**Name of politician:** Hillary Clinton

**Title of Speech:** The First Trump-Clinton Presidential Debate

**Date of Speech:** September 26, 2016.

**Category:** Electoral Debate

**Grader:** Cristóbal Sandoval

**Date of grading:** October 6, 2016.

**Final Grade (delete unused grades):**

0 A speech in this category uses few if any populist elements. Note that even if a speech expresses a Manichaean worldview, it is not considered populist if it lacks some notion of a popular will.

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Score here (0, 1,2)** | **Populist** | **Pluralist** |
| Manichaean vision | 0,5 | It conveys a Manichaean vision of the world, that is, one that is moral (every issue has a strong moral dimension) and dualistic (everything is in one category or the other, “right” or “wrong,” “good” or “evil”) The implication—or even the stated idea—is that there can be nothing in between, no fence-sitting, no shades of grey. This leads to the use of highly charged, even bellicose language.  *“We also, though, need to have a tax system that rewards work and not just financial transactions. And the kind of plan that Donald has put forth would be trickle-down economics all over again. In fact, it would be the most extreme version, the biggest tax cuts for the top percent of the people in this country than we've ever had.”*  *“And the financial disclosure statements, they don't give you the tax rate. They don't give you all the details that tax returns would. And it just seems to me that this is something that the American people deserve to see. And I have no reason to believe that he's ever going to release his tax returns, because there's something he's hiding.”*  *“But I like to remember what Michelle Obama said in her amazing speech at our Democratic National Convention: When they go low, we go high. And Barack Obama went high, despite Donald Trump's best efforts to bring him down.”* | The discourse does not frame issues in moral terms or paint them in black-and-white. Instead, there is a strong tendency to focus on **narrow, particular issues**. The discourse will emphasize or at least not eliminate the possibility of natural, justifiable differences of opinion.  *“First, we have to build an economy that works for everyone, not just those at the top.”*  *“You know, the vibrancy of the black church, the black businesses that employ so many people, the opportunities that so many families are working to provide for their kids. There's a lot that we should be proud of and we should be supporting and lifting up.”*  *“But let's also add, no one should disagree about respecting the rights of young men who live in those neighborhoods. And so we need to do a better job of working, again, with the communities, faith communities, business communities, as well as the police to try to deal with this problem.”* |
|  |  | The moral significance of the items mentioned in the speech is heightened by ascribing **cosmic proportions** to them, that is, by claiming that they affect people everywhere (possibly but not necessarily across the world) and across time. Especially in this last regard, frequent references may be made to a reified notion of “history.” At the same time, the speaker will justify the moral significance of his or her ideas by tying them to **national and religious leaders** that are generally revered. | The discourse will probably not refer to any reified notion of history or use any cosmic proportions. References to the spatial and temporal consequences of issues will be limited to the material reality rather than any mystical connections. |
| Populist notion of the people | 0 | Although Manichaean, the discourse is still democratic, in the sense that the good is embodied in the will of the majority, which is seen as a unified whole, perhaps but not necessarily expressed in references to the “voluntad del pueblo”; however, the speaker ascribes a kind of unchanging essentialism to that will, rather than letting it be whatever 50 percent of the people want at any particular moment. Thus, this good majority is romanticized, with some notion of the common man (urban or rural) seen as the embodiment of the national ideal. | Democracy is simply the calculation of votes. This should be respected and is seen as the foundation of legitimate government, but it is not meant to be an exercise in arriving at a preexisting, knowable “will.” The majority shifts and changes across issues. The common man is not romanticized, and the notion of citizenship is broad and legalistic. |
| Evil elite | 1,0 | The evil is embodied in a minority—more specifically, an elite—whose specific identity will vary according to context. Domestically, in Latin America it is often an economic elite, perhaps the “oligarchy,” but it may also be a racial elite; internationally, it may be the United States or the capitalist, industrialized nations or international financiers or simply an ideology such as neoliberalism and capitalism.  *“You know, Donald was very fortunate in his life, and that's all to his benefit. He started his business with $14 million, borrowed from his father, and he really believes that the more you help wealthy people, the better off we'll be and that everything will work out from there.”*  *“What I have proposed would cut regulations and streamline them for small businesses. What I have proposed would be paid for by raising taxes on the wealthy, because they have made all the gains in the economy. And I think it's time that the wealthy and corporations paid their fair share to support this country*.”  *“I don't think top-down works in America.”*  *“But, remember, Donald started his career back in 1973 being sued by the Justice Department for racial discrimination because he would not rent apartments in one of his developments to African-Americans, and he made sure that the people who worked for him understood that was the policy.”* | The discourse avoids a conspiratorial tone and does not single out any evil ruling minority. It avoids labeling opponents as evil and may not even mention them in an effort to maintain a positive tone and keep passions low. |
|  |  | Crucially, the evil minority is or was recently in charge and subverted the system to its own interests, against those of the good majority or the people. Thus, systemic change is/was required, often expressed in terms such as “revolution” or “liberation” of the people from their “immiseration” or bondage, even if technically it comes about through elections. | The discourse does not argue for systemic change but, as mentioned above, focuses on particular issues. In the words of Laclau, it is a politics of “differences” rather than “hegemony.”  *“That means we need new jobs, good jobs, with rising incomes.”*  *“We also have to make the economy fairer. That starts with raising the national minimum wage and also guarantee, finally, equal pay for women's work.”*  *“I want us to invest in you. I want us to invest in your future. That means jobs in infrastructure, in advanced manufacturing, innovation and technology, clean, renewable energy, and small business, because most of the new jobs will come from small business.”*  *“I think building the middle class, investing in the middle class, making college debt-free so more young people can get their education, helping people refinance their -- their debt from college at a lower rate.”*  *“So I have, ever since the first day of my campaign, called for criminal justice reform.”*  *“And we've got to get guns out of the hands of people who should not have them.”* |
|  |  | Because of the moral baseness of the threatening minority, non-democratic means may be openly justified or at least the minority’s continued enjoyment of these will be seen as a generous concession by the people; the speech itself may exaggerate or abuse data to make this point, and the language will show a bellicosity towards the opposition that is incendiary and condescending, lacking the decorum that one shows a worthy opponent. | Formal rights and liberties are openly respected, and the opposition is treated with courtesy and as a legitimate political actor. The discourse will not encourage or justify illegal, violent actions. There will be great respect for institutions and the rule of law. If data is abused, it is either an innocent mistake or an embarrassing breach of democratic standards. |

**Overall Comments (just a few sentences):**

El discurso no presenta los elementos necesarios para ser considerado como populista. En primer lugar, se reconoce una apelación al pueblo americano, sin embargo, esta no es central en el discurso, n tampoco se construye en oposición a una elite. Segundo, se reconoce la identificación de una elite minoritaria representada por las grandes corporaciones y la imagen de Donald Trump. Por sobre una visión maniquea, en el discurso predomina una visión pluralista del mundo y el carácter maniqueo aparece siempre relacionado a la imagen de Trump. Finalmente, no se identifica una noción de voluntad general del pueblo como fuente de legitimidad política. Además, por sobre un cambio radical, el discurso está centrado en políticas específicas como la generación de empleo, la inversión en las clases medias, reforma educacional, reforma a la justicia, entre otras. Por estas razones el discurso puede ser calificado con una **nota de 0,2.**