**Name of politician:** Hillary Clinton

**Title of Speech:** Attacking Donald Trump’s Economic Policies

**Date of Speech:** June 22, 2016.

**Category:** Electoral Speech

**Grader:** Cristóbal Sandoval

**Date of grading:** July 27, 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.

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|  | **Score here (0, 1,2)** | **Populist** | **Pluralist** |
| Manichaean vision | 0 | 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. | 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.  *“We’ve had a few glitches with others who don’t seem to understand what the ingredients are for building an economy that works for everybody, not just those at the top…”*  *“That’s why I want to expand incentives like the new market’s tax credit, empowerment zones and other ideas that bring business, government and communities together to create good jobs in poor or remote areas.”*  *“Those barriers, they hold back African-Americans, Latinos, Asian and Native Americans and women from fully participating in our economy. We need to reverse the long-term neglect that has dried up jobs and opportunity in communities of color, in poor communities.”* |
|  |  | 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 | 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.  *“As I said yesterday in Ohio, Donald Trump offers no real solutions for the economic challenges we face. He just continues to spout reckless ideas that will run up our debt and cause another economic crash.”*  *“And yes, we know, too many special interests with too many lobbyists have stood in the way of progress while protecting the perks of the privileged few.”*  *“The bottom line is that too many leaders in business and government have lost sight of our shared responsibility to each other and to our nation.”* | 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.”  *“A historic investment in jobs, debt-free college, profit sharing, making those at the top pay their fair share, putting families first in a modern economy and a democracy where working people’s voices are actually heard. That is what we are fighting for in this election.”* |
|  |  | 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 considera como populista. En primer lugar, se reconoce una apelación al pueblo americano, pero este no es central en el discurso y no está definido en oposición a la elite. Segundo, se reconoce una elite representada por los de arriba, los intereses especiales y el gobierno, quienes se han olvidado de beneficiar al resto de los americanos. No obstante, se reconoce un discurso pluralista ya que la centralidad está en que se beneficien todos los americanos (incluyendo a las minorías) y no solo los de arriba. El discurso se vuelve más maniqueo cuando Clinton se refiere a Trump, reconociendo que es incapaz de gobernar al EEUU. Finalmente, no se identifica una noción de voluntad general del pueblo como fuente de legitimidad política que cambie la situación actual, sino que se reconocen ciertas políticas específicas orientadas a generar empleo aumentar impuestos a los ricos y centrarse en las familias. Por estas razones el discurso puede ser calificado con una **nota de 0,3.**