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**Academic philosophy is anti-Black – the 1AC’s abstraction from the material consequences of racialized violence absolves white philosophers of their contributions to America’s apathy towards Black death – their race-neutral rhetoric and assertion of universal humanistic principles reduces systemic racism to a problem of recognition that prevents effective mobilization against white supremacy – vote negative to reject the Western metaphysical tradition and recognize the permanent failure of white philosophy.**

Tommy J. **Curry and Curry 18** [Tommy, PhD, Prof. of Philosophy @ TAMU, Gwenetta, PhD, Ass. Prof. of Gender and Race Studies @ Alabama], “On the Perils of Race Neutrality and Anti-Blackness: Philosophy as an Irreconcilable Obstacle to (Black) Thought,” American Journal of Economics and Sociology, Vol. 77, Nos. 3-4 (May-September 2018). DOI: 10.1111/ajes.12244

We begin with the first author’s reflections on philosophy and its recurring problem of denying the realities of race and racism, reflections that have arisen as a Black (male) philosopher whose life has been threatened for doing Black philosophy. The experience of confronting death, being fearful of being killed doing my job as a critical race theorist, and being threatened with violence for thinking about racism in America has a profound effect on concretizing what is at stake in our theories about anti-Black racism. Whereas my work on race and racism in philosophy earlier in my career was dedicated to the problems created by the mass ignorance of the discipline to the political debates and ethnological history of Black philosophers in the 19th and 20th centuries, I now find myself thinking more seriously about the way that **philosophy**, really theory itself—our present categories of knowledge, such as race, class, and gender, found through disciplines—actually **hastens the deaths of subjugated peoples in the U**nited **S**tates. **Academic philosophy routinely abstracts away from**—directs thought to not attend to the realities of death, dying, and despair created by—**antiBlack racism. Black, Brown, and Indigenous populations are routinely rationalized as disposable flesh. The deaths of these groups launch philosophical discussions** of social injustice and spark awareness by whites, **while the deaths of white people direct policy and demand outrage. Because racialized bodies are confined to inhumane living conditions that nurture violence** and despair **that become attributed to the savage nature of nonwhites and evidence of their inhumanity, the deaths of these** **dehumanized peoples are** often **measured against the dangers they are thought to pose to others**.

**The interpretation of the inferior position that racialized groups occupy in the U**nited **S**tates **is grounded in how whites often think of themselves in relation to problem populations. This relationship is** often **rationalized by avoidance and by** the **denials** of whites **about being causally related to the harsh conditions imposed on nonwhites in the world. Philosophy, and its glorification of the rational individual, ignores the complexity of anti-Black racism by blaming the complacency**, if not outright hostility, **towards Blacks on the mass ignorance of white America**. To remedy this problem, Black philosophers are asked to respond by gearing their writings, lectures, and professional presence to further educate and dialogue with white philosophers in order to enable them to better understand anti-Black racism and white supremacy (Curry 2008, 2015). This therapy is often rewarded as scholarship. **Philosophical positions that analyze racism as a problem of miscommunication, misunderstanding, and ignorance** (philosophies predicated on the capacity of whites to change) **are rewarded and praised as the cutting edge and most impactful theories about race and racism. Reducing racism to a problem of recognition** and understanding **allows white philosophers to remain absolved of their contribution to the apathy that white America has to the death** and subjugation **Black Americans endure** at the hands of the white race.

To some readers, speaking about races as different groups with opposite, if not antagonistic, social lives seems to run contrary to the idea that there are no real races, just people, only the human race. This is the core of **race-neutral theory** in academic philosophy. Race neutrality **asserts that while race, class, and gender may** in fact **differentiate bodies, the capacity for reason—the human essence beneath it all—is what is ultimately at stake in the recognition of difference**. While **this mantra** has been offered to whites since the integrationist strategies of the U.S. Supreme Court in the 1950s under Chief Justice Earl Warren, it **has had little effect in restructuring the psychology of white individuals or remedying** the **institutional** practices of **racism that continue to exclude** or punish **Black Americans**. How are Black scholars to speak about racism, specifically the violence and death that seem to gravitate towards Black bodies if the rules of philosophy and the fragility of white Americans insist that racism is not the cause of the disproportionate death Black Americans suffer and race is not a significant factor in Black people’s lives?

This article is an attempt to debunk the seemingly neutral starting point of academic philosophy. **For decades, Black philosophers have attempted to** educate white philosophers and **reorient the philosophical anthropologies of the discipline. Black, Brown, and Indigenous philosophers have dedicated their lives** and careers **to educating white philosophers** and students, **with little to no effect on the composition** and disposition **of the discipline**. While it is not uncommon for philosophy departments to say they support diversity, the reality is that many, if not most, Black philosophers continue to write about the problem of racism, their experiences of marginalization, and the violence they suffer from white colleagues, disciplinary organizations, and universities. **This article should be read as an attempt not to amend the Western metaphysical tradition but to reveal the obstacles that indicate its perennial failure**. It is the position of the authors that many of the demands for disciplinary change are often expressed as politics, when in reality **there are issues of metaphysics** (the concerns of being) **and philosophical anthropology** (the concerns about the (non)being capable of thinking) **that are unaddressed in much of the current literature**. Section I of this article describes what Black philosophy has taken to be the problem of racism in academic philosophy more broadly. Since the 1970s Black philosophers have criticized, attacked, and attempted to reform the discipline with little effect. This section interrogates why that is the case. Section II argues that the failure of philosophy to change is a problem of metaphysics or the illusion that Blackness is compatible with the idea of the white human. Section III presents the social scientific evidence demonstrating the seeming permanence of anti-Black racism and the dangerous nature of colorblind ideology, which does not recognize that societal organization and racism determine the life chances of Blacks. This article ends with a suggestion of what Black philosophy would look like if its primary mandate were not to persuade whites to remedy their own racist practices, but to diagnose and build strategies against the present problems of racism in philosophy before us.

**Even if they win that their colorblindness is theoretically ideal, it is practically impossible because racialized bodies are marked by their skin color – the psychological construction of Black as inferior makes their impacts inevitable – philosophy’s segregation of black scholarship is not neutral and not normal.**

Tommy J. **Curry and Curry 18** [Tommy, PhD, Prof. of Philosophy @ TAMU, Gwenetta, PhD, Ass. Prof. of Gender and Race Studies @ Alabama], “On the Perils of Race Neutrality and Anti-Blackness: Philosophy as an Irreconcilable Obstacle to (Black) Thought,” American Journal of Economics and Sociology, Vol. 77, Nos. 3-4 (May-September 2018). DOI: 10.1111/ajes.12244

Eduardo Bonilla-Silva (2010: 15) explains that **colorblind racism emerged as a new racial ideology in the late 1960s** concomitantly with the crystallization of the “new racism” as America’s new racial structure. **Whites could no longer get away with the overt racist practices** that were used before the civil rights movements **but instead depended on more subtle ways to maintain their racial dominance** without using race. In today’s society, there are very few whites who outwardly consider themselves to be racist, but they will still support systems that create inequalities among minority populations.

Bonilla-Silva’s (1996) account of racism leads him to develop the idea of racialized social systems, a term that refers to societies where economic, political, social, and ideological levels are partially structured by the placement of actors in racial categories. Bonilla-Silva theorizes that **the racialized system incentivizes how racialized persons develop their identities within racist structures. Race is not simply imposed on bodies but is psychologically invested in by individuals in terms of how dominant racial groups identify themselves in relationship to the** **groups** and individuals **they construct as inferiors. For some groups assimilation is possible. This is the case for ethnic groups like the Irish and the Jews because their skin color is closer to that of whites, but it would be impossible for Black groups to similarly disappear. Colorblindness could exist in theory, but in reality, people see skin color, and in America, white skin stands for superiority.**

Racial **segregation** has been a mainstay of the American race problem since the beginning of slavery. Assigning the places that Blacks belonged, whether it be in the fields or as the “house Negro,” **has been one of the primary ways that racism has been enforced against Blacks**. Even after the end of slavery, **Jim Crow was established to terrorize Blacks into staying confined by their segregated spaces**. We would argue that **even today**, the established racial dynamic in America maintains racial segregation. In The Hidden Cost of Being African American, Thomas Shapiro (2004: 152) has shown how **whites have been able to move into the neighborhoods with the better schools and resources with the help of their inheritances**. Many of the people he interviewed about their housing location stated that they did not look at race when deciding to move to certain neighborhoods but rather they focused on the lifestyle and “standards” of the people. **Most stated that “it just happened” that there were no African Americans at the school their child attends. These understandings of “standards” and lifestyle are nested in the notion that white culture defines the norms and standards**. Eduardo Bonilla-Silva’s concept of “white habitus” explains the tendency whites have for racial segregation, namely, their preference for moving to all-white neighborhoods and the effects this practice has on African Americans.

Shapiro’s work parallels the findings of Bonilla-Silva’s theory of white habitus. Bonilla-Silva et al. (2006: 233) describe “white habitus” as a racialized, uninterrupted socialization process that conditions and creates whites’ racial taste, perceptions, feelings, and emotions and their views on racial matters. The most pronounced effect of white habitus is that “it promotes a sense of group belonging (a white culture of solidarity) and negative views about nonwhites.” **In these all-white spaces, whites become the standard or norm while anything or anyone different becomes unnatural or problematic**. White habitus promotes minorities being viewed based on stereotypes and generalizations perpetuated by the media or through other second-hand sources. **The greatest irony of Bonilla-Silva et al.’s interviews was their finding that “whites do not interpret their racial isolation and segregation from Blacks as something racial.”** This qualitative project shows that **even when whites are communally segregated** from Blacks, **they do not interpret this as a racialized or racist environment**. The absence of Blacks is thought to be compatible with how white Americans think about colorblindness. The idea of white superiority, or whiteonly neighborhoods, is not understood by many white Americans as racist. In one of Shapiro’s (2004: 152) interviews, the participant states that she has “Black friends.” However, Bonilla-Silva et al. (2006: 248) point out that when whites claim to have Black friends, they usually are referring to formal activities such as sports or classroom work groups. Once the activity is over the relationship ends; the so-called Black “friends” are not actual neighbors or friends who live within their social environment. **Academic philosophy operates similarly**.

**Racism deems Black life disposable and demands racialized violence – we’re not an ad-hom that criticizes the positionality or personal views of their authors – their philosophy is actively used as an expression of white supremacy and to rationalize the deaths of Black men and women.**

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**Far too often, the Black philosopher is charged with making sense of the irrationality of white America’s erroneous perceptions of Black, Brown, and Indigenous people. The histories of terror, death, rape, and murder are** often **said to be remnants of the past. To speak of anti-Black racism as an ever-threatening doom**—a looming threat of death and dying—**after** the presidency of Barack **Obama seems heresy to many white Americans**. Despite the horrors that now confront the United States under the presidency of Donald Trump, it is often very difficult for Black speakers to convince white audiences of the divergent worlds codified by anti-Blackness. Black philosophers, especially Black men, often try to persuade academic audiences, who fear being in the same room as them, of their humanity through the academic endeavor. Because this Black person is a professor, there is, standing in front of the white audience, evidence that Black people are not all criminals, and that Black males specifically are not all violent or dangerous. In performing what a human being is thought to be by whites, the Black philosopher imitates that human for whites in hopes of being interpreted as human and consequently heard. To be a Black philosopher is to assert that the perilous nature of being Black is outside of the human. Whereas white philosophers often share a similar language with other whites, namely, that all people are human beings and rational individuals, Black philosophers who study race often speak in terms of their negations: non-being. Harris (2018) refers to this as “necro-being.” Curry (2016, 2017, 2018a, 2018b) speaks of the Man-Not. Wilderson (2009) writes of the slave.

**To be Black is to render the very grammar of the academy delusional. To speak of impending death and sub-personhood** and explain the experiences of violence and dehumanization that accompany this position to white individuals who only think of their existence in terms of always being human and persons is ineffable. **Perhaps** the theorist Calvin **Warren best captures this problem in his book Ontological Terror**: Blackness, Nihilism, and Emancipation. Warren (2018: 2) argues:

**The human being provides an anchor for the declaration, and since the being of the human is invaluable, then Black life must also matter, if the Black is a human** (the declaration anchors mattering in the human’s Being). **But we reach a point of terror with this syllogistic reasoning. One must take a step backward and ask the fundamental question: is the Black, in fact, a human being?** Or **can Black(ness) ground itself in the being of the human? If it cannot, then on what bases can we assert the mattering of Black existence?**

The consequence of attending to the problem of Blackness and the realities of death is that **the theories that emerge to account for what is taken to be the accidental positionality of whites who are thought to be human**, individuals, citizens, and persons **must make sense of a reality where to be Black is to be nonhuman, savage, alien, and reified and consequently subject to violence and wished dead. As** the late Critical Race Theorist, **Derrick Bell** (1997: 23) **once said**:

**We have never understood that the essence of the racism we contended against was not simply that we were exploited in slavery**, degraded by **segregation, and** frustrated by **the unmet promises of equal opportunity. The essence of racism in America was the hope that we who were Black would not exist**.

Instead of racism being defined as a set of attitudes or beliefs about racial groups held by biased individuals, the authors prefer to understand racism as

a complex nexus, a cognitive architecture used to invent, reimagine, and evolve the presumed political, social, economic, sexual, and psychological superiority of the white races in society, while materializing the imagined inferiority and hastening the death of inferior races. Said differently, racism is the manifestation of the social processes and concurrent logics that facilitate the death and dying of racially subjugated peoples. (Curry 2017a: 4)

**Racism is a social process that demands the extinguishing of Black life. Racism craves death**. It is constructed, then legitimized through cultural and individual complacency. **When a young Black boy is killed, the instruments of the state, the authority of the police, and the vulnerability of the Black male body converge in the ultimate expression of violence** that results in death. **The public then rationalizes this exercise of state violence** and the individual will of the police officer who killed the Black boy **through empathy**. The white individual who sees the dead Black male body understands the need to kill the Black boy because Blackness socially expresses criminality, danger, and the possible death of a white life. **This fear of Blackness creates empathy for the officer who killed the Black boy**. He is thought of by the white interpreter who is watching the dead Black male body as a corpse. The fear shared between the officer and white onlooker is legitimated by the state because the state offers its society security from this Black male threat. **This is how populations feared by the society are simultaneously constructed and destroyed**.

This brief example describes the depth of the problem involved with racism. **Black philosophers are not simply objecting to the thoughts individuals hold about different groups of people, but how the thoughts that white individuals hold can be supported and expressed in violence against Black men and women in the world**. Because a white supremacist world supports the fears of the white racist, **the** individual **racist’s anti-Blackness is aspirational. It is expressed as a will for there to be no Black bodies** there. **As such, the human becomes an untenable account of Black life, given this disposability**. The world is simply not organized in such a way that allows Blackness to not be seen, perceived, and dehumanized in relation to whites. **No amount of evidence** or argument **seems to be able to displace the faith philosophers have in education, dialogue, and mutual understanding** between Blacks and whites as the remedies of racism (Curry 2008). Generations of nonwhite philosophers have spent their careers and research showing the discipline the horrors of racism, xenophobia, and ethno-nationalist thinking, but there has been little to no change in departments or the discipline at large.

For many philosophers, the idea that racism is permanent is unthinkable. Despite the words and works of Black political theorists like the lawyer Robert F. Williams or Dr. Huey P. Newton, or even more canonically established Black figures like W. E. B. DuBois, Carter G. Woodson, Frantz Fanon, or Derrick Bell, philosophy as a discipline and **philosophers** more generally **refuse to acknowledge that racism remains the core and most determining aspect of America’s social processes**. Enamored by the stories of Blacks suffering, many scholarly conversations about Blackness and racism focus on the harm that Black individuals suffer at the hands of whites or the discipline of philosophy. Relatively few works actually analyze racism structurally or beyond identity at all. **Philosophical analyses do not revolve around death or the material consequences of anti-Blackness**. Instead, the fear and anxiety that Black philosophers and graduate students share with whites become more worthwhile topics.

**This turns the aff – America is organized around the subjugation and death of non-white people – discriminatory applications of their policy are inevitable absent a recognition of racialization in the law – their colorblindness is mutually exclusive with the necessary upheaval of the racial dynamics that necessitate inequality.**

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It is now accepted fact that **scientists have been able to demonstrate that race does not exist on a biological level, but instead was constructed by society**. Classifying race as a social construct conveys that there is a “process of endowing a group or concept with a delineation, name or reality” (Delgado and Stefancic 2012: 155). Race has a reality to it, a substance given by the historical and cultural projections of the specific society within which it is birthed. **While philosophers commonly entertain**, at least at the theoretical level, **the idea that race does not have any real consequence, that is a pernicious supposition**. Tessman and On (2001: 5) suggest that “**an analysis of racialization as the process of the social construction of race can lead theorists away from the possibility of race-conscious strategies for struggling against racism**.” **If the issues surrounding race and racism are not addressed, minorities will still fall victim to unfair treatment in education, housing, and the court systems**.

Although the concept of race is socially constructed, the populations most affected by racialization and racial disparities agree that **there are still real consequences to race because of its embeddedness within** practically **all facets of American society. Race consciousness is necessary to diagnose the function** and effects **of racialization in law, policy, and social interactions**. As the sociologist Michael Banton (2001: 164) argues, some elements of the racial idiom are still needed in law because “the concept of a racial group is the price to be paid for a law against indirect discrimination.” Contrary to the idea that race is mere societal rhetoric, Banton argues that the language of race is needed in law to combat prejudice and discrimination against victim groups. This point is made extremely clear by the data presented by Michelle Alexander in The New Jim Crow: Colorblindness in the Age of Mass Incarceration. She argues that **racism is a driving force behind social organization—an architecture around which social hierarchy and disparity accumulate. Racism explains why the penal system is filled with Black men who are incarcerated and how labeling them as felons**, primarily due to the criminalization of drugs, **causes them to lose their basic civil rights**. The Anti-Drug Abuse Act of 1988, passed by Congress as part of the War on Drugs, called for strict lease enforcement and eviction of public housing tenants who engage in criminal activity (Alexander 2010: 142). In the spirit of the Anti-Drug Abuse Act, the Clinton Administration sought to strengthen the law in 1996, adding **the “One Strike and You’re Out”** legislation whose goal is to prevent people with criminal records from being able to live in public housing. This **measure to “crack down” on crime has had a debilitating effect on the family lives of people of color living in public housing units**.

**America is organized around the subjugation, death, and political suppression of racialized people’s voice**. Even under the ethno-nationalist regime of Donald Trump, there is a reactionary consensus that has reemerged, namely, that a truly white supremacist society is colorblind. This follows a similar logic as the dissent of Justice John Harlan in Plessy v. Ferguson (1896):

The white race deems itself to be the dominant race in this country. And so it is, in prestige, in achievements, in education, in wealth, and in power. So, I doubt not, it will continue to be for all time, if it remains true to its great heritage and holds fast to the principles of constitutional liberty. But in the view of the Constitution, in the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our Constitution is color-blind and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law.

**Notice** how **the assumption** behind Harlan’s words asserts **that the law guarantees equality, while the disparities in society are due to the racial superiority of the white race. In this sense, race is irrelevant in law, but undergirds the dynamics that produce inequality in the society**. Harlan believed that white supremacy was natural. He suggested, like many white liberals and conservatives today, that race should not matter in policy and the law, and that the social consequences that befall racial groups are the result of their superior or inferior racial traits.

Not even a decade ago, white America celebrated being post-racial. The election of President Barack Obama seemed to be a great leap forward and evidence that the United States, as a majority white country, had indeed moved to a place where race did not indicate the capacity of an individual. However, racial progress is interpreted differently by the oppressed populations. **Racism has always existed in American society and continues to be a major problem for** many **people of color** who live in the United States. **The** recent **election of** President Donald **Trump showed that there are always going to be consequences for disrupting** the grand narrative of **white supremacy**. Perhaps the best way to understand this backlash that resulted in the election of Trump is through a measure of covert or overt racism. **While many philosophers maintain that it is desirable to live in a colorblind society where race does not matter, social science research has vehemently rejected this notion**. Joe Feagin’s theory of systemic racism is beneficial for race analysis because it places white agents at the front of racial oppression. **Feagin** (2012: 937) **refers to systemic racism as “the foundational, large-scale and inescapable hierarchical system of US racial oppression devised and maintained by whites and directed at people of color.”** Racism is seen from a structural view and negatively impacts people of color because whites dominate the structures that dictate the order and organization of society. Systemic racism, as described by Feagin (2006), consists of six parts: the patterns of impoverishment and unjust enrichment and their transmission over time; the resulting vested group interests and the alienating racist relations; the cost and burdens of racism; the important role of white elites; the rationalization of racial oppression in a white-racist framing; and continuing resistance to racism. Feagin challenges Harlan’s explanation for white supremacy: instead of **whites** being inherently superior, they **rely on institutional racism to produce social structures that reward and elevate whites**.

**Instead you should affirm Black philosophy as a site to engage in radical theorizations that are a genuine reflection of Black experience – attempts at integration commodifies Black philosophers as extensions of white thinkers which waters down Black philosophy to a form for white philosophers to deem respectable scholarship – a fundamental reorientation of the discipline away from universal reason is key.**

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The debate about what constitutes or is real philosophy continues to dominate the discussions concerning race and racism. Drawing from the inclusion/exclusion or integrationist/segregationist paradigms, the problem of race and racism in philosophy is routinely understood as what is allowed to stand within or excluded from the discipline. The integrationist or post-civil-rights understanding of racism in philosophy routinely misses that **racism involves a complex and denaturing dynamic regarding the thought and perceptions of oppressed groups**. This is a paradigmatic and methodological problem introduced by Curry (2011a, 2011b) as signs of Black philosophy’s “derelictical” crisis. As Curry (2011a: 144) explains:

At its most basic level, philosophy is an activity of inquiry into the world which is supposed to guarantee its practitioners some level of assuredness in the ways we interpret the realities before us. If we take African American philosophy to be philosophical activity, then we should expect, by necessity of being philosophy, that Africana philosophy should result in the same methodological rigor—some assuredness in the ways that Africana people have used to interpret their realities. Unfortunately, the present day crisis of African American philosophy makes this simple formulation an impossibility. By making the methodological rigor of Africana philosophy dependent on its popular acceptance; its closeness to the political dogmas of our racial era, we condemn our area of study to under-specialization whereby our works of philosophical genius, past and present, will be judged solely by the degree to which they extend the universalizing character of Europe and her theories. **To the extent that African American philosophy chooses to abandon the genealogical patterns of Black thought for philosophically privileged associations with white thinkers, it remains derelictical—continuing to neglect its only actual duty**—the duty **to inquiry into the reality of African-descended people as they have revealed it**.

We begin with the premise that **racism permeates the discipline of philosophy**. We are attempting to bring attention to the ways in which **authentic Black philosophy has been revised and denatured into a form that whites in the discipline accept as philosophical**. Whereas all disciplines have norms or rules of scholarly rigor, **philosophy demands that Black thinking and thought tend towards specific political ends in order to be considered philosophy**. Whether or not the thought and texts of Black philosophers are correctly interpreted, understood, or even read ultimately becomes irrelevant to the larger political orientation of the discipline.

**Black philosophers are read as extensions of white thought. A Black philosophical figure is relevant only to the extent that he or she can be understood as the unrealized intentionality of canonical white figures. Black historical figures are made philosophical by the extent to which their voice can be imagined as what Dewey, Hegel, Addams, or Foucault would have said if they thought more seriously about race** and racism. Consequently, writes Curry (2011b: 141):

**Black thinkers function as the racial hypothetical of European thought whereby Black thought is read as the concretization of European reflections turned to the problem of race, and Black thinkers are seen as racial embodiments of white thinkers’ philosophical spirits**. In this vein, the most studied Black philosophers are read as the embodiment of their white associates; **W. E. B. Du Bois is read as the Black Hegel, the Black James, the Black Dewey, and Frantz Fanon as a Black Sartre**, or Black Husserl. **This demonization of Black thinkers by the various manifestations of the European logos as necessary to the production of AfricanAmerican philosophy is a serious impediment to the development of a genuine genealogy** of the ideas **that actually define Africana philosophy’s Diasporic identity**.

**The insistence that Black philosophy parallel white philosophical traditions, such as pragmatism, feminism, and Rawlsianism, and arrive at integrationism as the concluding political goal suggests that the study of Black philosophy is little more than a disciplinary ruse. Critical Race Theory is consistently revised away from materialist interpretations** of racism and racist institutions **towards a focus on the history and racism of particular white European thinkers** (Curry 2017b). This derelictical demand is so powerful that **Black philosophers are rarely asked to verify, empirically or historically, their theories about racism. Instead, they are evaluated on the basis of the extent to which white philosophers can or do agree with their position**. Said differently, the racism of philosophy is so overwhelming and severe that **the question of whether or not a claim or statement about racism or Black people is true or false is arbitrated by whether or not there is a white consensus supporting or rejecting the claim**. Often, manifestly false statements about Black people are made by white and Black philosophers that are taken to be fact because white philosophers and the discipline at large agree to act and think as if the statement is true. These debates often concern easily verifiable facts of underrepresentation, the use of discourse and education to solve racism, and gender dynamics both intra- and inter-racially.

The problem of dereliction emphasizes the point that **philosophy is constructed with a white audience and public in mind. The admission of Black, Brown, and Indigenous students** into graduate programs across the country **is not meant to fundamentally change or reorient the discipline**. As a matter of professional survival, **racialized minority students are being professionalized to accept that their work must focus on global problems and sustain the supposed universalism of reason, ethics, and dialogue**, even while they rhetorically claim they reject such an orientation. Ensuring that young Black philosophers fear being labeled as too radical, or having their work designated as controversial or unsafe, is reason enough to self-censor and revise the original thinking of Black scholars. As such, **Black philosophy becomes a discipline accepted as philosophy by the extent to which it mirrors, or Blackfaces, the insights of white thinkers and theories**. Philosophy departments have ensured that conversations go unattended that concern the permanence of racism and the histories of trauma and bidirectional violence amongst Blacks (Hernandez et al. 1993; Cascardi and Avery-Leaf 2015; Curry and Utley 2018c). They have also ignored the imperialism and colonial heritage of feminism and the paternal benevolence that white women receive from patriarchal power and sexism, despite decades of research that documents the truth of such positions in the social sciences and history (Newman 1999, 2007; Glick and Fiske 2001).

Black philosophy is forced to interpret the world in the most elementary terms of white theory. Ellen Pence, one of the founders of the Duluth model, admitted that she simply made up the idea that patriarchy and sexist attitudes are causally linked to intimate partner violence, but Black philosophy commits itself to propagating this theory despite countless studies showing this is not true in white culture, and has never been the case amongst Blacks (Pence 1999; Mills 2009; Caetano et al. 2005). The intellectual repression of Black philosophers is so severe that popularly held opinions and majority (white) consensus can dictate the interpretations of race, class, and gender amongst Blacks. Many of the theories proposed by Black philosophers concerning racism, intimate partner violence, classism and privilege, underrepresentation, and sexism are routinely found to be out of line with, if not outright rejected by, the scientific accounts of the very same social problems. **The social sciences**, history, and epidemiology **have shown that the causes of social problems in white communities often have very different causes when analyzed in Black or Brown communities. In philosophy, however, there are no distinctions in causation. All social ills stem from** ignorance, patriarchy, or **some incredibly general theory that often lacks cultural specificity or racial nuance**. To appear legitimate, these categories simply mimic the already established thinking of whites and in doing so gain the appearance of truth. No matter the empirical findings or authoritative literatures by experts in other disciplines, all conversations about racism and Black folk that run contrary to the endorsed whites are effectively banned by social stigma and punished through professional ostracism.

**Black philosophy has a responsibility to engage the Black experience as a genuine site of existential reflection and epistemological tool making. The idea that Black experience and reality must be accounted for by white theories of causality or aim towards the same ends of white philosophy is delusional. Black philosophy must engage in radical theorizations that can be traced back to the problems tackled in the texts and debates of Black thinkers**. The **social prognoses suggested** by Black philosophers **should also have some accountability to the realities that Black people are facing in the U**nited **S**tates, **if not the world**. There is no time for idle thought that simply attempts to imitate white theories of causality and canonical traditions in order to be accepted. How can we demonstrate the importance of Black philosophy, if not for what we observe and verify in the lives of Black people in the world? **Its ability to express the full complexity of Black life and death in theory at the most abstract levels of thought is what is at stake in the Black philosophical project**.

## Underview

### NC – Theory Hedge [:50]

#### 1. Err neg on theory and implicit neg flex standard on all their offense- no timeskew since we both get 13 min speaking time, aff gets first and last word, means they have a persuasiveness advantage which 2n collapse doesn’t check cause no 3n, they set the playing field with advocacy choice, neg is reactive, and they get infinite prep. Skew inevitable- all args are designed to skew the aff. Being neg is harder on this topic since DA’s are nonunique. This answers all aff flex warrants.

#### 2. Reasonability- persuasive defense on theory means you ignore it- crowds out substance and boxes out the neg by winning on a risk of offense.

#### 3. We get new responses to 1ac spikes and evaluate embedded clash- none of the args are complete or contextualized and we’re reactive- their interp incentivizes blip storms of spikes which win b/c they’re dropped, not cause they’re true- turns norming and deterrence.

#### 4. Logic is the baseline for all theory standards- arbitrarily excluding arguments prevents adequate testing and is an illogical restriction on our options.

#### 5. Evaluate strength of link- minor skews don’t access their fairness or education offense so they must demonstrate irreparable skew.

## Framework

### Overview

#### 1] Asserting that util is true isn’t violent because you can disagree and say that a competing moral principle is better. Some exclusions are good, e.g. we should probably exclude the principles of white nationalists, which isn’t violent. This takes out their framework at the top-level because it means ethics isn’t intrinsically violent so there’s no need for agonism

#### 2] It’s not normative and can’t guide action—promoting agonistic discourse doesn’t give the government a consistent metric for evaluating which policies to pass. Not every policy has a direct effect on inclusion in discourse so the aff isn’t a complete ethical theory, so default to util because we provide a holistic account of governmental obligations.

#### 3] If power relations are fluid, then prefer util because it accounts for the ever-changing nature of the world by taking into account people’s well-being in contextual situations. Agonism asserts a universal principle of always promoting discourse which ignores instances where strict adherence to that norm is detrimental to people’s well-being.

#### 4] There are certain pre-requisites that need to be resolved prior to agonism, i.e. certain socioeconomic inequalities make equal discourse impossible such that resolving those inequalities is a pre-requisite to their fw so the da turns the case.

### Random LBL

#### Off Laclau and Mouffe:

#### 1] No warrant for why antagonism makes truth impossible, or why harmony matters in ethics—just because some people will disagree that racism is bad doesn’t mean ethics are impossible or we need to include them to have consensus. This card is highlighted to have a bunch of claims without warrants

#### 2] doesn’t take out util—even if we can’t reach one single objective truth, we can still determine that suffering is bad

#### Off Mouffe:

#### 1] no warrant for why the goal of politics is to enable individuals to live together in a society

Just because we are deliberating now doesn’t mean deliberation is the only moral standard

Mouffe was answered above

### NC – AT Condo Logic [:10]

#### 1. The rez isn’t a conditional statement, there’s no *if* or *then* in it… It could only be a conditional statement in the same way it could be a totally different rez.

#### 2. Reject it- creates trivial debates where every statement is true which is un-fair and un-educational.

#### 3. It doesn’t imply the consequent is true, just that disproving the antecedent isn’t sufficient for proving the consequent false- that just means presume neg.

### AT: Tacit

Ballot isn’t a conditional there’s no explanation of this and negating a condition doesn’t prove the condition, it just says that the conditions for it don’t exist

### NC – TJFs Bad [:10]

#### Reject TJFs- they’re arbitrary and beg the question because they all presume the framework has legitimacy to begin with. Winning our framework substantively and disproving theirs means our framework is fairer and more educational since reading false fwks bankrupts debate’s value.

#### At best, only a reason why unfair frameworks are bad, not a reason why more fair frameworks should auto-win.

Not inclusive – agonism attempts to exclude everyone but doesn’t work – that’s the K

Agonism isn’t commonly read which creates resource disparities as well – most cards are written in the context of util

### AT: Presume Aff True

No impact to presuming the aff is true -that’s the basis of comparative worlds anyways

## Contention

### NC – Turn

#### Patents are key to adequate regulation and testing of drugs -- AFF leads to rampant counterfeiting and unsafe medication, which threatens public health, kills most vulnerable patients, and causes narcotic/human trafficking to surge. Especially true now due to public desperation over COVID, rise in e-commerce, and expansion of substandard medicine manufacturers targeting critical life-saving drugs – this exploitation of the poor ruins deliberative democracy

IPKey 21 (IP Key – Run by EUIPO and the European Commission to provide news coverage and scientific knowledge concerning intellectual property rights, “Intellectual Property and Keeping Medicines Safe”, https://ipkey.eu/en/south-east-asia/news/intellectual-property-and-keeping-medicines-safe, 2 February 2021, EmmieeM)

If you are what you eat, and bad diets lead to bad health, imagine what unsafe medicines can do.

We ask today, why the provenance of vaccines has attracted so much attention when the origin of medicines we take, in some cases, every day and without even thinking, is not questioned at all? How do we know we can trust medicines readily available on the market from seemingly legitimate sources? Where does intellectual property (IP) come into all of this and why is a proper IP application and registration process important?

The global race to develop vaccines to fight the spread of COVID-19 has understandably captured the attention of the public worldwide. People of all generations and with little or no expertise in clinical trials have followed the process keenly, wishing and willing together that science can provide the answer to stopping the pandemic so what was called ‘normal’ life can return. This public interest has also rightly scrutinised the testing that is designed to make sure that these vaccines are safe and this same focus is thankfully putting medicines under the spotlight more broadly.

When we talk about medicines, they are universally understood to mean a drug or other preparation for the treatment or prevention of a disease or illness. In essence, they serve to keep us feeling healthy, or make us feel better. But what about when they achieve the exact opposite, when they are in fact harmful, or even fatal? The cause is usually because of fake and counterfeit medicines. This is because something they both have in common is the lack of rigorous inspections by public authorities that seek to guarantee the safety of medicines for widespread use.

What’s more, the proliferation of both kinds of these illegal medicines is worsened by a critical fact. Previously, they used to mainly be related to ‘lifestyle’ medicines, but now, even innovative or critical life-saving medicines, such as medicines that tackle cardiovascular diseases, are being increasingly created and are entering the market without official IP application and registration processes.

But if they are both illegal and both cause harm, what’s the difference between fake and counterfeit medicines? Fake medicines pass themselves off as real, authorised medicines but they may actually contain ingredients that are of low quality or in the wrong dosage. Since they have not passed through the necessary evaluation of quality, safety and efficacy as required by authorisation procedures, they can be a major health threat. Counterfeit medicines, in contrast, are those medicines that do not comply with intellectual and industrial property rights, such as registered trade marks or patent rights. But it is important to stress, this is not just an IP issue. In the vast majority of cases (90%) they can also be harmful to a patient’s health, according to a study recently released by the European Union Intellectual Property Office (EUIPO) and the Organisation for Economic Cooperation and Development (OECD) on ‘Trade in Counterfeit Pharmaceutical Products’. The World Health Organization (WHO) also shared in the 2017 report, ‘WHO Global Surveillance and Monitoring System for Substandard and Falsified Medical Products’, that the estimated number of children who may die from pneumonia each year after consuming counterfeit medicines is between 72 000 and 169 000.

But counterfeit medicines are not just a public health concern. Innovation and creativity are the cornerstones of modern economies and counterfeit medicines siphon off revenue that should justly have been earned by the rightful owners of the medicines that counterfeit medicines seek to imitate. Not just legal pharmaceutical companies are hurt. The public lose out on better and more effective medicines because less revenue can be dedicated to further research and development.

Worryingly, experience shows that these products are finding their way into the legal supply chains more easily than ever, meaning the sale of counterfeit medicines is not limited to illegal trading channels, such as illegal retailers or online sales. Instead, innocent consumers and desperate patients with life-threatening conditions can unwittingly purchase them and be completely ignorant of the potentially harmful side effects.

But the problem does not stop there, either. As highlighted by the United Nations Office on Drugs and Crime report, organised crime is often behind the production of counterfeit medicines, meaning their profits can be used to fuel other illicit trades of, for example, narcotics or even human trafficking practices that help perpetuate more violent crimes, including kidnappings and extortion.

This process has been aided in part by the boom in e-commerce. Technological advancements and the growing tendency to buy online, especially during the pandemic, have made regulation more difficult and helped increase the prevalence of counterfeit goods. These conditions create the perfect environment for non-regulated sellers and, rather than big shipments, the European Commission’s report on the EU customs enforcement of intellectual property rights indicates that courier and postal traffic accounted for 84% of all detentions of counterfeit goods generally in the EU.

But citizens can play a part in combating counterfeit medicines. Basic steps such as checking the origin of products or looking for stamps of authorities help, as does greater awareness of their existence. We must come together to fight them because counterfeit medicines have existed in the market now for a long time, and without sufficient awareness, consumption of these substances can lead to unexpected symptoms, permanent disabilities, and even loss of life.

### NC – Turn

#### Aff prevents regionalism which better includes all voices

Brkic 13, Economics Prof at U of Sarajevo (Snježana, 3/25, Regional Trading Arrangements – Stumbling Blocks or Building Blocks in the Process of Global Trade Liberalization?, papers.ssrn.com/sol3/papers.cfm?abstract\_id=2239275)

Besides those advocating the optimistic or pessimistic view on regionalism effect on global trade liberalization, some economists, such as Frankel and Wei, hold a neutral position, in a way. Frankel and Wei believe that forms and achievements of international economic integrations can vary and that, for this reason, regionalism can be – depending on circumstances – linked to greater or smaller global trade liberalization. In the years-long period of regional integration development, four periods have been identified during which the integration processes were becoming particularly intensive and which have therefore been named "waves of regionalism". The first wave was taking place during the capitalism development in the second half of the 19th century, in the course of British sovereign domination over the world market. Economic integrations of the time primarily had the form of bilateral customs unions; however, owing to the comparative openness of international trading system based on the golden standard automatism, this period is called the "era of progressive bilateralism". The next two waves of regionalism occurred in the years following the world wars. Since the disintegration processes caused by the wars usually spawned economic nationalisms and autarchic tendencies, it is not surprising that post-war regionalisms were marked by discriminatory international economic integrations, primarily at the level of so-called negative integration, with expressedly “beggar-thy-neighbor” policies that resulted in considerable trade deviations. This particularly refers to the regionalism momentum after the First World War, which was additionally burdened by the consequences of Big Economic Crisis. The current wave of regionalism started in late 1980s and spread around the world to a far greater extent than any previous one did: it has covered almost all the continents and almost all the countries, even those which have mis to join all earlier regional initiatives, such as the USA, Canada, Japan and China. Integration processes, however, do not show any signs of flagging. Up till now, over 200 RTAs have been registered with GATT/WTO, more than 150 of them being still in force, and most of these valid arrangement have been made in the past ten years. Specific in many ways, this wave was dubbed "new regionalism". The most specific characteristics of new regionalism include: geographic spread of RTAs in terms of encompassing entire continents; greater speed; integration forms success; deepening of integration processes; and, the most important for this theoretical discussion, generally non-negative impact on outsiders, world economy as a whole, and the multilateral liberalization process. Some theorists (Gilpin) actually distinguish between the "benign" and "malign" regionalism. On the one hand, regionalism can advance the international economic stability, multilateral liberalization and world peace. On the other, it can have mercantilist features leading to economic well-being degradation and increasing international tensions and conflicts. Analyses of trends within the contemporary integration processes show that they mainly have features of "benign" regionalism. Reasons for this are numerous. Forces driving the contemporary regionalism development differ from those that used to drive earlier regionalism periods in the 20th century. The present regionalism emerged in the period characterized by the increasing economic inter-dependence between different world economy subjects, countries attempts to resolve trade disputes and multilateral framework of trade relations. As opposed to the 1930s episode, contemporary regional initiatives represent attempts to make the members' participation in the world economy easier, rather than make them more distant from it. As opposed to 1950s and 1960s episode, new initiatives are less frequently motivated exclusively by political interests, and are less frequently being used for mercantilist purposes. After the Second World War, more powerful countries kept using the economic integration as a means to strengthen their political influence on their weaker partners and outsiders. The examples include CMEA and European Community arrangements with its members' former colonies. As opposed to this practice, the new regionalism, mostly driven by common economic interests, yielded less trade diversion than previous one, and has also contributed to the prevention of military conflicts of greater proportions. Various analyses have shown that many regional integrations in earlier periods resulted in trade deviations, particularly those formed between less developed countries and between socialist countries. In recent years, however, the newly formed or revised regional integrations primarily seem to lead to trade creation. Contrary to the “beggar thy- neighbor” model of former international economic integrations, the integrations now offer certain advantages to outsiders as well, by stimulating growth and spurring the role of market forces. The analyses of contemporary trends in world economy also speak in favor of the "optimistic" proposition. The structural analysis shows that the world trade is growing and that this growth results both from the increase in intra-regional and from the increase in extra-regional trade value (Anderson i Snape 1994.)28. Actually, the intraregional trade has been growing faster, both by total value and by its share in world GDP. The extra-regional trade share in GDP was increasing in some regions – in North America, Asia-Pacific and Asian developing countries. However, the question arises as to whether the extra-regional trade would be greater without regional integrations or not? The answer would primarily depend both on the estimate of degree of some countries' trade policy restrictedness in such circumstances, and on factors such as geographic distance, transport communications, political relations among states. One should also take into account certain contemporary integration features – the primarily economic, rather than strategic motivation, and continuous expansion, which mostly includes countries that are significant economic partners. With respect to NAFTA, many believe that the negative effects on outsiders will be negligible, since the USA and Canada have actually been highly integrated economies for a long time already, while the Mexican economy is relatively small. The same view was pointed out by the EU, with respect to its expansion. It particularly refers to the inclusion of the remaining EFTA countries, because this will actually only complete, in institutional terms, the EU strong economic ties with these countries. Most EFTA countries have been part of the European economic area (EEA), i.e. the original EC-EFTA agreement, for a few years already, and conduct some 70% of their total international exchange with the Union countries. EU countries are also the most significant foreign-trade partners of Central and East Europe countries, and the recent joining the Union of several of them is not expected to cause a significant trade diversion. Besides, according to some earlier studies, during the previous wave of regionalism, in the 1967-70 period, the creation of trade in EEC was far greater than trade diversion: trade creation ranged from 13 to 23% of total imports, while trade diversion ranged from 1 to 6%. In Latin America, the new regionalism resulted in the faster growth of intra-regional trade, while the extra-regional exports and imports also continued to grow. Since early 1990s, the value of intra-regional imports registered the average annual growth of 18%. In the same time, the extra-regional exports were also growing, although at a lower rate of 9% average a year; its share in the total Latin America exports at the end of decade amounted to 18% as compared to 12% in 1990. In the 1990-1996 period, the intraregional imports grew by some 18% a year. The extra-regional imports were also growing very fast, reaching the 14% rate. These data reflect a great unbalance in the trade with extra-regional markets, since the imports from countries outside the region grew much faster the exports.30 Since the described trends point to the continued growth of extra-regional imports and exports, they also show that regional integration in Latin America has had the open regionalism character. Besides, the pending establishment of FTAA – Free Trade Area of Americas will gather, in the same group, the so-called "natural" trade partners – countries that have had an extremely extensive mutual exchange for years already, and the outsiders are therefore unlikely to be affected by strengthening of regionalism in this part of the world. Contemporary research shows that intra-regional trade is growing, however, same as interdependence between North America and East Asia and between the EU and East Asia. It can also be seen that the biggest and the most powerful countries, i.e. blocs, are extremely dependent on the rest of the world in terms of trade. For the EU, besides the intra-European trade, which is ranked first, foreign trade has the vital importance since it accounts for 10% of European GDP. In early 1990s, EU exchanged 40% of its foreign trade with non-members, 16% out of which with North America and East Asia together. EU therefore must keep in mind the rest of the world as well. The growing EU interest in outsiders is confirmed by establishing "The Euro-Med Partnership", which proclaimed a new form of cooperation between the EU and the countries at its South periphery32. Besides, the past few years witnessed a series of inter-regional agreements between the EU on the one hand, and certain groups from other regions on the other (MERCOSUR, CARICOM, ASEAN and GCC). In case of North America the ratio between intra-regional and inter-regional trade is 40:60, and in East Asia, it is 45:55. Any attempt to move towards significantly closed blocs ("fortresses") would require overcoming the significant inter-dependence between major trading blocs. Besides the analysis of contemporary trends in extra- and intra-regional trade, other research was conducted that was supposed to point to the reasons why the new regionalism has mainly a non-negative impact on outsiders and global liberalization. The distinctive features of new regionalism were also affected to characteristics of international economic and political environment it sprouted in. In the 1980s, economic nationalisms were not so expressed as in the interventionism years following the Second World War; however, the neo-liberalism represented by GATT activities did not find the "fertile ground” in all parts of the world. Regionalism growth in the circumstances of multilateral system existence is, among other things, the consequence of distrust in multilateralism. „The revival of the forces of regionalism stemmed from frustration with the slow pace of multilateral trade liberalization... If the world trade regime could not be moved ahead, then perhaps it was time for deeper liberalization within more limited groups of like-minded nations... Such efforts would at least liberalize some trade... and might even prod the other nations to go along with multilateral liberalization.“33 Kennedy's round and Tokyo round of trade negotiations under GATT auspices brought a certain progress in the global trade liberalization. However, the 1980s witnessed significant changes in the world economy that the GATT trade system was not up to. Besides. GATT had not yet managed to cover the entire trade in goods, since there were still exceptions in the trade in agricultural and textile products that particularly affected the USA and developing countries. GATT system of conflict resolutions, and its organizational and administrative mechanism in general also required revision. In this vacuum that was created in promoting trade and investment multilateralism from the point when GATT inadequacy became obvious until the start of the Uruguay round and the establishment of World Trade Organization, the wave of regionalism started spreading across the world again. Prodded by the Single European Act and the success of European integration, many countries turned to an alternative solution – establishment of new or expansion and deepening of the existing economic integrations. Even the USA, the multilateralism bastion until then, made a radical turn in their foreign-trade policy and started working on designing a North American integration.