# NDCA---Round 1

# 1AC

## 1AC—New

### 1AC—Pluralism

#### The problem with the way we’ve understood Latin America this year is that our knowledge production is written from a disembodied perspective, bracketing off the embodied self. We’ve jumped into the topic, produced more and more research about Cuba, Mexico and Venezuela, spent weekends on weekends testing hypotheses about it—but we’ve never even taken a moment to produce knowledge about ourselves. This view from nowhere precludes ethical relationship to Latin America—instead of truly “engaging,” the telos of our research is only to map and control the Other.

George Yancy, 2005 (Associate Professor of Philosophy at Duquesne University and Coordinator of the Critical Race Theory Speaker Series, “Whiteness and the Return of the Black Body”, The Journal of Speculative Philosophy 19.4 (2005) 215-241, Muse :)

I write out of a personal existential context. This context is a profound source of knowledge connected to my "raced" body. Hence, I write from a place of lived embodied experience, a site of exposure. In philosophy, the only thing that we are taught to "expose" is a weak argument, a fallacy, or someone's "inferior" reasoning power. The embodied self is bracketed and deemed irrelevant to theory, superfluous and cumbersome in one's search for truth. It is best, or so we are told, to reason from nowhere. Hence, the white philosopher/author presumes to speak for all of "us" without the slightest mention of his or her "raced" identity. Self-consciously writing as a white male philosopher, Crispin Sartwell observes: Left to my own devices, I disappear as an author. That is the "whiteness" of my authorship. This whiteness of authorship is, for us, a form of authority; to speak (apparently) from nowhere, for everyone, is empowering, though one wields power here only by becoming lost to oneself. But such an authorship and authority is also pleasurable: it yields the pleasure of self-forgetting or [End Page 215] apparent transcendence of the mundane and the particular, and the pleasure of power expressed in the "comprehension" of a range of materials. (1998, 6) To theorize the Black body one must "turn to the [Black] body as the radix for interpreting racial experience" (Johnson [1993, 600]).1 It is important to note that this particular strategy also functions as a lens through which to theorize and critique whiteness; for the Black body's "racial" experience is fundamentally linked to the oppressive modalities of the "raced" white body. However, there is no denying that my own "racial" experiences or the social performances of whiteness can become objects of critical reflection. In this paper, my objective is to describe and theorize situations where the Black body's subjectivity, its lived reality, is reduced to instantiations of the white imaginary, resulting in what I refer to as "the phenomenological return of the Black body."2 These instantiations are embedded within and evolve out of the complex social and historical interstices of whites' efforts at self-construction through complex acts of erasure vis-à-vis Black people. These acts of self-construction, however, are myths/ideological constructions predicated upon maintaining white power. As James Snead has noted, "Mythification is the replacement of history with a surrogate ideology of [white] elevation or [Black] demotion along a scale of human value" (Snead 1994, 4). How I understand and theorize the body relates to the fact that the body—in this case, the Black body—is capable of undergoing a sociohistorical process of "phenomenological return" vis-à-vis white embodiment. The body's meaning—whether phenotypically white or black—its ontology, its modalities of aesthetic performance, its comportment, its "raciated" reproduction, is in constant contestation. The hermeneutics of the body, how it is understood, how it is "seen," its "truth," is partly the result of a profound historical, ideological construction. "The body" is positioned by historical practices and discourses. The body is codified as this or that in terms of meanings that are sanctioned, scripted, and constituted through processes of negotiation that are embedded within and serve various ideological interests that are grounded within further power-laden social processes. The historical plasticity of the body, the fact that it is a site of contested meanings, speaks to the historicity of its "being" as lived and meant within the interstices of social semiotics. Hence: a) the body is less of a thing/being than a shifting/changing historical meaning that is subject to cultural configuration/reconfiguration. The point here is to interrogate the "Black body" as a "fixed and material truth" that preexists "its relations with the world and with others"3 ; b) the body's meaning is fundamentally symbolic (McDowell 2001, 301), and its meaning is congealed through symbolic repetition and iteration that emits certain signs and presupposes certain norms; and, c) the body is a battlefield, one that is fought over again and again across particular historical moments and within particular social spaces. "In other words, the concept of the body provides only the illusion of self-evidence, facticity, 'thereness' for something [End Page 216] fundamentally ephemeral, imaginary, something made in the image of particular social groups" (301). On this score, it is not only the "Black body" that defies the ontic fixity projected upon it through the white gaze, and, hence, through the episteme of whiteness, but the white body is also fundamentally symbolic, requiring demystification of its status as norm, the paragon of beauty, order, innocence, purity, restraint, and nobility. In other words, given the three suppositions above, both the "Black body" and the "white body" lend themselves to processes of interpretive fracture and to strategies of interrogating and removing the veneer of their alleged objectivity. To have one's dark body invaded by the white gaze and then to have that body returned as distorted is a powerful experience of violation. The experience presupposes an anti-Black lived context, a context within which whiteness gets reproduced and the white body as norm is reinscribed. The late writer, actor, and activist Ossie Davis recalls that at the age of six or seven two white police officers told him to get into their car. They took him down to the precinct. They kept him there for an hour, laughing at him and eventually pouring cane syrup over his head. This only created the opportunity for more laughter, as they looked upon the "silly" little Black boy. If he was able to articulate his feelings at that moment, think of how the young Davis was returned to himself: "I am an object of white laughter, a buffoon." The young Davis no doubt appeared to the white police officers in ways that they had approved. They set the stage, created a site of Black buffoonery, and enjoyed their sadistic pleasure without blinking an eye. Sartwell notes that "the [white] oppressor seeks to constrain the oppressed [Blacks] to certain approved modes of visibility (those set out in the template of stereotype) and then gazes obsessively on the spectacle he has created" (1998, 11). Davis notes that he "went along with the game of black emasculation, it seemed to come naturally" (Marable 2000, 9). After that, "the ritual was complete" (9). He was then sent home with some peanut brittle to eat. Davis knew at that early age, even without the words to articulate what he felt, that he had been violated. He refers to the entire ritual as the process of "niggerization." He notes: The culture had already told me what this was and what my reaction to this should be: not to be surprised; to expect it; to accommodate it; to live with it. I didn't know how deeply I was scarred or affected by that, but it was a part of who I was. (9) Davis, in other words, was made to feel that he had to accept who he was, that "niggerized" little Black boy, an insignificant plaything within a system of ontological racial differences. This, however, is the trick of white ideology; it is to give the appearance of fixity, where the "look of the white subject interpellates the black subject as inferior, which, in turn, bars the black subject from seeing him/herself without the internalization of the white gaze" (Weheliye 2005, 42). On this score, it is white bodies that are deemed agential. They configure "passive" [End Page 217] Black bodies according to their will. But it is no mystery; for "the Negro is interpreted in the terms of the white man. White-man psychology is applied and it is no wonder that the result often shows the Negro in a ludicrous light" (Braithwaite 1992, 36). While walking across the street, I have endured the sounds of car doors locking as whites secure themselves from the "outside world," a trope rendering my Black body ostracized, different, unbelonging. This outside world constitutes a space, a field, where certain Black bodies are relegated. They are rejected, because they are deemed suspicious, vile infestations of the (white) social body. The locks on the doors resound: Click. Click. Click. Click. Click. Click. ClickClickClickClickClickClickClick! Of course, the clicking sounds are always already accompanied by nervous gestures, and eyes that want to look, but are hesitant to do so. The cumulative impact of the sounds is deafening, maddening in their distorted repetition. The clicks begin to function as coded sounds, reminding me that I am dangerous; the sounds create boundaries, separating the white civilized from the dark savage, even as I comport myself to the contrary. The clicking sounds mark me, they inscribe me, they materialize my presence in ways that belie my intentions. Unable to stop the clicking, unable to establish a form of recognition that creates a space of trust and liminality, there are times when one wants to become their fantasy, to become their Black monster, their bogeyman, to pull open the car door: "Surprise. You've just been carjacked by a ghost, a fantasy of your own creation. Now, get the fuck out of the car." I have endured white women clutching their purses or walking across the street as they catch a glimpse of my approaching Black body. It is during such moments that my body is given back to me in a ludicrous light, where I live the meaning of my body as confiscated. Davis too had the meaning of his young Black body stolen. The surpluses being gained by the whites in each case are not economic. Rather, it is through existential exploitation that the surpluses extracted can be said to be ontological—"semblances of determined presence, of full positivity, to provide a sense of secure being" (Henry 1997, 33). When I was about seventeen or eighteen, my white math teacher initiated such an invasion, pulling it off with complete calm and presumably self-transparency. Given the historical construction of whiteness as the norm, his own "raced" subject position was rendered invisible. After all, he lived in the real world, the world of the serious man, where values are believed anterior to their existential founding. As I recall, we were discussing my plans for the future. I told him that I wanted to be a pilot. I was earnest about this choice, spending a great deal of time reading about the requirements involved in becoming a pilot, how one would have to accumulate a certain number of flying hours. I also read about the dynamics of lift and drag that affect a plane in flight. After no doubt taking note of my firm commitment, he looked at me and implied that I should be realistic (a code word for realize that I am Black) about my goals. He said that I should become a carpenter or a bricklayer. I was exposing myself, telling a trusted teacher what I wanted to be, and he returned me to myself as something [End Page 218] that I did not recognize. I had no intentions of being a carpenter or a bricklayer (or a janitor or elevator operator for that matter). The situation, though, is more complex. It is not that he simply returned me to myself as a carpenter or a bricklayer when all along I had this image of myself as a pilot. Rather, he returned me to myself as a fixed entity, a "niggerized" Black body whose epidermal logic had already foreclosed the possibility of being anything other than what was befitting its lowly station. He was the voice of a larger anti-Black racist society that "whispers mixed messages in our ears" (Marable 2000, 9), the ears of Black people who struggle to think of themselves as a possibility. He mentioned that there were only a few Black pilots and that I should be more realistic. (One can only imagine what his response would have been had I said that I wanted to be a philosopher, particularly given the statistic that Black philosophers constitute about 1.1% of philosophers in the United States). Keep in mind that this event did not occur in the 1930s or 1940s, but around 1979. The message was clear. Because I was Black, I had to settle for an occupation suitable for my Black body,4 unlike the white body that would no doubt have been encouraged to become a pilot. As with Davis, having one's Black body returned as a source of impossibility, one begins to think, to feel, to emote: "Am I a nigger?" The internalization of the white gaze creates a doubleness within the psyche of the Black, leading to a destructive process of superfluous self-surveillance and self-interrogation. This was indeed a time when I felt ontologically locked into my body. My body was indelibly marked with this stain of darkness. After all, he was the white mind, the mathematical mind, calculating my future by factoring in my Blackness. He did not "see" me, though. Like Ellison's invisible man, I occupied that paradoxical status of "visible invisibility." Within this dyadic space, my Black body phenomenologically returned to me as inferior. To describe the phenomenological return of the Black body is to disclose how it is returned as an appearance to consciousness, my consciousness. The (negatively) "raced" manner in which my body underwent a phenomenological return, however, presupposes a thick social reality that has always already been structured by the ideology and history of whiteness. More specifically, when my body is returned to me, the white body has already been constituted over centuries as the norm, both in European and Anglo-American culture, and at several discursive levels from science to philosophy to religion. In the case of my math teacher, his whiteness was invisible to him as my Blackness was hyper-visible to both of us. Of course, his invisibility to his own normative here is a function of my hyper-visibility. It is important to keep in mind that white Americans, more generally, define themselves around the "gravitational pull," as it were, of the Black.5 The not of white America is the Black of white America. This not is essential, as is the invisibility of the negative relation through which whites are constituted. All of embodied beings have their own "here." My white math teacher's racist social performances (for example, his "advice" to me), within the context of a [End Page 219] white racist historical imaginary and asymmetric power relations, suspends and effectively disqualifies my embodied here. What was the message communicated? Expressing my desire to be, to take advantage of the opportunities for which Black bodies had died in order to secure, my ambition "was flung back in my face like a slap" (Fanon 1967, 114). Fanon writes: The white world, the only honorable one, barred me from all participation. A man was expected to behave like a man. I was expected to behave like a black man—or at least like a nigger. I shouted a greeting to the world and the world slashed away my joy. I was told to stay within bounds, to go back where I belonged. (114–15) According to philosopher Bettina Bergo, drawing from the thought of Emmanuel Levinas, "perception and discourse—what we see and the symbols and meanings of our social imaginaries—prove inextricably the one from the other" (2005, 131). Hence, the white math teacher's perception, what he "saw," was inextricably linked to social meanings and semiotic constructions and constrictions that opened up a "field of appearances" regarding my dark body. There is nothing passive about the white gaze. There are racist sociohistorical and epistemic conditions of emergence that construct not only the Black body, but the white body as well. So, what is "seen" when the white gaze "sees" "my body" and it becomes something alien to me?

#### This view from nowhere sustains and is sustained by Western economic policies towards Latin America that seek to advance the goals of white heterosexual able-bodied males and exterminate all those who don’t fit the mold. Even the most radical thought turns into empire-management doctrine when disconnected from ourselves.

Edgardo Lander, 2k (Prof. of Sociology and Latin American studies at the Venezuelan Central University in Caracas, Nepantla: Views from South Volume 1, Issue 3, 2000, “Eurocentrism and Colonialism in Latin American Social Thought”, http://muse.jhu.edu/journals/nepantla/summary/v001/1.3lander.html :)

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

#### This is not a process that we can distance ourselves from. This whole year, Allan and I advocated the pluralistic resistance tactics of the Mexican Zapatista movement without taking the time to understand the social context in which we’ve been speaking. We have mapped out their resistance tactics and naively tried to apply them to debate without questioning where we debate from and why we debate for. And it’s embarrassing because debating this topic has caused Allan and I to learn so much about ourselves, and yet we haven’t spoken a word of it until now.

#### Our debates about the forced labor of Koreans and Guyanese in Mexico have caused both of us to become more conscious of how our bodies are marked as “model minority” and so often are turned into collateral damage during racialized violence. Our debates about Guantanamo have made me more conscientious of how I, coming from a family that originated in Pakistan, am marked as a threat to the social order and am treated as such—from the insults of the bypasser who can call me a “sand negro” to the inevitable pat-downs and “random” searches at the airports that occur on the way to every debate tournament (including this one). But more than anything else, it was our research on the Zapatista National Front of Liberation that taught me the most about who I am.

#### I learned about the revolutionary indigenous communities of the Chiapas, who, in the face of the oppressive policies of NAFTA, were told to shut up and suppress their savagery. I learned about how they took up arms, refused to back down and have fought for indigenous rights to this very day. I learned about a group of subversive intellectuals who protected their cultures from fragmentation, refused to accept their fates and be the “good Indians” that America wanted them to be—and it’s through this process that I started to investigate my own relationship to “Indian-ness” and the ways in which my identity has been fractured.

#### After all, what does it mean to be “Indian” when practicing your sexuality in your country is a capital offense? What does it mean to be “Indian” when you can’t understand the language from the place where you were born because it’s more important to speak the language of Whites? And, what does it mean to be when, as someone from a school like Edgemont, I benefit from the labor of others—“my people”—hundreds of miles away—both in the slums of Asia, and the indigenous people of Cuba, Mexico and Venezuela that Western discourse interpellates to the position of “docile Indians”? Just like the Zapatistas, my identity is multiple—I cannot reconcile my queerness with my Indian-ness with my gender, I can only exist in the in-between. And before I can even CLAIM to understand the people of the Chiapas, I first need to understand myself.

#### Allan and I aren’t going to keep our identities outside the room anymore, and we’re not going to continue to dodge these issues because they must be reconciled before we can move forward. We put our arguments and our identities on the line because it is only through this process that we can come to understand how we relate to ourselves and others—because, like the Zapatistas say, we are both “agents of history.”

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

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

#### Thus, the judge should endorse the 1AC as a performance of transnational kuaer pluralism—we must reinvent the ways in which people understand their lives and their conceptions of Latin America. This entails and solves for a couple of things—

#### First—our speech act is a revealing of counter-histories which delegitimizes monopolizing knowledge-producing practices as they relate to Latin America and insurrects subjugated voices and perspectives.

Jose Medina, Professor at Vanderbilt University, 2011 “Toward Foucaultian Epistemology of Resistance,” <http://www.vanderbilt.edu/AnS/philosophy/_people/faculty_files/_medinafoucaultstudies.pdf>

Official histories are produced by monopolizing knowledge-producing prac-tices with respect to a shared past. Official histories create and maintain the unity and continuity of a political body by imposing an interpretation on a shared past and, at the same time, by silencing alternative interpretations of historical experien-ces. Counter-histories try to undo these silences and to undermine the unity and continuity that official histories produce. Foucault illustrates this with what he calls ‚the discourse of race war‛ that emerged in early modernity as a discourse of resis-tance for the liberation of a race against the oppression of another, e.g. of the Saxons under the yoke of the Normans. Foucault argues that in Europe—and especially in England—‚this discourse of race war functioned as a counter-history‛8 until the end of the 19th Century, at which point it was turned into a racist discourse (aimed not at the liberation of an oppressed race, but at the supremacy of an allegedly superior race that views all others as an existential threat). In lecture IV of “Society Must Be Defended” Foucault sets out to analyze the counterhistorical function of the race-war discourse in early modernity. Part of what the race-war discourse did was to retrieve the untold history of a people which could be used as a weapon against the official history that legitimized their oppression. This counter-history tapped into the subversive power of a silenced historical experience and reactivated the past to create distinctive knowledge/power effects: new meanings and normative attitudes were mobilized, so that what was officially presented as past glorious victories that legitimized monarchs and feudal lords as the rightful owners of the land to whom taxes were owed, now appeared as unfair defeats at the hands of abusive conquerors who became oppressors and had to be overthrown. In his analysis of race-war discourse, Foucault identifies two different roles that counter-history plays. In the first place, by establishing itself in opposition to an official history, a counter-history reflects and produces disunity. A counter-history blocks the unifying function of the official history by bringing to the fore the opposi-tions and divisions in the political body. This is what Foucault calls the principle of heterogeneity, which guides counter-history and has the following effect: The history of some is not the history of others. It will be discovered, or at least asserted, that the history of the Saxons after their defeat at Battle of Hastings is not the same as the history of the Normans who were the victors in the same battle. It will be learned that one [wo]man’s victory is another [wo]man’s defeat. […] What looks like right, law, or obligation from the point of view of power looks like the abuse of power, violence, and exaction when it is seen from the viewpoint of the new discourse.

#### Second—our use of personal experience performs and informs a politics of multidimensional transnational Asian Kuaer consciousness which enables identity politics to operate at the level of specific localities. Kuaer theory fosters a multi-racial, multi-sexual, multi-gendered, multi-class-based and multi-embodied critical consciousness and opens up debate as a contact zone to engage with others in the search for subjectivity. This reverses the problematic research practices of the view from nowhere.

Wenshu Lee, Associate Vice President for Faculty Affairs at California State University, February 24th 2004 “Kuaering Queer Theory: My Autocritography and a Race-Conscious, Womanist, Transnational Turn,” from “Queer Theory and Communication: From Disciplining Queers to Queering the Discipline(S)”

THIRD AWAKENING: KUAER A NEW NAME FOR “TRANSNATIONAL WOMANISTQUARE” Queer theory and the gay liberation movement have increased the visibil­ity of lesbians, gays, bisexuals and transgenders in the United States. How­ever, black womanists and radical women of color have articulated and challenged a fundamental elision-sexual minorities who are not white, male, and affluent remain relatively invisible in their different localities. Barbara Smith, a long time organizer and cofounder of Kitchen Table: Women of Color Press, confronts this elision and the practical impact it has on grassroots politi­cal activity: In most cases countercampaigns against the right are led by white gays and lesbians who have little idea how to communicate with and work ef­fectively with members of the Black community. The racism, white so­lipsism, and elitism that traditionally dominate the mainstream white gay male political agenda spell absolute disaster when what is at stake is changing our own communities’ attitudes about issues of sexual orienta­tion and civil rights. (1995/2000, p. 173) This is not merely a local/national problem. It is inscribed in and produced through “theory”: I am particularly struck by the fact that for the most part queer theory and queer politics, which are currently so popular, offer neither substantial antiracist analysis nor practice.26 (1999, p. 18) Forging coalition politics and building communities among people who exist “as women, as people of color, and as queer,” Vera Miao remarks: Narratives of rejection and disillusionment by many Asian American lesbians and bisexual women, whose exclusion is caused by the homo­phobia of racial and ethnic communities and the racism of predomi­nantly white queer populations, are only a few painful interventions in prevailing definitions of "home" and “community." (1998, p. 70) Addressing the same problem in *Text& Performance Quarterly*. one of the leading journals in Communication Studies. E. Patrick Johnson (2001) re­cently offered “quare studies," an invention that dreams of the forgotten locali­ties inhabited by shadowy figures-black. poor, male and female-multiply erased in the incubating but hegemonic queer hierarchies. Quare studies, ac­cording to Johnson, addresses what is left out27 in queer theory: While queer theory has opened up new possibilities for theorizing gen­der and sexuality, like a pot of gumbo cooked too quickly, it has failed to live up to its full critical potential by refusing to accommodate all the queer ingredients contained inside its theoretical pot. (2001. p. 18) Johnson, in other words, offers quare theory to redress the omissions of queer theory, featuring the specificities of gays and lesbians of color. His invention emphasizes race and class as interrelated dimensions of sexuality. It pays at­tention to communities, embodied performativity, and theory in the flesh, tak­ing an interventionist stance in performing critical praxis. I fully embrace Johnson‘s move from *queer* to *quare.* Here is a theory that is not merely brilliant but timely and useful. Yet to understand the discursive am­nesia in *nu nu* connections in Taiwan and to push theorizing's critical poten­tial. I cannot but move further into transnational womanist quare studies*.* My rearticulation is “womanist” because I insist on noting gendered and racialized experiences in specific localities, honoring the black women and radical women of color who have taught me many important lessons.2\* My rearticula­tion is “quare" because, like Johnson. I can no longer stomach the naturalized presence of homophobia in heteronormative communities or whiteness in queer communities. Finally, my rearticulation is also "transnational" because I live in an increasingly globalized world that is desperately in need of critical praxis (Hcgde. 1998: Shonie. 19%. 1999) beyond the reach of International Monetary Fund and World Trade Organization; and I resist the technologies of global domination on the Third World, wittingly or unwittingly exercised by progressive First World identity academicians, be they feminists, anti-racists, poststructuralists, Marxists, or queer theorists (Kaplan & Grewal, 1994). In sum. my critical rcarticulation29 speaks to the importance of quare theory and quare coalition politics, making a transnational link between and beyond Tai­wanese quare wo/men and radical quare wo/men in the United States. Resonating with the sensibility of quare theory without fulminating against queer studies, 1 extend *tongzJii* and *kuer* further into *kuaer, transnational* womanist quare/s, a starting point for subversive strategy as wordplay. Kuaer is a transliteration of two Chinese characters kuu and er. Er literally means child/children. Elsewhere I defined it: .. the function of Er is like the y added to a person's name in English, for example, Jimmy, Jenny, Tommy. It makes one sound childlike" (Lee, 1999, p. 297). Rather than being childish, er con­notes vibrant energy, the ability to grow and to learn new things, and is consis­tent with the move to originality and away from the banal. Kua lends itself to multiple meanings. Depending on its tonal differentiations. Kuu may mean crossing, praised or proud/boastful. Together, Kuaer has many shades and col­ors: Children who cross horizons. Children who arc praised. Children who are proud/boastful. Children who cross worlds and understand quare and womanist /x/litics. Transnational womanist quare children who are proud and praised and whose critical consciousness is multi-racial, multi-sexual, multi-gendered, and multi-class-based. Kuaering queer theory, my move to a transnational womanist quare theory and politics affords me a more critical as­sessment of the Chinese nit nu world, from zi sliu nu and bu luo jia to kuer, nu long zhi, and lazi. One of the main differences between the 19th century and the 1990s nu nu worlds lies in whether reform is explicit or not. Topley com­ments on marriage resistance practice as “nonorthodox but nonreformist" (1975, 68). The nu tongzhi movement, on the other hand, is consciously re­formist, asking for equal rights in marriage, family, employment and personal relationships. The former embraced an ambiguous “celibacy,” while the latter champions unambiguous “sexual pleasure.” Both marriage resistance and nu tongzhi movement are made possible by women’s increased level of education/literacy and the ability to be economically independent. The former phenomenon originated among working classes aided by the silk industry in areas where international trades were prevalent and West­ern imperialism was dominant: and the latter movement originated with metro­politan elite classes assisted by Western human rights discourse and critical academic discourse, including feminism, postmodern and post-structuralism, lesbian/gay and queer theory (Ho, 2000). What is important to ponder arc the opportunities given to the unattached women in the midst of domestic industri­alization and foreign imperialism at the turn of the 20th century. What is also important to mark is that, in contemporary Taiwan, the discursive existence and histories of subaltern nu tongzhi-those who arc from the non-elite classes,30 factory workers, the modern equivalent of zi sliu nu and bu luo jia, those who are non-l Ian people, and those who live in rural areas and do not go to collegc-remain in the shadows. Kuaering queer theory, our struggles will remain multifaceted and both within and from outside. Standing where we arc. we need to organize against what Patricia Hill Collins calls the “matrix of domination” (1990) in our local communities transnational, heeding how multiple systems of hierarchy in race, class, gender, sexuality, nationality and education work together (not in isolation) to create domination, inequality, and opportunities. This call speaks to the bind articulated by Audre Lorde: "Within the lesbian community I am black, and within the black community I am a lesbian" (1999, p. 307). It reso­nates with Shane Phelan's urging of critical practices: We have to stand where we arc, acknowledging the links and contradic­tions between ourselves and other citizens of the world, resisting the temptations to cloak crucial differences with the cloak of universality and to deny generalities for fear of essentialism. Only in this way will we be able to be free from the domination that lives both within and around us. (1993. p. 786) Scorch your hearts and thoughts and let me ask you, “Does the name kuaer make you nervous ? Does it stretch your horizons and help you see erasures that once elided you? Does it point to new directions of primary intensity for you? Do you find kuaer yo yi ci (meaningful; interesting/intriguing; romanti­cally engaging)?" POSTSCRIPT I have labored in two fields of human communication-critical intcrcultural communication and postcolonial womanist rhetoric. I believe that my research and theorizing is inherently political and I work to dismantle hierarchical in­justice created by intersectionality (i.e.. disfavored combinations of race, class, gender, nationality, etc.). I have been voicing the importance of gender, race and transnational / postcolonial power differences in the understanding of human communication. Yet. the lack of dialogue between radical women of color and women who do "high theorizing" in poststmcturalism and postcolonialism profoundly disturbs me. I am further troubled by my own deferral in address­ing an aspect of intcrsectionality-sexuality. A few years ago. in an essay on antifootbinding rhetoric in China. 1 had to ad­mit. “My femaleness docs not address the voices of lesbians living during the footbinding eras" (1998, p. 29). Recently, in a co-authored piece on critical intercultural communication, I asked a question: "We talk about intersectionality and multiple dimensions of oppression. What will a concrete intercultural com­munication project look like if intersectionality is deeply integrated rather than given lip service? What arc the dimensions usually left out? I personally do not see a lot of issues regarding ‘sexuality’ raised" (Collier et al., 2(101, p. 273). Awakened by Audre Ixirde's remark, “I simply do not believe that one aspect of myself can possibly profit from the oppression of any other part of my iden­tity" (1999. p. 306). I vow to work in areas that do stretch beyond my earlier consciousness. To go beyond my frequent use of “etc.” or the apologia of "fu­ture research should." this essay is an “otherwise" project. Kuaering queer theory, I have made a race-conscious, womanist, and trans­national turn at the metatheoretical level. Linking the genealogy from queer to quare and from kuer to kuae*r*, I have also made an honest effort to understand and theorize the *nu nu* world in Taiwan at the dawn of a new millennium. But this is not so abstract as it may sound to both those who relish and those who scoff at the merely academic. Beyond “project” and “work,” it carries with it a sensual, personal dimension or, better, commitment. I refuse to abandon the poetic in this personal/political struggle. 1 also strive to perform what Michael Awkward (1999), an African American literary scholar, calls “autocritography”-a self-re- flexive academic act that strategically foregrounds multiple genres and pro­vides critical accounts, both institutional and personal, for the production of a scholar and his/her professional concerns (p. 7). Stated differently, my project is a layered reflection on my own marginalises and privileges and how 1 nego­tiate them and turn them into scholarly inquiries (Yep, 1998). *Ultimately, I wonder who would invite me and whom I would invite to have dinner? A peacock feather note to these kuaers: Ziao Yi and Ziao Wei (my* lazi *friends)y Andre Lorde, S. and M. (two Mormon feminist friends)> Y. S. (my* kuaer *friend from Europe), Moraga and Anzaldua, Shu Yuon (my* kuaer *friend crossing three continents), Barbara Smith*, *E. Patrick Johnson*, *Mab S eg rest, and more. I see their voices and they hear my dreams.* Awakened to each other's dreams and dreaming each other's awakening, our crossing is, through and through, kuaer.

#### Third—our analysis of how we relate to the Zapatista model of resistance offers us lessons for subversive and counter-hegemonic intellectualism within spaces like debate. Spaces of knowledge production are flawed and corrupted but they’re the only chance we have—Zapatista intellectual politics enables the marginalized to steal from these spaces as a strategy for survival.

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

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

#### Finally—tying questions of engagement towards Latin America to personal knowledge production is an act of engaging within the borders of and boundaries between the university and society—this is necessary to foster an ethic of care towards people subjugated by imperialist economic engagement policies and invert the status quo geopolitics of knowledge which makes death inevitable.

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

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

# 2AC

## Case

### AT: “Latin America” K

#### Ending the use of the term “Latin America” is bad – disavows cultural developments

Ardila ’96 (Ruben Ardila- Colombian psychologist, he received a BA in Psychology at the National University of Colombia and later a PhD in Experimental Psychology at Nebraska University; “Political Psychology: The Latin American Perspective”; June 1996; Political Psychology, Vol. 17, No. 2 (Jun., 1996), pp. 339-351; available Jstor @ http://www.jstor.org/stable/pdfplus/3791814.pdf?acceptTC=true)

Social identity in Latin America has been a very complicated issue since the beginning and has awakened great interest in many researchers in this region. What does it mean to be Latin American? What are the differences with the Anglo-Ameri- cans? What are the factors that Latin American nations share with the rest of the world? Does racial mixture (white, black, and indigenous) convey positive or negative implications? Are we a "global race" (a mixture of all races), or are we condemned to be second-class citizens without making any legacy to universal culture? In reality, we Latin Americans are part of Western, Judeo-Christian culture, inherited from Spaniards and Portuguese who colonized this part of the world 500 years ago. We are also members of the indigenous cultures and subcultures, rooted in this continent many centuries before the arrival of the Europeans, and we are descendants of the black slaves brought to America to work in the gold mines and plantations. We are the result of a mixture of different cultures and ethnic groups, a new culture that is manifested in every nation of Latin America, from Mexico to Patagonia, a culture that has many characteristics in common, despite the differ- ences that are observed among the various countries and within them. These points of convergence are more relevant than those of divergence, and are related to language, history, tradition, philosophy of life, and social conscience.

### AT: Mann

#### The kritik destroys agency and perpetuates white norms

**Driver ’11** [2011, Justin Driver is Assistant Professor at the University of Texas School of Law, “RETHINKING THE INTEREST-CONVERGENCE THESIS”, Northwestern Law Review, Vol 105, No 1, pg 149]

The interest-convergence thesis **accords an almost complete absence of agency to two groups of actors who exercise a great deal of control** regarding the advancement of black interests: the black citizenry and the white judiciary. 140 By implicitly encouraging black citizens to await the magical moment when their interests converge with the white majority, the interestconvergence thesis sharply discounts the capacity of black people to participate in their own uplift. Conversely, **by reducing white judges to mere functionaries who do the bidding of the white establishment**, the interestconvergence thesis simultaneously **diminishes the culpability of white judges who exercise their authority to maintain the existing racial hierarchy** and denies the credit owed to white members of the judiciary who challenge that hierarchy.

## 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).

### 2AC AT: F/W

#### **In context of debate, lack of personal narration results in the retrenchment of oppression**

Stone-Mediatore ‘10 Dpt. Philosophy, Ohio Wesleyan University, Delaware, Ohio
Shari-; “Epistemologies of Discomfort: What Military-Family Anti-War Activists Can Teach Us About Knowledge of Violence”; Studies in Social Justice Volume 4, Issue 1, 25-45, 2010; <http://phaenex.uwindsor.ca/ojs/leddy/index.php/SSJ/article/view/2851/2371>.DS

For several decades now, feminist theorists have criticized modern epistemic norms, revealing male and upper-class biases beneath seemingly neutral epistemic standards. Theorists including Genevieve Lloyd (1984), Dorothy Smith (1987), Lorraine Code (1991, 2006), Sandra Harding (1991), Linda Alcoff (1993), Val Plumwood (1993), and Carol Cohn (1993, 2003), have made compelling cases that received epistemic norms over-value traits associated with upper-class men, such as emotional detachment, certainty, and abstraction, at the expense of the more engaged and exploratory ways in which we come to know the world. The result, they suggest, is not only that our professional institutions fail to give a fair hearing to people who are associated with the undervalued epistemic traits. Just as dangerously, those institutions tend to produce knowledge that is rigid, narrow in outlook, and inadequate for addressing human problems.1 And yet, despite feminist criticism, modern epistemic norms continue to determine who gets authorized to speak on public affairs. In the context of war, such policing of public debate is particularly troubling, for it tends to reserve authority for detached professionals, who treat war as a rational means of policymaking, while people close enough to war to appreciate its horrors are denied authority to speak. In one case, for instance, when a Columbus Dispatch reporter was interviewing a young veteran, the reporter discounted any of the young man’s remarks that seemed to him coloured by the young man’s “anger at having been sent to Iraq.”2 Similarly, when veterans of Iraq and Afghanistan gathered outside D.C. to present first-hand accounts of the violence, the veterans were virtually ignored by the mainstream media (Thompson, 2008). And in the early years of the war, when I proposed a campus forum featuring members of Veterans for Peace and Military Families Speak Out (MFSO), a colleague dismissed my proposal, commenting that such people are “not academically-oriented.”

#### 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

#### Our framework for debate -> real world change - that outweighs

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.

#### 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.

## Anthropocentrism

### AT: Anthro

#### Their kritik attempts to map out the animal other – that is colonialist and 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.

#### Exploring our relationships to humanism through the 1AC solves – a reconstruction of the world breaks down the anthropocentric notions that underwrite our current lines of thought. Critique alone fails – rebuilding of the humanized world is key.

Anthrony **Weston**, 20**04** (professor of philosophy and environmental studies @ Elon University, “The Incompleat Eco-philosopher,” pg. 15 >:)

Philosophical method, then, along with our conceptual toolbox, must be revised and repointed. Though we continue to imagine that the true virtues of an ethical philosopher are the all too familiar precision, lucidity, literalness, seriousness, and theoretical unity—all good, systematic virtues—the truth is that at stages closer to the beginning, to the moments of origin, the appropriate style and standards are closer to the opposite, to the genuinely youthful. Here we can only be exploratory, experimental, unsystematic, open-ended, imaginative, metaphorical. In ethics at such a formative stage, **virtues for system**-making or **-remaking** are required: improvisation, curiosity, risk taking, susceptibility. Inventiveness is key; a **willingness to *follow*** out ***unexpected lines of thought***; and multicentric pluralism: welcoming multiple voices, expecting and encouraging them, quite likely speaking in multiple voices oneself. Etiquette, as Cheney and I argue, is crucial: that is, the reconstitution and deepening of multiple relationships, and the ***exploration* of new possible relationships**. Art, not science. Genuine experiments, open-ended, in our own persons, and perhaps over lifetimes. We must also take the project of “**reconstruct**ion” in its absolutely most literal sense. To say it again: the **key** thing, the **unacknowledged *bulk of the problem****,* on my view, is not the ideology, *not* **some** sort of ***philosophical mistake* that** an appropriate ***critique can*** somehow **correct**, but rather **anthropocentrism’s *underlying, cultural preconditions***, its own quite literal “environment”: the pervasive embodiment and *ongoing* self-*reproduction of the* ever-more-thoroughly *humanized world* ***that*** underlies and ***underwrites it.*** It is here that change work is most urgently needed—and is most inviting and in some places already well underway. Following out this line of thought, the **character of the *actual built world* ﬁgures** more and more **centrally.** I propose therefore to **shift the conceptual focus** ***from anthropocentrism*** to what I call anthropocentrization, and correspondingly from somehow “refuting” anthropocentrism or advancing nonanthropocentrism to literally ***rebuilding—or***, more exactly, ***de-anthropocentrizing—the world.***

#### **Only an approach that recognizes the interconnections between multiple forms of oppression can solve – root cause claims are unproductive and pointless.**

Steven Their author Best, “Rethinking Revolution: Animal Liberation, Human Liberation, and the Future of the Left,” 2006, <http://www.inclusivedemocracy.org/journal/vol2/vol2_no3_Best_rethinking_revolution.htm>

The best approach to theorizing hierarchy in its origins, development, and multifaceted, overlapping forms is through a multiperspectival, non-reductionist approach that sees what is unique to and common among various modes of domination. There are a plurality of modes and mechanisms of power that have evolved throughout history, and different accounts provide different insights into the workings of power and domination. According to feminist standpoint theory, each oppressed group has an important perspective or insight into the nature of society.[[21]](http://www.inclusivedemocracy.org/journal/vol2/vol2_no3_Best_rethinking_revolution.htm%22%20%5Cl%20%22_edn21) People of color, for instance, can illuminate colonialism and the pathology of racism, while women can reveal the logic of patriarchy that has buttressed so many different modes of social power throughout history. While animals cannot speak about their sufferings, it is only from the animal standpoint ―the standpoint of animal exploitation― that one can grasp the nature of speciesism, glean key facets of the pathology of human violence, and illuminate important aspects of misothery (hatred of nature) and the social and environmental crisis society now faces.

#### Their authors flow aff. Engaging in the thought experiment is key – it’s irrelevant whether we conclude that global suicide is good or bad.

Tarik Kochi and Noam Ordan, 2008 (same quals as you guise, “An argument for the global suicide of humanity,” <http://www.borderlands.net.au/vol7no3_2008/kochiordan_argument.pdf> >:)

It should be noted nonetheless that our proposal for the global suicide of humanity is based upon the notion that such a radical action needs to be voluntary and not forced. In this sense, and given the likelihood of such an action not being agreed upon, it operates as a thought experiment which may help humans to radically rethink what it means to participate in modern, moral life within the natural world. In other words, whether or not the act of global suicide [should] takes place might well be irrelevant. What is more important is the form of critical reflection that an individual needs to go through before coming to the conclusion that the global suicide of humanity is an action that would be worthwhile. The point then of a thought experiment that considers the argument for the global suicide of humanity is the attempt to outline an anti-humanist, or non-human-centric ethics. Such an ethics [which] attempts to take into account both sides of the human heritage: the capacity to carry out violence and inflict harm and the capacity to use moral reflection and creative social organisation to minimise violence and harm. Through the idea of global suicide such an ethics reintroduces a central question to the heart of moral reflection: To what extent is the value of the continuation of human life worth the total harm inflicted upon the life of all others? Regardless of whether an individual finds the idea of global suicide abhorrent or ridiculous, this question remains valid and relevant and will not go away, no matter how hard we try to forget, suppress or repress it.

#### Intersectionality is key – otherwise groups turn on each other, preventing any change

Mary Samuel, 2002, **“**MANIFESTING ENCOURAGING AND RESPECTFUL ENVIRONMENTS& THE FUTURE WE WANT,”

Moving towards equity with inclusive and welcoming environments requires us to deconstruct the “isms” and challenge the power dynamics that enable the “isms” to continue. The direction is clear; we must explore our own goals of social justice and be sure that we are developing personal and systemic strategies to deal with all forms of oppression. We must also have a clear understanding of the intersectionality of the “isms”; so that we can take a comprehensive rather than a compartmentalized approach in our interactions with individuals and analysize our policies, practices and procedures. We need a much more comprehensive approach to curricular or staff development and the planning process that impacts on the learning environment. We must progress beyond a simple multicultural or “additive” approach which merely requires us to add new information to augment our teaching and planning strategies about the “other” so that we may understand “them” better and make “them” feel more welcomed and included in our classrooms and workplaces. We must not use less than a “transformative” or “social action” approach to understanding, and include action on social justice issues either at the individual or systemic level. Otherwise, we will be left wondering why our good intentions and well-thought out programs, policies, and procedures are failing to reach the desired outcome of achieving equity for students and staff. The intersectionality of the “isms” adds a dimension that must constantly inform the analysis and actions of people who support and seek equity and social justice. At the personal level, the “isms” are not merely a social construct but rather a blending of all that contributes to an individual's cultural and social identity. Understanding intersectionality challenges individuals to examine the interconnectedness of their own identity. It forces us to look at the ways in which we consciously or unconsciously choose to emphasize or ignore certain aspects of our own identity, and where, when, and in relation to whom we exercise privilege and power. For example, in dealing with racism, a Black man may not notice his sexism. Similarly, many White women in the feminist movement fighting sexism could not see their own racism and the power their White privilege accorded them. Intersectionality brings into question our complicity in sustaining oppression. At the systemic or institutional level, understanding intersectionality must be a crucial aspect of our analysis so that we can fully anticipate, plan for, or respond to the goal of creating and maintaining more welcoming and inclusive environments. Failing to honour the various identities that we carry as individuals and ignoring the intersection of the “isms” at the global level will seriously impede our ability to achieve equity or equality.