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#### Academic philosophy is foundationally and irredeemably antiblack. The 1AC’s abstraction from the manifestations of racialized violence absolves white philosophers of their contributions to America’s apathy towards black death which prevents effective mobilization against white supremacy. Vote negative to reject the Western metaphysical tradition and the perennial failure of white philosophy. 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] JJ

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 United States. 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 United States 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.

#### 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."

#### Communication at its root involves a “community” which presumes an equitable relationship between the speaker and listener—blackness lacks the capacity to communicate itself because civil society obfuscates the processes of hearing, understanding, and responding to black voices. The issues of antiblackness will be bracketed out as always as per the 1AC.

Nicholas Brady 12, activist-scholar from Baltimore, Maryland. He is an executive board member of Leaders of a Beautiful Struggle, a community-based think tank focused on empowering youth in the political process. Through the organization, he has helped to produce policy and critical intervention papers, organize efforts in Baltimore against the prison industrial complex, lead educational forums on a myriad of community-oriented projects, and use debate as a critical pedagogical tool to activate the voices of young people from ages 10 to 25. He is a recent graduate of Johns Hopkins University with a bachelor’s degree in Philosophy and is currently a doctoral student in the University of California-Irvine Culture and Theory program. “Louder Than the Dark: Toward an Acoustics of Suffering” October 11, 2012. IB

The shadow’s name is Anna Brown. She has also been named “the homeless lady,” as well as “the crackhead” or “drug sick” individual by the officers that arrested her. She went to the hospital after spraining her ankle, was arrested because she refused to leave due to continued pain and was found dead on the prison floor because her sprain produced blood clots that lodged into her lungs. Due to medical malpractice and the police officers’ violence, Anna passed away alone on the floor of a prison cell. Yet, that last sentence was entirely too nice, for in truth Anna Brown was murdered. The hesitation to describe this as a “murder” is because that implies an event, a narrative, a “when,” “where,” and “who” (as in “who done it?”). Yet this was not an event with an acting subject; she was instead murdered by subjectivity itself: a series of incidents centered on her body, each reverberating off each other into an orchestra of death. Each proceeding was an echo of the one preceding it: waves of suffering reflecting off each action through time. Her death was caused by the incoherence of her voice, her calls for care, her screams of agony. Put another way, she was murdered by civil society’s inability-–and lack of desire-–to hear her being. Discourse on race normally focuses on the material and the visual, but the video of Anna Brown’s death points us less to the images and more to the centrality of aurality to black suffering. The first part of the video is without audio, but this does not mean sound is absent per se. That the video lacks audio in the beginning says more than perhaps the soundtrack itself could, for it makes explicit the inaudibility of black suffering. We know that Anna Brown had expressed her lasting pain, in spite of the doctor’s opinion that she was fine. The hospital then ordered her to leave and she protested, saying that she was still in pain. She was forcibly wheeled to the hallway and eventually arrested by the police. Her vocal protests, critiques of inadequate service and expression of her persistent pain, fell on deaf ears. She spoke the knowledge of her body, but her voice was muted and over-dubbed by the knowledge of the professionals. How can the black know about itself? How can the shadow speak back? The violence that produces the subject (in this case, the doctor) robs Anna Brown of vocality, not so much literally as ontologically. Insofar as an object (a commodity, a slave) can speak, it cannot be said that it can communicate. At the etymological root of “communicate” is the logic of the commons or community: informing to participate in the world, sharing one’s utterance(s) to join the community. Communication, not even to imply anything as serious as the ethics of dialogue, requires an equal ontological status amongst the communicators. That several titles of the video online have called her the “homeless woman” evidences one singular truth (the desire to insult her notwithstanding): Anna Brown, as the descendent of slaves, has no home while the doctors are in their own dominion. In a public lecture titled “People-of-Color-Blindness,” Jared Sexton describes an experience at a jazz club where the microphones go off, but the band continues to play. Even though the sociality between the band and the audience has been shut down, the band still plays on. Sexton uses this example to dramatize how even though the black is socially dead, that does not signify that black life is non-existent. Instead, our social death signifies that black life is sealed off from the world and happens elsewhere: “underground or in outer space.” In this way Anna speaks, but the microphone that would project her subjectivity to the world has been turned off. Her suffering has been rendered unreal while her voice is heard as incoherent and dangerous. If Anna Brown’s suffering is inaudible, the second half of the video speaks to how her voice and pain are criminalized. When the police arrive, they surround Anna and then drag her out of the wheelchair, handcuff her, and leave her on the hospital floor. She is given two different charges: her protests for better service are charged as “trespassing” and her inability to walk due to her injury is charged as “resisting arrest.” When she is in the police car, the camera in the vehicle has a microphone. When they arrive at the prison, Anna continues to tell them she can’t walk and that she needs to be in a hospital. The police officers ignore her statements and instead oscillate between asking her “are you going to get out” and threatening her; “you have two seconds to [swing your legs out]…” Each implies that she can move her legs and she is choosing not to. As Saidiya Hartman writes in Scenes of Subjection, “the slave was recognized as a reasoning subject who possessed intent and rationality solely in the context of criminal liability.” Her suffering remains inaudible, but her voice can only be heard by the police as challenging the law, resisting arrest, disrespecting their authority; her voice can only be heard as a legitimizing force for their violence. As they drag her out of the car, she screams out in pain before the door is shut and her voice becomes muffled. They carried Anna Brown to the cell and laid her body on the ground as if she were already a corpse; they even refused her the dignity of lying on the bed. As they stepped around her body and closed the cell door, the only sign she was still alive were her wordless screams. Her screams pierce through my speakers, haunting my mind but they seem to have no effect on the prison workers. She was clearly not the first screaming body they had carried into a cell, for they did not even take time to stop their chatter. There is no passion, intimacy, or perverse enjoyment, just a multicultural group of men doing their job. Anna’s death is not the “primal scene” that the beating of Aunt Hester (Frederick Douglass’s Aunt) was. These two black women’s screams are connected by the paradigm of anti-blackness, yet their screams terrify for different reasons. The beating of Aunt Hester is a spectacular example of the “blood-stained gate” of the slave’s subjection. While the circulation of the Anna Brown video has given me pause, her death is more an example of the “mundane and quotidian” terror that Hartman focuses on in her text. Brown’s death was a (non)event, concealed from the world by the walls of the prison cell. Without this video, only those on the inside would have heard her screams. Anna Brown didn’t simply pass away, she was killed, but who did it? Douglass’s Aunt Hester was beaten by Captain Anthony, a man who wanted her and was jealous of her relationship to another slave. Anna Brown was murdered by a disparate set of (non)events where her body shuttled between a hospital and a prison, doctors and nurses, police officers and prison officials. There is no one person who killed her; instead, a structure of violence murdered her. No intimacy, just cold efficiency. Her scream was less of a sorrow song than the sharp pitch of nu-bluez: an impossible scream to be heard from the depths of incarceration and incapacity. Anna Brown’s death was neither an event nor a spectacle. An event signifies presence, but Anna’s death is an ethereal absence, a spirit’s wail fading away like one’s warm breath on a cold day. If the beating of Aunt Hester demands that one meditate on the spectacle of black suffering, Anna Brown’s screams call for us to think of the aurality of agony, the acoustics of suffering. What are the aural mechanisms that made it impossible for civil society to hear Anna Brown’s pain? What are the technologies that remix the tonalities of black people into criminalized speech? These thoughts on the acoustics of suffering are not to displace the visual for the aural, but instead to theorize how they form and invigorate each other. Put another way, anti-blackness is a structure where (black) skin speaks for itself and the body it encompasses, even when the black’s subjecthood is muted. In the darkness of space, one cannot hear you scream. Focusing on acoustics can offer a different sharpening of the cutting edge, a modality that allows us to tune into the unimaginable frequency of black thought. If it is impossible to hear the black (aurality) and for the black to speak on its own terms (orality), then to be heard in this world, we would have to break the laws of physics–ontologically speaking. This is another way of saying that the acoustics of suffering forces us to think of the impossibilities of harmony and, perhaps, the terrifying beauty of cacophony. In this way, the enlightenment of the ignorant shadows would not be the key to the future, but instead the reverberation of our revolutionary racket that clangs through civil society. From the black hole of our subjectivity and into the screeching noise of this parasitic world, we scream that our lives, black life, matters until the final, paradigmatic quiet comes.

#### The role of debate and the alternative is to surrender to blackness—Chan Park lacks the jurisdiction to tell black people what to do.

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.

#### The abject positionality of the slave produces a semiotics of meaning that renders the world and all other positionalities coherent. Redemption is reliant upon a conception of space and time defined in opposition to blackness.

Wilderson 18 - Frank B. Wilderson III, The Brotherwise Dispatch, Vol.3, Issue #3, June-August 2018, Afropessimism and the End of Redemption, http://brotherwisedispatch.blogspot.com/2018/06/afropessimism-and-end-of-redemption-by.html WJ

Afro-Pessimism is premised on an iconoclastic claim: that Blackness is coterminous with Slaveness. Blackness is social death, which is to say that there was never a prior meta-moment of plenitude, never a moment of equilibrium, never a moment of social life. Blackness, as a paradigmatic position (rather than as an ensemble of identities, cultural practices, or anthropological accoutrement), cannot be disimbricated from slavery. The narrative arc of the slave who is Black (unlike Orlando Patterson’s generic slave who may be of any race) is not an arc at all, but a flat line, what Hortense Spillers (2003) calls "historical stillness": a flat line that "moves" from disequilibrium to a moment in the narrative of faux equilibrium, to disequilibrium restored and/or rearticulated. To put it differently, the violence which both elaborates and saturates Black "life" is totalizing, so much so as to make narrative inaccessible to Blacks. This is not simply a problem for Black people. It is a problem for the organizational calculus (Spillers 2003) of the Humanities writ large. Foundational to the labors of disciplines housed within the Humanities is the belief that all sentient beings can be emplotted as narrative entities, that every sentient subject is imbued with historicity, and this belief is subtended by the idea that all beings can be redeemed. Historicity and redemption are inextricably bound. Both are inherently anti-Black in that without the psychic and/or physical presence of a sentient being that is barred, ab initio, from narrative and, by extension, barred from redemption, the arc of redemption would lack any touchstones of cohesion. One would not be able to know what a world devoid of redemption looks like. There would, in fact, exist a persona who is adjacent to redemption, that is, a degraded humanity that struggles to be re-redeemed (i.e., LGBT people, Native Americans, Palestinians). However, redemption’s semiotics of meaning would still be incoherent because adjacency is supplemental to meaning; contradistinction is essential to meaning and coherence—and for this, redemption requires not degraded humanity but abject inhumanity. Abject inhumanity stabilizes the redemption of those who do not need it, just as it mobilizes the narrative project of those who strive to be re-redeemed.

At the heart of my argument is the assertion that Black emplotment is a catastrophe for narrative at a meta-level rather than a crisis or aporia within a particular narrative. To put it differently, social death is aporetic with respect to narrative writ large (and, by extension, to redemption, writ large).

If social death is aporetic with respect to narrative, this is a function of both space and time, or, more precisely, their absence. Narrative time is always historical (imbued with historicity): "It marks stasis and change within a [human] paradigm, [but] it does not mark the time of the [human] paradigm, the time of time itself, the time by which the slave’s dramatic clock is set. For the slave, historical ‘time’ is not possible" (Wilderson 2010, 339). Social death bars the slave from access to narrative, at the level of temporality; but it also does so at the level of spatiality. The other element that constitutes narrative is setting, or mise-en-scène, or for a larger conceptualization, we might follow H. Porter Abbott (2008) and say "story world." But just as there is no time for the slave, there is also no place of the slave. The slave’s reference to his or her quarters as home does not change the fact that it is a spatial extension of the master’s dominion.

Patterson’s (1982) three constituent elements of slavery—naked (or gratuitous) violence, general dishonor, and natal alienation—make the temporal and spatial logic of the entity and of setting untenable, impossible to conceive (as in birth) and/or conceive of (as in assume any coherence). The violence of slavery is not precipitated as a result of any transgression that can be turned into an event (which is why I have argued that this violence is gratuitous, not contingent); the dishonor embodied by the slave is not a function of an event, either; his or her dishonor is general, as Patterson writes, or as David Marriott has argued, it is best understood as abjection rather than as degradation (the latter implies a transition); and since a slave is natally alienated, s/he is never an entity in the meta-narrative genealogy.

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#### Bipartisan antitrust bills passing now but continued PC needed to pacify republicans.

Perlman 9/3 [Matthew; 9/3/21; “*Interest Groups Back Big Tech Antitrust Bills In House,*” LAW360, <https://www.law360.com/competition/articles/1418789/interest-groups-back-big-tech-antitrust-bills-in-house>] Justin

Law360 (September 3, 2021, 7:25 PM EDT) -- A contingent of public interest groups are urging leaders of the U.S. House of Representatives to advance a package of legislation aimed at reining in Big Tech companies through updates and changes to antitrust law, though free market advocates have been jeering many of the bills. A total of 58 public interest and consumer advocacy groups signed on to a letter Thursday asking House leaders to swiftly pass the package of six antitrust bills that the Judiciary Committee approved in late June after a marathon markup session. The proposals include legislation prohibiting large platform companies from acquiring competitive threats, preferencing their own services and using their control of multiple business lines to disadvantage competitors in other ways. The proposals would also impose interoperability and data portability requirements on large tech platforms, increase merger filing fees and boost enforcement by state attorneys general. Charlotte Slaiman, competition policy director for Public Knowledge, which signed on to the letter, said in a statement Thursday that the package charts a path toward putting "people back in control of the digital economy." "The broad range of groups supporting this package shows just how widespread the problem of Big Tech dominance is, and that these bills deserve a full vote in the House imminently," Slaiman said. The letter contends that America has a monopoly problem that is resulting in lower wages, reduced innovation and increased inequality, while also undermining the free press and perpetuating "racial, gender and class dominance." "Big Tech monopolies are at the center of many of these problems," the letter said. "Reining in these companies is an essential first step to reverse the damage of concentrated corporate power throughout our economy." The proposals followed a 16-month investigation by the House antitrust subcommittee into Amazon, Apple, Facebook and Google that resulted in a sprawling report from Democratic members calling for a range of reform measures to rein in the dominance of the companies. While consumer advocacy groups have largely supported the measures, the tech companies themselves and other interest groups have been highly critical, including a coalition of more than 25 right-leaning groups that sent a letter to Congress ahead of the markup hearing. The letter called the bills a "Trojan horse package" aimed at cynically using conservative anger over Big Tech, particularly at perceived censorship by social media platforms, to seek bipartisan support for "European-style over-regulation." For its part, Facebook has called the proposals a "poison pill for America's tech industry at a time our economy can least afford it" and said the bills underestimate the fierce competition the U.S. companies face from abroad. Apple and Google also raised concerns about the impact the bills would have on innovation, as well as on privacy and security. And Amazon has warned about the potential consequences of the proposals for both small businesses that sell on its platform and the consumers who use it to shop. Ending Platform Monopolies Act Thursday's letter said that the Ending Platform Monopolies Act would address "the most problematic aspects of the Big Tech companies" by allowing enforcers to break-up or separate pieces of the businesses when they create conflicts of interest that give the platforms an advantage over potential competitors and business users. A fact sheet from Public Knowledge accompanying the letter said that the bill is an important tool to help the antitrust agencies "protect consumers from mammoth platforms and to ensure compliance with other parts of the package." But during the markup hearing, ranking Republican committee member Rep. Jim Jordan of Ohio blasted the bill as a regulatory overreach, calling it "quite literally central planning" and arguing that it has significant ambiguities, which is bad for business. The Competitive Enterprise Institute argued in a June statement that the bill "kills the goose that lays the golden egg," and would actually result in small businesses being unable to access the large platforms, which in turn would focus on their own offerings instead. The Chamber of Progress has warned that the proposal could bar Amazon from offering its Prime services and its Amazon Basics private label products, since they would compete against other sellers on the platform. Other groups have also warned it could also force tech companies to divest popular apps, including Google's Maps and YouTube, Facebook's WhatsApp and Instagram and Apple's iMessage and FaceTime. American Innovation and Choice Online Act The American Innovation and Choice Online Act is aimed at barring the platform companies from preferencing their own products and services over those of rival businesses and from excluding or discriminating against rivals. Thursday's letter said this proposal would "promote innovation and competition" by preventing the platforms from protecting their monopolies. The right-leaning think tank American Enterprise Institute and others have argued that the bill could prevent Apple from pre-installing certain apps on its mobile phones, since that would advantage it over competing app developers. It could also prevent Google from integrating maps or customer reviews into search results, among other things. "At a minimum, the act would significantly disrupt these platforms' business models in ways that undermine consumer value," Daniel Lyons, a senior fellow for the group wrote in a blog post in June. Platform Competition and Opportunity Act The Platform Competition and Opportunity Act is aimed at preventing platform companies from acquiring potential or nascent competitors and its supporters argued in Thursday's letter that it would prevent the tech giants from enhancing or maintaining their market power. The bill would presumably have blocked Facebook's purchases of WhatsApp, Instagram and other services it has acquired, as well as a slew of deals by Google over the past two decades. Detractors have contended that this bill would limit investments in startups because it restricts their ability to be acquired by the larger technology firms, which they say is a key way for founders to benefit from their success. An American Enterprise Institute blog post from June argues that "opportunities for acquisition have been important drivers of innovation in tech" and also said the bill would prevent the tech companies from entering new areas of business to compete with each other. ACCESS Act The Augmenting Compatibility and Competition by Enabling Service Switching, or ACCESS Act, imposes requirements for the tech companies to make user data portable and able to be used by competing services. The bill's supporters argued in Thursday's letter that this prevents the tech giants from locking users into their services, since users can take their data with them and use it on other networks. Privacy and security implications have been flagged as potential problems for the proposal, with the Competitive Enterprise Institute saying in a statement in June that it's an "anti-privacy bill" that forces companies to turn over private user information to others. The group also said the bill would try to micromanage "complex, dynamic, and highly competitive markets" that are beyond understanding for most politicians and regulators. The American Enterprise Institute has also contended that the requirements would actually make rivals even more dependent on the incumbent platforms. Filing fees and state enforcement Of the antitrust bills approved by the House Judiciary Committee, the ones with the most bipartisan support appear to be the Merger Filing Fee Modernization Act and the State Antitrust Enforcement Venue Act, though it took a day of debate before the committee passed them. A Senate version of the filing fee bill passed that chamber in June as part of the U.S. Innovation and Competition Act. It would raise the fees merging parties pay when reporting large transactions, while lowering fees for smaller deals, in order to raise more resources for the antitrust agencies. Information Technology & Innovation Foundation argued in an August blog post that the legislation does not give Congress enough oversight over how the agencies will use the funds that it raises and called for the bill to include provisions requiring the money be used to hire more staff dedicated to antitrust enforcement. The Competitive Enterprise Institute also raised concerns about congressional oversight and contended that the bill would increase the cost of doing business at a time when the economy is sputtering. "U.S. consumers need innovative services and affordable products, not higher prices passed onto them by businesses avoiding new, unnecessary regulatory compliance costs," the group said in a June blog post. The state enforcement bill would prevent antitrust cases brought by state attorneys general from being transferred to a different venue by the Judicial Panel on Multidistrict Litigation, similar to protections afforded to federal enforcers. The bill is intended to prevent companies targeted by state-led enforcement actions from trying to move the cases to more favorable venues, and it also has an analog in the Senate. Information Technology & Innovation Foundation acknowledged in their August post that having cases included in multidistrict litigation can handicap state enforcers, but contended the changes should only apply to criminal matters and that the current version is wrong to block transfers of civil cases too. Thursday's letter from supporters of the bills said the proposals were carefully crafted to address the abusive practices of Big Tech, informed by the House antitrust subcommitee's sprawling investigation and "historic" 450-page report. "We believe that these bills will bring urgently needed change and accountability to these companies and an industry that most Americans agree is already doing great harm to our democracy," the letter said.

#### Aff requires negotiations that saps PC.

Pooley 21 [James; Former deputy director general of the United Nations’ World Intellectual Property Organization and a member of the Center for Intellectual Property Understanding; “Drawn-Out Negotiations Over Covid IP Will Blow Back on Biden,” Barron’s; 5/26/21; <https://www.barrons.com/articles/drawn-out-negotiations-over-covid-ip-will-blow-back-on-biden-51621973675>] Justin

The Biden administration recently announced its support for a proposal before the World Trade Organization that would suspend the intellectual property protections on Covid-19 vaccines as guaranteed by the landmark TRIPS Agreement, a global trade pact that took effect in 1995.

The decision has sparked furious debate, with supporters arguing that the decision will speed the vaccine rollout in developing countries. The reality, however, is that even if enacted, the IP waiver will have zero short-term impact—but could inflict serious, long-term harm on global economic growth. The myopic nature of the Biden administration’s announcement cannot be overstated.

Even if WTO officials decide to waive IP protections at their June meeting, it’ll simply kickstart months of legal negotiations over precisely which drug formulas and technical know-how are undeserving of IP protections. And it’s unthinkable that the Biden administration, or Congress for that matter, would actually force American companies to hand over their most cutting-edge—and closely guarded—secrets.

As a result, the inevitable foot-dragging will cause enormous resentment in developing countries. And that’s the real threat of the waiver—precisely because it won’t accomplish either of its short-term goals of improving vaccine access and facilitating tech transfers from rich countries to developing ones. It’ll strengthen calls for more extreme, anti-IP measures down the road.

Experts overwhelmingly agree that waiving IP protections alone won’t increase vaccine production. That’s because making a shot is far more complicated than just following a recipe, and two of the most effective vaccines are based on cutting-edge discoveries using messenger RNA.

As Moderna Chief Executive Stephane Bancel said on a recent earnings call, “This is a new technology. You cannot go hire people who know how to make the mRNA. Those people don’t exist. And then even if all those things were available, whoever wants to do mRNA vaccines will have to, you know, buy the machine, invent the manufacturing process, invent creation processes and ethical processes, and then they will have to go run a clinical trial, get the data, get the product approved and scale manufacturing. This doesn’t happen in six or 12 or 18 months.”

Anthony Fauci, the president’s chief medical adviser, has echoed that sentiment and emphasized the need for immediate solutions. “Going back and forth, consuming time and lawyers in a legal argument about waivers—that is not the endgame,” he said. “People are dying around the world and we have to get vaccines into their arms in the fastest and most efficient way possible.”

Those claiming the waiver poses an immediate, rather than long-term, threat to IP rights also misunderstand what the waiver will—and won’t—do.

The waiver petition itself is more akin to a statement of principle than an actual legal document. In fact, it’s only a few pages long.

As the Office of the United States Trade Representative has said, “Text-based negotiations at the WTO will take time given the consensus-based nature of the institution and the complexity of the issues involved.” The WTO director-general predicts negotiations will last until early December.

That’s a lot of wasted time and effort. The U.S. Trade Representative would be far better off spending the next six months breaking down real trade barriers and helping export our surplus vaccine doses and vaccine ingredients to countries in need.

#### Antitrust is key to the DIB – brink is now.

Sitaraman 20 [Ganesh; Vanderbilt University Law School; “The National Security Case for Breaking Up Big Tech,” Knight First Amendment Institute at Columbia; 3/12/20; <https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3537870>] brett // Re-Cut Justin

Concentration in the tech sector also threatens the defense industrial base due to higher costs, lower quality, less innovation, and even corruption and fraud.71 Each of these dynamics has already been a problem for America’s over-consolidated defense industrial base. As technology becomes more and more central to defense and national security, it is likely that these same dynamics will replicate themselves with big tech companies. This will become a national security threat, both directly, in terms of the quality and speed of procurement, and indirectly, by reducing innovation and functionally redirecting defense budgets from research spending to higher monopoly profits.72 Conventional economic theory suggests that monopolists have the ability to increase prices and reduce quality because consumers are captive.73 When it comes to defense spending, the Government Accountability Office commented in 2019 that “competition is the cornerstone of a sound acquisition process and a critical tool for achieving the best return on investment for taxpayers.”74 At the same time, the GAO observed that “portfolio-wide cost growth has occurred in an environment where awards are often made without full and open competition.”75 Indeed, it found that 67 percent of 183 major weapons systems contracts had no competition and almost half of contracts went to a handful of firms. Of course, consolidation also means that the Defense Department is in a symbiotic relationship with these big contractors. Some startup executives wanting to sell to the government thus see the Pentagon as “a bad customer, one that is heavily skewed in favor of larger, traditional players,” and they don’t feel like they can break into the sector.76 Standard stories about political economy and capture also suggest that these firms will have outsized power over government.77 As Frank Kendall, the former head of acquisitions at the Pentagon, has said, “With size comes power, and the department’s experience with large defense contractors is that they are not hesitant to use this power for corporate advantage.”78 In the defense context, that means monopolists retain power (and profits), even if they overcharge taxpayers and risk the safety of military personnel in the field. In an important article in The American Conservative on concentration in the defense sector, researchers Matt Stoller and Lucas Kunce argue that contractors with de facto monopoly at the heart of their business models threaten national security. They write that one such contractor, TransDigm, buys up companies that supply the government with rare but essential airline parts and then hike up the prices, effectively holding the government “hostage.”79 They also point to L3, a defense contractor that had ambitions to be a “Home Depot” for the Pentagon, as its former CEO put it. L3’s de facto monopoly over certain products, according to Stoller and Kunce, means that it continues to receive lucrative government contracts, even after admitting in 2015 that it knowingly supplied defective weapons sights to U.S. forces.80 Consolidation also threatens U.S. defense capacity. The decline of competition, according to a 2019 Pentagon report, leaves the military vulnerable to “sole source suppliers, capacity shortfalls, a lack of competition, a lack of workforce skills, and unstable demand.”81 With a limited number of producers, there is less talent and knowhow available in the country if there is a need to build capacity rapidly.82 In 2018, the Defense Department released a report on vulnerable items in the military supply chain, including numerous items in which only one or two domestic companies (and, in some cases, zero domestic companies) produced the essential goods.83 How did the United States lose so much of its industrial base? The combination of consolidation and global integration is part of the story. As Stoller and Kunce argue, companies consolidated in the 1980s and 1990s while shifting emphasis from production and R&D to Wall Street-demanded profits. Globalization then allowed them to shift production overseas at a lower cost. The result was to gut America’s domestic industrial base—and, in many cases, to shift it to China, which engaged in a decades-long strategic plan to develop its own industrial base. The result, in the words of the 2018 Defense Department report, is that “China is the single or sole supplier for a number of specialty chemicals used in munitions and missiles.” In other areas too, the risks of losing access to critical resources are real. Describing the problem of limited carbon fiber sources, the same Pentagon report notes, “[a] sudden and catastrophic loss of supply would disrupt DoD missile, satellite, space launch, and other defense manufacturing programs. In many cases, there are no substitutes readily available.”84 As technology becomes more integral to the future of national security, it is hard to see how big tech will not simply go the way of the big defense contractors. Corporate mottos not to “be evil” are long gone,85 and big tech companies spend millions on conventional Washington, D.C., lobbying efforts.86 Over time, as contracts move to tech behemoths, there will no longer be competitive alternatives, and the Pentagon will likely be locked into relationships with big tech companies—just as they currently are with big defense contractors.87 Some commentators suggest that robust antitrust policies are a problem because only a small number of tech companies can contract for defense projects.88 But there is another way to look at it: The goal should be to encourage competition in the tech sector so that there are multiple contractors available. As former secretary of homeland security Michael Chertoff has said, defending the antitrust case against Qualcomm, “a single-source national champion creates an unacceptable risk to American security—artificially concentrating vulnerability in a single point. ... We need competition and multiple providers, not a potentially vulnerable technological monoculture.”89 The consequence of consolidation in tech is that taxpayers will likely see higher bills even as innovation slows due to reduced competition. Worse still, every taxpayer dollar that goes to monopoly profits—whether in the form of higher prices or fraud and corruption—is a dollar that is not going toward innovation for the future. A concentrated defense sector means not only less innovation due to the lack of competition in the sector; it means that funding that could have been available for innovation instead gets redirected via monopoly profits to the pockets of big tech executives and shareholders.

#### That solves extinction through great power war.

Marks 19 [Michael; Former Senior Policy Advisor to the Under Secretary for Security Assistance, Science and Technology at the U.S. Department of State; "Strengthen US Industry To Counter National Security Challenges," American Military News; 10/10/19; <https://americanmilitarynews.com/2019/10/strengthen-us-industry-to-counter-national-security-challenges/>] Justin

While U.S. defense budgets have recently been on the rise, it is likely that we will see a spending decline in the coming years as competition for non-defense federal budget dollars increases and deficits grow. The United States, therefore, must take action to ensure that we maintain our technological edge against our adversaries by empowering the private sector to provide cost-effective innovation for America’s defense. Since the end of the Second World War the U.S. has relied on qualitative superiority over its potential adversaries, especially those like the Soviet Union/Russia and China, who enjoyed comparative quantitative advantages. These qualitative advantages were vital to maintaining global stability and helped enable our nation to become the preeminent global economy, but they have been eroded over the last few decades. In 1960, the U.S. share of global research and development (R&D) spending stood at 69%. U.S. defense-related R&D alone accounted for 36% of total global expenditures. Soon thereafter other nations recognized the need to increase their R&D expenditures and build their own defense industrial bases to compete with the United States. From 2000-2016, China’s share of global R&D rose from 4.9% to 25.1% while the U.S. share of global R&D dropped to 28%. U.S. defense-related R&D meanwhile now makes up a mere 4% of global R&D spending. There can be no doubt that Russia and China are determined to challenge America’s qualitative advantage. From the rebirth of Russian military power under Vladimir Putin to the ever-growing Chinese military prowess across the board, their efforts show no sign of slowing down. Russia has been and continues to undergo a major modernization of its armed forces. For example, they are in the midst of a ten-year program to build hundreds of new nuclear missiles and have set a goal of modernizing 70% of the Russian Ground Force’s equipment by 2020. One of the most frightening examples of Russia’s resurgence is its development of a hypersonic missile that could be ready for combat as early as 2020. Worryingly, the US is currently unable to defend against this type of missile. To accompany these developments came the emergence in 2017 of Russia as the world’s second-largest arms producer, ready and able to support nations hostile to US interests. China, on the other hand, used to be a country that only manufactured cheap products and knockoffs, but that is no longer true. Technology development and innovation figure prominently in all of China’s national planning goals, with plans to make the country the global leader in science and innovation and the preeminent technological and manufacturing power by 2049, the 100th anniversary of the Chinese communist revolution. This, of course, has huge implications for China’s military capability. The country now has the second-largest national defense budget behind the U.S. and wants to be Asia’s preeminent military power. Beijing is developing next-generation fighter jets, ICBMs and shorter-range ballistic missiles, as well as advanced naval vessels. The People’s Liberation Army has reached a critical point of confidence and now feel they can match competitors like the United States in combat. This has implications for the security of Taiwan, Japan, other US allies in the region as well as to America itself. To make matters worse, there are a growing number of experts that see China developing asymmetric technologies, combined with conventional and nuclear systems that could create an existential threat to the U.S. pacific based assets. It is in the wake of these growing threats to our national security American industry will likely be expected to shoulder an even larger responsibility concerning investment in defense-related R&D. One of the ways we can empower companies to make these additional investments and lead next-generation defense innovation is to allow commonsense mergers between important defense and aerospace companies. Horizontal consolidation eliminates the redundancy of enormous fixed costs, leading to savings passed down to customers. Mergers can also create economies of scale and existing synergies that help the combined company realize access to larger numbers of engineers and innovators, while keeping costs low and improving the timeline for taking a product from concept to development. FA recent example of how this can work is the proposed Raytheon and United Technologies merger. The two parties project that the new combined company will employ more than 60,000 engineers, hold over 38,000 patents and invest approximately $8 billion per year in research and development. This will allow the development of new, critical technologies more quickly and efficiently than either company could on its own. Such private sector investments in innovation will be critical in the face of the growing challenges to American military dominance. America’s R&D advantage, crucial to maintaining military superiority, is increasingly at risk. As China and Russia continue to challenge America’s military dominance and pressures on the defense budget continue to mount, the federal government will likely turn more and more to contractors and commercial companies to develop next-generation defense capabilities. Strengthening U.S. industry, therefore, will be critical to countering our national security challenges.

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#### Moral uncertainty means preventing extinction should be our highest priority.

Bostrom 12 [(Nick Bostrom, Faculty of Philosophy & Oxford Martin School University of Oxford) “Existential Risk Prevention as Global Priority.” Global Policy, 2012] TDI

These reflections on **moral uncertainty suggest** an alternative, complementary way of looking at existential risk; they also suggest a new way of thinking about the ideal of sustainability. Let me elaborate.¶ **Our present understanding of axiology might** well **be confused. We may not** nowknow — at least not in concrete detail — what outcomes would count as a big win for humanity; we might not even yet **be able to imagine the best ends** of our journey. **If we are** indeedprofoundly **uncertain** about our ultimate aims,then we should recognize that **there is a great** option **value in preserving** — and ideally improving — **our ability to recognize value and** to **steer the future accordingly. Ensuring** that **there will be a future** version of **humanity** with great powers and a propensity to use them wisely **is** plausibly **the best way** available to us **to increase the probability that the future will contain** a lot of **value.** To do this, we must prevent any existential catastrophe.

#### Pleasure and pain are intrinsically valuable. People consistently regard pleasure and pain as good reasons for action, despite the fact that pleasure doesn’t seem to be instrumentally valuable for anything.