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### Patton

Men, all this stuff you hear about America not wanting to fight, wanting to stay out of the war, is a lot of bullshit. Americans love to fight. All real Americans love the sting and clash of battle. When you were kids, you all admired the champion marble shooter, the fastest runner, the big-league ball players and the toughest boxers. Americans love a winner and will not tolerate a loser. Americans play to win all the time. That's why Americans have never lost and will never lose a war. The very thought of losing is hateful to Americans. Battle is the most significant competitions in which a man can indulge. It brings out all that is best and it removes all that is base.

George Patton, war hero

### Contention one is *Victory*

#### The United States thinks quite highly of itself. We think we are a city on a hill, that we are invulnerable, that there’s no fight we can lose. The world is a lump of iron and we are a hammer. Justice, goodness, and freedom are not ideals, they are our *possessions*.

#### At least, that’s what we tell ourselves. In reality, this exceptional belief in our righteousness, omnipotence, and invulnerability is a psychological fiction, akin to an outfit we like to wear because it makes us feel like the most popular kid in school. We feel an obligation to eliminate anything that threatens this psychological fiction, lest our nightmares come true and we end up naked to the world.

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It is almost un-American to be vulnerable. As a people, we pride ourselves on being able to stand up to anything, solve all problems. We have long had a national self-image that involves an ability to call forth reservoirs or strength when we need it, and a sense of a protected existence peculiar to America in an otherwise precarious world. In recent times we managed, after all, to weather the most brutal century in human history relatively unscathed. THE BLESSED COUNTRY Our attitude stems partly from geography. We have always claimed a glorious aloneness thanks to what has been called the “Free security” of the two great oceans which separate us from dangerous upheavals in Europe and Asia. While George Washington was not the isolationist he is sometimes represented to be, he insisted on his celebrated Farewell Address of 1796, “’Tis our true policy to steer clear of permanent alliances, with any portion of the foreign world.” That image has been embraced, and often simplified or distorted, by politicians ever since. (He warned against permanent alliances, not alliances in general).

The idea of our separateness and safety from faraway conflicts has had importance from the time of the early settlers, many of whom left Europe to escape political religious, or legal threats or entanglements. Even if one came as an adventurer or an empire-builder, one was leaving a continent of complexity and conflict for a land whose remoteness could support new beginnings. Abraham Lincoln absolutized that remoteness and security from outside attack in order to stress that our only danger came from ourselves: “All the armies of Europe, Asia and Africa combined, with all the treasure of the earth (our own excepted) in their military chest; with a Buonaparte for a commander, could not by force, take a drink from the Ohio, or make a track on the Blue Ridge, in a trial of a thousand years.” However much the world has shrunk technologically in the last half century, and however far-ranging our own superpower forays, that sense of geographic invulnerability has never left us. We have seen ourselves as not only separate from but different from the rest of the world, a special nation among nations. That sense of American exceptionalism was intensely observed by Alexis de Tocqueville, the brilliant French politician and writer, in the early nineteenth century. In de Tocqueville’s view of America, “A course almost without limits, a field without horizon, is revealed: the human spirit rushes forward and traverses [it] in every direction.” American exceptionalism has always been, as the sociologist Seymour Martin Lipset has pointed out, “a double-edged sword.” In the psychological life of Americans it has been bound up with feelings of unique virtue, strength, and success. But this has sometimes led Americans to be “utopian moralists, who press hard to institutionalize virtue, to destroy evil people, and eliminate wicked institutions and practices.” That subjective exceptionalism has been vividly expressed in the historian Richard Hofstadter’s observation, “It has been our fate as a nation not to have ideologies, but to be one.” At the time of the Puritans, sentiments of exceptionalism were expressed in biblical terms: America was an “Arcadian image of the New World … an Eden from which the serpent and forbidden trees had been thoroughly excluded,” and “a new Promised Land and a New Jerusalem.” The language was that of a postapocalyptic utopia, and remnants of such sentiments persist whenever we speak of ourselves in more secular terms as the “new world.” Important to this feeling of exceptionalism has been a deep sense that America offered unparalleled access to regenerative power. As Richard Slotkin explains: “The first colonists saw in America an opportunity to regenerate [end page 127] their fortunes, their spirits, and the power of their church and nation,” though “the means to that regeneration ultimately became the means of violence.” Even when Americans played what has been called a “shell game of identity,” they could experience an unlimited capacity for renewal—endless new beginnings as individuals or as a nation. Slotkin speaks of a new relationship to authority in this new world. While “in Europe all men were under authority; in America all men dreamed they had the power to become authority.” These claims of new authority extended to the country as a whole, to America’s authority among nations—a claim to new national authority that was expanded over time thanks to America’s considerable achievements—economic, technological, scientific, and cultural. American exceptionalism has often had the overall psychological quality of a sense of ourselves as a blessed people, immune from the defeats and sufferings of others. But underneath that sense there had to be a potential chink in our psychological armor—which was a deep-seated if hidden sense of vulnerability. OMNIPOTENCE AND VULNERABILITY Ironically, superpower syndrome projects the problem of American vulnerability onto the world stage. A superpower is perceived as possessing more than natural power. [end page 128] (In this sense it comes closer to resembling the comic-strip hero Superman than the Nietzschean Superman.) For a nation, its leaders, or even its ordinary citizens to enter into the superpower syndrome is to lay claim to omnipotence, to power that is unlimited, which is ultimately power over death. At the heart of the superpower syndrome then is the need to eliminate a vulnerability that, as the antithesis of omnipotence, contains the basic contradiction of the syndrome. For vulnerability can never be eliminated, either by a nation or an individual. In seeking its elimination, the superpower finds itself on a psychological treadmill. The idea of vulnerability is intolerable, the fact of it irrefutable. One solution is to maintain an illusion of invulnerability. But the superpower then runs the danger of taking increasingly draconian actions to sustain that illusion. For to do otherwise would be to surrender the cherished status of superpower. Other nations have experiences in the world that render them and their citizens all too aware of the essential vulnerability of life on earth. They also may be influenced by religious and cultural traditions (far weaker in the United States) that emphasize vulnerability as an aspect of human mortality. No such reality can be accepted by those clinging to a sense of omnipotence. At issue is the experience of death anxiety, which is the strongest manifestation of vulnerability. Such a deep-seated [end page 129] sense of vulnerability can sometimes be acknowledged by the ordinary citizens of a superpower, or even at times by its leaders, who may admit, for instance, that there is no guaranteed defense against terrorist acts. But those leaders nonetheless remain committed to eliminating precisely that vulnerability—committed, that is, to the illusory goal of invulnerability. When that goal is repeatedly undermined—whether by large-scale terrorist acts like 9/11, or as at present by militant resistance to American hegemony in Iraq and elsewhere in the Middle East—both the superpower and the world it acts upon may become dangerously destabilized.

#### Why do we hold such an egotistical self image? We, as citizens, have lost a war over our *consciences*.

#### The power of the presidency is a big part of the reason why. The presidency exists to seduce us into thoughtless compliance. I value security and freedom, so how can I possibly disagree with Bush? I hope for things, and there are things I want changed, so how could I possibly disagree with Obama? The president is like a fortune teller—it tells us vague platitudes we want to hear so we trust it absolutely. As a result, we close off our conscience and consent to an imperial “war on terror”

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From Bush to Obama, the war on terror is principally a war over conscience. The aim of the security regime is to justify itself not only through the ownership of bare life, but in laying claim to the life of conscience as well. Its purpose is to continue the century-old devolution to the messianic presidency through the permeation and colonization of conscience. Its agenda, on the strength of the values it presents as liberal and democratic, is to make conscience the ground of the presidency — to mollify, conscript, subdue and seduce the operation of conscience in sovereign power’s construction of democratic citizenship. The biopolitical project of the war on terror is to produce, and lay claim to, what Agamben calls “forms of life” of which there are two: politically qualified life, the life of the choice-making citizen, and bare life, the naked fact of our biological existence. I argue that the war on terror produces these forms of life through two integrated means. Vivification is the process of animating public deliberation or doing the work of conscience for us in an effigy of democratic communication. It provides a more satisfactory account of the subjective impact of sovereign power as violence than theories of total biopolitical oppression (e.g. Edkins and Pin-Fat) because it acknowledges, with Iris Marion Young, that this power elicits adoration and gratitude. (Young, 2003) Vivisection is the extraction of the truth that makes us secure through rendition, torture and structurally reinforced racism, from the matter of the human body reduced to bare life. The powers of vivification and vivisection mark the rise of the messianic presidency, its biopolitical function as the source of citizenship and arrogator of conscience. They allow a more precise definition of the violence of sovereign power that reduces all of us to homines sacri or bare life. At the same time, it is essential to recognize that these powers have a disparate impact on human personality, through the construction of a taxonomy of citizens and human existents according to their race, gender, religion and social condition. The violence of sovereign power is by no means equal. An ethic of democratic communication would speak to this contest over conscience, mapping it out as the terrain upon which the troubled story of citizenship unfolds and bare human life finds a new political voice.

Barak Obama’s presidency—like good philosophy—raises more questions than it settles about democratic political culture in pluralistic societies. The central problem liberal political philosophy attempts to decide is how to sustain a culture of democratic communication, allowing us equally to share in self-governance as citizens even as we bear disparate, fundamentally irreconcilable views about the big questions of human existence. Will Kymlicka summarizes this project as seeking “equality between groups, and freedom within groups”; the sequestering of deep personal beliefs is essential if we are to allow maximal equality and freedom. (Kymlicka, 2007: 255) The rise to power of this son of a Kenyan scholar, it would seem, affirms the wisdom of a polity designed to relegate existential questions, questions about the good, to the small circles of our private lives whilst structuring the democratic playing field to address the basic, non-metaphysical issue of fairness. More astonishing still, this drama played out against the war on terror’s 198 reassertion of race categories. (Ahmad, 2004) Standing in the light of Obama’s victory, it is tempting to see the theocratic ambition of the Bush White House—its retrograde imposition of faith based standards in domestic policy and on the global stage, branding the war on terror a crusade to rid the world of evil—as an anti-liberal atavism that died with a stake through its heart in the election of 2008. Obama’s triumph was the triumph of political liberalism and its project of creating a neutral framework of democratic communication, a public square emancipated from the stubborn intimacy of race, religion, gender and so on. Political liberalism allows anyone—any domestically born U.S. citizen—to be president. Obama won because he was constitutionally emancipated to fashion for himself answers to the big questions, while excelling in the political capacity to keep his metaphysics to himself and thus prove his worth for the leadership of the world’s leading pluralist democracy: the bi-racially telegenic, cool and neutral decider. The prize is a presidency the framers of the republic would not have recognized as republican—not simply in the scale of the nation’s martial, social and economic resources, but that the president should have these at what amounts to an imperial command.

My sense is that Obama’s success, like the core function of the presidency itself, has nothing to do with anything like a liberal restraint concerning the big questions of human existence but is, instead, a most illiberal and muscular intrusion into these matters. Instead of carving out a zone of exclusion for the private operation of conscience, the function of the presidency in contemporary U.S. political culture is to elicit the conformity of conscience with powerful, charismatic affirmations of the nature and purpose of human life. Clearly, the core of Obama’s ongoing resonance with voters and aliens alike—why we 199 want to adore him—has nothing to do with his bracketing out his beliefs about the big questions, the facts of his race and his religion, his worldview; he built political power in large measure through his acumen in actively presenting these features of his personality. Furthermore, these features were not parsed through the rarefied Cartesian space of a public square, they were embroiled in the maelstrom of detraction, calumny and desperate stargazing that is political discourse in the United States. Judging by his biography, the capacity to foreground his beliefs and make them publicly resonant is not something Obama purchased with his campaign contributions. It is a capacity that is integral to his political personality. None of this was novel or revolutionary in any way because U.S. electoral politics demands that candidates make bold claims about the big questions as defined in the political culture of the United States. Politics, in this sense, remains very much about the power to produce doctrine. The situation persists not as an aberration from the norms of political liberalism, but because of them.

#### The result of this consent to an imperial presidency is that we defer decisions about the life and death of whole populations to sovereign power—the doctrines the sovereign sells us are policed by imperial violence.

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Far from living in a post-metaphysical era, I believe Connolly is correct in his assertion that every “political interpretation projects presumptions about the primordial character of things”. (Connolly, 1993: 1) There is, therefore, a caesaropapist effect in the liberal narrative of public neutrality; it provides plausible cover for the construction of dominant, history-ending definitions about what it means to be human. Instead of building a political culture beyond metaphysics—the purely procedural and inclusive political culture, democratic in the equal freedoms it accords for our private fulfilment in seeking the good individually—this narrative allows sovereign power to enforce its edict about the nature and purpose of human life. The post-metaphysics feint allows a political culture to develop 200 and enforce the limits of the political community, setting the bounds between the citizen and the alien, and the community of life itself, setting the bounds between human and subhuman, the quick, the dead and the expendable. It is the means by which sovereign power bifurcates human existence, producing on the one hand politically qualified life—the citizen made in its own image—and, on the other, bare life, the human organism. Political liberalism’s restraint about the big questions, its concern to create maximal space for our individual, creative self-fashioning, is part of its edict about the “primordial character of things”. Instead of standing against republicanism, political liberalism works symbiotically with the republican project of defining the national character, the way of life, of a democratic people. Together they confer freedom and equality on the terms of sovereign power, not on the terms of conscience. They set the bounds of democratic communication, and remove from the function of citizenship public deliberation about existential questions. There is no return through political liberalism to classical politics, the sharing in self-governance of a democratic people through the scrupulous separation of public and private life, of political life and organic life. Instead, citizenship becomes the constructed acceptance of a synthetic freedom and equality, synthetic because freedom and equality under sovereign power are not the fruit of the operation of conscience; they are, instead, the doctrines of the state policed by violence. Citizenship becomes sovereign power’s imposition of a doctrinal closure on the debate about what it means to be human, because the definition of who is a citizen carries with it the power to define who is and who is not human. This places citizenship at odds against conscience and its principal function of continually discerning the meaning and purpose of human existence; sovereign power 201 might simulate conscience, but it cannot replace the restless human work in conscience of examination and deconstruction.

I will argue below that the persistence of this unexamined, dominant metaphysics allows the continuing ascendance of the security regime. Further, the political effect of this metaphysics is to consolidate power in the messianic presidency. A great deal of authoritative work has been done to map the contours of, and at times laud, the “imperial presidency”, with reference to the global reach of the executive branch in the United States. (Schlesinger, 1989) In the words of Michael Ignatieff, “Yet what word but ‘empire’ describes the awesome thing that America is becoming?” (Ignatieff, 2005) My concern is the biopolitical dimension this office now assumes; I believe the claim it makes to validate human life as such, to “touch the soul” of the citizen, to be the agent of a divine plan in the unfolding of human history suggest a presidency that is not simply imperial in its self-understanding but messianic. I will suggest that a biopolitical reading of the war on terror gains ground in deconstructing the covert ontology of what passes for democratic political culture, moving the analysis from ideology and discipline to the messianic powers of vivification and vivisection. Ostensible neutrality “about the primordial character of things” is the shell within which the messianic presidency quickens, rising to primacy over constitutional governance in the United States. The Obama White House does not represent a break with this phenomenon; it does not return the Office of the President to the proportions the framers of the republic entrenched constitutionally. Instead, through its reinvigorated prosecution of the war on terror, the Obama White House represents the next phase in the maturation of the messianic presidency.202

#### This leads to an apocalyptic violence, insistent on defending the nation at all costs—that makes annihilation possible

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The apocalyptic imagination has spawned a new kind of violence at the beginning of the twenty-first century. We can, in fact, speak of a worldwide epidemic of violence aimed at massive destruction in the service of various visions of purification and renewal. In particular, we are experiencing what could be called an apocalyptic face-off between Islamist\* forces, overtly visionary in their willingness to kill and die for their religion, and American forces claiming to be restrained and reasonable but no less visionary in their projection of a cleansing war-making and military power. Both sides are [end page 1] energized by versions of intense idealism; both see themselves as embarked on a mission of combating evil in order to redeem and renew the world; and both are ready to release untold levels of violence to achieve that purpose. The war on Iraq—a country with longstanding aspirations toward weapons of mass destruction but with no evident stockpiles of them and no apparent connection to the assaults of September 11—was a manifestation of that American visionary projection. The religious fanaticism of Osama bin Laden and other Islamist zealots has, by now, a certain familiarity to us as to others elsewhere, for their violent demands for spiritual purification are aimed as much at fellow Islamics as at American “infidels.” Their fierce attacks on the defilement that they believe they see everywhere in contemporary life resemble those of past movements and sects from all parts of the world; such sects, with end-of-the-world prophecies and devout violence in the service of bringing those prophecies about, flourished in Europe from the eleventh through the sixteenth century. Similar sects like the fanatical Japanese cult Aum Shinrikyo, which released sarin gas into the Tokyo subways in 1995, have existed—even proliferated—in our own time. The American apocalyptic entity is less familiar to us. Even if its urges to power and domination seem historically recognizable, it nonetheless represents a new constellation of forces bound up with what I’ve come to think of [end page 2] as “superpower syndrome.” By that term I mean a national mindset—put forward strongly by a tight-knit leadership group—that takes on a sense of omnipotence, of unique standing in the world that grants it the right to hold sway over all other nations. The American superpower status derives from our emergence from World War II as uniquely powerful in every respect, still more so as the only superpower left standing at the end of the Cold War in the early 1990s. More than merely dominate, the American superpower now seeks to control history. Such cosmic ambition is accompanied by an equally vast sense of entitlement, of special dispensation to pursue its aims. That entitlement stems partly from historic claims to special democratic virtue, but has much to do with an embrace of technological power translated into military terms. That is, a superpower—the world’s only superpower—is entitled to dominate and control precisely because it is a superpower. The murderous events of 9/11 hardened that sense of entitlement as nothing else could have. Superpower syndrome did not require 9/11, but the attacks on the Twin Towers and the Pentagon rendered us an aggrieved superpower, a giant violated and made vulnerable, which no superpower can permit. Indeed, at the core of superpower syndrome lies a powerful fear of vulnerability. A superpower’s victimization brings on both a sense of humiliation and an angry determination to restore, or even [end page 3] extend, the boundaries of a superpower-dominated world. Integral to superpower syndrome are its menacing nuclear stockpiles and their world-destroying capacity. Throughout the decades of the Cold War, the United States and the Soviet Union both lived with a godlike nuclear capacity to obliterate the cosmos, along with a fear of being annihilated by the enemy power. Now America alone possesses that world-destroying capacity, and post-Soviet Russia no longer looms as a nuclear or superpower adversary. We have yet to grasp the full impact of this exclusive capacity to blow up anyone or everything, but its reverberations are never absent in any part of the world. The confrontation between Islamist and American versions of planetary excess has unfortunately tended to define a world in which the vast majority of people embrace neither. But apocalyptic excess needs no majority to dominate a landscape. All the more so when, in their mutual zealotry, Islamist and American leaders seem to act in concert. That is, each, in its excess, nurtures the apocalypticism of the other, resulting in a malignant synergy. \* In keeping with general usage, Islamist refers to groups that are essentially theocratic and fundamentalist, and at times apocalyptic. Islamic is a more general ethnic as well as religious term for Muslims. The terms can of course overlap, and “Islamic state” can mean one run on Islamist principles.

### Plan(s)

#### The United States Congress should surrender the global war on terror by restricting the President’s authority to introduce armed forces into hostilities.

### Contention two is *Surrender*

#### The act of surrendering is a radical one—it opens us to vulnerability, ambiguity, and acceptance of the world as it is. It gives up on the dream of invulnerability, and helps to shatter falsely held illusions about our place in the world.

Lifton 3 [Robert Jay Lifton, Visiting Professor of Psychiatry at Harvard Medical School, previously Distinguished Professor of Psychiatry and Psychology at the Graduate School and Director of The Center on Violence and Human Survival at John Jay College of Criminal Justice at the City University of New York, 2003 (Superpower Syndrome: America’s Apocalyptic Confrontation With The World, Published by Thunder’s Mouth Press / Nation Books, ISBN 1560255129, p. 196-199)]

Stepping out of that syndrome would also include surrendering the claim of certainty, of ownership of truth and reality. That ownership gives rise to deadly righteousness, with a claim to illumination so absolute as to transcend ordinary restraints against mass violence. The healthier alternative is an acceptance of some measure of ambiguity, of inevitable elements of confusion and contradiction, [end page 196] whether in relation to large historical events or in matters of personal experience. This would include a more nuanced approach to Islam and Islamist thought and behavior that allows for the possibility of evolution and change. It is often claimed that no such acceptance of ambiguity is possible because superpowers, like nations, like people, are uncomfortable with it, that the tendency is always to seek clarity and something close to certainty. But this assumption may well underestimate our psychological capabilities. Ambiguity, in fact, is central to human function, recognized and provided for by cultural institutions and practices everywhere. American society in particular has cultivated the kinds of ambiguity that go with multiplicity and with shifting populations and frontiers. I have tried in my past work to formulate a version of the self as many-sided, flexible, and capable of change and transformation. This protean self (named after Proteus, the Greek sea god who was capable of taking on many shapes) stands in direct contrast to the fundamentalist or apocalyptic self. Indeed, the closed fundamentalist self and its apocalyptic impulses can be understood as a reaction to protean tendencies, which are widely abroad in our world as a response to the complexities of recent history. Any contemporary claim to absolute certainty, then, is compensatory, an artificial plunge into totalism that seeks an escape from the ambiguity that so pervades our historical legacy. American society is more volatile on these matters than [end page 197] many suspect. Over the previous century and at the beginning of a new one, we have been undergoing waves of contending forms of populism—pendulum swings between totalistic impulses and more open, if less clearly formulated, protean principles. How this psychohistorical struggle will develop we have no way of knowing, but we need hardly give up on ambiguity, or on our capacity to combine it with strongly held ethical principles. There is a real sense in which elements of ambiguity are necessary to our well-being. They certainly are necessary to the well-being of our nation, and of the world. To live with ambiguity is to accept vulnerability. American aspirations toward superpower invulnerability have troubling parallels in Islamist visions of godly power. Surrendering the dream of invulnerability, more enlightened American leaders could begin to come to terms with the idea that there will always be some danger in our world, that reasonable and measured steps can be taken to limit that danger and combat threats of violence, but that invulnerability is itself a perilous illusion. To cast off that illusion would mean removing the psychological pressure of sustaining a falsified vision of the world, as opposed to taking a genuine place in the real one. Much of this has to do with accepting the fact that we die, a fact not altered by either superpower militarism or religious fanaticism. A great part of apocalyptic violence is in the service of a vast claim of immortality, a claim that [end page 198] can, in the end, often be sustained only by victimizing large numbers of people. Zealots come to depend upon their mystical, spiritual, or military vision to protect themselves from death, and to provide immortality through killing.

#### And, Surrender leads to an embrace of change and a willingness to think differently. It changes our psyche. The psychic wound and shock people will feel is an opportunity for growth. A voluntary act of authentic surrender is key.

Moze, Ph.D in Personal Development, 7—Mary Beth, Ph.D. in Personal Development and Transformation [“Surrender: An Alchemical Act in Personal Transformation,” *Journal of Conscious Evolution*, http://www.cejournal.org/GRD/Surrender.pdf]

Surrender and the Ego

Surrender provides a willing path toward greater understandings. Surrender allows for flexibility and movement in relation to a polarized Other and is a voluntary choice to not resist. Such a choice is as much a part of ego development as choosing to resist (LaMothe, 2005). The wise use of our will can get us to the edge of the Ego and beyond; we can will ourselves into the act of surrender that carries us into the flow of possibilities and growth (Hart, 2000).

We think we live by virtues and influences that we can control, but we are governed by more than ourselves (Hawkins, 2002). World religion s teach that the Ego interferes with detection of truth and cannot engage the bigger, systemic view of things (Leary, 2004) central to personal development is the management of the Ego and surrendering to a more universal identity (Hidas, 1981). In lieu of more culturally sanctioned spiritual practices in the West, our need for universal identity and spiritual sustenanc e comes by way of therapy (Some’, 1999), but Western therapy focuses heavily on ego strengthenin g and can inadvertently build up the Ego’s narcissistic muscles.

Recovery from any dysfunction as well as growth fr om places of normality is dependent on the willingness to explore new ways of looking a t things: to endure inner fears when belief systems are shaken (Hawkins, 2002). By quieting the Ego, we can soften its rigid influence and help to strengthen the health of the ego and assist the act of surrender (Hidas, 1981; Leary, 2004). It is an act of ego strength void of Ego fix ation (Hart, 2000). Surrender is the exercise of moral muscles. In surrender, the Ego may feel like it is dying, but the ego is sustained. In the initial efforts to exercise moral muscles, the Ego will feel torn, but it is through that wound – a sacred wound - that new ways of understanding arrive (Branscomb, 1991).

We are complex systems. Systems are made up of systems and exist within ever larger systems within which paradox is characteristic and can be understood (Laszlo, 1996; Morin, 1999; Rowland, 1999). As long as the Ego functions with its narrow view, the paradox of human behavior can not be sufficiently contextualized and it causes frustration. Curiously enough, motives to embrace change arise when the mind is challenged and puzzles are perceived (Baumeister & Vohs, 2002; Hawkins, 2002), and paradoxes are puzzles. The very fears and obstacles that we perceive and resist ironically point us in the very direction of our own growth and serve as portals for surrender (Hart, 2000). Each surrender exposes us to a part of the larger systems within which we function. Through surrender , the Ego can grasp paradox and greater truths.

It is beneath the fears of the narrow Egoic system where one finds the curiosity and courage that is willing to risk and accept what unfolds, driven by a desire to connect (Grant, 1996). Surrender releases the perceived control to which the Ego clings and simultaneously releases of the burden of being in control (Branscomb, 1991). Surrender eases the burden and grip of Egoic boundary control, relaxing narcissistic muscles in order to also flex and build the unintentionally neglected moral muscles.

#### And, Surrender is different than submission, compliance, or resignation. Surrender yields unconditionally, unworried about preferences or expectations. Only this authentic letting go is an act that create immediate, authentic, and lasting personal change.

Moze 7—Mary Beth, Ph.D. in Personal Development and Transformation [“Surrender: An Alchemical Act in Personal Transformation,” *Journal of Conscious Evolution*, http://www.cejournal.org/GRD/Surrender.pdf]

Before pursuing a definition of what surrender is, it is helpful to benchmark what it is not. Some terms are used synonymously with surrender but have subtle shifts in meaning that differ significantly from the healthy version of surrender that grounds this article. Those terms include submission, resignation, and compliance.

Submission entails a role of domination by one over another and is a perversion of surrender (LaMothe, 2005). It is an individual’s conscious acceptance of reality but tainted with an unconscious unacceptance that harbors the desire for eventual revenge (Tiebout, 1949). Submission sustains the tension between self and Other and houses distrust and a sense of betrayal (LaMothe, 2005; Tiebout, 1949). It is ofte n a defense against hopelessness and the fear  of the annihilation of one’s sense of identity (LaM othe, 2005). It resembles surrender in its longing to know and be known, but cheats the process by sustaining a role of bondage and a sense of futility (Ghent, 1990).

Resignation holds an element of judgment (Tolle, 1 999) which is contrary to the unconditional nature of healthy surrender. Resignation moves one into accordance with another, but not based on shared beliefs nor trust and often as a result of exhausted failed efforts to negotiate a mutually satisfying interpersonal relat ionship. It often accompanies the role of submission (Ghent, 1990). Both submission and resignation have a resistant quality about them which maintains an Egoic position, not a state of surrender. To a certain degree, there is a sense of longevity to the roles of submission and resigna tion.

In comparison, compliance has a temporariness abou t it. Like resignation, it entails a going along with attitude while not necessarily approving of that t o which one resigns. However, compliance is more about saying yes in the moment more for the sake of convenience than for the sake of acceptance. Compliance contributes to a sense of guilt, inferiority, and shame for not standing up for oneself and it also deceives all of those involved with the circumstance (Tiebout, 1953).

The more inviting definition of surrender appeals to its resilient nature, not its resistant nature. Resistance operates against growth or chang e and seeks to maintain the familiar, while surrender and resilience operate toward growth (Ghe nt, 1990). Rather than an Egotistical defeat, healthy surrender is a compassionate giving over that rests on trust (LaMothe, 2005). Such surrender involves commitment, openness, soulful mo tivation, and vibrancy.

Total surrender unconditionally yields to what is (Tolle, 1999) rather than to what one prefers or expects. It is a wholehearted acceptance of one’s perception of reality and unreservedly yields to more than the Ego (Cohen, 20 04; Jones, 1994; Tiebout, 1953). Judgments are suspended. One is involved in a code of integrity and unity with Other, and admits to not knowing the full meaning of an encounter, especially in the moment it occurs (Parlee, 1993; Wolff, 1974). This allows for openness of experience and fully embraces the unknown (May, 2004).

Surrender is liberation, expansion of self, and the letting down of defensive barriers (Ghent, 1990). It is something that takes place within one’s self and contingent only upon one’s willingness to let down the barriers that one alone puts up: to give up resistances, defenses, and self-preconceptions in service of healing, acceptance, and seeking to know Other (Branscomb, 1993; Jones, 1994; Tiebout, 1949). Surrender is an existential reality that does not objectify self or Other and rather identifies with limitlessness ( May, 1982). Surrender need not be permanent; it can be a temporary relinquishment of control and suspension of beliefs (Hart, 2000). It leaves intellectual knowledge in tact while releasing one to inquire further about truths (Rutledge, 2004) without an agenda for expected outcomes (Wolff, 197 4). It involves curiosity that is attracted to meaning, not oddity.

Surrender is a particular way of functioning, motivated by the longing for growth and connectedness (Ghent, 1990). It is soulful. Such willingness rests on and is motivated by trust, faith, hope, and heart based desires for meaning; it appeals to that which dignifies and ennobles (Hawkins, 2002). Surrender is an act of faith and a statement of hope based on trust (Hart, 2000). Surrender of this nature reacquaints us with our humanness and innocence, not our individuality, and enables us to see the good in Other and in the world (Branscomb, 1993; Wolff, 1974). It nourishes the needs of the soul and gently releases the wants of the Ego (Zukav, 1990).

An act of surrender is inevitably followed by a state of surrender (Tiebout, 1949), free of time and space (Hart, 2000). Surprisingly, surrender is vibrant, not passive. It is an intimate state of involvement (May, 1982) in which one actively constructs an experience while choosing to give in – to lean in toward – another (LaMothe, 200 5). There is a dynamic flow of emergence and waning that actualizes the potential for enhanc ed meaning and communion with Other (LaMothe, 2005). One does not passively tolerate a situation nor cease personal action; instead, there is an awareness and reciprocity of responsive ness that is improvisational and uncontrolling (Rutledge, 2004; Tolle, 1999). To improvise is to be intuitively creative; it is a universal capacity!

I do not posit a linear relationship between trust, commitment, openness, soulful motivation, and vibrancy. The literature does not suggest anything in this regard. What is noteworthy is the simultaneous simplicity and compl exity of a resilient act of surrender. It is alchemical. It is not an act that simply initiates a natural progression of potential change; it is an innately complex function that transmutes one way of being into another.

I hesitate to offer a definition of surrender, fea ring that it will be concretized. Surrender has a wholesomeness that is elusive and not easily definable. For the sake of grounding the remaining contents of this article, I offer the following definition as support, not absolute. Surrender is a trusting act to which one fully commits and lets go of absolute perceived control and personal defenses in order to step into a limitless unknown and actively engage Other, allowing for the potential discovery of greater truths while being unattached to any expected outcomes. Even more simply stated, surrender is a faithful gesture toward knowing Other and being known.

#### And, by promoting this sort of reflection and thought through the act of surrender, we solve a shift in citizen opinions on the war on terror—the aff is the sort of painful self-examination that creates change

Grieder, bestselling author, 4 [William Greider, a prominent political journalist and author, has been a reporter for more than 35 years for newspapers, magazines and television.. He is the author of the national bestsellers One World, Ready or Not, Secrets of the Temple and Who Will Tell The People. In the award-winning Secrets of the Temple, he offered a critique of the Federal Reserve system. Greider has also served as a correspondent for six Frontline documentaries on PBS, including "Return to Beirut," which won an Emmy in 1985. “Under the Banner of the ‘War’ on Terror” http://samizdat.cc/shelf/documents/2004/06.07-greider/greider.pdf]

An important question remains for Americans to ponder: Why have most people submitted so willingly to a new political order organized around fear? Other nations have confronted terrorism of a more sustained nature without coming thoroughly un- hinged. I remember living in London briefly in the 1970s s, when IRA bombings were a frequent occurrence. Daily life continued with stiff -upper-lip reserve (police searched ladies’ handbags at restaurants, but did not pat down the gentlemen). We can only spec- ulate on answers. Was it the uniquely horrific quality of the 9/11 attacks? Or the fact that, unlike Europe, the continental United States has never been bombed? For mod- ern Americans, war’s destruction is a foreign experience, though the United States has participated in many conflicts on foreign soil. Despite the patriotic breast-beating, are we closet wimps? America’s exaggerated expressions of fear may look to others like a surprising revelation of weakness.

My own suspicion is that many Americans have enjoyed Bush’s “terror war” more than they wish to admit. Feeling scared can be oddly pleasurable, like participating in a real-life action thriller, when one is allied in imagined combat with a united country of brave patriots. The plot line is simple—good guys against satanic forces—and pushes aside doubts and ambiguities, like why exactly these people are out to get us. Does our own behavior in the world have anything to do with it? No, they resent us because we are so virtuous—kind, free, wealthy, democratic. The contest, as framed by Bush, invites Americans to indulge in a luxurious sense of self-pity—poor, powerful America, so innocent and yet so misunderstood. America’s exaggerated fear of unknown “others” is perhaps an unconscious inversion of its exaggerated claims of power.

The only way out of this fog of pretension is painful self-examination by Americans— cutting our fears down to more plausible terms and facing the complicated realities of our role in the world. The spirited opposition that arose to Bush’s war in Iraq is a good starting place, because citizens raised real questions that were brushed aside. I don’t think most Americans are interested in imperial rule, but they were grossly misled by patriotic rhetoric. Now is the time for sober, serious teach-ins that lay out the real history of power in the world, and that also explain the positive and progressive future that is possible. Once citizens have constructed a clear-eyed, dissenting version of our situation, perhaps politicians can also be liberated from exaggerated fear. The self-imposed destruction that has flowed from Bush’s logic cannot be stopped until a new cast of leaders steps forward to guide the country. This transformation begins by changing Presidents.

#### And, the affirmative represents a psychological shift—yes, we think congress should actually surrender the war on terror, but, more importantly, it’s a useful thought experiment for any American.

#### What does it mean that we were wrong about fighting terrorists? What does it mean that we couldn’t win? This change on the psychological and personal level allows us to reclaim our moral compass, resist the fantasy of total control, and change the way future and current leaders deal with feelings of vulnerability

Lifton 3 [Robert Jay Lifton, Visiting Professor of Psychiatry at Harvard Medical School, previously Distinguished Professor of Psychiatry and Psychology at the Graduate School and Director of The Center on Violence and Human Survival at John Jay College of Criminal Justice at the City University of New York, 2003 (Superpower Syndrome: America’s Apocalyptic Confrontation With The World, Published by Thunder’s Mouth Press / Nation Books, ISBN 1560255129, p. 188-192)]

We can do better. America is capable of wiser, more measured approaches, more humane applications of our considerable power and influence in the world. These may not be as far away as they now seem, and can be made closer by bringing our imaginations to bear on them. Change must be political, of course, but certain psychological contours seem necessary to it. As a start, we do not have to collude in partitioning the world into two contending apocalyptic forces. We are capable instead of reclaiming our moral compass, of finding further balance in our national behavior. So intensely have we embraced superpower syndrome that emerging from it is not an easy task. Yet in doing so we would relieve ourselves of a burden of our own creation—the psychic burden of insistent illusion. For there is no [end page 189] greater weight than that one takes on when pursuing total power. We need to draw a new and different lesson from Lord Acton's nineteenth-century assertion: "Power tends to corrupt and absolute power corrupts absolutely." Acton was not quite right. The corruption begins not with the acquisition of power but with the quest for and claim to absolute power. Ever susceptible to the seductive promise that twenty-first-century technology can achieve world control, the superpower can best resist that temptation by recognizing the corruption connected with that illusion. STEPPING OFF THE TREADMILL To renounce the claim to total power would bring relief not only to everyone else, but, soon enough, to citizens of the superpower itself. For to live out superpower syndrome is to place oneself on a treadmill that eventually has to break down. In its efforts to rule the world and to determine history, the United States is, in actuality, working against itself, subjecting itself to constant failure. It becomes a Sisyphus with bombs, able to set off explosions but unable to cope with its own burden, unable to roll its heavy stone to the top of the hill in Hades. Perhaps the crucial step in ridding ourselves of superpower syndrome is recognizing that history cannot be controlled, fluidly or otherwise. Stepping off the superpower treadmill would also enable us to cease being a nation ruled by fear. [end page 190] Renouncing omnipotence might make our leaders—or at least future leaders—themselves less fearful of weakness, and diminish their inclination to instill fear in their people as a means of enlisting them for military efforts at illusory world hegemony. Without the need for invulnerability, everyone would have much less to be afraid of. What we call the historical process is largely unpredictable, never completely manageable. All the more so at a time of radical questioning of the phenomenon of nationalism and its nineteenth- and twentieth-century excesses. In addition, there has been a general decline in confidence in the nation state, and in its ability to protect its people from larger world problems such as global warming or weapons of mass destruction. The quick but dangerous substitute is the superpower, which seeks to fill the void with a globalized, militarized extension of American nationalism. The traditional nation state, whatever its shortcomings, could at least claim to be grounded in a specific geographic area and a particular people or combination of peoples. The superpower claims to "represent" everyone on earth, but it lacks legitimacy in the eyes of those it seeks to dominate, while its leaders must struggle to mask or suppress their own doubts about any such legitimacy. The American superpower is an artificial construct, widely perceived as illegitimate, whatever the acquiescence it coerces in others. Its reign is therefore inherently unstable. Indeed, its reach for full-scale world domination [end page 191] marks the beginning of its decline. A large task for the world, and for Americans in particular, is the early recognition and humane management of that decline.

#### Rather than singlehanded solving everything in one shot, surrender sets off an avalanche of conversation and questioning that activates our conscience. Only this process can engage both formal legal discourse and social movements—conscience is the one kernel of humanity that exists in every context, it is the lynchpin of solvency

Markwick 10—Michael Markwick, Lecturer at Simon Fraser University, Ph.D candidate in philosophy at Simon Fraser University [Spring 2010, “Terror and Democratic Communication,” Ph.D Dissertation, http://summit.sfu.ca/item/9989]

At the same time, the messianic presidency as sovereign power is the product of continual negotiation, and its powers of vivification and vivisection do not—indeed cannot— extirpate the operation of conscience. Against the facts of the war on terror, I argue for the role of conscience in democratic communication, across the full range of cultural expression, from formal political and jurisprudential discourse to movements of social change and popular culture. Democratic communication persists even in the midst of bare life as the site of the public operation of conscience, of knowing together. It is the assertion of conscience against sovereign power, not through grand narratives or defiant, beautiful acts of hopelessness but through our agonistic and reflexive encounters in a plurality of worldviews. The point, therefore, of Kymlicka’s “equality between groups, and freedom within groups” is not to isolate conscience as an insular entity, but rather to allow us to meet each other and contend with each other over the big questions about human existence, to get to the truth and to order our affairs to suit our best understanding about these questions. The project of democratic communication is not to create zones of exclusion for our creative self-fashioning, it is to allow us to take seriously the content of each other’s lives, to discern therein insights into the way we understand ourselves as human persons. In this sense, democratic communication necessarily involves the ongoing articulation and deconstruction of ontological claims, not to rid us of metaphysics but instead—agonistically, empathetically—to find our own voice in it.

#### Terrorism is politically motivated—only our radical action of stepping back and taking blame can address the real grievences

Blum 4—William Blum is an author, historian, and renowned critic of U.S. foreign policy. He is the author of *Killing Hope: U.S. Military and CIA Interventions Since World War II* and *Rogue State: A Guide to the World’s Only Superpower*. In early 2006, Blum briefly became the subject of widespread media attention when Osama bin Laden issued a public statement in which he quoted Blum and recommended that all Americans read *Rogue State: A Guide to the World's Only Superpower*. As a result of the mention sales of his book greatly increased. "I was quite surprised and even shocked and amused when I found out what he'd said," Blum said. "I was glad. I knew it would help the book's sales and I was not bothered by who it was coming from. If he shares with me a deep dislike for certain aspects of US foreign policy, then I'm not going to spurn any endorsement of the book by him. I think it's good that he shares those views and I'm not turned off by that."[4] On the Bin Laden endorsement Blum stated "This is almost as good as being an Oprah book." [http://williamblum.org/chapters/freeing-the-world-to-death/myth-and-denial-in-the-war-against-terrorism]

It dies hard. It dies very hard. The notion that terrorist acts against the United States can be explained by envy and irrational hatred, and not by what the United States does to the world – i.e., US foreign policy – is alive and well. The fires were still burning intensely at Ground Zero when Colin Powell declared: “Once again, we see terrorism, we see terrorists, people who don’t believe in democracy …” 1 George W. picked up on that theme and ran with it. He’s been its leading proponent ever since September 11 with his repeated insistence, in one wording or another, that terrorists are people who hate America and all that it stands for, its democracy, its freedom, its wealth, its secular government.” (Ironically, the president and Attorney General John Ashcroft probably hate our secular government as much as anyone.) Here he is more than a year after September 11: “The threats we face are global terrorist attacks. That’s the threat. And the more you love freedom, the more likely it is you’ll be attacked.” 2 The American Council of Trustees and Alumni, a conservative watchdog group founded by Lynne Cheney, wife of the vice-president, announced in November 2001 the formation of the Defense of Civilization Fund, declaring that “It was not only America that was attacked on September 11, but civilization. We were attacked not for our vices, but for our virtues.” 3 In September 2002, the White House released the “National Security Strategy”, purported to be chiefly the handiwork of Condoleezza Rice, which speaks of the “rogue states” which “sponsor terrorism around the globe; and reject basic human values and hate the United States and everything for which it stands.” In July of the following year, we could hear the spokesman for Homeland Security, Brian Roehrkasse, declare: “Terrorists hate our freedoms. They want to change our ways.” 4 Thomas Friedman the renowned foreign policy analyst of the New York Times would say amen. Terrorists, he wrote in 1998 after two US embassies in Africa had been attacked, “have no specific ideological program or demands. Rather, they are driven by a generalized hatred of the US, Israel and other supposed enemies of Islam.” 5 This idée fixe – that the rise of anti-American terrorism owes nothing to American policies – in effect postulates an America that is always the aggrieved innocent in a treacherous world, a benign United States government peacefully going about its business but being “provoked” into taking extreme measures to defend its people, its freedom and its democracy. There consequently is no good reason to modify US foreign policy, and many people who might otherwise know better are scared into supporting the empire’s wars out of the belief that there’s no choice but to crush without mercy – or even without evidence – this irrational international force out there that hates the United States with an abiding passion. Thus it was that Afghanistan and Iraq were bombed and invaded with seemingly little concern in Washington that this could well create many new anti-American terrorists. And indeed, since the first strike on Afghanistan in October 2001 there have been literally scores of terrorist attacks against American institutions in the Middle East, South Asia and the Pacific, more than a dozen in Pakistan alone: military, civilian, Christian, and other targets associated with the United States, including the October 2002 bombings in Bali, Indonesia, which destroyed two nightclubs and killed more than 200 people, almost all of them Americans and their Australian and British allies. The following year brought the heavy bombing of the US-managed Marriott Hotel in Jakarta, Indonesia, the site of diplomatic receptions and 4th of July celebrations held by the American Embassy. Even when a terrorist attack is not aimed directly at Americans, the reason the target has been chosen can be because the country it takes place in has been cooperating with the United States in its so-called “War on Terrorism”. Witness the horrendous attacks of recent years in Madrid, Turkey and Saudi Arabia. A US State Department report on worldwide terrorist attacks showed that the year 2003 had more “significant terrorist incidents” than at any time since the department began issuing statistics in 1982; the 2003 figures do not include attacks on US troops by insurgents in Iraq. 6 Terrorists in their own words The word “terrorism” has been so overused in recent years that it’s now commonly used simply to stigmatize any individual or group one doesn’t like, for almost any kind of behavior involving force. But the word’s raison d’être has traditionally been to convey a political meaning, something along the lines of: the deliberate use of violence against civilians and property to intimidate or coerce a government or the population in furtherance of a political objective. Terrorism is fundamentally propaganda, a very bloody form of propaganda. It follows that if the perpetrators of a terrorist act declare what their objective was, their statement should carry credibility, no matter what one thinks of the objective or the method used to achieve it. Let us look at some of their actual declarations. The terrorists responsible for the bombing of the World Trade Center in 1993 sent a letter to the New York Times which stated, in part: “We declare our responsibility for the explosion on the mentioned building. This action was done in response for the American political, economical, and military support to Israel the state of terrorism and to the rest of the dictator countries in the region.” 7 Richard Reid, who tried to ignite a bomb in his shoe while aboard an American Airline flight to Miami in December 2001, told police that his planned suicide attack was an attempt to strike a blow against the US campaign in Afghanistan and the Western economy. In an e-mail sent to his mother, which he intended her to read after his death, Reid wrote that it was his duty “to help remove the oppressive American forces from the Muslims land.” 8 After the bombings in Bali, one of the leading suspects – later convicted – told police that the bombings were “revenge” for “what Americans have done to Muslims.” He said that he wanted to “kill as many Americans as possible” because “America oppresses the Muslims”. 9 In November 2002, a taped message from Osama bin Laden began: “The road to safety begins by ending the aggression. Reciprocal treatment is part of justice. The [terrorist] incidents that have taken place … are only reactions and reciprocal actions.” 10 That same month, when Mir Aimal Kasi, who killed several people outside of CIA headquarters in 1993, was on death row, he declared: “What I did was a retaliation against the US government” for American policy in the Middle East and its support of Israel. 11 It should be noted that the State Department warned at the time that the execution of Kasi could result in attacks against Americans around the world. 12 It did not warn that the attacks would result from foreigners hating or envying American democracy, freedom, wealth, or secular government. Similarly, in the days following the start of US bombing of Afghanistan there were numerous warnings from US government officials about being prepared for retaliatory acts, and during the war in Iraq, the State Department announced: “Tensions remaining from the recent events in Iraq may increase the potential threat to US citizens and interests abroad, including by terrorist groups.” 13 Another example of the difficulty the Bush administration has in consistently maintaining its simplistic idée fixe: In June 2002, after a car bomb exploded outside the US Consulate in Karachi, killing or injuring more than 60 people, the Washington Post reported that “US officials said the attack was likely the work of extremists angry at both the United States and Pakistan’s president, Gen. Pervez Musharraf, for siding with the United States after September 11 and abandoning support for Afghanistan’s ruling Taliban.” 14 George W. and others of his administration may or may not believe what they tell the world about the motivations behind anti-American terrorism, but, as in the examples just given, some officials have questioned the party line for years. A Department of Defense study in 1997 concluded: “Historical data show a strong correlation between US involvement in international situations and an increase in terrorist attacks against the United States.” 15 Former US president Jimmy Carter told the New York Times in a 1989 interview: We sent Marines into Lebanon and you only have to go to Lebanon, to Syria or to Jordan to witness first-hand the intense hatred among many people for the United States because we bombed and shelled and unmercifully killed totally innocent villagers – women and children and farmers and housewives – in those villages around Beirut. … As a result of that … we became kind of a Satan in the minds of those who are deeply resentful. That is what precipitated the taking of our hostages and that is what has precipitated some of the terrorist attacks. 16 Colin Powell has also revealed that he knows better. Writing of this same 1983 Lebanon debacle in his memoir, he forgoes clichŽs about terrorists hating democracy: “The U.S.S. New Jersey started hurling 16-inch shells into the mountains above Beirut, in World War II style, as if we were softening up the beaches on some Pacific atoll prior to an invasion. What we tend to overlook in such situations is that other people will react much as we would.” 17 The ensuing retaliatory attack against US Marine barracks in Lebanon took the lives of 241 American military personnel. The bombardment of Beirut in 1983 and 1984 is but one of many examples of American violence against the Middle East and/or Muslims since the 1980s. The record includes: the shooting down of two Libyan planes in 1981 the bombing of Libya in 1986 the bombing and sinking of an Iranian ship in 1987 the shooting down of an Iranian passenger plane in 1988 the shooting down of two more Libyan planes in 1989 the massive bombing of the Iraqi people in 1991 the continuing bombings and sanctions against Iraq for the next 12 years the bombing of Afghanistan and Sudan in 1998 the habitual support of Israel despite the routine devastation and torture it inflicts upon the Palestinian people the habitual condemnation of Palestinian resistance to this the abduction of “suspected terrorists” from Muslim countries, such as Malaysia, Pakistan, Lebanon and Albania, who are then taken to places like Egypt and Saudi Arabia, where they are tortured the large military and hi-tech presence in Islam’s holiest land, Saudi Arabia, and elsewhere in the Persian Gulf region the support of undemocratic, authoritarian Middle East governments from the Shah of Iran to the Saudis. “How do I respond when I see that in some Islamic countries there is vitriolic hatred for America?” asked George W. “I’ll tell you how I respond: I’m amazed. I’m amazed that there’s such misunderstanding of what our country is about that people would hate us. I am – like most Americans, I just can’t believe it because I know how good we are.” 18 It’s not just people in the Middle East who have good reason for hating what the US government does. The United States has created huge numbers of potential terrorists all over Latin America during a half century of American actions far worse than what it’s done in the Middle East. If Latin Americans shared the belief of radical Muslims that they will go directly to paradise for martyring themselves in the act of killing the great Satan enemy, by now we might have had decades of repeated terrorist horror coming from south of the border. As it is, there have been many non-suicidal terrorist attacks against Americans and their buildings in Latin America over the years. To what extent do Americans really believe the official disconnect between what the US does in the world and anti-American terrorism? One indication that the public is somewhat skeptical came in the days immediately following the commencement of the bombing of Iraq on March 20 of this year. The airlines later announced that there had been a sharp increase in cancellations of flights and a sharp decrease in future flight reservations in those few days. 19 In June, the Pew Research Center released the results of polling in 20 Muslim countries and the Palestinian territories that brought into question another official thesis, that support for anti-American terrorism goes hand in hand with hatred of American society. The polling revealed that people interviewed had much more “confidence” in Osama bin Laden than in George W. Bush. However, “the survey suggested little correlation between support for bin Laden and hostility to American ideas and cultural products. People who expressed a favorable opinion of bin Laden were just as likely to appreciate American technology and cultural products as people opposed to bin Laden. Pro- and anti-bin Laden respondents also differed little in their views on the workability of Western-style democracy in the Arab world.” 20 The Iraqi resistance The official Washington mentality about the motivations of individuals they call terrorists is also manifested in current US occupation policy in Iraq. Secretary of War Donald Rumsfeld has declared that there are five groups opposing US forces – looters, criminals, remnants of Saddam Hussein’s government, foreign terrorists and those influenced by Iran. 21 An American official in Iraq maintains that many of the people shooting at US troops are “poor young Iraqis” who have been paid between $20 and $100 to stage hit-and-run attacks on US soldiers. “They’re not dedicated fighters,” he said. “They’re people who wanted to take a few potshots.” 22 With such language do American officials avoid dealing with the idea that any part of the resistance is composed of Iraqi citizens who are simply demonstrating their resentment about being bombed, invaded, occupied, and subjected to daily humiliations. Some officials convinced themselves that it was largely the most loyal followers of Saddam Hussein and his two sons who were behind the daily attacks on Americans, and that with the capture or killing of the evil family, resistance would die out; tens of millions of dollars were offered as reward for information leading to this joyful prospect. Thus it was that the killing of the sons elated military personnel. US Army trucks with loudspeakers drove through small towns and villages to broadcast a message about the death of Hussein’s sons. “Coalition forces have won a great victory over the Baath Party and the Saddam Hussein regime by killing Uday and Qusay Hussein in Mosul,” said the message broadcast in Arabic. “The Baath Party has no power in Iraq. Renounce the Baath Party or you are in great danger.” It called on all officials of Hussein’s government to turn themselves in. 23 What followed was several days of some of the deadliest attacks against American personnel since the guerrilla war began. Unfazed, American officials in Washington and Iraq continue to suggest that the elimination of Saddam will write finis to anti-American actions. Another way in which the political origins of terrorism are obscured is by the common practice of blaming poverty or repression by Middle Eastern governments (as opposed to US support for such governments) for the creation of terrorists. Defenders of US foreign policy cite this also as a way of showing how enlightened they are. Here’s Condoleezza Rice: [The Middle East] is a region where hopelessness provides a fertile ground for ideologies that convince promising youths to aspire not to a university education, a career or family, but to blowing themselves up, taking as many innocent lives with them as possible. We need to address the source of the problem. 24 Many on the left speak in a similar fashion, apparently unconscious of what they’re obfuscating. This analysis confuses terrorism with revolution. In light of the several instances mentioned above, among others which could be cited, of US officials giving the game away, in effect admitting that terrorists and guerrillas may be, or in fact are, reacting to actual hurts and injustices, it may be that George W. is the only true believer among them, if in fact he is one. The thought may visit leaders of the American Empire, at least occasionally, that all their expressed justifications for invading Iraq and Afghanistan and for their “War on Terrorism” are no more than fairy tales for young children and grown-up innocents. But officialdom doesn’t make statements to represent reality. It constructs stories to legitimize the pursuit of interests. And the interests here are irresistibly compelling: creating the most powerful empire in all history, enriching their class comrades, remaking the world in their own ideological image. Being the target of terrorism is just one of the prices you pay for such prizes, and terrorist attacks provide a great excuse for the next intervention, the next expansion of the empire, the next expansion of the military budget. A while ago, I heard a union person on the radio proposing what he called “a radical solution to poverty – pay people enough to live on.” Well, I’d like to propose a radical solution to anti-American terrorism – stop giving terrorists the motivation to attack America. As long as the imperial mafia insist that anti-American terrorists have no good or rational reason for retaliation against the United States for anything the US has ever done to their countries, as long as US foreign policy continues with its bloody and oppressive interventions, the “War on Terrorism” is as doomed to failure as the war on drugs has been. If I were the president, I could stop terrorist attacks against the United States in a few days. Permanently. I would first apologize – very publicly and very sincerely – to all the widows and orphans, the impoverished and the tortured, and all the many millions of other victims of American imperialism. Then I would announce to every corner of the world that America’s global military interventions have come to an end. I would then inform Israel that it is no longer the 51st state of the union but -ññ oddly enough -ññ a foreign country. Then I would reduce the military budget by at least 90% and use the savings to pay reparations to the victims and repair the damage from the many American bombings, invasions and sanctions. There would be more than enough money. One year’s military budget in the United States is equal to more than $20,000 per hour for every hour since Jesus Christ was born. That’s one year. That’s what I’d do on my first three days in the White House. On the fourth day, I’d be assassinated.

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#### Using national security to justify restraints on the executive is self-defeating. Security discourse consolidates authoritarian politics.

Aziz RANA Law at Cornell 11 [“Who Decides on Security?” Cornell Law Faculty Working Papers, Paper 87, http://scholarship.law.cornell.edu/clsops\_papers/87 p. 1-7]

Today politicians and legal scholars routinely invoke fears that the balance between liberty and security has swung drastically in the direction of government’s coercive powers. In the post-September 11 era, such worries are so commonplace that in the words of one commentator, “it has become part of the drinking water of this country that there has been a trade-off of liberty for security.”1 According to civil libertarians, centralizing executive power and removing the legal constraints that inhibit state violence (all in the name of heightened security) mean the steady erosion of both popular deliberation and the rule of law. For Jeremy Waldron, current practices, from coercive interrogation to terrorism surveillance and diminished detainee rights, provide government the ability not only to intimidate external enemies but also internal dissidents and legitimate political opponents. As he writes, “We have to worry that the very means given to the government to combat our enemies will be used by the government against its enemies.”2 Especially disconcerting for many commentators, executive judgments—due to fears of infiltration and security leaks—are often cloaked in secrecy. This lack of transparency undermines a core value of democratic decisionmaking: popular scrutiny of government action. As U.S. Circuit Judge Damon Keith famously declared in a case involving secret deportations by the executive branch, “Democracies die behind closed doors. . . . When government begins closing doors, it selectively controls information rightfully belonging to the people. Selective information is misinformation.”3 In the view of no less an establishment figure than Neal Katyal, now the Principal Deputy Solicitor General, such security measures transform the current presidency into “the most dangerous branch,” one that “subsumes much of the tripartite structure of government.”4 Widespread concerns with the government’s security infrastructure are by no means a new phenomenon. In fact, such voices are part of a sixty-year history of reform aimed at limiting state (particularly presidential) discretion and preventing likely abuses. What is remarkable about these reform efforts is that, every generation, critics articulate the same basic anxieties and present virtually identical procedural solutions. These procedural solutions focus on enhancing the institutional strength of both Congress and the courts to rein in the unitary executive. They either promote new statutory schemes that codify legislative responsibilities or call for greater court activism. As early as the 1940s, Clinton Rossiter argued that only a clearly established legal framework in which Congress enjoyed the power to declare and terminate states of emergency would prevent executive tyranny and rights violations in times of crisis.5 After the Iran-Contra scandal, Harold Koh, now State Department Legal Adviser, once more raised this approach, calling for passage of a National Security Charter that explicitly enumerated the powers of both the executive and the legislature, promoting greater balance between the branches and explicit constraints on government action.6 More recently, Bruce Ackerman has defended the need for an “emergency constitution” premised on congressional oversight and procedurally specified practices.7 As for increased judicial vigilance, Arthur Schlesinger argued nearly forty years ago, in his seminal book The Imperial Presidency (1973), that the courts “had to reclaim their own dignity and meet their own responsibilities” by abandoning deference and by offering a meaningful check to the political branches.8 Today, Lawrence Tribe and Patrick Gudridge once more imagine that, by providing a powerful voice of dissent, the courts can play a critical role in balancing the branches. They write that adjudication can “generate[]—even if largely (or, at times, only) in eloquent and cogently reasoned dissent—an apt language for potent criticism.”9 The hope—returned to by constitutional scholars for decades—has been that by creating clear legal guidelines for security matters and by increasing the role of the legislative and judicial branches, government abuse can be stemmed. Yet despite this reformist belief, presidential and military prerogatives continue to expand even when the courts or Congress intervene. Indeed, the ultimate result has primarily been to entrench further the system of discretion and centralization. In the case of congressional legislation (from the 200 standby statutes on the books to the postSeptember 11 and Iraq War Authorizations for the Use of Military Force to the Detainee Treatment Act and the Military Commissions Acts), this has often entailed Congress self-consciously playing the role of junior partner—buttressing executive practices by providing its own constitutional imprimatur to them. Thus, rather than rolling back security practices, greater congressional involvement has tended to further strengthen and internalize emergency norms within the ordinary operation of politics.10 As just one example, the USA PATRIOT Act, while no doubt controversial, has been renewed by Congress a remarkable ten consecutive times without any meaningful curtailments.11 Such realities underscore the dominant drift of security arrangements, a drift unhindered by scholarly suggestions and reform initiatives. Indeed, if anything, today’s scholarship finds itself mired in an argumentative loop, re-presenting inadequate remedies and seemingly incapable of recognizing past failures. What explains both the persistent expansion of the federal government’s security framework as well as the inability of civil libertarian solutions to curb this expansion? In this article I argue that the current reform debate ignores the broader ideological context that shapes how the balance between liberty and security is struck. In particular, the very meaning of security has not remained static but rather has changed///

 dramatically since World War II and the beginning of the Cold War. This shift has principally concerned the basic question of who decides on issues of war and emergency. And as the following pages explore, at the center of this shift has been a transformation in legal and political judgments about the capacity of citizens to make informed and knowledgeable decisions in security domains. Yet, while underlying assumptions about popular knowledge—its strengths and limitations—have played a key role in shaping security practices in each era of American constitutional history, this role has not been explored in any sustained way in the scholarly literature. As an initial effort to delineate the relationship between knowledge and security, I will argue that throughout most of the American experience, the dominant ideological perspective saw security as grounded in protecting citizens from threats to their property and physical well-being (especially those threats posed by external warfare and domestic insurrection). Drawing from a philosophical tradition extending back to John Locke, politicians and thinkers—ranging from Alexander Hamilton and James Madison at the founding to Abraham Lincoln and Roger Taney—maintained that most citizens understood the forms of danger that imperiled their physical safety. The average individual knew that securing collective life was in his or her own interest, and also knew the institutional arrangements and practices that would fulfill this paramount interest. A widespread knowledge of security needs was presumed to be embedded in social experience, indicating that citizens had the skill to take part in democratic discussion regarding how best to protect property or to respond to forms of external violence. Thus the question of who decides was answered decisively in favor of the general public and those institutions—especially majoritarian legislatures and juries—most closely bound to the public’s wishes. What marks the present moment as distinct is an increasing repudiation of these assumptions about shared and general social knowledge. Today the dominant approach to security presumes that conditions of modern complexity (marked by heightened bureaucracy, institutional specialization, global interdependence, and technological development) mean that while protection from external danger remains a paramount interest of ordinary citizens, these citizens rarely possess the capacity to pursue such objectives adequately. Rather than viewing security as a matter open to popular understanding and collective assessment, in ways both small and large the prevailing concept sees threat as sociologically complex and as requiring elite modes of expertise. Insulated decision-makers in the executive branch, armed with the specialized skills of the professional military, are assumed to be best equipped to make sense of complicated and often conflicting information about safety and self-defense.12 The result is that the other branches—let alone the public writ large—face a profound legitimacy deficit whenever they call for transparency or seek to challenge presidential discretion. Not surprisingly, the tendency of procedural reform efforts has been to place greater decision-making power in the other branches and then to watch those branches delegate such power back to the very same executive bodies. How did the governing, expertise-oriented concept of security gain such theoretical and institutional dominance and what alternative formulations exist to challenge its ideological supremacy? In offering an answer to these questions, I begin in Part II by examining the principal philosophical alternatives that existed prior to the emergence of today’s approach, one of which grounded early American thought on security issues. I refer to these alternatives in the Anglo-American tradition as broadly ‘Hobbesian’ and ‘Lockean’ and develop them through a close reading of the two thinkers’ accounts of security. For all their internal differences, what is noteworthy for my purposes is that each approach rejected the idea—pervasive at present—that there exists a basic divide between elite understanding and mass uncertainty. In other words, John Locke and even Thomas Hobbes (famous as the philosopher of absolutism) presented accounts of security and self-defense that I argue were normatively more democratic than the current framework. Part III will then explore how the Lockean perspective in particular took constitutional root in early American life, focusing especially on the views of the founders and on the intellectual and legal climate in the mid nineteenth century. In Part IV, I will continue by detailing the steady emergence beginning during the New Deal of our prevailing idea of security, with its emphasis on professional expertise and insulated decision-making. This discussion highlights the work of Pendleton Herring, a political scientist and policymaker in the 1930s and 1940s who co-wrote the National Security Act of 1947 and played a critical role in tying notions of elite specialization to a new language of ‘national security.’ Part V will then show how Herring’s ‘national security’ vision increasingly became internalized by judicial actors during and after World War II. I argue that the emblematic figure in this development was Supreme Court Justice Felix Frankfurter, who not only defended security expertise but actually sought to redefine the very meaning of democracy in terms of such expertise. For Frankfurter, the ideal of an ‘open society’ was one premised on meritocracy, or the belief that decisions should be made by those whose natural talents make them most capable of reaching the technically correct outcome. According to Frankfurter, the rise of security expertise meant the welcome spread of meritocratic commitments to a critical and complex arena of policymaking. In this discussion, I focus especially on a series of Frankfurter opinions, including in Ex parte Quirin (1942), Hirabayashi v. United States (1943), Korematsu v. United States (1944), and Youngstown Steel & Tube Co. v. Sawyer (1952), and connect these opinions to contemporary cases such as Holder v. Humanitarian Law Project (2010). Finally, by way of conclusion, I note how today’s security concept—normatively sustained by Frankfurter’s judgments about merit and elite authority—shapes current discussions over threat and foreign policy in ways that often inhibit rather than promote actual security. I then end with some reflections on what would be required to alter governing arrangements. As a final introductory note, a clarification of what I mean by the term ‘security’ is in order. Despite its continuous invocation in public life, the concept remains slippery and surprisingly under-theorized. As Jeremy Waldron writes, “Although we know that ‘security’ is a vague and ambiguous concept, and though we should suspect that its vagueness is a source of danger when talk of trade-offs is in the air, still there has been little or no attempt in the literature of legal and political theory to bring any sort of clarity to the concept.”13 As a general matter, security refers to protection from those threats that imperil survival—both of the individual and of a given society’s collective institutions or way of life. At its broadest, these threats are multidimensional and can result from phenomena as wide-ranging as environmental disasters or food shortages. Thus, political actors with divergent ideological commitments defend the often competing goals of social security, economic security, financial security, collective security, human security, food security, environmental security, and—the granddaddy of them all—national security. But for my purposes, when invoked without any modifier the word ‘security’ refers to more specific questions of common defense and physical safety. These questions, emphasizing issues of war and peace, are largely coterminous with what Franklin Delano Roosevelt famously referred to in his “Four Freedoms” State of the Union Adresss as “the freedom from fear”: namely ensuring that citizens are protected from external and internal acts of “physical aggression.”14 This definitional choice is meant to serve two connected theoretical objectives. First, as a conceptual matter it is important to keep the term security analytically separate from ‘national security’—a phrase ubiquitous in current legal and political debate. While on the face of it, both terms might appear synonymous, my claim in the following pages is that ‘national security’ is in fact a relatively novel concept, which emerged in the mid twentieth century as a particular vision of how to address issues of common defense and personal safety. Thus national security embodies only one of a number of competing theoretical and historical approaches to matters of external violence and warfare. Second, and relatedly, it has become a truism in political philosophy that the concept of liberty is plural and multifaceted.15 In other words, different ideals of liberty presuppose distinct visions of political life and possibility. Yet far less attention has been paid to the fact that security is similarly a plural concept, embodying divergent assumptions about social ordering. In fact, competing notions of security—by offering different answers to the question of “who decides?”—can be more or less compatible with democratic ideals. If anything, the problem of the contemporary moment is the dominance of a security concept that systematically challenges those sociological and normative assumptions required to sustain popular involvement in matters of threat and safety.

### 2ac midterms – dems good

#### Warming won’t cause extinction

Barrett, professor of natural resource economics – Columbia University, ‘7

(Scott, Why Cooperate? The Incentive to Supply Global Public Goods, introduction)

First, climate change does not threaten the survival of the human species.5 If unchecked, it will cause other species to become extinction (though biodiversity is being depleted now due to other reasons). It will alter critical ecosystems (though this is also happening now, and for reasons unrelated to climate change). It will reduce land area as the seas rise, and in the process displace human populations. “Catastrophic” climate change is possible, but not certain. Moreover, and unlike an asteroid collision, large changes (such as sea level rise of, say, ten meters) will likely take centuries to unfold, giving societies time to adjust. “Abrupt” climate change is also possible, and will occur more rapidly, perhaps over a decade or two. However, abrupt climate change (such as a weakening in the North Atlantic circulation), though potentially very serious, is unlikely to be ruinous. Human-induced climate change is an experiment of planetary proportions, and we cannot be sur of its consequences. Even in a worse case scenario, however, global climate change is not the equivalent of the Earth being hit by mega-asteroid. Indeed, if it were as damaging as this, and if we were sure that it would be this harmful, then our incentive to address this threat would be overwhelming. The challenge would still be more difficult than asteroid defense, but we would have done much more about it by now.

#### The peace movment needs a win—iraq showed it can mobilize and has a groundswell of support, but since then, morale has been low and protest has been unanswered. The aff changes that

Loeb, 2003 [Paul, Paul Rogat Loeb is the author of *Soul of a Citizen: Living With Conviction in a Cynical Time.*http://www.paulloeb.org/articles/reclaiminghope.htm]

The global peace movement may have actually helped pressure the US military to limit what they called “collateral damage,” as they scaled down the initial plans for the massive bombardment they called “shock & awe.”  Now, placed in what psychiatrist Robert Jay Lifton called, during Vietnam, “an atrocity-creating situation,” our scared young soldiers have responded to suicide bombers and snipers by shooting up cars full of women and children and firing on unarmed demonstrators. Given the occupation’s continuing chaos and the developing bitterness of ordinary Iraqis, our troops stand to be vulnerable targets for years.

 But watching the complications unfold hasn’t helped peace movement morale. During the war itself, communities that had massive demonstrations just a few weeks before saw the numbers of those visibly protesting quickly melt away. Although public witness remained critically important, we wanted to do more, even to stop the bombs physically. We wanted the power to immediately prevent the destructive actions that were unfolding, but within the war’s abbreviated timeframe, that was something we couldn’t do. As a result, many who’d just recently felt a massive common strength, quickly felt isolated and confused, and have remained so. It’s not that we bought into the administration’s propaganda juggernaut, or do now that the war is over. But it’s hard to know how to challenge it, especially in an atmosphere that attacks even the mildest dissent as allegiance to terrorism.  And without the clear focus of working to prevent a looming war, it’s now harder to define our common tasks.

 As conservative pundits talk glibly of moving on to Syria and Iran, we might start with questioning the ethic of arrogance that would make this war just a first step toward a new imperial America, at home and abroad. On the eve of the war, an army mother from El Paso, Texas, wrote to me, describing why she’d began attending peace vigils. She prayed every night for the safety of her son and the others in his unit.  “I have no doubts,” she wrote, “about our military and the job it can do. But does that make it right and just? I know that Saddam is an evil dictator but he is but one in a long list, and I worry that this administration will not want to stop with just him.  I heard Bill Bennett on TV last night and he was actually grinning and saying that we were a superpower and we have every right to show our might.  What happened to ‘being humble’?”

 We need to challenge a view that we our leaders can do whatever they choose without consequence, simply because they have the power. After the UN didn’t support the Bush administration on Iraq, the Bush administration attacked anyway, then spurned post-war international control, leaving our troops as visible occupiers, exposed to attack, blamed for continued disorder, and inflaming the Islamic world with their presence. Whenever treaties on global warming, tobacco use, child labor, ballistic missiles, or landmines threaten to place limits on corporate or military power, the administration undermines them or withdraws, even though this unilateralism makes it impossible for the world to address our most urgent common problems. If the rich want more tax breaks, it doesn’t matter that the funds come out of domestic education, health and social welfare budgets, even the programs that serve military families. Those making these decisions assume that they will have no costs, or none to anyone who matters.

 We need to challenge this politics of denial and contempt, and offer alternatives that honor our common ties: working with other nations, respecting communities at home, treating democracy as more than just a rhetorical cloak for bullying and greed. To do this effectively, we can begin by working to re-involve those millions of ordinary citizens, who, despite all the polls, do not believe the Bush administration’s actions, whether at home or abroad, have made the world safer, more democratic, or more humane.  For the moment, many have grown quiet—isolated, intimidated, and demoralized. But this past year, so many people got involved—either again or for the first time--they could form the core of the largest American peace and justice movement in decades.

 Powerful journeys can emerge out of bleak times. The first local NAACP meeting attended by Rosa Parks, a dozen years before her stand on the Montgomery bus, addressed one of America’s own buried legacies of terror, the persistence of lynching. We also never know what some of those just coming into involvement may end up accomplishing. In the early 1960s, a friend of mine named Lisa took two of her kids to a Washington, DC, vigil in front of the White House, protesting nuclear testing. The vigil was small, a hundred women at most. Rain poured down. The women felt frustrated and powerless. A few years later, the movement against testing had grown dramatically, and Lisa attended a major march. Benjamin Spock, the famous baby doctor, spoke. He described how he'd come to take a stand, which because of his stature had influenced thousands, and would continue to after his early opposition to the Vietnam War. Spock talked briefly about the issues, then mentioned being in DC a few years before and seeing a small group of women marching, with their kids, in the pouring rain. "I thought that if those women were out there," he said, "their cause must be really important." As he described the scene and setting, and how much he was moved, Lisa realized that Spock was referring to her soggy group.

 The movements of this past year may well have brought into involvement the next Ben Spock, the next Rosa Parks, the next Martin Luther King.  But the tide of new citizen activists will matter only if we can find ways to re-involve them. A prime task, therefore, has to be connecting with those people who participated at the periphery of the movement but melted away when the war began: the neighbor who displayed a peace sign; the co-worker who went to a march or candle-light vigil; the friend who raised hesitations. We need to validate their impulse to participate to begin with, listen to their concerns, refer them to groups that are acting. We need to give them ways to reclaim their voice, and begin reaching out again in their communities. Just the process of working to raise issues together will help us recover some of our sense of power, because nothing is more depressing than watching the bad news in withdrawal and silence.

 We have powerful potential allies institutionally as well as individually. The recent movement brought together key organizations and voices of conscience in ways that didn’t remotely occur even at the height of the opposition to the Vietnam War. The Win Without War coalition joined the National Council of Churches, the Sierra Club, the NAACP, the National Organization for Women, national peace groups, major union leaders, and cyberactivists like [www.moveon.org](http://www.moveon.org/) and Working Assets. We saw strong peace statements from every major Catholic leader and the heads of every major mainline Protestant denomination except the Southern Baptists. ACLU memberships have soared in the wake of the Patriot Act’s gross invasion of the most basic elements of privacy. If these institutions and institutional leaders can keep working together, they can offer powerful ways to create a common voice. Add in a continuing global peace movement, and we have a powerful base for change.

 Making progress on any of these issues will be vastly easier, of course, if we can get George Bush out of office. Many peace, justice, and environmental activists are already shifting gears to begin working toward this end. Many are backing the more progressive Democratic candidates, like Howard Dean and Dennis Kucinich. Some are supporting other contenders, like Richard Gephardt and John Kerry. (Though Gephardt’s support of the war and Kerry’s waffling hardly make this an easy task, either would be far better than Bush in a dozen key ways if they got in.) Others are focusing on registering disengaged voters, and on beginning anew to talk about issues buried beneath Bush’s media whitewashing.

 At some point we’ll be left with no choice but to back the last Democratic standing, or tacitly help Bush get reelected. No matter who the Democratic nominee is in 2004, the Republican agenda is ruthless and regressive enough, and the Bush electoral machine so efficient, that we can’t afford Green Party diversions. We have to be united in voting, helping get out the vote, and doing whatever we can.  But between now and November 2004, it will be our energies that do or don’t build both the grassroots movement that can hold Bush accountable for his actions and the political context that can give us a chance to defeat him.

 We live, alas, in a time of lies. If we stay silent, they build up like mud piling in front of a door. The deeper the mud, the harder it is to dig out from it. So we need to find ways to

help our fellow citizens recognize how little this administration has ever cared about democracy, and how much about its own power. And how that power makes both individuals and communities expendable, whether American troops deployed in the Gulf, Iraqi civilians killed by our bombs, or ordinary citizens living in communities seeing cuts in every institution that serves the poor and vulnerable—and even the middle class, as teachers get laid off from all but the most affluent public schools. We need to start local dialogues about our choices and priorities, who wins and who loses, and the long-term implications of everything from waging preemptive war, to ignoring global warming, to transferring unprecedented amounts of money from the poorest to the wealthiest.  We have to start those dialogues now and with people who don’t necessarily agree with us. We need to give our fellow citizens the courage not to just duck and cover when told they’ve no right to speak out, and stand by those who are attacked.

 Finally, we need to persist. The roots of the Iraq war go back decades, from the “Southern Strategy” that handed the Republicans so much political power to the US role in bringing Saddam Hussein and his Baathist party to power to begin with. These roots won’t be instantly untangled. If we look just at the past few months, we didn’t win what we hoped.  We didn’t stop the war.  But we were never in it only to stop just a single war, but to redirect this country down paths that treat the world with respect. Immediately, we need to do whatever we can between now and November of 2004 to elect a different president. But we also have to be in this for the long haul. If we act with enough courage, and persevere long enough in raising the real and difficult issues, the turnings of history may surprise us in powerful and ahopeful ways. Despite the Bush administration’s insistence to the contrary, we are far from alone in this task.

#### Dems won’t win majority—history proves, no democrat base turn-out, poor party management, gerrymandering, and it’s too soon to tell

Zito 13—Salena Zito is a Pittsburgh Tribune-Review editorial page columnist [February 17, 2013, “Many Obstacles for House Democrats,” http://www.realclearpolitics.com/articles/2013/02/17/many\_obstacles\_for\_house\_democrats\_117056.html]

Despite President Barack Obama's passionate pledge to help House Democrats win back a majority, wildly varying obstacles stand in the way: history, redistricting, midterm drop-off, a Washington-based campaign apparatus in disarray, and the president's new agenda.

Democrats hold 200 seats to Republicans' 232. Democrats need to pick up 18 seats in 2014 to win back the House marginally, 25 to 30 to attain a bit of hubris.

Historically, midterm elections are a curse for presidents. In the past 100 years, only three have gained House seats during a midterm.

George W. Bush was one of them, in 2002; four years later, in his second term, his party was crushed and lost its majority. Bill Clinton fumbled the Democrats' four-decade hold on a House majority in 1994; he recovered and won back five seats in 1998, but not a majority.

Obama, in his own words, was “shellacked” in his first midterm cycle.

Don't let anyone tell you differently: Redistricting matters. Republicans had the upper hand when it came time to redraw congressional and state legislative maps, thanks to their historic gains in state chambers and governors' offices in 2010 — and they used reapportionment like skilled cartographers.

To regain a House majority, Democrats must win at least a few more seats in states such as Pennsylvania, Virginia, Ohio, Wisconsin and Michigan, according to Kyle Kondik, a University of Virginia political analyst.

“All of these states voted for the president twice but redistricting has made that task harder,” he said.

Midterm drop-off also is a very real problem for Democrats: Voter turnout falls dramatically for them in midterm elections, no matter who the president is — and especially among young people, blacks and Hispanics, the very voters who put Obama in office.

In 2014, House Democrats plan to work with the president's team on an aggressive campaign to push out all of those voting blocs with presidential gadgets, technology and Obama himself.

Which leads to the next challenge — a scattered congressional campaign apparatus that many longtime Washington-based Democrat strategists point to as the reason they will never regain a majority.

Working for a congressional campaign committee is not for the faint of heart; staffers tend to be cutthroat workaholics with high expectations for everyone around them, making for a high burnout level. The worst part of that staff exodus is the loss of institutional knowledge, cycle after cycle, which apparently has hit the Democrats' congressional committee harder than normal.

It is compounded by a campaign committee chairman — New York Democrat Steve Israel — who is as nice as can be but not as hands-on as he should be; he seems willing to let other House Democrats meddle in the operation.

Complaints from strategists range from lack of response to simple things (such as opening field offices or hooking up phones) to larger things (such as national messaging in cookie-cutter ads that may play well in Chicago but not in Peoria).

A larger concern is the lack of political instinct: targeting races with a large amount of resources that Democrats should have known they would lose. A perfect example is Charlie Wilson's quixotic 2012 quest to regain his eastern Ohio seat from Republican Rep. Bill Johnson; Wilson lost by more than 6.5 percentage points.

#### Too far out

NATIONAL JOURNAL 10 – 6 - 13 http://www.nationaljournal.com/politics/poll-shutdown-hurting-republicans-in-battleground-districts-20131006?mrefid=HomepageRiver

We're still 13 months out from next year's midterm elections and the shutdown isn't even over yet, so it's too soon to draw any conclusions, but this new survey data is supported by national polls that suggest Americans are more likely to blame Republicans for the shutdown than President Obama and other Democrats. Two polls released last week, from CBS and Fox News, each found that the public blames Republicans over Democrats by about a 10 point margin. Only about 20 percent blamed both sides evenly.

#### Who wins the election doesn’t matter for our aff—all politicians are pro war—only we can mobilize a grassroots movement and activate already existing anti-war sentiments—only the aff can solve

Davis and Benjamin, 2011 [writers for Antiwar.com, online peace movement puiblication and thinktank compoment of the Randolph Bourne Institute <http://original.antiwar.com/medea-benjamin-davis/2011/06/14/needed-an-antiwar-movement-that-puts-peace-over-politicians/>]

More war and the threat of prosecution to intimidate those who oppose these wars—or expose them, in the case of alleged WikiLeaks whistle-blower Bradley Manning: that’s what Obama’s election has wrought. Was his rise to power really such a progressive victory?

Occasional rhetorical flourishes aside, Democrats and Republicans reliably back the killing of poor people on the other side of the globe in the name of “regional stability” and perceived U.S. national (read: corporate) interests. As they’ve made painstakingly clear over the years, neither is a friend of peace, especially when one of their own is making war.

If change is to come to U.S. foreign policy, it won’t be thanks to any politician, but to direct action and organizing of the sort that won African Americans and other minorities their civil rights. We already have public opinion on our side—2/3 of Americans consistently say they want to get out of the wars. We now have to make the voice of the silent majority heard.

Rather than devoting time, money, and energy into electing politicians who will betray the values of peace, we should organize and energize a new peace movement that values direct action over access to power; real and lasting peace over disingenuous politicians. Instead of waiting—and waiting—for politicians to buck party and power, we should make alliances with labor activists, environmentalists, and advocates for the poor who have some pretty good ideas on protest and civil disobedience—and on what to do with the $2 billion the U.S. government wastes every week on the Afghan war alone. If we build a strong enough movement, politicians will figure out which way the wind is blowing.

#### Public votes aff – in particular young voters

DAILY KOS 7 – 10 – 13 [Quinnipiac: "Massive Shift" as Public Now Says War on Terror Has Gone Too Far, http://www.dailykos.com/story/2013/07/10/1222479/-Quinnipiac-Massive-Shift-as-Public-Now-Says-War-on-Terror-Has-Gone-Too-Far#]

How many times have you heard it? Americans are more than happy to submit to constant surveillance in the name of fighting terrorism. They're apathetic about civil liberties issues, which are a preoccupation of the far left/right fringe.

Not true, according to a new poll by Quinnipiac.

In a massive shift in attitudes, voters say 45 - 40 percent the government's anti-terrorism efforts go too far restricting civil liberties, a reversal from a January 10, 2010, survey by the independent Quinnipiac University when voters said 63 - 25 percent that such activities didn't go far enough to adequately protect the country.

Out of all demographic groups, the numbers are most striking among younger voters.

By 58 - 33 percent, voters under the age of 30 believe War on Terror measures have gone too far in restricting civil liberties. And the numbers are similar for 30-45 year olds, 52 - 33 percent. The only age group that thinks War on Terror measures have not gone too far are those 65 and older.

Even more surprising, considering the almost nonstop attacks from both the left and the right in the mainstream press:

American voters say 55 - 34 percent that Edward Snowden is a whistle-blower, rather than a traitor, according to a Quinnipiac University national poll released today.

As Quinnipiac assistant director Peter Brown points out, "The verdict that Snowden is not a traitor goes against almost the unified view of the nation's political establishment."

And on the civil liberties issue:

"The change in public attitudes has been extraordinary, almost across the board and obviously not just related to the revelation of the phone-scanning program, given all that has transpired since 2010...Yet it would be naive to see these numbers as anything but evidence of a rethinking by the public about the tradeoffs between security and freedom."

### 2AC Wot/prez DA

#### Their repetition of terrorist threats reinforces stereotypes and leads to a fearful, securitized, islamophobia. Their disadvantage fuels calls to war and is academically suspect.

Streuner and Willis, 2009 [Dr. Erin Steuter a nd Dr. De borah Wills Depart ment o f Soci ology Mount Allis on Univer sity rin Steuter and Deborah Wills are the authors of At Wa r with Meta phor: Media Propaganda and Racism in th e Wa r on Terr or (Lexington Books, 2008). Erin Steuter is an a ssociate professor of Soci ology where she specializes in examining the ideological repr esentations of the ne ws. Recip ient of multiple awards for her teaching and r esearch, her research and published works have appeared in Political Communication and Persuasion , Canadian Jo urnal of Communication , Journal of American and Comparative C ultures , a nd other noted academic journals. Deborah Wills is an associa te professor of English at Mount Allison University . “iscourses of Dehumanization: Enemy Construction and Canadian Media Complicity in the Framing of the War on Terror “http://www.gmj.uottawa.ca/0902/v2i2\_steuter%20and%20wills.pdf]

One of the least visible bu t most ideological ly-charged choices in W ester n medi a’s coverage of the Afg han and Iraqi war s is its “consistent disinterest in nonviolent Muslim perspectives” (Gottsc halk and Greenberg 2007). As Peter Go ttschalk and Gabriel Greenberg (2007) point out, moderate voices from the Mu slim community are routinely omitted from news coverage, an absence that confirms public stereotyping of all Muslims as extremist. While this omission pre-dates September11, it has intensified since; domestic news sources “seldom mention the terms ‘Muslim’ or ‘Islam’ except in the context of conflict, violence, and bloodshed” (G ottschalk and Greenberg 2007).

Constructing the Enemy Media coverage of the events of 9/11 and the subsequent coverage of the wars in Afghanistan and Iraq are critically shaped by pre-existing, Is lamophobic frames that reflect neo-colonial assumptions (Henry & Tator, 2002; Kellner, 2004; Norris, Kern & Just, 2003; Nacos, 2002; Paletz, 1992; Picard, 1993). Karim argues that a coherent set of journalistic narratives have emerged regarding “Muslim terrorism” (2003: 81) narratives that reinforce stereotypes of murderous Muslims and advance limited and often inaccurate information about Islam. Edward Said (1997) similarly argues that the image of Is lam in Western media is laden “not only [with] patent inaccuracy but also expressions of unres trained ethnocentrism, cultural and even racial hatred” (Said, 1997: ii). He notes that “malicious generalizations about Islam have become the last acceptable form of denigration of foreign cultu re in the West; what is said about the Muslim mind, or character, or religion, or culture as a whole cannot now be said in mainstream discussion about Africans, Jews, other Orientals, or Asians” (Ibid: 12). Journalist David Lamb concurs, noting that Arabs are now “caricatur ed in a manner once reserved for blacks and Hispanics” (cited in Lester & Ross, 2003: 76).

Elizabeth Poole observes that in the media’s discussion of the War on Terror, anti-Western violence is “seen to evolve out of something inherent in the [Muslim] religion” (Poole, 2002: 4). As several studies have documented, after the events of 9/11, North American media intensified their depictions of prevailing st ereotypes about Arabs and Muslims (Pintak, 2006; Inbaraj, 2002; McChesney, 2002). Pintak contends that the bias in American media after 9/11 constitutes “jihad journalism”, adding that such slanted coverage became “the hallmark of the post-9/11 era” (Pintak, 2006: 42-44). The media’s dominant narrative, according to McChesney, portrays “a benevolent, democratic and peace-loving nation brutally attacked by insane evil terrorists who hate the United States for its fr eedoms” (McChesney, 2002: 43). Its chief message is that the U.S. “must immediately increase its military and covert forces, locate the surviving culprits and exterminate them” in order to “root out the global terrorist cancer” (Ibid). This dominant narrative’s reliance on disease metaphors poi nts to one of the key features of North American and European media coverage of th e wars in Afghanistan and Iraq and the War on Terror in general: the patterned and systematic dehumanization of Muslims (Kuttab, 2007; Esses, Veenvliet, Hodson & Mihic, 2008)

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Philip Knightly’s (1975) and Sam Keen’s ( 1991) pioneering work on enemy construction analyzes the persistence of animal images of the enemy in media propaganda. The construction of the enemy as a dehumanized Other is much more than a representational strategy performed by the news media; its results can be global in reach. Said’s work lays much of the groundwork for current analyses of the media’s fabrication of the enemy-Other; it argues that colonial and imperial projects depend on the way we characterize those we see as deeply and oppositionally different from ourselves. Over time, these characterizations are systematized and grouped into an organized body of thought, a repertoire of words and images so often repeated that it comes to seem like objective knowledge. Orientalism, the distorting lens created by this process, offers a framework through which the West examines what it perceives as the foreign or alien, Erin Steuter and Deborah Wills 12 consistently figuring the East as the West’s invers e: barbaric to its civilized, superstitious to its rational, medieval to its modern. While We stern citizens are defined by their essential uniqueness and individuality, those of the East are constructed in metaphoric terms that emphasize their indistinguishability; the language of Western media discourse typically emphasizes mass over singularity when it represents the East.

In times of conflict, when constructions of the Other conflate with constructions of the enemy, this pattern intensifies. As Lori A. P eek points out, the processes of defining the enemy and defining the Other have a lot in common, in that they “sometimes lead to devastating outcomes” (Peek, 2004: 28). Presenting the enemy- Other as an indistinguishable mass is an essential strategy in the process of enemy fabrication; wartime images traditionally stress this indistinguishability, as evidenced in Frank Capra’s 1945 propaganda film, Know Your Enemy: Japan , which claimed all Japanese resembled “photographic reprints off the same negative” (Dower, 1986: 18), a message visually reinforced by inter-cutting scenes of a steel bar being hammered in a forge with scenes of regimented Japanese mass activity, the visual correlative of a race lacking individual identity.

Such representations operate most visibly in overt propaganda, but devolve so thoroughly into public discourse that they influence the media’s rhetorical choices. Middle-Eastern identities are confused and eroded; Rayan El Amine notes that the Islamic menace “has replaced the red menace, and the ‘evil empire’ of the cold war ha s become the . . . ‘evil doers’ of the Arab and Muslim world” (2005). The metaphors employed in Canadian newspaper headlines further and solidify such attitudes, compressing difference into unanimity by employing a vocabulary of indistinguishability. Unlike the civilized citizens of the West, who are prim arily identified with culture rather than with nature , the hordes of the East are represented as being as natural as insects and as undifferentiated as a hive or swarm. The headlines gathered here clearly indicate an ongoing equation of the Muslim Other with swarming insects and massing rodents, a metaphoric conflation that is especially resilient and persistent. As Merskin notes, we did not see “the end of enemy construction with the war in Iraq. The stereotype was carried from the Taliban, bin Laden, and terrorists to the axis of evil and Hussein. Since the occupation of Iraq, the evil Arab image shifted to . . . ‘crazed’ Ira qis opposed to U.S. occupation” (2004: 60). Such images are not, as Merskin argues, simply an issue of journalistic imbalance and unfair representations, but speak to fundamental questions of why such images are so necessary and prevalent.

#### No scenario for nuclear terror---consensus of experts

Matt Fay 13, PhD student in the history department at Temple University, has a Bachelor’s degree in Political Science from St. Xavier University and a Master’s in International Relations and Conflict Resolution with a minor in Transnational Security Studies from American Military University, 7/18/13, “The Ever-Shrinking Odds of Nuclear Terrorism”, webcache.googleusercontent.com/search?q=cache:HoItCUNhbgUJ:hegemonicobsessions.com/%3Fp%3D902+&cd=1&hl=en&ct=clnk&gl=us&client=firefox-a

For over a decade now, one of the most oft-repeated threats raised by policymakers—the one that in many ways justified the invasion of Iraq—has been that of nuclear terrorism. Officials in both the Bush and Obama administrations, including the presidents themselves, have raised the specter of the atomic terrorist. But beyond mere rhetoric, how likely is a nuclear terrorist attack really?¶ While pessimistic estimates about America’s ability to avoid a nuclear terrorist attack became something of a cottage industry following the September 11th attacks, a number of scholars in recent years have pushed back against this trend. Frank Gavin has put post-9/11 fears of nuclear terrorism into historical context (pdf) and argued against the prevailing alarmism. Anne Stenersen of the Norwegian Defence Research Establishment has challenged the idea that al Qaeda was ever bound and determined to acquire a nuclear weapon. John Mueller ridiculed the notion of nuclear terrorism in his book Atomic Obsessions and highlighted the numerous steps a terrorist group would need to take—all of which would have to be successful—in order to procure, deliver, and detonate an atomic weapon. And in his excellent, and exceedingly even-handed, treatment of the subject, On Nuclear Terrorism, Michael Levi outlined the difficulties terrorists would face building their own nuclear weapon and discussed how a “system of systems” could be developed to interdict potential materials smuggled into the United States—citing a “Murphy’s law of nuclear terrorism” that could possibly dissuade terrorists from even trying in the first place.¶ But what about the possibility that a rogue state could transfer a nuclear weapon to a terrorist group? That was ostensibly why the United States deposed Saddam Hussein’s regime: fear he would turnover one of his hypothetical nuclear weapons for al Qaeda to use.¶ Enter into this discussion Keir Lieber and Daryl Press and their article in the most recent edition of International Security, “Why States Won’t Give Nuclear Weapons to Terrorists.” Lieber and Press have been writing on nuclear issues for just shy of a decade—doing innovative, if controversial work on American nuclear strategy. However, I believe this is their first venture into the debate over nuclear terrorism. And while others, such as Mueller, have argued that states are unlikely to transfer nuclear weapons to terrorists, this article is the first to tackle the subject with an empirical analysis.¶ The title of their article nicely sums up their argument: states will not turn over nuclear weapons terrorists. To back up this claim, Lieber and Press attack the idea that states will transfer nuclear weapons to terrorists because terrorists operate of absent a “return address.” Based on an examination of attribution following conventional terrorist attacks, the authors conclude:¶ [N]either a terror group nor a state sponsor would remain anonymous after a nuclear attack. We draw this conclusion on the basis of four main findings. First, data on a decade of terrorist incidents reveal a strong positive relationship between the number of fatalities caused in a terror attack and the likelihood of attribution. Roughly three-quarters of the attacks that kill 100 people or more are traced back to the perpetrators. Second, attribution rates are far higher for attacks on the U.S. homeland or the territory of a major U.S. ally—97 percent (thirty-six of thirty-seven) for incidents that killed ten or more people. Third, tracing culpability from a guilty terrorist group back to its state sponsor is not likely to be difficult: few countries sponsor terrorism; few terrorist groups have state sponsors; each sponsor terrorist group has few sponsors (typically one); and only one country that sponsors terrorism, has nuclear weapons or enough fissile material to manufacture a weapon. In sum, attribution of nuclear terror incidents would be easier than is typically suggested, and passing weapons to terrorists would not offer countries escape from the constraints of deterrence.¶ From this analysis, Lieber and Press draw two major implications for U.S. foreign policy: claims that it is impossible to attribute nuclear terrorism to particular groups or potential states sponsors undermines deterrence; and fear of states transferring nuclear weapons to terrorist groups, by itself, does not justify extreme measures to prevent nuclear proliferation.¶ This is a key point. While there are other reasons nuclear proliferation is undesirable, fears of nuclear terrorism have been used to justify a wide-range of policies—up to, and including, military action. Put in its proper perspective however—given the difficulty in constructing and transporting a nuclear device and the improbability of state transfer—nuclear terrorism hardly warrants the type of exertions many alarmist assessments indicate it should.

#### No T wars or lashout

Paul K. MacDonald 11, Assistant Professor of Political Science at Williams College, and Joseph M. Parent, Assistant Professor of Political Science at the University of Miami, November/December 2011, “The Wisdom of Retrenchment: America Must Cut Back to Move Forward,” Foreign Affairs, Vol. 90, No. 6

In fact, far from auguring chaos abroad and division at home, a policy of prudent retrenchment would not only reduce the costs of U.S. foreign policy but also result in a more coherent and sustainable strategy. In the past, great powers that scaled back their goals in the face of their diminishing means were able to navigate the shoals of power politics better than those that clung to expensive and overly ambitious commitments. Today, a reduction in U.S. forward deployments could mollify U.S. adversaries, eliminate potential flashpoints, and encourage U.S. allies to contribute more to collective defense-all while easing the burden on the United States of maintaining geopolitical dominance. A policy of retrenchment need not invite international instability or fuel partisan rancor in Washington. If anything, it could help provide breathing room for reforms and recovery, increase strategic flexibility, and renew the legitimacy of U.S. leadership.

### Cir d a

#### No resource wars – empirics

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[Idean, assistant professor of political science - University of North Texas, “The new myth about climate change,” http://www.foreignpolicy.com/story/cms.php?story\_id=3922]

First, aside from a few anecdotes, there is little systematic empirical evidence that resource scarcity and changing environmental conditions lead to conflict. In fact, several studies have shown that an abundance of natural resources is more likely to contribute to conflict. Moreover, even as the planet has warmed, the number of civil wars and insurgencies has decreased dramatically. Data collected by researchers at Uppsala University and the International Peace Research Institute, Oslo shows a steep decline in the number of armed conflicts around the world. Between 1989 and 2002, some 100 armed conflicts came to an end, including the wars in Mozambique, Nicaragua, and Cambodia. If global warming causes conflict, we should not be witnessing this downward trend.

#### Won’t pass – and Obama irrelevant

STILES 10 – 21 – 13 National Review [Andrew Stiles, Conservatives warn House leaders against the Senate bill on comprehensive immigration reform. , <http://www.nationalreview.com/article/361716/dug-against-gang-eight-andrew-stiles>]

Still, there are valid reasons to think that immigration reform is doomed. Following the political debacle of the past few weeks, which culminated in Boehner’s violating the so-called Hastert rule and allowing a Senate-brokered budget agreement to pass with primarily Democratic support, some doubt that he will have enough political capital to take any action on immigration reform that could rile his conservative flank. There is also no deadline to force Boehner’s hand. “It’s not like blocking immigration reform prevents a government shutdown or default on the debt,” says a conservative aide. “I don’t see how Boehner would have the political leverage to force it through.”

The recent budget talks have also, to the extent that it is even possible, increased House Republicans’ dislike and distrust of President Obama. Representative Raul Labrador (R., Idaho), a prominent supporter of immigration reform and a member of the (now disbanded) House version of the Gang of Eight, has said “it would be crazy” for House Republicans to negotiate with Obama on immigration reform, because the president would never do so in good faith.

“He’s trying to destroy the Republican Party . . . and I think that anything that we do right now with this president on immigration will be with that same goal in mind, which is to destroy the Republican party, and not to get good policies,” Labrador said last week during a meeting with conservative lawmakers hosted by the Heritage Foundation.

One thing is certain: John Boehner’s job won’t be getting any easier anytime soon.

#### Obama won’t take credit

STIREWALT 9 – 10 – 13 digital politics editor for Fox News [Chris Stirewalt, Can Obama take credit for his own defeat?, <http://www.foxnews.com/politics/2013/09/10/can-obama-take-credit-for-his-own-defeat/>]

It was going to be big news because it was going to be just the sort of thing Obama almost never does. Risking his political capital on an unpopular policy hasn’t really been Obama’s bag since his health law creaked over the finish line in 2010. Once ObamaCare was on the books, the idea was to just survive past re-election. And then, once re-elected, to just get through midterms.

Obama’s hyper-reactive, base-nuzzling brand of politics forbids much risk taking.

On national security, Obama has been particularly unwilling to take ownership. He abandoned his goldilocks surge strategy for Afghanistan on the nation’s doorstep, waved away concerns about his huge expansions of domestic spying and mostly sidestepped his own intervention in Libya, particularly once American-backed Islamists there turned on their benefactors last year.

Ending unpopular wars or announcing the death of the world’s most hated man? Obama’s your man. Defending his own national security policies? Better call John McCain.

#### Plan divides the GOP

DICKERSON 13 Chief Political Correspondent at the Slate, Political Director of CBS News, Covered Politics for Time Magazine for 12 Years, Previous White House Correspondent [John, , Go for the Throat!, 1/18/13 http://tinyurl.com/b7zvv4d]

On Monday, President Obama will preside over the grand reopening of his administration. It would be altogether fitting if he stepped to the microphone, looked down the mall, and let out a sigh: so many people expecting so much from a government that appears capable of so little. A second inaugural suggests new beginnings, but this one is being bookended by dead-end debates. Gridlock over the fiscal cliff preceded it and gridlock over the debt limit, sequester, and budget will follow. After the election, the same people are in power in all the branches of government and they don't get along. There's no indication that the president's clashes with House Republicans will end soon.

Inaugural speeches are supposed to be huge and stirring. Presidents haul our heroes onstage, from George Washington to Martin Luther King Jr. George W. Bush brought the Liberty Bell. They use history to make greatness and achievements seem like something you can just take down from the shelf. Americans are not stuck in the rut of the day.

But this might be too much for Obama’s second inaugural address: After the last four years, how do you call the nation and its elected representatives to common action while standing on the steps of a building where collective action goes to die? That **bipartisan** bag of tricks has been tried and it didn’t work. People don’t believe it. Congress' approval rating is 14 percent, the lowest in history. In a December Gallup poll, 77 percent of those asked said the way Washington works is doing “serious harm” to the country.

The challenge for President Obama’s speech is the challenge of his second term: how to be great when the **environment stinks**. Enhancing the president’s legacy requires something more than simply the clever application of predictable stratagems. Washington’s **partisan rancor**, the size of the problems facing government, and the limited amount of **time** before Obama is a lame duck all point to a single conclusion: The president who came into office speaking in lofty terms about **bipartisanship** and cooperation can only cement his legacy if he **destroys the GOP**. If he wants to transform American politics, he must **go for the throat**.

President Obama could, of course, resign himself to tending to the achievements of his first term. He'd make sure health care reform is implemented, nurse the economy back to health, and put the military on a new footing after two wars. But he's more ambitious than that. He ran for president as a one-term senator with no executive experience. In his first term, he pushed for the biggest overhaul of health care possible because, as he told his aides, he wanted to make history. He may already have made it. There's no question that he is already a president of consequence. But there's no sign he's content to ride out the second half of the game in the Barcalounger. He is approaching gun control, climate change, and immigration with wide and excited eyes. He's not going for caretaker.

How should the president proceed then, if he wants to be bold? The Barack Obama of the first administration might have approached the task by finding some Republicans to deal with and then start agreeing to some of their demands in hope that he would win some of their votes. It's the traditional approach. Perhaps he could add a good deal more schmoozing with lawmakers, too.

That's the old way. **He has abandoned that**. He doesn't think it will work and he doesn't have the time. As Obama explained in his last press conference, he thinks the Republicans are dead set on opposing him. They cannot be unchained by schmoozing. Even if Obama were wrong about Republican intransigence, other constraints will limit the chance for cooperation. Republican lawmakers worried about primary challenges in 2014 are not going to be willing partners. He probably has at most 18 months before people start dropping the lame-duck label in close proximity to his name.

Obama’s **only remaining option is to pulverize**. Whether he succeeds in passing legislation or not, given his ambitions, his goal should be to delegitimize his opponents. Through a series of **clarifying fights over controversial issues**, he can force Republicans to either side with their coalition's most extreme elements or cause a rift in the party that will leave it, at least temporarily, in disarray.

This theory of political transformation rests on the weaponization (and slight bastardization) of the work by Yale political scientist Stephen Skowronek. Skowronek has written extensively about what distinguishes transformational presidents from caretaker presidents. In order for a president to be transformational, the old order has to fall as the orthodoxies that kept it in power exhaust themselves. Obama's gambit in 2009 was to build a new post-partisan consensus. That didn't work, but by exploiting the weaknesses of today’s Republican Party, Obama has an opportunity to hasten the demise of the old order by increasing the political cost of having the GOP coalition defined by Second Amendment absolutists, climate science deniers, supporters of “self-deportation” and the pure no-tax wing.

#### No farm labor shortage – farm profits disprove

**Carney, 12 –** senior editor at CNBC (John, “Phony Farm Labor Shortage: We Need to Talk About It” CNBC, 9/20, <http://www.cnbc.com/id/49110815>)

A couple of weeks ago, I pointed out that despite all the talk of a farm labor shortage last summer, American farms had an amazingly profitable year.

Net cash income rose from the record high in 2010 of $99.4 billion to a new record high of $134.7 billion. That’s an eye-popping 35.5 percent profit growth! (Read more: More Data on The Phony Farm Labor Crisis)

I pointed out that in some of the states that had been repeatedly said to be facing a labor shortage—California and Washington, for example—profit growth was even higher.///

. Washington farms saw profits grow by 58 percent, for goodness' sakes.

Yet somehow the myth of a farm labor shortage persists.

I received countless emails arguing that in one way or another, I had missed the orchard for the trees. Folks insist that despite record profitability, there remains a labor shortage.

And, of course, there are now dire predictions that the farm labor shortage of 2011 (which never happened) will be even worse in 2012. My colleague Jane Wells recently reported that the Western Growers Association claims its members are reporting a 20 percent drop in laborers this year. (Read more: California Farm Labor Shortage 'Worst It's Ever Been')

Let’s begin by conceding the idea that the members of the WGA are facing a sharp drop in laborers. Does this imply there is a “labor shortage"?

It certainly implies a labor reduction, but in order for it to count as a “shortage” shouldn’t that mean that work isn’t getting done or is becoming too expensive? Alternatively, shouldn’t it mean that it is creating food shortages of some sort or damaging the financial health of farmers?

To put it differently, if fruit is rotting on the vine, how do we explain these outsize farm profits? Are the farmers merely complaining that they could have been even more profitable if they had more laborers?

Let’s say that’s the case. Suppose California farmers, who saw a 45 percent profit rise last year, would have been even more profitable if they had more laborers available to them. It’s impossible to see why this should be a public policy concern.

One way to test if there is a labor shortage on farms would be to look at the labor cost. If farms were truly struggling to find enough workers, their labor costs would be skyrocketing. But that isn’t what’s happening.

The costs of workers hired directly by the farms didn’t grow at all between 2010 and 2011, according to the latest data from the Department of Agriculture. It contracted 3.8 percent, from $23.5 billion to $22.6 billion. Next year it is forecast by the Department of Agriculture to shrink by another 2.1 percent. In light of the rising revenues and profits of farms, this is not a labor market experiencing a worker shortage.

What’s more, the total cost of hired labor on farms nationwide is still below pre-crisis levels, while farm profits are well above pre-crisis levels. This implies that far from farms seeing a labor shortage, there’s something of a farm labor glut going on.

## \*\*\* 1AR

### AT: Deterrence Empirics

#### Deterrence theory creates spirals of distrust -- Most recent psychological and neuroscience research proves.

Neta CRAWFORD Poli Sci @ Boston University 11 [*Realism and World Politics* Ed. Ken Booth p. 173]

For example, research on fear suggests that long-held assumptions of deterrence theory are probably not simply wrong but dangerously so. Research in political psychology has shown that ‘deterrence is inadequate as an explanatory theory of international relations because the growing body of empirical evidence’ does not support the theory.69 Recent research on fear implies that the notion that deterrence threats can be manipulated with great confidence is folly. We cannot expect decision-makers to respond to threats by doing elaborate (or even boundedly rational) calculations of costs, risks and benefits, yet policy-makers are still counselled as if this were possible. This is not simply because signalling resolve is difficult. Fear, and also anger and perceived humiliation, affect the ways people reason and react to threats: fear is a powerful source and re-enforcer of both the cognitive and motivated biases that interfere with the communication and reception of deterrent threats. Fear can become institutionalized and self-reinforcing. To the extent that our theories, uninformed by research on fear, have guided decision-makers and shaped foreign policies by promoting the use of threats, they have made the world more dangerous rather than less. The path to decreased tension, conflict resolution, and improved security lies in re-examining the relationship between ‘human nature’, political practices and institutions and in devising policies that actually decrease fear and enhance trust.

### Greenwald

#### All war on terror evidence is suspect – terrorism-security complex narrows our debates to meaningless factoids.

Glenn **GREENWALD** Columnist @ Salon – Winner IF Stone Award for Investigative Journalism and Online Journalism Association Award **‘11**

http://www.salon.com/2011/12/05/politifact\_and\_the\_scam\_of\_neutral\_expertise/

But the real import of PolitiFact‘s analysis is that it relies entirely on two supposedly neutral legal “experts”: The Brooking Institution’s Benjamin Wittes and University of Texas Law School’s Robert Chesney, both of whom co-founded and write together on the “Lawfare” blog (along with former Bush DOJ lawyer Jack Goldsmith). That duo mocks as “nonsense” and “preposterous” Paul’s view that these new AUMF standards vest the President with dangerous levels of discretion. They ridicule Paul’s concerns even as Chesney admits that “Paul fairly points out the lack of a definition of associated forces.” PolitiFact then blindly relies upon what these two experts told them to declare Paul’s concerns to be “largely false.” The notion that these two individuals — or anyone like them — are entitled to be treated as neutral, ideology-free experts is what is “preposterous nonsense.” But this is a common means of deceit in our political discourse: depicting highly biased, ideologically rigid establishment advocates as some kind of neutral expert-arbiters of fact, even though they’re **drenched** **in all sorts of biases and ideological objectives**. I recently wrote about this with regard to the conceit of establishment journalists that they are “objective” even though they ooze all sorts of obvious, serious establishment biases. Identically, Paul Krugman and Brad DeLong, among others, recently pointed out that a slew of economists typically referred to as “technocrats” — as though they are merely ideology-free, objective administrators and experts — are, in fact, hard-core ideologues. This is exactly true of the two “experts” on whom PolitiFact relies to conclude that there is nothing particularly worrisome in the new AUMF language, and **it’s true of most “national security and Terrorism experts**” paraded by media outlets to justify the government’s conduct. Just on the level of credentials, in what sense is Wittes — who, just by the way, is not a lawyer and never studied law — more of an expert on these matters than, say, Ron Paul or Kevin Drum? And why are the pronouncements of Robert Chesney that this AUMF language is not dangerously permissive more authoritative than the views on the same topic of ACLU lawyers or Professor Hafetz, who say exactly the opposite? Both Wittes and Chesney are perfectly well-versed in these issues, but so are countless others who have expressed Paul’s exact views. Why is the Wittes/Chesney opinion that these AUFM standards are perfectly narrow and trustworthy — and that’s all it is: an opinion — treated by PolitiFact as factually dispositive, while the views of Paul and those who agree with him are treated as false? That is preposterous nonsense. But this is the **cult of contrived neutrality** that dominates so much political and media narrative. One of these objective experts, Wittes, works for a think tank lavishly funded by Haim Saban, who described himself this way: On the issues of security and terrorism I am a total hawk. I’m a Democrat for the reinforcement of the Patriot Act. It’s not strong enough. The A.C.L.U. can eat their heart out, but they are living in the 1970′s. We should all have ID’s. You betcha. What do you have to hide? Some friends of mine on the left side think I’m crazy. . . . I’m a one-issue guy and my issue is Israel. Wittes — unsurprisingly — has a long history of cheerleading for some of the worst War on Terror excesses and those who committed them, as well as advocating for even more extreme measures than we’ve seen so far. Identically, Chesney has expended substantial energy over the years publicly defending many of the most controversial aspects of the Bush/Cheney — now Bush/Cheney/Obama — War on Terror. The name of their blog — “Lawfare” — is a word used to mock the notion that law should interfere with the glories of war. There is nothing less surprising in the world than the fact that these two dismiss as paranoia and hysteria concerns over the government’s excessive detention powers. \* \* \* \* \* This is how this contrived neutrality scam typically functions. Wittes and Chesney are not pure neocons, which is why they are able to parade around as objective arbiters. But they are every bit as ideological as Bill Kristol; it’s just a **mildly different ideology**. What they are are standard defenders of government prerogatives, dutiful servants of political power, wholesale cheerleaders for American exceptionalism, masquerading under the banner of “centrism.” They are full-throttled believers in the War on Terror. One can agree or disagree with them all one wants, but one cannot reasonably depict them as even slightly more neutral or objective than Ron Paul, and they are certainly not above-the-fray arbiters who can descend down and authoritatively resolve political disputes. This **contrived neutrality** is a common scam in our political discourse, and it frequently shapes our national security and civil liberties debates. There is a whole insular, rotted culture based in Washington — they refer variously to themselves as the Foreign Policy Community or “natsec” experts and they’re found at think tanks, a small set of academic institutions (which serve as feeders for government agencies), and establishment media outlets — who have endless, amiable, **self-flattering** **debates** with themselves **within an extremely narrow range of opinion**. But even when they **feign disagreement**, it’s all grounded in the same common nationalistic **assumptions**. What they are, above all else, are **devotees to political power**. They’re the classic royal court courtiers and hangers-on. They’ll **question** the **tactics** of American foreign policy endlessly (are we fighting this war the right way?), but **never the ends**, and most especially never America’s right to do what it wants in the world and the right of its government to seize ever more power in the name of those wars. They’re free to express those views, but — like the bevy of bias-ridden establishment journalists, economic “technocrats,” and the sham Terrorism expert community — they’re anything but neutral, objective and ideology-free. One trick they use to prevent anyone from talking about the embedded biases and operating dynamics of their insular culture is to **proclaim these discussions off-limits** on the **ground of incivility.** The last time I wrote about the Brookings culture and funding sources, Wittes wrote a series of petulant posts declaring that he would never again engage or mention me (since then, he has responded to what I’ve written several times while childishly refusing to use my name, even once re-printing a response to a column of mine from a cowardly “senior administration lawyer” insisting on (and receiving) anonymity who did the same: “He Whose Name Must Not Be Mentioned”). They try to create **rules** in the **name of civility** where you are forced to accept and honor their expertise and objectivity — you must simply ignore and never mention the cultural, financial and careerist incentives they have to spout pro-government, authoritarian views (recall what Les Gelb said about why they often are pro-war) — so that their expertise, objectivity and good faith remain unquestioned. If you do anything other than pretend that they are Beacons of Bias-Free Objectivity — if you analyze the mandated orthodoxies in their world and the cultural pressures to accept and spout those orthodoxies — then you’re engaged in **unfair** “personal attacks” and will prompt outcries from the fellow devotees of their National Security priesthood. You’re not permitted to question their objectivity or expertise. We’re all supposed to pretend that war cheerleaders at Brookings and similar think tanks are honorable “scholars” and good faith, ideology-free experts — like the leading Democratic Saban-funded cheerleader for the Iraq War and now leading agitator for the Iranian Threat — or else we’re proving how crass, gauche and mean we are: how unSerious. This is the scam of contrived neutrality and objective expertise which PolitiFact fell for in condemning Ron Paul’s perfectly rational statements as “largely false”: Ben Wittes and Bobby Chesney said there was nothing to worry about and such concerns about detention abuses were “preposterous”! What more proof do you need? The objective “centrist” expert hath thus decreed it, and thus is it proven.

### Preemption

#### Presenting the impact of terrorism feeds a political culture that favors preemptive violence—makes war inevitable and causes error replication

Erickson 08 (Ericsonwas Professor and Director, Centre of Criminology, University of Toronto, Canada, “Risk and the War on Terror”, <http://www.didierbigo.com/students/readings/IPS2011/12/Risk_and_the_War_on_Terror.pdf#page=40>)

Terrorism makes precautionary logic obvious. Following 9/11, political speech in the U.S. took a dramatic turn aimed at making precautionary logic part of everyday life. President Bush hit home in various sound-bites the need to preempt the terrorist threat ‘‘before it fully materializes.’’ His then National Security Advisor, Condoleeza Rice, declared that extraordinary police and military mobilization against terrorism is necessary before the ‘‘smoking gun becomes a mushroom cloud’’ (Janus 2004: 577–8).

Investigations of the failure to prevent the events of 9/11 focused on the problems of bureaucracy, communication, and tunnel vision in the Federal Bureau of Investigation (FBI), CIA, and other security agencies, and stressed the need to exercise the catastrophic imagination as a crucial ingredient of future security. The 9/11 Commission Report (Kean and Hamilton 2004: 339) said the 9/11 attacks reﬂected security agencies’ failure of ‘‘imagination – the lack of organisational capacity to imagine such an attack’’ (see also Salter, this volume). Ironically, it recommended efforts to bureaucratize imagination: ‘‘It is therefore crucial to ﬁnd a way of routinizing, even bureaucratizing, the exercise of imagination’’ (ibid: 334). While a bureaucratized imagination seems paradoxical, what is being recommended is the embedding of precautionary logic in the security systems of organizations.

In all of their planning, strategies, and practices, security agents are to imagine a kind of sea monster intent on leaving tsunami-like destruction in its wake.

Precautionary logic has become central to the U.S. politics of risk and security, feeding into and fed by other features of its political culture. There is a concerted effort to conﬂate the need for preemption at home with preemptive strikes against terrorism abroad. This conﬂation was a key feature of Bush’s strategy in the 2004 presidential election, continuing the post-9/ 11 campaign to simultaneously terrorize the American population into the preemptive policies of homeland security, and populations in Iraq and elsewhere in the Middle East through preemptive attacks.

This conﬂation of security at home with aggression abroad is effected through the view that the U.S. is at war with terrorists however deﬁned. The U.S. has long used ‘‘war on’’ metaphors to identify suitable enemies and justify extreme security measures against them: ‘‘the war on crime,’’ ‘‘the war on drugs,’’ even ‘‘the war on poverty’’ when welfarism had a glimmer of hope in the American political culture of the 1960s (see also Simon, this volume). ‘‘The war on terrorism’’ in some respects encapsulates all of these ‘‘war on’’ campaigns because it is not only directed at foreign enemies and global security, but also at enemies within, blurring into preemptive approaches to domestic crime, drugs, welfare fraud, and anything else signifying moral degeneracy (Barak 2005).

Agamben (2005) links the pervasiveness of ‘‘war on’’ metaphors in American culture to the fact that the sovereign power of the president is based in declared emergency linked to a state of war///

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[O]ver the course of the twentieth century the metaphor of war becomes an integral part of the presidential political vocabulary whenever decisions considered to be of vital importance are being imposed. Thus, in 1933, Franklin D. Roosevelt was able to assume extraordinary powers to cope with the Great Depression by presenting his actions as those of a commander during a military campaign ... President Bush’s decision to refer to himself constantly as the ‘‘Commander in Chief of the Army’’ after September 11, 2001, must be considered in the context of this presidential claim to sovereign powers in everyday emergency situations. If, as we have seen, the assumption of this title entails a direct reference to the state of exception, then Bush is attempting to produce a situation in which emergency becomes the rule, and the very distinction between peace and war (and between foreign and civil war) becomes impossible. Agamben (2005: 21–2)

Richard Clarke, a former member of the U.S. Security Council, even argues that al-Qaeda is a ‘‘phantom enemy’’ manufactured through the precautionary logic of instrumental politicians: ‘‘those with the darkest imaginations become the most powerful’’ (Clarke 2004). Raban (2005: 22) observes there is now ‘‘a world of chronic blur, full of slippery words that mean something different from what they meant before September 2001.’’ It is the blur of a war on everything, envisaged by U.S. military ofﬁcials long before 9/11: In broad terms, fourth generation warfare [involving a nation-state in conﬂict with a non-state actor] seems to be widely dispersed and largely undeﬁned; the distinction will be blurred to the vanishing point. It will be nonlinear, possibly to the point of having no deﬁneable battleﬁelds or fronts. The distinction between ‘‘civilian’’ and ‘‘military’’ may disappear. Actions will occur concurrently throughout all participants’ depth, including their society as a cultural, not just a physical, entity.

### CIR Won’t Pass

#### Won’t pass – both sides predict

WALSH 10 – 25 – 13 longtime chief White House correspondent for U.S. News & World Report [Kenneth T. Walsh, Obama Keeps Heat on House Over Immigration, <http://www.usnews.com/news/blogs/Ken-Walshs-Washington/2013/10/25/obama-keeps-heat-on-house-over-immigration>]

Republicans are increasingly concerned that President Obama's latest push for immigration reform is designed as a political play for Latino voters that could hurt the GOP even if the proposal fails.

Strategists of both major parties predict that Obama's plan for what he calls comprehensive immigration reform will die in the House because of implacable opposition from tea party conservatives in the Republican party. Many opponents say Obama's concept of a "path to citizenship" or legal residency for millions of people who entered the United States illegally is a form of amnesty which the opponents won't accept.

But GOP strategists are worried that Obama's accelerating campaign for the legislation will impress Latinos that he is on their side while the Republicans seem opposed to their interests. Obama got 70 percent of the Latino vote in the 2012 election, and Democrats hope to use immigration as a rallying cry for these voters again in the 2014 midterm campaign and in the 2016 general election.

Stung by their failure to win recent fights over the government shutdown and a potential federal default, some House Republicans have dug in their heels in their approach to the White House.

"If anything, the revival of comprehensive immigration reform is deader now than before the shutdown [which ended with Obama getting most of what he wanted and the GOP largely failing to reach its goals]," political scientist Ross Baker of Rutgers told me. "The conservatives in the House simply cannot tolerate another outcome that their supporters interpret as capitulation. ... It's 'no surrender' from now on."

#### Won’t pass – long odds

LA TIMES 10 – 24 – 13 Obama softens tone on immigration reform [http://www.latimes.com/nation/la-na-immigration-obama-20131025,0,6755968.story#axzz2iqIj5Usd](http://www.latimes.com/nation/la-na-immigration-obama-20131025%2C0%2C6755968.story#axzz2iqIj5Usd)

In remarks at the White House, Obama hinted that he was no longer tied to the Senate bill, the elaborate product of months of intense bipartisan negotiations, to achieve what he has called a major priority for his second term.

Obama instead signaled that he might consider a package of smaller bills, if necessary, as long as they provide a path to citizenship for the estimated 11 million people in the country without legal status.

"If House Republicans have new and different additional ideas on how we should move forward, then we want to hear them. I'll be listening," Obama told several dozen pro-reform activists from labor, business and religious groups.

White House spokesman Jay Carney echoed the shift, telling reporters there are "a variety of ways that you can reach the ultimate goal" of a bill that Obama could sign into law.

"The House's approach will be up to the House," Carney said. "There is a comprehensive bill the House Democrats have put together that is similar to the Senate bill and reflects the president's principles. But the means by which we arrive at our destination is in some ways of course up to the lawmakers who control the houses of Congress."

The White House effort to resuscitate a bill that seemed all but dead in the House before the shutdown still faces steep and perhaps insurmountable odds. But the jockeying Thursday raised at least some hope that compromise remains possible.

"I hope President Obama meant what he said today about listening to new and different ideas presented by House Republicans," House Judiciary Committee Chairman Robert W. Goodlatte (R-Va.) said in a statement. "The president should work with Congress, including House Republicans, to achieve immigration reform, and not against us."

#### Dems no vote piecemeal

**Didymus, 10/25/13 -** JOHNTHOMAS DIDYMUS is based in Lagos, Lagos, Nigeria, and is an Anchor for Allvoices(Johnthomas, “House GOP plans to punish Obama after shutdown by not voting immigration reform” <http://www.allvoices.com/contributed-news/15820604-house-gop-plans-to-punish-obama-after-shutdown-by-not-voting-immigration-reform>

Despite the push by the Obama administration to get comprehensive immigration reform passed by the end of the year, there are signs House Republicans will refuse to vote on immigration reform this year.

The enthusiasm of the Obama administration for immigration reform is shown in the fact that before the budget crisis was fully resolved, President Barack Obama’s attention shifted to the challenge of comprehensive overhaul of the nation's immigration system, which he considered the next big issue to tackle after the budget crisis.

But House Republicans are saying that they will punish Obama for refusing to negotiate with them over Obamacare and the debt ceiling by refusing to vote immigration reform in 2013.

Allvoices noted that although House Speaker John Boehner (R-Ohio) said Wednesday that “immigration reform is an important subject that needs to be addressed," his non-committal attitude contrasts with the urgency of the Obama administration.

According to USA Today, there is practically no interest among GOP lawmakers to vote on a comprehensive reform bill. The best chance of anything being done on immigration reform this year is if Republicans can win support of Democrats for their preferred piecemeal bills, all of which exclude a path to citizenship for undocumented immigrants.

Democratic opposition to the piecemeal approach has made Republicans even more pessimistic about the prospects of any move in Congress this year on immigration reform.

The Huffingnton Post reports that Democrats have said unequivocally that they will not support any of the piecemeal bills because they fear that Republicans will skirt the core issues and address only those issues that Republicans are concerned with.

Republicans are concerned about immigration reform issues such as improved border security and legal immigration. The core issue for Democrats is a path to citizenship for undocumented immigrants.

Rep. Joe Garcia (D-Fla.) voiced the concern among Democratic lawmakers when he said, "There is a problem with comprehensive immigration reform, and we know what it is. The idea that that same party who cannot pass anything... is now piecemeal going to do this is a fallacy."

After their defeat in the fiscal crisis, House Republicans loathe the idea of having to negotiate with Senate Democrats and the White House on immigration reform.

#### Boehner won’t waive the Hastert rule

**Pareene, 10/24/13 –** politics writer for Salon (Alex, Salon, “Immigration reform still incredibly unlikely to happen this year” <http://www.salon.com/2013/10/24/immigration_reform_still_incredibly_unlikely_to_happen_this_year/singleton/>

The Senate bill would possibly pass the House with Democratic votes, but John Boehner already explicitly promised not to let that happen. And it’s very hard to imagine John Boehner specifically deciding to exacerbate a deep division in his caucus right before the budget fights are scheduled to happen (again). So that’s probably it for anything important happening in 2013. Next year, maybe? It’s possible, I guess, but I think the House of Representatives is more likely to initiate impeachment proceedings in 2014 than it is to pass comprehensive immigration reform including a path to citizenship.