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==Infinity==

====Contention one is Infinity====

====Xenophobia in the US has manifested itself as cognitive and spatial distancing from the foreigner====

\*\*Dawoody ~’10\*\* ~~[Alexander, Assistant professor of public administration at Marywood University, "Xenophobia, the Other Face of Racism", http://patimes.org/xenophobia-the-other-face-of-racism/,

Copyrighted in 2010~~]

With globalization, however, racism is giving birth to another form of hate and

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to disable our cooperative human community from functioning with creativity and positive energy.

====Status Quo immigration policy is the tool of enforcement used to violently lock out the foreign other====

\*\*Fallinger, professor of law, 7\*\* – Professor of Law at Hamline University School of Law (Marie A., 2007, "RECOVERING THE FACE-TO-FACE IN AMERICAN IMMIGRATION LAW," Review of Law and Social Justice, Volume 16, Number 2, pp. 319-370, http://paccenter.usc.edu/why/students/orgs/rlsj/assets/docs/09\_Failinger\_FINAL.pdf)

As I have suggested, to take the Levinasian argument seriously—to believe that

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people who send his daughter home in a coffin and call it justice.

====We have an infinite ethical obligation to encounter the Other as irreducible difference. We will call this Infinity. Acknowledging responsibility produces one~’s own identity or subjectivity====

\*\*Ankor 9\*\* – Ph.D. thesis for the Graduate School of the University of Technology in Sydney (Jo, BA in Cultural Tourism, December 2009, Pleasure and Dread: The Paradox of Travel, pp. 132-134, http://epress.lib.uts.edu.au/dspace/bitstream/handle/2100/1178/02Whole.pdf?sequence=2)

4.5  LEVINAS~’ PHILOSOPHY OF THE ENCOUNTER¶ ~’The other is not

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to a response that does not condemn the other through assumptions of recognition.

====This obligation has to be infinite and unconditional, not selfish====

\*\*Hendley, professor of philosophy, 5\*\* – Associate Professor of Philosophy at Birmingham-Southern College (Steven, 2005, "Autonomy and alterity: moral obligation in Sartre and Levinas," from Emmanuel Levinas Critical Assessments V2: Critical Assessments of Leading Philosophers (ed. Claire Elise Katz and Lara Trout), pp. 137-138, p. Google Books)

This last point bears on the conditions of the realization and maintenance of a just

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of those whose concerns have always yet to be adequately taken into account.

====The opposite of Infinity is Totality, a controlling attempt to break down and understand everything – this leads to impersonal domination and tyranny====

\*\*Wild, professor of philosophy, 80\*\* – Professor of Philosophy at Yale University (John, Ph.D. from the University of Chicago, professor and chair of philosophy at Northwestern University, 2/29/80, Introduction to Totality and Infinity: An Essay on Exteriority, book written by Emmanuel Levinas, Springer, pp. 15-19, http://m.friendfeed-media.com/48926eed43741a4e07a8241b7ee87bd55b666514)

Hegel and his followers have also seen the accidental biases and eccentricities that make the

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as right, and history itself is not the final judge of history.

====This logic of control and refusal of our finitude causes the destruction of the Earth through endless consumption and machination====

\*\*Joronen, Ph.D. in geography, 11\*\* – Ph.D. in Human Geography from the University of Turku (Mikko, Postdoctoral Researcher and head of the Development Studies programme in the Department of Geography and Geology at the University of Turku, Antipode, Vol. 43, No. 4, "Dwelling in the Sites of Finitude: Resisting the Violence of the Metaphysical Globe," Pg. 1127-1154)

In spite of the revolutionary sense of "power-free letting-be",

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and domination of nature, capable of calling the living earth a home.

====The root causes of war are power, heroism, threat construction, and fear – this taints their security logic – our ethical focus on the other solves conflict====

\*\*Molloy, Ph.D. in sociology, 99\*\* – Ph.D. from the Department of Sociology and Equity Studies in Education at the Ontario Institute for Studies in Education of the University of Toronto (Patricia, teaches in the Department of Communication Studies at Wilfrid Laurier University in Waterloo, 1999, "Desiring security/securing desire: (Re)re‐thinking alterity in security discourse," Cultural Values, Volume 3, Number 3, pp. 304-328, p. Taylor and Francis)

The Will to Kill: War as Desire¶ Desire, as Shapiro points out

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. For in the infinite waters of responsibility, there are no pirates.

====Thus, my partner and I affirm the lifting of all immigration restrictions towards Cuba, Mexico and Venezuela.====

==Framework==

====Contention two is Framing====

====The political is broken – the state is the result of decades of processes and rituals that render otherness as violent====

\*\*Campbell, 2005 \*\*(David Campbell, American Quarterly, "The Biopolitics of Security: Oil, Empire, and the Sports Utility Vehicle" Volume 57, Number 3, September, pp. 943-972)

As an imagined community, the state can be seen as the effect of formalized

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one group~’s life is violently secured through the demise of another group.18

====Our ethic is a "first philosophy" that precedes and refutes rule systems like utilitarianism, which reduce the Other to a calculable entity – ethics should come from experience, not knowledge====

\*\*Introna, professor of ethics, 3\*\* – Professor of Organization, Technology, and Ethics at Lancaster University (Lucas, 2003, "Workplace Surveillance ~’is~’ Unethical and Unfair," Surveillance %26 Society, Volume 1, Number 2, pp. 210-216, http://library.queensu.ca/ojs/index.php/surveillance-and-society/article/download/3354/3317)

For Levinas the ~’force~’, or rather the gravity, of ethics lies in

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). The force of the Other is fragile, not secure at all.

====The role of the ballot is to vote for the team that most ethically encounters alterity. Ethical framing conditions all political practice – this recognition solves conflict====

\*\*Dauphinee, professor of politics, 9\*\* – Assistant Professor in the Department of Political Science at York University (Elizabeth, "Emmanuel Levinas," from Critical Theorists and International Relations, edited by Jenny Edkins (Professor of International Politics at Aberystwyth University) and Nick Vaughan-Williams (Lecturer in International Relations at the University of Exeter), pp. 241-242)

Writing about the war in Bosnia, David Campbell argues that Levinasian thought is ~’

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, at reconciliation and refugee return (Campbell 1998a: 219–40).

====Traditional conceptions of government fiat are also fiction, they simply present themselves as fact—fiat misrepresents the process of government decision-making, which means it~’s neither educational nor predictable====

CLAUDE 1988 (Inis, Professor of Government and Foreign Affairs, University of Virginia, States and the Global System, pages 18-20)

This view of the state as an institutional monolith is fostered by the notion of

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and discipline that theory attributes to them–and that they sometimes claim.

====Prescripted debates over objective standards play directly into oppressive hands of power. Engaging in narrative analysis is key.====

Richard Delgado, ~’92 (Charles Inglis Thomson Professor of Law, University of Colorado. J.D, University of California at Berkeley, "ESSAY SHADOWBOXING: AN ESSAY ON POWER", 77 Cornell L. Rev. 813, Lexis)

It is important to know when we are being gulled, manipulated, and duped

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, perhaps, how to write new and better ones. <Continues>

Underlying these stylized debates about subjective versus objective standards is a well-hidden issue

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human experimenters, action-loving surgeons, and sexually aggressive men. n26

How does this happen? Notice that in many cases it is the stronger party

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on the package to be a stopper. Generally, the law complies.

What explains the stronger party~’s preference for an objective approach, and the other~’s demand

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A well-told counterstory can jar or displace the dominant account. n35

The debate on objective and subjective standards touches on these issues of world-making

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of malefemale, doctor-patient, and manufacturer-consumer relations. n37

<continues>

I began by observing that law-talk can lull and gull us, tricking

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way, the law turns once-progressive people into harmless technocrats. n70

====Creating an environment for victims of totality supported by ethical critique creates tangible change ====

\*\*Simon, professor of philosophy, 9\*\* – Associate Professor of Philosophy at the University of Texas at El Paso (Jules, Scientific Director of the Center for Science, Technology, Ethics, and Policy (CSTEP), 2009, "Chapter 9: Making Ethical Sense of Useless Suffering with Levinas," from The Double Binds of Ethics after the Holocaust: Salvaging the Fragments, ed. Jules Simon, pp. 136-137, http://works.bepress.com/cgi/viewcontent.cgi?article=1003%26context=julesimon)

In fact, in the presence of innocent suffering, the ethical response should invoke

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policies of concentration and extermination that took so many helping hands to accomplish.