### **In Libya there are a people referred to as the Berbers, while these people are not in the main view of everyone they make up a fifth of the population in Libya and struggle to survive in the face of colonialism. Many of them cannot interact in society because their language is not recognized as official; it is this sort of action that confines them to the designation of minority instead of person. Even though the Berbers were a Key part of the “Arab Spring” they await recognition and for what they call the “Black Spring” where they too can receive freedom and justice. All attempts to be Berber fail under the law, political party assistance, voting, etc do not help the Berbers because of the stigma against them that has been engrained into the minds of the Libyan people. For years their people have spent in prison for just embracing their culture, now they are in the never ending grasp of the colonialist prison, never being seen as equal by the people around them simply because they are different. There is no recognition for the Berber not under the transitional constitution and not in state education or buildings; the Berber is merely portrayed as a distant memory that is not incorporated in present day society.**

### **Currently the Berbers have been marginalized out of the topic by means of rhetorical imperialism; people choose not to talk about them because they can’t be used to gain a traditional debate impact. Through imperialism inside the community and out we further these peoples oppression by choosing not to acknowledge their existence.**

### current political engagement is failing at every level, each time an opportunity for progress opens up the Berbers are only further degraded. This is evidenced by their role in the revolution by helping take out gadaffi, yet they are still second class citizens.

**Zurutuza 11**, (8/11/11Interview: Karlos Zurutuza, Tripoli, Libya Editor: Rob Mudge Libya's Berbers feel rejected by transitional government <http://www.dw-world.com/dw/article/0,,15515687,00.html>, Karl Zurutuza is a special correspondent for the paper Hidden Europe and Fathi Ben Khalifa is a leading Amazigh rights activist and former member of the NTC.)

**Libya's Berbers, or Amazigh, played a crucial role in the battle against the Gadhafi regime. Now they say they feel let down by the transitional government which has as yet to recognize them and their language. Fathi Ben Khalifa is a well-known Amazigh dissident from Libya**. He lived in Morocco for 16 years until he left for The Netherlands to escape the pressure from Gadhafi on Rabat to hand him over. Ben Khalifa resumed his dissident activities from Tunisia when the revolution started in Libya **and became an National Transitional Council (NTC) representative.** He was part of its international delegation formed to gain recognition among the international community. **He abandoned the NTC last August due to "insurmountable differences" with the rebel committee, mainly over the issue of religion and the lack of recognition of the Amazigh people** (Berbers - the ed.). He was elected as the president of the World Amazigh Congress, an international organization based in Paris since 1995 which aims to protect the Amazigh identity, in October.

### Zurutuza goes on to say:

**Zurutuza 11**, (8/11/11Interview: Karlos Zurutuza, Tripoli, Libya Editor: Rob Mudge Libya's Berbers feel rejected by transitional government <http://www.dw-world.com/dw/article/0,,15515687,00.html>, Karl Zurutuza is a special correspondent for the paper Hidden Europe and Fathi Ben Khalifa is a leading Amazigh rights activist and former member of the NTC.)

Deutsche Welle: You've criticized that your people "are still not recognized in the new Libya." Can you explain why? Fathi Ben Khalifa: In the Constitution draft approved on August 6 there's no mention at all about us, the Amazighs. **Neither our language nor our presence in the country are recognized. Now they're saying that we have to forget about such things for the sake of stability in the country**, that we can "discuss the issue later" so we are suffering from a *déjà vu* feeling. **How can I be a citizen in a country which does not recognize my existence?** Actually, **they told us the same thing** when Libya got its independence **in 1951**, that we had to wait until things settled down… **Then Gadhafi came with his assimilation policies and a horrendous dictatorship that lasted four decades so the issue was totally out of the question**. The last thing we, the Amazigh, were expecting was that the new government would also stick to the old speeches.

### **The Berbers are no different than other indigenous groups in that they have been forced to lose their cultural identity and deal with the worst forms of discrimination—only by drawing parallels between indigenous struggles and how we have come to understand their identities will it be possible to solve**

Hodgson 2009 (Dorothy L. [professor of anthropology and the director of the Institute for Research on Women at Rutgers University]; Becoming Indigenous in Africa; African Studies Review > Volume 52, Number 3, December 2009; kdf)

On August 3, 1989, Moringe ole Parkipuny, a long-time Maasai activist and member of the Tanzanian Parliament, was the first African to address the United Nations Working Group on Indigenous Populations in Geneva, Switzerland. After noting that this was a "historic moment," since he and a Hadza man from Tanzania were the "first representatives of any community in Africa that have been able to attend this very important forum," he described in vivid terms the contemporary situation in Africa: "The environment for human rights in Africa is severely polluted by the ramifications of colonialism and neo-colonial social and economic relationships in which we are compelled to pursue our development and our sovereignty in a global system replete with injustices and exploitation." He discussed how most African countries had achieved political independence only relatively recently; the difficulties of overcoming colonial legacies of unequal rights, resources, and access to political power; and the "might of Western economic hegemony." But, he warned, the intense efforts by many African nation-states to build national solidarity through the production of national [End Page P-] identities "have thrown wide open the floor for prejudices against the fundamental rights and social values of those peoples with cultures that are distinctly different from those of the mainstream national population. Such prejudices have crystallized in many African countries into blatant cultural intolerance, domination and persistent violations of the fundamental rights of minorities." In East Africa, he claimed, two of the most "vulnerable minority peoples" were hunter-gatherers and pastoralists: These minorities suffer from common problems which characterize the plight of indigenous peoples throughout the world. The most fundamental rights to maintain our specific cultural identity and the land that constitutes the foundation of our existence as a people are not respected by the state and fellow citizens who belong to the mainstream population. In our societies the land and natural resources are the means of livelihood, the media of cultural and spiritual integrity for the entire community as opposed to individual appropriation. As a result, "our cultures and way of life are viewed as outmoded, inimical to national pride and a hindrance to progress. What is more, access to education and other basic services are minimal relative to the mainstream of the population of the countries to which we are citizens in common with other people" (Parkipuny 1989). As Parkipuny claimed, his speech did indeed mark a historic moment in local, national, and international affairs; it was the first public assertion by a Maasai leader that Maasai, and indeed, certain other historically marginalized groups in Africa, were part of the transnational community of indigenous peoples. Moreover, the forum for this pronouncement, the U.N. Working Group, indicated a new willingness of that body to entertain claims that African groups like Maasai shared common histories, grievances, and structural positions within their nation-states with long-recognized "first peoples" from white settler colonies in the Americas, New Zealand, Australia, and elsewhere. As such, long-accepted definitions of "indigenous" were being challenged, with pressure to expand their meanings to encompass new categories of similarly disenfranchised peoples. Over the next twenty years, Maasai, Kung San, Batwa, Amazigh, and other African groups became actively involved in the international indigenous peoples' movement with the support of certain transnational advocacy groups. They also formed regional and continental networks to pressure African states to recognize the presence and rights of indigenous peoples within their borders, to support and coordinate the activities of African nongovernmental organizations (NGOs) within the U.N. process, and more specifically, to promote ratification of the U.N. Declaration on the Rights of Indigenous Peoples. Although they quickly achieved international recognition and visibility for their struggles, they encountered deep [End Page 2] hostility from most African nation-states, which claimed that all of their citizens were indigenous, argued that indigenous rights fomented "tribalism," and challenged any discussion of collective rights or restitution. As I was told (sometimes quite forcefully) every time I presented my research in Tanzania, "we are all indigenous in Africa." Given the hostility of their nation-states and fellow citizens, how and why did certain historically marginalized people in Africa decide to become "indigenous"? What was the appeal to African activists of linking their agendas and organizations to the transnational network and discourses of "indigenous rights"? What strategies, arguments, and alliances did they employ to articulate and advance their claims? Almost twenty years later, what have been the achievements, challenges, and costs of using the category of indigenous as a platform for localized economic and political action? Finally, how has the involvement of African activists reshaped the practices and politics of the transnational indigenous rights movement? To address these questions, this article traces the history of the engagement of African groups with the international indigenous peoples' movement; examines how the concept of "indigenous" has been imagined, understood, and employed by African activists, donors, advocates, and states; and looks at the opportunities and obstacles it has posed for the ongoing struggles for recognition, resources, and the rights of historically marginalized peoples like Maasai.1 This history of African efforts to "become indigenous" is important for several reasons. First, as suggested by the comment "we are all indigenous in Africa," the key struggle for African activists has been to translate their hard-won international recognition as indigenous peoples into national recognition. As described in detail below, not only did this tension shape the dynamics of their participation in the movement, but it also demonstrated the ongoing significance of states in shaping the contours and content of transnational advocacy. Second, this history illustrates some of the inherent ironies and paradoxes of political action in a postcolonial world: of educated Africans defending their rights and resources by relying on colonial stereotypes and international agencies; of the absurdity of demanding justice from the primary perpetrators of injustice, nation-states; and of the challenges of collective organization and action in the wake of such colonial legacies as national boundaries, dominant languages, disparate resources, and uneven infrastructure. Finally, as a response to those who would dismiss these activists as pawns of international donor agendas (e.g., Kuper 2003) or unreflective opportunists (e.g., Igoe 2006), this study provides a more nuanced analysis that explores (rather than infers) the participants' motivations, imaginings, and reflections in order to understand how the dynamics of agency, structure, and power at once enable and limit political agency in a world shaped ever more forcefully by "neoliberal governmentality" (Ferguson & Gupta 2002).2 [End Page 3]

### The situation of the Berbers is analogous to that of indigenous peoples in North America, constantly they are told they need to assimilate into the world that they do not want to be a part of in order to give up tradition for the education of the colonizer whether it be the whitestream appeals of academia to just give in or the calls of an oppressive regime the situation is tragic for indigenous peoples everywhere, in a quest for language, culture, and a way of life they are constantly threatened with democracy assistance for Native Americans it was disease ridden blankets, boarding schools where children were raped and beaten, and the imposition of values that were more like the white man. The Berbers face a similar path of being forced to convert to western ideals to fit into a box, it starts off with learn Arabic and ends with forget your past and accept the ways that make you successful in the Arab world.

Begaye 08 Tim Prof of Education at Arizona State “Modern Democracy: The Complexities Behind Appropriating Indigenous Models of Governance and Implementation,” ,” Handbook of Critical and Indigenous Methodologies, pp 467-468

A democratic society must have a reflective process that learns from its past and have the ability to see the historical path of inclusion that is really a form of exclusion. Since the early days of Native confederacies, forming alliances and establishing formal relations included considerations of equality and fairness as an important aspect of a democracy. The early Romans and Greeks gave it a twist that established a new foundation to how it would be practiced; that same foundation has, in recent times, evolved with modern political trends due to the diversity of people. Born of the type of revolutionary thinking that left the controlling policies founded in the Church of England, the early English settlers leaned toward practices they deemed as inviting participation of its citizens. However, as the colonists began to establish a comfortable foothold on current-day New England, their view of self narrowed and focused only on personal opportunity and preservation. The new definition now serves as the precursor to current practice of democracy. As Western society developed, the Native infrastructure of community and governance deteriorated as it was swallowed up by Western notions of democracy. In many places, complete tribes were terminated, and their governments vanished only to be replaced by a foreign and oppressive model of governance that today prevents equal participation. The long history of ill treatment of"others" and putting the rest outside of the margins is an experience from which our current society can learn many valuable lessons. A new form of democracy could contain the essential element of a democracy that still includes the original Native conception of inclusion and participation. Leaders would begin to assume responsibility and be accountable to the people, and they would also take it upon themselves to transform and practice a new value system that includes all groups regardless of past histories. Eliminating the voice of the "minorities" by getting rid of participation would be unthinkable because such a move means relinquishing the very source of power that is perceived to stabilize society. Preparing communities to accept differing points of view would enhance the moral obligation of the dominant society to truly practice legitimacy democracy. Decision making among tribal groups would no longer be influenced and co-opted by dominant outside forces and selfish ideals. There would be a convergence of the minority and dominant forces that would allow all groups to integrate value systems from their own and develop more effective definition of democracy where participation and expression are open to everyone.

### Decolonization must be at the forefront of all activities- failure to do so dehumanizes all involved Greg and I advocate that we should break free of the colonialist mindset the topic wants us to continue and embrace a pedagogy of decolonization

McCaslin and Breton 08 Wanda D. Law Foundation of Saskatchewan Research Officer with the Native Law Centre of Canada, Denise C. founder and executive director of Living Justice Press, “Justice as healing: Going outside the colonizer’s cage,” ,” Handbook of Critical and Indigenous Methodologies, pp 513

First, decolonization is critical for both Indigenous and non-Indigenous peoples. Indigenous peoples need to know our own decolonizing pathways, and to do this, we must reclaim our ways of knowing how to be in good relationships. This is not easy, simple, or quick since many of us have become too comfortable with the colonizers' methodologies. Instead, we need to decolonize the positivistic regimes and remember our traditional healing ways of remedying conflicts. In decolonizing approaches, we must always ask ourselves whether our cultural integrity is being promoted, respected, and honored. Anything less will not be decolonizing. In addition, colonizers need to learn the ways of decolonization that teach respect and the honoring of all relationships. What is destructive and catastrophic to the well-being of one cannot be good for the other. To dehumanize others can only dehumanize the dehumanizers, the controllers, the ones who treat others as objects and benefit materially from doing so. Not only that, but colonizers almost immediately start treating themselves as objects as well-objects that are judged successful or not, objects that command high or low salaries, objects that hold high or low positions in hierarchical societies. We who are White, who are colonizers, desperately need decolonization too.

### Must include indigenous forms of knowledge and examine how these forms of knowledge are excluded from everyday practices is key to ending our own complicity in oppression

Kincheloe 07Joe Canada Research Chair of Critical Pedagogy at McGill University “Critical Pedagogy in the Twenty-First Century: Evolution for Survival,” Critical Pedagogy: Where are we now, p 29

Picking up on Wexler's theoretical move, I attempt to contribute to the canon of a transformative ideological education by bringing previously referenced subjugated and indigenous know ledges to the pedagogical table. Derived from dangerous memories of history that have been suppressed and information that has been disqualified by social and academic gatekeepers, subjugated and indigenous knowledges play an important role in a critical pedagogy concerned with the way dominant power inculcates ideology in the contemporary era. Through the conscious cultivation of these "low-ranking" knowledges, alternative democratic and emancipatory visions of society, politics, cognition, and social education are possible. The subjugated knowledge of Africans, indigenous peoples from around the world, women in diverse cultural contexts, working-class people, and many other groups have contested the dominant culture's view of reality. At the very least, such subjugated know ledges inform students operating within mainstream schools and society that there are multiple perspectives on all issues. A critical pedagogy that includes subjugated ways of seeing teaches a lesson on the complexities of knowledge production and how this process shapes our view of ourselves and the world around us. Individuals from dominant social formations have rarely understood (or cared to understand) how they look to marginalized others. As a result, women often make sense of men's view of women better than men understand women's view of men; individuals from Africa, or with African heritages, understand the motivations of White people better than the reverse; and low-status workers figure out how they are seen by their managers more clearly than the managers understand how they appear to workers. Obviously, such insights provide critical pedagogues and their students with a very different view of the world and the processes that shape it. Critical educators who employ such subjugated viewpoints become transformative agents who alert the community to its hidden features, its submerged memories, and in the process help specific individuals to name their oppression or possibly understand their complicity in oppression.

### **The affirmative is the only way to break down the oppression of the Berber people, it is by addressing the wrongs of the past and the present that the Berbers to gain access to their existence, this is an action that leads to true democracy**

Maddy-Weitzman 2011 (Bruce [Marcia Israel Senior Research Fellow at the Moshe Dayan Center for Middle Eastern and African Studies]; The Berber Awakening; The American Interest; SUMMER (MAY/JUNE) 2011; kdf)

So who are the Berbers, and why are they worthy of attention? Simply put, the Berbers are North Africa's "natives", the population encountered by the region's various conquerors and "civilizers": Carthaginians, Romans, Byzantines, Vandals, Arab-Muslims and Europeans. Berber social organization was classically tribal, and they spoke varieties of a single, mainly unwritten language classified today as Afro-Asian. Their encounters with foreign forces, which generally were more powerful, produced a variety of responses ranging from resistance and retreat to acceptance and assimilation. Overall, Berbers straddled multiple worlds, assimilating the "other" with whom they were engaged in one form of accommodation or another, but retaining distinct attributes of their own. Inevitably, given their relative weakness, this collection of tribal groupings was branded by a derogatory term: "Berbers", from the Greek and Roman appellations for "barbarians." Subsequent Arab-Muslim conquerors quickly adopted the term, and it has stuck ever since. Not surprisingly, modern-day Berber militants reject such stigmatization imposed from the outside, and prefer to call themselves Amazigh, which translates into "free men." T he Amazigh are worthy of our attention for several reasons, one of which is their underappreciated demographic significance. Speakers of one of the Berber/Tamazight dialects constitute approximately 40—45 percent of the population in Morocco, 2 0 - 25 percent in Algeria, 8 -9 percent in Libya and about 1-5 percent in Tunisia. They total some 520 million persons, a number that exceeds the total population, for the sake of comparison, of Greece or Portugal. These numbers, while considerable, are significantly lower as a percentage than they were a century ago, thanks to complex processes of economic and political integration that have occurred throughout the region. Indeed, it is this very decline that has helped spur the modern Amazigh identity movement, one which explicitly foregrounds a collective Amazigh "self, complete with a flag, anthems, collective memory sites {lieux de mémoire), a "national" narrative and ancient and modern icons. Thus the movement seeks to renegotiate the terms of Berber accommodation with various "others": the nation-state, Islam and modernity. T he movement's central demands are recognition by state authorities of the existence ofthe Amazigh people as a collective and of the historical and cultural Amazighité of Nor th Africa. T he most immediate and concrete manifestations of that recognition would be to make Tamazight an official language equal to Arabic and to begin redressing the multitude of injustices which they say have been inflicted on the Berbers in both the colonial and independence eras through corrective educational, social and economic policies. More generally, the movement challenges the fundamental national narratives of these countries, which until recently consigned Berber cultural expressions to statesponsored folklore festivals, complemented by National Geographic-ty^^ television programs on remote and exotic mount a in villages, on par with the nomadic Touareg "blue men" of the desert. In their efforts to fashion a "modern" ethno-cultural collective identity out of the older building blocks of their societies, the Amazigh activists are part of a more general trend that challenges hegemonic Arab-centered nationalism. Ironically, the ever-accelerating processes of globalization, which some thinkers have heralded as the harbinger of a long-awaited post-national age, are also generating an intensified "politics of identity." T he new politics of identity in the Muslim world is marked by the ethno-cultural assertion of formerly marginalized minority groups, combined with a demand for the democratization of political life. For some, like the Kurds, this has reached a critical mass, morphing into full-fledged nationalism. For others, like the Muslim residents of Ethiopia's Ogaden region, this kind of nationalism is forming fast.' Berbers have not yet reached that stage, and they may never reach it. But they, too, have achieved a measure of recognition and self-definition that was inconceivable a generation ago.

### **The Affirmative is key to solve for indigenous colonization everywhere, it is only through speech acts that we become true activists**

Hodgson 2009 (Dorothy L. [professor of anthropology and the director of the Institute for Research on Women at Rutgers University]; Becoming Indigenous in Africa; African Studies Review > Volume 52, Number 3, December 2009; kdf)

What the Declaration means for the future political struggles of African peoples is unclear. Will the approval of the Declaration and the African Commission's endorsement of the AC Working Group report encourage further African involvement in the indigenous peoples' movement? Or will the frustrations of activists over the slow pace and byzantine processes of the U.N. and the acceleration of state-led neoliberal economic and political reforms encourage activists to reposition themselves to make a new political space to seek redress for their grievances? Whatever the future holds, it is [End Page 22] clear that the involvement of Africa in the indigenous peoples' movement has reshaped international and national politics in several important ways.

First, by broadening the concept of indigenous to include African (and Asian) claims, the indigenous movement became at once more inclusive and more potentially more contentious, as some influential states fought for a narrower, clearer definition of "indigenous" in order to limit the scope of the Declaration. The embrace of the principle of "self-identification" by indigenous activists from across the globe facilitated the recognition of Africans and Asians as indigenous peoples by international institutions like IWGIA and the United Nations. Moreover, the creation of the U.N. Permanent Forum and the eventual demise of the U.N. Working Group enabled Africans to institutionalize their presence and ignore the hostility of certain powerful nonindigenous participants like Alfonso Martínez. But their very success in establishing international recognition produced backlash at the national level, as some African states, wary of the validity and potential divisiveness of the claims and desperate to protect their already fragile sovereignty, challenged these new relational and structural definitions of "indigenous" with recourse to older, more essentialist definitions predicated on the historical experiences of "first peoples" in Australia, the Americas, and elsewhere. Yet remarkably, despite initial misgivings, the African Commission on Human and Peoples' Rights eventually endorsed the applicability of the concept of "indigenous peoples" to certain African groups, a testament in itself to the concerted struggles of African activists working with key allies like IWGIA.

Second, the experiences of African activists and the history of their involvement with the indigenous rights movement suggest that, like other "activists beyond borders" (Keck & Sikkink 1998), they are neither pawns nor dupes, but human beings struggling to create and take advantage of available political spaces to forward their political and economic agendas. Their capacity for political action has been shaped not only by the legacies of colonial policies and practices, but also, more recently, by the formidable alliance of capital with African states in the pursuit of privatization, productivity, and profit through the implementation of neoliberal political, economic, and social policies. Despite the tremendous potential for political paralysis in the face of such obstacles, these African activists have creatively positioned themselves to take advantage of the opportunities for political agency and collective action provided by the indigenous rights movement.

Whatever future political course African activists decide to pursue, they have learned tremendously from their participation in the indigenous movement in terms of effective ways to engage their states and donors, how to form and maintain viable (if fragile) coalitions and networks that transcend ethnic and national concerns and commitments, and the possibilities for being different kinds of citizens within their states. Like Parkipuny, many have been able to see and learn from the larger patterns of structural similarities between their situation and that of aborigines, Native Americans, [End Page 23] and other indigenous peoples, especially about the range of possible relationships between indigenous peoples and nation-states. Adopting the term "indigenous," as Ronald Niezen (2003) argues, itself marks a transcending of the narrow concerns of "ethnicity" at the same time that it is predicated on those same ethnic concerns. Despite the ongoing challenges of overcoming the hostility of states and citizens to their claims of indigeneity, involvement with the international indigenous peoples' movement has helped some groups, like Maasai, to transform themselves from "subjects" to "citizens" within their nation-states, as they now draw on their rights as "citizens" to demand justice and change.

### **Democracy begins in this room- by changing our understanding of language and politics we understand how culture informs pedagogy and the world around us. Voting affirmative is critical to make power structures visible and to form resistance against all oppression**

Giroux 2005 (Henry A. [ the Global Television Network Chair in English and Cultural Studies at McMaster University**];** Cultural Studies in Dark Time, http://www.henryagiroux.com/online\_articles/DarkTimes.htm, FAST CAPITALISM, 1.2)

As the Bush administration spreads its legacy of war, destruction, commodification, privatization, torture, poverty, and violence across the globe, **we need a new language for politics,** justice, and freedom in the global public sphere. **We need a new vocabulary for talking about what educational institutions should accomplish in a democracy** and why they fail; **we need a new understanding of public pedagogy for analyzing what kind of notions of agency and structural conditions can bring a meaningful democracy into being.** Most important, **we need to make pedagogy and hope central to any viable form of politics engaged in the process of creating alternative public spheres and forms of collective resistance. The question of agency cannot be separated from a concern about where democratic struggles can take place and what it might mean to create the affective conditions for students and others to want to engage in such struggles in the first place. Hope, as a precondition for agency, and resistance are crucial elements of democratic politics because not only do they rest on a promise of a better world but they view the future as something more than a repeat of the present. Hope is central to political change** and must find a way out of the manufactured cynicism that accompanies current forms of neoliberalism and religious fundamentalism. We need to recognize, as Zygmunt Bauman points out, that **the real pessimism is quietism—falsely believing in not doing anything because nothing can be changed** (Bunting 2003). Most significantly, **we need a new understanding of how culture works as a form of public pedagogy, how pedagogy works as a moral and political practice, how agency is organized through pedagogical relations, how individuals can be educated to make authority responsive, how politics can make the workings of power visible and accountable, and how hope can be reclaimed in dark times through new forms of pedagogical praxis, global protests, and collective resistance.**