# Blake---Round 5

# 2AC

## Case

### AT: Cede the Political

#### 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).

## Consult the Earth CP

### AT: Consult the Earth

#### Singularity disad – they paper over the ways oppression constitutes itself in different ways than just anthropocentricism – dooms their movement to failure

Simon Tormey, Head of the School of Social and Political Sciences at the University of Sydney, 2006, ‘Not in my Name’: Deleuze, Zapatismo and the Critique of Representation”

Thinking more generally about the socio-political ideology of Zapatismo, what becomes evident is the reluctance to commit themselves to a ‘vision’ or blueprint of how the world should be transformed, or indeed how even the Chiapas should be transformed. This again is a source of irritation for otherwise sympathetic onlookers who would like to see in the Zapatistas the vanguard of an attempt to construct a viable ‘counter- empire’ of the kind influentially discussed by Michael Hardt and Antonio Negri in their controversial work Empire. Surely it is asked, there must be some notion of what the world should look like in order to mobilise people against the world as it is now? Again, the notion that ‘resistance against’ can only make sense when seen as the antonym of a ‘resistance for’, in this case in favour of a distinct political system or space is one that is challenged both implicitly and explicitly by Zapatista practice. As Marcos insists: Zapatismo is not an ideology, it is not bought and paid for by a doctrine. It is … an intuition. Something so open and flexible that it really occurs in all places. Zapatismo poses the question: ‘What is it that excluded me?’‘What is that has isolated me?’ In each place the response is different. Zapatismo simply states the question and stipulates that the response is plural, that the response is inclusive … 29 In attempting to elaborate what Zapatismo is, communiqués articulate the idea of ‘a political force’ that operates in negation to that which is, as opposed to the embodiment of something that has yet to be created. In this sense they directly eschew the idea of a government or system ‘in waiting’ as per the classic ‘putschist’ rhetoric of traditional revolutionary movements. As has often been noted, they have yet to articulate a response to the ‘land question’, which is the very issue that caused the Zapatistas to come into being in the first place. Zapatismo is ‘silent’ on this and all the other matters that have animated left radicals over the past two centuries, that have nurtured them in the ‘hard times’, and helped to maintain their faith that history is on their side. But the ‘silence’ is surely telling in positive ways. As we noted at the outset, this is a political force that prefers not to ‘speak’, but rather to ‘listen’ and provide what Marcos terms an ‘echo’ of what it ‘hears’. As Marcos notes, this would be: An echo that recognises the existence of the other and does not overpower or attempt to silence it. An echo that takes its place and speaks its own voice, yet speaks with the voice of the other. An echo that reproduces its own sound, yet opens itself to the sound of the other. An echo […] transforming itself and renewing itself in other voices. An echo that turns itself into many voices, into a network of voices that, before Power’s deafness, opts to speak to itself, knowing itself to be one and many, acknowledging itself to be equal in its desire to listen and be listened to, to recognising itself as diverse in the tones and levels of voices forming it.30 To Marcos this is a different kind of political practice. It is one that insists that there are no a priori truths that can be handed down to ‘The People’; there is no doctrine that has to be learned or spelled out; there is only ‘lived experience’. Zapatismo is a political force that is concerned with the means by which people can be ‘present’ as opposed to being represented, whether it be by political parties, ideologies, or the other familiar devices and strategies that have prevented voices being heard. To quote Marcos, what they are struggling for is a world in which ‘all worlds are possible’. Similarly In The Second Declaration from the Lacandon Jungle, Marcos declares (on behalf of the Zapatistas) that: ‘we aren’t proposing a new world, but something preceding a new world; an antechamber looking into the new Mexico. In this sense, this revolution will not end in a new class, faction of a class, or group in power. It will end in a free and democratic space for political struggle’.30 Their struggle is one to permit other conceptions of the world to come into being. Of course this is punctuated by a view of what it is that such spaces require: the obliteration of party machines, of the bloated and antique structures of representation that clog Mexico’s political system; but the point is such strictures are regarded as the basis upon which a genuine political process can take place. What is left out is any ‘final’ account of justice, equality or democracy. Contrast Zapatismo in other words, with traditional revolutionary rhetoric and more particularly with the communist struggles of the past with their tightly knit, disciplined hierarchies built on a thorough going utilitarianism that is prepared, as Trotsky once bluntly put it, ‘to break eggs to make an omelette’. In Zapatismo we find on the contrary a sentiment that insists that all the ‘eggs’ are of value. It is ‘dignity’ and ‘respect’ for the singular voice that animates this struggle against representation, not a desire to fulfil the historical or foreordained destiny to which all voices are or will be subject. In this sense as in the other senses discussed here, it seems to me that this is a very Deleuzian kind of struggle, and Deleuze (and Guattari) anticipate on the plane of high theory the kinds of demands being articulated by Marcos and the Zapatistas. This is also to say that the search for a post-representational form of political practice should not be read as necessarily ‘nihilistic’ (as Laclau insists) or as one that inevitably pits the aristocratic ‘one’ against the many. Or if it is, then it is a nihilism that, as per Deleuze’s reading of ‘eternal return’, isa struggle in which being and difference are constantly affirmed. It is an affirmation of difference itself, of the singular voice, and of the possibility of and necessity for ‘spaces’ in which those voices can be heard. In the terms offered by Deleuze and Guattari this would be ‘smooth’ space as opposed to the ‘striated’ space of representational systems. It would be a ‘deterritorialised’ space of combination and recombination in accordance with differentiated, disaggregated desires; not the territorialised space of hierarchy, fixed and known roles that define ‘identity’. In terms of Zapatismo, this is a space in which ‘all worlds are possible’and in which it is the constant combination and recombination of the indigenous peoples that determines what ‘happens’.

#### News flash – the Earth can’t talk..

Frances Marie Klug, Follower of Josephology, October 4th 1989 “God the Father,” <http://www.themiracleofstjoseph.org/rev32750.html>

The moon cannot talk.  The earth cannot talk.  The sun cannot talk.  The stars do not speak.  The universe does not talk back to those who travel through it.  The universe does not speak to those who say what a beautiful place it is.  But I have created all you are, all you see, all you know, and many things beyond this, beyond human comprehension, understanding.

#### We don’t have time for delay or consultation – while they talk to nature, black bodies die on the streets

George Yancy, 2008, Associate Professor of Philosophy, Duquesne University, Black bodies, white gazes: the continuing significance of race, p. 299

Although there are many while antiracists who do fight and will continue to fight against the operations of white power, and while it is true that the regulatory power of whiteness will invariably attempt to undermine such efforts, it is important that white antiracists realize how much is at stake. While antiracist whites take time to get their shit together, a luxury that is a species of privilege, Black bodies and bodies of color continue to suffer, their bodies cry out for the political and existential urgency for the immediate undoing of the oppressive operations of whiteness. Here, the very notion of the temporal gets racialized. My point here is that even as whites take the time to theorize the complexity of whiteness, revealing its various modes of resistance to radical transformation, Black bodies continue to endure tremendous pain and suffering. Doing theory in the service of undoing whiteness comes with its own snares and seductions, its own comfort zones, and reinscription of distances. Whites who deploy theory in the service of fighting against white racism must caution against the seduction of white narcissism, the recentering of whiteness, even if it is the object of critical reflection, and, hence, the process of sequestration from the real world of weeping, suffering, and traumatized Black bodies impacted by the operations of white power. As antiracist whites continue to make mistakes and continue to falter in the face of institutional interpellation and habituated racist reflexes, tomorrow, a Black body will be murdered as it innocently reaches for its wallet. The sheer weight of this reality mocks the patience of theory.

#### Weighing the suffering of animals versus that of humans is inapplicable and anthropomorphizes animals

Zakiyyah **Jackson**, 20**11** (PhD Candidate Erskine Peters Fellow, University of Notre Dame, “Interstices: Race and the Future of Animal Studies,” *Conference: Why the Animal? Queer Animalities, Indigenous Naturecultures, and Critical Race Approaches to Animal Studies*)

In our work, I argue, we should proceed without recourse to analogy, instrumentalism, or teleology, in the hope of respecting the very difference we seek to interrogate. Far too often in **Animal Studies** scholarship tends to **stage a *competition between human and animal suffering***. “The animal,” like “the human,” is a historical construct that is revised to meet the needs of political and historical processes, yet the significance and dynamics of the **exploitation of humans** say **as a means of colonizing** them **is *not the same* as factory farming**, both do unspeakable forms of harm to the world’s inhabitants, but **they are *not analogues***, at least partially because the phenomenal experience of a “body” that suffers is ***so widely varied* that it is *difficult to imagine* all of what it would mean** **across the expanse of the world’s inhabitants**. I am thinking of Staci Alaimo’s work on gelatinous creatures, where the issue of a body itself, is not something we can take for granted. Human and animal actors share a world, and are even burdened by the same episteme, but ***analogizing human and animal suffering is not useful.*** We must maintain a healthy respect for the historically distinct but interrelated practices of biopolitics, otherwise we instantiate the ***animalization of humans* in order to *anthropomorphize animals***. In other words, we ***reinforce*,** or take for granted **the animalization of** racialized **people** in order to bring animals into the realm of human recognition. We cannot purchase recognition for animal suffering at the ***expense of the world’s most vulnerable human populations***. These kinds of rhetorical moves actually ***undermine* the** potentially fruitful **conversation[s] that *must happen*** between [in] women’s studies, queer theory, and ethnic studies. Only through intersecting these three fields are we able to fully account for the salience of “bestiality” metaphors that recursively surface during the debate on “marriage equality,” for instance.

#### Anthropomorphism is colonialist – flips the K.

Gabrielle **Schwab**, published 20**08** (Chancellor’s professor of English and comparative literature @ UC at Irvine, “Derrida, the Patched Woman, and the Son of Man,” Discourse, Volume 30, no. 1 and 2, MUSE)

What is at stake in Derrida's **challenge** to Deleuze and Lacan **regarding the** figure of the **animal** and the question of the unconscious is thus the problem of anthropomorphism in defining the boundaries of the human. This ***anthropomorphism has profound*** *political* ***consequences.*** After all, the **same epistemological move** has often ***led to other*** forms of ***exclusion,*** *colonizing* ***in*** their ***nature***, such as the exclusion of children and indigenous people from the defined boundaries of the human. But there is more at stake in these controversies about the figure of the animal and the figure of the child as they are used to define the boundaries of the human. According to Catherine Malabou in "Polymorphism Will Never Pervert Childhood," the stakes for Derrida lie in "the immense question of a polymorphism of difference."38 Reading this polymorphism of difference in light of Derrida's rejection of an anthropomorphism that draws the boundaries between the human and the animal along the lines of free will and responsibility, we see that the child has always escaped this anthropocentric definition. Isn't this why Deleuze sees the child as the site of deterritorialization? In this light, "becoming animal" or "becoming child" could be seen as pertaining to a process of de-anthropomorphization. If this process is polymorphous and if some call it perverse, it is because it unfolds beyond the logic of the cogito or the self-constitution as an I. So if Deleuze and Guattari value the "becoming animal," "becoming child," and "becoming woman" as deterritorializing molecular forces, Derrida seems to suggest, then they **[we] need *more radically to challenge*** the ***boundaries between*** the ***human and*** the ***animal.*** Operating outside the categorical limitations, differentiations, and definitions of consciousness, processes of becoming as envisioned by Deleuze and Guattari must beg the question of the unconscious and take into [End Page 234] account the divisibility, multiplicity, and difference of forces in a living being. Because of this very shift from anthropomorphism to a polymorphism of difference, it is too hasty, Derrida insists, to conceive the "becoming animal or child" from within a refutation of psychoanalysis.39 Perhaps Freud's model, he suggests, can be rethought in a way that it becomes less anthropocentric than Deleuze would have it. For Deleuze, the egological construction of the subject is nothing but a becoming trapped "in its molar form and subjectivity."40 Similarly, the direction of what Rene Major calls Derrida's "desistantial psychoanalysis" aims against the egological construction of the subject: "The logic proper to desistance leads to the destabilization of the subject, to its disidentification from every position in estance, from all determinations of the subject by the ego."41 Derrida then shares with Deleuze and Guattari a profound critique of egological reductionism in defining the human, but he differs in the role psychoanalysis plays in its valuation and critique of the egological construction of the subject. This difference becomes important when we assess the self-positioning of psychoanalysis in relation to the law, the symbolic order, and the signifying regimes.

#### Their movement is uniquely coopted by academia – simply talking about anthro in a debate sphere reentrenches anthropocentric self-interest of elites – voting neg simply destroys its radical potential and turns it into a tool that is deployed against other liberating movements

Steven Best, 2012“The Rise and Fall of Critical Animal Studies” [http://www.liberazioni.org/articoli/BestS-TheRise(and%20Fall)ofCriticalAnimalStudies.pdf](http://www.liberazioni.org/articoli/BestS-TheRise%28and%20Fall%29ofCriticalAnimalStudies.pdf)

In the last three decades, animal studies has grown exponentially in the global academy. The "animal turn" has moved throughout humanities, the fine arts, and social sciences; it has crossed into psychology, philosophy, anthropology, political science, and sociology; and it has made its mark in literature, history, cultural studies, geography, feminism, and queer theory. Alongside the explosion of articles, books, and conferences, there are hundreds of animal studies courses taught in dozens of universities and colleges worldwide, from the UK and Canada to the Germany and the US to Poland and Israel and New Zealand to Australia. Without question, animal studies will grow in popularity and evolve in dynamic ways. Within a few years, one can expect Animal Studies programs and departments to become as widespread as Women's Studies, African-American Studies, Chicano/a Studies, Disability Studies, and Queer Studies. The rapid surge in animal studies programs, moving it from the margins to the mainstream, is both laudable and lamentable. For as animal studies is a potential force of enlightenment and progressive change in public attitudes and policies toward nonhuman animals, its academic proponents can only advance it within tight institutional constraints and intensive normalizing regimes that frequently demand conformity, “neutrality,” disengaged detachment, and activism within narrowly accepted limits. The growth, acceptance, and success of animal studies in the sterile corporate environment of academia, in other words, typically demands pacifying the scholar-professor and gutting the subversive implications of anti-speciesism and challenging the human/animal dualism that underpins the violent tyranny of humans over other animals. The academy domesticates the systemic critical power of the “animal standpoint” which provides vital and unique critical insights into the origins of war, slavery, hierarchical domination, and a vast spectrum of psychological, moral, social, and ecological crises (see below); the stultifying structure of “higher education” defuses the potential volatility of critical knowledges in general, including those which might work to expose the true horror of the animal holocaust and international animal slave trade, which exploits, tortures, and murders burgeoning billions of victims, as the academic-industrial complex itself, in its highly profitable vivisection sectors, claims butchers over one hundred million animals a year for “medical research.” *Homo academicus – that typically competitive, cutthroat,* ambitious, vain, arrogant, pompous, one-dimensional, desiccated, apolitical, sycophantic, opportunist, narcissistic career-obsessed primate -- has rushed *en masse* from the staid paradigms, boring traditions, and mummified classics to chase the hot, trendy, fashionable novelty of animal studies in the hopes of jump-starting a new career or revivifying a moribund research life. Because animal studies is so broad, vague, open, and amorphous a field, it offers something for everyone. Yet the similarities of the animal studies paradigm with conventional humanist, positivist, or analytic frameworks are more significant than the differences. For in animal studies, as well, there are no expectations of coherence between research and ethics or theory and practice, such that personal and academic integrity in animal studies hardly demand normative and political commitments to veganism, animal liberation, and social transformation. Mainstream, animal studies (MAS) has been neutralized, stripped of political relevance, co-opted, and contained by the hegemonic norms of the academic-industrial complex. As a potentially subversive and radical discourse taking shape within the prisonhouse of dead scholars walking, animal studies has unavoidably succumbed to the fate of all other “critical” paradigms and identity politics “studies” programs by introjecting institutionalized discursive rules, bowing to peerpressure and bureaucratic surveillance, and conforming to the codes of detachment and abstraction; fecund with insight and potential, animal studies has become another specialized, technical, abstruse product and commodity of today’s knowledge factories that specialize in producing data pertinent to profit and social control imperatives but irrelevant to the crises of the day. Animal studies has been confined within the cage of theory-for-theory’s sake, severed from practical and activist concerns, and sundered from the pressing demands of global social and ecological crisis. The Faustian pact that academics sign with bureaucratic overlords demands fidelity to scholarship as its own end, pseudo-objectivity and drone-like detachment, existential and theoretical abstraction, inscrutable jargon, and the pompous profundity of the illuminati. The scholar-activist and engaged intellectual with “dirty hands,” is viewed with contempt, shunned as threatening, and ridiculed as a dilettante. Hardly showered with awards and accolades, those who violate this tacit terrorism and speak against the tacit codes of complicity incur endless slights, condescension, alienation, and penalties ranging from reduced pay to non-promotion or even termination. “Critical” academics deconstruct every boundary, dualism, and opposition except the bifurcation between theory and practice and the Ivy Curtain dividing universities from the communities. The recipe for the "success" of animal studies is also the formula for its failure. For in order to allay fears, disarm skepticism, establish the human-animal studies as a respectable and rigorous research paradigm, institutionalized power systems, and the obliging knowledgeproducing work force, process animal studies through the standard filters of positivism, scientism, statistics, quantification, methodologies, theorems, and philosophical obfuscation. The potential virtues and contributions of animal studies include challenges to humanist ideologies and speciesist philosophies; illuminating histories of the co-evolution of animals and humans; revelations’ of the complexity of animal consciousness, social life, behaviour, and agency; and stimulating insights into our own animality, and the genesis of dominator cultures, debilitating mindsets, and an array of dysfunctional relations and institutions generating social pathologies and crises. MAS can help spawn a new ethic of inclusiveness, interconnectedness, and community uniting human and nonhuman animals and the earth as a whole. But too often the critical potential of animal studies is thwarted by the complicity of academics in their own domestication, in the proclivity to posture as “serious” researchers, to cloak mundane observations and banal discoveries in pretentious jargon and execrable abstractions, and to entomb themselves in seminars and assiduously avoid the streets. The production and performance of the “scholarly self” whose professionalism would be tainted through involvement in social movements and struggles conveniently excuses academics from their overriding duties in the political sphere, for they are citizens before scholars, and social beings over private individuals. The professional mask, the insular nature of academia, and the reified language affords the professoriate a numb detachment from a world screaming in pain and dying system by system. The functionary’s “disinterested” demeanor pleases academic bureaucrats, as it the feigning of “neutrality” only serves the interests of social elites, corporate exploiters, environmental rapists, and the animal holocaust industry.

## Framework

### 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.

### 2AC AT: Limits

#### 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.

### 2AC AT: Switch Side Good

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

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.

## Chow K

### AT: Commodification

#### 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.

#### Speaking for is inevitable and can be useful – the aff is a prerequisite to communicate the struggle of the other to others

Lauren Marino, Macalester Department of Philosophy, 2005, “Speaking for Others,” acalester Journal of Philosophy: Vol. 14: Iss. 1, Article 4

If the self is located within language games the there is a commonality between those who share language games. This removes some of the barriers between selves and I do have access to the experience of those with whom I share language games. Sharing language games means sharing experience. I am able to speak for those who language games I play. There are some problems with this understanding. Alcoff thinks membership in a group is not precise or determinate. It is unclear which groups I could belong to and which of those groups I should single out to affiliate myself. More importantly, membership in a group doesn’t necessarily mean an authority to speak for the whole group. However, if we accept that the self is constituted within language, then those who share language games with me have direct access to my experience in away that no one can ever have access to a Cartesian mind. We do not need to ask for absolute identity, language and experience between speakers but just a commonality. Furthermore, Bernstein argues that we cannot speak without speaking for other people. 6 The speaker’s location is necessarily a location in relation to other people. The relationship cannot be removed, and we cannot avoid it. Speaking at all makes speaking for others inevitable. We return to the intuitive response to the struggle of oppressed groups: have the group speak for itself. Speaking becomes a type of agency in which I construct myself because contrary to a Cartesian self, selves do not exist prior to or separate from language. To lose my speech is to lose myself. The oppressed have the ability to communicate with each other and through their language game they are able to discuss their struggle with one another. Sharing languages games enables the oppressed to a specific, limited dimension of power. Their language game will always fail to communicate their struggle to those who have not been initiated into it. They have direct access to the experience of oppression and their agency, but they can only reach their own group. Those on the margin cannot reach those in the center. On the other hand, those in the center, the elites, share a language that can reach the majority of society. It is a language game they are familiar with and can use adeptly. However, they do not have the experience with or access to the language game of the oppressed. They have the power to use their language but nothing to say. The catch-22 is the choice between a group who embodies the agency and the dimensions of political struggle against oppression without a way to communicate it to the larger community, and a group with the language to reach society but is ignorant of the political struggle. There lies a need for a synergy between the experience of the oppressed on the margins and the language game of those in the center. The synergy requires a speaker who comes from the oppressed but has knowledge of the language game of the center. Such a person could incorporate the experience of the oppressed into a new language game that could be accessed by those in power. The concern is what is lost and sacrificed in translation. If the language games are so disparate that initiation in one, offers no insight into the rules of the other, than there is doubt that translation can be done at all. If translation cannot be done, the best to be hoped for is cooption forcing the margins into the mainstream.

#### Debate is a productive space – non-traditional debaters empirically are more empowered and create political change – LBS 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.

### AT: Cooption

#### Here’s more evidence – The aff is an act of creative suspension that allows us to question existing paradigms and subvert drives for control – taking the first step away reveals that the government threat is imaginary

Peat 8 – theoretical physicist, Ph.D., founder of the Pari Centre for New Learning (F. David, “Gentle Action: Surviving Chaos and Change”, <http://www.gentleaction.org/library/paper2.php>)

Many rapid changes that are taking place around us. These include globalization, developments in technology; fears of terrorism, the instability of the Third World; the rise of the Pacific Rim and a United Europe; the breakdown of inner cities; economics that appear to be out of control with the consequent challenges of inflation, recession and unemployment; spiraling health costs; revolutions in communication technology and information processing; the demands of consumers and special interest groups; threatened species and ecologies; the dangers of global warming and ozone depletion; increasing rates of teenage suicide and drugs use; the transformation of management and the breakdown of conventional institutions. Governments, institutions, organizations and individuals experience considerable anxiety in the face of such rapid change and **feel powerless to ameliorate the problems** that surround them. Indeed, it sometimes appears as if their plans and policies, as well as the traditional structures of their institutions, **are themselves part of the problem**. In so many cases policies, plans, interventions and other actions, all taken in good faith, have not only failed to resolve an existing situation but in many cases **have acted to magnify and render the problem even more intractable**. In other cases, the attempt to impose a solution in one location or context **has had the effect of creating an even larger problem elsewhere**. Organizations and individuals feel control slipping from their grasp and their natural reaction is to become even more intransigent in their attempt to clamp down on events and exert ever more control. **The result is a spiral of control that has literally gone out of control!** The realization that plans and policies are ineffective leads to a sense of depression and hopelessness. Faced with the insecurities and flux of the modern world many institutions fall into a state that, where it to be detected in an individual, would be diagnosed as manic-depression! How did this cycle of anxiety, hopelessness, panic and the desire for ever more control arise? I would argue that it is a paradigm of thought and behavior that originates in our particular view of reality, a view, moreover, that modern science had now demonstrated to be fundamentally erroneous. Thus, when our perception of the world around us is astigmatic, the actions we take become increasingly inappropriate and incongruous. It is only by entering into new modes of perception and acknowledging a new paradigm of reality that more appropriate forms of action can be taken. The Myth of Control One of the great themes of Western civilization, a theme of virtually mythic proportions, involves the way in which nature has been tamed and controlled over the course of the last few thousand years. Other cultures and civilizations have, for example, developed the techniques of farming but it appears that only the civilizations that expanded from their Neolithic birthplace in Northern Europe and the Fertile Crescent of the near East possessed the hubris necessary to impose themselves to such a marked extent upon the landscape. Thus, even in prehistoric times, European forests were cleared, marshes drained, vast tracts of land converted to farming, and tracks and walkways established as human beings sought to recreate the landscape according to their own needs. And, as ever more powerful technologies and social control became available, this path of domination continued. Within our own time, social critics have pointed out that this desire to exert control has led to our distancing ourselves from the natural world. The effect has been for us to place an **increasing faith in human reason, science, technology and the effectiveness of plans**, directives **and policies** while, at the same time, to decrease our sensitivity for the complex and subtle nature of the world around us. In short, **we tend to stand outside the world**, like observers, **indulging in constant analysis,** **making predictions and exerting corrective control** when situations do not move in the direction we desire. When human society and its associated technology were relatively simple and localized, and the resources that it called upon were unlimited, then this pattern of control was relatively successful. But as societies attempt to deal with ever more complicated issues, their boundaries became more open, their resources are found to be finite, the environment fragile, and technologies and world economics become increasingly complex then these conventional approaches simply fail. Ultimately, by virtue of its early success, the desire to dominate grew to the point where **it began to subvert itself and**, in the process, **endangered the whole planet**. And increasingly actions taken in one sphere **have unintended consequences in another**. Engaging complexity Over the last decades, however, there have been indications of a remarkable transformation within this traditional vision; a revolution in the perception of ourselves, our culture and the nature of reality that is truly Copernican in its implications. Just as in the 16th century astronomical observations were to dethrone the human race from a central place in the universe, so too in our own century relativity, quantum theory, chaos theory and systems theory, along with new insights in psychology, ecology and economics, have demonstrated the fundamental fallacy of our belief in definitive control. At the same time they are affirming our basic connectedness to the whole of creation. These scientific insights happen to have come at a time when the world has been experiencing rapid revolutionary change. States have risen and fallen. The notion of government is being transformed. Institutions are questioning their effectiveness. Businesses are desperately searching for new ways of operating. Technologies have developed so rapidly that people are unable to keep up with their implications. The overall effect has been to create **a profound sense of anxiety**, a fear that things are out of control, that the future is increasingly uncertain and that we have been left with nothing to hang on to. Yet what if this anxiety actually **points to an essential truth about the world**, that ultimately control and definitive prediction are strictly limited and that we must discover new ways of being and acting? Our current economic, social, ecological, environmental and institutional systems are now enormously complex to the extent that **we may never have complete knowledge** **about the inner dynamics of** such **systems**, nor the ability to predict exactly or exert total control. In this we can draw on metaphors from the new sciences of quantum theory, chaos theory, systems theory, and so on which also indicate essential limits to prediction, description and control. It is for such reason that so many of our plans and policies have been unable to meet the complexities of the modern world and why some supposed "solutions" have created even deeper problems and more intractable situations. The myth of eternal progress and control that has lain behind Western civilization can no longer sustain itself. The island of order and certainty on which we have been living has turned out to be not solid land but a rapidly melting iceberg, and we have no alternative but to **plunge into the boiling sea of flux, uncertainty and change that surrounds us**. The Dilemma of Action These are the dilemmas that many organizations find themselves in today, dilemmas that translate into the anxieties and uncertainties faced by many individuals. Programmed by their goals and mission statements, as well as by their very structures, many organizations inevitably seek ways of exerting control and believe that they must always take positive action in the face of uncertainty. Yet increasingly they discover that these actions are inappropriate. And so organizations, institutions, governments, groups and individuals retrench, break apart or in some other way get trapped into a spiral of ineffective decision making, paralysis and anxiety. These organizations, governments and institutions have been created according to our traditional image of reality; that is, of **a world that is external to us, predictable, relatively mechanical, and whose dynamics can be controlled** by the application of directed force. As a result, organizations are themselves relatively rigid in their nature, operating from fixed plans, policies and mission statements. Their internal structures are often hierarchical in nature, their lines of communication are limited rather than being flexible and dynamic, and their response to challenge and change is often predictable. In other words, most organizations are far less subtle and complex than the very systems they are attempting to address. **The basic problem** facing our modern world **is:** **How can society respond to the flux and challenge of the modern world** when all its institutions are inflexible and over-simplistic? When situations move more rapidly than an organization is capable of responding, policies and programs are outdated even before they are put into operation. Rather than acting to render organizations and policies more flexible, the apparatus of modern technology tends to **rigidify and entrench the problems** and rigidities that already exist within an organization. Organizations are composed of individuals and here too the conditioning of our society tends to inhibit natural creativity and abilities. Just as organizations have areas of rigidity, limitations also apply to the psychology of the individual. The issue becomes, therefore, one of freeing and fostering the natural intelligence and creativity of individuals and allowing them to operate fully within society, governments and institutions. In other words, how can organizations and individuals transform themselves so that they can become as subtle, sensitive, intelligent and fast-responding as the world around them? How can institutions heal their separation from society; society from the individual; and the individual from the natural world? Creative Suspension Paradoxically it is the very effort to change that establishes an internal resistance and rigidity that sustains the blocks that are to be removed. The first step towards transformation lies in an act of "**creative suspension**" and "alert watchfulness". This is an action that has the effect of relevating and making manifest the internal dynamics, rigidities, **fixed positions**, **unexamined paradigms**, **interconnections** and **lines and levels of communication** within the organization and the individual. A form of "creative suspension" is taught to paramedics and rescue workers who have to deal with serious accidents. While a layperson may wish to rush in an "help", a professional will suspend immediate response in order to make a careful assessment of the whole situation and determine how to use resources most effectively. Likewise doctors and paramedics made a visual examination of the wounded before carefully touching and then determining what medical action should be taken. The nature of this creative suspension is related to other approaches and techniques whereby unexamined assumptions and rigidities are brought into conscious awareness. For example, Sigmund Freud's notion of "non-judgmental listening" as well as various meditative practices. Artists, composers, scientists and other creative people often describe how their work unfolds from a form of creative "listening". These acts of listening and watchfulness have the effect of dissolving rigidities and rendering a system more flexible. Of course the lights will begin to flash and the alarm bells ring. Like Pavlov's dog an organization is conditioned to react and respond. But what if it does nothing--but it a very watchful way, and this applies not only to organizations but to individuals as well? **The first stage will be one of panic and chaos**, a flow of commands and information. All of this is not **being generated by** any external threat but through **the** internal **structure of the organization** itself. By remaining sensitive to what it going on it may be possible to become aware of the whole nature of the organization, of its values, the way its information flows, its internal relationships, dynamics and, in particular, its fixed and inflexible responses-- the organizational neuroses and psychoses if you like. Arthur Koestler suggested that a scientific revolution is born out of the chaos as a paradigm breaks down. It is possible that something new and more flexible could be born out of the break-down of fixed patterns in an organization, policy group or individual. Through a very active watchfulness it may be possible to detect its unexamined presuppositions, fixed values and conditioned responses and in this way allow them to dissolve by no longer giving energy to support them. The idea would be to permit the full human potential for creativity within each individual to flower, it would enable people to relate together in a more harmonious way and human needs and values to be acknowledged. In this fashion the organization or group dies and is reborn. In its new form it becomes at least as flexible and sensitive as the situation it faces. Now, using science, human creativity and the art of working with complex systems it may be possible to perceive a complex system correctly and model it within the organization. This new understanding would be the basis for a novel sort of action, **one that** **harmonizes with nature and society**, that does not desire to dominate and control and but **seeks balance and good order** and is based on respect for nature and society. Gentle Action explores images of new organizations and institutions that would be able to sustain this watchfulness. In place of relatively mechanical, hierarchical and rule-bound organizations there would exist something more organic in nature. In place of relatively mechanical, hierarchical and rule-bound organizations there would exist something more organic in nature. By way of illustrate one could draw upon ideas and concepts in systems theory, Prigogine's dissipative structures, cooperative and coherent structures in biology, neural networks, quantum interconnectedness and non-locality. In such a way organizations will be able to reach a condition in which they are as sensitive, subtle and as intelligent as the systems and situations that surround them. New Organizations, New Dynamics With this increased flexibility, organizations will now be able to internalize and model the complex dynamics of the systems that surround them. Rather than seeking to predict and control, they will now be able to enter the flux of change and engage in those actions that are appropriate to each new situation.

#### We all know that debate is militarized now up now – however, we can’t just sit here and do nothing – we must visibly retake the academy and the knowledge that it produces

Henry A. Giroux, #1 badass, 11-20-2008, “Against the Militarized Academy,” [http://www.truth-out.org/archive/item/81138:against-the-militarized-academy](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy)

While there is an ongoing discussion about what shape the military-industrial complex will take under an Obama presidency, what is often left out of this analysis is the intrusion of the military into higher education. One example of the increasingly intensified and expansive symbiosis between the military-industrial complex and academia was on full display when Robert Gates, the secretary of defense, announced the creation of what he calls a new "Minerva Consortium," ironically named after the goddess of wisdom, whose purpose is to fund various universities to "carry out social-sciences research relevant to national security."([1](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy#1)) Gates's desire to turn universities into militarized knowledge factories producing knowledge, research and personnel in the interest of the Homeland (In)Security State should be of special concern for intellectuals, artists, academics and others who believe that the university should oppose such interests and alignments. At the very least, the emergence of the Minerva Consortium raises a larger set of concerns about the ongoing militarization of higher education in the United States. In a post-9/11 world, with its all-embracing war on terror and a culture of fear, the increasing spread of the discourse and values of militarization throughout the social order is intensifying the shift from the promise of a liberal democracy to the reality of a militarized society. Militarization suggests more than simply a militaristic ideal - with its celebration of war as the truest measure of the health of the nation and the soldier-warrior as the most noble expression of the merging of masculinity and unquestioning patriotism – [and] an intensification and expansion of the underlying values, practices, ideologies, social relations and cultural representations associated with military culture. What appears new about the amplified militarization of the post-9/11 world is that it has become normalized, serving as a powerful educational force that shapes our lives, memories and daily experiences. As an educational force, military power produces identities, goods, institutions, knowledge, modes of communication and affective investments - in short, it now bears down on all aspects of social life and the social order. As Michael Geyer points out, what is distinctive about the militarization of the social order is that civil society not only "organizes itself for the production of violence,"([2](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy#2)) but increasingly spurs a gradual erosion of civil liberties. Military power and policies are expanded to address not only matters of defense and security, but also problems associated with the entire health and social life of the nation, which are now measured by military spending, discipline and loyalty, as well as hierarchical modes of authority. As citizens increasingly assume the roles of informer, soldier and consumer willing to enlist in or be conscripted by the totalizing war on terror, we see the very idea of the university as a site of critical thinking, public service and socially responsible research being usurped by a manic jingoism and a market-driven fundamentalism that enshrine the entrepreneurial spirit and military aggression as means to dominate and control society. This should not surprise us, since, as William G. Martin, a professor of sociology at Binghamton University, indicates, "universities, colleges and schools have been targeted precisely because they are charged with both socializing youth and producing knowledge of peoples and cultures beyond the borders of Anglo-America."([3](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy#3)) But rather than be lulled into complacency by the insidious spread of corporate and military power, we need to be prepared to reclaim institutions such as the university that have historically served as vital democratic spheres protecting and serving the interests of social justice and equality. What I want to suggest is that such a struggle is not only political, but also pedagogical in nature. Over 17 million students pass through the hallowed halls of academe, and it is crucial that they be educated in ways that enable them to recognize creeping militarization and its effects throughout American society, particularly in terms of how these effects threaten "democratic government at home just as they menace the independence and sovereignty of other countries."([4](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy#4)) But students must also recognize how such anti-democratic forces work in attempting to dismantle the university itself as a place to learn how to think critically and participate in public debate and civic engagement.([5](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy#5)) In part, this means giving them the tools to fight for the demilitarization of knowledge on college campuses - to resist complicity with the production of knowledge, information and technologies in classrooms and research labs that contribute to militarized goals and violence. Even so, there is more at stake than simply educating students to be alert to the dangers of militarization and the way in which it is redefining the very mission of higher education. Chalmers Johnson, in his continuing critique of the threat that the politics of empire presents to democracy at home and abroad, argues that if the United States is not to degenerate into a military dictatorship, in spite of Obama's election, a grass-roots movement will have to occupy center stage in opposing militarization, government secrecy and imperial power, while reclaiming the basic principles of democracy.([6](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy#6)) Such a task may seem daunting, but there is a crucial need for faculty, students, administrators and concerned citizens to develop alliances for long-term organizations and social movements to resist the growing ties among higher education, on the one hand, and the armed forces, intelligence agencies and war industries on the other - ties that play a crucial role in reproducing militarized knowledge. Opposing militarization as part of a broader pedagogical strategy in and out of the classroom also raises the question of what kinds of competencies, skills and knowledge might be crucial to such a task. One possibility is to develop critical educational theories and practices that define the space of learning not only through the critical consumption of knowledge but also through its production for peaceful and socially just ends. In the fight against militarization and "armed intellectuals," educators need a language of critique, but they also need a language that embraces a sense of hope and collective struggle. This means elaborating the meaning of politics through a concerted effort to expand the space of politics by reclaiming "the public character of spaces, relations, and institutions regarded as private" on the other.([7](http://www.truth-out.org/archive/item/81138%3Aagainst-the-militarized-academy#7)) We live at a time when matters of life and death are central to political governance. While registering the shift in power toward the large-scale production of death, disposability and exclusion, a new understanding of the meaning and purpose of higher education must also point to notions of agency, power and responsibility that operate in the service of life, democratic struggles and the expansion of human rights. Finally, if higher education is to come to grips with the multilayered pathologies produced by militarization, it will have to rethink not merely the space of the university as a democratic public sphere, but also the global space in which intellectuals, educators, students, artists, labor unions and other social actors and movements can form transnational alliances to oppose the death-dealing ideology of militarization and its effects on the world - including violence, pollution, massive poverty, racism, the arms trade, growth of privatized armies, civil conflict, child slavery and the ongoing wars in Iraq and Afghanistan. As the Bush regime comes to an end, it is time for educators and students to take a stand and develop global organizations that can be mobilized in the effort to supplant a culture of war with a culture of peace, whose elemental principles must be grounded in relations of economic, political, cultural and social democracy and the desire to sustain human life.