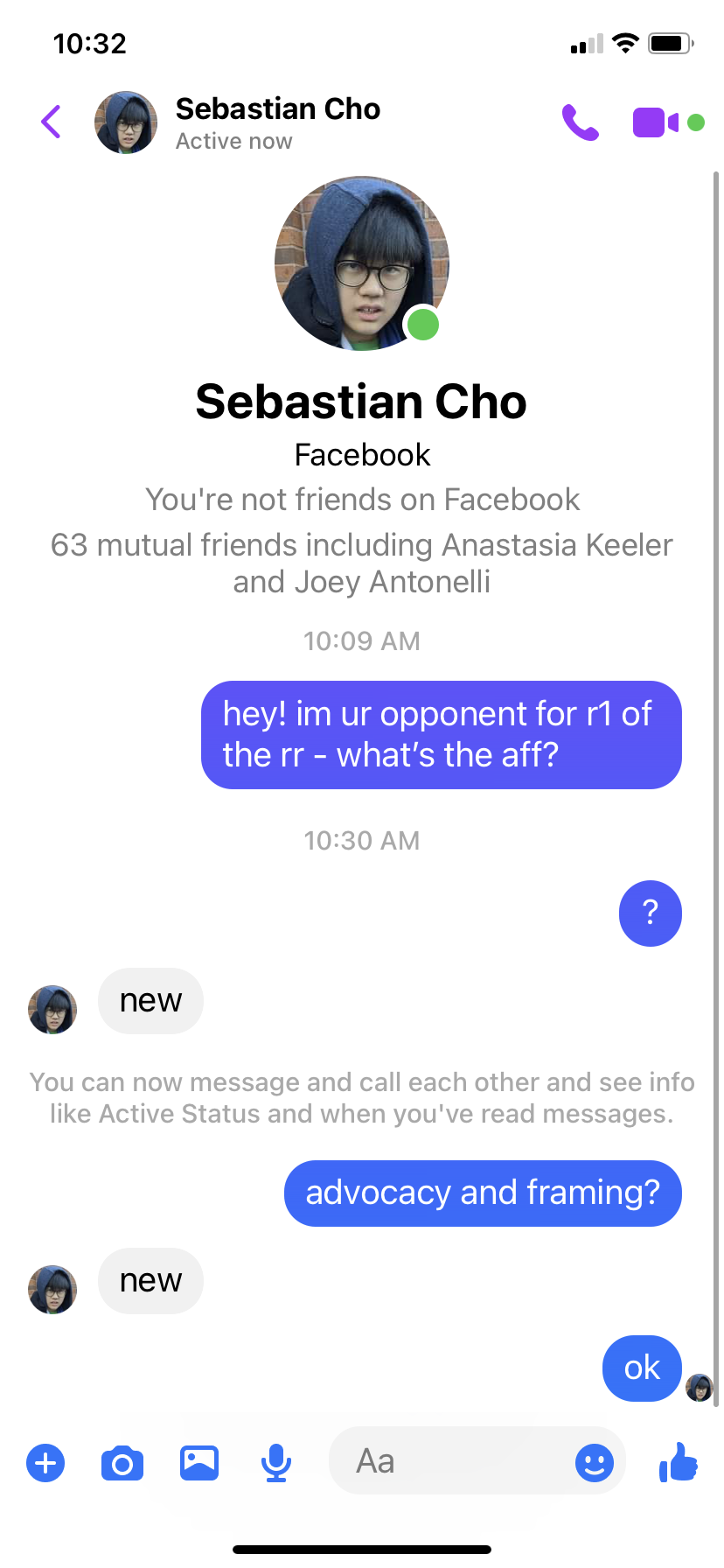
# NC

## K

## A. Link

#### [Link] They wouldn’t disclose anything about the aff because they said it’s new – I didn’t know anything about the advocacy, whether it was whole res, etc. Screenshot in the doc.



## B. Impacts

#### 1. [Rury & Rife] First, OPPORTUNITY HOARDING: they have full access to everything I’ve read because I’ve disclosed it, but I have NO idea what they’ve read. And they can’t say it was just my choice to disclose – they’re benefiting from it, which is EXCLUSIVE CAPITALISM.

Rury & Rife: Rury, John L. [Professor of Education and History, University of Kansas], and Aaron Tyler Rife [Assistant Professor, Wichita State University]. “Race, Schools, and Opportunity Hoarding: Evidence From a Post-War American Metropolis.” *History of Education*, *Journal of the History of Education Society*, Vol. 47, Issue 1, 2018. CH

Opportunity hoarding was originally articulated and defined by sociologist Charles Tilly. In his words, it represents a mechanism of social inequality that ‘operates when members of a categorically bounded network acquire access to a resource that is valuable, renewable, subject to monopoly, supportive of network activities, and enhanced by the network’s modus operandi’.4 4 Charles Tilly, Durable Inequality (Berkeley: University of California Press, 1998), 10. View all notes Such a resource could be an occupational designation, a residential area, an educational credential, a lifestyle classification, or other categories that convey distinction, exclude other groups and are subject to conditions described above. Consequently, the concept of opportunity hoarding is applicable to a range of social settings and circumstances, contributing advantages to members of both elites and non-elites who can restrict access to resources and opportunities to eligible participants. Tilly employs the term somewhat differently from others, however, and distinctions in its definition and use are important.

**TURNS CASE – THEIR PERFORMANCE ACTIVELY PROPS UP STRUCTURAL VIOLENCE/UNDERMINES LIBERATION STRATEGIES [OR: alternate link to framework]. INDEPENDENT REASON TO DROP THEM –** they’re not consistent with their own framework, and they don’t get to weigh substance against the K, since I question their ability to read it in the first place.

**TURNS CASE –** if their method is good, that’s ALL THE MORE REASON they should disclose it and modify it to withstand well-researched objections. **AND** turn the “think on your feet” advantage – they had 5 months to prep this aff and I had 4 minutes. They had time to script an answer to every possible response to the aff – that’s WAY LESS independent thinking. **AND** generics don’t solve – I couldn’t cut an update to my generics that was specific to the aff, and they can always say my generics don’t answer the nuances of their case.

## C. Implication

#### [Implication] REJECT THEIR PERFORMANCE AND DROP THE DEBATER – they should lose for performatively contradicting their benefits AND for making debate less educational. A loss at least creates a risk that they’ll disclose in the future – that’s worth it if it improves the quality of in-round education. AND drop them for denying substantive engagement – you wouldn’t vote for a debater who took their opponent’s computer or stole their flow in round, so don’t vote for similar practices that stop debate from happening.

# White Phil K

## Framework

#### [ROJ] I negate. The Role of the Judge is to Promote Critical Thinking, which means they must enhance our potential to expose dominant, oppressive social biases.

#### [Giroux] Status quo actors use violence to smother critical thought. Fighting oppression requires judges to help make debate a place to *challenge* social norms.

Giroux: Giroux, Henry. [Waterbury Chair Professor, Pennsylvania State University] "The Curse of Totalitarianism and the Challenge of Critical Pedagogy." Philosophersforchange.org, October 13, 2015. CH

The forces of free-market fundamentalism are on the march ushering in a terrifying horizon of what Hannah Arendt once called “dark times.” **Across the globe, the tension between democratic values and market fundamentalism has** reached a breaking point.[1] The social contract is under assault, **neo-Nazism is on the rise, right-wing populism is propelling extremist** political **candidates and social movements into the forefront of political life**, anti-immigrant sentiment is now wrapped in the poisonous logic of nationalism and exceptionalism, **racism has become** a mark of **celebrated** audacity **and a politics of disposability comes dangerously close to its endgame of extermination for those considered excess**. Under such circumstances, it becomes frightfully clear that the conditions fortotalitarianism and state violenceare still with ussmothering critical thought social responsibility, the ethical imagination and politics itself. As Bill Dixon observes: the totalitarian form is still with us because the all too protean origins of totalitarianism are still with us: loneliness as the normal register of social life, the frenzied lawfulness of ideological certitude, mass poverty and mass homelessness, the routine use of terror as a political instrument, and the ever growing speeds and scales of media, economics, and warfare.[2] In the United States, the extreme right in both political parties no longer needs the comfort of a counterfeit ideology in which appeals are made to the common good, human decency and democratic values. On the contrary,power is now concentrated in the hands of relatively few people and corporations while power is global and free from the limited politics of the democratic state. In fact, the state for all intents and purposes has become the corporate state. Dominant power is now all too visible and the policies, practices and wrecking ball it has imposed on society appear to be largely unchecked. Any compromising notion of ideology has been replaced by a discourse of command and certainty backed up by the militarization of local police forces, the surveillance state and all of the resources brought to bear by a culture of fear and a punishing state aligned with the permanent war on terror. Informed judgment has given way to a corporate-controlled media apparatus that celebrates the banality of balance and the spectacle of violence, all the while reinforcing the politics and value systems of the financial elite.[3] Following Arendt, a dark cloud of political and ethical ignorance has descended on the United States creating both a crisis of memory and agency.[4] Thoughtlessness has become something that now occupies a privileged, if not celebrated, place in the political landscape and the mainstream cultural apparatuses. A new kind of infantilism and culture of ignorance now **sh**apes daily **life as agency devolves into a kind of anti-intellectual** foolishness evident in the babble of banality produced by Fox News, celebrity culture, schools modeled after prisons and politicians who support creationism, argue against climate change and denounce almost any form of reason. Education is no longer viewed as a public good but a private right, just as critical thinking is devalued as a fundamental necessity for creating an engaged and socially responsible populace. Politics has become an extension of war, just as systemic economic uncertainty and state-sponsored violence increasingly find legitimation in the discourses of privatization and demonization, which promote anxiety, moral panics and fear, and undermine any sense of communal responsibility for the well-being of others. Too many people today learn quickly that their fate is solely a matter of individual responsibility, irrespective of wider structural forces. This is a much promoted hypercompetitive ideology with a message that surviving in a society demands reducing social relations to forms of social combat. People today are expected to inhabit a set of relations in which the only obligation is to live for one’s own self-interest and to reduce the responsibilities of citizenship to the demands of a consumer culture. Yet, there is more at work here than a flight from social responsibility, if not politics itself. Also lost is the importance of those social bonds, modes of collective reasoning, public spheres and cultural apparatuses crucial to the formation of a sustainable democratic society. With the return of the Gilded Age and its dream worlds of consumption, privatization and deregulation, both democratic values and social protections are at risk. At the same time, the civic and formative cultures that make such values and protections central to democratic life are in danger of being eliminated altogether. As market mentalities and moralities tighten their grip on all aspects of society, democratic institutions and public spheres are being downsized, if not altogether disappearing. As these institutions vanish – from public schools to health-care centers – there is also a serious erosion of the discourses of community, justice, equality, public values and the common good. One consequence is a society stripped of its inspiring and energizing public spheres and the “thick mesh of mutual obligations and social responsibilities to be found in” any viable democracy.[5] This grim reality marks a failure in the power of the civic imagination, political will and open democracy.[6] It is also part of a politics that strips the social of any democratic ideals and undermines any understanding of higher education as a public good and pedagogy as an empowering practice, a practice that acts directly upon the conditions that bear down on our lives in order to change them when necessary. At a time when the public good is under attack and there seems to be a growing apathy toward the social contract, or any other civic-minded investment in public values and the larger common good, education has to be seen as more than a credential or a pathway to a job. It has to be viewed as crucial to understanding and overcoming the current crisis of agency, politics and historical memory faced by many young people today. One of the challenges facing the **current** generation of **educators and students** **is the need to reclaim the role that education has historically played in developing critical literacies and civic** capacities. There is a need to use education to mobilize students to be critically engaged agents attentive to addressing important social issues and being alert to the responsibility of deepening and expanding the meaning and practices of a vibrant democracy.

#### [ROB & Crawford] The Role of the Ballot is to Promote Critical Scholarship. Promoting critical scholarship means REJECTING OPPRESSIVE REPRESENTATIONS, which deny true education. This comes before passing the plan – they DON’T get to weigh the case, since reps are a constraint on debate itself.

Crawford: Crawford, Neta. [Ph.D., Professor of Political Science, Boston University] “Argument and Change in World Politics: Ethics, Decolonization, and Humanitarian Intervention.” Cambridge University Press, September 2009. CH

Coherent arguments are unlikely to take place unless and until actors, at least on some level, agree on what they are arguing about. The at least temporary resolution of meta-arguments regarding the nature of the good (the content of prescriptive norms); what is out there, the way we know the world, how we decide between competing beliefs (ontology and epistemology); and the nature of the situation at hand (the proper frame or representation) must occur before specific arguments that could lead to decision and action may take place. Meta-arguments over epistemology and ontology, relatively rare, occur in instances where there is a fundamental clash between belief systems and not simply a debate within a belief system. Such arguments over the nature of the world and how we come to know it are particularly rare in politics though they are more frequent in religion and science. Meta-arguments over the “good” are contests over what it is good and right to do, and even how we know the good and the right. They are about the nature of the good, specifically, defining the qualities of “good” so that we know good when we see it and do it. Ethical arguments are about how to do good in a particular situation. More common are meta-arguments over representations or frames about how we ought to understand a particular situation. Sometimes actors agree on how they see a situation. More often there are different possible interpretations. Thomas Homer-Dixon and Roger Karapin suggest, “Argument and debate occur when people try to gain acceptance for their interpretation of the world”. For example, “is the war defensive or aggressive?”. Defining and controlling representations and images, or the frame, affects whether one thinks there is an issue at stake and whether a particular argument applies to the case. An actor fighting a defensive war is within international law; an aggressor may legitimately be subject to sanctions. Framing and reframing involve mimesis or putting forward representations of what is going on. In mimetic meta-arguments, actors who are struggling to characterize or frame the situation accomplish their ends by drawing vivid pictures of the “reality” through exaggeration, analogy, or differentiation. Representations of a situation do not re-produce accurately so much as they creatively represent situations in a way that makes sense. “mimesis is a metaphoric or ‘iconic argumentation of the real.’ Imitating not the effectivity of events but their logical structure and meaning.” Certain features are emphasized and others de-emphasized or completely ignored as their situation is recharacterized or reframed. Representation thus becomes a “constraint on reasoning in that it limits understanding to a specific organization of conceptual knowledge.” The dominant representation delimits which arguments will be considered legitimate, framing how actors see possibilities. As Roxanne Doty argues, “the possibility of practices presupposes the ability of an agent to imagine certain courses of action. Certain background meanings, kinds of social actors and relationships, must already be in place.” If, as Donald Sylvan and Stuart Thorson argue, “politics involves the selective privileging of representations, “it may not matter whether one representation or another is true or not. Emphasizing whether frames articulate accurate or inaccurate perceptions misses the rhetorical import of representationhow frames affect what is seen or not seen, and subsequent choices. Meta-arguments over representation are thus crucial elements of political argument because an actor’s arguments about what to do will be more persuasive if their characterization or framing of the situation holds sway. But, as Rodger Payne suggests, “No frame is an omnipotent persuasive tool that can be decisively wielded by norm entrepreneurs without serious political wrangling.” Hence framing is a meta-argument.

**THAT MEANS WE FILTER ALL ARGUMENTS THROUGH MY FRAMEWORK – THAT PRECLUDES THEIR CASE IMPACTS.**

## A. Link

**[Link]** They rely on **ABSTRACT PHILOSOPHY –** their framework assumes a neutral, universal starting point. I’ll isolate specific links: **[INSERT SPECIFICS –** e.g., “practical reason,” appeals to Kant, etc.]

## B. Impacts

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

**Curry & Curry 1:** Curry, Tommy J. [Tommy, PhD, Prof. of Philosophy @ TAMU, Gwenetta, PhD, Ass. Prof. of Gender and Race Studies @ Alabama], “On the Perils of Race Neutrality and Anti-Blackness: Philosophy as an Irreconcilable Obstacle to (Black) Thought,” American Journal of Economics and Sociology, Vol. 77, Nos. 3-4 (May-September 2018). DOI: 10.1111/ajes.12244 GC/CH

We begin with the first author’s reflections on philosophy and its recurring problem of denying the realities of race and racism, reflections that have arisen as a Black (male) philosopher whose life has been threatened for doing Black philosophy. The experience of confronting death, being fearful of being killed doing my job as a critical race theorist, and being threatened with violence for thinking about racism in America has a profound effect on concretizing what is at stake in our theories about anti-Black racism. Whereas my work on race and racism in philosophy earlier in my career was dedicated to the problems created by the mass ignorance of the discipline to the political debates and ethnological history of Black philosophers in the 19th and 20th centuries, I now find myself thinking more seriously about the way that **philosophy**, really theory itself—our present categories of knowledge, such as race, class, and gender, found through disciplines—actually **hastens the deaths of subjugated peoples in the U**nited **S**tates. **Academic philosophy routinely abstracts away from**—directs thought to not attend to the realities of death, dying, and despair created by—**antiBlack racism. Black, Brown, and Indigenous populations are routinely** rationalized as disposable flesh. The deaths of these groups launch philosophical discussions of social injustice and spark awareness by whites , while the deaths of white people direct policy and demand outrage. **Because racialized bodies are confined to inhumane living conditions that nurture violence** and despair **that become attributed to the savage nature of nonwhites and evidence of their inhumanity, the deaths of these** **dehumanized peoples are** often **measured against the dangers they are thought to pose to** others. The **interpretation of the inferior position that racialized groups occupy in the U**nited **S**tates **is grounded in how whites often think of themselves in relation to problem populations. This relationship is** often **rationalized by avoidance and by** the **denials** of whites **about being causally related to the harsh conditions imposed on nonwhites in the world. Philosophy, and its glorification of the rational individual, ignores the complexity of anti-Black racism by blaming the complacency**, if not outright hostility, **towards Blacks on the mass ignorance of white America**. To remedy this problem, Black philosophers are asked to respond by gearing their writings, lectures, and professional presence to further educate and dialogue with white philosophers in order to enable them to better understand anti-Black racism and white supremacy (Curry 2008, 2015). This therapy is often rewarded as scholarship. **Philosophical positions that analyze racism as a problem of miscommunication, misunderstanding, and ignorance** (philosophies predicated on the capacity of whites to change) **are rewarded and praised as the cutting edge and most impactful theories about race and racism. Reducing racism to a problem of recognition** and understanding **allows white philosophers to remain absolved of their contribution to the apathy that white America has to the death** and subjugation **Black Americans endure** at the hands of the white race.

To some readers, speaking about races as different groups with opposite, if not antagonistic, social lives seems to run contrary to the idea that there are no real races, just people, only the human race. This is the core of **race-neutral theory** in academic philosophy. Race neutrality **asserts that while race, class, and gender may** in fact **differentiate bodies, the capacity for reason—the human essence beneath it all—is what is ultimately at stake in the recognition of difference**. While **this mantra** has been offered to whites since the integrationist strategies of the U.S. Supreme Court in the 1950s under Chief Justice Earl Warren, it **has had little effect in restructuring the psychology of white individuals or remedying** the **institutional** practices of **racism that continue to exclude** or punish **Black Americans**. How are Black scholars to speak about racism, specifically the violence and death that seem to gravitate towards Black bodies if the rules of philosophy and the fragility of white Americans insist that racism is not the cause of the disproportionate death Black Americans suffer and race is not a significant factor in Black people’s lives? This article is an attempt to debunk the seemingly neutral starting point of academic philosophy. **For decades, Black philosophers have attempted to** educate white philosophers and **reorient the philosophical anthropologies of the discipline. Black, Brown, and Indigenous philosophers have dedicated their lives** and careers **to educating white philosophers** and students, **with little to no effect on the composition** and disposition **of the discipline**. While it is not uncommon for philosophy departments to say they support diversity, the reality is that many, if not most, Black philosophers continue to write about the problem of racism, their experiences of marginalization, and the violence they suffer from white colleagues, disciplinary organizations, and universities. **This article should be read as an attempt not to amend the Western metaphysical tradition but to reveal the obstacles that indicate its perennial** failure. It is the position of the authors that many of the demands for disciplinary change are often expressed as politics, when in reality **there are issues of metaphysics** (the concerns of being) **and philosophical anthropology** (the concerns about the (non)being capable of thinking) **that are unaddressed in much of the current literature**. Section I of this article describes what Black philosophy has taken to be the problem of racism in academic philosophy more broadly. Since the 1970s Black philosophers have criticized, attacked, and attempted to reform the discipline with little effect. This section interrogates why that is the case. Section II argues that the failure of philosophy to change is a problem of metaphysics or the illusion that Blackness is compatible with the idea of the white human. Section III presents the social scientific evidence demonstrating the seeming permanence of anti-Black racism and the dangerous nature of colorblind ideology, which does not recognize that societal organization and racism determine the life chances of Blacks. This article ends with a suggestion of what Black philosophy would look like if its primary mandate were not to persuade whites to remedy their own racist practices, but to diagnose and build strategies against the present problems of racism in philosophy before us.

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

**Curry & Curry 2:** Tommy J. [Tommy, PhD, Prof. of Philosophy @ TAMU, Gwenetta, PhD, Ass. Prof. of Gender and Race Studies @ Alabama], “On the Perils of Race Neutrality and Anti-Blackness: Philosophy as an Irreconcilable Obstacle to (Black) Thought,” American Journal of Economics and Sociology, Vol. 77, Nos. 3-4 (May-September 2018). DOI: 10.1111/ajes.12244 GC/CH

Whereas white philosophers often share a similar language with other whites, namely, that all people are human beings and rational individuals, Black philosophers who study race often speak in terms of their negations: non-being. Harris (2018) refers to this as “necro-being.” Curry (2016, 2017, 2018a, 2018b) speaks of the Man-Not. Wilderson (2009) writes of the slave. **To be Black is to render the very grammar of the academy delusional. To speak of impending death and sub-personhood** and explain the experiences of violence and dehumanization that accompany this position to white individuals who only think of their existence in terms of always being human and persons is ineffable. **Perhaps** the theorist Calvin **Warren best captures this problem in his book Ontological Terror**: Blackness, Nihilism, and Emancipation. Warren (2018: 2) argues: **The human being provides an anchor for the declaration, and since the being of the human is invaluable, then Black life must also matter, if the Black is a human** (the declaration anchors mattering in the human’s Being). **But we reach a point of terror with this syllogistic reasoning. One must take a step backward and ask the fundamental question: is the Black, in fact, a human being?** Or **can Black(ness) ground itself in the being of the human? If** it can**not, then** on what bases can we assert the mattering of Black existence? The consequence of attending to the problem of Blackness and the realities of death is that **the theories that emerge to account for what is taken to be the accidental positionality of whites who are thought to be human**, individuals, citizens, and persons **must make sense of a reality where to be Black is to be nonhuman, savage, alien, and reified and consequently subject to violence and wished dead. As** the late Critical Race Theorist, **Derrick Bell** (1997: 23) **once said**: **We have never understood that the essence of the racism we contended against was not simply that we were exploited in slavery**, degraded by **segregation, and** frustrated by **the unmet promises of equal opportunity. The essence of racism in America was the hope that we who were Black would not exist**. Instead of racism being defined as a set of attitudes or beliefs about racial groups held by biased individuals, the authors prefer to understand racism as a complex nexus, a cognitive architecture used to invent, reimagine, and evolve the presumed political, social, economic, sexual, and psychological superiority of the white races in society, while materializing the imagined inferiority and hastening the death of inferior races. Said differently, racism is the manifestation of the social processes and concurrent logics that facilitate the death and dying of racially subjugated peoples. (Curry 2017a: 4) **Racism is a social process that demands the extinguishing of Black life. Racism craves death**. It is constructed, then legitimized through cultural and individual complacency. **When a young Black boy is killed, the instruments of the state, the authority of the police, and the vulnerability of the Black male body converge in the ultimate expression of violence** that results in death. **The public then rationalizes this exercise of state violence** and the individual will of the police officer who killed the Black boy **through empathy**. The white individual who sees the dead Black male body understands the need to kill the Black boy because Blackness socially expresses criminality, danger, and the possible death of a white life. **This fear of Blackness creates empathy for the officer who killed the Black boy**. He is thought of by the white interpreter who is watching the dead Black male body as a corpse. The fear shared between the officer and white onlooker is legitimated by the state because the state offers its society security from this Black male threat. **This is how populations feared by the society are simultaneously constructed and destroyed**. This brief example describes the depth of the problem involved with racism. **Black philosophers are not simply objecting to the thoughts individuals hold about different groups of people, but how the thoughts that white individuals hold can be supported and expressed in violence against** Black men and women in the world. Because a white supremacist world supports the fears of the white racist, the individual racist’s anti-Blackness is aspirational. It is expressed as a will for there to be no Black bodies there. As such, the human becomes an untenable account of **Black life, given this disposability**. The world is simply not organized in such a way that allows Blackness to not be seen, perceived, and dehumanized in relation to whites. **No amount of evidence** or argument **seems to be able to displace the faith philosophers have in education, dialogue, and mutual understanding** between Blacks and whites as the remedies of racism (Curry 2008). Generations of nonwhite philosophers have spent their careers and research showing the discipline the horrors of racism, xenophobia, and ethno-nationalist thinking, but there has been little to no change in departments or the discipline at large. For many philosophers, the idea that racism is permanent is unthinkable. Despite the words and works of Black political theorists like the lawyer Robert F. Williams or Dr. Huey P. Newton, or even more canonically established Black figures like W. E. B. DuBois, Carter G. Woodson, Frantz Fanon, or Derrick Bell, philosophy as a discipline and **philosophers** more generally **refuse to acknowledge that racism** remains the core and most determining aspect of America’s social processes. Enamored by the stories of Blacks suffering, many scholarly conversations about Blackness and racism focus on the harm that Black individuals suffer at the hands of whites or the discipline of philosophy. Relatively few works actually analyze racism structurally or beyond identity at all. **Philosophical analyses do not revolve around death or the material consequences of anti-Blackness**. Instead, the fear and anxiety that Black philosophers and graduate students share with whites become more worthwhile topics.

## Thus, C. Alternative

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

**Curry & Curry 3:** Tommy J. [Tommy, PhD, Prof. of Philosophy @ TAMU, Gwenetta, PhD, Ass. Prof. of Gender and Race Studies @ Alabama], “On the Perils of Race Neutrality and Anti-Blackness: Philosophy as an Irreconcilable Obstacle to (Black) Thought,” American Journal of Economics and Sociology, Vol. 77, Nos. 3-4 (May-September 2018). DOI: 10.1111/ajes.12244

The debate about what constitutes or is real philosophy continues to dominate the discussions concerning race and racism. Drawing from the inclusion/exclusion or integrationist/segregationist paradigms, the problem of race and racism in philosophy is routinely understood as what is allowed to stand within or excluded from the discipline. The integrationist or post-civil-rights understanding of racism in philosophy routinely misses that **racism involves a complex and denaturing dynamic regarding the thought and perceptions of oppressed groups**. This is a paradigmatic and methodological problem introduced by Curry (2011a, 2011b) as signs of Black philosophy’s “derelictical” crisis. As Curry (2011a: 144) explains: At its most basic level, philosophy is an activity of inquiry into the world which is supposed to guarantee its practitioners some level of assuredness in the ways we interpret the realities before us. If we take African American philosophy to be philosophical activity, then we should expect, by necessity of being philosophy, that Africana philosophy should result in the same methodological rigor—some assuredness in the ways that Africana people have used to interpret their realities. Unfortunately, the present day crisis of African American philosophy makes this simple formulation an impossibility. By making the methodological rigor of Africana philosophy dependent on its popular acceptance; its closeness to the political dogmas of our racial era, we condemn our area of study to under-specialization whereby our works of philosophical genius, past and present, will be judged solely by the degree to which they extend the universalizing character of Europe and her theories. To t**he extent that African American philosophy chooses to** abandon **the genealogical patterns of Black thought for philosophically privileged associations with white thinkers, it remains derelictical—continuing to neglect its only actual duty**—the duty **to inquiry into the reality of African-descended people as they have revealed it**. We begin with the premise that **racism permeates the discipline of philosophy**. We are attempting to bring attention to the ways in which **authentic Black philosophy has been revised and denatured into a form that whites in the discipline accept as** philosophical. Whereas all disciplines have norms or rules of scholarly rigor, **philosophy demands that Black thinking and thought tend towards specific political ends in order to be considered philosophy**. Whether or not the thought and texts of Black philosophers are correctly interpreted, understood, or even read ultimately becomes irrelevant to the larger political orientation of the discipline. **Black philosophers are read as extensions of white thought. A Black philosophical figure is relevant only to the extent that he or she can be understood as the unrealized intentionality of canonical white figures.** Black historical figures are made philosophical by the extent to which their voice can be imagined as what Dewey, Hegel, Addams, or Foucault would have said if they thought more seriously about race and racism. Consequently, writes Curry (2011b: 141): Black thinkers function as the racial hypothetical of European thought whereby Black thought is read as the concretization of European reflections turned to the problem of race, and Black thinkers are seen as racial embodiments of white thinkers’ philosophical spirits. In this vein, the most studied Black philosophers are read as the embodiment of their white associates; W. E. B. Du Bois is read as the Black Hegel, the Black James, the Black Dewey, and Frantz Fanon as a Black Sartre, or Black Husserl. This demonization of Black thinkers by the various manifestations of the European logos as necessary to the production of AfricanAmerican philosophy is a serious impediment to the development of a genuine genealogy of the ideas that actually define Africana philosophy’s Diasporic identity.

**They add:**

**Black philosophy has a responsibility to engage the Black experience as a genuine site of existential reflection and epistemological tool** making. The idea that Black experience and reality must be accounted for by white theories of causality or aim towards the same ends of white philosophy is delusional. Black **philosophy must engage in radical theorizations that can be traced back to the problems tackled in the texts and debates of Black** thinkers. The **social prognoses suggested** by Black philosophers **should also have some accountability to the realities that Black people are facing in the U**nited **S**tates, **if not the world**. There is no time for idle thought that simply attempts to imitate white theories of causality and canonical traditions in order to be accepted. How can we demonstrate the importance of Black philosophy, if not for what we observe and verify in the lives of Black people in the world? **Its ability to express the full complexity of Black life and death in theory at the most abstract levels of thought is what is at stake in the Black philosophical project**.