## 2NC K

### Any risk of a link means reject the perm – equality is an axiom, treating it as a goal replicates their harms

Barbour 10 (Charles, Department of Sociology @ U. of Alberta, “Militants of Truth, Communities of Equality: Badiou and the ignorant schoolmaster,” Educational Philosophy and Theory, Vol. 42, No. 2)

While his work is often polemical, in

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never be practiced if it is axiomatically denied.

### Inclusion of the aff is additive logic of the police order – preserve the specific moment of the 1NCs dissensus

Biesta 10 (Gert, @ the Stirling Institute of Education, “A New Logic of Emancipation: The Methodology of Jacques Ranciere,” Educational Theory, 60.1)

Subjectification — and this is the second point

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other speaking being. (PHP, 30)

### The perm collapses the alt – their politics of equality destroys the in-between space from which politics can arise

Chambers 5 (Samuel, teaches political theory at the University of Wales Swansea, “The politics of Literarity,” Theory & Event 8:3)

The differences among "immigrant," "worker

AND

/apolitical can be settled from the start.

### Problems with US democracy do not mean that we should turn inward – a focus on changes in US foreign policy towards Arab Spring countries benefits the struggle back home and is necessary for a larger global struggle against oppression

Naiman 11 Policy Director at Just Foreign Policy, 11 (10/17, Palestine, Farming, U.S. Aid, and the Arab Spring: A Conversation with Rami Zurayk, www.dailykos.com/story/2011/10/17/1027238/-Palestine,-Farming,-US-Aid,-and-the-Arab-Spring:-A-Conversation-with-Rami-Zurayk)

If imitation is the sincerest form of flattery

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small increase in its probability deserves serious attention.

### The aff’s attempt to create equality for people labeled as terrorists constructs citizens as client-consumers which discourages the political participation that provides longer term solutions

May 8 (Todd, Prof. of Philosophy @ Clemson U., “The Political Thought of Jacques Rancière,” p.28-39)

Young argues that welfare capitalism constructs citizens as

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. One is an equally capable political being.

### Passive equality enables the expression of state biopower

May 8 (Todd, Prof. of Philosophy @ Clemson U., “The Political Thought of Jacques Rancière,” p.40-41)

In Chapter 1, we discussed passive equality

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that of the strength of the state.5

### The role of the intellectual is to create anarchist democratic politics that presuppose euality and resist the identities of the police order

May 8 (Todd May, Professor of Philosophy at Clemson, July 18, 2008, “The Political Thought of Jacques Ranciere”, page 130)

The answer seems clear: through a democratic

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refuse to codify one’s actions into another one.