# Disimagination AC

***‘Ethno-‘ is the link to the national and the indigenous; ‘futurism’ is the attempt to find a place and be competitive in the post-modern contemporary world. – Viktor Shibanov***

## Part 1: Framework

#### [ROJ & Cunningham] CORPORATIONS ARE TAKING OVER EDUCATION – critical pedagogy is desperately needed..

Cunningham: Cunningham, Maurice. [Chairman of the Political Science Department, University of Massachusetts at Boston; former assistant attorney general in Massachusetts] “The Corporate Critical Race Theory Attack: Chaos is the Product.” MassPoliticsProfs.org, September 3, 2021. <https://www.masspoliticsprofs.org/2021/09/03/the-corporate-critical-race-theory-attack-chaos-is-the-product/> CH

“The backlash” begins an opinion piece in Newsweek by Parents Defending Education outreach director Erika Sanzi, and these may be the most accurate two words published by those who are attacking “wokeness,” gender studies, and Critical Race Theory. The sad fact is that white backlash has a proven record of effectiveness in American politics and it is once again being employed in the service of right wing corporate interests. The end product desired has less to do with CRT than with spreading disruption, fear, and chaos across America’s most important democratic public institution, schools. According to the Washington Post, as of June 24 CRT (a theory developed in law schools and not well known among most Americans) has exploded on Fox News. The term was heard on Fox only 132 times in 2020 but has been mentioned 1,860 times this year, escalating month by month. The narrative is that grassroots parents groups have discovered the threat CRT poses to their children in schools and have arisen organically across the country to form local parent groups, a movement noticed and captured by websites and the powerful Fox News. The truth is that of an oligarch-funded and coordinated campaign using time tested techniques.

He adds:

Coincidentally or not in 2017 the civil rights-proclaiming Ms. Rodrigues and the radical right Ms. Sanzi were partners in another venture named Planet Mom, which featured a podcast and proposed radio show. In her paid position at Education Post Ms. Sanzi wrote of Ms. Rodrigues “I consider her a partner in this work. And a friend.” It’s a small planet, after all. The point is not Critical Race Theory, or charter schools, virtual schools, or home schools. The point is to undermine public education, keep taxes low, spread doubt of the efficacy of public goods, and demolish institutions like unions and local school communities that make demands on the Waltons and Kochs of the nation. It is, as Nancy MacLean has said, to put democracy in chains. Diverse-presenting National Parents Union and white backlash Parents Defending Education serve the same cause. Whither We Are Tending and What to Do About It I hope my colleagues in academia continue to speak out about the intellectual contributions of Critical Race Theory and the fine efforts of K-12 educators to provide the kind of schooling all our students need—open and honest about the nation’s race and history and our ongoing challenges, including corporate promoted white backlash. On the other hand, don’t expect any engagement from Nicole Neily or the anti-CRT bard Christopher Rufo, who has helped spike this ridiculous campaign. In a triumphant appearance at the Claremont Institute, Rufo described his annoyance at scholars trying to bait him into a discussion of what CRT really means and proclaimed “I don’t give a shit about this stuff.” (Nine minute mark) As Isaac Kamola has urged, start with follow the money and pursue that relentlessly. There’s a reason groups like PDE and NPU can’t come clean about their funding sources and amounts and that reason is that they know the public is suspicious of the Kochs and Waltons of the world and what’s more, the public and America’s billionaires are on a different page on policy issues. These are corporate generated right wing attacks. Say it. Name names. Come awake to the threat. Recognize what this is and that isn’t just about wokeness or even education but something else Koch and the Waltons can’t say out loud: to destroy the capacity of people to coalesce together and fight for a better life for themselves, a project that offends oligarchs ideologically and threatens their power and pocketbooks. They focus on education because schools have been a fertile locale for white backlash but also a source of great progress, because teachers unions are a barrier to them, and because local community organizations defy them. That means that teachers unions, school boards, superintendents, principals, lunch workers, school bus drivers, custodians, business, parents and students—everyone who serves their local school community—have to recognize that they need to fight together against this assault. In other words, join together to take action—exactly what the Waltons, Kochs, and other radical right billionaires fear. And stand up for a real education for all our children, not the white(wash) backlash being promoted by phony AstroTurf fronts like Parents Defending Education. Remember, fronts are fronting for someone and in this case, fronting for radical right billionaires. Money never sleeps.

Thus, **the Role of the Judge is to Promote Critical Thinking**, which means helping students develop the skills to question the squo.

#### [ROB & Kellner] AND that requires rejecting the one-dimensional thought that underlies the capitalistic culture.

**Kellner:** Kellner, Douglas. [George Kneller Chair in the Philosophy of Education in the Graduate School of Education and Information Studies at the University of California, Los Angeles]. “One-Dimensional Man: Introduction to the Second Edition.” Beacon Press,1964. EM/CH

Thus, I would propose interpreting “one-dimensional” as conforming to existing thought and behavior and lacking a critical dimension and a dimension of potentialities that transcend the existing society. In Marcuse's usage the adjective **“one-dimensional” describes practices that conform to pre-existing structures, norms, and behavior, in contrast to multidimensional discourse, which focuses on possibilities that transcend the established state of** affairs. This epistemological distinction presupposes antagonism between subject and object so that the subject is free to perceive possibilities in the world that do not yet exist but which can be realized. In the one**-dimensional society, the subject is assimilated into the object and follows the dictates of external, objective norms and structures, thus losing the ability to discover more liberating possibilities and to engage in transformative practice to realize them.** Marcuse's theory presupposes the existence of a human subject with freedom, creativity, and self-determination who stands in opposition to an object-world, perceived as substance, which contains possibilities to be realized and secondary qualities like values, aesthetic traits, and aspirations, which can be cultivated to enhance human life.

He adds:

In his early works, Marcuse himself attempted to synthesize Heidegger's phenomenological existentialism with Marxism, and in One-Dimensional Man one recognizes Husserl and Heideggerian motifs in Marcuse's critiques of scientific civilization and modes of thought. In particular, Marcuse develops a conception of a technological world, similar in some respects to that developed by Heidegger, and, like Husserl and Heidegger, sees technological rationality colonizing everyday life, robbing individuals of freedom and individuality by imposing techno- logical imperatives, rules, and structures upon their thought and behavior. Marcuse thought that **dialectical philosophy could promote critical thinking.** One-Dimensional Man is perhaps Marcuse's most sustained attempt to present and develop the categories of the dialectical philosophy developed by Hegel and Marx. For Marcuse, **dialectical thinking involved the ability to abstract one's perception and thought from existing forms in order to form more general concepts.** This conception helps explain the difficulty of One-Dimensional Man and the demands that it imposes upon its reader. For Marcuse abstracts from the complexity and multiplicity of the existing society its fundamental tendencies and constituents, as well as those categories which constitute for him the forms of critical thinking. **This demands that the reader also abstract from existing ways of looking at society and modes of thinking and attempt to perceive and think in a new way. Uncritical thinking derives its beliefs, norms, and values from existing thought and social practices, while critical thought seeks alternative modes of thought and behavior from which it creates a standpoint of critique. Such a critical standpoint requires developing what Marcuse calls “negative thinking,” which “negates” existing forms of thought and reality from the perspective of higher possibilities.** This practice presupposes the ability to make a distinction between existence and essence, fact and potentiality, and appearance and reality. Mere existence would be negated in favor of realizing higher potentialities while norms discovered by reason would be used to criticize and overcome lower forms of thought and social organization. Thus grasping potentialities for freedom and happiness would make possible the negation of conditions that inhibited individuals' full development and realization. In other words, perceiving the possibility of self-determination and constructing one's own needs and values could enable individuals to break with the existing world of thought and behavior. Philosophy was thus to supply the norms for social criticism and the ideal of liberation which would guide social change and individual self- transformation.

Thus, **the Role of the Ballot is to Endorse the Rejection of One-Dimensional Thought.** This means distancing ourselves from essentializing modes of thinking – e.g., the notion that value can only come from money. We measure the standard based on whether we remain open to multiple ways of knowing or approaching problems; the more restrictive the approach, the less we adhere to the framework.

## Part 2: Dis Isn’t Good

#### [Jones 1] In the squo, space is only seen as valuable if it is something to profit from.

**Jones 1:** Jones, Craig Henry. [Writer at Society and Space] “Enclosing the Cosmos: Privatising Outer Space and Voices of Resistance” *Society and Space,* 2021. https://www.societyandspace.org/articles/enclosing-the-cosmos-privatising-outer-space-and-voices-of-resistance JP

**Along with increasing interest from private actors**, **discussions surrounding the enclosure of Outer Space – and asteroid mining more specifically – has seen growing coverage in recent years, several countries having passed legislation to begin legalising and encouraging extraterrestrial extractivism** [5]. Manoeuvres to enclose the extraterrestrial common and begin mining operations necessitate the establishment of a rights regime to ensure any disputes over access and ownership can be resolved. **This opens a regulatory ‘frontier’ through which** issues of **land** tenure and **ownership can be thrashed out, taking on significance through its ability to greatly influence influxes of capital into these operations and mineralogical deposits (Bridge, 2004).** Through the regulatory enclosure of Outer Space, a regime of exclusion can be implemented whereby (il)legitimate forms of use and abuse can be differentiated and associated boundaries inscribed through physical and discursive means (Li, 2014: Steinberg, 2018). Private NSE actors have sought to influence these legislative processes through lobbying, advertising materials, press conferences, business forums, and public and private talks. This has culminated in a process of enclosure wherein similar justifications to past enclosures are mobilised and reanimated. **Once more, ‘production’ and the ability to ‘work’ a resource are becoming the modus operandi through which ownership over the common is being exerted (Wood, 2017), finding explicit articulation in the US SPACE Act 2015. The mobilisation and perpetuation of this discourse is coupled with the perversion of the common heritage principle. To refrain from extracting minerals throughout Outer Space is to (supposedly) ‘waste’ their potential and deprive future generations of the benefits this industry purports to provide (Steinberg, 2018).**

#### [Jones 2] And, private entities in space aim to enclose the “elsewhere” for profit incentives, similar to the Gold Rush.

**Jones 2:** Jones, Craig Henry. [Writer at Society and Space] “Enclosing the Cosmos: Privatising Outer Space and Voices of Resistance” *Society and Space,* 2021. https://www.societyandspace.org/articles/enclosing-the-cosmos-privatising-outer-space-and-voices-of-resistance JP

However, despite the enthusiasm of asteroid mining advocates, the proposed extractive industry is not unproblematic. Whilst the narratives surrounding asteroid mining frame this industry’s future as something certain – discussed in advertising material, websites, and NSE circles in the affirmative – there are still many unanswered questions. Aside from issues of technological and fiscal viability, uncertainty remains surrounding ownership, land rights, and whose future this industry speaks of, for, and mobilises. Due to **such uncertainties, actors with vested interests are seeking to enclose the Global Common of Outer Space, ‘opening’ the ‘final frontier’ to what some commentators** are **refer**ring **to as a modern Gold Rush (Cofield, 2016: Elvis and Milligan, 2019: Pandya, 2019).** This pursual of enclosure relies – broadly speaking – on the same underlying principle(s) as the enclosure of commons historically and lobbying efforts have resulted in these arguments appearing in legislation in several countries [3]. **These manoeuvres to privatise Outer Space rely not only on the enclosure of physical and legislative places but also seek to enclose imaginative spaces through the process(es) of disimagination. Broadly conceived, disimagination is a process that curtails our ability to think critically and imagine new futures through cultural apparatuses and public pedagogies designed to erase the multiplicity of historical realities that deviate from the hegemonic ‘norm’ (Didi-Huberman, 2008: Giroux, 2014).** Whilst this concept has been used in Didi-Huberman’s discussion of the destruction of concentration camp materials and Giroux’s work on critical pedagogy and civic rights, the process of disimagination is operating within and upon discourses of Outer Space, as I discuss later in this piece. These attempts at disimagination are not going unchallenged, however, with Ethnofuturist works disrupting the oftentimes de facto futures of Outer Space and asteroid mining. Ethnofuturism critically responds to the disimagination process as it combines the Ethno- (the archaic, indigenous, or cultural histories of peoples) and -futurism (deemed the cosmopolitan, urban, and technological) (Hennoste, 2012). Consequently, Ethnofuturism can be construed as a process by and through which histories that deviate from the hegemonic ‘norm’ are reinvigorated and mobilised to (re)produce alternative discourses of futurity. ‘Ethnofuturism’ here is used as an umbrella term that contains within it futurisms from a variety of groups and people. Examples of such futurisms include, but are not limited to: Afrofuturism, Aotearoa futurism, Cambrofuturism, and Sinofuturism. **The following discusses enclosure, disimagination, and Ethnofuturism to problematise these futures of asteroid mining: highlight**ing **how popular NSE discourses draw upon a Eurocentric rendition of a ‘Grand Historical Narrative’. Through this, we may begin to challenge the totalising concept of ‘humanity’ [4] oft-invoked by asteroid mining advocates and turn a more critical lens to these purported futures and the discourses (re)created to justify them.‍**

#### [Jones 3] The threat of extinction DOES NOT outweigh – the fear of extinction causes people to be reluctant to challenge capitalism, hurting the marginalized in the present.

**Jones 3:** Jones, Henry Craig. [Writer at Society and Space] “Enclosing the Cosmos: Privatising Outer Space and Voices of Resistance” *Society and Space,* 2021. JP

**The process of disimagination selectively edits the historical narrative, removing certain voices, modes of resistance, and alternative accounts, distorting the ability to imagine futures outside of the EuroAmerican neoliberal present [6] (Didi-Huberman, 2008: Giroux, 2014).** It is through the processes of disimagination that the condition of capitalist realism is enabled – a state of affairs wherein it is easier to imagine the end of the world than the end of capitalism **(Fisher, 2009 [7]).** Consequently, the futures curated, maintained, and promoted by NSE actors are structured through a white-ethnocentric rendition of history. **The resultant imaginaries and narratives implicitly and explicitly draw upon familiar tropes of white settler colonialism, such as enclosure, working land to produce ‘value’, and the displacing of indigenous/non-Western onto-epistemological frameworks, if not the people themselves [8] (Bhabha and Comaroff, 2002: Hesse, 2002: Loomba et al., 2005: Parry, 2002: Wilkes and Hird, 2019: Wood, 2017: Young, 2001).** Through imbibing popular discourses of Outer Space futurity with this history, similar arguments to past enclosures are made. **Specifically, that ‘production’ and the ability to ‘work’ a resource operates as the basis through which ownership may be exerted [9]; extractive industries not taking anything away but adding something, and issues coming to centre upon not occupancy or fruitful use but relative value (Wood, 2017).**

#### [Utrata 1] AND appeals to extinction are a colonialist trope that justify infinite racialized violence for profit.

**Utrata 1:** Utrata, Alina. [Ph.D. candidate, Department of Politics and International Studies at the University of Cambridge; Gates-Cambridge and Marshall scholar] “Lost in Space.” *Boston Review*, July 14, 2021. <https://bostonreview.net/articles/lost-in-space/> MB/CH

In 1982 Bezos said in his high school valedictorian speech that “the Earth is finite and if the world economy and population is to keep expanding, space is the only way to go.” His views have not changed much since then. “[Within a few centuries] we’ll be using all of the solar energy that impacts the Earth,” he told a crowd at an event hosted by Blue Origin. “That’s an actual limit.” This Malthusian logic underpins his arguments about the inevitability of humanity’s growth and the necessity of expanding into space. There are short-term problems, he explains, such as poverty and pollution, and there are long-term problems, such as running out of energy. If we do not want to become “a civilization of rationing and stasis,” Bezos warns, we must expand to the stars where “resources are, for all practical purposes, infinite.” For Musk space colonization is also a means to preserve human civilization, albeit as a hedge against eventual extinction. “I don’t have an immediate doomsday prophecy,” he told an international conference in 2016, “but history suggests that there will be some extinction event. The alternative is to become a space-faring civilization and multi-planetary species.” Whereas Bezos emphasizes the cyclical logic of capitalist growth—we must expand, in order to keep expanding—Musk is more explicit in his plans for colonial settlement. One of his proposals—to allow individuals to purchase one-way tickets to Mars which can be paid off through promised jobs in the new colony— has been called Martian indentured servitude. “Mars would have a labor shortage for a long time,” Musk explained, so “jobs would not be in short supply.” And while Bezos imagines that humans will be able to travel between Earth and space often, Musk contends that the Mars colony should be self-sufficient, able “to survive if the resupply ships stop coming from Earth for any reason.” And while Bezos imagines that humans will be able to travel between Earth and space often, Musk contends that the Mars colony should be self-sufficient, able “to survive if the resupply ships stop coming from Earth for any reason.” Imperialist conceptions of ownership transform space into an “empty frontier” where certain individuals can project their political dreams. For two entrepreneurs whose businesses have been lauded as exceptionally visionary, their celestial utopias stand out for their lack of political creativity and awareness. Bezos’s notion that imperial expansion is the only way to support an ever-growing population is an old colonialist appeal, now repackaged for the stars. The infinite need for resources, as well as the “poverty and pollution” that Bezos dismisses as short-term problems, are deeply enmeshed in capitalism’s cycles of extraction and are currently causing Earth’s climate crisis. Given the green-orientation of his enterprises, Musk is presumably aware of the climate crisis—or at least the opportunities it presents for government funding. Yet he has not explicitly named climate change as one of the potential “extinction events” that a Mars colony might protect against. Putting aside the question of whether terraforming Mars is actually feasible—for the record, a Nature Astronomy article suggests it is not—settling space won’t be cost-free to Earth. As science writer Shannon Stirone pointed out in The Atlantic, “Mars has a very thin atmosphere; it has no magnetic field to help protect its surface from radiation from the sun or galactic cosmic rays; it has no breathable air and the average surface temperature is a deadly 80 degrees below zero . . . . For humans to live there in any capacity they would need to build tunnels and live underground.” The environmental and human destruction necessary to make space habitable would dwarf any technological or political response needed to stop the climate crisis now. And—like capitalism and climate change—the impacts of colonizing space will be far worse for some rather than others, particularly in the Global South. For example, when Indonesian president Joko Widodo offered SpaceX the island of Biak in Papua, home to an ongoing secessionist campaign, local communities protested that the building of the launch station would cause vast ecological damage and community displacement. They had reason to worry. This is precisely what happened in Boca Chica, a small town on the southern tip of Texas where SpaceX had built a previous launch site. After SpaceX moved into town, residents of the Texas community were pushed out from their homes as the area became unsafe due to rocket activity, which has since damaged a wildlife refuge in the area. SpaceX has offered to purchase residents’ homes, but below the price many think is fair. An email from SpaceX to Boca Chica holdouts stated, “As the scale and frequency of spaceflight activities at the site continue to accelerate, your property will frequently fall within established hazard zones in which no civilians will be permitted to remain, in order to comply with all federal and other public safety regulations.” SpaceX’s impact on the area demonstrated little concern for its displacement and damage of the local community. While we all may use, explore, or research space, no state can claim to own it—though this does not mean states will not try. Musk and Bezos rely on the notion that colonizing space somehow differs from colonizing Earth. Implicit in their arguments is the belief that it was not the systems of colonial-capitalism, but rather the context surrounding their implementation, that wreaked havoc in the past.

## Thus, I affirm:

#### [Jones] Resolved: The appropriation of outer space by private entities is unjust. I confront the appropriation through Ethno-futurism, a method that emphasizes critical thinking by confronting capitalism and colonialism.

**Jones**: Jones, Henry Craig. [Writer at Society and Space] “Enclosing the Cosmos: Privatising Outer Space and Voices of Resistance” Society and Space, 2021. JP

Despite the seeming dominance of the NSE discourses of Outer Space futurity in the popular imaginary and the apparent effectiveness of the disimagination process vis-à-vis these futures, they are not unchallenged. Instead, the hegemonic imaginary of EuroAmerican futurism is disrupted and challenged via the provocations and (re)conceptualisations offered through Ethnofuturist writings and artwork [10]. If we understand Ethnofuturism at its most basic – an imaginative process that engages the Ethno- (referring to the archaic, indigenous, or cultural histories of peoples) and -futurism (deemed as the cosmopolitan, urban, and technological) (Hennoste, 2012) – and accept that texts are not neutral but socio-political artifacts (Aitken, 2005: Driver, 2005: Kitchin and Kneale, 2001: Kneale and Kitchin, 2002: Fairclough, 1992: 2001), then we can look upon Ethnofuturist works that draw upon non-Western histories and cultural specificities as sites wherein – and whereby – the hegemony of the EuroAmerican onto-epistemological framework is agitated, contested, and refuted [11]. The ability of Ethnofuturist work to disrupt the normative discourses of Outer Space is described by Nalo Hopkinson in their introduction to the short story collection So Long Been Dreaming: Postcolonial Science Fiction and Fantasty. Hopkinson succinctly relays that: “Arguably, one of the most familiar memes of science fiction is that of going to foreign countries and colonizing the natives, and as I’ve said elsewhere, for many of us, that’s not a thrilling adventure story, it’s non-fiction, and we are on the wrong side of the strange-looking ship that appears out of nowhere” (2011; p.7). **In creating artwork that draws upon histories and experiences other than those embedded within the ethnocentric discourses of NSE imaginaries, Ethnofuturism operates as a powerful space wherein ‘traditional’ conceptions of extraterrestrial extractivism can be critiqued, frustrated, and reimagined (Quan, 2017).** These challenges are presented through multiple media, including art (e.g. Curtis et al., 2018: Tate, 2020), literature (e.g. Hopkinson and Mehan, 2011), music (e.g. Alien Weaponry, Indigenous Futurisms Mixtape (RPMfm, 2014), Mbongwana Star, Patea Maori Club), film (see The Walker (2020) for a list of indigenous short films and Clark (2015)), and much more. **Through challenging the normative discourse of Outer Space futurity – where the familiar tropes of history and enclosure are meted out once more – Ethnofuturism offers us a means of thinking outside of this framework, asking and imagining what other futures may be possible and how these may be thought and done differently. Ethnofuturism, therefore, is a fertile area by and through which we may attempt to decolonise the future – both conceptually and in practice. It provides a space wherein Eurocentric futurity – informed through a ‘Grand Historical Narrative’ that (re)creates and perpetuates a totalising concept of ‘humanity’ – is disrupted and problematised, asking whose future is being spoken of and for.**

## Part 3: Just Imagine It

#### [Sullivan] Ethnofuturism has allowed different identity groups to come together under the guise of their work – empirics prove.

**Sullivan:** Sullivan, Miranda. [Florida State University – English Department] “Ethnofuturisms Symposium brings in scholars for two days of discussions, workshops, and readings” *The English Department – Florida State University,* 2020. JP

The term “ethnofuturisms” refers to the ways in which marginalized groups are able to re-imagine their identities in society through various forms of literature and may speak to how they have sought to claim the future as a site of liberation and potential. **Ethnofuturisms are often presented through the genres of science or speculative fiction, since those each allow the author space to use all aspects of the creative landscape to make a statement about our past and present. “This interdisciplinary symposium signals an opportunity for us to take stock of the important scholarly and cultural work that has made it possible to think [about] something like ‘ethnofuturisms’ and to grapple, more broadly, with the stakes [surrounding] ‘futurisms’ as a genre, politics, and mode of being-in-the-world,” according to the symposium’s website**. The topic at hand is multifaceted to say the least, which is why English Assistant Professors Frances Tran and John Ribó—who have collaborated with English Professor Aaron Jaffe in the planning of this symposium—have worked on this event since 2018. Together, they have created an experience that they hope will be engaging, interactive, and influential to all those who attend. **“[I]n many ways this symposium highlights specific literary and artistic modes deployed by writers and artists of color to imagine themselves and their communities back into futures from which they’ve often been erased or in which they are often portrayed as the monstrous or inhuman other,” Ribó explains. “We wanted to organize this symposium to bring diverse scholars together to critique and to analyze these practices and to learn from one another.”** The symposium featured a slew of FSU faculty members and graduate students and others from outside of the English department. This includes Assistant Professor Jeannine Murray-Román of the Department of Modern Languages, Associate Professor Kristin Dowell of the Department of Art History, along with other experts from FSU, Tallahassee Community College, and the Tallahassee area in general. “We each picked one person [to invite to speak],” Tran says. “I picked Dr. Aimee Bahng… who I connected with through the Association for Asian American… I thought that she’d be a great person to bring in since I introduced her work in my graduate course on Visionary Fiction last spring. Professor Ribó chose Dr. Cathryn Merla-Watson, who specializes in Latinx speculative fiction.” Additionally, Susana M. Morris, associate professor of Literature, Media, and Communication from Georgia Tech, delivered Friday evening’s closing keynote talk, titled “Afrofuturism, Joy, and Resistance.” Morris’ work in the past has focused on Afrofuturism and its influences on our world through movies, media, and literature, along with other forms of communication. She related her extensive knowledge to some of the readings discussed over the course of the symposium, following a panel discussion on Ethnofuturisms as Pedagogy. Tran and Ribó appreciated the flow to the symposium, with smooth transitions between the many overarching themes and ideas that panelists and audience members examined throughout. **At the heart of the symposium, however, were the discussions and ideas that are raised by the material. The attendees heard people’s input regarding ethnofuturisms, and the organizers encouraged people to expand their scope of knowledge on the subject.**

#### [Minniyakhmetova] And ethnofuturism provides an outlet to challenge dominant forms of education.

**Minniyakhmetova:** Minniyakhmetova, Tatiana. [Institute for History and european ethnology, University of innsbruck, Austria] “etHNo-fUtURisM as a NeW iDeoloGY” No Date. JP

**Ethno-futurism became more and more popular. Nowadays ethno-futurism is widely discussed and interpreted**.5 at the very beginning it was realized as a new style, and then later it was interpreted that ethno-futurism is a new direction in art. today, one of the main ideologists of ethno-futurism, Kuzi sergi, describes it as an ideology that is based on love for one’s own roots, people, culture, and language, with openness to the world. **Genisaretskiy evaluates ethno-futurism as a “post-national ethnicity”.6 “an ethnic culture serves as a basis, a source of creativity of the artist. the artist as an active piece of the cultural process inter- prets the tradition and represents the artistic/imaginative product to a society; the artist proves its value, the society perceives artistic interpretation and shows interest concerning the sources that brings demand for the ethnic cultures”.7** **The ethno-futuristic movement has had an influence on the participants of those festivals. the initiative to organize festivals proceeds not from above but from below, from ordinary people, teachers, students, schoolchildren, and even from farmers. and this is a very large army of audiences, ordinary villagers, and school pupils.** It is the provinces of Russia. **This is the animating effect of the light of ethno-futurism. “activity of such creative associations possesses the great practical and scientific values in realization of national and regional components in education, in mobilization of intellectual and creative capacity of the inhabit- ants of the region, in solution of ethical challenges”.8**

#### [Giroux 1] Dominant forms of education NEED to be changed – reading this in round is the way to create change.

**Giroux 1**: Giroux, Henry A. [Writer] “The Violence of Organized Forgetting” 2013. JP

**“Against the politics of disimagination, progressives, workers, educators, young people and others need to develop a new language of radical reform and create new public spheres that provide the pedagogical conditions for critical thought, dialogue, and thoughtful deliberation**. At stake here is a notion of pedagogy that both informs the mind and creates the conditions for modes of agency that are critical, informed, engaged, and socially responsible. **The radical imagination can be nurtured around the merging of critique and hope, the capacity to connect private troubles with broader social considerations, and the production of alternative formative cultures that provide the preconditions for political engagement and for mobilizing democratic movements toward social change—movements willing to think beyond isolated struggles and the limits of a today’s operative form of predatory capitalism**. Frances Fox Piven, Rick Wolfe, Stanley Aronowitz and others point to such a project in their manifesto on the radical imagination. They write:” “This Manifesto looks forward to the creation of a new political Left formation that can overcome fragmentation, and provide a solid basis for many-sided interventions in the current economic, political and social crises that afflict people in all walks of life. The Left must once again offer to young people, people of color, women, workers, activists, intellectuals and newly arrived immigrants places to learn how the capitalist system works in all of its forms of exploitation whether personal, political, or economic. We need to reconstruct a platform to oppose Capital. It must ask in this moment of U.S. global hegemony what are the alternatives to its cruel power over our lives, and those of large portions of the world’s peoples. And the Left formation is needed to offer proposals on how to rebuild a militant, democratic labor movement, strengthen and transform the social movements; and, more generally, provide the opportunity to obtain a broad education that is denied to them by official institutions. **We need a political formation dedicated to the proposition that radical theory and practice are inextricably linked, that knowledge without action is impotent, but action without knowledge is blind.36”**

#### [Giroux 2] And put away your T backfiles – new forms of vocabulary are needed to confront disimagination.

**Giroux 2**: Giroux, Henry A. [Writer] “The Violence of Organized Forgetting” 2013. JP

**“We need new vocabularies for resistance and solidarity against the violence of the militarized state and the market, ones that embrace freedom as more than the need to shop or, for that matter, as more than a libertarian concept that is empty of any meaning**. Freedom becomes a bankrupt notion when it is removed from the material and symbolic constraints that shape its possibilities as collective experience and a foundational element of democratic agency. **What sites are left for fighting against the disimagination machine? We see the promise of such sites in the new media, the alternative press, the uprisings and models of democratic participatory engagement being generated by youthful protesters**