

unfortunately framed the issue of racialized economic exploitation as a *lack of adequate cultural understanding or appreciation* and continues to conceive of systemic racism as primarily a matter of *cultural difference*. Often used as exhibits of victimization and vulnerability, students of color are often viewed as passive and frightened *objects* rather than *radical political subjects* who have a crucial role to play in transforming a broken institution.

While the precise nature of the relationship between racism and the larger economy remains a controversial question, recent protests have clearly demonstrated that shared culture is no guarantee of political solidarity. And so we stand together with all those who are working to build a democratic mass movement powerful enough to challenge the twisted logic of privatization which *makes structural racism routine*. Neither students nor workers can accomplish this task alone.

As formerly insulated middle-class communities face economic upheaval and “fear of falling,” they experience what most underrepresented working class communities of color have confronted for quite some time: systematic underinvestment, hyper-exploitation and structural barriers to equality written off as individual failure or cultural pathology.

Found online at: <http://anticapitalprojects.wordpress.com/2009/11/18/the-neoliberalization-of-higher-education-what%E2%80%99s-race-got-to-do-with-it/>

The insurrection against the corporate university and the capitalism continues:

<http://theimaginarycommittee.wordpress.com/>

<http://occupyca.wordpress.com/>

<http://likelostchildren.blogspot.com/>

<http://wearethecrisis.blogspot.com/>

<http://researchanddestroy.wordpress.com/>

<http://wewanteverything.wordpress.com/>

<http://www.edu-factory.org>

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The Neo-liberalization Of Higher Education: What's Race Got To Do With It?



**Anti-Capital Projects
California, 2009**

“Consequently, the final years of the twentieth century were marked by one of the greatest moments of capitalist expansion, shrouded in the rhetoric of globalization—an economic expansionism carried out with few political restraints or legal reprisal by the myriad of identity movements all busy vying for their piece of the pie. While the new pluralism aspired to create a democratic community that could embrace and celebrate all social formations of difference—with its mantra of ‘race, gender, and class’—it failed to acknowledge the possibility that these differences could also encompass relations of exploitation and domination. Thus, advocates of the ‘new pluralism’ failed to recognize several deadly fundamental realities of class relations: 1. it can exist only within structures of inequality; 2. all social oppressions are fundamentally linked to class within the context of capitalist relations of power; and 2. differences within groups also ‘proliferate along the obvious axes of division: gender, age, sexuality, region, class, wealth and health... [challenging] the unanimity of racialized collectivities.”
—Antonio Darder and Rodolfo D. Torres

As the California population has grown more ethnically diverse, the privatization of the public sphere has been sold to the electorate through a seemingly endless parade of racist bogeymen: immigration, affirmative action, bilingual education.

For children of immigrant parents, for immigrants themselves, for the first to attend college in their families regardless of their ethnicity, skyrocketing fees and cuts occur at a time when we can least afford it. We have been told that the real responsibility for the current crisis of education lies elsewhere: in Sacramento, in a larger economic crisis not caused by Wall Street speculators and bailed out investment banks but somehow *by minority communities themselves*.

We are told to divert our attention toward our legislators and away from the extreme bureaucratic waste and disastrous internal budgetary priorities of university administrators. We are told to write yet another petition by leaders who brushed aside the minimal demands of the 9/24 walkout and numerous alternative budget proposals.

Senior administrators, many with deep ties to the same Sacramento politicians they have asked students to petition, have refused to submit to an independent audit to prove that student fees are not in fact being used to finance construction projects instead of basic instruction and services. In other words, we have

been told to “share the pain” but *never the power* to democratically decide how public funds are spent and by whom.

Last year UC paid \$4.2 billion dollars to its management, or 21% of the systemwide budget, as opposed to the 8% devoted to instruction. Senior executives regularly cite “market competitiveness” as a justification for excessive compensation packages which are not determined by any “market” but by insulated boards which possess the extraordinary power *to raise their own salaries*.

The internal budgetary priorities of California public universities thus mirror those of the state. In California alone corporate profits have risen 580% since 2001 while for the past 30 years “strategic deficits” and regressive taxation have been used to “starve the beast” of spending on basic public needs like food, affordable housing, education and health care. According to the logic of privatization, none of these public goods should exist.

While fee raises and cuts have disproportionately affected communities of color, we have once again been told that the responsibility for this lies elsewhere. Demands for racial justice and equality are assumed to be incidental or “niche” issues which do not affect “the average student” or “the average worker.”

For decades the UC administration has attempted to isolate the most “diverse” constituency on campus: the service workers. As some of the most courageous and outspoken critics of current university policies, these workers *have the most to lose* and continue to demonstrate the astonishing power of collective action.

At the same time, antiracist organizing has come up against the limits of older forms of identity politics which fail to adequately situate systemic racism within a larger context of economic exploitation, labor market segmentation and educational resegregation. Deep economic divisions have emerged *within* and *between* communities of color, along with a new generation of politicians and spokespeople of color who have frequently led renewed attacks on the communities they claim to “represent.”

An older self-marginalizing and self-defeating version of identity politics has