# 1NC

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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**.

#### The 1AC’s spikes and technical obfuscation are the hoops that black scholarship has to jump through to even get on the playing field --- white psychosis responds to critique with an abstraction to the level of fair play --- this fair play is embedded with a safe fantasy zone in which whiteness has the collective power to set rules and norms

Wilderson 08 Frank B Wilderson III, Associate Professor of African American Studies and Drama at the UC, Irvine, Former Member of militarized wing of the ANC. “Incognegro: A Memoir of Exile and Apartheid” Originally published by South End Press, 2008. IB

Whereas Selma Thornton attempts an institutional analysis of the Student Senate by way of a critique of Tim Harold and his practices, Harold responds with a ready made institutional defense and, later in the article, a defense of his integrity (a personalized response to an institutional analysis). He brings the scale of abstraction back down to the level most comfortable for White people: the individual and the uncontextualized realm of fair play. It's the White person's safety zone. I'm a good person, I'm a fair person, I treat everyone equally, the rules apply to everyone. Thornton and Rodriguez's comments don't indict Harold for being a "good" person, they indict him for being White: a way of being in the world which legitimates institutional practices (practices which Thornton and Rodriguez object to) accepts, and promotes, them as timeless—without origin, consequence, interest, or allegiance—natural and inevitable. "The sign-up sheet was posted for a week, the same way we treat any workshop." The whole idea that we treat everyone equally is only slightly more odious than the discussion or how we can treat everyone equally; because the problem is neither the practice nor the debates surrounding it, but the fact that White people can come together and wield enough institutional power to constitute a "We." "We" in the Student Senate, "We" in Aptos, "We" in Santa Cruz, "We" in the English department, "We" in the boardrooms. "We" are fair and balanced is as odious as "We" are in control—they are derivations of the same expression: "We" are the police. The claim of "balance and fair play" forecloses upon, not only the modest argument that the practices of the Cabrillo Student Senate are racist and illegitimate, but it also forecloses upon the more extended, comprehensive, and antagonistic argument that Cabrillo itself is racist and illegitimate. And what do we mean by Cabrillo? The White people who constitute its fantasies of pleasure and its discourse of legitimacy. The generous "We." So, let's bust "We" wide open and start at the end: White people are guilty until proven innocent. Fuck the compositional moves of substantiation and supporting evidence: I was at a conference in West Oakland last week where a thousand Black folks substantiated it a thousand different ways. You're free to go to West Oakland, find them, talk to them, get all the proof you need. You can drive three hours to the mountains, so you sure as hell can cut the time in half and drive to the inner city. Knock on any door. Anyone who knows 20 to 30 Black folks, intimately—and if you don't know 12 then you're not living in America, you're living in White America—knows the statement to be true. White people are guilty until proven innocent. Whites are guilty of being friends with each other, of standing up for their rights, of pledging allegiance to the flag, of reproducing concepts like fairness, meritocracy, balance, standards, norms, harmony between the races. Most of all. Whites are guilty of wanting stability and reform. White people, like Mr. Harold and those in the English Division, are guilty of asking themselves the question. How can we maintain the maximum amount of order (liberals at Cabrillo use euphemisms like peace, harmony, stability), with the minimum amount of change, while presenting ourselves—if but only to ourselves—as having the best of all possible intentions. Good people. Good intentions. White people are the only species, human or otherwise, capable of transforming the dross of good intentions into the gold of grand intentions, and naming it "change." ...These passive revolutions, fire and brimstone conflicts over which institutional reform is better than the other one, provide a smoke screen—a diversionary play of interlocutions—that keep real and necessary antagonisms at bay. White people are thus able to go home each night, perhaps a little wounded, but feeling better for having made Cabrillo a better place...for everyone... Before such hubris at high places makes us all a little too giddy, let me offer a cautionary note: it's scientifically impossible to manufacture shinola out of shit. But White liberals keep on trying and end up spending a lifetime not knowing shit from shinola. Because White people love their jobs, they love their institutions, they love their country, most of all they love each other. And every Black or Brown body that doesn't love the things you love is a threat to your love for each other. A threat to your fantasy space, your terrain of shared pleasures. Passive revolutions have a way of incorporating Black and Brown bodies to either term of the debate. What choice does one have? The third (possible, but always unspoken) term of the debate, White people are guilty of structuring debates which reproduce the institution and the institution reproduces America and America is always and everywhere a bad thing this term is never on the table, because the level of abstraction is too high for White liberals. They've got too much at stake: their friends, their family, their way of life. Let's keep it all at eye level, where whites can keep an eye on everything. So the Black body is incorporated. Because to be unincorporated is to say that what White liberals find valuable I have no use for. This, of course, is anti-institutional and shows a lack of breeding, not to mention a lack of gratitude for all the noblesse oblige which has been extended to the person of color to begin with. "We will incorporate colored folks into our fold, whenever possible and at our own pace, provided they're team players, speak highly of us, pretend to care what we're thinking, are highly qualified, blah, blah, blah...but, and this is key, we won't entertain the rancor which shits on our fantasy space. We've killed too many Indians, worked too many Chinese and Chicano fingers to the bone, set in motion the incarcerated genocide of too many Black folks, and we've spent too much time at the beach, or in our gardens, or hiking in the woods, or patting each other on the literary back, or teaching Shakespeare and the Greeks, or drinking together to honor our dead at retirement parties ("Hell, Jerry White let's throw a party for Joe White and Jane White who gave Cabrillo the best White years of their silly White lives, that we might all continue to do the same White thing." "Sounds good to me, Jack White. Say, you're a genius! Did you think of this party idea all on your own?" "No, Jerry White, we've been doing it for years, makes us feel important. Without these parties we might actually be confronted by our political impotence, our collective spinelessness, our insatiable appetite for gossip and administrative minutia, our fear of a Black Nation, our lack of will." "Whew! Jack White, we sound pathetic. We'd better throw that party pronto!" "White you are, Jerry." "Jack White, you old fart, you, you're still a genius, heh, heh, heh.") too much time White-bonding in an effort to forget how hard we killed and to forget how many bones we walk across each day just to get from our bedrooms to Cabrillo...too, too much for one of you coloreds to come in here and be so ungrateful as to tell us the very terms of our precious debates are specious."

**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.**

Tommy J. and Gwenetta **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

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**.

#### The role of debate and the alternative is to surrender to blackness.

Brady and Murillo 14[Nicholas and John, “Black Imperative: A Forum on Solidarity in the Age of Coalition,” January 26, 2014, http://outofnowhereblog.wordpress.com/2014/01/26/black-imperative-a-forum-on-solidarity-in-the-age-of-coalition/, John Murillo III is a PhD student in the English department at Brown University, and a graduate of the University of California, Irvine, with bachelor’s degrees in Cognitive Science and English. His research interests are broad, and include extensive engagements with and within: Black Studies–particularly Afro-Pessimism–Narrative Theory; Theoretical Physics; Astrophysics; Cosmology; and Neuroscience. Nicholas Brady is an activist-scholar from Baltimore, Maryland. He was also a recent graduate of Johns Hopkins with a bachelor’s degree in Philosophy and currently a doctoral student at the University of California-Irvine Culture and Theory program.]

“Surrender to blackness.” A grammatical imperative. Grammatical because syntactically it marks a command to or demand of a generalized addressee: “(Everyone) surrender to blackness.” Grammatical because the black flesh scarred and tattooed by these illegible hieroglyphics enunciates at the level of symbolic and ontological world orders: “Surrender to blackness” is a command at the level of the foundations of thought and being themselves; grammatical. Imperative because if there is any hope for a revolutionary praxis along any lines—race, class, gender, sexuality, (dis)ability—it must centralize, which is to say look in the face of, which is to say begin to the work of real love for, the blackness [preposition] which “an authentic upheaval might be born.” #BlackPowerYellowPeril failed to recognize this imperative as legible, let alone heed and meet its command/demand. Created by Suey Park (@suey\_park), the hashtag sought to draw from and build upon the accomplishments of Black womyn activists on twitter and tumblr who have long mobilized to generate productive and revolutionary interjections into the world’s violently antiblack discourses (see, for example, #solidarityisforwhitewomen, and #blackmaleprivilege) through extended, communal commentary, usually in direct opposition to the censoring strictures of any kind of respectability politics. Discussions about and within the hashtag can be found here, here, here, here(though this is very hasty, a bit shortsighted, and still not doing much more than glancing at, as opposed to engaging blackness), and here. But broadly, the intentions of the hashtag are founded upon a belief in the possibility of solidarity/coalition politics between Blacks and Asians, seeking to challenge persistent “tensions” between the communities for the sake of a common struggle against ‘white supremacy.’ For those nonblack participants, the drive toward solidarity represents a purely innocent and unquestioned, unquestionable, desire. All critiques of Asian antiblackness are rendered as derailing the move toward solidarity, for they are to bring up the obvious – clearly we are all human, we make mistakes, but to continuously bring up the “mistakes” and never “move on” is to foreclose the possibility of solidarity. And what a wonderful thing the blacks of the conversation were foreclosing – this solidarity thing. What a wonderful thing others were offering to us and we simply would not take. And yet, the unthought question remains: have you truly earned the right to act in solidarity, to form solidarity, to even believe in solidarity? And what is this solidarity thing we all hold near and dear to our hearts? Have we ever experienced it or do we simply have images we have transformed into memories of a solidarity that never existed? I know Black people and Asian people have worked together in the past, but have we ever formed a solid whole? And who is to blame for the fact that we have never had solidarity? The hashtag implies that both “sides” play an equal part in the failure to form solidarity. In the face of this, confessing our sins to each other forms the moment where we can form emotional bonds: “see, you were as racist as I, and how unfortunate it is that we let old whitey come between us. Never again will whitey make us part.” This is the logic behind much of the Asian confessing – white supremacy duped us into being antiblack racists – and also fed into the backlash aimed at blacks – “stop playing oppression olympics, that’s what whitey wants.” It must be foregrounded here that antiblackness cannot be simplified as “anti-black racism” and it is a singularity with no equivalent force – “anti-Asian” racism is not the flipside of antiblackness nor is orientalism or islamophobia. Antiblackness predates white supremacy by at least 300 years (and much more than that depending on how we trace our history) and we can understand antiblackness as the general tethering of the very concept of life to the ontological and unspeakable, unthinkable force of black death. That statement is a place to begin to define antiblackness, it is not the end for this force weaves itself in infinite variety throughout all corners of the globe, forming globe into world. This is not simply about the little racist microaggressions that people listed in their tweets, this is about a global force that the world – not simply whites – bond over and form their lives inside of and through. What #BlackPowerYellowPeril revealed, however, is that the underside of coalition politics remains a violent and virulent antiblackness. As blacks— John Murillo III (@writedarkmatter), New Black School (@newblackschool), Nicholas Brady (@nubluez\_nick), and others—raised questions and comments in the spirit of that singular imperative—“Surrender to blackness”—antiblackness emerged in the violence of the response levied against it; one need only visit the hashtag to bear witness. From outright refusals to engage the antiblackness central to the histories and politics of nonblack communities of color, to denials of the foundational, global, and singular nature of antiblackness, and to the repeated calls to police and remove this disruptive blackness and its imperative from the conversation, antiblackness exploded onto the scene. All of this in the name of “coalition.” This is because “coalition” politics and possibilities are fetishized, not loved. The fetish denies the necessary recognition of antiblackness at coalition’s heart, and that antiblackness left unattended renders the imperative illegible. It is a fetishization, then, of antiblackness. The fetish object at the heart of the coalition has always been black flesh – a fetishization where pleasure and terror meet to create the bonds of solidarity people so desire. Here, we open a forum on how the hashtag embodies this fetish, the distinction between fetish and love that must be made in excess of the hashtag and ones like it, and the absolute imperativeness of the imperative. Instead of fetishizing the object, you must surrender to blackness.

## Underview

### NC – AT: AC

#### Evolution – only a naturalistic understanding of the world explains it.

**Lutz and Lenman 18.** Lutz, Matthew and Lenman, James, "Moral Naturalism", The Stanford Encyclopedia of Philosophy (Fall 2018 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2018/entries/naturalism-moral/>. //Massa

The second argument against moral non-naturalism concerns moral epistemology. **According to**evolutionary debunking arguments**, our moral beliefs are products of evolution**, and this evolutionary etiology of our moral beliefs serves to undermine them. Exactly why evolution debunks our moral beliefs is a matter of substantial controversy, and the debunking argument has been interpreted in a number of different ways (Vavova 2015). Sharon Street, whose statement of the evolutionary debunking argument has been highly influential, holds that debunking arguments make a problem for all versions of moral realism—her paper is entitled “A Darwinian Dilemma for Realist Theories of Value.” But according to another popular line of argument, these debunking arguments are only problems for moral non-naturalism. **The fundamental worry is that our moral beliefs are the product of evolutionary facts rather than moral facts**. If this is so, **this would serve to debunk our moral beliefs, either because it is a necessary condition on justified belief that you take your beliefs to be explained by the facts in question** (Joyce 2006, Ch. 6; Bedke 2009; Lutz forthcoming) **or else because the non-naturalist is left with no way to explain the reliability of our moral beliefs** (Enoch 2009, Schechter 2017).

**But if moral naturalism is true, the realist needn’t grant the skeptic’s premise** that our moral beliefs are the product of evolutionary facts rather than moral facts. **If moral facts are natural, then we needn’t see moral facts as being contrary to natural, evolutionary facts.** The **moral facts might be among these evolutionary facts that explain our moral beliefs.** If, for instance, **to be good** just **is** to be **conducive to social cooperation, then an evolutionary** account that says that we judge things to be good only when they are conducive to social cooperation **would not debunk any of our beliefs about goodness. This** account account **would**, instead, **provide a deep vindication of those beliefs** (Copp 2008).

### NC – Underview