==black panthers 1nc==

====The 1ac~’s celebration of "leveling the playing field" is grossly inadequate to theorize the singularity of antiblackness. Civil society is founded upon the murder of Black bodies.====

Wilderson 2010

Frank, Associate Professor at UC Irvine~’s Department of Drama and African American Studies, Red, White %26 Black: Cinema and the Structure of U.S. Antagonisms, 3-12, 23-4

What are we to make of a world that responds to the most lucid enunciation

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/Slave relation itself was the essence of that "something to save."

[Continues]

Throughout this book I use White, Human, Master, Settler, and sometimes

AND

more concrete analyses of films in parts 2, 3, and 4.

====The Settler/Master relation is underwritten by and utterly dependent on the absolute dereliction of the Slave.====

\*\*Wilderson 2010\*\*

Frank, Associate Professor at UC Irvine~’s Department of Drama and African American Studies, Red, White %26 Black: Cinema and the Structure of U.S. Antagonisms, 51-3

The "Savage" on the other hand, though a genocided object, is

AND

Master. This solidarity or antagonism totters on that fulcrum called the Slave.

====The affirmative~’s hope in continuous renewable energy production epitomizes fantasy of whiteness as it cannot account for the irreparable loss that defines blackness. Only an ecomelancholia can approach the earth as a site of black memory. ====

James 2011

Jennifer C., Assoc Prof of English and Director of the Africana Studies Program at George Washington University, "Ecomelancholia: Slavery, War, and Black Ecological Imaginings" Environmental Criticism for the Twenty-First Century, pp 163-7, 171-172

As if long awaiting a sympathetic listener, the oak pours forth a story of

AND

destruction. Lucille Clifton expresses this idea in lines from a 1972 poem:

~~[JAMES CONTINUES~~]

In these early works, Clifton began

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: all fear is one all life all death all one (43)

====White supremacy is a global modality of genocidal violence—slavery may have ended in name, but its operational logic continues to fester. Reformist measures simply fuel the unending violence of antiblackness.====

\*\*Rodriguez 2011\*\*

~~[Dylan, PhD in Ethnic Studies Program of the University of California Berkeley and Associate Professor of Ethnic Studies at University of California Riverside, "The Black Presidential Non-Slave: Genocide and the Present Tense of Racial Slavery", Political Power and Social Theory Vol. 22, pp. 38-43~~]

To crystallize what I hope to be the potentially useful implications of this provocation toward

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people are incarcerated with the overwhelming consent of white/multiculturalist civil society.

====The alternative is to engage in an unflinching paradigmatic analysis of antiblackness.====

====The power to post the question is the greater power of all. Political ontology is a scandal which cannot and will not account for the gratuitous violence of slavery. Only the alternative engages in the call for total abolition.====

Wilderson 2010

Frank, Associate Professor at UC Irvine~’s Department of Drama and African American Studies, Red, White %26 Black: Cinema and the Structure of U.S. Antagonisms, ix-x, 54-9

Strange as it might seem, this book project began in South Africa. During

AND

, Andile Mngxitama, Prishani Naidoo, John Shai, and S~’bu Zulu.

~~[CONTINUES~~]

In the Introduction and chapter 1, we saw how the aporia between Black being

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than accumulation and fungibility, when regarding the ontological status of the Black.

==1NC Internal Kritik—1 ==

====The 1AC raises the question of how we should constitute our relationship to natives through PTCs====

====Rather than rushing to judge the 1AC, we pause to investigate their mode of investigation====

====This is INTERNAL KRITIK, sometimes known by the fancy buzzword "immanent criticism."====

====We take inspiration from Jones~’s description:====

==== "utiliz~~[e~~] ~~[our~~] own subject-position as a blank screen on which to reflect the ruptures and inconsistencies at the heart of their ~~[~~] discourse."====

====Not: ====

====themes  nor straightforwardly critiques them from an "outside" perspective. Instead, Irigaray performs an immanent critique, as it were, that destabilizes core assumptions of this tradition. Thus, according to Chanter, her work seeks to show up a difference or rupture internal to the tradition, but one which has previously gone unrecognized====

====What is the negative~’s role?====

====Jones says: ====

====, by revealing something about how these discourses have been constituted, and about the conditions of this constitution, Irigaray~’s interventions (Whitford says) precipitate a shift that would not have been possible had the discourse remained "unaided"—that is to say, had Irigaray not, through her writing, provided the place for such revelations to occur.====

~~[Jones 2011 Emma, Dr Phil at U Oregon, SPEAKING AT THE LIMIT: THE ONTOLOGY OF LUCE IRIGARAY~’S ETHICS, IN DIALOGUE WITH LACAN AND HEIDEGGER~~]

====Irigaray~’s texts, according to Whitford,

AND

relationship between two different subjects" (JLI: 3). ====

====External kritiks like (Capitalism /Anthro) have their value, but we also examine the inconsistencies undermining the 1AC from within.====

====4 Points 0f method.====

====METHOD POINT ONE: "asks not what discourses say but what they do, not as bodies of truth, but as institutionally produced and supervised practices" That~’s Jones 2000====

====METHOD POINT TWO: Inconsistencies are a DOUBLE EDGED SWORD.====

====Writing in the context of feminism, Jones notes: , "contradiction, tension and instability sustain phallocentric accounts.~’  
====

====Undoing dominant paradigms is thus not a blanket celebration of inconsistency.====

====Rather Jones says we must: "mobiliz~~[e~~] instabilities" that have "become productive, rather than celebrated for its own sake"====

====The 1AC inconsistencies limit their possibility—But we will do our best to turn their double-turn lemons into kritikal lemonade.====

====Jones provides this gloss for our relationship to the 1AC: ====

====intervening in the history of philosophy so as to "open it up to its own lacks and inadequacies, not as a source of weakness, but as a site for its growth and development"====

====…====

==== mobilizes the unstable status of texts by women thinkers to sustain new philosophical thought====

====She continues in 2000… ====

~~[Rachel, Phil at U Dundee, Hypatia 15.2: 151-158~~]

Blindspots and elisions, fissures and omissions: feminist thinkers have often had an eye

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thinkers, however, each becomes a site of active resistance that prolongs philosophy

====Continued, no text break… ====

====Continued, no text break…====

tradition. The women who cannot really do philosophy, the unobtrusive activities of containment

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to be found in the work of less well known French women philosophers.

====METHOD POINT THREE: Does the 1AC reckon with its inconsistencies?—AKA, the links… ====

====Their prescription for aid reform reduces the complexity of the status quo to their cookie-cutter solution ====

Nilima Gulrajani, Department of International Development at London School of Economics and Political Science, 2011

~~["Transcending the Great Foreign Aid Debate: managerialism, radicalism and the search for aid effectiveness" Third World Quarterly, 32:2, 199-216~~]

Aid reform via abstract practices  The corporate and scientific ideology of managerialism provides the basis

AND

to the private sector, ensures continual  reliance on abstract practices and professionals.

====And the justification of the plan becomes a matter of reconciling U.S. violence and preventing bio-diversity loss rather than a relation to a continual history of American colonialism====

====And they fetishize native American culture as a depoliticized scared identity—an ancestral and lost relation to nature====

METHOD POINT 4: Voting negative discerns the divisions within their project, welcoming the 1AC by negating claims to solve an impact.

====Instead of judging them against an external standard, we test the 1AC against itself.====

====Pavlich notes kritik~’s Etymology Opens Up to: ====

to judge, but also separate, discern, discriminate, select, dif-  ferentiate and decide." \*\*\*(2005)

====We do not resent their necessary judgments, but the 1AC did not live up to its potential. We perform what Pavlich describes as: ====

George Pavlich 2000

~~[Dept Sociology at University of Alberta, "NIETZSCHE, CRITIQUE AND THE PROMISE OF NOT BEING THUS . . ."International Journal for the Semiotics of Law 13: 357–375, 2000~~]

One question: what is at stake in seeming to judge the foundations of  critical

AND

sleep. Perhaps it would invent them sometimes – all the better~’.35

====Hogeven 2006====

~~[Bryan, Sociology at U of Alberta with Andrew Woolford Sociology at U of Manitoba "Critical Criminology and Possibility in the Neo-liberal Ethos" [[Canadian Journal of Criminology and Criminal Justice-http://www.synergiescanada.org/fr/journals/utp/120324]] 48.5~~]

Thus, it is first imperative that criminologists reflect on the powers of, and

AND

and smugness to creep into our relations with the other. That is,

====Continued, no text break… ====

with the Multiculturalism Act in tow, Canada as a country is a priori immune

AND

of the most powerful from the courtroom - other than as officials whose 696

====