# 1st off

#### COUNTER-ADVOCACY TEXT: Kris Trivedi and Lia Isono advocate substantially increasing economic engagement toward Cuba.

#### State Action co-opts solvency of their movement

Fox 91 (Dennis Fox, Emeritus Associate Professor, Legal Studies University of Illinois at Springfield. 1991 "Law Against Social Change"<http://www.dennisfox.net/papers/law-against.html>)

Third, and most important, the very success of legal solutions makes things worse

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are not capable of being good unless we are forced to be good.

#### The Aff by pretending to be tools of the higher power of the state open themselves up to evil- accepting personal responsibility prevents violence

Zupancic 2000 (Alenka, Researcher, Institute of Philosophy, Ljubljana, Ethics of the Real: Kant and Lacan, March, pg.96-97)

Another problem still remains, however: the question of the possibility of (performing

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occur as something that is 'essentially a by-product of our actions.

# 2nd off

A. Our framework – the affirmative must defend that the United States federal government should substantially increase economic engagement toward Cuba, Mexico or Venezuela.

B. Our interpretation is crucial to giving meaning to wording of the resolution –

1. Agent of action—use of a colon makes the USFG the agent of the resolution

Webster’s, 00 (2000, “Guide to Grammar and Writing”, <http://ccc.commnet.edu/grammar/marks/colon.htm>, KONTOPOULOS)

Use of a colon before a list or an explanation that is preceded by a clause that can stand by itself. Think of the colon as a gate, inviting one to go on… If the introductory phrase preceding the colon is very brief and the clause following the colon represents the real business of the sentence, begin the clause after the colon with a capital letter.

2. UNITED STATES FEDERAL GOVERNMENT IS “the executive and legislative and judicial branches of the federal government of the US” FROM WORD NET 1997

3. “Should” denotes an expectation of government action

American Heritage Dictionary, 00 (2000, [www.dictionary.com](http://www.dictionary.com), KONTOPOULOS)

3 Used to express probability or expectation

C. Violation—the affirmative does not affirm government action for the purpose of defending the resolution

D. Reasons to prefer—

Limits are key—their interpretation would allow limitless contexts for advocacy that only tangentially relate to the topic. The breadth of political theory magnifies the importance of limits on discourse

Lutz, 00 – Professor of Political Science at Houston University (Donald S., 2000, **Political Theory and Partisan Politics**, p. 39-40, KONTOPOULOS)

Aristotle notes in the Politics that political theory simultaneously proceeds at three levels—discourse

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the theory, not in the moral vision of the non-theorist.

# 3rd off

#### Recent Cuban reforms stabilize their economy. A quick transition would break Cuba.

Ted Piccone, 12 (Ted Piccone is a senior fellow and deputy director for Foreign Policy at Brookings. Piccone specializes in U.S.-Latin American relations; global democracy and human rights; and multilateral affairs. Piccone serves as an advisor to the Club of Madrid and has served on the National Security Council, at the State Department and Pentagon), Brookings, “Cuba Is Changing, Slowly but Surely,” January 19, 2012, http://www.brookings.edu/research/reports/2012/01/19-cuba-piccone

A closer look, however, reveals something more profound—a wholesale mental shift

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, with time, make long overdue reconciliation with the United States inevitable.

Predicts Castro making reforms now – as per Piccone

#### U.S. engagement leads to investment in Cuba—that creates an unsustainable transition

Robert David Cruz 03 (current qualifications: PhD., Chief economist for Miami-Dade County) “Foreign Direct Investment in Post-Castro Cuba: Problems, Opportunities and Recommendations,” University of Miami, Institute for Cuban and Cuban-American Studies, Pg. 20, http://ctp.iccas.miami.edu/Research\_Studies/RDCruz.pdf

The appropriate U.S. role during an economic transition is not to promote

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infrastructure in ways that promote economic development that is spread across the island.

#### Cuban instability causes biological warfare

Mastrapa 99 – Armando F. Mastrapa, Department of Government and Politics, St. John's University, 1999, "Evolution, Transition And The Cuban Revolutionary Armed Forces,"www.ascecuba.org/publications/proceedings/volume9/pdfs/mastrapa.pdf

However, the FAR may utilize biological warfare as an offensive capability and deterrent.

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a serious risk if faced with an external challenge to its governing elites.

#### Extinction

Anders Sandberg 8, is a James Martin Research Fellow at the Future of Humanity Institute at Oxford University; Jason G. Matheny, PhD candidate in Health Policy and Management at Johns Hopkins Bloomberg School of Public Health and special consultant to the Center for Biosecurity at the University of Pittsburgh Medical Center; Milan M. Ćirković, senior research associate at the Astronomical Observatory of Belgrade and assistant professor of physics at the University of Novi Sad in Serbia and Montenegro, 9/8/8, “How can we reduce the risk of human extinction?,” Bulletin of the Atomic Scientists,<http://www.thebulletin.org/web-edition/features/how-can-we-reduce-the-risk-of-human-extinction>

The risks from anthropogenic hazards appear at present larger than those from natural ones.

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may increase as biotechnologies continue to improve at a rate rivaling Moore's Law.

# 4th off

**Their ethics are shallow—doesn’t address current threats to the global ecosystem, the alt is key to absolute freedom.**

**Capra 87** (Fritjof, founding director of the [Center for Ecoliteracy](http://en.wikipedia.org/wiki/Center_for_Ecoliteracy), "Deep ecology a new paradigm" in *Deep Ecology for the 21st Century*, ed. George Sessions)

Shallow ecology is anthropocentric. It views humans as above or outside of nature,

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confirm that there is something better than being a drugged and gratified utopian.

#### B. We must deny the urge to align ourselves with their human-centric politics – it is an all or nothing question.

**Dell’Aversano ‘10** [Carmen, “the love whose name cannot be spoken: queering the human-animal bond” journal for critical animal studies, volume III issue 1 and 2, 2010]

A real ―oxymoronic community of difference‖, embracing not only all possible variants of

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to be different from what we are, to have moved beyond ourselves.

#### C. Vote neg to reject the 1ac —maintaining the human-non-human binary dooms them to endless cycles of subordination and violence- this is also the site of protest that we should focus on

**Best ’07**, Associate Professor, Departments of Humanities and Philosophy University of Texas, El Paso [Steven, Charles Patterson, The Eternal Treblinka: Our Treatment of Animals and the Holocaust New York: Lantern Books, 2002, 280 pp]

While a welcome advance over the anthropocentric conceit that only humans shape human actions,

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and stewardship, which however was Judaic moral baggage official Chistianithy left behind.

# Case

## Prosperity

#### ---Human action makes predictions possible – we can deduce value and the probability through observation that avoids essentialist views of the subject.

Caplan 2001

Bryan, assistant professor of economics at George Mason University, PROBABILITY, COMMON SENSE, AND REALISM: A REPLY TO HÜLSMANN AND BLOCK, THE QUARTERLY JOURNAL OF AUSTRIAN ECONOMICS VOL. 4, NO. 2 (SUMMER 2001): 69–86, https://mises.org/journals/qjae/pdf/qjae4\_2\_6.pdf

But how can these claims about probability be reconciled with realism? Hülsmann (1999

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ponders, “What is the probability that I have an evil twin?”

#### 1. Their ethic doesn’t justify bad consequences for their actions – can’t use ‘duty to the Other’ as an excuse for actions.

Alenka Zupančič, 4-17-2000, 2k, Slovenian philosopher whose work focuses on psychoanalysis and continental philosophy, “Ethics of the Real: Kant, Lacan,” http://ideiaeideologia.com/wp-content/uploads/2012/10/zupancic-ethics\_of\_the\_real.pdf

If, however, we accept Kant's position, another trap soon pre­ sents

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. ' In this case, the subject is hiding behind the law.

2. Utilitarianism inevitable even in deontological frameworks

**Green 02** (Assistant Professor Department of Psychology Harvard University, Joshua, November 2002 "The Terrible, Horrible, No Good, Very Bad Truth About Morality And What To Do About It", 314)

Some people who talk of balancing rights may think there is an algorithm for deciding

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represents is either dogmatic in an esoteric sort of way or covertly consequentialist.

#### 3. Evaluate consequences – allowing violence for the sake of moral purity is evil

Isaac 2 (Jeffrey C., Professor of Political Science – Indiana-Bloomington, Director – Center for the Study of Democracy and Public Life, Ph.D. – Yale, Dissent Magazine, 49(2), “Ends, Means, and Politics”, Spring, Proquest)

As writers such as Niccolo Machiavelli, Max Weber, Reinhold Niebuhr, and Hannah

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not true believers. It promotes arrogance. And it undermines political effectiveness.

#### 4. Even if we lose the util debate - the nature of human existence makes consequentialism inevitable

**Ratner 84** (Leonard G. Ratner, professor of law at USC, Hofstra Law Journal, 12 Hofstra L. Rev. 723, spring, 1984)

All systems of morality, however transcendental, rest ultimately on utilitarian self interest (

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-- in short, by the ultimate self interest -- of the individual.

#### 5. Utilitarianism is the only way to access morality. Sacrifice in the name of preserving rights destroys any hope of future generations attaining other values.

**Nye 86** (Joseph S. 1986; Phd Political Science Harvard. University; Served as Assistant Secretary of Defense for International Security Affairs; “Nuclear Ethics” pg. 45-46)

Is there any end that could justify a nuclear war that threatens the survival of

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of that risk is a justifiable topic of both prudential and moral reasoning.

#### 6. Utilitarianism is the only moral framework and alternatives are inevitability self-contradictory

**Nye 86** (Joseph S. 1986; Phd Political Science Harvard. University; Served as Assistant Secretary of Defense for International Security Affairs; “Nuclear Ethics” pg. 18-19)

The significance and the limits of the two broad traditions can be captured by contemplating

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bear a heavier burden of proof in the nuclear age than ever before.

#### 7. Turn: The aff is moral evasion. Consequentialist decisionmaking is imperative.

Kai Nielsen, Professor of Philosophy, University of Calgary, Absolutism and Its Consequentialist Critics, ed. Joram Graf Haber, 1993, p. 170-2

Forget the levity of the example and consider the case of the innocent fat man

AND

act in this morally evasive way but this does not make it right.

[it and to are my feminist editing. JAC]

## Alterity

#### Unconditional hospitality is bad – puts the host in a constant state of guilt, leads to paralysis since no actions can truly be “ethical,” it causes immense suffering and prevents obligation towards particular individuals.

Gerasimos Kakoliris, 1-20-2009, School of Humanities, The Hellenic Open University, Patras, Greece, “Jaques Derrida on Unconditional and Conditional Hospitality,” http://books.google.com/books?id=\_42Oiy7nn80C&pg=PA68&lpg=PA68&dq=unconditional+hospitality+unethical&source=bl&ots=JLCIczBd3u&sig=Iui9VNVHL\_1xV-PnjzYBXERPSRA&hl=en&sa=X&ei=DKDtUbGLHeHhygGt4YHYAQ&ved=0CDIQ6AEwAQ#v=onepage&q=unconditional%20hospitality%20unethical&f=false

The accession to this “hyperbolic” ethics of hospitality places us in a permanent

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the unconditional law excludes the possibility of any kind of discrimination between individuals.

#### Universal hospitality kills ethics and morals – renders decision-making impossible.

Richard Kearney, 1-01-2001, Charles Seelig professor of philosophy at Boston College, author of over 20 books on European philosophy and literature, “Others and Aliens; Between Good and Evil,” from “Evil After Postmodernism; Histories, Narratives, and Ethics,” https://www2.bc.edu/~kearneyr/pdf\_articles/pl86217.pdf

The difficulty with this analysis of hospitality is that it seems to preclude our need

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to be supplemented, I suggest. with a hermeneutics of practical wisdom.

#### Unconditional hospitality leaves us unable to cope with the radically hostile Other – their strategy is ultimately one of fear – true recognition of alterity necessarily must understand its inaccessibility.

Naida Zukić, 11-xx-2009, assistant professor in BMCC’s Department of Speech, Communications and Theater Arts, “My Neighbor’s Face and Similar Vulgarities,” http://liminalities.net/5-4/neighbor.pdf

Derrida’s examination of unconditional hospitality belongs to a discourse demanding that hospitality be extended—

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very impenetrability and opacity. – Žižek, “Neighbors” 138-9

#### Giving the Other a cookie and asking to be biffles is not a good idea when the Other is trying to murder you with an axe. Their ‘radical hospitality’ leads to fetishist disavowal of atrocities – sometimes the Other is a faceless monster and a strategy of alienation is necessary for peace.

Naida Zukić, 11-xx-2009, assistant professor in BMCC’s Department of Speech, Communications and Theater Arts, “My Neighbor’s Face and Similar Vulgarities,” http://liminalities.net/5-4/neighbor.pdf

In positioning the neighbor as the monstrous other, Žižek reads the neighbor against Lacanian

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in his or her fundamental dimension a faceless monster” (ibid 185).

#### Unconditional hospitality is politically impossible – it inevitably totalizes the Other and denies the choice to Others who don’t want to be interacted with.

Gilbert Leung1 and Matthew Stone2, 4-1-2009, Birkbeck, University of London1, London Metropolitan University2, “Otherwise than Hospitality: A Disputation on the Relation of Ethics to Law and Politics,” http://repository.essex.ac.uk/4465/1/Otherwise\_than\_Hospitality.pdf

Although ethically it is unconditional, one cannot say that at the political level hospitality

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seek redemption, but must simply aspire to an impossible and guilty silence?

#### The demand for engagement with the "faceless Other" prevents recognition of how encounters with the Other are implicated in broader power relations and structures – understanding of social location is necessary.

Sara Ahmed, 2-01-2013, Professor of Race and Cultural Studies @ Goldsmiths, “Strange Encounters: Embodied Others in Post-Coloniality,” http://books.google.com/books?id=Af0mtGfAv\_gC&pg=PT177&lpg=PT177&dq=sara+ahmed+hospitality+forgetting+of+name&source=bl&ots=FGIcDZTbE8&sig=UcyVCC3PRI35meWFjzYkQhcoktQ&hl=en&sa=X&ei=NMztUcuWAsXCyAG7gIHICg&ved=0CDIQ6AEwAQ#v=onepage&q=sara%20ahmed%20hospitality%20forgetting%20of%20name&f=false

However, while Derrida is providing us with a model of hospitality which is an

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an ethics of welcoming that which is other than the Stranger might begin?

#### Their ethic creates a static category of “stranger” which they demand to be surprised by – turns case.

Sara Ahmed, 2-01-2013, Professor of Race and Cultural Studies @ Goldsmiths, “Strange Encounters: Embodied Others in Post-Coloniality,” http://books.google.com/books?id=Af0mtGfAv\_gC&pg=PT177&lpg=PT177&dq=sara+ahmed+hospitality+forgetting+of+name&source=bl&ots=FGIcDZTbE8&sig=UcyVCC3PRI35meWFjzYkQhcoktQ&hl=en&sa=X&ei=NMztUcuWAsXCyAG7gIHICg&ved=0CDIQ6AEwAQ#v=onepage&q=sara%20ahmed%20hospitality%20forgetting%20of%20name&f=false

The critical literature on Levinasian ethics has placed considerable emphasis on his model of hospitality

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being open or hospitable to, that which is yet to be assimilated.