroughlyabsorbed in simulating effective role players that they have trouble being anything but actors-"The role has actually become the character." Thishighlysubjectified social self or simulator suffersdevas- tatinginauthenticity.The powerful authority given the social greatly amplifies Socratic culture's already self-indulgent "inwardness." Integ- rity, decisiveness, spontaneity, and pleasure are undone by paralyzing overconcern about possible causes, meanings, and consequences of acts and unending internal dialogue about what others might think, expect, say, or do (Nietzsche 1983, pp. 83-86; 1986, pp. 39-40; 1974, pp. 302-4, 316-17). Nervous rotation of socially appropriate "masks" reduces persons to hypostatized "shadows," "abstracts," or simulacra.One adopts "many roles," playing them "badly and superficially" in the fashion of a stiff "puppet play." Nietzsche asked, "Are you genuine? Or only an actor? A representative or that which is represented? . . . [Or] no more than an imitation of an actor?" Simulation is so pervasive that it is hard to tell the copy from the genuine article; social selves "prefer the copies to the originals" (Nietzsche 1983, pp. 84-86; 1986, p. 136; 1974, pp. 232- 33, 259; 1969b, pp. 268, 300, 302; 1968a, pp. 26-27). Theirinwardness and aleatoryscripts foreclose genuine attachment to others. This type of actor cannot planfor the long termor participate inenduringnet- works of interdependence; such a person is neither willing nor able to be a "stone" in the societal "edifice" (Nietzsche 1974, pp. 302-4; 1986a, pp. 93-94). Superficiality rules in the arid subjectivized landscape. Neitzsche (1974, p. 259) stated, "One thinks with a watch in one's hand, even as one eats one's midday meal while reading the latest news of the stock market; one lives as if one always 'might miss out on something. ''Rather do anything than nothing': this principle, too, is merely a string to throttle all culture. . . . Living in a constant chase after gain compels people to expend their spirit to the point of exhaustion in continual pretense and overreaching and anticipating others." Pervasive leveling, improvising, and faking foster an inflated sense of ability and an oblivious attitude about the fortuitous circumstances that contribute to role attainment (e.g., class or ethnicity). The most medio- cre people believe they can fill any position, even cultural leadership. Nietzsche respected the self-mastery of genuine ascetic priests, like Socra- tes, and praised their ability to redirect ressentiment creatively and to render the "sick" harmless. But he deeply feared the new simulated versions. Lacking the "born physician's" capacities, these impostors am- plify the worst inclinations of the herd; they are "violent, envious, ex- ploitative, scheming, fawning, cringing, arrogant, all according to cir- cumstances. " Social selves are fodder for the "great man of the masses." Nietzsche held that "the less one knows how to command, the more ur- gently one covets someone who commands, who commands severely- a god, prince, class, physician, father confessor, dogma, or party conscience.The deadly combination of desperate conforming and overreachingand untrammeledressentiment paves the way for a new type of tyrant (Nietzsche 1986, pp. 137, 168; 1974, pp. 117-18, 213, 288-89, 303-4).

### 2AC C/I – Discussion of Rez

#### Resolved is to reduce through mental analysis

Webster’s Revised Unabridged Dictionary (<http://dictionary.reference.com/browse/resolved?s=ts>)

to reduce by mental analysis (often followed by into).

#### Government is the people

Jeff Oakes, Freelance writer who has published 6 books, No Date “What IS the Intent of the Constitution?” <http://criminaljusticelaw.us/issues/gun-control/chapter-4-intent-constitution/>

The very first principle forms the foundation for the new government, namely a Representative Democracy with the words, “WE the People.”  We hear this so often that we tend to forget the basic principle here is that this nation, the government, is the people not the representatives in Congress, nor the President, nor [the Supreme Court](http://en.wikipedia.org/wiki/Supreme_court).  Our government is “WE,” so if we have a problem with our government, we have a problem with ourselves.  If we do not like the job done by those we send to represent us, we can fire them.  Strangely enough, many claim to not be pleased, yet the same folks continually get elected for the most part, thus negating that claim.  But this is a principle we really need to take to heart—WE are the Government.  Not them.

#### Claims of fairness, objectivity, predictability are ways to marginalize the out group and retrench power structures

Delgado, Law Prof at U. of Colorado, 1992 [Richard, “Shadowboxing: An Essay On Power,” In Cornell Law Review, May]

We have cleverly built power's view of the appropriate standard of conduct into the very term fair. Thus, the stronger party is able to have his/her way and see her/himself as principled at the same time. Imagine, for example, a man's likely reaction to the suggestion that subjective considerations -- a woman's mood, her sense of pressure or intimidation, how she felt about the man, her unexpressed fear of reprisals if she did not go ahead-- ought to play a part in determining whether the man is guilty of rape. Most men find this suggestion offensive; it requires them to do something they are not accustomed to doing. "Why," they say, "I'd have to be a mind reader before I could have sex with anybody?" "Who knows, anyway, what internal inhibitions the woman might have been harboring?" And "what if the woman simply changed her mind later and charged me with rape?" What we never notice is that women can "read" men's minds perfectly well. The male perspective is right out there in the world, plain as day, inscribed in culture, song, and myth -- in all the prevailing narratives. These narratives tell us that men want and are entitled  [\*820]  to sex, that it is a prime function of women to give it to them, and that unless something unusual happens, the act of sex is ordinary and blameless. We believe these things because that is the way we have constructed women, men, and "normal" sexual intercourse. Yet society and law accept only this latter message (or something like it), and not the former, more nuanced ones, to mean refusal. Why? The "objective" approach is not inherently better or more fair. Rather, it is accepted because it embodies the sense of the stronger party, who centuries ago found himself in a position to dictate what permission meant. Allowing ourselves to be drawn into reflexive, predictable arguments about administrability, fairness, stability, and ease of determination points us away from what  [\*821]  really counts: the way in which stronger parties have managed to inscribe their views and interests into "external" culture, so that we are now enamored with that way of judging action. First, we read our values and preferences into the culture; then we pretend to consult that culture meekly and humbly in order to judge our own acts.

### Ableism

#### The liberal subject perpetuated by their framework assumes an able-bodied locus of subjectivity

Carol Appadurai Breckenridge1 and Candace A Volger2, Fall-xx-2001, Associate Professor of History @ the New School for Social Research, PhD @ University of Wisconsin—Madison1, David B. and Clara E. Stern Professor of Philosophy and Professor in the College at the University of Chicago2, “The Critical Limits of Embodiment: Disability's Criticism,” pg.—, muse

Disability studies teaches that an assumed able body is crucial to the smooth operation of traditional theories of democracy, citizenship, subjectivity, beauty, and capital. By assuming that the normative human is an able-bodied adult, for example, liberal theory can conflate political or economic interests with desires, political representation with having a voice in policy-making, social organization with voluntary association, and so on. Liberal theory naturalizes the political by making it personal. And the “person” at the center of the traditional liberal theory is not simply an individual locus of subjectivity (however psychologically fragmented, incoherent, or troubled). He is an able-bodied locus of subjectivity, one whose unskilled labor may be substituted freely for the labor of other such individuals, one who can imagine himself largely self-sufficient because almost everything conspires to help him take his enabling body for granted (even when he is scrambling for the means of subsistence). However, the mere possibility of a severely cognitively disabled adult citizen disrupts the liberal equations of representation and voice, desire and interest. Advocacy for the severely cognitively disabled is not a matter of voicing their demands. More generally, the intricate practical dialectics of dependence and independence in the lives of many disabled people unsettle ideals of social organization as freely chosen expressions of mutual desire.

### SSD

#### Switch side leads to American exceptionalism

Ronald Walter Greene, fmr debater and communication professor at U of Minnesota, and Dennis Hicks, fmr debater and communication professor, 2005 “LOST CONVICTIONS; Debating both sides and the ethical self-fashioning of liberal citizens,” <http://works.bepress.com/cgi/viewcontent.cgi?article=1007&context=ronaldwaltergreene>

In the hands of Dennis Day, the goal of debate was to reassign the convictions of students to the process of debate as a democratic form of decision-making. In this way debate training was no longer simply a mechanism for developing critical thinking or advocacy skills, but instead, debate was now a performance technique that made possible the self-fashioning of a new form of liberal citizen. The citizen’s commitments were to be redirected to the process of debate. This redirection entails a procedural notion of liberal citizenship that asks the student to invest in debate as a method of deliberation. Our argument here rests on Day’s attempt to ethically defend debating both sides by linking the pedagogical rationale of debate to a public ethic, in this case, full and free expression. We are not claiming that debate actually creates a situation in which students who participate in the activity abandon their convictions and commitments on the issues of the day nor are we claiming that debate asks students to embrace an ungrounded relativism. For us, what is important here is that when faced with an ethical criticism of debating both sides, Day sets out a deliberative-oriented vision of democracy whereby the liberal citizen materializes by divorcing his/her speech from the sincerity principle. To embody one’s commitment to the democratic norm of free and full expression required students to argumentatively perform positions they might personally oppose in order to instantiate the circulation of free and full expression and to secure a commitment toward debate as a democratic form of decision-making. Thus, the debate over debate was a struggle over the ethical attributes required for liberal citizenship. The argument that we will develop in this section begins with the premise that a key element of Cold War liberalism was the attempt to re-position the United States as the leader of the Free World (Greene 1999). One way Cold War liberalism made possible the emergence of US world leadership was by pulling together a national and international commitment to ‘American exceptionalism’. According to Nikhil Pal Singh (1998), American exceptionalism is a product of the attempt to conceptualize the United States as a concrete representative of the universal norms of democracy. In so doing, the US is granted a status and history that is deemed unique from other nations at the same time as that uniqueness qualifies the US to be the leader and judge of democratic attributes, characteristics and norms. In the aftermath of World War II, the proliferation of free speech as a characteristic of the US helped to warrant Cold War liberal claims to American exceptionalism. As Paul Passavant (1996) suggests, the ‘Millian paradigm’ of free speech has been appropriated by U.S. constitutional theorists to grant ‘America’ the status of a nation whereby ‘one legitimately claims the right to free speech’ (pp. 301/2). For Passavant, the process by which the US emerged as a nation whereby citizens claim the right to free speech creates a moral geography in which other nations are not granted the ‘maturity’ necessary for free speech and/or simultaneously must conform to the U.S. vision of free speech. It is our argument that during the cold war, the debate-free speech assemblage helped to make possible the emergence of ‘America’s’ status as an exemplar of democracy.

### 2AC AT: Decisionmaking

#### We impact turn – the decisions that we make us unable to sufficiently deal with social justice issues – its just an activity of the elites

Iris Marion Young, Oct 2011 (Political Theory, Vol. 29, No. 5 (Oct., 2001), pp. 670-690, “Activist Challenges to Deliberative Democracy”, JSTOR :)

Exhorting citizens to engage in respectful argument with others they dis- agree with is a fine recommendation for the ideal world that the deliberative democrat theorizes, says the activist, where everyone is included and the political equal of one another. This is not the real world of politics, however, where powerful elites representing structurally dominant social segments have significant influence over political processes and decisions. Deliberation sometimes occurs in this real world. Officials and dignitaries meet all the time to hammer out agreements. Their meetings are usually well organized with structured procedures, and those who know the rules are often able to further their objectives through them by presenting proposals and giv- ing reasons for them, which are considered and critically evaluated by the others, who give their own reasons. Deliberation, the activist says, is an activ- ity of boardrooms and congressional committees and sometimes even parlia- ments. Elites exert their power partly through managing deliberative settings. Among themselves they engage in debate about the policies that will sustain their power and further their collective interests. Entrance into such delibera- tive settings is usually rather tightly controlled, and the interests of many affected by the decisions made in them often receive no voice or representa- tion. The proceedings of these meetings, moreover, are often not open to gen- eral observation, and often they leave no public record. Observers and mem- bers of the press come only by invitation. Deliberation is primarily an activity of political elites who treat one another with cordial respect and try to work out their differences. Insofar as deliberation is exclusive in this way, and inso- far as the decisions reached in such deliberative bodies support and perpetu- ate structural inequality or otherwise have unjust and harmful consequences, says the activist, then it is wrong to prescribe deliberation for good citizens committed to furthering social justice. Under these circumstances of struc- tural inequality and exclusive power, good citizens should be protesting out- side these meetings, calling public attention to the assumptions made in them, the control exercised, and the resulting limitations or wrongs of their outcomes. They should use the power of shame and exposure to pressure deliberators to widen their agenda and include attention to more interests. As long as the proceedings exercise exclusive power for the sake of the interests of elites and against the interests of most citizens, then politically engaged citizens who care about justice and environmental preservation are justified even in taking actions aimed at preventing or disrupting the deliberations.

#### Framework is just another form of policing - vote aff if we win this argument

Stephano Harney, Professor of Strategic Management Education at Singapore Management University and Fred Moten, Associate professor of African American studies and visual studies at the University of California, 2013, “The Undercommons: Fugitive Planning & Black Study”

Stefano: Yeah, I feel that’s true. What I think is that each one is a different way to get at a similar set of questions, to think about the general antagonism, to think about blackness, to think about the undercommons. I think the impulse for me and Fred is always to try and move towards the stuff that we like, and to move towards the mode of living that we like. We know that sometimes that involves moving through certain kinds of critique of what’s holding us back. But, for me, each time, what’s going on is that I’m trying to elaborate a different mode of living together with others, of being with others, not just with other people but with other things and other kinds of senses. At one point, for me anyway, I felt very strongly that this kind of policy world was emerging everywhere – and I wanted to talk with Fred about how to find our stuff again amidst all this kind of policy work in which everybody seemed from every spot at any moment to be making policy. I had this image in my head of a kind of return to a world in which every self-determined individual had the right to make brutal policy on the spot for every person who was not selfdetermined, which essentially is a colonial or slave situation – and the kind of ubiquity of policy, which all of a sudden, didn’t emanate anymore just from government but from ~~fucking~~ policy shops in every university, and from independent policy shops, and from bloggers, etc. These policy people to me are like night riders. So, I felt at that moment it was necessary to deal with it in terms of, what would you say is going on that occasioned that kind of frenzied attack, this total mobilisation of the ‘fixed’? What provoked this? That’s why we ended up talking about planning. But there’s also a part where Fred is very directly able to address blackness in a piece. So, we were able to start with something that we were feeling was an elaboration of our mode of living, our inherited black radical tradition. Then, that piece ends up with a kind of caution around governance. At least from my point of view, I’m always approaching Fred, hanging out with Fred, to say, we know that there are things we like, so how can we elaborate them this time, not just for each other but also for other people, to say to others let’s keep fighting, keep doing our thing. So, it’s true that it isn’t an argument that builds. To me, it’s picking up different toys to see if we can get back to what we’re really interested in. Not to say that that doesn’t change. I have a richer understanding of social life than I did a few years ago. When I started working with Fred, social life, to me, had a lot to do with friendship, and it had a lot to do with refusal – refusal to do certain kinds of things. And then gradually I got more and more interested in this term, ‘preservation,’ where I started to think about, “well, refusal’s something that we do because of them, what do we do because of ourselves?” Recently, I’ve started to think more about elaborations of care and love. So, my social world is getting bigger with our work. But, each piece for me is still another way to come at what we love and what’s keeping us from what we love. So, it isn’t in that sense a scientific investigation that starts at one end and finishes at the other end. Fred: It’s funny, this ubiquity of policy making, the constant deputisation of academic laborers into the apparatuses of police power. And they are like night riders, paddy rollers, everybody’s on patrol, trying to capture the ones who are trying to get out – especially themselves, trying to capture their own fugitivity. That’s actually the first place at which policy is directed. I think that a huge part of it has to do simply with, let’s call it, a certain reduction of intellectual life – to reduce study into critique, and then at the same time, a really, really horrific, brutal reduction of critique to debunking, which operates under the general assumption that naturalised academic misery loves company in its isolation, like some kind of warped communal alienation in which people are tied together not by blood or a common language but by the bad feeling they compete over. And so, what ends up happening is you get a whole lot of people who, as Stefano was suggesting, spend a whole lot of time thinking about stuff that they don’t want to do, thinking about stuff that they don’t want to be, rather than beginning with, and acting out, what they want.

#### Debate is a productive space – non-traditional debaters empirically are more empowered and create real world change – the LBS movement proves

Dana Roe Polson, former debate coach and Co-Director, teacher, and founder of ConneXions Community Leadership Academy, 2012 “Longing for Theory:” Performance Debate in Action,” <http://gradworks.umi.com/3516242.pdf>

I think the Talented Tenth is actually the wrong metaphor for leadership in the performance debate community. Du Bois, later in his life, sharply criticized and disavowed a reliance on the Black elite to lead, believing that they were more preoccupied with individual gain than with group struggle, and willing to work within current structures rather than calling for radical change. They were becoming Americanized, Du Bois believed, and deradicalized. This deradicalization “occurs when more privileged African Americans (re) align themselves to function as a middle class interested in individual group gain rather than race leadership for mass development” (James, 1997, p. 24). Instead of his youthful belief in the Black elite, “Gradually, black working-class activists surpassed elites in Du Bois’s estimation of political integrity and progressive agency. He democratized his concept of race leaders through the inclusion of the radicalism of nonelites” (James, 1997, p. 21). The young people who have emerged as leaders in the performance debate community were definitely not those Du Bois would have identified as the Talented Tenth in 1903. Du Bois was talking to and about the Black elite, the educated middle class. Earlier in Du Bois’s life, he assumed that those people, college-educated, were the natural leaders. My participants who might be seen as potential leaders do not come from such backgrounds. Many do end up going to college and becoming potential leaders, but they are privileged through this process rather than prior to it. In addition, their focus is most definitely political as opposed to cultural. Nowhere in my research did I hear a Bill Cosby-esque injunction for Black people to shape up and work harder. Instead, the critique is focused on “uplift as group struggle” for continued liberation. Finally, these young leaders are most definitely radicalized as opposed to interested in incremental change that rocks no boats. From CRT and their open critique of white supremacy to their willingness to call for change openly in debate rounds, these young leaders are contentious and bold. Two of my participants, and many of their former debate peers, are involved with a Baltimore group called Leaders of a Beautiful Struggle (LBS). The website of the LBS establishes their identity: We are a dedicated group of Baltimore citizens who want to change the city through governmental policy action. Our purpose is to provide tangible, concrete solutions to Baltimore’s problems and to analyze the ways that external forces have contributed to the overall decline of our city. (“Leaders of a Beautiful Struggle,” n.d.) As we see in this statement of identity, then, LBS as one model of leadership is focused on the political and on an analysis of external influences; this focus is very different from a racial uplift position, and their model of leadership very different from the Talented Tenth. LBS has developed platforms regarding jobs, education, incarceration, and many other issues facing Black people in the city. They hold monthly forums for discussion of these topics, inviting guests and discussing the topics themselves. Further, one of the LBS members ran for City Council this year. He lost, but plans to run again. The training my participants discuss, therefore, is not in the abstract: it is training for the real world, for their own empowerment and that of their communities. This work is extending into local high schools, as well, and Paul Robeson High School now has students involved in LBS. They attend events and meetings not only to help out but as a form of leadership training.

## Psych

### White Philosophy

**Philosophical criticism is grounded within a colorblind mentality that ignores racism**

Monique Roelofs, Prof @ Hampshire College and teaches and writes at the intersection of European, analytical, and postcolonial philosophies with a special focus on aesthetics and the philosophy of art and culture, feminist philosophy, and critical race theory, 2006, “The Veiled Presence of Race in the Philosophy of Art:  Reclaiming Race for Aesthetics”

Race is a conceptual blind spot in philosophical aesthetics and the philosophies of the arts. While compelling avenues of philosophical thought reveal the intertwinements of conceptions of the state, the public, and the individual with racial constructions, that is to say, with lived realities that are organized with the help of racialized categories, aestheticians tend to bypass such entanglements or to insulate their premises and inquiries from their relations to racial formations. Philosophical investigations of common and prominent themes in aesthetics by and large proceed in ostensibly colorblind terms. I have in mind here, for example, discussions of art’s cognitive, imaginative, and affective dimensions, the relationship between aesthetics and ethics, everyday and environmental aesthetic systems, the politics of art and criticism, the nature of art’s situatedness in culture, capital, history, and modernity, and the analysis of art’s gendered and class-inflected workings-in short, numerous areas of concentration at the heart of the field. There are exceptions, especially at points where critical race theory intersects with aesthetics and, more narrowly, in the study of beauty, cross-cultural aesthetics, and artistic practices marked in terms of cultural “Others.” But characteristically the discipline-its theoretical paradigms, central preoccupations, institutionalized self-understandings, standards of quality-shuns exposing its structural principles to the workings of racial difference. In the context of asymmetrical power relations, many have argued, colorblind policies give carte blanche to the racial forces that be, whether intended or not. Colorblindness not only fails to contest racial domination, but assists also in its maintenance and reaffirmation against perceived breaches. Within a racialized social and conceptual system, what may seem to be race-neutral methodologies in fact typically reassert white privilege. The field of aesthetics is not exempted from this well-documented phenomenon. The inattention to race shores up the aesthetic pillars of whiteness and bolsters the whitening supports of aesthetics. Racialization and aestheticization (which concerns, among other things, aesthetic contributions to the shaping of identities, relations of power, and formations of knowledge and culture) stand in complex historical interconnections. These must be studied and worked through in order to create more tenable social, economic, cultural, political, environmental, and aesthetic constellations.

#### This silence sustains racism – reject them

Carrie Crenshaw, Assistant Professor in the Department of Speech Communication, University of Alabama, Summer 1997, “Resisting whiteness' rhetorical silence,” Western Journal of Communication 61.3, ebsco

\*\*Yellow Highlighting – sorry about that

In academic and political discourse, it is also rare for white people to explicitly reference their whiteness. The strictures of the "approved identity" in academic writing often prevent us from revealing our personal social locations and experiences (Blair, Brown and Baxter 402). Public political figures likewise avoid mentioning whiteness in their discourse (Nakayama and Krizek 297) even though the color of American politics is implicit in current debates about welfare, affirmative action, crime, and a host of other issues. Moreover, such discourse tends to ignore the ways in which race, gender, and class intersect with each other to perpetuate oppressive human hierarchies (Crenshaw, "Beyond"; Lorde). / Because discursive constructions of whiteness are typically unmarked and unnamed in personal, academic, and public discourse, they present a constellation of challenges for rhetorical scholars who are interested in the ideological role of whiteness in intersecting discourses about race, gender, and class. Previous rhetorical scholarship has focused on racist public discourse (e.g., Wander, "Salvation"; Wander, "The Savage"; Himelstein; Logue; Logue and Garner; Trank), but Nakayama and Krizek have recently taken our thinking a step further by mapping the terrain of whiteness. In a provocative study which names whiteness as a strategic rhetoric, they ethnographically "map" the "everyday" strategies of the spoken rhetoric of whiteness from a cultural studies perspective. They are "interested in ... the constructed space of whiteness, not the ways that it influences the margins" and "do[es] not address racism or racist ideology, although [they acknowledge that] these are closely aligned to many of the ways that whiteness is constructed" (306n). Their conclusion invites us to move beyond their initial topological project to investigate how the rhetoric of whiteness functions in the context of other social relations, particularly gender (303-305). In this essay, I accept their invitation and join the ongoing interdisciplinary conversation about whiteness (e.g., Allen; Dutcher; Dyer; Feagin and Vera; Frankenberg; Frye; Harris; hooks, Black; Mcintosh; Nakayama and Krizek; Roediger). Because whiteness and its intersections with gender and class are steeped in silence (hooks, Black; Mcintosh; Nakayama and Krizek), this essay argues that rhetoricians must do the critical ideological work necessary to make whiteness visible and overturn its silences for the purpose of resisting racism. / To do this, scholars must locate interactions that implicate unspoken issues of race, discursive spaces where the power of whiteness is invoked but its explicit terminology is not, and investigate how these racialized constructions intersect with gender and class. One such interaction was the debate between Carolyn Moseley Braun (D-IL) and Jesse Helms (R-NC) over the U.S. Senate's decision whether to grant a fourteen-year extension of the design patent for the United Daughters of the Confederacy (UDC) insignia. Because the UDC insignia contains a representation of the Confederate flag, the debate centered on whether a Senate approval of the patent would commend a charitable patriotic organization or commemorate an historical symbol of racism. Accounts of this debate were widely disseminated in the national news media and described Moseley Braun's argument as a dramatic history-making challenge to racism in the U.S. Senate (e.g., Clymer; Lee; McGrory). "For once Senators changed their minds. Things that are usually decided in the cloakroom, were settled on the floor in plain sight" (McGrory A2). Helms spoke first and Moseley Braun responded. After Helms' second speech, the motion to table the amendment was rejected 52 to 48. However, Moseley Braun was ultimately victorious; after her final speech, the patent extension was denied on a 75 to 25 vote. / This debate is a uniquely interesting rhetorical artifact because it was a direct and public clash of arguments about race in political discourse. It constitutes an important example of how two public political actors' discourse about race and how the personal dimensions of race, gender, and class entered into their public argument. In the next section, I argue that ideological rhetorical criticism is an appropriate avenue for analyzing interactions like this one. / Ideological Rhetorical Criticism / There is nothing essential, "natural," or biological about whiteness. Because the overwhelming unity of our genetic makeup swamps any human differences that have historically been attributed to race (Appiah 21; Shipman 269), race itself has been called a biological fiction (Gates 4). It is the historically located rhetorical meaning of whiteness that assigns it social worth (Nakayama and Krizek 292). / Whiteness functions ideologically when people employ it, consciously or unconsciously, as a framework to categorize people and understand their social locations. Within this framework, whiteness as a social position has value and has been treated legally as property (Bell; Crenshaw "Race"; Feagin and Vera; Harris). The term "white privilege" denotes a host of material advantages white people enjoy as a result of being socially and rhetorically located as a white person (Crenshaw, "Race"; Mcintosh; Wellman). Even though many white people sense that privilege accompanies whiteness (Feagin and Vera), they do not overtly acknowledge their white privilege because they think of themselves as average, morally neutral non-racists. They do not see racism as an ideology that protects the interests of all white people; rather, they envision racism in the form of white hooded Klansmen engaged in acts of racial hatred (Mcintosh 34; Ezekiel 1). Because this ideology can be produced and reproduced through spoken discourse (van Dijk; Goldberg), whiteness and its privilege have both ideological and rhetorical dimensions. / Ideological rhetorical criticism reveals the vested interests protected by a particular rhetorical framework for understanding social order. It assists the search for alternatives to oppression and enables us to engage in right action for good reasons (Wander, "The Ideological" 2, 18). While cultural and ethnographic approaches that name the complexities of our racialized social locations make the rhetoric of whiteness visible and displace its centrality (Nakayama and Krizek), an ideological approach helps to uncover the alliance between the submerged or silent rhetoric of whiteness and white material privilege. Ideological rhetorical criticism reveals how the public political rhetoric of whiteness relies upon a silent denial of white privilege to rationalize judicial, legislative, and executive decisions that protect the material interests of white people at the expense of people of color.[ 3] Beyond the realm of "everyday" discourse, public political actors often engage a submerged or silent rhetoric of whiteness to protect white privilege, and their arguments are authorized by the powerful institutions from which they speak. Those authorized arguments in turn sanction the rhetorical frameworks through which white individuals make sense of and justify their privileged social status (van Dijk; Wellman). / Stuart Hall's work is useful for grasping the rhetorical nature of ideology in general and racist ideologies in specific. He defines ideology as "those images, concepts and premises which provide the frameworks through which we represent, interpret, understand and 'make sense' of some aspect of social existence" ("The Whites" 18). Ideological struggles are struggles over meaning. Meaning is a social production, a practice of making the world mean something, and this meaning is produced through language. Language is not a synonym for ideology because the same terms can be used in very different ideological discourses. However, language is the principle medium of ideologies, and ideologies are sets or chains of meaning located in language ("The Rediscovery" 67, 81; "The Whites" 18). / These chains of meaning are not the products of individual intention even though they are statements made by individuals. Instead, intentions are formed within pre-existing ideologies because individuals are born into them. Ideologies live within what we take-for-granted. They exist in our assumptions and descriptive statements about how the world is. "Ideologies tend to disappear from view into the taken-for-granted 'naturalised' world of common sense. Since (like gender) race appears to be 'given' by Nature, racism is one of the most profoundly 'naturalised' of existing ideologies" (Hall, "The Whites" 19). / To understand how racist ideologies operate, Hall draws upon the work of Antonio Gramsci. While Gramsci did not explicitly theorize about race, he did investigate the ideological and cultural implications of region and nation. Hall embraces Gramsci's argument that ideologies function hegemonically to preserve powerful interests. That is to say, ideologies are taken-for-granted frameworks that naturalize our descriptions of the way the world is, including its current power structures. This power is not achieved solely by coercive might; it also operates through the consent of those who are subjugated. Hegemony is the production of consent that determines what is taken-for-granted. So, our taken-for-granted, naturalized assumptions of what makes common sense produce and reinforce our consent to the current social order and its power structures. The advantage of Gramsci's position is that it makes room for an oppositional consciousness because it recognizes that hegemony is historically contingent. Because hegemony is never stable and is always an ongoing and fluid process of gaining consent, social transformation through the critical examination of current relations of power is possible. / Following Gramsci, Hall also believes that it is essential to analyze the historical specificity of racist ideologies in a non-reductive manner. He rejects the gross form of economism in which everything is seen to be determined by class structures, and instead he highlights the need to understand and conceptualize other oppressive forms of social differentiation including culture, region, nationality, and ethnicity. Doing so enables a productive reconceptualization of the "class subject." The class subject is not homogenous; there is never simple unity among people said to be of the same "class." Rather, hegemony is a dynamic process of the production of consent within and between different sectors and segments within classes. Thus, Gramsci's work can help us to understand how race and class intersect. We need not accept the false choice between class based explanations and race based explanations. In addition, Hall argues that Gramsci's notion of hegemony helps us to understand one of the most common, least explained features of 'racism': the 'subjection' of the victims of racism to the mystifications of the very racist ideologies which imprison and define them. He reveals how different, often contradictory elements can be woven into and integrated within different ideological discourses; but also, the nature and value of ideological struggle which seeks to transform popular ideas and the 'common sense' of the masses. All of this has the most profound importance for the analysis of racist ideologies and for the centrality, within that, of ideological struggle. ("Gramsci's" 440) / A critical ideological approach to racialized discourse reveals the ongoing struggle over the meaning of race. It makes room for oppositional consciousness by helping us to "see" the meaning of racialized constructions and the vested interests they protect so that we can contest them. In addition, as the following analysis of the Braun-Helms debate illustrates, it enables our understanding of the intersections among racialized, gendered, and class discourses.

#### Your philosophers sustain traditional enlightenment views and do nothing for poor people of color

Siskanna Naynaha, composition coordinator at Lane Community College and teaches courses on African American and Latino literature, May 2006, “RACE OF ANGELS: XICANISMA, POSTCOLONIAL PASSIONS, AND RHETORICS OF REACTION AND REVOLUTION,” <https://research.wsulibs.wsu.edu/xmlui/bitstream/handle/2376/492/s_naynaha_050306.pdf?sequence=1>

At the turn of the twenty-first century, Laclau entered into a critical discussion with cultural theorist Judith Butler and Slovenian psychoanalyst and theorist Slavoj Žižek in their collaborative Contingency, Hegemony, Universality: Contemporary Dialogues in the Left. Using the theoretical lenses provided by Gramsci, Derrida, and Lacan, the three debate the failure of the Left in contemporary politics and, if there has indeed been a failure, its causes. The major contribution of this work to the field of democratic theory is the ways the authors problematize current watchwords deployed in the cultural rhetoric of US democracy such as “multicultural,” “pluralistic,” and “politically correct.” Ultimately, however, the theorists of so-called radical democracy tend to become bogged down in discussions of the discursivity of democracy; what they neglect here is the material, economic realities of poor people of color in the US and around the globe. Kalyan K. Sanyal elaborates on this critique in his “Postmarxism and the Third World: A Critical Response to the Radical Democratic Agenda.” “By emphasizing the discourse of the right,” he argues, the radical democrats link their multiple struggles to the state because it is the state that endows every citizen with right, and the process of realization of the right must refer to the state rather than to any other form of collectivity . . . [but] what are the implications of the radical democratic agenda for the global order, economic and political? (128) In the end Sanyal finds that the implications are devastating. The most salient is that the “Third World” “has to bear a large part of the cost of accommodating rights in the [First World]. To the extent that these rights impinge on the logic of profit and accumulation, capital has a tendency to move to greener pastures in the Third World where such rights hardly exist” (128). In fact, the rhetoric of democracy in the US has grown out of a Eurocentric obsession with “Western” foundations which inspire and perpetuate an obsessive possessive individualism through constant appeals to Enlightenment era thinking and ideals. The deployment of such rhetoric has long obscured the problems of racism, poverty, patriarchal oppression, and heterosexism within the US, and now, given the global expansion of US domination under the logic of late capitalism, that same rhetoric of democracy obfuscates the historical and material realities of US colonialism and imperialism around the world. Debates about individual “rights” and appropriate “procedures” rage on in the US while suffering rages on in poor neighborhoods populated disproportionately by people of color in the US and enrages the devastated Two-Thirds World. It is a travesty that demands a sustained intervention, one that historicizes the political and economic dimensions of the rhetoric of democracy in the US.

#### Specifically, Zizek is super white and colonialist

Carlos Martinez, Writer for Sons of Malcom, a website that is Inspired by the principles of Malcolm X / Malik El-Hajj Shabazz. A 'Third Worldist' perspective focusing on the increasing pace of south-south co-operation which is challenging and defeating neo-colonial hegemony, and the struggles of those oppressed by neo-colonialism and white supremacy (racism) who fight for their social, political and cultural freedom 'by any means necessary,’ December 13th 2013, “On Zizek’s Nasty Bullshit on Mandela” http://sonsofmalcolm.blogspot.com/2013/12/on-zizeks-nasty-bullshit-on-mandela.html

White colonial posture from zizek on Mandela Typical posturing coffee-shop-radical claptrap [from Zizek](http://www.theguardian.com/commentisfree/2013/dec/09/if-nelson-mandela-really-had-won). How wonderful to be a well-paid, well-respected European critical theorist and have the luxury of saying that all oppressed peoples' attempts to create a new world - be it in South Africa, Cuba, Zimbabwe, China, Korea, the former Soviet Union, etc - have been worse than useless. How great to be able to totally ignore all objective factors (little things like, errr, IMPERIALISM, the collapse of the USSR, total US geopolitical dominance of the early 1990s, the global rise of neoliberalism, massive droughts, etc) and focus entirely on the subjective factor, ie "how to move further from Mandela without becoming Mugabe". He tells us that life is just as bad for black South Africans now as it was under apartheid. Clearly he is not one of those dogmatic people who measures quality of life in terms of food security, housing, or the availability of clean running water, electricity and educational opportunities - all of which are MUCH better now for South Africans (not to say they are perfect, they obviously aren't). He says that "the rise of political and civil rights is counterbalanced by the growing insecurity, violence and crime". This is a fundamentally racist point. Before 1994, whites had all the political and civil rights, and only blacks suffered from the extreme levels of insecurity, violence and crime. Now everybody has the political and civil rights, and whites have lost their automatic protection from violence and crime (well, it's been a violent society ever since the whites turned up!). "If we merely abolish the market (inclusive of market exploitation) without replacing it with a proper form of the communist organisation of production and exchange, domination returns with a vengeance, and with it direct exploitation." Great. And while we're at it, how about we build a lovely utopia up in the clouds where the sun is always shining, people dance salsa day and night, and a bowl of marshmallows constitutes a nutritious meal? Socialism is born from capitalism, and it inherits many defects. Overcoming these and moving towards a sane, equal, prosperous society is the work of many generations. Furthermore, socialism is unable to develop freely in the era of imperialism, hence the number one priority being to end (or at least marginalise) imperialism. Tellingly, there's not a single mention of imperialism in Zizek's article. And the parting shot: "We can safely surmise that, on account of his doubtless moral and political greatness, he was at the end of his life also a bitter old man, well aware how his very political triumph and his elevation into a universal hero was the mask of a bitter defeat. Mandela's universal glory is also a sign that he really didn't disturb the global order of power." Yeah... because imperialism was totally happy for apartheid to die, yes? The ruling classes of Britain, France, Portugal, Belgium, Germany, Spain and the US were more than happy for African countries to get their liberation, and that's why they organised endless 'civil' wars, interventions and campaigns of destabilisation? The fact is that there is \*still\* an international campaign of destabilisation against South Africa. SA's main trading partner is China; it is the only African member of BRICS; it's a significant military force; it has excellent state relations with Zimbabwe, Mozambique, Angola, Namibia, Zambia (unlike in the apartheid days when it was occupying or waging war on those countries); it retains close ties with evil-communist-dictatorship Cuba. There are very few things the US and European ruling classes would like more than to see the 'Democratic Alliance' apartheid-nostalgia-brigade come to power in South Africa, and the barrage of 'left'-sounding critiques of Mandela being printed in the mainstream press is in support of that aim. So the 'strategy' of this wonderful Marxist philosopher Zizek is to unite with the right against the not-quite-left-enough. Thanks but no thanks.

### AT: Alt

#### Exposing the Zapatisas to the media and commodifying it is good and allows for global awareness to hegemonic structures

Jill Lane Assistant Professor of Global Studies at Ohio State University, where she

teaches performance and cultural studies of the Americas, Date last cited 2002, “Digital Zapatistas,” <http://www.csun.edu/~vcspc00g/301/digitalzap-tdr.pdf>

The Zapatista rebellion—staged in the early hours of 1 January 1994 on the day NAFTA went into effect—both engaged and challenged these critiques of “revolutionary” activism. On the one hand, the movement revitalized abandoned notions of “traditional” civil disobedience and uprising on behalf of indigenous peoples; the long Zapatista march to the seat of government in Mexico City in January 2001 demonstrates the continued support and impact these “traditional” tactics continue to have.4 Further, the particularly theatrical character of their actions, specifically those of Subcommandante Marcos, earned the Zapatista leader the name “subcomandante of performance” by artist Guillermo Go´mez-Pen˜ a. “The war was carried on as if it were a performance,” wrote Go´mez-Pen˜ a. “Most of the Zapatistas, indigenous men, women and children, wore pasamontan˜as [black ski masks]. Some utilized wooden rifles as mere props.” Wearing a “collage of 20thcentury revolutionary symbols, costumes and props borrowed from Zapata, Sandino, Che, and Arafat,” Marcos became “the latest popular hero in a noble tradition of activists [...] who have utilized performance and media strategies to enter in the political ‘wrestling arena’ of contemporary Mexico” (

Go´mez-Pen˜a 1995:90–91). While the Zapatistas thus made tactical use of embodied— and theatricalized—presence, the movement also took advantage, from the beginning, of the Internet as a means to build a global grassroots support network. Dominguez describes this “digital zapatismo” as a “polyspatial movement for a radical democracy based on Mayan legacies of dialogue [that] ripped into the electronic fabric not as InfoWar—but as virtual actions for real peace in the real communities of Chiapas” (1998b). Within a week of the first uprising, a massive international network of information and support was created through the most basic digital means: e-mail distribution and web pages; witness the extraordinary Internet site, Zapatistas in Cyberspace to grasp the scope of that network.5 The radical disjunctures between the sophisticated presence of the Zapatistas on the Internet, at the same time that Chiapas has had none of the requisite infrastructure—in most cases, not even electricity— earned the movement its reputation as the “. rst postmodern revolution” (Dominguez 1998a). Thus the Zapatista’s own recombinant theatre of operations meshed virtual and embodied practices in a struggle for real material change and social well-being in Chiapas. Polyspatial Embodiment Some might understand this “recombinant” practice as a simple matter of contingency: Marcos is a superb performer who uses all forms of media with calculated savvy; his supporters around the globe use the Internet in every way possible to support his cause. Yet the on-line and off-line struggles elaborate a similar strategy of social critique and intervention based in a sophisticated use of simulation. Marcos and the Zapatistas, including the digital Zapatistas of the Electronic Disturbance Theater, rely on simulation to create a disruptive (“disturbing”) presence in the material, social, and discursive contexts in which they operate. Resistance, says Dominguez—following the major theorists of information warfare—can take one of three forms: physical, which would engage and possibly harmthe hardware itself; syntactical (a favorite of hackers), which would involve changing the codes by which the machine functions—programming, software, design; and . - nally, semantic, which involves engaging and undermining the discursive norms and realities of the system as a whole. Simulation operates at the level of semantic disturbance: a simulation of an airplane, made of paper or digital code, will have no effect on the federal government’s physical  eet of planes or their server, nor will it affect the syntactical structure of command or the software that organizes their use; rather, the simulated airplanes disturb a semantic code, making visible the underlying and hidden relations of power on which the smooth operation of government repression depends. For Marcos, as for Dominguez, semantic resistance is an effective—and viable—form of contesting power from the margins (Dominguez 2002).

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## Framework

### Berube

#### Ableism = decision rule

Bérubé 03 (Michael Bérubé, Paterno Family Professor in Literature at Pennsylvania State University, 2003“Citizenship and Disability”, Spring, <http://www.dissentmagazine.org/article/?article=506>)

It is striking, nonetheless, that so few leftists have understood disability in these terms. Disability is not the only area of social life in which the politics of recognition are inseparable from the politics of redistribution; other matters central to citizenship, such as immigration, reproductive rights, and criminal justice, are every bit as complex. Nonetheless, our society's representations of disability are intricately tied to, and sometimes the very basis for, our public policies for "administering" disability. And when we contemplate, in these terms, the history of people with cognitive and developmental disabilities, we find a history in which "representation" takes on a double valence: first, in that people who were deemed incapable of representing themselves were therefore represented by a socio-medical apparatus that defined—or, in a social-constructionist sense, created—the category of "feeblemindedness"; and second, in the sense that the visual and rhetorical representations of "feebleminded" persons then set the terms for public policy. One cannot plausibly narrate a comprehensive history of ideas and practices of national citizenship in the post-Civil War United States without examining public policy regarding disability, especially mental disability, all the more especially when mental disability was then mapped onto certain immigrant populations who scored poorly on intelligence tests and were thereby pseudo-scientifically linked to criminality. And what of reproductive rights? By 1927, the spurious but powerful linkages among disability, immigration, poverty, and criminality provided the Supreme Court with sufficient justification for declaring involuntary sterilization legal under the Constitution. THERE IS AN obvious reason why disability rights are so rarely thought of in terms of civil rights: disability was not covered in the Civil Rights Act of 1964. And as Anita Silvers points out, over the next twenty-five years, groups covered by civil rights law sometimes saw disability rights as a dilution of civil rights, on the grounds that people with disabilities were constitutively incompetent, whereas women and minorities faced discrimination merely on the basis of social prejudice. Silvers writes, "[t]o make disability a category that activates a heightened legal shield against exclusion, it was objected, would alter the purpose of legal protection for civil rights by transforming the goal from protecting opportunity for socially exploited people to providing assistance for naturally unfit people." The passage of the Americans with Disabilities Act (ADA) in 1990 did add disability to the list of stigmatized identities covered by antidiscrimination law, but thus far the ADA has been interpreted so narrowly, and by such a business-friendly judiciary, that employers have won over 95 percent of the suits brought under the act. Perhaps if plaintiffs with disabilities had won a greater number of cases over the past thirteen years, the conservative backlash against the ADA-currently confined to a few cranks complaining about handicapped parking spaces and a wheelchair ramp at a Florida nude beach-would be sufficiently strong as to spark a movement to repeal the law altogether. But then again, perhaps if the law were read more broadly, more Americans would realize their potential stake in it. In 1999, for instance, the Supreme Court ruled on three lower-court cases in which people with "easily correctable" disabilities—high blood pressure, nearsightedness—were denied employment. In three identical 7-2 decisions, the Court found that the plaintiffs had no basis for a suit under the ADA precisely because their disabilities were easily correctable. As disability activists and legal analysts quickly pointed out, this decision left these plaintiffs in the ridiculous situation of being too disabled to be hired but somehow not disabled enough to be covered by the ADA; or, to put this another way, plaintiffs' "easily correctable" disabilities were not so easily correctable as to allow them access to employment. One case involved twin sisters who were denied the opportunity to test as pilots for United Airlines on the grounds that their eyesight did not meet United's minimum vision requirement (uncorrected visual acuity of 20/100 or better without glasses or contacts) even though each sister had 20/20 vision with corrective lenses (Sutton v. United Airlines, Inc.); another involved a driver/mechanic with high blood pressure (Murphy v. United Parcel Service); the third involved a truck driver with monocular vision (20/200 in one eye) who in 1992 had received a Department of Transportation waiver of the requirement that truck drivers have distant visual acuity of 20/40 in each eye as well as distant binocular acuity of 20/40 (Albertson's, Inc. v. Kirkingburg). Because, as Silvers argues, "litigation under the ADA commonly turns on questions of classification rather than access," all three plaintiffs were determined to have no standing under the law. The question of whether any of them was justly denied employment was simply not addressed by the Court. Indeed, in writing her opinion for the majority, Justice Sandra Day O'Connor explicitly refused to consider the wider question of "access," noting that 160 million Americans would be covered by the ADA if it were construed to include people with "easily correctible" disabilities (under a "health conditions approach"), and since Congress had cited the number 43 million in enacting the law, Congress clearly could not have intended the law to be applied more widely. "Had Congress intended to include all persons with corrected physical limitations among those covered by the Act, it undoubtedly would have cited a much higher number of disabled persons in the findings," wrote O'Connor. "That it did not is evidence that the ADA's coverage is restricted to only those whose impairments are not mitigated by corrective measures." It is possible to object that O'Connor's decision was excessively literalist, and that the potential number of Americans covered by the ADA is, in any case, quite irrelevant to the question of whether a woman can fly a plane when she's got her glasses on. But I've since come to believe that the literalism of the decision is an indirect acknowledgment of how broad the issues at stake here really are. If the ADA were understood as a broad civil rights law, and if it were understood as a law that potentially pertains to the entire population of the country, then maybe disability law would be understood not as a fringe addition to civil rights law but as its very fulfillment. RIGHTS CAN BE created, reinterpreted, extended, and revoked. The passage of the ADA should therefore be seen as an extension of the promise of democracy, but only as a promise: any realization of the potential of the law depends on its continual reinterpretation. For the meaning of the word, just as Wittgenstein wanted us to believe (in order that we might be undeceived about how our words work), lies in its use in the language. Similarly, the Individuals with Disabilities Education Act of 1975 (originally the Education for All Handicapped Children Act) was not some kind of breakthrough discovery whereby children with disabilities were found to be rights-bearing citizens of the United States after all, and who knew that we'd had it all wrong for 199 years? On the contrary, the IDEA invented a new right for children with disabilities, the right to a "free and appropriate public education in the least restrictive environment." And yet the IDEA did not wish that right into being overnight; the key terms "appropriate" and "least restrictive" had to be interpreted time and again, over the course of fifteen years, before they were understood to authorize "full inclusion" of children with disabilities in "regular" classrooms. Nothing about the law is set in stone. The only philosophical "foundation" underlying the IDEA and its various realizations is our own collective political will, a will that is tested and tested again every time the Act comes up for reauthorization. Jamie Bérubé currently has a right to an inclusive public education, but that right is neither intrinsic nor innate. Rather, Jamie's rights were invented, and implemented slowly and with great difficulty. The recognition of his human dignity, enshrined in those rights, was invented. And by the same token, those rights, and that recognition, can be taken away. While I live, I promise myself that I will not let that happen, but I live with the knowledge that it may: to live any other way, to live as if Jamie's rights were somehow intrinsic, would be irresponsible. Of course, many of us would prefer to believe that our children have intrinsic human rights and human dignity no matter what; irrespective of any form of human social organization; regardless of whether they were born in twentieth-century Illinois or second-century Rome or seventh-century central Asia. But this is just a parent's—or a philosophical foundationalist's-wishful thinking. For what would it mean for Jamie to "possess" rights that no one on earth recognized? A fat lot of good it would do him. My argument may sound either monstrous or all too obvious: if, in fact, no one on earth recognized Jamie's human dignity, then there would in fact be no human perspective from which he would be understood to possess "intrinsic" human dignity. And then he wouldn't have it, and so much the worse for the human race. In one respect, the promise of the IDEA, like the promise of the ADA, is clear: greater inclusion of people with disabilities in the social worlds of school and work. But in another sense the promise is unspecifiable; its content is something we actually cannot know in advance. For the IDEA does not merely guarantee all children with disabilities a free appropriate public education in the least restrictive environment. Even more than this, it grants the right to education in order that persons with disabilities might make the greatest possible use of their other rights-the ones having to do with voting, or employment discrimination, or with life, liberty, and the pursuit of happiness. IDEA is thus designed to enhance the capabilities of all American children with disabilities regardless of their actual abilities-and this is why it is so profound a democratic idea. Here again I'm drawing on Nancy Fraser, whose theory of democracy involves the idea of "participatory parity," and the imperative that a democratic state should actively foster the abilities of its citizens to participate in the life of the polity as equals. Fraser's work to date has not addressed disability, but as I noted above, it should be easy to see how disability is relevant to Fraser's account of the politics of recognition and the politics of redistribution. This time, however, I want to press the point a bit harder. Fraser writes as if the promise of democracy entails the promise to enhance participatory parity among citizens, which it does, and she writes as if we knew what "participatory parity" itself means, which we don't. (This is why the promise of disability rights is unspecifiable.) LET ME EXPLAIN. First, the idea of participatory parity does double duty in Fraser's work, in the sense that it names both the state we would like to achieve and the device by which we can gauge whether we're getting there. For in order to maintain a meaningful democracy in which all citizens participate as legal and moral equals, the state needs to judge whether its policies enhance equal participation in democratic processes. Yet at the same time, the state needs to enhance equal participation among its citizens simply in order to determine what its democratic processes will be. This is not a meta-theoretical quibble. On the contrary, the point is central to the practical workings of any democratic polity. One of the tasks required of democrats is precisely this: to extend the promise of democracy to previously excluded individuals and groups some of whom might have a substantially different understanding of "participatory parity" than that held by previously dominant groups and individuals. Could anything make this clearer than the politics of disability? Imagine a building in which political philosophers are debating, in the wake of the attacks of September 11, 2001, the value and the purpose of participatory parity over against forms of authoritarianism or theocracy. Now imagine that this building has no access ramps, no Braille or large-print publications, no American Sign Language interpreters, no elevators, no special-needs paraprofessionals, no in-class aides. Contradictory as such a state of affairs may sound, it's a reasonably accurate picture of what contemporary debate over the meaning of democracy actually looks like. How can we remedy this? Only when we have fostered equal participation in debates over the ends and means of democracy can we have a truly participatory debate over what "participatory parity" itself means. That debate will be interminable in principle, since our understandings of democracy and parity are infinitely revisable, but lest we think of deliberative democracy as a forensic society dedicated to empyreal reaches of abstraction, we should remember that debates over the meaning of participatory parity set the terms for more specific debates about the varieties of human embodiment. These include debates about prenatal screening, genetic discrimination, stem-cell research, euthanasia, and, with regard to physical access, ramps, curb cuts, kneeling buses, and buildings employing what is now known as universal design. Leftists and liberals, particularly those associated with university humanities departments, are commonly charged with being moral relativists, unable or unwilling to say (even after September 11) why one society might be "better" than another. So let me be especially clear on this final point. I think there's a very good reason to extend the franchise, to widen the conversation, to democratize our debates, and to make disability central to our theories of egalitarian social justice. The reason is this: a capacious and supple sense of what it is to be human is better than a narrow and partial sense of what it is to be human, and the more participants we as a society can incorporate into the deliberation of what it means to be human, the greater the chances that that deliberation will in fact be transformative in such a way as to enhance our collective capacities to recognize each other as humans entitled to human dignity. As Jamie reminds me daily, both deliberately and unwittingly, most Americans had no idea what people with Down syndrome could achieve until we'd passed and implemented and interpreted and reinterpreted a law entitling them all to a free appropriate public education in the least restrictive environment. I can say all this without appealing to any innate justification for human dignity and human rights, and I can also say this: Without a sufficient theoretical and practical account of disability, we can have no account of democracy worthy of the name. Perhaps some of our fellow citizens with developmental disabilities would not put the argument quite this way; even though Jamie has led me to think this way, he doesn't talk the way I do. But those of us who do participate in political debates, whether about school funding in a specific district or about the theory and practice of democracy at its most abstract, have the obligation to enhance the abilities of our children and our fellow citizens with disabilities to participate in the life of the United States as political and moral equals with their nondisabled peers-both for their own good, and for the good of democracy, which is to say, for the good of all of us.