#### Role of the Judge, to Promote Critical Thinking – they must enhance our potential to expose oppression, which means debate must help challenge social norms to avoid reproducing them.

## A. Link

**[Link]** They rely on **ABSTRACT PHILOSOPHY –** their framework assumes a neutral, universal starting point.

## B. Impacts

#### 1. [Curry & Curry 1] First, MISDIAGNOSIS: their assertion of universal humanistic principles reduces systemic racism to a problem of recognition that prevents mobilization against White supremacy.

**Curry & Curry 1:** Curry, Tommy J. [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 GC/CH

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.

**2. [Curry & Curry 2] Second, PERPETUATING RACISM:** their philosophy isactively used to rationalize Black deaths.

**Curry & Curry 2:** Tommy J. [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 GC/CH

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 can**not, 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.

**[Curry & Curry 3] Vote negative to reject their Western metaphysical tradition and recognize the permanent failure of White philosophy. Instead, endorse Black philosophy as a site to engage in radical theorizations – attempts at integration commodify Black philosophers as extensions of White thinkers, which waters down Black philosophy to something for White philosophers to deem respectable scholarship. A fundamental reorientation of the discipline away from universal reason is key.**

**Curry & Curry 3:** Tommy J. [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

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.

## Case

## Underview

1.) No internal link—just because I have to value my own freedom and reason does not mean I have to value everyone else’s

2.) Tailoring objection—I can tailor my maxims to become specific enough to be universal. For example, I can will the maxim of lying in a specific circumstance only, as when universalized that would not create a contradiction in willing since not everyone would lie constantly.

3.) Shmagency objection – their framework says we must care about acting morally BECAUSE otherwise you’re not an agent, but people can literally do nothing and vegetate which means one can escapes agency and it is not normatively binding

#### Kantianism is antiblack – this is not just Kant himself, but his transcendental system. Kant’s philosophy depends on the character and capacity individuals have for moral reasoning, which inherently privileges the white liberal subject.

**Eze 97** [1997, Emmanuel, Professor of Philosophy @DePaul University, “The Color of Reason” in PostColonial African Philosophy: A Critical Reader Cambridge: Blackwell Publishing, 1997, 103-131]

Over and beyond Buffon or Linnaeus, **Kant**, in his transcendental philosophy (e.g., *Critique of Pure Reason),* **describes ways of orienting oneself geographically in space, mathematically in space and time,** and, logically, in the construction of both categories into other sorts of consistent whole. In the *Observations on the Feeling o/the Beautiful and Sublime,* a work which ought to be considered as primarily anthropological, **Kant** shows the theoretic transcendental philosophical position at work when he **attempts to work out** and establish **how a particular (moral) feeling relates to humans generally,**and how it **differs** between men and women, and **among different races.** For example, "feeling" as it appears in the title of the work refers to a specific refinement of character which is *universally* properly human: that is, belonging to human nature as such. And we recall that for Kant "human nature" resides in the developmental expression of rational-moral "character." **Since it is character that constitutes the specificity of human nature, "human nature *proper,"* then whatever dignity or moral worth the individual" may have is derived from the fact that one has struggled to develop one's character, or one's· humanity, as universal**. Kant states: In order to assign man into a system of living nature, and thus to characterize him, no other alternative is left than this: that he has a character which he himself creates by being capable of perfecting himself after the purposes chosen by himself. Through this, he, as an animal endowed with reason *(animale rationabile)* can make out of himself a rational animal *(animale rationale).* "**Character," as the moral formation of personality, seems to be that on which basis humans have worth and dignity,and one consequence of this is that those peoples and "races" to whom Kant assigns minimal or pseudo rational-moral capacity** - either because of their non-"white" skin color (evidence of lack of "true talent") or because of the presence of phlogiston in their blood or both **- are seriously naturally or inherently inferior to those who have the "gift" of higher rational attainments, evidence of which is seen in their superior "white" skin color, the absence of phlogiston in their blood, and the superior European civilization While the non-European may have "value," it is not certain that he or she has true "worth."** According to Kant: everything has either a value or a worth. What has value has a substitute which can replace it as its equivalent; but whatever is, on the other hand, exalted above all values, and thus lacks an equivalent ... has no merely relative value, that is, a price, but rather an inner worth,. that is dignity ... Hence morality, and humanity, in so far as it is capable of morality, can alone possess dignity. I**f non-white peoples lack "true" *rational* character** (Kant believes, for example, that the character of the *Mohr* is made up of *imagination* rather than reason) **and therefore lack "true" *feeling* and moral sense, then they do not have "true" worth, or dignity. The black person, for example, can accordingly be denied full humanity, since full and "true" humanity accrues only to the white European. For Kant European humanity is *the* humanity *par excellence.***

**Curry 4] [Place an overview on the aff:]** Even if they win that their race-neutral framework is theoretically ideal, it’s PRACTICALLY impossible because racialized bodies are marked by their skin color – the psychological construction of Black as inferior makes their impacts inevitable.

**Curry 4:** Tommy J. [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.

**TURNS CASE – THEY CAN’T ACCESS THEIR FRAMEWORK IF THEY PARTICIPATE IN MARGINALIZING PRACTICES.**

**[Curry 6] WHITEWASHING DISAD:** their attempt to explain racism via an abstract phil framework **PERPETUATES ACADEMIC COLONIALISM** – it means Black scholarship can only be legitimized through a White gaze.

**Curry 6:** Tommy J. [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

, 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.

**TURNS AND OUTWEIGHS CASE –** they can’t access their framework if they engage in invisibility politics that render Black scholarship irrelevant.

VIEW FROM NOWHERE DISAD -- they assume everyone has equal access to practical reason; what about differently-abled people? What about people without the mental ability to universalize? People with disabilities can’t access practical reason -- their attempts at universalizing ethics is an INDEPENDENT REASON THEY SHOULD LOSE, since they make this space more exclusive and less accessible

#### [Bernasconi] The development of Kant’s Practical Philosophy in Towards a Perpetual Peace entertains genocide. Kantian Cosmopolitanism denies the desirability of racial intermixing, upholds the distinctiveness of the white race, and theorizes from the inevitable extermination of all non-whites.

**Bernasconi:** Robert Bernasconi—2002 (Kant as an Unfamiliar Source of Racism in *Philosophers on Race: Critical Essays*, eds. Julie Ward and Tommy Lott [Malden: Blackwell Publishers]

The question arises as to what kind of cosmopolitanism Kant envisaged that would leave the races intact, especially given that each of the races was to a greater or lesser extent assigned a climate or part of the world to which they were best suited. In “Perpetual Peace” Kant had remarked that the desire of every state to dominate the whole world is frustrated by the fact that nature wills it otherwise. The intermixing (Vermischung) of peoples is prevented insofar as linguistic and religious differences remain intact (AA, VIII, p. 367; PW, pp. 113–14). Kant said nothing in this place about the fact that on his view nature also does not will mixing the races. Nevertheless, he was aware that through conquest mixing had taken place. Kant’s own model of cosmopolitanism seems to have been focused on trade rather than on conquest or colonialism, but a phrase from note 1,520 of the Reflexionen zur Anthropologie suggests another, more sinister, resolution. Kant wrote: “All races will be extinguished . . . only not that of the Whites” (AA, XV/2, p. 878). Kant, who had presented the races as products of the foresight of nature, and wanted them to retain their integrity, seems to have reversed himself by suggesting that only Whites would survive. It is a scenario opened up perhaps by the knowledge, already available to him, of how non-White civilizations collapsed, by conquest or disease, on contact with Whites. We should beware overdetermining the meaning of Kant’s note, but it suggests that, faced with two ways in which the foresight of Providence that had produced the races might be frustrated, Kant was more ready to contemplate the extinction of all the races except that of the Whites, rather than see the disappearance of all the races through race mixing. Kant himself did not explain how the races apart from the Whites would be extinguished, nor does he repeat this thought elsewhere to the best of my knowledge. Rather than finding an attempted resolution to the problems of reconciling cosmopolitanism with a philosophy of racial inequality, what one finds in Kant is a dead end that, contrary to the impulse governing his idea of a universal history, suggests the destructiveness of human affairs. This idea of the extinction of whole races would be used a century later to uphold White purity and comfort those who could not imagine a world in which people of all races could live in close contact together in peace. Kant’s note shows that as soon as the idea of race is juxtaposed with the new discipline of a philosophy of history, it invites “solutions” that involve wholesale extermination. The fact that Kant did not solve the problem of how, within the framework of a universal history, cosmopolitanism can be reconciled with a view of White superiority meant that he left to posterity a dangerous legacy. Kant’s note had no historical impact, but he was at very least an articulate spokesman for a framework that had disastrous consequences. One would expect both philosophical and political problems to arise from a view in which all human beings are divided into discrete groups, but where the members of one of the groups alone is in possession of all the qualities and talents necessary to flourish, so that the members of the other groups have no genuine contribution to make. If, as in this case, procreation between the allegedly superior group and any of the other groups leads to a loss of the qualities that distinguish the former group, then matters are much worse. But this was the view that Kant sought to legitimate from a scientific perspective.

#### Universalizing principles fails because of the rarity objection.

Derek Parfit 11 [Oxford], On What Matters (June 11, 2011 version), 241-242.

**Suppose that I wrongly steal some wallet from some woman dressed in white who is eating strawberries while reading the last page of Spinoza’s *Ethics*.** My maxim is to act in precisely this way, whenever I can. **I could rationally will it to be true that this maxim is universal, because it would be most unlikely that anyone else would ever be able to act in precisely this way, so this maxim’s being universal would be most unlikely to make any difference.** Since I could rationally will this maxim to be universal, Kant’s formulas mistakenly permit my act**.** Similar claims apply to other highly specific maxims. When wrong-doers act on such maxims, they could rationally will that their maxims be universal, because they would know that other such acts would be rare, and would therefore make little difference. Kant’s formulas would mistakenly permit these wrong acts. We can call this the *Rarity Objection*.