#### The 1AC’s demand for the removal of the Cuban embargo not only ignores but exacerbates Anti-Blackness on the island. White Cubans would be able to demand their houses back, implement racial segregation and increase the tourism sector for their wealth.

**Schmidt** (Assistant Professor of Religious Studies at the University of Virginia, where she teaches about Latin American and Caribbean religions as well as anthropology of religion. She earned her Ph.D. in Religious Studies from Harvard University in 2005, and she conducts field research on popular Catholicism and African diaspora religions in Cuba. She is the author of a forthcoming book on Cuban devotion to the nation's patron saint, Our Lady of Charity. Her new research investigates Cuban spiritist mediums' navigation of emotional landscapes during ritual performances of slavery.) **08** (Jalane D., LOCKED TOGETHER: THE CULTURE AND POLITICS OF ‘‘BLACKNESS’’ IN CUBA, pg. 160-161) CA

Ever in the background of the current Cuban¶ government’s nervousness about political assertions¶ of ‘‘Blackness’’ is the memory of a violent event

**AND**

particularly its past, contemporary¶ Blacks are identified with Cuba’s present-day¶ reputed pleasures and vices, while Whites operate¶ the regulated and lucrative business ventures which¶ promote ‘‘Cuba’’ and its economic future.

**White Allies bad**

**Nopper 3** (Tamara, Sociology phd, temple, assistant prof, sociology & Asain American studies, upenn, “The White Anti-Racist is an oxymoron: An Open Letter to ‘white anti-Racist”, Race Traitor Fall 2003)

#### Additionally, white activism, especially white anti-racism, is predicted on an economy of gratitude.

**AND**

Even the white antiracist kind (because there really is no redeemable or reformed white identity) –to be destroyed

#### Havana-Washington conflict does not begin or end with the embargo. The Affirmative has mystified the problem. Havana has been perceived as a “natural property” of the United States, this means that post 1AC there will be a renovation to the violence they attempt to solve

Schwab 99(Peter Schwab CUBA; Confronting the U.S. Embargo 1999 is professor of Political Science at Purchase College, the State University of New York. Pg VII)G.L

In 1783 when John Adams, later the second president of the United States, indicated that Cuba was America’s natural extension, t

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The United States seemed to believe Cuba existed for American investors and would never just let the country determine its own future.

#### Their resort to state politics is anti-black. The state is premised on black social death and cannot represent black bodies. Black inclusion in the state is slavery, plain and simple. It can never be anything but.

Sexton 11 (Jared, UC Irvine-Humanities, “The Social Life of Social Death: On Afro-Pessimism and Black Optimism”, InTensions, http://www.yorku.ca/intent/issue5/articles/pdfs/jaredsextonarticle.pdf)

This notion is an amalgamation of Cedric Robinson’s well-known theorization of “the black radical tradition” in his classic text, Black Marxism, and the concept of “the black tradition” theorized in Bryan Wagner’s recent text (indebted to Robinson), Disturbing the Peace.

**AND**

I believe that it is possible to think harder and better about the predicament of the ex-slave, without recourse to the consolation of transcendence” (Wagner 2009: 1-2, emphases added).

#### The value of the Aff is premised in a false universality of life and freedom, which erases the reality of black social death today. The K is a pre-requisite to understanding how we create value in the world.

Sexton 11 (Jared, UC Irvine-Humanities, “The Social Life of Social Death: On Afro-Pessimism and Black Optimism”, InTensions, http://www.yorku.ca/intent/issue5/articles/pdfs/jaredsextonarticle.pdf)

Looking back with a scrutinizing eye toward Bergson’s 1907 Creative Evolution and the milieu of philosophical debate against which it inveighed, we see with Jones how the sustained effort that garnered the 1927 Nobel Prize in Literature added to this convolution of thought a certain confabulation about life

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being both within it and irreducible to it, will have unmade it, and that anterior futurity which always already unmakes it.

#### The Alternative is to engage in Fugitive Politics; Stealing away from the plantation is key to disrupting the spatial and overall system of domination and serves as a medium for slave communication and politics.

**Hartman 97** [Saidiya, Prof of African American History and Literature @ Columbia, *Scenes of Subjection*, p. 65-7]

When the enslaved slipped away to have secret meetings, they would call it "stealing the meeting,"

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and disrupt boundaries between the public and private in the articulation of insurgent claims that make need the medium of politics.74