### Contention 2

#### 1. Current modes of intersectionality analysis privilege naming and knowing identity, our endorsement of assemblages unhooks current identity to allow for a politics of becoming.

Puar 2007 [Jasbir, Professor of women's and gender studies at Rutgers University, Terrorist Assemblages: Homonationalism in Queer Times] Awirth

For example, intervening …or without being. 32

#### 2. In these queer times, we need even queerer modalities of thought – visibility identity politics is not enough to overcome homonationalism – we need identities that are unknowable

Puar 2007 [Jasbir, Professor of women's and gender studies at Rutgers University, Terrorist Assemblages: Homonationalism in Queer Times] Awirth

These are queer times … and feminist studies.

#### 3. Other methods are not exclusive to our aff – assemblages allow for a new form resistance for all other struggles by making static intersections fluid

Puar 12 [Jasbir, Professor of women's and gender studies at Rutgers University, “I would rather be a cyborg than a goddess”: Becoming-Intersectional in Assemblage Theory, philoSOPHIA, 2(1), 49-66.

Chicago, Project Muse] Awirth

“Assemblage” is actually … class struggle. (Guattari 2009, 26)

#### 4. Only assemblages solve – other methods of resistance become co-opted and controlled

Puar 12 [Jasbir, Professor of women's and gender studies at Rutgers University, “I would rather be a cyborg than a goddess”: Becoming-Intersectional in Assemblage Theory, philoSOPHIA, 2(1), 49-66.

Chicago, Project Muse] Awirth

There’s obviously much … discipline and control.

#### 5. You don’t get any prior questions – ontology and epistemology focus creates a freeze frame of identity that destroys the potentiality of assemblages

Puar 12 [Jasbir, Professor of women's and gender studies at Rutgers University, “I would rather be a cyborg than a goddess”: Becoming-Intersectional in Assemblage Theory, philoSOPHIA, 2(1), 49-66.

Chicago, Project Muse] Awirth

“Grids happen” writes … a resultant product.2

#### 6. Only through an identity of un/intellibility can one communicate strategies of resistance --- any other method is doomed to be co-opted and *reinforce* and *strengthen* heteronormativity.

Ruffolo 2009 [David, lectures at the Ontario Institute for Studies in Education, University of Toronto, Canada, Post-Queer Politics] Awirth

Foucault’s question why … be thought otherwise.