### First off

#### A. Interpertation: Economic engagement must be unconditional

Smith 05 (Karen E. Smith, London School of Economics, “Engagement and conditionality: incompatible or mutually reinforcing?”, <http://kms1.isn.ethz.ch/serviceengine/Files/ISN/24863/ichaptersection_singledocument/273de787-0ede-4c7e-a001-94d09f793f1b/en/03_Conditionality.pdf>, 2005, 6/26/13, CW)

‘Conditionality’, in contrast, is the linking, by a state or¶

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in¶ another country, conditionality more of a top-down strategy.

#### B. Violation—the affirmative conditions plan action

#### C. Standards—

#### 1. Limits—allowing conditions explodes affirmative ground they can condition the plan on anything and claim advantages off of it making it impossible to predict

#### 2. Ground—they steal neg ground conditions counterplans are the heart of neg strategies and allows them to spike out of DAs

#### D. Topicality is a jurisdictional voting issue for reasons of fairness and education

### Second Off

**American Interventions are Based On the Idea that Deep Down, Everyone in the World is an American Begging For American Style Democracy—Ultimately This Logic Justifies the Demonization of Opposition and All Violence in the Name of America and Our Desires**

Slavoj Zizek, 2004, “Iraq's False Promise,” Foreign Affairs, January/February, [www.foreignpolicy.com/story/cms.php?story\_id=2442](http://www.foreignpolicy.com/story/cms.php?story_id=2442), Acc. 8-7-2004

Americans have historically seen their role in the world in altruistic terms. “We

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.S. policies are rejecting the noblest gift of God to humanity.

#### The Idea of American Influence as Creating Peace and Stability is Both Intensely False and Fundamentally Projects the Fantasy of Evil onto the Latin American Other

NANCY CARO HOLLANDER, Psychoanalytic Center of California, “THE PSYCHOLOGICAL MEANINGS OF OUR CURRENT POLITICAL CULTURE: VIEWS FROM LATIN AMERICA,” Psychotherapy and Politics International, 2004 (WileyInterscience)

Although over time the linguistic representations of Latin America gradually grew more subtle and sophisticated

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and Cuba and Juniper Networks ($16 billion) (Morgenson, 1999).

#### Strategies of Economic Engagement With Latin America are An Attempt to Empower a Fantasy of Control and Exceptionalism—The Affirmative Attempt to Engage is No Different From an Attempt to Exploit and Otherize

NANCY CARO HOLLANDER, Psychoanalytic Center of California, “THE PSYCHOLOGICAL MEANINGS OF OUR CURRENT POLITICAL CULTURE: VIEWS FROM LATIN AMERICA,” Psychotherapy and Politics International, 2004 (WileyInterscience)

Similar histories of United States interventionism abound. In Los Angeles alone, tens of

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progress, guardians of its righteous peace’ (Burns and Charlip, 2002).

#### Social Services Render All Subjects Into a Domain of Psychologization—We are Required Not Only to Complete Our Work, But to Account For Ourselves, to Sell Our Emotions—We Have No Secrets Remaining

Jan De Vos, University of Ghent, Belgium, " From Panopticon to Pan-psychologisation or, Why do so many women study psychology?” International Journal of Zizek Studies, 2008 (<http://zizekstudies.org/index.php/ijzs/article/view/48/151>)

But then again, it is doubtful you will get away with all this; you are dealing with academics,

after all, whose natural habitat is the education system. And in this post-modern day and age

when psychologisation could be considered an aspect of a more general colonization by

what Lacan called the “university discourse”, the reach of the schoolyard of the Academy

covers all of society. This colonization is so thorough, academics paradoxically often fail to

see the equally paradoxical symptoms of a schoolified society. Consequently, in the human

sciences one often looks upon man as if he were still a primitive, pre-Enlightenment being on

whom science is to shed its light. Reducing man thus to his genes and neurotransmitters, to

behavioural patterns, to the sub-consciousness, to the desire of the Other, invariably

overlooks the fact that all this knowledge is reflexively incorporated in man’s subjectivity. This

is the paradox of modern man who as a Cartesian being is at risk of succumbing to the

scientific gaze; considering himself as an object of psychology, for example. Man is always at

risk of losing touch with his subjectivity. In this way psychologisation is an interesting

illustration of Lacan’s statement - ‘the discourse of science will leave no place whatsoever for

man’.

To make this tangible one could, in the tradition of the psychological-hygienic

prophylactic discourse itself, warn the general public about the major occupational risk facing

psychologists and everyone working in social care, namely burnout. If psychologisation turns

everyone into a psychologist, then one can expect pandemic burnout. Workers in social care

and mental health were always thought to experience higher levels of stress and to be more

subjected to burnout than comparable occupational groups (Lloyd, 2002). Recall also Slavoj

Žižek’s comment how the social services industry as such is more alienating than its

predecessor: in industrial times it was about selling your body, the factory worker could be

totally disengaged, nobody cared about his views regarding the aims and the methods of the

company. This shifts fundamentally in a service industry. The Child Care worker, for

example, has to be emotionally involved and connected to the job; she or he has to sell his or

her emotions as well which, according to Žižek, is more alienating than before (Žižek, 2004).

One could say that in the social services industry there is nothing that can be held back:

there is no hidden agalma you can keep secret. All your cards must be on the table. Žižek’s

idea that the post-modern social worker has to sell his emotions must be understood as

saying that they are to be sold to the psych-sciences. The social worker is not only obliged to account for his job in the terminology of psychology and the like, but also his own private

well-being has to be sold to the same discourse. If one has been around long enough in

social care, one could have observed that the social workers themselves were the

forerunners of the now widespread phenomenon of psychologisation; they were the first to

bring their work home with them, so to speak, translating and experiencing their own

everyday life in psych-terminology (‘I need to be more assertive’, ‘I have to find my true self’,

‘my children need structure’, etc.).

#### The Fantasies Created By the Affirmative Structure are Ultimately False, The Response To Such Failures is the Inevitable Violence Which Attempts to Bridge the Gap Between the Everyday World and the Belief Which Undermines The Affirmative

Zizek 2002 [Slavoj, “Welcome to the Desert of the Real,” The Symptom Issue 2, Spring 2002, [www.lacan.com/desertsym.htm acc. 8-20-04](http://www.lacan.com/desertsym.htm%20acc.%208-20-04)]

As Badiou demonstrated apropos of the Stalinist show trials, this violent effort to distill

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empty plans - the Party is ruthlessly brutal, so it means business...

#### Our Alternative is To Reject the Idea Implicit in the Affirmative that One Must Identify Within the Boundaries of the System. By Choosing the Third Way Politics Refuses to Acknowledge, We Realign Our Symbolic Fantasies with the Ethics of the Real, Rupturing the Fantasy We Have Chosen to Call Reality and Creating New Possibilities.

Glyn Daly, Faculty of Arts and Social Sciences, University College Northampton, [Risking the Impossible](http://www.lacan.com/zizek-daly.htm), Lacan.com 2004 (<http://www.lacan.com/zizek-primer.htm>)

Zizek is concerned to confront this alibi head on and to oppose it with an

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an alternative construction is enabled; reality is transformed in a Real sense.

### Case

**Nieto says no**

**TNV, 12,** (Terra Nova Ventures, “Mexican Economic Policy Under Pena Nieto”, 7/11/12, http://www.tnvmanagement.com/mexecon-blog/2012/7/11/mexican-economic-policy-under-pena-nieto.aspx)//LOH

During its previous seven decades in power, the PRI billed itself as the only

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Peña Nieto has vowed to address these issues by liberalizing Mexico's labor laws.

#### Aid conditionality is a tool used to promote the 21st century white man’s burden

**Dunne 12** (Peter Dunne is a 2011-2012 ¶ recipient of the Harvard Law School ¶ Irving R. Kaufman Public Service ¶ Fellowship. He currently works at ¶ the International Gay & Lesbian Human Rights ¶ Commission in New York City. Dunne received his ¶ LLM from Harvard Law School in 2011, LGBTI Rights and the ¶ Wrong Way to Give Aid, [http://isites.harvard.edu/fs/docs/icb.topic967331.files/Dunne.pdf,//](http://isites.harvard.edu/fs/docs/icb.topic967331.files/Dunne.pdf,/) SC)

Aid conditionality often can appear as ¶ patronizing to both the target country and ¶

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are conducive for the exploitation and external control of weak ¶ African states.”

Mexico is a human rights violators that was the 1AC

**Shunning human rights violators is necessary to uphold a moral order – protecting rights is an a-priori concern this is an independent reason to vote neg**

**Beversluis, 89** (Eric H. April 1989. “On Shunning Undesirable Regimes: Ethics and Economic Sanctions.” Public Affairs Quarterly, April, vol. 3, no. 2)

A fundamental task of morality is resolving conflicting interests. If we both want the same piece of land, ethics provides a basis for resolving the conflict by identifying "mine" and "thine." If in anger 1 want to smash your face, ethics indicates that your face's being unsmashed is a legitimate interest of yours which takes precedence over my own interest in expressing my rage. Thus ethics identifies the rights of individuals when their interests conflict.

But how can a case for shunning be made on this view of morality?

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, on what grounds might it be a duty to impose such sanctions'?

We find the answer when we note that there is another "level" of

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rights of others with one's actions but also to support that moral order.

Consider that the moral order itself contributes significantly to people's rights being respected. It

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. Certain types of behavior constitute a direct attack on the moral order.

When the violation of human rights is flagrant, willful, and persistent, the offender is, as it were, thumbing her nose at the moral order, publicly rejecting it as binding her behavior. Clearly such behavior, if tolerated by society, will weaken and perhaps eventually undermine altogether the moral order. Let us look briefly at those three conditions which turn immoral behavior into an attack on the moral order.

An immoral action is flagrant if it is "extremely or deliberately conspicuous; notorious

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reaffirms the legitimacy of that moral order. How does shunning do this?

First, by refusing publicly to have to do with such a person one announces support for the moral order and backs up the announcement with action. This action reinforces the commitment to the moral order both of the shunner and of the other members of the community. (Secretary of State Shultz in effect made this argument in his caB for international sanctions on Libya in the early days of 1986.). .

Further, shunning may have a moral effect on the shunned person, even if the direct impact is not adequate to change the immoral behavior. If the shunned person thinks of herself as part of the moral community, shunning may well make clear to her that she is, in fact, removing herself from that community by the behavior in question. Thus shunning may achieve by moral suasion what cannot be achieved by "force."

Finally, shunning may be a form of punishment, of moral sanction, whose appropriateness depends not on whether it will change the person's behavior, but on whether he deserves the punishment for violating the moral order.

Punishment than can be viewed as a way of maintaining the moral order, of "purifying the community" after it has been made "unclean," as ancient communities might have put it.