# Antiethics Kritik

## Anti-Ethics 1NC

#### Abstract Ethics Fail. Prescriptive “ought” statements imply a moral obligation that the black thinker does not have access to because the world is framed by white supremacy.

**Curry 13[[1]](#footnote-1)**

***Ought* implies a projected (futural) act. The word commands a deliberate action to reasonably expect the world to be able to sustain or support. For the Black thinker, the Black** citizen-**subject**-slave-(in) human, **ought is not rational but repressive**. For the oppressed racialized thinker, the ethical provocation is an immediate confrontation with the impossibility of actually acting towards values like **freedom, liberty, humanity**, and life, since **none** of these values **can be achieved concretely for the Black in a world controlled by and framed by the white**. **The options for ethical actions are not ethical in and of themselves, but merely the options the immorality of the racist world will allow**, **thus the oppressed is forced to idealize their ethical positions, eliminating the truth of their reality, and the peeling away the tyranny of white bodies,** so that as the oppressed, the can ideally imagine an ―if condition,‖ whereby they are allowed to ethical engage racism from the perspective of: ―if whites were moral and respected the humanity of Blacks, then we can ethically engage in these behaviors. Unfortunately, **this ought constraint only forces Blacks to consciously recognize the futility of ethical engagement, since it is in this ought deliberation that they recognize that their cognition of all values are** dependent not on their moral aspirations for the world, but the **determined by the will of white supremacy** to maintain virtue throughout all ethical calculations. In short, Black ethical deliberation is censored so that it can only engage moral questions by asserting that whites are virtuous and hence capable of being ethically persuaded towards right action, hence **all ethical question about racism, white supremacy and anti-Blackness is not about how Blacks think about the world, but what possibility the world allows Blacks to contemplate under the idea of ethics.**

#### Abstract ethics requires a view from nowhere that positions whiteness as the norm.

**Yancy 08[[2]](#footnote-2)**

I write out of a personal existential context. This context is a profound source of knowledge connected to my "raced" body. Hence, I write froma place of lived embodied experience a site of exposure. **In philosophy**, the only thing that we are taught to expose is a weak argument, a fallacy, or someone’s “inferior” reasoning power. **The embodied self is bracketed and deemed irrelevant to theory**, superfluous and cumbersome in one's search for truth. It is best, or so **we are told**, **to reason from nowhere**. Hence, **the white philosopher/**author **presumes to speak for all of “us” without** the slightest **mention of his or her “raced” identity**. Self-consciously writing as a white male philosopher, Crispin Sartwell observes:  Left to my own devices, I disappear as an author. That is the "**whiteness**" **of** my **authorship**. This whiteness of authorship **is,** for us**, a form of authority**; **to speak** (apparently) **from nowhere, for everyone, is empowering,** though one wields power here only by becoming lost to oneself. But such an authorship and authority is also pleasurable: **it yields the pleasure of self-forgetting** or apparent transcendence of the mundane and the particular, and the pleasure of power expressed in the "comprehension" of a range of materials.(1998, 6)  To **theorize the Black body one must "turn to the** [Black] **body as the radix for** interpreting **racial experience**" (Johnson [1993, 600]). It is important to note that **this** particular strategy also **functions as a lens through which to** theorize and **critique whiteness**; for the Black body's "racial" experience is fundamentally linked to the oppressive modalities of the "raced" white body. However, there is no denying that my own "racial" experiences or the social performances of whiteness can become objects of critical reflection. In this paper, my objective is to describe and theorize situations where **the Black body's** subjectivity, its ***lived* reality**, **is reduced to instantiations of the white imaginary**, resulting in what I refer to as "the phenomenological return of the Black body." These instantiations are **embedded within** and evolve out of **the** complex **social and historical interstices of whites' efforts at self-construction** through complex acts of erasure **vis-à-vis Black people.** These acts of self-construction, however, are myths/ideological constructions predicated upon maintaining white power. As James Snead has noted, "Mythification is the replacement of history with a surrogate ideology of [white] elevation or [Black] demotion along a scale of human value"(Snead 1994,

#### And, pretending that anti-black agents are capable of moral action is abstraction that makes ethics impossible. Traditional ethics is an anti black system that only serves to re-entrench white supremacy.

**Curry 2[[3]](#footnote-3)**

**Traditional**ly we have taken **ethics** to be, as Henry Sedgwick claims, "any rational procedure by which we determine what individual human beings 'ought'—or what is right for them—or to seek to realize by voluntary action” (1981:1). This rational procedure **is** however **at odds with the empirical reality the ethical deliberation must concern itself with. To argue**, as is often done, **that the government, its citizens, or white people should act justly, assumes that the possibility of how they could act defines their moral disposition.** If a white person could possibly not be racist, it does not mean that the possibility of not being racist, can be taken to mean that they are not racist. In **ethical deliberations** dealing with the problem of racism, it is common practice to **attribute to historically racist institutions, and individuals universal moral qualities that have yet to be demonstrated.** **This abstraction from reality is what frames our ethical norms and allows us to maintain, despite history or evidence, that racist entities will act justly given the choice. Under such complexities, the only ethical deliberation concerning racism must be anti-ethical**, or a judgment **refusing to write morality onto immoral entities.** In the post-structuralist era, post-colonial thinking about racism specifically, and difference/otherness generally, has given a peculiar ameliorative function to **discourse** **and the performance of “other-ed”** identities. **In** **this era, the dominant illusion is that discourse itself** , an act **that requires** as its basis the **recognition of** the **“other” as “similar,” is socially transformative**—not only with **regard to how the white subject assimilates** **the** similitude of the “**other**-ed,” but as an actual activity gauged by the recognition by one white person or by a group of white people in any given scenario, is uncritically accepted and encouraged as anti-racist politics.. In actuality **such discourse** appeals, which **necessitate**—become **dependent on—(white) recognition**, function very much like the racial stereotype, in that the concept of the **Black** body being the **expression** **and** **source of** experience and **phenomena** (existential-phenomenological-theorization) **is incarcerated by the conceptualization created the discursive catalyst yearning to be perceived by the white thing seeing the Black**. **Such appeals lend potentiality-hope-faith to** the already present/demonstrated ignorance-racism-interest of the **white** individual, who in large part expresses the historical tone/epistemology of their racial group’s interest. **When morality is defined, not by the empirical acts that demonstrate immorality, but the racial character of those in question, our ethics become nothing more than the apologetics of our tyrannical epoch.**

#### The alternative is to embrace antiethics – refuse to assign moral qualities to immoral entities and never assume white morality will save black lives.

**Curry 3[[4]](#footnote-4)**

**Anti-ethics; the call to demystify the present concept of man as illusion, as delusion, and as stratagem, is the axiomatic rupture of white existence and the multiple global oppressions** like capitalism, militarism, genocide, and globalization, **that formed the evaluative nexus which allows whites to claim they are the civilized guardians of the world’s darker races. It is the rejection of white virtue,** the white’s axiomatic claim to humanity that allows the Black, the darker world to sow the seeds of consciousness towards liberation from oppression. **When white (in)humanity is no longer an obstacle** weighed against the means for liberation from racism**, the oppressed are free to overthrow the principles that suggest their paths to liberation are** immoral and hence **not possible.** To accept the oppressor as is, the white made manifest in empire, is to transform white western (hu)man from semi-deitous sovereign citizen to contingent, mortal, and un-otherable. Exposing the inhumanity of white humanity is the destruction/refusal of the disciplinary imperative for liberal reformism and dialogue as well as a rejection of the social conventions that dictate speaking as if this white person, the white person and her white people before you are in fact not racist white people, but tolerable—not like the racist white people abstracted from reality, but really spoken of in conversations about racism. The revelatory call, the coercively silenced but intuitive yearning to describe the actual reality set before Black people in an anti-Black society, is to simply say there is no negotiating the boundaries of anti-Blackness or the horizons of white supremacy. Racism, the debasement of melaninated bodies and nigger-souls, is totalizing.

## Metaphysics

#### The aff relies on metaphysics as the basis of normativity which stops genuine liberation because they do not focus on material conditions, only furthering abstract ideal theories.

**Cone 04[[5]](#footnote-5)**

**Participation in** divine **liberation** places the church squarely in the context of the world. Its existence is inseparable from worldly involvement. Black theology cannot say that the “church is the world” or the “world is the church” (as implied in some secular theologies), but it does affirm that the church **cannot be** the church **in isolation from the concrete realities of human suffering. The world is earthly existence, the place where human beings are enslaved. It is where laws are passed against the oppressed**, and where the oppressed fight back even though their efforts seem futile. The world is where white and black persons live, encountering each other, the latter striving for a little more room to breathe and the former doing everything possible to destroy black reality. The world is **not a metaphysical entity** or an ontological problem**, as some philosophers** and theologians **would have us believe.** It is very concrete**. It is punching clocks, taking orders, fighting rats, and being kicked around by officers. It is where the oppressed live. Jews encountered it in concentration camps, Amerindians on reservations, and blacks on slave ships, in cotton fields, and in “dark” ghettoes.** The world is white persons, the degrading rules they make for the “underprivileged,” and their guilt dispelling recourse to political and theological slogans about the welfares society “as a whole”. In short, the world is where the brutal reality of inhumanity makes it ungodly, appearance, turning persons into animals. Because the church knows that the world is where human beings are dehumanized, it can neither **retreat from the world** nor replace it. Retreating **is tantamount to a denial of** its calling to share in divine **liberation**. It is a complete misunderstanding of the Christ-event, which demands radical, worldly involvement in behalf of the oppressed. **Retreating is navel-gazing, a luxury that oppressed persons cannot afford.** Only oppressors can turn upon themselves and worship their own projected image and define it as God. **Persons who live in the real world have to encounter the concreteness of suffering without the suburbs as a place to retreat. To be oppressed is to encounter the overwhelming presence of human evil without any place to escape. Either we submit or we rebel, knowing that our physical lives are at stake.**

# 2NR

#### Extend Curry 13 – Ought statements are a tool of whiteness to repress black bodies – Ought is a futural act in a world in which the future of black bodies are placed outside their control. The aff’s form of ethics becomes contingent on black death and destruction of autonomy.

#### Extend Yancy 08 – Their notions of ethics can’t articulate black life and allows whiteness to theorize about it because the white body can speak from the view from nowhere and presume universal experience.

#### Extend Curry 2 – pretending that anti-black agents are capable of moral action is abstraction that makes ethics impossible. Traditional ethics is an anti black system that only serves to re-entrench white supremacy.

#### Extend Curry 3 – The alternative is to embrace antiethics – refuse to assign moral qualities to immoral entities and never assume white morality will save black lives. This means not saying “The USFG ought to do this”.

#### The kritik comes first – it is on a level of how we understand the framing and discourse:

#### 1. The way the 1AC attempts to ethically deliberate is flawed. Only a reorientation in our framing of ethics that shift the terms of how ethics are determined and who is included can begin to stop the impact of black death being intertwined with white ethics. You’ve conceded that fiat is illusory, so the only thing that matters is the discourse and framing in this round.

#### 2. Antiethics is a pragmatic survival strategy for black communities – not assuming that police officers will act morally and not shoot you,

1. Tommy J. PhD in Associate Professor of Philosophy, Africana Studies, Texas A & M University In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013. [↑](#footnote-ref-1)
2. Prof of Philosophy Duquesne University “Black Bodies, White Gazes *THE CONTINUING SIGNIFICANCE OF RACE Journal of Speculative Philosophy* 2008 [↑](#footnote-ref-2)
3. Dr. Tommy; “In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical” [↑](#footnote-ref-3)
4. Tommy J. PhD in Associate Professor of Philosophy, Africana Studies, Texas A & M University In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013. [↑](#footnote-ref-4)
5. James CONE, professor of systematic theology @Union Theological Seminary 2k4 “A Black Theology of Liberation Anniversary Edition” originally published in 1970 pgs. 132-133 20**04** [↑](#footnote-ref-5)