#### Bodies Targeted killing organizes an extreme and racist biopolitics of profiling and preemption by which brown bodies are designated terrorists and eliminated according to the whims of the state

**Goh 2006** [Irving Goh Fellow at Harvard University, “Disagreeing Preemptive/ Prophylaxis: From Philip K. Dick to Jacques Rancière” Fast Capitalism, 2.1 2006, http://www.uta.edu/huma/agger/fastcapitalism/2\_1/goh.html]

At present, the time of the preemptive presents the targeted body without the chance

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 **the State, in which the decision to let live and make die is**

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not "the remotest intention of killing" (Dick 1997:329).

#### Their attempt to reclaim browness in the debate space kills stuffs and museumizes blackness. The very Equity is equal access to misery

**Baudrillard ’95**

(Jean, “Simulacra and Simulation: The Precession of Simulacra”, pp. 7-12)

Ethnology brushed up against its paradoxical death in 1971, the day when the Philippine

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like the faces in funeral homes.

#### And the totalizing nature of their kritik murders our subjectivity – is the sovereign violence we kritik

Cohen 2006 [Richard A., “Levinas: Thinking Least about Death: Contra Heidegger,” International Journal for Philosophy of Religion, Vol. 60, No. 1/3, Dec., 2006, 33-4, Accessed via Jstor]

6 The grim reaper

It is at this point that our attention must be drawn to something quite astonishing

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behind as merely ontic or inauthentic.

#### And proximate causes first, acting to save the other is the height of our affective moral being – precedes all other normative claims.

Cohen 2006 [Richard A., “Levinas: Thinking Least about Death: Contra Heidegger,” International Journal for Philosophy of Religion, Vol. 60, No. 1/3, Dec., 2006, 35-6, Accessed via Jstor]

8 Morality: dying for the other

But there is another side to death: if all death comes as murder,

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 original secrets of temporality itself and beyond all metaphor (Levinas, 1998, p. 217).

#### More evidence: K alone not enough – only part of the picture – doesn’t express the world’s complexity – only the affirmative gives our moral thesis weight.

**Cuomo, 2003** [Chris, Director of Woman Studies at the University of Georgia, “The Philosopher Queen, Feminist Essays on War, Love and Knowledge,” 48-50]

Discourses of complexity are powerful antidotes

AND

capturing such analyses in equations of words.

#### And our defense of state action is a defense of liberal democratic principles like separation of powers are critical to democratic progress – it doesn’t matter if they’re imperfect because the ideal of equality can be used to critique inequality.

Lauritsen 2010 [Holger Ross Aarhus University “Democracy and the Separation of Powers: A Rancièrean Approach,” Distinktion: Scandinavian Journal of Social Theory, found via ebscohost, 9-10]

This whole discussion clearly shows how the principle of separation of powers can be considered

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that Montesquieu assigns to the upper chamber (Jaucourt, 2009b).