**1NC R3**

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**1NC -- K**

**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.**

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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**.

**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 t**he 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 t

he 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**.

**You should not hold out hope for the 1AC to be the change that white philosophy has refused for the last 50 years – the permutation is a form of tokenism that fails to fundamentally change philosophy’s anti-Blackness given that their theory was constructed with and is reliant on an exclusively white epistemology.**

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**Black philosophy’s contribution to knowledge cannot continue to be evaluated by the extent to which white philosophers accept or endorse the work of Black philosophers**. Often, Black philosophers are rewarded for their work primarily based on the endorsement from white philosophers who are completely removed from research in Africana traditions or tangentially familiar with conversations concerning race. In a previous article, Curry (2009: 29) explained that “**whites trained in areas outside of race theory can make themselves experts in the field almost overnight based solely on their new-found interest** in and compassion towards race questions.” **Without specialization, Black philosophy remains little more than a voicing of the political ideology of the day regarding race** and identity. **There is a need for Black philosophers to designate the specific texts and genealogies that constitute an** actual knowledge of and **area of specialization in Africana philosophy and Critical Race Theory. This is the only way to make sure the concrete analyses and recurring problems that are announced by** Frantz **Fanon**, W. E. B. **DuBois**, Ida B. **Wells**, William H. **Ferris**, Huey P. **Newton, and others are made foundational and relevant to the study and production of Black philosophy**.

However, **given the racism of philosophy as a discipline and the ethno-nationalist intimidation tactics of the alt-right, the authors have very little faith in the potential of philosophy to organize and change in favor of nonwhite groups beyond the occasional tokenism or gesturing towards diversity. Philosophy is institutionally constructed around the preservation of white texts, white theories, and the shared references of white experience under the guise of humanism and racial neutrality. Such a position ignores the concrete and repetitive manifestations of anti-Black racism** in departments, within colleges, and **throughout the discipline**. Moral suasion, the best argument on behalf of Black folk, or the endless calls to bring attention to the contradictions in the language and values of white society, are not going to change the discipline. As such, **Black philosophy exists as a subversive intellectual tradition that is at its best in its ability to diagnose and refute the caricatures of white universalism**. But it will perhaps need to retreat from the frontlines of conflict within the academy to survive and protect the lives of the scholars who claim Black thought as their own.

**1NC -- Framework**

**Interpretation: Evaluate the affirmative as an object of research over just their plan text. To clarify, they need to weigh the totality of their aff, including their assumptions and ideologies, not just the causal consequences. It is not sufficient to prove their plan is good in the abstract.**

**1] Debate is a site of scholarship production, not policymaking 101. Even if individual ballots do not change our subjectivities, iterative investments in research models influence our political orientations. Rejecting paradigms premised on capitalism in pedagogical spaces can act as a starting point for a socialist vision of politics.**

**2] George Bush DA—justifications and representations influence our political advocacy. Even though George Bush and Marxists both hate Donald Trump, the reasons why matter as much. Winning a link argument means that their political advocacy looks more like a blue lives matter trust fund rather than anti-racist movements.**

**3] Education—they arbitrarily restrict debate’s locus of contestation to an 8 second plan text. Forcing them to defend the entirety of their aff incentivizes better scholarship and is more real-world. Arbitrarily severing parts of the aff decks negative preparation.**

**4] No fairness offense for them—even if they can’t weigh the plan only, they can weigh the representations, justifications, and research models against the K. An example is to say liberalism good. This should be predictable because they have to research those things anyways before constructing the aff.**

**Case**

extemped