===1AC===

====Oil is an actor of the resolution that works on us more than we do on it   
your decision must respond to the affect of oil as a resolutional actor====

\*\*Thacker 12\*\* Eugene, "Black Infinity; or, Oil Discovers Humans," Leper Creativity: CYCLONOPEIDA Symposium, Ed. Ed Keller, Nicola Masciandaro, Eugene Thacker, Punctum Books, p176-178

But Leiber~’s story steadily moves towards a¶ second level, which explores a notion

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ontogenic inversion, the human is¶ only one instance of the unhuman.

The agency of Oil traverses the resolution defying our expectations of \*\*fossil fuels \*\*

\*\*Bratton 12\*\* Benjamin H., "Root the Earth: On Peak Oil Apophenia," Leper Creativity: CYCLONOPEIDA Symposium, Ed. Ed Keller, Nicola Masciandaro, Eugene Thacker, Punctum Books p48-50

The "devil~’s shit," oil, is a totality of rot. Fossil¶

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in one momentary spasm. In this, the¶ animal becomes mineral.

\*\*In light of this, Rather than Reducing oil to inert Matter, \*\*

\*\*Resolve Crude Oil Into a Material Agent of the Resolution.\*\*

\*\*====The OED defines Resolved as\*\*: "trans.  a. (a) To reduce (a subject, statement, phenomenon, etc.) by analysis into more elementary forms, principles, etc.; to consider or demonstrate (something) to be divisible or analysable into." ~~[OED "Resolved~~]====

\*\*====The United States Federal Government Should Substantially Increase Financial Incentives for Energy Production ====\*\*

\*\*====The History Of Word "Should" Demonstrates A Thresh-Hold Between Guilt, Uncertainty, And Complacent Expectation.====\*\*

\*\*====Should~’s Oldest Root Trace Back To "(S)Kell" Meaning Uilt Or Debt. ====\*\*

\*\*====And Yet It Can Also Mean ====\*\*

4. Indicating what is appointed or settled to take place = the mod. ~’is to~’, ~’am to~’, etc. Obs. ~~[OED "Shall" 4~~]

\*\*====Should Fluctuates Between "The Past Tense Of Shall" And The Subjunctive. ====\*\*

\*\*====It Evokes What Is Both Certain And In Doubt, Past And Future. ====\*\*

\*\*====Its Meaning Moves Depending On Emotional Inflection. ====\*\*

\*\*These Tensions Are Reflected In The OED: \*\*

18. a. In statements of duty, obligation, or propriety (originally, as applicable to hypothetical conditions not regarded as real). Also, in statements of expectation, likelihood, prediction, etc. ~~[OED "Shall: The Past Tense Should with modal function."

\*\*====Is the resolution an obligation or debt? Perhaps Should invokes "\*\*the object of a promise, \*\*or \*\*of an expectation accompanied by hope or fear\*\*."\*\* ~~[oed "Shall 8h"~~]====

====We expect a federal increase in the facilitation of oil production. Oil comes between the hope for inexpensive and independent energy, but also the debt of environmental hazards====

\*\*Nerurkar 12\*\* Neelesh, Specialist in Energy Policy. "U.S. Oil Imports and Exports." Congressional Research Service [[http://www.fas.org/sgp/crs/misc/R42465.pdf-http://www.fas.org/sgp/crs/misc/R42465.pdf]]

The Obama Administration has targeted reducing oil imports by one-third over the next

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: An Emerging ¶ Unconventional Oil Resource, by Michael Ratner et al.

====Even if this reading is a slight twisting of the resolution that is inevitable with something that is written by hundreds of people and allows for cultivating resolutional complexity====

\*\*Negarestani 8\*\* Reza, Cyclonopedia: complicity with anonymous materials, re.press

As a reading model for structures or formations with a degenerate whole, ¶ Hidden

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the surface story or the textual structure from the dominant¶ authoral space.\*

====There is no essence of oil or core of the resolution – both constitute living fossils that are normalized only through habit====

\*\*Hlibchuk 6\*\* Geoffrey, University of Buffalo, "The Immense Odds Against the Fossil~’s Occurrence: The Poetry of Christopher Dewdney as Materialist Historiography

Fossils existing post-factum would be what Dewdney elsewhere refers to as "living

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thereby that the procession of progress is halted, and redemption becomes possible.

====To not engage oil is liberal squeamishness that romanticizes nature. Instead of surrendering to the beautiful soul and turning away in disgust – highlight moments of encounter====

\*\*Szeman 12\*\* Imre—Canada Research Chair of Cultural Studies at the University of Alberta publications include After Globalization (with Eric Cazdyn, 2011) and Cultural Theory: An Anthology (2011), "Introduction to Focus: Petrofictions," American Book Review Vol. 33 No 3.

In his prophetic 1992 essay "Petrofictions," author Amitav Ghosh famously laments the lack

AND

that, for better and for worse, makes the world go round.

====National parks and wildlife reserves sanitize the messy reality of the environment. We must highlight non-human agency, and have fidelity to ecology regardless of its state====

\*\*Hutchings 8\*\* Kevin Associate professor and Canada Research Chair in Romantic Studies at the University of Northern British Columbia, Romanticism and Victorianism on the Net No 40 [[http://www.erudit.org/revue/ravon/2008/v/n49/017860ar.html-http://www.erudit.org/revue/ravon/2008/v/n49/017860ar.html]]

According to Ecology without Nature, "The beautiful soul is ecological subjectivity" itself

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represent ecological experience in terms of "love and light" (198).

The beautiful soul for all its talk of cleanliness and preservation of space obfuscates the "the banal violence of systematic destruction"

\*\*Yusoff 2k10\*\* (Kathryn Yusoff Lecturer in Human (and Non-human) Geography, and Director of the MA in Climate Change at the University of Exeter. Theory Culture Society 27.2-3, 2010)

If, as Haraway says, ~’Animals are everywhere full partners in worlding,

AND

discreetly break off from academic critique into other forms of engagement with animality.

\*\*====Apocalypticism appeals to a future anterior—a time and place that is not there only reproduces the beautiful soul====\*\*

\*\*Morton 7\*\* Timothy, Ecology without Nature: Rethinking Environmental Aesthetics. Harvard University Press. pp184-186.

The aesthetic is not so easy to shed, however. This problem plagued¶

AND

, natural relationships,¶ and so on) masks a compelling enj oyment.

====To exhume oil is to dig it up with teeth and nails. Our encounter acknowledges the agency of oil and shatters the beautiful soul====

\*\*Negarestani 8\*\* Reza, Cyclonopedia: complicity with anonymous materials, re.press 66-67

The distribution of solidity obeys the logic of the solid, but this is the

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act of exhuming surfaces, solid bodies and structures which ¶ resist perforation.

====No longer the the vague specter of apocalypticism oil then seeps into the foreground the world doesn~’t end with a bang but rather a whimper that can be traversed through new ecological thought====

\*\*Morton 10 \*\*Timothy, "The Dark Ecology of Elegy," The Oxford Handbook of the Elegy ed. Karen Weisman, Oxford University Press pg 253-255

We cannot mourn for the environment because we are so deeply attached to it—¶

AND

our love of nature is based on a capacity for¶ devouring it.

====Our thoughts are produced by our ecological milieu, this indistiction makes dualist thought impossible. Although we cannot know oil we are deeply affected by its seeming harshness.====

\*\*Woodard 11\*\* Ben "Towards a Philosophy of (Dejected) Nature : Natural Conceptualization, Eco-Aesthetics, and

the Blues of Green Affect and Economy," Thinking Nature, v. 1, Open Humanities Press.

It is initially difficult to imagine an ecological project in which nature is a threat

AND

~~[...~~]Depression is the most accurate way of experiencing the current ecological disaster."

\*\*====Our relic is not apolitical but lays bare the basis of sociality====\*\*

\*\*Truscello 12\*\* Michael, "The New Topographics: dark ecology, and the energy infrastructure of nations: considering agency in the photographs of Edward Burtynsky and Mitch Epstein from a post-anarchist perspective," Imaginations, Issue 3-2 p188

Edward Burtynsky~’s aesthetic and the New Topographic ¶ aesthetic from which it derives, I

AND

¶ behind their landscapes as relics and ruins. (Mitchell ¶ 19)

====The environment as a category of the natural inhibits a confrontation with the objects that compose it—smashing the metaphysics of Nature must be the starting point for ecological thought.====

Pettman ~’11

Dominic Pettman. Chair of Culture and Media at the New School. 2011. Human Error: Species-Being and Media Machines. Pages 130-133.

It is remarkable, then, that the cybernetic understanding and practice of home (

AND

victim of its own rapaciousness and inability to balance the biological books. 4

But what happens to this familiar tale of Adam losing his mind after the Fall—getting an engineering degree, and building a thousand skyscrapers of Babel—when we let go of the now obsolete (yet exceedingly persistent) distinction between phusis and nomos, nature and culture? 5

Some provocative answers to this question can be found in Timothy Morton~’s (2007)

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relationship to the environment and the other life-forms found therein. 6

Indeed, the very term environment is part of the predicament, symptomatic of the

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its nature when we look at it head on" (63). 7

The crucial aspect of this slippery (non)-category is its undeniable alterity,

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environment." 8 And yet it persists in the enigmatic solicitations of existence.

As a result, Ecology without Nature is as much about technology as it is

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orientation device—used by humans immemorial—of Inside versus Outside. 9

For purposes of contrast, Morton (2007, 180) cites indigenous cultures that

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are the world%21~’ and it would be true" (100).

This is, of course, impossible if life-forms are trapped within their

AND

Morton thus subscribes to what he calls a "nostalgia for the future."

Indeed, there is no going back. Truth be told, there was never

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not necessarily follow that ecological questions are moot; quite the contrary. 10

Indeed, "if we could not merely figure out but actually experience the fact

AND

an Other ~’over there,~’ a victim" (188). 11

====This is Crucial in the Context of Energy Production – Re-Calibrating Our Theory of Agency is a Pragmatic Concern. ====

Bennett and Kahn 2k10. (Gulshan Khan and Jane Bennett, Chair of Political Science Department at Johns Hopkins University. "Agency, Nature and Emergent Properties," Para Doxa, Neodoxa, Interview Conducted on November 3, 2010; Posted Online on 6-25-2012.)

KHAN: In The Enchantment of Modern Life you develop a polemical critique of

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others, or to do as little violence as possible in one~’s actions.

So of course I affirm the ~’rationalizing~’ project of disentangling political power from oppressive

AND

of earth as a basket of passive resources for the satisfaction of desires.

KHAN: For many modern thinkers, the distinction between the human and the nonhuman

AND

there not a danger that the criterion for responsible human action is dissolved?

BENNETT: I think that human agency is best conceived as itself the outcome or

AND

they can have on that elusive spiritual entity called the ~’moral subject~’.