===The ROB is to orient political and social struggle toward the communist horizon – this redirection is crucial to redefine the political futures psychoanalytically imagineable– anything less is mere apologism for continued leftist failure, Dean 12 writes The term "horizon" marks a division. Understood spatially, the horizon is the line dividing the visible, separating earth from sky. Understood temporally, the horizon converges with loss in a metaphor for privation and depletion. The "lost horizon" suggests abandoned projects, prior hopes that have now passed away. Astrophysics offers a thrilling, even uncanny, horizon: the "event horizon" surrounding a black hole. The event horizon is the boundary beyond which events cannot escape. Although "event horizon" denotes the curvature in space/time effected by a singularity, it's not much different from the spatial horizon. Both evoke a fundamental division that we experience as impossible to reach, and that we can neither escape nor cross. I use "horizon" not to recall a forgotten future but to designate a dimension of experience that we can never lose, even if, lost in a fog or focused on our feet, we fail to see it. The horizon is Real in the sense of impossible-we can never reach it-and in the sense of actual (Jacques Lacan's notion of the Real includes both these senses). The horizon shapes our setting. We can lose our bearings, but the horizon is a necessary dimension of our actuality. Whether the effect of a singularity or the meeting of earth and sky, the horizon is the fundamental division establishing where we are. With respect to politics, the horizon that conditions our expe1ience is communism. I get the term "communist horizon" from Bruno Bosteels. In The Actuality of Communism, Bosteels engages with the work of Alvaro Garcia Linera. Garcia Linera ran as Evo Morales's vice presidential ru1ming mate in the Bolivian Movement for Socialism-Political Instrument for the Sovereignty of the Peoples (MAS-IPSP). He is the author of multiple pieces on Marxism, politics, and sociology, at least one of which was written while he served time in prison for promoting an armed uprising (before becoming vice president of Bolivia, he fought in the Tupac Kataii Guerrilla Army). Bosteels quotes Garcia Linera's response to an interviewer's questions about his party's plans following their electoral victim)': "The general horizon of the era is communist."1 Garcia Linera doesn't explain the term. Rather, as Bosteels points out, Garcia Linera invokes the communist horizon "as if it were the most natural thing in the world," as if it were so obvious as to need neither explanation nor justification. He assumes the communist horizon as an ineducible feature of the political setting: "We enter the movement with our expecting and desiring eyes set upon the communist horizon." For Garcia Linera, communism conditions the actuality of politics. Some on the Left dismiss the communist horizon as a lost horizon. For example, in a postmodern pluralist approach that appeals to many on the Left, the economists writing as J. K . Gibson-Graham reject communism, offering "post-capitalism" in its stead. They argue that descriptions of capitalism as a global system miss the rich diversity of practices, relations, and desires constituting yet exceeding the economy and so advocate "reading the economy for difference rather than dominance" (as if dominance neither presupposes nor relies on difference).2 In their view, reading for difference opens up new possibilities for politics as it reveals previously unacknowledged loci of creative action within everyday economic activities. Gibson-Graham do not present Marxism as a failed ideology or communism as the fossilized remainder of an historical expe1iment gone horribly wrong. On the contrary, they draw inspiration from Marx's appreciation of the social character of labor. They engage Jean-Luc Nancy's emphasis on communism as an idea that is the "index of a task of thought still and increasingly open." They embrace the reclamation of the commons. And they are concerned with neoliberalism's naturalization of the economy as a force exceeding the capacity of people to steer or transform it. Yet at the same time, Gibson-Graham push away from communism to launch their vision of postcapitalism. Communism is that against which they construct their alterative conception of the economy. It's a constitutive force, present as a shaping of the view they advocate. Even as Nancy's evocation of communism serves as a horizon for their thinking, they explicitly jettison the term "communism," which they position as the object of "widespread aversion" and which they associate with the "dangers of posing a positivity, a nonnative representation." Rejecting the positive notion of "communism," they opt for a te1m that suggests an empty relationally to the capitalist system they ostensibly deny, "post-capitalism." For Gibson-Graham, the term "capitalist" is not a term of critique or opprobrium; it's not part of a manifesto. The term is a cause of the political problems facing the contemporary Left. They argue that the discursive dominance of capitalism embeds the Left in paranoia, melancholia, and moralism. Gibson-Graham's view is a specific instance of a general assumption shared by leftists who embrace a generic post-capitalism but eschew a more militant anticapitalism. Instead of actively opposing capitalism, this tendency redirects anticapitalist energies into efforts to open up discussions and find ethical spaces for decision-and this in a world where one bond trader can bring down a bank in a matter of minutes. I take the opposite position. The dominance of capitalism, the capitalist system, is material. Rather than entrapping us in paranoid fantasy, an analysis that treats capitalism as a global system of appropriation, exploitation, and circulation that enriches the few as it dispossesses the many and that has to expend an enormous amount of energy in doing so can anger, incite, and galvanize. Historically, in theory and in practice, critical analysis of capitalist exploitation has been a powerful weapon in collective struggle. It persists as such today, in global acknowledgment of the excesses of neoliberal capitalism. As recently became clear in worldwide rioting, protest, and revolution, linking multiple sites of exploitation to narrow channels of privilege can replace melancholic fatalism with new assertions of will, desire, and collective strength. The problem of the Left hasn't been our adherence to a Marxist critique of capitalism. It's that we have lost sight of the communist horizon, a glimpse of which new political movements are starting to reveal. Sometimes capitalists, conservatives, and liberal democrats use a rhetoric that treats communism as a lost horizon. But usually they keep communism firmly within their sight. They see communism as a threat, twenty years after its ostensible demise. To them, communism is so threatening that they premise political discussion on the repression of the communist alternative. In response to left critiques of democracy for its failure to protect the interests of poor and workingclass people, conservatives and liberals alike scold that "everybody knows" and "history shows" that communism doesn't work. Communism might be a nice ideal, they concede, but it always leads to violent, authoritarian excesses of power. They shift the discussion to communism, trying to establish the limits of reasonable debate. Their critique of communism establishes the political space and condition of democracy. Before the conversation even gets going, liberals, democrats, capitalists, and conservatives unite to block communism from consideration. It's off the table. Those who suspect that the inclusion of liberals and democrats in a set with capitalists and conservatives is illegitimate are probably democrats themselves. To determine whether they belong in the set of those who fear communism, they should consider whether they think any evocation of communism should come with qualifications, apologies, and condemnations of past excesses. If the answer is "yes," then we have a clear indication that liberal democrats, and probably radical democrats as well, still consider communism a threat that must be suppressed-and so they belong in a set with capitalists and conservatives. All are anxious about the forces that communist desire risks unleashing. There are good reasons for liberals, democrats, capitalists, and conservatives to be anxious. Over the last decade a return to communism has re-energized the Left. Communism is again becoming a discourse and vocabulary for the expression of universal, egalitarian, and revolutionary ideals. In March 2009, the Birkbeck Institute for the Humanities hosted a conference entitled "On the Idea of Communism." Initially planned for about 200 people, the conference ultimately attracted over 1 ,200, requiring a spillover room to accommodate those who couldn't fit in the primary auditorium. Since then, multiple conferences-in Paris, Berlin, and New York-and publications have followed, with contributions from such leading scholars as Alain Badiou, Etienne Balibar, Bruno Bosteels, Susan Buck-Morss, Costas Douzinas, Peter Hallward, Michael Hardt, Antonio Neg1i, Jacques Ranciere, Alberto Toscano, and Slavoj Zizek. The conferences and publications consolidate discussions that have been going on for decades. For over thirty years, Antonio Negri has sought to build a new approach to communism out of a Marxism reworked via Spinoza and the Italian political experiments of the 1970s. The Empire trilogy that Negri coauthored with Michael Hardt offers an affirmative, non-dialectical reconceptualization of labor, power, and the State, a new theory of communism from below. Alain Badiou has been occupied with communism for over forty years, from his philosophical and political engagement with Maoism, to his emphasis on the "communist invariants"-egalitarian justice, disciplinary tenor, political volunteerism, and trust in the people-to his recent appeal to the communist Idea. Communism is not a new interest for Slavoj Zizek either. In early 2001 he put together a conference and subsequent volume rethinking Lenin. Where Negri and Badiou reject the Party and the State, Zizek retains a certain fidelity to Lenin. "The key 'Leninist' lesson today," he writes, is that "politics without the organizational form of the Party is politics without politics."4 In short, a vital area of radical philosophy considers communism a contemporary name for emancipation)', egalitarian politics and form part of the communist legacy. These ongoing theoretical discussions overlap with the changing political sequences marked by 1968 and 1989. They also overlap with the spread of neoliberal capitalist domination, a domination accompanied by extremes in economic inequality, ethnic hatred, and police violence, as well as by widespread militancy, insurgency, occupation, and revolution. The current emphasis on communism thus exceeds the coincidence of academic conferences calling specifically for communism's return with the new millennium's debt crises, austerity measures, increased unemployment, and overall sacrifice of the achievements of the modern welfare state to the private interests of financial institutions deemed too big to fail. Already in an interview in 2002, p1ior to his election to the Bolivian presidency, Evo Morales had announced that "the neoliberal system was a failure, and now it's the poor people's turn."·' Communism is reemerging as a magnet of political energy because it is and has been the alterative to capitalism. The communist horizon is not lost. It is Real. In this book, I explore some of the ways the communist horizon manifests itself to us today. As Bosteels argues, to invoke the communist horizon is to produce "a complete shift in perspective or a radical ideological turnabout, as a result of which capitalism no longer appears as the only game in town and we no longer have to be ashamed to set our expecting and desiring eyes here and now on a different organization of social relationships."6 With communism as our horizon, the field of possibilities for revolutionary theory and practice starts to change shape. Barriers to action fall away. New potentials and challenges come to the fore. Anything is possible. Instead of a politics thought primarily in terms of resistance, playful and momentary aesthetic disruptions, the immediate specificity of local projects, and struggles for hegemony within a capitalist parliamentary setting, the communist horizon impresses upon us the necessity to abolish capitalism and to create global practices and institutions of egalitarian cooperation. The shift in perspective the communist horizon produces turns us away from the democratic milieu that has been the form of the loss of communism as a name for left aspiration and toward the reconfiguration of the components of political struggle-in other words, away from general inclusion, momentary calls for broad awareness, and lifestyle changes, and toward militant opposition, tight organizational forms (party, council, working group, cell), and the sovereignty of the people over the economy through which we produce and reproduce ourselves.===

===Objectivity has ceased to exist and has been consumed by Capitalism to create a Capitalist Realism which embraces a depressive narrative deeming all alternatives to Capitalism as futile and unrealistic===

Fisher,09

Watching Children of Men, we are inevitably reminded of the phrase attributed to Fredric Jameson and Slavoj Žižek, that it is easier to imagine the end of the world than it is to imagine the end of capitalism. That slogan captures precisely what I mean by 'capitalist realism': the widespread sense that not only is capitalism the only viable political and economic system, but also that it is now impossible even to imagine a coherent alternative to it. Once, dystopian films and novels were exercises in such acts of imagination - the disasters they depicted acting as narrative pretext for the emergence of different ways of living. Not so in Children of Men. The world that it projects seems more like an extrapolation or exacerbation of ours than an alternative to it. In its world, as in ours, ultra-authoritarianism and Capital are by no means incompatible: internment camps and franchise coffee bars co-exist. In Children of Men, public space is abandoned, given over to uncollected garbage and stalking animals (one especially resonant scene takes place inside a derelict school, through which a deer runs). Neoliberals, the capitalist realists par excellence, have celebrated the destruction of public space but, contrary to their official hopes, there is no withering away of the state in Children of Men, only a stripping back of the state to its core military and police functions (I say 'official hopes since neoliberalism surreptitiously relied on the state even while it has ideologically excoriated it. This was made spectacularly clear during the banking crisis of 2008, when, at the invitation of neoliberal ideologues, the state rushed in to shore up the banking system.) The catastrophe in Children of Men is neither waiting down the road, nor has it already happened. Rather, it is being lived through. There is no punctual moment of disaster; the world doesn't end with a bang, it winks out, unravels, gradually falls apart. What caused the catastrophe to occur, who knows; its cause lies long in the past, so absolutely detached from the present as to seem like the caprice of a malign being: a negative miracle, a malediction which no penitence can ameliorate. Such a blight can only be eased by an intervention that can no more be anticipated than was the onset of the curse in the first place. Action is pointless; only senseless hope makes sense. Superstition and religion, the first resorts of the helpless, proliferate. But what of the catastrophe itself? It is evident that the theme of sterility must be read metaphorically, as the displacement of another kind of anxiety. I want to argue this anxiety cries out to be read in cultural terms, and the question the film poses is: how long can a culture persist without the new? What happens if the young are no longer capable of producing surprises? Children of Men connects with the suspicion that the end has already come, the thought that it could well be the case that the future harbors only reiteration and re-permutation. Could it be that there are no breaks, no 'shocks of the new' to come? Such anxieties tend to result in a bi-polar oscillation: the 'weak messianic' hope that there must be something new on the way lapses into the morose conviction that nothing new can ever happen. The focus shifts from the Next Big Thing to the last big thing - how long ago did it happen and just how big was it? T.S. Eliot looms in the background of Children of Men, which, after all, inherits the theme of sterility from The Waste Land. The film's closing epigraph 'shantih shantih shantih' has more to do with Eliot's fragmentary pieces than the Upanishads' peace. Perhaps it is possible to see the concerns of another Eliot - the Eliot of 'Tradition and the Individual Talent' - ciphered in Children of Men. It was in this essay that Eliot, in anticipation of Harold Bloom, described the reciprocal relationship between the canonical and the new. The new defines itself in response to what is already established; at the same time, the established has to reconfigure itself in response to the new. Eliot's claim was that the exhaustion of the future does not even leave us with the past. Tradition counts for nothing when it is no longer contested and modified. A culture that is merely preserved is no culture at all. The fate of Picasso's Guernica in the film - once a howl of anguish and outrage against Fascist atrocities, now a wall-hanging - is exemplary. Like its Battersea hanging space in the film, the painting is accorded 'iconic' status only when it is deprived of any possible function or context. No cultural object can retain its power when there are no longer new eyes to see it. We do not need to wait for Children of Men's near-future to arrive to see this transformation of culture into museum pieces. The power of capitalist realism derives in part from the way that capitalism subsumes and consumes all of previous history: one effect of its 'system of equivalence' which can assign all cultural objects, whether they are religious iconography, pornography, or Das Kapital, a monetary value. Walk around the British Museum, where you see objects torn from their lifeworlds and assembled as if on the deck of some Predator spacecraft, and you have a powerful image of this process at work. In the conversion of practices and rituals into merely aesthetic objects, the beliefs of previous cultures are objectively ironized, transformed into artifacts. Capitalist realism is therefore not a particular type of realism; it is more like realism in itself. As Marx and Engels themselves observed in The Communist Manifesto, ~~[Capital~~] has drowned the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom — Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation. Capitalism is what is left when beliefs have collapsed at the level of ritual or symbolic elaboration, and all that is left is the consumer-spectator, trudging through the ruins and the relics. Yet this turn from belief to aesthetics, from engagement to spectatorship, is held to be one of the virtues of capitalist realism. In claiming, as Badiou puts it, to have 'delivered us from the "fatal abstractions" inspired by the "ideologies of the past'", capitalist realism presents itself as a shield protecting us from the perils posed by belief itself. The attitude of ironic distance proper to postmodern capitalism is supposed to immunize us against the seductions of fanaticism. Lowering our expectations, we are told, is a small price to pay for being protected from terror and totalitarianism. 'We live in a contradiction,' Badiou has Observed: a brutal state of affairs, profoundly inegalitarian - where all existence is evaluated in terms of money alone - is presented to us as ideal. To justify their conservatism, the partisans of the established order cannot really call it ideal or wonderful. So instead, they have decided to say that all the rest is horrible. Sure, they say, we may not live in a condition of perfect Goodness. But we're lucky that we don't live in a condition of Evil. Our democracy is not perfect. But it's better than the bloody dictatorships. Capitalism is unjust. But it's not criminal like Stalinism. We let millions of Africans die of AIDS, but we don't make racist nationalist declarations like Milosevic. We kill Iraqis with our airplanes, but we don't cut their throats with machetes like they do in Rwanda, etc. The 'realism' here is analogous to the deflationary perspective of a depressive who believes that any positive state, any hope, is a dangerous illusion.

===Capitalist Realism covers up the everyday violences of Capitalism which will result in environmental collapse and planetary extinction===

====Smith 13 writes[[1]](#footnote-1)====

Richard Smith. "Sleepwalking to Extinction: Capitalism and the destruction of life and earth." Information Clearing House. November 16^^th^^, 2013. http://www.informationclearinghouse.info/article36870.htm

Capitalism is, overwhelmingly, the main driver of planetary ecological collapse From climate change

AND

Imagery as it is the only way to challenge Capitalist control of the narrative

===Apocalyptic imagery is key to genuine resistance to hegemonic ideologies – it creates a rupture in dominant understandings of ecology===

Schatz 12 (JL, Binghamton U, "The Importance of Apocalypse: The Value of End-­‐Of-­‐ The-­‐World Politics While Advancing Ecocriticism," The Journal of Ecocriticism: Vol 4, No 2 (2012))

Any hesitancy to deploy images of apocalypse out of the risk of acting in a biopolitical manner ignores how any particular metaphor—apocalyptic or not—always risks getting co—‐opted. It does not excuse inaction. Clearly hegemonic forces have already assumed control of determining environmental practices when one looks at the debates surrounding off—‐shore drilling, climate change, and biodiversity within the halls of Congress. "As this ideological quagmire worsens, urgent problems … will go unsolved … only to fester more ominously into the future. … ~~[E~~]cological crisis … cannot be understood outside the larger social and global context … of internationalized markets, finance, and communications" (Boggs 774). If it weren't for people such as Watson connecting things like whaling to the end of the world it wouldn't get the needed coverage to enter into public discourse. It takes big news to make headlines and hold attention spans in the electronic age. Sometimes it even takes a reality TV show on Animal Planet. As Luke reminds us, "Those who dominate the world exploit their positions to their advantage by defining how the world is known. Unless they also face resistance, questioning, and challenge from those who are dominated, they certainly will remain the dominant forces" (2003: 413). Merely sitting back and theorizing over metaphorical deployments does a grave injustice to the gains activists are making on the ground. It also allows hegemonic institutions to continually define the debate over the environment by framing out any attempt for significant change, whether it be radical or reformist. Only by jumping on every opportunity for resistance can ecocriticism have the hopes of combatting the current ecological reality. This means we must recognize that we cannot fully escape the master's house since the surrounding environment always shapes any form of resistance. Therefore, we ought to act even if we may get co—‐opted. As Foucault himself reminds us, "instead of radial ruptures more often one is dealing with mobile and transitory points of resistance, producing cleavages in a society that shift about~~[.~~] … And it is doubtless the strategic codification of these points of resistance that makes a revolution possible, somewhat similar to the way in which the state relies on the institutional integration of power relationships. It is in this sphere of force relations that we must try to analyze the mechanisms of power" (96—‐97). Here Foucault "asks us to think about resistance differently, as not anterior to power, but a component of it. If we take seriously these notions on the exercise and circulation of power, then we … open … up the field of possibility to talk about particular kinds of environmentalism" (Rutherford 296). This is not to say that all actions are resistant. Rather, the revolutionary actions that are truly resistant oftentimes appear mundane since it is more about altering the intelligibility that frames discussions around the environment than any specific policy change. Again, this is why people like Watson use one issue as a jumping off point to talk about wider politics of ecological awareness. Campaigns that look to the government or a single policy but for a moment, and then go on to challenge hegemonic interactions with the environment through other tactics, allows us to codify strategic points of resistance in numerous places at once. Again, this does not mean we must agree with every tactic. It does mean that even failed attempts are meaningful. For example, while PETA's ad campaigns have drawn criticism for comparing factory farms to the Holocaust, and featuring naked women who'd rather go naked than wear fur, their importance extends beyond the ads alone6. By bringing the issues to the forefront they draw upon known metaphors and reframe the way people talk about animals despite their potentially anti—‐Semitic and misogynist underpinnings. Michael Hardt and Antonio Negri's theorization of the multitude serves as an excellent illustration of how utilizing the power of the master's biopolitical tools can become powerful enough to deconstruct its house despite the risk of co—‐optation or backlash. For them, the multitude is defined by the growing global force of people around the world who are linked together by their common struggles without being formally organized in a hierarchal way. While Hardt and Negri mostly talk about the multitude in relation to global capitalism, their understanding of the commons and analysis of resistance is useful for any ecocritic. They explain, ~~[T~~]he multitude has matured to such an extent that it is becoming able, through its networks of communication and cooperation … ~~[and~~] its production of the common, to sustain an alternative democratic society on its own. … Revolutionary politics must grasp, in the movement of the multitudes and through the accumulation of common and cooperative decisions, the moment of rupture … that can create a new world. In the face of the destructive state of exception of biopower, then, there is also a constituent state of exception of democratic biopolitics~~[,~~] … creating … a new constitutive temporality. (357) Once one understands the world as interconnected—instead of constructed by different nation—‐states and single environments—conditions in one area of the globe couldn't be conceptually severed from any other. In short, we'd all have a stake in the global commons. Ecocritics can then utilize biopolitics to shape discourse and fight against governmental biopower by waking people up to the pressing need to inaugurate a new future for there to be any future. Influencing other people through argument and end—‐of—‐the—‐world tactics is not the same biopower of the state so long as it doesn't singularize itself but for temporary moments. Therefore, "it is not unreasonable to hope that in a biopolitical future (after the defeat of biopower) war will no longer be possible, and the intensity of the cooperation and communication among singularities … will destroy its ~~[very~~] possibility" (Hardt & Negri 347). In The context of capitalism, when wealth fails to trickle down it would be seen as a problem for the top since it would stand testament to their failure to equitably distribute wealth. In the context of environmentalism, not—‐in—‐my—‐backyard reasoning that displaces ecological destruction elsewhere would be exposed for the failure that it is. There is no backyard that is not one's own. Ultimately, images of planetary doom demonstrate how we are all interconnected and in doing so inaugurate a new world where multitudes, and not governments, guide the fate of the planet.

==On Case:==

====The modern economy is grounded in systems of utility and excess. This modern system is completely represented in a fetish for productivity through utility that seeks to generate profit at the expense of those that dwell within. This is an ontological impact that is the root of the problem of the postmodern era.====

Winnubst, Shannon 15 ed. Reading Bataille Now. Bloomington, IN, USA: Indiana University Press, 2006.Pp 260-261 ProQuest ebrary. Web. 1 May 2015.

Bataille does, then, implicitly face the question of carrying capacity. Perhaps the

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attempt to put waste to work, even at the cost of apocalypse.

====This transcendent violence, a violence that is used in order to place ourselves above, is curtailed through a sacred immanence that turns violence on its head. Engaging in forms of violence that are transgressive and expend the surplus energies housed in the modern economic machine. ====

Direk, Zenyep. "Bataille on Immanent and Transcendent Violence" IBulletin dela SocieteAmencainedePhilosophiedeLangueFranfais Volume14,Number2, Fall 2000

Violence is perhaps one of the most difficult concepts in Georges Bataille's thought. This

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"race," and "class" intersect to constitute quite incomparable situations.

====Their methodology is rooted in a psychological determinism that foolishly believes that the root of racism is oppression, rather than exploitation that is rooted in the desire for profit. Race is clearly important, especially in the context of deconstructing capitalism, but their methodology disallows us from understanding how we fight the racism that they attempt to solve for. Our position is the only way to access true solvency. ====

Spector, 14 Alan. "Racism and Capitalism—Crisis and Resistance: Exploring the Dynamic between Class Oppression and Racial Oppression" Humanity & Society 2014, Vol. 38(2) pp 121-122

The root of modern racism, then, is exploitation, rather than oppression.

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is possible to damage the roots by damaging other parts of the tree.

====Class domination must be tackled first- it is the most universal form of oppression and it exacerbates other antagonisms. Racism is used by the ruling class to further divide the workers====

Marsh 95

(James L., Professor of Philosophy at Fordham University, Critique, Action, and Liberation p. 282-283 GAL)

Next, we must consider the question concerning the relationship among racism, sexism,

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sell products indicates, capitalized sexism is not the same as precapitalist sexism.

====Furthermore Neurological studies have shown that racial preferences dissolve in the face of conflict, people prefer teams over race, class unity against Capitalism can put the white and black working class on the same side fundamentally challenging racist presuppositions ====

Cikara and Van Bavel 15. (Mina Cikara is an Assistant Professor of Psychology and Director of the Intergroup Neuroscience Lab at Harvard University. Her research examines the conditions under which groups and individuals are denied social value, agency, and empathy. Jay Van Bavel is an Assistant Professor of Psychology and Director of the Social Perception and Evaluation Laboratory at New York University. The Flexibility of Racial Bias: Research suggests that racism is not hard wired, offering hope on one of America's enduring problems. June 2, 2015. https://www.scientificamerican.com/article/the-flexibility-of-racial-bias/)

The city of Baltimore was rocked by protests and riots over the death of Freddie

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will make it easier for us to affect real social change going forward.

1. Richard Smith. “Sleepwalking to Extinction: Capitalism and the destruction of life and earth.” Information Clearing House. November 16th, 2013. http://www.informationclearinghouse.info/article36870.htm [↑](#footnote-ref-1)