# Travel Ban Aff

# The Advantage

Travel restrictions to Cuba are tightening- this is a direct violation of Constitutional Rights

**Brena and Marino ’06**

(Mariana and Soraya, Writers for Latin American Perspective journal, “The Bush Administration and Academic and Educational Exchange between Cuba and the United States”, Latin American Perspectives, Vol. 33, No. 5, [SG])

The elimination of the "fully hosted" visitor category, which applied to U

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, but there is a tendency toward denial of this kind of license.

The right to movement is a fundamental freedom that the travel restriction ignores—the travel restriction justifies tyranny

**Crumpacker, 5** (Tom Crumpacker, lawyer, M.A. in Latin American studies at Georgetown University, "A Constitutional Right to Travel to Cuba", 1/17/5, www.counterpunch.org/2005/01/15/a-constitutional-right-to-travel-to-cuba/ //kdh)

Our government has been telling us that the reason it is prohibiting us from traveling

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unnecessary governmental interference out of our private lives. That’s what freedom is.

International Travel Upholds Democracy

Woods 96 (Jeanne, Prof of Law @ U of Loyola New Orleans, Travel that Talks: Toward First Amendment Protection for Freedom of Movement, George Washington Law Review, Vol. 65, No. 301, 1996, Lexis Nexis)LA

The promotion of our "way of life"-democracy-

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criticize the human rights records of the states he is condemned for visiting.

The impact is the death of democratic politics- this leads to tyranny and disposability

**Giroux ’10** (Henry, Professor of English and Cultural Studies at McMaster University, previous professors at BU, Miami U, and Penn State “Memories of Hope in the Age of Disposability”, published 9/28/2010, http://archive.truthout.org/memories-hope-age-disposability63631 [SG])

The new culture of cruelty combines with the arrogance of the rich as morally bankrupt

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march aimed at destroying every public sphere essential to a vibrant democratic state.

We must reform institutions that commit violations of rights. This is the ultimate freedom

**Simmons 99** (William Paul, Professor of Political Science at ASU, “The Third: Levinas' theoretical move from an-archical ethics to the realm of justice and politics,” Philosophy & Social Criticism November 1, 1999 vol. 25 no. 6, http://theology.co.kr/wwwb/data/levinas/1-levinas.pdf [SG])

Vigilance against violence in the state is essential. Institutions need to be constantly checked

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more moral than the fascist state, and closer to the morally ideal state

Freedom of movement is an expression of individual rights and autonomy- preventing this right is a direct violation of freedom and creates the conditions for tyranny within government structures

**Woods ’96** (Jeanne, Professor of Law at University of Loyola New Orleans, “Travel that Talks: Toward First Amendment Protection for Freedom of Movement”, George Washington Law Review, Vol. 65, No. 301, 1996, Accessed via Nexus, [SG])

Free movement by the citizen is... dangerous to a tyrant ... and it is

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primarily the restrictions on this right imposed by United States economic embargo laws.

Travel restrictions are an attempt to maintain distance from a hostile other. This alienation is a violation of human dignity, and is a precondition for violence to occur

**Fasching and deChant 2001** (Darrell J., Professor of Religious Studies at the University of South Florida, Dell, Director of Religious Studies in the Department of Religious Studies at the University of South Florida, *Comparative Religious Ethics: A Narrative Approach,* Pp. 10)

Human religiousness is defined by two opposing types of experience that tend to shape the

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dignity of precisely those who do not share my identity and my stories.

Plan: The United States Federal Government should declare the travel ban on Cuba unconstitutional to spur tourism

# Framing

Divorcing governmental policies from ethics cedes political control to technicism. This magnifies violence on a global scale and makes extinction desirable.

**Fasching** 19**93** (Darrell J., Professor of Religious Studies at University of South Florida, The Ethical Challenge of Auschwitz and Hiroshima, Pp. 232-233)

These technological barbarians, says Neuhaus, "are composed of the most sophisticated and

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, as an absolute limit to which all sacred orders must be subordinated.

Finally, affirmation of political hope is necessary to reinvigorate democracy. Democracy has become disposable in the status quo, parallel with political violence. To educate and advocate for liberty is to evoke the political power of resistance.

**Giroux, 2010** – Professor of English and Cultural Studies at McMaster University, previous professors at BU, Miami U, and Penn State (Henry, “Memories of Hope in the Age of Disposability”, published 9/28/2010, accessed online 7/2, http://archive.truthout.org/memories-hope-age-disposability63631)//BZ

The working-class neighborhood of my youth never gave up on democracy as an

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young people waiting for adults to prove the courage of their democratic convictions.

Only the affirmative’s investigation of the way that freedom has been denied can reinvigorate an ethic that views equality through a lens of dignity and liberty- that solves political violence

**Baer ’09** (Susanne, Professor of Law at the University of Michigan, “Dignity Liberty, Equality: A Fundamental Rights Triangle of Constitutionalism”, the University of Toronto Law Journal, Vol. 59, No. 4 (Fall, 2009), JSTORE [SG])

In legal scholarship, there have always been prominent voices that reject a concept of

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both the traditions that inform meanings today and the ambiguities these traditions contain.

The restriction on the right to travel must be brought to light in academic spaces- only this can allow for a protection of freedoms

**Woods ’96** (Jeanne, Professor of Law at University of Loyola New Orleans, “Travel that Talks: Toward First Amendment Protection for Freedom of Movement”, George Washington Law Review, Vol. 65, No. 301, 1996, Accessed via Nexus, [SG])

In this context, the form of expression-travel abroad-is an integral

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orthodox in politics, nationalism, religion, or other matters of opinion.

Utopian ethics are necessary to preserve human dignity and make incremental steps towards the creation of an ethical world. Otherwise, unjust means become ethical and inevitably lead to unjust ends

Fasching, 1993 (Darrell, Professor of Religious Studies at the University of South Florida, The Ethical Challenge of Auschwitz and Hiroshima)

Utopians seem to offer vague hopes for some unrealizable fu­ture. Realists want to know

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it is passing away" (1 Corinthians 7:30-31).

Utilitarianism is fine under our framework of striving to achieve human dignity. However, our ethics is necessary to determine the “greatest good for the greatest number of people.”

**Fasching and deChant** 200**1** (Darrell J., Professor of Religious Studies at the University of South Florida, Dell, Director of Religious Studies in the Department of Religious Studies at the University of South Florida, *Comparative Religious Ethics: A Narrative Approach,* p. 21-22)

Modern philosophical forms of ethics have sought to achieve the "ethical point of view

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David, the greatest King of ancient Israel (c.1000 BCE).

Our obligation is to make the state ethical – the state is inevitability and the alternative to state ethics is the destruction of the other

**Simmons 99** (William Paul, Professor of Political Science at ASU, “The Third: Levinas' theoretical move from an-archical ethics to the realm of justice and politics,” Philosophy & Social Criticism November 1, 1999 vol. 25 no. 6, http://theology.co.kr/wwwb/data/levinas/1-levinas.pdf [SG])

Since ‘it is impossible to escape the State’, 70 Levinas insists that the

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to itself, only hastens the contrary of what it wants to secure.