In Said’s worldliness, the subject can speak, hence subjects—Palestinians who are produced within a discourse of domination—can revert to the power of self-representation to counter the discourse of domination. In his “Travelling Theory,” Said concludes: “In human history there is always something beyond the reach of dominating systems, no matter how deeply they saturate society, and this is obviously what makes change possible, limits power in Foucault’s sense, and hobbles the theory of power.” This is precisely what he set out to accomplish through his literary work, cultural criticism, and political essays. To rescue the production of knowledge from colonial and imperial constraints, Edward used a humanistic critique that “is centered on the agency of human individuality and subjective intuition, rather than on received ideas and approved authority.” For Edward, the real task of the intellectual “is to advance human freedom and knowledge.” In this paper I wish to examine how Edward’s humanism informs his politics. Though much has been written about Said’s oeuvre, there is actually very little that focuses on his politics in a systematic manner. In this connection, I suggest that a close reading of his writings on Palestine, particularly The Question of Palestine and other later texts (including speeches as public performances) reveals a nuanced and contrapuntal view on Palestine, Israel, and the possibilities of inclusion rather than exclusion. His shifting positions (democratic secular state, two-state, or bi-national state) emanate from his humanistic perspective, and should not be seen as mutually exclusive. Through his multiple interventions, he asks us to think of how Palestinians and Israelis can live together, through inclusion rather than domination.