## 1NC

### Part 1: Importation

#### Selling Black

#### Part 1, the commodification of my body

#### When I was little I would beg my mother to let me model,

#### And she refused; she said she didn’t want me to grow up

#### Thinking that beauty was a standard made by the media

#### That it was hard enough to be a woman, let alone be a woman

#### In a business that tells you that real women aren’t good enough

#### And after a while, her words became my mantra,

#### I will never be a commodity, and then I got to high school and realized I already was

#### “Oh my god, I just have to have mixed babies,

#### They’re so pretty and exotic, I like blasians,

#### Really? What? I think they’re ugly I like black and white the best”

#### Conversations like this were drilled into my head

#### Attempting to separate and categorize

#### Us black women until we are not black women

#### But something not quite human, placed on a pedestal,

#### To be bought and sold, and it worked

#### And I can tell because when people stop me to ask

#### What I am, they see me as a commodity

#### When my friends fight for their right

#### To objectify me

#### I know I am not seen as human as they are

#### Part 2, the commodification of my culture

#### The objectification of half black women

#### Is because they’re exotic without being too black

#### But don’t worry

#### people like Miley Cyrus are tots for integration

#### She doesn’t leave out my dark skinned sisters

#### Just look at some of her music videos

#### You’ll find them being used as props

#### To increase Miley’s ‘street cred’ and record sales

#### As if blackness is something you can buy

#### On an album or something that will get you

#### A grammy if you’re Macklemore

#### “because he totally acknowledged his privilege

#### So obviously it’s fine for him white wash rap”

#### Part 3, the realities of being black

#### The white boys I can’t seem to get rid of

#### Who think that because they listen to more rap

#### Than I do it’s perfectly fine for them to use the n word

#### And this somehow makes them blacker than me,

#### Ya’know cause they bought it at the stores

#### $19 jeans that are too big, $15 hoodie

#### And NWA’s whole album on their jailbroken I phone

#### Are apparently a recipe for a black boy

#### Nevermind that this particular brand

#### Of black boy will never face housing discrimination

#### Like I have,

#### Will never worry about equal opportunities to get into college

#### Like I do

#### And when he wants to visit a friend in Howell Michigan I’m pretty sure

#### His parents will not look at him like he’s either out of his mind or has a death wish

#### Like mine looked at me

#### A few weeks ago, my sister’s friend

#### Told me that I’m not American, I’m black,

#### African American at best, but it makes sense

#### Because you can’t sell American’s,

#### Their beauty standards, yes, but American people

#### Of course not that’s disgusting

#### But because Africa’s descendents are not nearly as American

#### As Uncle Sam’s kids are we can sell them

#### We can make black culture a fad

#### We can use people as props

#### And have white rappers selling black music

#### All the while ignoring the realities

#### Of what being black in America is

#### It’s housing discrimination

#### It’s white-passing murderers getting famous

#### For killing you

#### It’s growing up and trying to pull out the racism

#### You internalized as a child

#### It’s fear, it’s buying foundation too light you

#### It’s spending hours straightening your hair

#### But no one wants to sell that,

#### They want to sell a blackness that is struggle free

#### But that doesn’t exist so they break us apart

#### Shade by shade

#### To form a new image

#### Use us to sell it

#### And then leave us to pick up our remains

#### 1619: The Atlantic slave trade provided the first look at what it meant to be profitable in the New World. It assigned value to commodities and provided a means of open and free exchange within the colonies and across seas. A new market was opened with every black body chained to the floor of another ship. With every captive dumped into the ocean for the captain to collect insurance money on its “cargo,” capitalism was on the rise. You can’t kill something that’s already dead. Genocide is just collateral damage.

#### This is the legacy of economic engagement in the United States. From its very founding, the black body has been defined in terms of production.

This is Hartman in 2007 (Saidiya Hartman – praised author and prof @Columbia, Lose Your Mother: A Journey Along the Atlantic Slave Route, p 29-31, SANCHEZ)

My research made me even more pessimistic. Each afternoon I went to the university

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life. Death was simply a part of the workings of the trade.

#### This debate begs the question of what it means to be political. Traditional definitions are based in Anti-Blackness; they are attempts to preserve civil society built on the back of the slave, with borders defined by the ontological death of the black population. We play a stick up artist to the world, demanding all that it cannot give. The destruction of the world *as we know it* is the only road to freedom.

This is Wilderson in 2010 (Frank Wilderson - Associate professor of African American Studies, Percy Howard – Psychotherapist asking questions of FW, “Frank Wilderson, Wallowing in the Contradictions, Part 1” <http://percy3.wordpress.com/2010/07/09/frank-b-wilderson-%E2%80%9Cwallowing-in-the-contradictions%E2%80%9D-part-1/>)

FW Reparations suggests a conceptually coherent loss. The loss of land, the loss

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and as Fanon does), but it won’t lead us to a cure.

### Part 2: Exportation

#### Economic engagement around the world is the center of the modern slave/slave master relationship. The US exploits the global south, namely Latin America, in the name of accumulation of wealth.

This is Pinkney in 2008 (Larry Pinkney - Veteran of the Black Panther Party

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Republicrats and Their Deadly Contradictions,” Black Commentator, Issue 279, SANCHEZ)

Hypocrisy and the 21st century United States of America are one and the same.

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power elite remains, maximum economic exploitation and control, at all costs.

#### Thus Michael and I advocate a discussion of the resolution a way to interrogate the role of US economic engagement here and around the world. We must recognize that chattel slavery, anti-blackness, and capitalism are all inextricably linked. We use the performance of the 1NC to burn down debate and thus, emancipate economic policy from the Middle Passage and the Slave from the Master.

### Part 3: This Debate

#### The role of the ballot: This debate is about who best performatively and methodologically challenges structural violence in the debate space.

#### The revolution starts right here, right now with us in this room and continues in every debate- Omission of social location is an ignorance of history, not just of the past but of the production of it. Attempts to work through the political system are just a symptom of Whiteness and an attempt by the elites to erase history.

This is Pinkney in 2011 (Larry Pinkney - Veteran of the Black Panther Party

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Revolution Will STILL Not Be Televised,” Black Commentator, Issue 429 SANCHEZ)

"The revolution" [i.e. the struggle by everyday people for

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purveyor of disinformation, misinformation, and omission in this nation and globally.

#### Our actions in this round have meaning - Debate has become an extension of the educational systems attempt to maintain a “pure” civil society through policing the body. The educational space dominated by Whiteness has rendered the body of color invisible in an attempt to focus the mind, but it exists yet. Rituals like framework are an attempt at controlling and imprisoning this contaminate of the educational space, our performance disrupts the exclusionary aspects of the activity.

The DSRB 2008 (Dr. Shanara Reid-Brinkley, PhD, "THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE," 15-16 SANCHEZ)

Particularly, I am interested in the speaking body of the other, that body

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the racial signification process in educational spaces and public discourse about those spaces.

#### Other forms of education just don’t do anything to make Whiteness visible - We must examine the how the ways that we interact with others perpetuates systems of oppression. Genuine engagement in performance is the only way for us, as students, to gain a full education and for those who are privileged to transcend the self and embody the experience of the other.

Warren & Fassett 4 (John T. Warren - assistant prof. in the School of Comm. Studies @Bowling Green State, Deanna L. Fassett - assistant prof. in the Dept. of Comm. Studies @San José State, “Subverting Whiteness: Pedagogy at the Crossroads of Performance, Culture, and Politics,” The Johns Hopkins University Press, Theatre Topics, Volume 14, Number 2, September 2004, pg. 414-415, accessed via Project Muse SANCHEZ)

Recent work in performative pedagogy has created a rich context for (re)considering

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an engagement with the other, a reconceptualization of the self as other.