Bataillecycles:

Oil DA, they would destroy the Oil economy (I'm still looking for that card)

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Politics

Biopower Links

Genealogy of cycling

Bonham and Cox 10 (Jennifer Bonham, lecturer in Geographical and Environmental Studies at the University of Adelaidel; Peter Cox, faculty of Social Science at the University of Chester as a Senior Lecturer; “The disruptive traveller? A Foucauldian analysis of cycleways” June, 2010, Vol 19 No. 2, Road & Transport Research, http://adelaide.academia.edu/JenniferBonham/Papers/372359/The\_Disruptive\_Traveller\_A\_Foucauldian\_Analysis\_of\_Cycleways)

The division and regulation of street space according to a transport rationalisation of urban mobility has not gone unchallenged, and material outcomes have varied according to conditions in individual cities: the retention of the tramways in Melbourne or the establishment of shared traffic precincts in German cities are cases in point. But bike riders have been a constant provocation within traffic and transport discourses and the related division of urban space. Cyclists remain difficult to locate in terms of propulsion and vehicle design(Cox and Van de Walle 2007), subjectivity and place. Historically, decision makers, lobbyists and bike riders have vacillated between providing for cyclists on-road, removing them to off-road spaces or ignoring them altogether. Evident within these discussions is a tension that persists today between the cyclist as a political subject, a citizen with equal rights to use public space, and the cyclist as an economic subject – either as a producer who participates in the urban economy or as an economical traveller located within a hierarchy of speed and order. Three brief examples must suffice to illustrate the uncertainty over where to locate cyclists and the tensions these discussions reveal. Attempts through the inter-war years to remove cyclists from the road often met with resistance. The first experimental segregated track installed in the UK in 1934 beside the Western Avenue in North London led to active campaigning from the Cyclists’ Touring Club (1935) as they argued cycle tracks were ‘the thin end of a wedge ultimately to drive bicycles off the road’ (Way 1966:165).4 By contrast ,Frank Urry, a member of the UK’s Ministry of Transport Advisory Council in the 1930s, argued the impracticality of removing ever-growing numbers of cyclist-workers from the streets(Transport Advisory Council 1938). In the former case, the cyclist was located within a political discourse of citizenship rights while in the latter case the cyclist was identified as an integral part of the urban economy, thereby shifting attention from political rights to the most economical means of facilitating the worker. Similar discussions took place in South Australia where bike riding was linked to the worker (Honorary Committee 1936;State Traffic Committee 1938) and this particular economic construction seems to be at the heart of cyclists maintaining an on-road presence. In both the UK and South Australia, debates over cycle tracks were abandoned during WWII when austerity measures and the rationing of fuel for civilian motor vehicles meant personal (private) mobility was effectively given over to the bicycle, alongside public transport provision .In contrast to the segregation measures of the pre-WWII period, cycling was largely ignored in post-WWII urban and transport planning. In South Australia, cycling was discounted within (Adelaide City Council 1957:8) or excluded from bureaucratic routines of data collection and reporting (e.g.Highways and Local Government Annual Reports)or studies of urban transport (e.g. Town Planning Committee 1963; De Leuw, Cather and Company1968). Despite the shift of industrial and retail activity to suburban locations and anecdotal evidence that cycling was an on-going part of the journey to industrial workplaces, shops andschools, cyclists were simply ignored in post-war transport planning in Australia and the UK. NotableUK exceptions were the new town projects of Harlowand Stevenage (and subsequently in Milton Keynes),which included extensive cycle-only routes. In general though, engineering plans provided for motor vehicles – moving and parked – but not for cyclists (e.g. De Leuw, Cather and Company 1968).As cyclists were ignored in transport data collection and transport texts, they were also ignored in street space. The aftermath of the 1960s freeway debates saw renewed interest in cycling that invoked a new round of discussions about the appropriate place of cyclists. The Director General of Transport in South Australia argued cyclists were to be encouraged‘…to use low traffic volume residential streets and ,where possible, exclusive tracks’ (Department of Transport, South Australia, 1974:1). In the UK,urbanist Jean Perraton (1968:162) argued for the construction of cycleways. On a modern road system the bicycle is an archaic anachronism, delaying and worrying car drivers and endangering its rider … The quality of urban living will be enhanced if [people] also have the opportunity to cycle on paths which are safer, quieter, with cleaner air and closer to grass and trees than urban motor roads. There are a number of important points to be drawn from this text. First, Perraton constructs mobility practices in terms of progress by juxtaposing the‘ modern road system’ and the ‘archaic anachronistic’ bicycle. This evolutionary view of mobility operates to naturalise and depoliticise there configuration of public space Perraton is proposing, one that facilitates motorists and excludes cyclists. Second, Perraton identifies the bicycle rather than the cyclist as ‘out-of-place’, making this vehicle, rather than the motorist or motor vehicle, responsible for endangering the cyclist’s life. Third, Perraton contests the place of bicycling in the transport order, constructing it in terms of lifestyle rather than access. If cyclists haveno place in the transport order, they can be readily excluded from the road, a transformation completed in Perraton’s use of the term motor roads. Finally, as the bicycle is characterised as ‘delaying and worrying car drivers’ a hierarchical relation is established between the cyclist’s journey as a problem and the motorists’ journey as the norm. In this instance, segregated cycle facilities – paths or cycleways – become places for the abnormal journey and cyclists are treated as a special case.

Exclusion Link - Cycle ways eliminate disruptive travelers

Bonham and Cox 10 (Jennifer Bonham, lecturer in Geographical and Environmental Studies at the University of Adelaidel; Peter Cox, faculty of Social Science at the University of Chester as a Senior Lecturer; “The disruptive traveller? A Foucauldian analysis of cycleways” June, 2010, Vol 19 No. 2, Road & Transport Research, http://adelaide.academia.edu/JenniferBonham/Papers/372359/The\_Disruptive\_Traveller\_A\_Foucauldian\_Analysis\_of\_Cycleways)

Segregation of cyclists onto cycleways echoes the exclusion of ‘abnormal’ bodies (e.g. the sick, the mad, the delinquent) discussed in Foucault’s genealogical works (1977). Removing this disruptive traveller facilitates the routine flow of urban life and enables closer scrutiny of the ‘abnormal’ body. However, cycleways were never seriously implemented in the UK or Australia, possibly because on the one hand cycling could be positioned as a mode of transport without a future – the disruptive traveller would eventually disappear –or on the other hand as a lifestyle activity that did not have to be prioritised in terms of urban infrastructure. Comparison with Dutch and Danish texts of this time would provide important insights into different discursive constructions of cycling and the alternative governmental tactics they enable .Over the past two decades, automobile-oriented transport systems have been re-problematised5 In terms of environmental degradation, urban congestion, resource depletion associated with peak oil, and the health implications of aging populations and sedentary lifestyles (e.g. Freund and Martin1993; Horton, Rosen and Cox 2007; DfT 2008).Environmental concerns gained traction through the 1990s bringing the mobile body under scrutiny ,combining the economic subject who makes the journey as quickly as possible with an environmental subject who minimises resource use and wasteout of concern for the environment. In addition, from the early 2000s the mobile body and practices of walking and bike riding have been increasingly scrutinized and worked upon within discourses on health. Seizing this moment, organisations and individuals sympathetic to cycling are shifting bike riding from problem to solution, and cycling practices are gradually being inserted into transport policy and planning. Alongside these developments, there aregrowing demands for closer scrutiny and accounting of cycling, including cost-benefit analyses of infrastructure, on and off-road cycle counts, and evaluations of cycling infrastructure ,programs and promotions (e.g. SQWconsulting2008). Through these mechanisms, discourses on cycling and the subjectivity of the cyclist operate assites to resist marginalisation of bike riding within transport discourse. However, these discourses also subjugate cyclists in new ways, as we proceed to explore in the next section. They are not an escape from the operation of power or power–knowledge relations, but they operate to fill the category of cyclist with new content. It is within this context and through the intersection of discussions on transport, environment and health that the provision of specific infrastructure measures such as cycleways are brought back in as ‘an opportunity to positively encourage cycling’ (Arup and PartnersLtd. 2009:4).

Health Link - Cycle ways are situated within health discourse – spawns further government and biopolitical intervention

Bonham and Cox 10 (Jennifer Bonham, lecturer in Geographical and Environmental Studies at the University of Adelaidel; Peter Cox, faculty of Social Science at the University of Chester as a Senior Lecturer; “The disruptive traveller? A Foucauldian analysis of cycleways” June, 2010, Vol 19 No. 2, Road & Transport Research, http://adelaide.academia.edu/JenniferBonham/Papers/372359/The\_Disruptive\_Traveller\_A\_Foucauldian\_Analysis\_of\_Cycleways)

The mobile body objectified within the health and medical literature directly challenges the transport rationalisation of mobility and the concept of ‘derived-demand’ (see also Kitamura, Mokhtarianand Laidet 1997). The journey is not simply a by-product of its origin and destination but is itself meaningful – it might be performed in conjunction with an origin and destination (or not) but its meaning exceeds the ‘trip’. This health perspective opens new ways of thinking about mobility and facilitates the production of new norms in relation to urban movement. The procedures inherent in creating health and medical knowledge lend considerable authority to this alternative view of mobility which commands serious attention and governmental action. In Europe, discourses on health have been recognised and encouraged through the creation of the Lifecycle Project (http://www.lifecycle.cc/), while in Australia the Healthy Spaces and Places (http://www.healthyplaces.org.au/site/) initiative links mobility, place and health. The emergent discourse on health and the governmental programs spawned by it have the potential to facilitate a cultural shift in practices of travel as they operate to regularize and normalise cycling (and walking). In this context, the cycleway might become the place for working toward the healthy body as its users are brought under scrutiny for securing health outcomes(Cohen et al. 2008; Merom et al. 2003; Evenson, Herring and Huston 2008) rather than as displaced and disruptive elements of transport. However, to date, as Sustrans, and others, specify the qualities of cycleways they simultaneously link a particular set of practices – slow, quiet, possibly meandering, appreciation of ‘nature’, peaceful, open to interruption and involving others – to the conduct of the healthy journey.6 Consequently, the cycling body constituted within transport discourse – as slow and disruptive/disorderly – is largely reproduced in these discussions of health. Similarly ,a range of practices – fast, direct, practical, continuous and solitary – are silently marked as inappropriate. But bike riders using cycleways –like mobile bodies everywhere – combine a range of practices at different times and under different circumstances. Like health, safety has been a recurring theme in discussions on cycleways and the concept of ‘quietness’ links health and safety through reference to noise, speed and volume of traffic. In promotional materials for the range of cycleways and tourist routes constructed in the UK over the past two decades, many built in conjunction with Sustrans, constant and repeated reference is made to the‘ traffic-free nature’ of the routing. Immediately, the cycle journey is marked as NOT -traffic, and therefore not part of the normalised flows of vehicular movement on the highways.

Safety link

Bonham and Cox 10 (Jennifer Bonham, lecturer in Geographical and Environmental Studies at the University of Adelaidel; Peter Cox, faculty of Social Science at the University of Chester as a Senior Lecturer; “The disruptive traveller? A Foucauldian analysis of cycleways” June, 2010, Vol 19 No. 2, Road & Transport Research, http://adelaide.academia.edu/JenniferBonham/Papers/372359/The\_Disruptive\_Traveller\_A\_Foucauldian\_Analysis\_of\_Cycleways)

Several additional issues are raised in relation to this problem of safety. First, a question arises about which cycling body is made safe from what. A recent Australian study found that women prefer to cycle on off-road paths or less heavily trafficked roads (Garrard, Rose and Lo 2008). However, the vast feminist literature on women’s use of public space (e.g. Trench OC and Tiesdell 1992; Valentine1992; Wekerle and Whitzman 1995) suggests that quiet streets and cycleways at night, or in especially ‘out-of-the-way’ places, may be equally or more ‘risky’ than riding on a main road. Indeed this is acknowledged in some cycle planning literature and in anecdotal evidence from women cyclists(Arvidson 2008).7 The cycleway as ‘haven’ resonates with those uncomplicated constructions of the home as ‘escape’ or ‘haven’ and risks fixing gender, in terms of the spaces and practices of cycling, with off-road spaces being feminised and on-road cycling as masculine. A second issue relates to the infantilisation of the bicycle rider, which takes place in two ways. First ,the cyclist is constituted as a vulnerable or ‘soft’ road user. They are often characterised as endangering their own lives, taking unacceptable risks or refusing to take responsibility for their safety. Second, off-road facilities are frequently discussed as serving the needs of novices: ‘...attractive off-road facilities are of particular value because they are more likely to attract new cyclists by overcoming concerns about safety’(SQW consulting 2008:4). This discursive positioning establishes cycle users as dependent and opens the way for those in positions of authority– ‘responsible adults’ or ‘experts’ – to take charge of bicycle journeys, removing cyclists from the road, providing special protections and particular treatments – with all the negative connotations associated with ‘special treatment’ in liberal societies (Bacchi 2004). Cyclists become those who are indulged. The subordinate status of the cyclist as a traveller is reasserted through the very means by which the intention is to promote and boost the image and activity of cycling. As discussion focuses on a narrow framing of ‘cyclist safety’ – in terms of ‘where They are safe’, the view that cyclists ‘delay and worry car drivers’ (Perraton1968:162), thereby disrupting the economic conduct of particular journeys, does not have to be said. To state in bike plans and strategies that cyclists disrupt motorists would be to invite debate about citizenship and rights to public space. In targeting cyclists through a discourse on safety, which, as argued above, is produced through power–knowledge relations, we do not engage with the explicitly political nature of the placing of cyclists in urban space. Further, and following from this, as attention is focused on practices, bodies and places of cycling, conditions on urban roads go unquestioned. They are simply not considered to be a ‘problem’. Priority for fast, heavy, high-volume, polluting traffic continues to be taken for granted as the necessary outcome of contemporary urban life. Further, in designating cycleways as ‘special’ sites for cyclists, while failing to challenge on-road conditions, we arrive at the current situation where cycling on the road is readily and popularly constructed as inappropriate.

1NC Link

Bonham and Cox 10 (Jennifer Bonham, lecturer in Geographical and Environmental Studies at the University of Adelaidel; Peter Cox, faculty of Social Science at the University of Chester as a Senior Lecturer; “The disruptive traveller? A Foucauldian analysis of cycleways” June, 2010, Vol 19 No. 2, Road & Transport Research, http://adelaide.academia.edu/JenniferBonham/Papers/372359/The\_Disruptive\_Traveller\_A\_Foucauldian\_Analysis\_of\_Cycleways)

We have been particularly concerned with the effects of removing cyclists onto the segregated path of the cycleway, the rationalisation through which it occurs and the practices that constitute ‘cycling’ as an aberrant activity and the ‘cycling subject’ as a‘ disruptive traveller’. The cycleway has been deployed in both transport and health rationalisations of cycling. Cycleways, as separate spaces, reinforce norms established through transport discourse. Further, health discourses have assisted in reproducing rather than challenging the way the cycling subject has been constituted within transport discourse – as slow, meandering, interrupted, requiring peace and quiet. In this respect, cycling is entrenched as a health rather than transport practice and, coalescing with modernist planning’s spatialisation of activities, the cycleway becomes the appropriate place for cycling.8 Paradoxically, the attempt to deal within equalities that are inherent in the move to establish cycleways as special, protected-status spaces, results in reinforcing the cyclist and cycling as the ‘problem’ (Bacchi 2009). Focusing attention on the cycleway allows existing road conditions and travel practices to go unquestioned. Priority for fast, heavy, high volume, polluting traffic continues to be taken for granted, stifling debate on changing travel practices and operating against the establishment of new travel norms.

Cycling infrastructure creates a subject/object binary – it removes the chills and thrills of cycling

Cupples and Ridley 08 (Julie Cupples and Elisabeth Ridley, Department of Geography, University of Canterbury “Towards a heterogeneous environmental responsibility: sustainability and cycling fundamentalism,” Area Vol. 40 No. 2, pp. 254–264, 2008, EBSCO)

As well as being classed and gendered, cycling is a highly embodied activity, which involves exposure to multiple nonhuman elements and can only come about through the successful merging of body and machine. It appears however that cycling fundamentalism produces a partial denial of its embodied nature and a reconstitution of a subject/ object binary. This denial is frequently articulated through a focus on cycling infrastructure. Government strategies, cycling advocates as well as a number of our focus group participants constantly refer to the need for better cycling infrastructure, such as the provision of cycle lanes, which will enhance both the safety and the enjoyment of existing cyclists and encourage others to take up cycling. As the national transport strategy states: Many short journeys made today by car could be replaced by walking or cycling where the necessary safety improvements have been made. (New Zealand Government 2002, 23) Similarly, in her conference address, Tizard states: Transit New Zealand2 is also working to promote and encourage cycling. It is working with the Cycle Advocates Network to review the State Highways Strategy and in particular, how that Strategy can address the needs of cyclists. This might mean more cycling infrastructure is developed, such as cycle pathways and lanes. (2002) The Christchurch City Council cycling strategy describes the road network as ‘the cyclist’s fundamental facility’ (2004, 22) and believes the completion of the road network in the form of cycle lanes is necessary to encourage more people to cycle. While the road network is an important dimension of cycling, it is interesting that it is perceived to be the fundamental facility. Surely, other dimensions are equally fundamental and might include an adequate level of competence, physical strength or fitness, inclination, ownership of a decent bike, a sense of danger or willingness to take multiple risks and interact with wind, rain, pollution and speeding cars, availability of showering facilities at one’s destination or whether it is acceptable (to the individual or employer) to turn up at work a little sweaty and dishevelled. Interestingly, many of the cyclists in our focus groups attempted to deny the embodied dimensions of cycling. When we tried to raise the issue of the body, focus group participants would repeatedly bring the conversation back to the question of infrastructure. When asked directly about the relationship between cycling and bodily fluids such as sweat, many insisted they did not sweat at all, they did not cycle far enough to build up a sweat or they wore clothing such as merino which prevented sweating. As Longhurst’s (2001) work on bodies attests, in Western societies bodily fluids (especially in the workplace) are often seen as out of place and items of disgust and there is a common tendency to construct bodies as sealed and impermeable entities which do not leak despite overwhelming evidence to the contrary. A focus on infrastructure and the hard boundaries of cycle lanes is part of the attempt to discursively retain a human/nonhuman binary. At our insistence, some participants did begin to engage with the question of the body, albeit somewhat uncomfortably. For example, one participant said she found biking the short distance from her home to campus doable, but said if she had an important meeting in the city and wanted to turn up looking clean and presentable then she would drive, thus highlighting that her transport choice was affected by the nature of her commute and how ‘presentable’ she felt she needed to be when she arrived.3 The focus group discussions provided evidence of the discursive strength of cycling fundamentalism, but also revealed its ambivalences and contradictions. The overemphasis on infrastructure can also be understood as what Huxley (2006) has termed a ‘dispositional’ spatial rationality. According to Huxley, this kind of rationality aims at drawing boundaries and producing order that will foster correct comportments. It operates with the logics of grids of classification for the spatial disposition of ‘men and things’ to bring arrangement and visibility to bear on individuals and populations problematized as chaotic and uncontrolled. (2006, 774) The infrastructural rationalities are interesting because they imply the deployment of what Huxley has described as ‘logics that attribute causal effects to space and environment and that seek to manipulate these towards governmental ends’ (2007, 185). Cycle lanes are thus viewed as ‘a spatial catalyst for the production of social and moral order’ (2007, 196). Infrastructure does however matter. As Jones (2005) acknowledges, initiatives such as changes to the road layout which change the urban hardware can enhance the safety and enjoyment of cyclists, but these infrastructural changes do not have direct causal powers and can only enhance safety and enjoyment in a dialogical way in interaction with bikes, bodies, discourses, feelings and emotions. The obsession with cycle lanes can be seen as a will to produce a rational spatial order and leads to a neglect of affective and embodied dimensions of cycling as well as a failure to appreciate how through cycling practice the geometric spaces of the road network are converted into lived spaces (de Certeau 1984; Featherstone 2004; Thrift 2004). Cycling fundamentalism produces therefore an essentialised and homogenised version of what is a plural, multi- faceted and complex terrain, a different kind of spatiality (see de Certeau 1984). Jones believes that an embodied understanding of the bicycle, affected by and affecting its users and their perception of the urban has not reached the thinking of the transport geographers and policy makers. (2005, 815) We need therefore to think about what Jones (2005, 813) calls the ‘thrills and chills’ of urban cycling and the multiple differences which are embodied in the cycling experience. Could we not think of the rich phenomenology of cycling as Thrift (2004a, 46) urges us to do with automobility as ‘one often filled to bursting with embodied cues and gestures, which work over many communicative gestures and which cannot be reduced simply to cultural codes’?

Cap Link

Bicycling is a governmentality strategy – prevents us from resisting capitalism

Cupples and Ridley 08 (Julie Cupples and Elisabeth Ridley, Department of Geography, University of Canterbury “Towards a heterogeneous environmental responsibility: sustainability and cycling fundamentalism,” Area Vol. 40 No. 2, pp. 254–264, 2008, EBSCO)

One way of exploring these urban strategies and the ways of thinking that are mobilised through them is through a governmentality framework. Governmentality for Foucault involves a ‘calculating preoccupation with activities directed at shaping, channelling and guiding the conduct of others’ (Hunt and Wickham 1994, cited in Raco and Imrie 2000, 2189; see also Dean 1991; Foucault 1991). Strategies promoted by governments and lobby groups to encourage cycling can be understood in the Foucauldian sense as a kind of government rationality or governmentality. Sustainability officers and cycling advocates become directly implicated in these governmental rationalities, as through their judgemental and financial codes (Miller and Rose 1990) they attempt to shape, control and determine the conduct and bodily comportment of others and should therefore be understood as one of government’s ‘modes of pluralisation’ (Gordon 1991, 21). The deployment of such technologies of government in urban settings can be seen as part of broader transformations that have taken place in advanced neoliberal societies that emphasise a notion of the active, self-managing and responsible citizen both on an individual and community level (Raco and Imrie 2000; Ong 2007). The contemporary city is according to Osborne and Rose (1999, 737) a ‘governed and ethically saturated space’ in which governments require their citizens to support their objectives through responsible and active comportment. This particular rationality can be identified in the New Zealand Transport Strategy which states: Our vision for transport is exciting. It is challenging for the whole community. The government alone cannot achieve it. By working together, we can realise the vision. (New Zealand Government 2002, 7) Government is therefore simultaneously about individualizing and totalizing; that is about finding answers to the question of what it is for an individual and for a society or population of individuals to be governed or governable. (Gordon 1991, 36) Furthermore, health has become central to this process of constituting active and responsible citizens. Osborne and Rose state how in this contemporary urban vision, the domain of health becomes ‘an arena of responsibilisation’ (1999, 753). They outline how health is no longer imagined in epidemic form, or as something to be concerned about when we become ill, but as a state which through regular exercise, healthy diet, appropriate lifestyles and stress management must be constantly managed in our everyday lives. As individuals, we have therefore become responsible for our own healthiness and the health of the city as a whole. Cycling as an individual activity with proven cardiovascular benefits easily becomes part of such imaginings. This vision of individual health can be found in the words of Labour MP Judith Tizard in her address as acting transport minister to the 2001 New Zealand Cycling Conference. Tizard, while acknowledging how she does not find much time for cycling herself, exhorts others to take up cycling in the interests of their individual health. I want to look at one of the biggest benefits cycling has for us. Aside from getting us to work or school, or through a traffic-jam quickly, cycling is excellent for health. I have a couple of friends who bravely wake me early on Sunday mornings for a cycle through central Auckland’s streets while they are quiet. Unfortunately I don’t get much time during the week to get on my bike more often, but I definitely feel the effects of that once-weekly cycle! (Tizard 2001) Cycling is thus mobilised as a way in which an individual can meet the ‘civic obligation to moderate the burden of risk which he or she imposes on society’ (Gordon 1991, 44). Sustainability initiatives, rather than simply resisting or contesting neoliberal capitalism, can also work with and extend many of its individualising and totalising assumptions. It is clear, following the insights of Osborne and Rose (1999), that the aim of such exhortation is to produce a city in which authority is immanent and functions through the self-government of sociable citizens. The virtuous immanence of the city is however constantly under threat from its more vicious forms, the dysfunctional, rebellious and insubordinate elements of the city, which produce ‘a never-ending incitement to projects of government’ (Osborne and Rose 1999, 738).

Cap – AT: We Solve the Enviroment

Cycling eradicates our responsibility to the environment – being responsible in one area lets us be reckless in another

Cupples and Ridley 08 (Julie Cupples and Elisabeth Ridley, Department of Geography, University of Canterbury “Towards a heterogeneous environmental responsibility: sustainability and cycling fundamentalism,” Area Vol. 40 No. 2, pp. 254–264, 2008, EBSCO)

The forms of authority embedded in strategies for sustainable transport and taken up by sustainability officers, advocacy groups and others which attempt to exhort non-cyclists to cycle as a responsible, healthy and ethical activity correspond to this particular vision of urban citizenship and social risk. One possible dominant reading of such strategies is that in the interests of greater well-being for ourselves and others, we are expected to put aside any economic, social, physical or cultural differences and get on our bikes (even if it causes us great discomfort or inconvenience) ‘in order to render government effective’ (Raco and Imrie 2000, 2194). An exploration of the implications of this vision for sustainable transport produces some troubling insights. Cycling advocacy in its endeavours to promote cycling appears to be developing fundamentalist tendencies in which both totalising and binarising logics are at work. These tendencies obscure social and cultural difference, ignore the embodied and affective dimensions of transport practices and fail in part to apprehend the heterogeneity of environmental responsibility. Two examples from our own campus illustrate the emergence of such tendencies. In a departmental seminar presented in the Department of Geography on the theme of transport and climate change, biologist and cycling advocate Dave Kelly initiated his talk with the assertion that changes for the good of the environment are far easier to implement in the transport sector than in the agricultural sector (Kelly 2007), despite the fact that about half of New Zealand’s climate-change emissions come from the methane and nitrous oxide generated by the farming sector (Hubbard and Laugesen 2007). The implicit suggestion at work here is that the meat and dairy consumption of carnivorous cyclists should not be subject to the same kinds of authoritative regulation or surveillance as for example the transport choices of vegan drivers, a move which begins to erode any notion of pluralistic and heterogeneous environmental responsibility. Giving up meat (one source of carbon emissions) is of course easier for a strict vegan who depends on her car to juggle multiple professional, emotional and social demands, than is giving up her car. Similarly, giving up the car (another source of carbon emissions) and getting to work by bike is easier for the carnivorous keen cyclist (especially for one who has no dependents or has a partner who takes care of the social reproduc- tion of the household while he is working/cycling) than giving up meat or dairy products. That is to say the car driver becomes subject to a degree of moral scrutiny from which the meat eater is exempt. Are meat-eating cyclists any better than vegan drivers? What about vegan drivers who also take their own mug to the café or reusable bags to the supermarket, who are also avid recyclers and take short showers, who never leave appliances on standby, who endeavour to purchase only organic and locally produced produce, and who are also helpful neighbours or caring parents?

State PIK

We embrace the ontology of deviant bicyclist

We should embrace the lack of transportation infrastructure as a possibility for deviance and transgression – only situating ourselves outside of the government can generate more ethical ways of being

Cupples and Ridley 08 (Julie Cupples and Elisabeth Ridley, Department of Geography, University of Canterbury “Towards a heterogeneous environmental responsibility: sustainability and cycling fundamentalism,” Area Vol. 40 No. 2, pp. 254–264, 2008, EBSCO)

As suggested, a focus on the affective dimensions of cycling might highlight its pleasures and its deviance, its sensations and delights as well as its obvious downsides. Cycling offers a chance not to save the planet (far too much to achieve in a daily bike ride), or ward off coronary heart disease (far too depressing to think about), but to live the city differently, to indulge in transgressive pleasures or interact with other humans and non-humans in alternative ways, a chance not to become virtuous, not to be regulated by a governmentalising gaze, but a chance to become deviant and take risks. Like yoga and swimming, cycling can also be understood as an everyday form of spectacular body modification and an activity involving a body learning to be affected by many elements (see Lloyd 2004). Following Lloyd (2004, 563), we can see then how cyclists can be clearly distinguished from people who can (could) cycle. Understood in this way, it becomes apparent that the ethical sensibilities of cycling emerge in large part not through discursive advocacy, rationality and governmentalisation, but through non-representational affective processes and practices. Cycling advocacy is embedded in contemporary discursive imaginings of the sustainable city as a site where active citizens have rationally decided to simultaneously save both self and planet, yet cycling practice itself is also deeply embedded in the non-representational (Thrift 1996). McCormack urges us to take seriously the fact that the ‘sense’ of common-sense practices always emerges as much from visceral, affective and pre-discursive processes as it does from the materializing force of discursively embedded representations. (2003, 489–90) We can therefore begin to imagine an ethos that apprehends the world less as a series of sites from which to extract representational meaning, but as a field of processes and practices through which ethical sensibilities of thinking may emerge. (2003, 489) Re-thinking what counts as thought and knowledge is crucial to understanding the ‘rational’ everyday decisions we make (Lloyd 2004). Cyclists experience cycling in embodied, visceral and non-representational ways, but their advocates then set out to encourage others to cycle through deliberative representational means, as if the decision to cycle was a purely rational one, and in which the affective dimensions were of little relevance. We wish to tentatively suggest that the discourses drawn upon by cycling strategists and advocates might constitute disempowering and exclusionary forms of governmentalisation rather than generating more ethical ways of being.

Embracing this model of cycling creates new ethical modes of being that makes bicycling attractive while undermining exclusionary and disciplinary forms of governmentalization

Cupples and Ridley 08 (Julie Cupples and Elisabeth Ridley, Department of Geography, University of Canterbury “Towards a heterogeneous environmental responsibility: sustainability and cycling fundamentalism,” Area Vol. 40 No. 2, pp. 254–264, 2008, EBSCO)

We might then view cycling, according to Heider’s counter-Enlightenment vision of unity, not as something to be enforced through technologies of governance, which struggle to account for the ‘more-than or less-than rational’ (Anderson 2006, 735), but rather as something organic and spontaneous (see Mitchell 2007, 94) or as productive of multiple ways of being and feeling in space. If this is the case, what we need is a new less prescriptive and less codified way of talking about cycling. This attitudinal shift could produce a new ethics of cycling which is ethical because of its emphasis on affective and embodied lived spaces that produce enjoyable risk for some people and because it does not exclude the non-cyclist or attempt to rectify the non-cyclist to a (sustainable) norm. The ethical dimensions of cycling would then lie in the creative blurring of body and machine, of human and nonhuman and through such blurrings cyclists could cease to present themselves as the pinnacle of environmental friendliness and cease talking in terms of motives. As Shotter states, ‘many of our motives are the products of these activities, not the other way round’ (1989, cited in Thrift 1996, 39). This perspective leads to recognition that it is frequently the practice and activity of cycling that produces a belief in the good of cycling, rather than the other way around. As Tomkins states, ‘[a]ffect is self-validating with or without any further referent’ (1995, cited in Anderson 2006, 748). Cycling can be and is enjoyable and convenient for some people without a discourse of sustainability, climate change and individual health and could be more so if it ceases to exclude those who perform a different kind of environmental responsibility or begins to acknowledge the difficulties everyday transport might pose for those with different locations, bodies, social responsibilities or levels of income.

Solvency 1NC

Rejecting cars doesn’t stop automobility

Böhm et. al 06 (Steffen Böhm, Lecturer in Management at the University of Essex; Campbell Jones, Director of the Centre for Philosophy and Political Economy and Senior Lecturer in Critical Theory and Business Ethics at the University of Leicester; Chris Land, teaches at the University of Essex, his research has predominantly been concerned with the constitutive role of technology in producing human subjectivity; Mat Paterson, Associate Professor of Political Science at the University of Ottawa, Canada; “Introduction: Impossibilities of automobility” in “Against Automobility,” The Editorial Board of the Sociological Review 2006, p. 12)

Such difficulties and dependencies are, of course, not unique to a regime of automobility built around cars. The representation of any form of mobility as autonomous is similarly impossible. Even walking (at least in modern conditions) requires external labour to construct paths, clear land, etc. But given the sense that the later chapters in the book, in particular Fincham and Miller, posit the possibility of regimes of automobility not premised on cars, the question that remains is whether such regimes are themselves possible. It seems to us that any regime of automobility would be inherently impossible, precisely because automobility as such is conceptually impossible. There will always be dependencies – complete autonomy of movement is an illusion.

Bicycling is as dependent on oil as the car – manufacturing consumes massive amounts of energy and bicycles use toxic materials that are not recyclable

McKay 12 (Andrew McKay, Writer for Transition Voice, Peak cycling? Bikes are oil hungry beasts,” Peak Oil, May 7, 2012, http://peakoil.com/consumption/peak-cycling-bikes-are-oil-hungry-beasts/)

It is true that once you buy a bicycle, the day-to-day maintenance is negligible aside from a few subtle tweaks here and there. Fuel costs depend on how and what you decide to eat. But in terms of construction bicycles aren’t quite as green as they first look and it’s certain that at some point in the future modern bicycle production will cease to exist. Steel-alloy frames and rims, rubber tires and tubes, steel wires for brake and gear cables and all the other components are mass produced in factories that consume a huge amount of energy. Another environmental concern is, where do good bikes go to die? Rubber tires eventually wear out and are impossible to recycle without huge energy inputs. More than likely they end up in landfills where there is risk of slowly leaching heavy metals and other pollutants into the groundwater. There are no natural organisms that can decompose vulcanized rubber and so it takes centuries for tires to break down due to physical processes. Steel components break down much faster with oxidation but can also leach toxins into the environment. Environmental concerns aside, where did the modern bicycle come from and where is it heading? The so-called “safety bicycle” was invented in the late 1880s and led to the first of many popular booms in cycling. It was the first bicycle that resembled the modern day bicycle, employing rubber tires, a chain connecting the back wheel to a crank shaft and equal sized wheels combined with a lower frame that made it easy for people to learn how to ride. By the 1890s domestically produced bicycles had overtaken imports and by 1900 New Zealand alone had 71 bicycle factories. By the late 1930s New Zealand had one bicycle for every six people with more thabn 800,000 bicycles imported and many more made locally between 1900 and the 1950s. Then, as car ownership increased in the 1950s the popularity of cycling declined. Another important step in bicycle evolution came in the 1970s when the ten speed was introduced. As oil prices crept up around the world cycling again became an attractive alternative with ten gears making it much easier to climb hills and cycle into the wind. During this period 90% of all bikes sold in New Zealand were domestically made but after the lifting of import restrictions in the late 1980s cheap Asian imports priced local manufacturers out of the market. Today almost all of our bicycles are imported from overseas. They are made in highly automated factories that consume huge amounts of energy such as this Cannondale factory in the United States. It is obvious that in the coming years as high fuel prices begin to bite more and more people will turn again to bicycles as their main form of transport much like the days before individual car use became affordable in the 1950s. In fact we are already seeing that as cities put in place cycling infrastructure such as a 70 percent increase in cycling in London in 2010. But what is also obvious as high oil prices push up the price of other commodities is that modern mass-produced bicycle manufacturing can’t and won’t exist in the future. It is likely we see a resurgence in local bicycle manufacturing, the same as what will happen in many other sectors.

Solvency 2NC Extension

Extend 1NC 1, reject the mentality cars doesn’t stop automobility because automobility is not solely built around cars. All the problems of cars would be replicated in bicycles because the force behind automobility is money, bicycling would become a new industry. Bicycling is another form of automobility that is becoming more like the bikes that store energy – that’s Bohm

Independently, our Bohm evidence makes a second warrant that building bicycle lanes objectifies nature, treats it as something that can be modified for transportation – this links to their Hensley evidence that indicates our problematic relationship with the environment is sustained by our objectification of it. Iron pavement is the equivalent to iron bubble

Ableism Turn

Bicycle culture is ableist

WSB 12 (Winter Snowfall Blog, June 18th, 2012, http://thewintersnowfall.wordpress.com/2012/06/18/ride-a-bike-asshole-or-ableism-is-the-tragic-flaw-of-bicycle-culture/)

There’s still a problem: not everyone can ride a bicycle. Some people have chronic pain, an illness, or an injury that prevents them from riding. Some people simply don’t have the physical energy to ride long distances. Bicycle-based environmental activism advocates a personal consumer choice to buy and use a specific type of technology, but that personal consumer choice is not an option for everyone because that technology is not a viable tool for everyone. Yet a major part of bicycle culture is a firm belief in the moral superiority of those who use bicycles, and often there is an accompanying belief that it is ok to violently harass those that do not use bicycles. Some people are assholes who think it is great that their SUV’s use oil stolen from murdered brown people in another country and destroy the environment, but what about folks who want justice and a healthy environment but can’t navigate the world they live in without a motor-powered vehicle? Those folks have to deal with limited choices due to disability or an atypical body (or a necessity to go distances that are too far for bicycling), and also have to deal with insulting messages and harassment from bicycle activists telling them that they are irresponsible and less morally valuable. That ableism is the tragic flaw of bicycle culture. Our culture has other problems, like misogyny, obnoxious snobby dudes in bike shops, racism, and fatphobia, but those problems are incidental and can be overcome. Events like the naked bike ride show that we can create a safe, empowering, and fun space to enjoy riding bikes together. But ableism is integral to how we have constructed a culture around bicycles, it is built into why we think bikes are so important. Questioning ableism threatens the magical world-transforming image we have built around bikes, it threatens to reveal bicycles as just another technology, just another option.

Ableism within transportation infrastructure discourse justifies eugenics and genocide

Sam Bagenstos, Professor at the University of Michigan, Ex-Harvard Law Prof, 2000 [“Subordination, Stigma, and Disability,” Virginia Law Review, Vol. 86, No. 3, p.437-45, gscholar] 7/16/12 K. Harris

Erving Goffman’s notion of stigma is a useful tool here. Although “stigma” refers colloquially to animus and prejudice, Goffman used the term to refer to a broader problem. He described the condition as an “undesired differentness” from what society deems to be “normal” or expected. 1 5 3 Under Goffman’s approach, the core aspect of stigma occurs when prevailing social practices treat particular “undesirable” traits as universally discrediting. As Goffman emphasized, those who deal with stigmatized persons “tend to impute a wide range of imperfections on the basis of the original one.” 1 5 4 As a result, people with stigmatized traits are not considered to be among the “normals” for whom society, and its institutions, are designed. 1 5 5 This stigma is as much about so-cial attitudes as about the traits themselves; even if an individual can “cure” a stigmatized trait, she may still not be accepted in the community of “normals.” 1 5 6 Goffman’s construct of “stigma” provides a useful tool in giving content to my subordination-based understanding of disability rights law for at least two reasons. First, Goffman’s analysis strongly influenced the thoughts of many of the disability rights activists on whose work I rely. 1 5 7 Second, that analysis provides a way of connecting the animus- and stereotype-based discrimination experienced by many people with disabilities with their more systemic neglect in the design of the environment. It therefore provides a way of treating the three basic manifestations of disability discrimination under a single rubric, and it provides a way of predicting which types of impairments are likely to be associated with systematic deprivation of opportunities. Because Goffman wrote primarily about individual interactions between “the normals” and “the stigmatized,” his notion of stigma most directly helps to describe the prejudice and stereotypes people with disabilities experience in such interactions. 1 5 8 It is especially useful in explaining the “spread effect,” under which an impairment to a particular life function is seen as universally disabling. 1 5 9 But Goffman’s analysis of stigma helps to describe the society-wide neglect of people with disabilities as well. 1 6 0 In particular, it helps to explain people with disabilities as well. 1 6 0 In particular, it helps to explain why people with some impairments are likely to be systematically neglected by social decisions, and why those people are likely to be the same people as those who experience animus and stereotyping. 1 6 1 If stigma means that an individual is not considered to be one of “the normals,” then people with stigmatized impairments are likely not to be a part of the social “norm” considered by those who design the social and physical environment. Even if the environment’s “designers” do not harbor prejudiced or stereotyped thoughts about people with stigmatized conditions, they are likely not to consider their needs in the same way that they consider the needs of those who are “normal.” Disability rights advocates have long made this precise point about “disability.” 1 6 2 They have argued that “the entire physical and social organization of life” is frequently structured as though everyone were physically strong, as though all bodies were shaped the same, as though everyone could walk, hear, and see well, as though everyone could work and play at a pace that is not compatible with any kind of illness or pain, as though no one were ever dizzy or incontinent or simply needed to sit or lie down. 1 6 3 This phenomenon is most obvious in the built environment. Architects design structures with a model of the “normal” user in mind, and that model has typically been a person without any discernible impairments. 1 6 4 This “assumption of able-bodiedness as the norm” 1 6 5 can be seen in buildings with unnecessary stairs, doorways that are too narrow to accommodate wheelchairs, and entrances that fail to provide any detectable warning for people with visual impairments. But the phenomenon of neglect extends beyond the decisions that have constructed our physical architecture. It affects our patterns of social organization as well. Among other things, it affects the structure of jobs and the means by which businesses and governments deliver services. 1 6 6 Why have those who constructed our social and physical environment failed to consider people with disabilities as among the “normal” users? One explanation might look to the very history of prejudice and stereotypes noted by Congress. For much of our history, people with a variety of physical and mental disabilities were “shunted aside, hidden, and ignored.” 1 6 7 People with impairments ranging from epilepsy to blindness to mental retardation were segregated from the community in a collection of congregate institutions. 1 6 8 Such segregation “perpetuate[d] unwarranted assumptions that persons so isolated are incapable or unworthy of participating in community life.” 1 6 9 Even among those who were not institutionalized, people with disabilities frequently did not work, patronize businesses, or use government services outside of the home. 1 7 0 (In some cases, they were required by law to stay at home; as late as 1974, some major American jurisdictions still maintained “ugly laws” that prohibited “unsightly” people—a category that encompassed people with disabilities—from appearing in public. 1 7 1 ) A person designing a particular building, production process, or job description could thus be forgiven for failing to think of people with disabilities as potential customers or workers. The designer might have had no particular negative attitudes toward “the disabled.” Indeed, it might never have entered her mind that people with disabilities might wish to use her building or work in her business; she might simply have had no available model of people with disabilities as ordinary people with ordinary needs and tastes. 1 7 2 Al- though people with disabilities have become more and more integrated into society at large in the last two decades, the history of exclusion may have a particularly long “tail.” Buildings and processes designed without people with disabilities in mind may be used for many years to come. And prejudice and stereotypes— which have themselves been fed by the absence of people with disabilities from the larger community 1 7 3—may linger even longer. 1 7 4 The historic exclusion of people with disabilities from “normal” society has interacted in complex and reciprocal ways with broader ideological currents. Lennard Davis has argued that the notion of “norms” dates only to the development of a science of statistics in the early nineteenth century. 1 7 5 Until then, Davis contends, the place now occupied by the “norm” was held by the notion of an “ideal,” which was understood to be unattainable by any human. 1 7 6 But the newfound “concept of a norm, unlike that of an ideal, implie[d] that the majority of the population must or should somehow be part of the norm.” 1 7 7 Early statisticians made this point expressly: They argued that social institutions should be built around the broad middle group of persons who fit the social norm. 1 7 8 As Davis demonstrates, their arguments both provided justification for, and drew strength from, an ideology that accorded a morally privileged position to the middle class. 1 7 9 More darkly, they fed the eugenic ideology that led to the institutionalization and sterilization of many people whom we now label “disabled.” 1 8 0 The nineteenth-century notion that institutions should be designed for the “norm” persists. But our vision of “normal” human attributes has become increasingly idealized, as the eugenics movement (which sought “to norm the nonstandard” 1 8 1 ) may have been the first to demonstrate. Rob Imrie’s account of modernist architecture points out the effect that such an ideology of the “norm” has had on our built environment. In seeking to make form follow function, and to “tie buildings back to the scale of the human being,” modernists harbored a particularly able-bodied vision of who “the human being” was. 1 8 2 Imrie illustrates this vision by pointing to Le Corbusier’s “Modular,” which “utilized the proportions of the (able) body to enable the architect to create the built spaces.” 1 8 3 The “Modular,” a diagram of a muscular six-foot tall man, was “the person for whom functionality in building design and form was being defined.” 1 8 4 Many inaccessible features of today’s buildings, Imrie argues, trace directly to modernism’s exclusion of people with disabilities from its idealized version of the “norm.” 1 8 5 As we move to a new millennium, we seem to believe as strongly as ever that everyone should fit an “ideal” body type. Although there are surely a variety of reasons for this development, the most notable are a consumer/advertising culture that idealizes beauty and a widespread belief in the ability of modern medicine to enhance our mental and physical lives. 1 8 6 As a result, the ideological currents that exclude people with disabilities from our notion of the “norm” stubbornly remain with us. The stigma attached to “disability” thus both represents the legacy of a history of exclusion and reflects a series of broader ideological developments. Whatever the underlying reason for its persistence, however, that stigma can help us to understand the means by which disability-based subordination is transmitted. More importantly, stigma can serve an evidentiary function: It can help us identify cases where impairments are likely to be associated with systematic deprivation of opportunities. Seen in this light, the “disability” category embraces those people who experience impairment-based stigma—that is, those people who, because of present, past, or perceived impairments, are considered by society to be outside of the “norm.” As Carol Gill puts it, “disability is a marginalized status that society assigns to people who are different enough from majority cultural standards to be judged abnormal or defective in mind or body.” 1 8 7 Although I would argue that stigma identifies and explains—but does not necessarily define—disability based subordination, Gill’s analysis substantially overlaps my own. In this view, “disability” is a group status, but it is not one defined by anything inherent in the members of the group. Rather, the attitudes and practices that exclude people with “disabilities” from many opportunities to participate in society are the very ones that create the “disability” category. Although individuals em-braced by the category have vastly different impairments and limitations (indeed, some have no impairment or limitation at all), what is crucial is that society treats them as essentially similar. 1 8 8 In Wendell’s words, “[w]idespread perceptions that people with disabilities are similar in very significant ways create the category, ‘people with disabilities.’” 1 8 9 The widespread acts of “discrimination, segregation, and denial of equal opportunity” directed at people with disabilities have effectively marked that group as a “dependent caste.” 1 9 0

Ableism 2NC Extension

Extend 1NC 2 + 3 – Bicycling is ableist become it priotizes forms of mobility that not everyone can access. People with disabilities or those who feel pain from bicycling can’t engage in this form of expenditure. This exclusion renders non-able populations disposable. This puts the aff in a double bind. Either

* They exclude automobility, which means entire portions of the population are ignored
* Automobility is still present in the world of the aff – means that they can’t solve – that’s WSB evidence

They otherize the disabled – The dichotomy between the car and the bicycle renders those who rely on cars as evil

Cupples and Ridley 08 (Julie Cupples and Elisabeth Ridley, Department of Geography, University of Canterbury “Towards a heterogeneous environmental responsibility: sustainability and cycling fundamentalism,” Area Vol. 40 No. 2, pp. 254–264, 2008, EBSCO)

The second example emerged during our participation at the first meeting of University of Canterbury (UC) bike users’ forum held on 16 May 2007. The aim of the meeting was to develop a set of strategies to encourage commuter cycling to campus and improve facilities for existing cyclists. Attendees introduced themselves and spoke on the visions and directions they would like to see for the promotion of cycling on campus. While brainstorming the various possibilities, one attendee suggested that the most sensible thing would be to turn the campus into a car-free zone. When we suggested that cycling is not appropriate for everyone, that some people might not have the physical ability to cycle or they might have dependents or other responsibilities which make car driving a necessity, the sustainability officer facilitating the meeting expressed a sense of dismay and disappointment, suggesting that for people less stable on their feet cycling is easier, and suggested that expressing such a view in that forum was not helpful, effectively silencing discussion in this direction. The sustainability officer and others in attendance were disappointed that the seeming strength of the vision, which is based on a fundamental and totalising belief that everybody could and should cycle, had been undermined through such a line of questioning. A similar lack of tolerance or respect for the needs and circumstances of car users repeatedly surfaced in the focus groups (but as we shall argue was also destabilised). Such examples show how the othering of car users becomes a persistent narrative device which deploys a vision for citizenship based on the separation of the virtuous and the vicious (Osborne and Rose 1999). There is therefore some evidence that cycling strategists are constructing themselves as the embodiment of virtuous immanence while car users are othered as the vicious and dysfunctional forces which undermine the urban equilibrium and need therefore to be civilised through intervention. This belief is mobilised even though the cycling practices of most cyclists emerge in an organic and spontaneous way. The following extract from a letter to the editor in the Christchurch daily newspaper demonstrates this construction of vicious and destructive cars and car users. Ignorance is the perpetuation of the short-sighted status quo that sees increasing numbers of selfish- minded, gas-guzzling 4WDs endangering all other road users, the status quo that sees increasing car and oil use in this post peak oil world of increasingly more expensive fuel, not to mention the greenhouse gases and climate change. (Earl 2005, 8) To some extent, the car users of the present are being reconstituted as alcoholics, gamblers, prostitutes, gangsters and beggars were in earlier city imaginaries and the commute to work becomes a calculable space of action (Raco and Imrie 2000, 2201) in a way that the annual summer holiday, the evening meal, the weekly supermarket shop, the weekend barbecue and the cleaning of the house- hold do not.

Energy Consumption Turn

Increased bicycle use increase overall energy consumption – better health means a longer life and more energy use

Ulrich 06 (Karl T. Ulrich, Vice Dean of Innovation and the CIBC Professor of Entrepreneurship and e-Commerce at the Wharton School of the University of Pennsylvania, “The Environmental Paradox Of Bicycling,” 2006, http://dionysus.psych.wisc.edu/lit/Topics/Environment/ulrich-cycling-enviro-jul06.pdf)

It is axiomatic among environmentalists that substitution of human-powered transportation for single- occupant automobile trips provides environmental benefits. Yet, given the current state of the automobile-driving population, particularly in the United States, first-order environmental benefits can result in high second-order environmental costs due to increased longevity of those engaging in increased physical activity. That is, the energy savings due to the use of human power for transportation may be offset by the increased energy used by living longer due to better health. On first reflection, this is a bizarre Swiftian argument. However, I believe that the argument correctly places human-powered transportation, and physical activity generally, at the center of a basic societal tension between the quest for longevity and the environmental costs of increased population. The basic logic of my argument is: • Human-powered transportation can substitute for trips by single-occupant automobiles. This substitution has a direct and immediate benefit of reducing energy consumption, even accounting for the latent energy content of the food required for human power. • A substantial increase in the use of human-powered transportation would engage a substantial number of currently sedentary people in physical activity. • Physical activity by previously sedentary individuals increases their longevity, and therefore their overall energy consumption. 2 • Depending on the characteristics of the population that adopts human-powered transportation, there may be little net environmental benefit associated with an increase in human-powered transportation.

Longevity increases the amount of energy used by 334 gigajoules for each year lived – that’s 300 times more than the 1 gigajoule saved from bicycling

Ulrich 06 (Karl T. Ulrich, Vice Dean of Innovation and the CIBC Professor of Entrepreneurship and e-Commerce at the Wharton School of the University of Pennsylvania, “The Environmental Paradox Of Bicycling,” 2006, http://dionysus.psych.wisc.edu/lit/Topics/Environment/ulrich-cycling-enviro-jul06.pdf)

Spillman and Lubitz (2000) find that increasing longevity does not change fundamentally the pattern of end-of-life healthcare requirements. Instead, an increase in longevity tends to extend the healthy “middle years” of life. I infer from this finding that increasing longevity due to physical activity would not change fundamentally the pattern of energy use at the end of life, but essentially also extend the middle years of energy use. The average per-capita energy use in the U.S. is 334 GJ/yr and in the OECD countries is 195 GJ/yr and I use these average values to estimate the energy cost of increased longevity (International Energy Administration 2004). Table 1 integrates each element of the analysis to estimate the net effect of displacing driving with bicycling. These figures are computed per year of bicycling or physical activity. In sum, a year of bicycling reduces energy use for transportation substantially, -11 GJ for the US context and -7 GJ for the OECD context. However, for each year of bicycling, longevity is increased by 0.029 years (10.6 days) which corresponds to an increase in lifetime energy use of 10 GJ for the US and 6 GJ for the OECD. For the assumed parameters the net savings from bicycling are 1.3-1.5 GJ/yr. This savings is 0.5-0.7 percent of total annual energy use, so small as to be well within the likely error in the estimate. However, by this same analysis, engaging in physical activity without the benefit of offsetting the use of the automobile results in a dramatic and significant increase in energy use. This is a result of both the increase in longevity and the increase in energy required to provide additional food. For the assumptions in Table 1, non-transportation physical activity in a previously sedentary individual increases total energy use by 8-13 GJ/yr or by about 4 percent.

T – Investment Must Be Physical

Infrastructure Investment must be a tangible asset

Chang, et. al. 10 (Diana Chang, Sheryl Pankhurst, Matthew Schneer, and Daniel Schreiner, Monitoring and State Improvement Planning Division Recovery Act Facilitators “MSIP ARRA Monitoring and Technical Assistance” leadershipmega-conf-reg.tadnet.org/.../original\_S3-105-ARRA\_Technical-RAF.ppt)

Financial support for a physical asset or structure needed for the operation of a larger enterprise. Therefore, infrastructure investments include support for tangible assets or structures such as roads, public buildings (including schools), mass transit systems, water and sewage systems, communication and utility systems and other assets or structures that provide a reliable flow of products and services essential to the defense and economic security of the United States, the smooth functioning of government at all levels, and society as a whole. However, an infrastructure investment does not include “minor remodeling” as defined in 34 CFR §77.1(c).’

Violation: The body is not a tangible asset such as roads or mass transit systems

Dialogue Impact

Decision Making Skills

Topical Version of the Aff

1. There is a topical version of the aff. The affirmative can build bike lanes that promote good forms of expenditure.

2. Transportation infrastructure that betrays our productive desires is totally consistent with Bataille’s theories of transgression and expenditure

Merle 09 (Julien Merle, Faculty of Architecture, Delft University of Technology, “Bataille’s Writings: (Un-)framing the transgression of architecture’s limits,” 2009, Edinburgh Architecture Research, http://ace.caad.ed.ac.uk/ear2009/upload/pdfs/015-Merlex.pdf)

If an architecture operating the formless is to be found – that is, an architecture attempting to transgress its functions of control and representation, and thus itself – it can’t be a device, due to its operative character, simply representing something and certainly not man, the ideal man. Thus, the shameless formalisms of the deconstructivists’ club or of the flow-and-blob-shapers that are always explained through some discursive and carefully enounced notes as representing, embodying or framing either the turmoil of our past and present condition or the fantastic potential of today’s technological discoveries, are definitely not formless but hyperrepresentative and as such non-transgressive and ultra-conforming. On the contrary, an architecture operating the formless is not holding to man a mirror in which he has to recognize himself, through which he is reproduced as ideal. An architecture operating the formless transgresses itself by refusing to reproduce man. It does not ask man to recognize itself in himself. It is the transgression of the Hegelian-dialectical move: it brings back the animal-man into play; it does not show how man should be and should function but, proudly allows man to be as he is and, facing his ideal, to simply dysfunction. Such an aim, to allow a place for dysfunction, is precisely what the architects calling themselves FAT are pursuing with their project for an Anti-Oedipal House. The house is designed to accommodate a married couple wishing to be able to fulfill their shallow lifestyle aspirations by holding dinner parties in their modernistic-pedant glass house, while their teenage son is free to indulge in his adolescent obsessions away from his parents’ repressive gaze in the voluptuous and adequately named ‘Mastabatorium’. With the Anti-Oedipal House, man’s flesh is back on the skeleton of architecture. The ideal man is dead and man’s animality has a place to exist. This architecture operating the formless transgresses literally architecture’s authority and its boundaries that are framing as well as conforming man to its ideal.

AT: The Body is a Tangible Asset

1. Our Chang evidence is in the context of physical assets such as roads and bridges – not the aff

2. Tangible Assets are assets whose value depends on physical properties – not metaphysical expenditures

Harvey No Date (Campbell R. Harvey, J. Paul Sticht Professor of International Business at the Fuqua School of. Business, Duke University, No Date, http://financial-dictionary.thefreedictionary.com/Tangible+Asset)

An asset whose value depends on particular physical properties. These include reproducible assets such as buildings or machinery and non-reproducible assets such as land, a mine, or a work of art.

Bataille

Bataille is fascist – he celebrates war for wars sake

Wolin 96 (Richard Wolin, Professor of History at the CUNY Graduate Center, “Left Fascism: Georges Bataille And The German Ideology,” 1996, http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf)

Moreover, the cultural attitudes of both Spengler and Bataille are linked by an aesthetics of violence that is highly characteristic of the “front generation.” In a key passage in The Decline of the West, Spengler, depicting the “life-world” of blood and instinct that had been repressed by the Faustian spirit of modernity, observes: “War is the primary politics of everything that lives and so much so that in the de ths battle and life are one, and being and will-to-battle expire together.”2’ Similarly, for Junger, “War is an intoxication beyond all bonds. It is a frenzy without cautions and limits, comparable only to the forces of nature.”29Bataille (the meaning of his name in French should be recalled), too, is convinced, that “conflict is life. Man’s value depends upon his aggressive strength. A living man regards death as the fulfillment of life; he does not see it as a misfortune. . , , I MYSELF AM WAR.”30As Jay observes in this connection: “on a deeper level, the war [World War I] **seems** to have exercised a certain positive fascination [on Bataille]. For it is striking that many of Bataille’s obsessive themes would betray an affinity for the experiences of degradation, pollution, violence and communal bonding that were characteristicof life in the trenche~.”~’ In the worldview of both Bataille and that of German young conservatives, war plays an essential, positive role. It serves as a means of dissolving the principium individuationis: the principle of bourgeois subjectivity, on which the homogeneous order of society - a world of loneliness and fragmentation - depends. For, according to Bataille, “the general movement of life is . . . accomplished beyond the demands of individual^."^^ It is in precisely this spirit that he celebrates the non utilitarian nature of “combat” or “war” as a type of aestheticist end in itself: “Glory . . . expresses a movement of senseless frenzy, of measureless expenditure of energy, which the fervor of combat presupposes. Combat is glorious in that it is always beyond calculation at some moment.”33For the same reasons, Bataille eulogizes those premodern “wamer societies in which pure, uncalculated violence and ostentatious forms of combat held P sway.” For under such conditions, war was not made subservient to the vulgar ends of enterprise and accumulation, as is the case for modern-day imperialism, but served as a glorious end in itself. Yet, in the early 1930s, it was precisely this aestheticist celebration of “violence for violence’s sake,” or “war for war’s sake,” that Benjamin viewed as the essence of modem fascism. As he remarks in a well known passage: “Fiat ars - pereat mundus,” says fascism, and, as Marinetti admits, expects war to supply the artistic gratification of a sense perception that has been changed by technology. . . . Mankind, which in Homer’s time was an object of contemplation for the Olympian gods, now is one for itself. Its self- alienation has reached such a degree that it can experience its own destruction as an aesthetic pleasure of the first order. This is the situation of politics which fascism is rendering aesthetics.~’ In Bataille’s thought war serves as the harbinger of a cultural transfiguration in which the primacy of self-subsistent subjectivity would be replaced by the values of an “unavowable” or “ecstatic community”: that is, a community that would no longer be governed by the goals of a “visual culture” - transparency, self-identity, etc. - but instead, those of self- laceration, difference, and finitude. In fact, this Bataille-inspired program of an ecstatic community has been quite explicitly carried forth and explored in the political writings of Maurice Blanchot (La Communautk inavouable; 1983) and Jean-Luc Nancy (La Communautk dboeuvrke; 1985).

The transgresses elements of the aff re-establish homogeneity `

Wolin 96 (Richard Wolin, Professor of History at the CUNY Graduate Center, “Left Fascism: Georges Bataille And The German Ideology,” 1996, http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf)

However, as a result of the ethos of transgression that is propagated in Bataille’s work - a quasi-aestheticist valorization of transgression for transgression’s sake - one encounters serious normative lacunae. One might even go so far as to say, echoing Tony Judt, that aspects of Bataille’s thought are redolent of a more general and long-standing “vacuum at the heart of public ethics in France,” “the marked absence of a concern with public ethics or political morality.”38 I have already spoken of his work as an unsurpassable normative point of reference for much of post- structuralism. Here, “anti-normativism” itself becomes “normative,” insofar as rejection of the “norm” becomes itself a source of normativity. In recent years, as poststructuralists have begun meditating on the problem of how one would go about constituting a non-totalitarian political community - a communautk inavouable (Blanchot) or dksoeuvrke (J-L. Nancy), as it has been called - it is, unsurprisingly, to Bataille’s work that they have immediately turned.39 Yet, as Bernard-Henri LCvy has cautioned in relation to this avowedly illiberal, new “organicism” or “communitarian- ism”: Organicism. Naturalism. Refusal of universal values. Denial of values purely and simply. ...It is on these bases, on this mute foundation, that one deploys a cover of horror that is more somber and infinitely more clamorous. . . . I will have attained my objective when I have succeeded in convincing that fascism is not in the first instance barbarism; that is it not essentially and to begin with the apocalypse; that it does not always and of necessity mean storms of iron and blood. Instead, it is in the first instance a type of society, a model of community, a manner of thinking and of organizing the social bond.40 It is precisely Bataille’s ecstatic model of community, his manner of “thinking and of organizing the social bond,” that I wish to call into question. It is a model that, fundamentally and undeniably, seeks to establish the normative basis of social action on an aesthetic foundation. As such its guiding ethos would be an aesthetics of transgression. Bataille’s ecstatic community would also be an aesthetic community: it would be a community in which the type of social action that would be valued above all would be action that yielded “no return,” action that - in the manner of art for art’s sake - had no end beyond itself.

Batailles theory of sacrifice reinforces existing power relations

Wolin 96 (Richard Wolin, Professor of History at the CUNY Graduate Center, “Left Fascism: Georges Bataille And The German Ideology,” 1996, http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf)

Bataille chooses to view sacrifice and gift-giving in the first instance as ”51 gratuitous, non-utilitarian, or, as he puts it, “having no ends beyond themselves” - but this is far from the case. While he is correct in characterizing such practices as unrelated to the production of wealth, they are very much oriented toward the reproduction of existing relations of power. The act of human sacrifice as practiced among the Aztecs redounds to the credit of the sacrificer(s): it reinforces existing relations of authority, viz., the authority of those who are empowered to commission a sacrifice (in this case, the priests and aristocracy). It provides those in authority with a quasi-divine power to preside over life and death. In this sense, it is misleading to claim that sacrifice has no end beyond itself.

Bataille glorifies fascism - individuals like Hitler embody his model of heterogeneity

Wolin 96 (Richard Wolin, Professor of History at the CUNY Graduate Center, “Left Fascism: Georges Bataille And The German Ideology,” 1996, http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf)

Given this curt dismissal of the institutional bases of democracy, it comes as little surprise that Bataille glorifies the role played by fascism in modern political life as a type of breakthrough of the heterogeneous. For Bataille, “the fascist leaders are incontestably part of heterogeneous existence. Opposed to democratic politicians, who represent in different countries the platitude inherent to homogeneous society, Mussolini and Hitler immediately stand out as something other.”62 What he admires about these men and the movement they represent is that they embody “a force that situates them above other men,” which accounts for their “sovereignty.” Yet, he also esteems greatly their thoroughgoing antagonism to law: “the fact that laws are broken is only the most obvious sign of the transcendent, heterogeneous nature of fascist action.”63 Here, the parallels with Schmitt’s critique of bourgeois legal positivism are of course profound. Both Schmitt and Bataille view the institution of law as the consummate embodiment of the spirit of bourgeois rationalism. It symbolizes everything they detest about the reigning social order: its prosaic longing for security, its unrevolutionary nature, its abhorrence of “transcendence,” its anathematization of the vitality and intensity one finds in the “exception” (Schmitt) or “transgression” (Bataille). Moreover, for Bataille the system of law merits especially harsh treatment insofar as it signifies a type of consecretion of the profane order of things; as such, it stands as an impediment to contact with the heterogeneous or the sacred. Bataille concludes his endorsement of fascist politics with the following encomium: “Heterogeneous fascist action belongs to the entire set of higher forms. It makes an appeal to sentiments traditionally defined as exalted and noble and tends to constitute authority as an unconditional principle, situated above any utilitarian judgment.”64As opposed to the bourgeois order of life, which, with its utilitarianism and its legalism, merely sanctifies “the prose of the world,” fascism offers a new political aesthetic, the return, as it were, of an aesthetic politics: a type of politics that reintroduces the long lost elements of charismatic leadership (in Bataille’s terms, “sovereignty”), violence, and martial glory. It is, moreover, a politics that facilitates a great emotional cathexis between leaders and masses, a point which Bataille emphasizes repeatedly. For one of fascism’s great attributes is that it “clearly demonstrates what can be expected from a timely recourse to reawakened affective forces” - forces capable of guaranteeing a measure of collective solidarity, which have been banished from a society in which the division of labor and rationalization reign supreme. In sum, fascism serves to reintroduce a type of ecstatic politics into the forlorn and disenchanted landscape of political modernity, a politics that aims at the creation of a quasi-Nietzschean ecstatic community.

The communal ideology of Bataille’s argument devolves into animality

Wolin 96 (Richard Wolin, Professor of History at the CUNY Graduate Center, “Left Fascism: Georges Bataille And The German Ideology,” 1996, http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf)

Hence, one of the primary mechanisms of escaping the demands of ego autonomy is an immersion of self within the social collective - a type of socialization common to both fascist and premodern collectivities, and one to which Bataille was distinctly attracted. In Group Psychology and theAnalysis of the Ego, Freud offers the following apposite observations concerning the regressive psychological tendencies enjoyed by “the group,” which has come to play such an increasingly significant role in modern political life. The group respects force and can only be slightly influenced by kindness, which it regards merely as a form of weakness. What it demands of its heroes is strength, or even violence. It wants to be ruled and oppressed and to fear its masters. Fundamentally it is entirely conservative, and it has a deep aversion to all innovations and advances and an unbounded respect of tradition. To sum up: “when individuals come together in a group all their individual inhibitions fall away and all the cruel, brutal and destructive instincts, which lie dormant in individuals as relics of a primitive epoch, are stirred up to free gratifications.’789 In light of Freud’s analysis of the problem of group psychology, which has yielded such great fruits for our understanding of the mass psychology of fascism, the basis for Bataille’s infatuation with proto-fascist methods of socialization become apparent. For such methods allow unimpeded access to a realm of socially prohibited instinctual expression - a disappearance of inhibition, the emergence of cruel and destructive instincts, a sado- masochistic celebration of violence and mastery - on whose untrammeled release so much of Bataille’s thought qua philosophy of transgression depends. Of course, the idea of uninhibited instinctual expression is far from being inherently fascistic. Instead, only when this release of previously pent-up libidinal urges is explicitly tied to the avowedly regressive, sado-masochistic traits - as the work of both Fromm and Freud on group psychology suggests - does the character type associated with the “authoritarian personality” arise.

Automobility

Automobility has massive benefits to individuals and society

Bast 2k (Joseph Bast, president and CEO of The Heartland Institute, “The Future of Automobility: Cars and Trucks in the 21st Century,” May 1, 2000, http://heartland.org/policy-documents/future-automobility-cars-and-trucks-21st-century)

1. Cars and trucks produce tremendous benefits to individuals and to society. The benefits of private ownership of cars and trucks are often overlooked because they are woven into the warp and woof of our daily lives. These benefits include: Cars and trucks are generally faster and less expensive than alternatives because they provide uninterrupted door-to-door delivery of people and products. Short trips taken in private cars cost less than traveling by trains or buses when the value of travelers' time is taken into account. Cars expand our choice of where to live and work by making commuting faster and less expensive. The car was largely responsible for the rise in home ownership from 44 percent to 66 percent in the last 50 years. Cars, trucks, and buses expand educational and shopping opportunities by putting a larger number of schools, shops, and markets within a convenient distance of our homes, thereby expanding our choices and inspiring innovation and efficiency among competing schools and stores. Trucks and vans reduce the prices of virtually all consumer and producer goods by lowering shipping costs and by making it possible to deliver small amounts of products to retailers at frequent intervals (thereby reducing the need for storage facilities) or directly to customers. Automobility produces an important political benefit by empowering the individual against governments and others who would seek to limit his or her civil and economic freedoms.

Automobility is sustainable – we have enough oil to last hundreds of years

Bast 2k (Joseph Bast, president and CEO of The Heartland Institute, “The Future of Automobility: Cars and Trucks in the 21st Century,” May 1, 2000, http://heartland.org/policy-documents/future-automobility-cars-and-trucks-21st-century)

Are there enough minerals and fossil fuels in the world to sustain the growing fleet of privately owned cars and trucks? Do trends in air quality and auto emissions require that we phase out our reliance on cars and trucks? We found the following: Ample supplies of fossil fuels and other minerals exist: Supplies of petroleum are sufficient to last 114 years, and supplies of natural gas and coal, which can readily be converted into substitutes for oil, are sufficient to last 200 and 1,884 years, respectively. Even the Worldwatch Institute, long a source of doomsday forecasts, concluded in 1992 that "scarcity of mineral deposits does not appear likely to constrain the production of most important minerals in the foreseeable future." Air quality is improving: Between 1991 and 1995, the number of "bad air days" (when air quality failed to meet federal standards) fell 74 percent in New York, 30 percent in Los Angeles, 49 percent in Chicago, and 63 percent in Milwaukee. Ambient air concentrations of five of the six "criteria" air pollutants tracked by EPA have fallen dramatically since 1975.

Automobility is transitioning to cleaner, renewable sources of energy

Bast 2k (Joseph Bast, president and CEO of The Heartland Institute, “The Future of Automobility: Cars and Trucks in the 21st Century,” May 1, 2000, http://heartland.org/policy-documents/future-automobility-cars-and-trucks-21st-century)

Green Diesel Technology A technology package created by International Truck and Engine Corporation (formerly Navistar International) called Green Diesel Technology illustrates the progress being made to make diesel engines sustainable. It has the following elements: New engine technology: A hydraulically actuated, electronically controlled unit injection (HEUI) fuel delivery system that improves performance and provides a more complete burn, creating virtually smokeless exhaust. Particulate trap: A catalyzed regenerative particulate trap that reduces hydrocarbons, carbon monoxide, and particulate emissions, eliminates odor, and attenuates sound emissions. Low-sulfur fuel: Lowering the sulfur content of diesel fuel to 15 parts per million is necessary to ensure efficient operation of the particulate trap. ARCO already sells the fuel in California. The result of the system is a reduction in particulate emissions by more than 90 percent below today's levels, 25 percent fewer nitrogen oxide emissions, and a reduction in hydrocarbon emissions to below detection levels Technological changes are lowering emissions, improving gas mileage, and delivering more driver and passenger safety. Only misguided public policies threaten to de-rail this market-driven progress. Conventional engines and non-engine features are steadily improving: Average fuel economy for cars in the U.S. rose from 14.2 miles per gallon (mpg) in 1974 to about 28 mpg in 1986 and stayed at slightly above 28 mpg since that time. The fatality rate has fallen from 15.5 per 100 million miles traveled in 1933-37 to just 1.5 today. Emissions for most types of vehicles have fallen by 96 percent or more since 1978. Changes already "in the pipeline" promise still more progress in the years ahead. Motor fuels are getting cleaner: Lead was phased out of gasoline in 1973, fuel volatility limits to reduce evaporation were implemented in 1989 and 1992, sulfur-content limits were imposed on diesel fuel in 1993, and reformulated gasoline was introduced in 1995. EPA is phasing in improved reformulated gasoline and reductions in gasoline and diesel sulfur levels. The internal combustion engine will persevere: Only 10 percent of vehicles sold in the U.S. in 2020 will be powered by something other than a gasoline- or diesel-fueled engine. The perseverance of conventional engines and fuels is due to advantages in purchase and operation cost, range, performance, and safety. Alternatives such as fuel cells and battery-powered electric engines are not expected to catch up until sometime after 2020, if ever. Non-vehicle technologies: Changes taking place outside the vehicle, such as remote emissions testing, congestion pricing of roads, and "Intelligent Transportation Systems" all promise to improve driver safety and reduce car and truck emissions and congestion.

Automobility is key to human progress

Lomasky 97 (Loren E. Lomasky, American philosopher, currently a Professor of Political philosophy, Policy and Law at the University of Virginia, “Autonomy and Automobility,” The Independent Review: A Journal for the Political Economy, 1997, http://www.independent.org/pdf/tir/tir\_02\_1\_lomasky.pdf)

Animal life differs, and the difference lifts the organism above nullity status. To perceive is to assimilate in some measure the world to oneself. And to be a self-mover is to situate oneself in the world in accordance with one’s own desires. Perception plus mobility are prerequisites of agency. Patients are beings to whom things happen, but agents act. At some level of awareness agents distinguish between goods and bads and endeavor to direct themselves toward the former and away from the latter. For animals, this direction involves instinctive or acquired responses to pleasure and pain. For human beings action takes on additional complexity. We do not merely react to stimuli in our environment. Instead, we deliberate among available alternatives conceived of not only as pleasing or displeasing but also in terms such as “dishonorable,” “what justice demands,” “liable to make me famous,” “chic,” and so on. At this level it is proper to speak in a nonmeta- phorical sense of choice. Aristotle maintains that animals or young children do no genuine choosing. In choosing, we act to give expression to our settled conceptions of how we want to direct ourselves. Our choices flow from and redound upon our virtues and vices. We do not offer moral appraisals of beings incapable of choice; unlike normal adult human beings, neither infants nor animals can be brave or wicked or temperate. The conception of motion has a wider scope than traveling from place to place. We retain residual traces of this broader meaning in expressions such as “a moving experience” and in the etymological history of “emotion,” but in the philosophical language of the Greeks the more inclusive sense is primary. Any transformation of a subject from a state of potentiality with regard to some quality to the actual realization of that quality is deemed motion.5 So going from here to there constitutes movement, but so also do an organism’s growth, someone’s coming to know something, the develop- ment of a faculty, and so on. In an Aristotelian universe, motion is ubiqui- tous because everything tends to progress toward the highest possible self- realization. For simple inorganic forms like a rock, this potential is correspondingly simple, involving only the capacity to fall when unsup- ported. In organisms the transition from potency to act is more complex. The oak, for example, moves to its actuality through the complex chain of maturation that commences from the acorn stage. For animals, such self- realization incorporates consciousness and self-propulsion. Human actuali- zation adds deliberation and choice. Only for a completely actualized being would movement be otiose (or counterproductive). And indeed, Aristotle hypothesizes that a god dubbed the “Unmoved Mover” occupies the pinnacle of the metaphysical hierarchy because in its enduring perfection it has transcended all reason to change, whereas anything else in the universe, insofar as it realizes any of its potential, is approaching to some greater or lesser degree, consciously or unconsciously, this state of full actualization. Encountering Greek philosophical thought, Christians applied this concept of an unchanging perfection to the Book of Genesis’s Creator of Heaven and Earth. Movement, therefore, does not simply describe getting from here to there; it has normative richness. To move is to progress—though, of course, it can also be to backslide. Only stasis is morally neutral, and ours is a dynamic universe. The greater the variety of dimensions through which an individual transforms itself and things it encounters, the greater the scope for evaluative concerns. The grounds on which human beings appraise them- selves and their fellows will be much richer than, say, the standards applied to horses or bottles of wine or the performance of machines. For people, there is not only a better or worse but a chosen better or worse toward which we deliberately direct ourselves. Intelligent automobility is crucial to the elevated status of human beings vis-à-vis other beings.

States CP Solvency

States have the capacity to implement bike programs – Wisconsin proves

LAB 10 (League of American Bicyclists, “Why Communities & States Need Bicycle and Pedestrian Staff,” April 2010, http://www.bikeleague.org/resources/reports/pdfs/why\_bike\_ped\_staff\_april\_2010.pdf)

Bicycling program managers institutionalize the consideration of bicycling accommodations throughout transportation departments and other relevant areas of government. State bicycle program managers direct planning efforts, develop and implement projects, ensure design guidelines are followed, and improve bicycling-related policies. Local managers run programs and implement projects in the community’s bicycle and pedestrian plans. They also evaluate existing plans and initiate new ones. 1 This analysis shows that bicycling staff are extremely common in cities and counties, even though they are generally not required. Since the passage of Intermodal Surface Transportation Efficiency Act (ISTEA) in 1991, states have been required to have a bicycle and pedestrian coordinator or program manager on staff. 2 The Federal Highway Administration recommends – but does not require – that the position be fulltime. Eighty percent of the cost of a state’s bicycle and pedestrian coordinator can come from federal funds, such as the Surface Transportation Program (STP) or Congestion Mitigation and Air Quality Improvement (CMAQ) Program, the remaining comes from the state.3 State bicycle and pedestrian coordinators have helped prioritize active transportation in most states. For example, in Wisconsin, which has a bicycle and pedestrian coordinator and a pedestrian and bicycle safety program manager, the coordinator provided guidance and DOT support for a groundbreaking state economic impact study, works closely with the statewide bicycle advocacy group, and plays an active role in the governor-appointed bicycle advisory committee.

Oil DA

Assert the link to the Oil DA – They decrease Oil consumption because they reject the expenditure of the car – that’s their stoekl evidence

Turns case – Higher gas prices kill bicycle manufacturing

McKay 12 (Andrew McKay, Writer for Transition Voice, Peak cycling? Bikes are oil hungry beasts,” Peak Oil, May 7, 2012, http://peakoil.com/consumption/peak-cycling-bikes-are-oil-hungry-beasts/)

Today almost all of our bicycles are imported from overseas. They are made in highly automated factories that consume huge amounts of energy such as this Cannondale factory in the United States. It is obvious that in the coming years as high fuel prices begin to bite more and more people will turn again to bicycles as their main form of transport much like the days before individual car use became affordable in the 1950s. In fact we are already seeing that as cities put in place cycling infrastructure such as a 70 percent increase in cycling in London in 2010. But what is also obvious as high oil prices push up the price of other commodities is that modern mass-produced bicycle manufacturing can’t and won’t exist in the future. It is likely we see a resurgence in local bicycle manufacturing, the same as what will happen in many other sectors.

Politics Links

Republicans hate bicyclists – they perceive it as wasteful spending

Mencimer 11 (Stephanie Mencimer, Washington bureau of Mother Jones, and describes herself as "a Utah native and graduate of a crappy public university not worth mentioning (University of Oregon.) “The GOP Hates Bikes,” Mother Jones, Oct. 25, 2011, http://www.motherjones.com/mojo/2011/10/gop-hates-bikes)

Over the past few months, as Republicans have focused their attention on cutting what they see as wasteful government spending, they've zeroed in on a surprising new target: bicyclists, and the programs that serve them.The federal government spends about $40 billion a year on transportation projects. Of that, about $928 million has been devoted to what's known as a "transportation enhancement" program, which provides funding for projects—including rails-to-trails conversions, bike lanes, and bridges—that make cycling safer, and thus more viable as a commuting option. But as Congress gears up to reauthorize the massive transportation funding bill this year, Republicans are arguing that states shouldn't be forced to use scarce transportation funds to encourage bike commuting when bridges for cars are falling down."We’re doing all these things that, if we had extra money, if we were running a surplus, sure, nobody would really be complaining about it," Sen. Tom Coburn (R-Okla.) told the Washington Post. But, Coburn added, "We can no longer have silly priorities get in the way of real needs."

Aff AT: Politics Link Turn

GOP doesn’t oppose bikes – they oppose the mandates behind bikes

Etzioni 12 (Amitai Etzioni, University Professor and professor of international relations at The George Washington University, “GOP: Fewer Bikes, More Cars,” 04/9/2012, http://www.huffingtonpost.com/amitai-etzioni/gop-less-bikes-more-cars\_b\_1412954.html)

Opponents of the Transportation Enhancements program have tried to push the American Energy & Infrastructure Jobs Act (H.R. 7) through Congress because it would end mandated funding for bike and pedestrian paths. Republican Speaker of the House John Boehner, an advocate of the bill, argues that it "ensures scarce taxpayer dollars are focused on high-priority infrastructure projects... by... [e]liminating federal mandates that force states to spend highway money on non-highway activities. In the past, scarce dollars have been diverted to non-economic beautification, bike paths, and sidewalk lighting projects that are better funded with state or local resources." Senator Tom Coburn (R-Okla.) has criticized what he calls mandated "transportation enhancement" funding as "an indefensible threat against public safety that forces states to prioritize bike paths over bridge repair."

No more opposition to bikes – GOP removed mandates to fund bikes

Barrett and Walsh 12 (Ted Barrett and Deirdre Walsh, staff writers “Congress strikes tentative deal on highway bill, sources say,” CNN, 6-27-12, http://articles.cnn.com/2012-06-27/politics/politics\_congress-transportation-bill\_1\_highway-bill-senate-democrats-senate-republicans?\_s=PM:POLITICS)

Democrats were forced to accept GOP demands to streamline and speed up the federal project review process of construction projects. Republicans said doing so would cut permitting times in half. Republicans also won reforms that would allow states to opt out of federal mandates to spend highway dollars on bike paths and highway beautification projects. Doing so, Republicans said, would allow states to spend more on critical infrastructure projects.