## Cars Bad Case Neg

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## ---Bikes---

Work on off case 1NC stuff

## 1NC

### T – Read a Plan

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### States

### Cybersecurity

### Solvency

#### The government funding safer bike lanes now – no impact on society

Federal Highway Administration, 12

(<http://www.fhwa.dot.gov/environment/bicycle_pedestrian/overview/bp-broch.cfm>, Bicycle and Pedestrian Provisions of the Federal-aid Program, 2012)

Funding Sources for Bicycle and Pedestrian Projects¶ Bicycle and pedestrian projects are broadly eligible for funding from almost all the major Federal-aid highway, transit, safety, and other programs. Bicycle projects must be "principally for transportation, rather than recreation, purposes" and must be designed and located pursuant to the transportation plans required of States and Metropolitan Planning Organizations.¶ Federal-aid Highway Program¶ National Highway System funds may be used to construct bicycle transportation facilities and pedestrian walkways on land adjacent to any highway on the National Highway System, including Interstate highways. 23 USC Section 217 (b)¶ Surface Transportation Program (STP) funds may be used for either the construction of bicycle transportation facilities and pedestrian walkways, or nonconstruction projects (such as maps, brochures, and public service announcements) related to safe bicycle use and walking. TEA-21 added "the modification of public sidewalks to comply with the Americans with Disabilities Act" as an activity that is specifically eligible for the use of these funds. 23 USC Section 217 (a)¶ Ten percent of each State's annual STP funds are set-aside for Transportation Enhancement Activities (TEAs). The law provides a specific list of activities that are eligible TEAs and this includes "provision of facilities for pedestrians and bicycles, provision of safety and educational activities for pedestrians and bicyclists," and the "preservation of abandoned railway corridors (including the conversion and use thereof for pedestrian and bicycle trails)." 23 USC Section 109 (a)(35)¶ Another 10 percent of each State's STP funds is set-aside for the Hazard Elimination and Railway-Highway Crossing programs, which address bicycle and pedestrian safety issues. Each State is required to implement a Hazard Elimination Program to identify and correct locations which may constitute a danger to motorists, bicyclists, and pedestrians. Funds may be used for activities including a survey of hazardous locations and for projects on any publicly owned bicycle or pedestrian pathway or trail, or any safety-related traffic calming measure. Improvements to railway-highway crossings "shall take into account bicycle safety." 23 USC Section 152¶ Congestion Mitigation and Air Quality Improvement Program funds may be used for either the construction of bicycle transportation facilities and pedestrian walkways, or nonconstruction projects (such as maps, brochures, and public service announcements) related to safe bicycle use. 23 USC Section 217 (a)¶ Recreational Trails Program funds may be used for all kinds of trail projects. Of the funds apportioned to a State, 30 percent must be used for motorized trail uses, 30 percent for nonmotorized trail uses, and 40 percent for diverse trail uses (any combination). 23 USC Section 206¶ Provisions for pedestrians and bicyclists are eligible under the various categories of the Federal Lands Highway Program in conjunction with roads, highways, and parkways. Priority for funding projects is determined by the appropriate Federal Land Agency or Tribal government. 23 USC Section 204¶ National Scenic Byways Program funds may be used for "construction along a scenic byway of a facility for pedestrians and bicyclists." 23 USC Section 162 (c)(4)¶ Job Access and Reverse Commute Grants are available to support projects, including bicycle-related services, designed to transport welfare recipients and eligible low-income individuals to and from employment. TEA-21 Section 3037¶ High Priority Projects and Designated Transportation Enhancement Activities identified by Section 1602 of TEA-21 include numerous bicycle, pedestrian, trail, and traffic calming projects in communities throughout the country.¶ Federal Transit Program¶ Title 49 U.S.C. (as amended by TEA-21) allows the Urbanized Area Formula Grants, Capital Investment Grants and Loans, and Formula Program for Other than Urbanized Area transit funds to be used for improving bicycle and pedestrian access to transit facilities and vehicles. Eligible activities include investments in "pedestrian and bicycle access to a mass transportation facility" that establishes or enhances coordination between mass transportation and other transportation. 49 USC Section 5307¶ TEA-21 also created a Transit Enhancement Activity program with a one percent set-aside of Urbanized Area Formula Grant funds designated for, among other things, pedestrian access and walkways, and "bicycle access, including bicycle storage facilities and installing equipment for transporting bicycles on mass transportation vehicles". 49 USC Section 5307(k)¶ Highway Safety Programs¶ Pedestrian and bicyclist safety remain priority areas for State and Community Highway Safety Grants funded by the Section 402 formula grant program. A State is eligible for these grants by submitting a Performance plan (establishing goals and performance measures for improving highway safety) and a Highway Safety Plan (describing activities to achieve those goals). 23 USC Section 402¶ Research, development, demonstrations and training to improve highway safety (including bicycle and pedestrian safety) is carried out under the Highway Safety Research and Development (Section 403) program. 23 USC Section 403¶ Federal/State Matching Requirements¶ In general, the Federal share of the costs of transportation projects is 80 percent with a 20 percent State or local match. However, there are a number of exceptions to this rule.¶ Federal Lands Highway projects and Section 402 Highway Safety funds are 100 percent Federally funded.¶ Bicycle-related Transit Enhancement Activities are 95 percent Federally funded.¶ Hazard elimination projects are 90 percent Federally funded. Bicycle-related transit projects (other than Transit Enhancement Activities) may be up to 90 percent Federally funded.¶ Individual Transportation Enhancement Activity projects under the STP can have a match higher or lower than 80 percent. However, the overall Federal share of each State's Transportation Enhancement Program must be 80 percent.¶ States with higher percentages of Federal Lands have higher Federal shares calculated in proportion to their percentage of Federal lands.¶ The State and/or local funds used to match Federal-aid highway projects may include in-kind contributions (such as donations). Funds from other Federal programs may also be used to match Transportation Enhancement, Scenic Byways, and Recreational Trails program funds. A Federal agency project sponsor may provide matching funds to Recreational Trails funds provided the Federal share does not exceed 95 percent.¶ Top of Page¶ Planning for Bicycling and Walking¶ States and Metropolitan Planning Organizations (a planning agency established for each urbanized area of more than 50,000 population) are required carry out a continuing, comprehensive, and cooperative transportation planning process that results in two products.¶ A long range (20 year) transportation plan provides for the development and integrated management and operation of transportation systems and facilities, including pedestrian walkways and bicycle transportation facilities. Both State and MPO plans will consider projects and strategies to increase the safety and security of the transportation system for nonmotorized users.¶ A Transportation Improvement Program (TIP) contains a list of proposed federally supported projects to be carried out over the next three years. Projects that appear in the TIP should be consistent with the long range plan.¶ The transportation planning process is carried out with the active and on-going involvement of the public, affected public agencies, and transportation providers.¶ Bicyclists and pedestrians must be given due consideration in the planning process (including the development of both the plan and TIP) and that bicycle facilities and pedestrian walkways shall be considered, where appropriate, in conjunction with all new construction and reconstruction of transportation facilities except where bicycle use and walking are not permitted. Transportation plans and projects must also consider safety and contiguous routes for bicyclists and pedestrians. Safety considerations may include the installation of audible traffic signals and signs at street crossings. 23 USC Section 217 (g)

#### Aff fails – London proves

Peach, (Joe Peach is the Editor-in-Chief at This Big City, which he launched in September 2009. Joe writes articles on sustainable urbanism for numerous websites and magazines, and works as a Technology Strategy Consultant at IBM (with which This Big City has no affiliation). In 2010, Joe won a Sustainability Now Social Media Award in the 'Best Blog Post' category for The Truth About London's Cycle Superhighways, and in 2011 took home the 'Built Environment Blogger of the Year' and 'Best Sustainability Blog' trophies at the Be2 Awards. ) 11

(How London tried (and failed) to become a biking city, <http://thisbigcity.net/how-london-tried-failed-become-cycling-city/>, Nov 22nd 2011)

While centuries of urban development in Amsterdam prior to the bicycle’s invention resulted in a city ideal for both bicycle use and a bicycle network, the same cannot be said for London. As a busier centre of trade bound less by geographical restrictions than Amsterdam, sprawl has been a continuous part of London’s urban form.¶ However, there are some similarities between these cities. Both are relatively flat (or almost completely flat, in Amsterdam’s case) and have a predominantly historic road network. And despite London being a larger city, half of all journeys by car are under two miles. Aspects of London’s recent cultural history are also similar to Amsterdam’s, with car use increasing after the Second World War and bicycle use doing the opposite. However, whilst the Dutch saw this as a cultural change they didn’t want to endorse, the British reacted differently, continuing to embrace automobiles.¶ One potential reason for these differing reactions could be our collective experience of bicycle use during World War II. Occupying Germans stole thousands of bicycles from the Dutch when they seized the Netherlands, leaving them unable to transport themselves in the manner they were used to. In Britain, however, strict petrol rationing meant bicycle use rose considerably as, for many, it was the only way to get around. The actions of war meant that the Dutch lost their bicycles, but the British were forced on to them.¶ As soon as the Brits had the opportunity to get off their bicycles they did, with car ownership increasing rapidly in the post-war years, and continuing to remain high. This despite the fact that, as in the Netherlands, campaigns to improve London’s bicycle provisions and encourage a return to bicycle use have been happening since the 1970s.¶ And whilst Amsterdam pragmatically started transforming itself into a cycle-friendly city, London got a bit distracted. During the 1980s, plans for the London Cycle Network emerged, though construction didn’t begin until 1995 and wasn’t completed until 2010. Viewing the London Cycle Network on a map could lead to a conclusion that the Dutch approach to infrastructure was being replicated. A web of ‘cycle routes’ span central and inner London, supposedly offering direct and attractive routes to destinations. However, whilst the London Cycle Network appears comprehensive in map-form, this is an illusion. Certain sections are segregated and others avoid main roads entirely, but the majority of the network is shared with roads. Features such as on-road marked bike lanes and bike boxes may be present, but much of the London Cycle Network is simply London’s road network, plus a little paint.¶ Even during the earliest stages of the London Cycle Network, a lack of ambition was obvious, with the preface of the official design manual noting ‘the design of cycle facilities frequently requires a range of compromises to be made’ (and you know you’re in trouble when the notion of ‘compromise’ crops up as early as the preface). These compromises are not only clear in functionality, but in a failure to increase cycling. Ambitious goals to increase the amount of trips taken by bicycle from 1998 levels of 1.36% to 10% in 2012 have not been achieved, or even come close to being achieved. In fact, in the 15 years since construction began, the bicycle share of trips has risen to just 2%. 2012 might be just around the corner, but a 10% modal share for bicycles is not.¶ The small, mixed-use developments typical of Amsterdam are practical for both bicycle networks and developing sustainable communities. Important amenities are more likely to be within a walkable or cyclable distance, and people are actually on the street, rather than locked up in their cars. But London’s urban form and culture are different to Amsterdam’s, and the challenge of introducing a bicycle network capable of developing sustainable communities is greater. On the most basic level, London’s size means constructing a bicycle network is inevitably going to be a bigger task. However, the economics of the city arguably create a bigger problem than its form. Central London is home to one-third of the city’s jobs, despite only taking up 2% of its land space and housing only 300,000 of its residents. As a result, commuting is standard practice for most Londoners. Even if London was to introduce a bicycle network that prioritsed short distance journeys, it may not be beneficial in encouraging cycling or developing sustainable communities, simply as it isn’t representative of how Londoners move around the city.¶ London’s more recent bicycle network developments have taken a different approach. ‘Cycle Superhighways’ and a cycle hire scheme have created a network more reflective of the city’s commuting and city centre-focussed culture. But can a bicycle network built around longer distance journeys ever encourage the development of sustainable communities?

####  Cycling reinforces physical dominance – wont spread

**Gilley** 20**06** (Brian Joseph, assoc prof anthro @ vermont “Cyclist subjectivity: Corporeal management and the inscription of suffering” ANTHROPOLOGICAL NOTEBOOKS 12 (2): 53–64.

The body of the European road cyclist, gaunt faced and emaciated but with enormous muscled legs, is an indelible image. This image has been venerated and parodied by film, literature and used in nationalist propaganda. The heroic persona of the cyclist who shapes their body to maximize strength-to-weight ratios further reinforces discourses of body management. Yet, the men who exhibit the superhuman strength to endure the requisite suffering are also docile bodies continually put through disciplinary regiments by their team directors, sponsors, the cycling industry and themselves. It is this contradiction between the veneration of individual suffering and cyclist as a form of subjectivity where we can investigate the ways in which the cycling industry naturalizes techniques of domination.

#### Too many other reasons why people do not bike besides infrastructure

**Tight and Giovoni 2010** (Miles, Moshe, “The Role of Walking and Cycling in Advancing Healthy and Sustainable Urban Areas” BUILT ENVIRONMENT VOL 36 NO 4)

Walking and cycling are well known as potential contributors to more sustainable urban environments, but the key difficulty is how to bring about real change to create genuine improvements for these modes and a stimulus for people to switch modes, particularly from car to walk or cycle. The barriers to the further development of walking and cycling – such as safety, lack of or poor infrastructure, complex lives which are increasingly intertwined with car use and, for many, perceptions of personal safety and security – are substantial and difficult to overcome. However, the benefits of such changes could be considerable: cleaner, quieter and safer urban environments; places where the street has a function not just for movement but also in encouraging sociability and more interaction with others and with the built environment; and a healthier population through increased use of active modes of transport.

## 2NC Solvency

### Ext #1

If you need a card look in the Ext 4 sections. The 1NC card is pretty straightforward and non-negatable considering its from the government and the people that are doing bikes in the squo

### Ext #2

#### Aff fails – Multiple European attempt prove even widely supported movements fail

Cycling Weekly, 2012

(January, 5th 2012, How Britain has failed cycling, http://www.cyclingweekly.co.uk/news/latest/531312/how-britain-has-failed-cycling.html)

Fear of traffic¶ Although more and more people are taking up leisure cycling in the UK, the numbers commuting instead of using the car or other modes has hardly changed in 10 years, according to national statistics. And won't unless the roads are made safer.¶ In 2010, only 1.5 per cent of all trips were made by bike... bad winter weather responsible for a slight drop on 2009.¶ And of this 1.5 per cent, three or four per cent represent commuter or utility trips made by bike.¶ Not much different since 2001. Yes, London has seen big increases, but the capital is bucking the trend as people seek to avoid paying stupendously high public transport fares.¶ The problem, says CTC, is that putting in decent cycle lanes is seen as expensive at £800,000 per kilometre. The money available doesn't come close.¶ "There are cheaper options," says Chris Peck of the CTC. "For instance, speed reduction of traffic, traffic management, reduction in parking" - a highly controversial measure.¶ "Even so, cycling is growing, trade is booming, and the attitude towards cyclists has improved in the last few years," he adds.¶ Big project-itis¶ But Peck agrees there is no getting away from the fact that the overall standard of build of cycle facilities falls well short.¶ It is a fact that the pre-war cycle lanes of the 1930s and 1940s are often better than those built today, and even these early lanes had their faults, such as no right of way at junctions. It's the same today.¶ He says one of the big problems has been, and still is, the lack of political will.¶ I recall Philip Darnton, chair of the excellent Cycling England - the government body staffed by cycling experts that was killed off in the cuts this year - telling me he had encountered "institutionalised discrimination" against cyclists in his dealings with local authorities.¶ I recall transport minister Steven Norris was very fond of saying that MPs suffer from "big project-itis", as he called it. In other words, cycling issues were seen as too small to be associated with, compared to dreaming up, say, headline projects like a satellite system to monitor your car's mileage, or a new rail route.¶ And because cycling was seen as too small, the funding to make every town cycling friendly, though less than one per cent of the multi-billion pound transport budget and very good value indeed, was seen as too expensive.¶ I can think of only one of the many transport ministers I have interviewed - and all of them spoke eloquently of how important it was to create the right conditions for cycling - who ever personally got involved. This is Lord Adonis, who saw to it that Network Rail put cycle parking hubs in a few major stations. Even so, 300 parking spaces at, say, London Waterloo and Leeds, pales into insignificance alongside the 14,000 bike spaces provided at Utrecht station in Holland - and this is to be increased to 20,000 for a small town a fraction the size of London.¶ The idea that a cycling strategy properly applied could help deliver the balanced and sustainable transport MPs witter on about has been lost in the fog of government.¶ When over a decade ago John Prescott proposed radical changes to introduce a sustainable transport policy it upset the motoring lobby so much that he was moved off transport and his proposals binned.¶ Chris Peck says that transport minister Norman Baker, like Adonis, is a good guy, doing his best amid a raft of financial constraints.¶ So, it seems fairly certain that the persistent low level of utility trips made by bike can be put down to a combination of fear of traffic and a lack of decent comprehensive cycle networks in the towns.¶ Fools at the helm¶ What has brought us to this place? Could it be that transport decisions are made by people still hard-wired to the post-war image of the bike as working class, only to be begrudgingly accommodated with crap facilities as befits its station? Is it written in the Department for Transport Old Testament of the 1960s, when cyclists and pedestrians were designed out of road schemes, "Thou shall not provide for cyclists"?¶ Former transport minister and petrolhead Philip Hammond joined the ranks of the stupid when he recently suggested raising the motorway speed limit to 80mph. He must know that will influence drivers to push it that bit faster off the motorway, too.¶ I mean, what's all that about? I have it on good authority that Hammond did a deal with the Lib Dems. He'd lower the limit to 20mph on residential roads if they wouldn't oppose him increasing motorway limit to 80 - to placate the motoring lobby!¶ And we wonder why so many people are still deterred from cycling. The recent - zillionth - cycling report on the matter, by a Prof Colin Pooley, attempts to answer this question yet again. He made quite a stir by suggesting planners ignore established cyclists when seeking views! It was this report which prompted me to review the issues.¶ Apparently, the report should have said, don't only talk to enthusiasts.¶ But the report was clear: the main reason deterring a great many people from cycling is fear of traffic. So, nothing new there.

### Ext #3

#### Cycling creates a “body culture” – wont spread

**Gilley** 20**06** (Brian Joseph, assoc prof anthro @ vermont “Cyclist subjectivity: Corporeal management and the inscription of suffering” ANTHROPOLOGICAL NOTEBOOKS 12 (2): 53–64.

In order for a body culture to be implicated in the structure of the sports industrial complex, that industry must scrutinize individual bodies. Michele Foucault points out that bodies are disciplined through a variety of applications of power and specifically through certain techniques and knowledge. These disciplinary techniques are used in the surveillance of individual bodies (Foucault 1995: 170-83). Disciplinary matrices create docile bodies, ‘bodies whose training extends their capacity and usefulness’ (Cole et al. 2004: 212). However there is also a factor of judgment involved in determining to what extent riders are successful in ‘extending their capacity and usefulness’. That is, for each aspect of cycling, such as climber versus sprinter, there is a corresponding normalized bodily expectation. There are specific bodily movements that are required of an individual to meet cycling industry expectations. Many of these normalized movements can only be achieved by certain kinds of bodies. It is in this diffusion of the ‘body particular’ that we find the body culture of cycling. But the diffusion is inevitably reliant on the surveillance of the body particular by the various techniques employed by the cycling industry. There are many aspects of cyclists’ bodies monitored by the cycling industry. In this section I am concerned with suffering. Within the discourse surrounding cycling there are two forms of suffering; one legitimate and one illegitimate. The determination of which form of suffering a cyclist has met is determined by numerous techniques of surveillance. To suffer legitimately is often considered heroic and inevitably involves ones ability to match their bodily movements to the expectations of the cycling industry. To suffer illegitimately has many possibilities and is perceived by the cycling industry as almost always the result of one’s inability to meet the corporeal requirements of cycling discourses. These two notions of suffering are inevitably tied to questions of honour, fitness and ability, but are also tied to riders’ support systems within teams and the cycling industry at large in practical ways. The images of these two forms of suffering are primarily distributed through the cycling media: magazines, live race coverage, sporting newspapers, and internet news and fan sources. Images or descriptions of riders representing both forms of suffering might be visually similar: grimaced faced, sweating, exhausted and gaunt looking, and maybe even weeping. However, legitimate or heroic suffering while not always victorious is portrayed very differently than that of illegitimate suffering. These two differences will be explored below. My examination of suffering no doubt invokes the idea of punishment as the regime of disciplinary power put forth by Foucault: [Punishing] differentiates individuals from one another […] It measures in quantitative terms and hierarchizes in terms of value the abilities, the level, the ‘nature’ of individuals. It introduces […] constraint of a conformity […] it traces the limit that will define difference in relation to all other differences, the external frontier of the abnormal […] in short, it normalizes (1995: 182-3). Here punishment does dialectical work, as both the corporeal experience of extreme exertion upon the field of play, the tarmac, and punishment in terms of the ways body culture discourses reward and condemn particular bodily movements. For one’s suffering (bodily movement) to be deemed illegitimate is not emancipatory, rather both forms of docility could be considered ‘automatic docility’ in which ‘governing norms become one’s own’ (Foucault 1995: 169; Cole et al. 2004: 214). There are multiple ways the cycling industry creates docile bodies through discourses of fitness. At a fundamental level, a rider can be visibly fit by looking thin with no body fat and highly muscled legs, or can look unfit by having fat around their waist or neck. The governing bodies of cycling also seek to determine fitness in terms of health, such as a rider being healthy enough to compete. Drug testing is one way to determine rider fitness, which may include tests for specific chemicals, but tests that monitor bodily processes can also be used. For example, a rider with a higher than normal haematocrit would be under suspicion of using the banned blood booster EPO. Riders under suspicion for doping are officially considered ‘unfit for competition’. These forms of fitness are monitored by several techniques, which can include medical tests, but can also include press releases and articles in cycle sport related publications. Inevitably these techniques discipline riders who are out of the norms of fitness, but also determine that any kinds of suffering that occur outside of the norms do not meet discursive requirements of legitimacy (Butler 1990: 23, 173).

### Ext #4

#### Cycling inaccessible to the public

Green, Steinbeck, and Datta (All faculty at the London School of Hygiene and Tropical Medicine) 12

(Judith, Rebecca, and Jessica, “The Traveling Citizen: Emergent Discourses of Moral Mobility in a Study of Cycling in London,” *Sociology* 46 (2), [http://soc.sagepub.com/content/46/2/272.full.pdf+html](http://soc.sagepub.com/content/46/2/272.full.pdf%2Bhtml))

Talk about travel choices therefore implied a number of responsibilities that the urban citizen had beyond those to the planet and the city: to mobilize as knowledgeable, alert and independent individuals. Although these responsibilities could be demonstrated to some extent through other transport choices, cycling demanded them, thus constructing the cyclist as the ultimate moral urban citizen. However, enacting such citizenship is not straightforward. Cycling London safely, as it is currently constituted, requires knowledge, physical skills (balance, some strength and stamina) and the successful adoption of an ‘assertive’ style. Moreover, despite the discursive construction of cycling as providing the ultimate in autonomous travel, these requirements also must be aligned with a number of complex systems that make possible a particular journey. In practice, cycling required bringing together a particular human body and machine within complex technical and social networks, including roads with more or less cyclefriendly tracks, codes of conduct on highways to minimize vulnerability in motorized traffic, places to safely store the bike and skills to utilize these systems in appropriate ways. Of course, the use of any transport mode also entails coordinating such work by the user and others: to become a bus passenger or pedestrian in the city requires ‘learning’ how to do a range of tasks, from those which may have to be acquired consciously by new users (such as understanding bus routes, or how to obtain the necessary ticket) to more tacit social skills, such as behaving in age and gender appropriate ways in particular parts of the bus or streets. What was unique about cycling, as a relatively unusual modal choice, was that these skills were more ‘accountable’, in that cyclists and others could reflect on the work needed. Russ, for instance, an experienced cyclist, suggested that to commute regularly by bicycle required not only learning to maintain a bike and repair punctures, but also assembling the ‘right’ kind of clothes and an ability to discipline the self with ‘routines, habits’ to manage the logistics needed: You’ve got to have things prepared in advance … So that could be anything from ensuring that you’ve got a rolled and ironed shirt to bring in, suit’s here, stuff like that, or whether it’s even Downloaded from soc.sagepub.com at DARTMOUTH COLLEGE on July 21, 2012Green et al. 283 bringing in new towels … There’s a whole range of different things that I have to think about before I leave, as well as my gear that I wear to actually cycle in … quite often I bring a lot of stuff here and leave it here, and it seems a bit funny to bring in eight pairs of socks and put them in a locker. (Russ, cyclist, 35–44, ‘Mixed’) Non-cyclists and new cyclists were more likely to draw attention to the systems needed to make apparently effortless journeys possible. One alludes to these in her account of her work-mates’ routines: People that cycle come into the office and they must have a shower every day and then you’ve got the wet towel hanging around or whatever … cyclists are always in a bit of a flap about, oh my God, ‘I need to have a shower, I haven’t had a shower’, or need to get into their cycling gear before they go out. (Jasmine, non-cyclist, 25–34, ‘Asian’) Networks also included those of the bicycle itself: a machine that had to be chosen, purchased, understood, and maintained, and which, for new cyclists, could be challenging to align with the physiology and capabilities of the individual human body: I have done better [in the cycling lesson] than the first week because I was given the wrong bicycle before and the crank was too high for me so by the time I found the pedal I lost my balance. (Teresa, trainee, 55–64, ‘White’) [At cycle training session] M explained that a bike is at the correct height when your leg is straight as your heel is on the pedal positioned at 6 o’clock. The horizontal vs slanted bar issue is related to the length of your torso … [explanation continues] (Fieldnote extract) Other systems include formal and informal rules through which interaction with other elements of the road network are managed. Breaches in expected behaviour illustrated the instability of these, with uncertainty about how rules are practised: Because quite often I’ve stopped at a red light and someone’s pulled up and just cycled straight past me and I’m going … do I just look like an idiot now, do I just have ‘newbie’ across my head? (Max, trainee, 25–34, ‘Mixed’) To cycle autonomously thus involves the coordination of a large number of skills, technologies and systems. The technologies of the bike itself and its adaption to the particular human rider, the road system, the rules for using this system, where to place the bike when it is not being ridden, how to clothe the travelling body and then the arrived-body, all have to be brought together with a particular social body: one that is physically fit, alert and knowledgeable. Finally, for cycling to provide ‘true automobility’ in practice as well as theory, this coordination must be rendered invisible. For those who have acquired these skills, the ‘systems’ could disappear, and the bicycle could be constructed as a kind of mechanical extension to the human user that therefore enhanced their autonomous mobility, as Rachel suggests: [cycling means] not dragging a huge great vehicle around with me full of petrol and burning up, you know, not having to pay for parking. Being able to take my bike anywhere, really … It’s quicker and easier, isn’t it? (Rachel, trainee, 45–54, ‘White’)

#### Infrastructure alone doesn’t solve

**Tight and Giovoni 2010** (Miles, Moshe, “The Role of Walking and Cycling in Advancing Healthy and Sustainable Urban Areas” BUILT ENVIRONMENT VOL 36 NO 4)

Sustainable mobility is the new paradigm in transport planning and policy (Banister, 2008) and ‘Planning and health is big news’ (Boarnet, 2006, p. 5) according to a special issue of the Journal of the American Planning Association on ‘Planning’s role in building healthy cities’. At the heart of the new planning and policy model are two modes of transport which until recently did not seem to register as being important, at least in the eyes of many researchers, planners and policy-makers. These modes are walking and cycling, commonly referred to as ‘active travel’. Now the number of research papers related to walking and cycling is growing rapidly. A recent review of evidence on cycling as a commuting mode (Heinen et al., 2010) found more than 100 relevant studies, the majority of them including empirical evidence. The interest is not only within academia, it is also evident in the fi eld. Some of the largest and most prosperous cities in the world, New York, London and Paris, amongst others, are adopting pro-walking and cycling policies, investing in appropriate supporting infrastructure, and have recently (Paris and London) rolled out large cycle-hire schemes. Transport strategies for most cities include an element (at least offi cially) that promotes the use of these modes. Despite this, transport, even for short distances, is still heavily dominated by the use of the private car. Perhaps one of the fi rst realizations emerging from the latest research on walking and cycling is that promoting walking and cycling use is not just a simple question of infrastructure provision.

#### Too many other reasons why people do not bike besides infrastructure

**Tight and Giovoni 2010** (Miles, Moshe, “The Role of Walking and Cycling in Advancing Healthy and Sustainable Urban Areas” BUILT ENVIRONMENT VOL 36 NO 4)

Walking and cycling are well known as potential contributors to more sustainable urban environments, but the key difficulty is how to bring about real change to create genuine improvements for these modes and a stimulus for people to switch modes, particularly from car to walk or cycle. The barriers to the further development of walking and cycling – such as safety, lack of or poor infrastructure, complex lives which are increasingly intertwined with car use and, for many, perceptions of personal safety and security – are substantial and difficult to overcome. However, the benefits of such changes could be considerable: cleaner, quieter and safer urban environments; places where the street has a function not just for movement but also in encouraging sociability and more interaction with others and with the built environment; and a healthier population through increased use of active modes of transport.

##

## ---Disabilities---

Things to fix:

Flesh out T stuff

Get more solvency cards

More Cap links (bookz and wasn’t in library)

Aldred and Woodcock 08 [Rachel Aldred and James Woodcock; School of Social Sciences, Media, and Cultural Studies University of East London and Department of Epidemiology and Population Health London School of Hygiene and Tropical¶ Medicine ‘Transport: challenging disabling environments’ Local Environment: The International Journal of Justice and Sustainability; pgs 3-4; http://www.informaworld.com/smpp/content~content=a901696392]

Oliver and Zarb 1989 (Mike and Gerry, professor of disability studies at the university of Greenwich, policy analyst at the disability rights commission in the UK, “The Politics of Disability: a new approach.”)

## 1NC

### T

#### Interpretation: Infrastructure Investment includes only the support for large infrastructure projects – repairs, maintenance, and minor projects aren’t topical

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](http://leadershipmega-conf-reg.tadnet.org/.../original_S3-105-ARRA_Technical-RAF.ppt%22%20%5Ct%20%22_blank))

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 aff is everything except investing in large projects

Institute for Human centered Design, 2011, http://humancentereddesign.org/index.php?option=Content&Itemid=3.

“Universal Design is a framework for the design of places, things, information, communication and policy to be usable by the widest range of people operating in the widest range of situations without special or separate design. Most simply, Universal Design is human-centered design of everything with everyone in mind.”

#### Reasons to Prefer:

**1 – Ground: Our interp assures that only large and/or new projects can be topical – key to neg DA ground**

**2 – Limits: The affirmative explodes the topic allowing for affs that merely repair existing current infrastructure which open EVERY road in the US to being a topical plan.**

#### Voter for the reasons above and competitive equity

### Cap

#### Public Transportation will be implemented to serve neoliberal interests and widen inequality

Farmer 11

Farmer Sociology Dep’t Roosevelt University 2011 Stephanie Uneven public transportation development in neoliberalizing Chicago, USA Environment and Planning http://envplan.com/epa/fulltext/a43/a43409.pdf,KB

Public transportation policy is one dimension of spatial restructuring deployed by entrepreneurial governments to create place-based competitive advantages for global capital. Transportation represents a fixed, place-based geographic element where the local and the global interact; where global processes shape local geographies and where local politics shape global networks. As Keil and Young (2008) suggest, transportation should now be considered in relation to globalized trade and economic networks and consumption-oriented patterns of everyday life. Growth demands in cities experiencing gentrification, the development of luxury consumption spaces, and a surge of tourism have placed pressure on local agencies to expand airports, roads, 1156 S Farmerand rail and public transit capacities. Large-scale urban redevelopment plans have made a comeback as city planners conceive of megaprojects that concentrate new public transit investment in the revalorized core (Fainstein, 2008; Keil and Young, 2008; Swyngedouw et al, 2002). Air transportation has become the leading form of global connectivity, influencing the decisions of global, national, and regional elites to create air-transportation infra-structure (Cidell, 2006; Erie, 2004; Keil and Young, 2008; Phang, 2007). For instance, there is a growing network of world-class cities (Shanghai, London, and Tokyo) that enables air travelers to connect seamlessly from one global city core to the next, with direct express train service from the downtown business core to the city's international airports (Graham and Marvin, 2001). These specialized public transit systems more closely integrate a city into global markets, thereby making the city more attractive for business activities (Brenner and Theodore, 2002; Graham, 2000). The resulting ``premium network spaces'' are ``geared to the logistical and exchange demands of foreign direct investors, tourist spaces or socioeconomically affluent groups'' (Graham and Marvin, 2001, page 100). Interactions with the surrounding residential districts are carefully managed by filtering `proper' users through nonstop services or prohibitively expensive fares. In addition, premium transport services tend to be bundled with upscale shopping centers, entertainment spectacles, hotels, or office spaces to form a giant, integrated bubble of luxury. Subsequently, sociospatial relations are reconfigured as premium infrastructure bypasses devalorized places and exclude economically disadvantaged users from accessing the transit service. The neoliberal trend towards premium public transportation deployed for the purposes of constructing competitive advantages in the global capitalist system privileges profit making for capital, or exchange-value purposes, and not necessarily for everyday use, or use-value purposes (Keil and Young, 2008; Logan and Molotch, 1987). In order to finance new urban transit projects, cash-strapped entrepreneurial governments are increasingly entering into long-term partnerships with the private sector, or public ^ private partnerships (PPPs), in which the public sector pays for services and infrastructure delivered by the private sector (Phang, 2007; Siemiatycki, 2006; Solino and Vassallo, 2009). In studies of PPPs used both for large-scale urban redevelopment projects and urban rail projects, scholars have noticed that planning agencies are increasingly favoring infrastructure projects favoring affluent segments of the population that have greater potential for profitability rather than delivering the largest public benefit (Fainstein, 2008; Siemiatycki, 2006; Swyngedouw et al, 2002). By privileging market-based metrics of efficiency, entrepreneurial administrations have profoundly changed the function of public transportation. In the Fordist era, public transportation involved a modicum of centralized planning aimed at industrial development, mitigating labor costs and alleviating the effects of uneven development produced by the highly subsidized highway system (Grengs, 2004; Weiner, 1999). Neo-liberal statecraft abandons the Fordist strategy of territorial redistribution mobilizing public transportation to enhance economically disadvantaged groups' access to the city. In its place, socially regressive neoliberal practices favor market-oriented growth and elite consumption patterns (Boschken, 2002; Grengs, 2004; Young and Keil, 2010). Thus, public transportation service has become a battleground in the global city growth machine's revanchist claims to the city (Smith, 1996).

#### Capitalism and is resulting economic normalization is the root cause all oppression

Oliver, 98 (Michael, Professor of Disability Studies, University of Greenwich, London, well-known disability rights advocate, sociologist and author. Dr. Oliver has a disability.)

(“CAPITALISM, DISABILITY AND IDEOLOGY: A MATERIALIST CRITIQUE OF THE NORMALIZATION PRINCIPLE” <http://www.independentliving.org/docs3/oliver99.pdf>, 1998)

Hence the oppression that disabled people face is rooted in the economic and social structures of capitalism. And this oppression is structured by racism, sexism, homophobia, ageism and disablism which is endemic to all capitalist societies and cannot be explained away as a universal cognitive process. To explain this further it is necessary to go back to the roots of capitalism itself. Disabled people and the rise of capitalism Whatever the fate of disabled people before the advent of capitalist society and whatever their fate will be in the brave new world of the twenty first century, with its coming we suffered economic and social exclusion. As a consequence of this exclusion disability was produced in a particular form; as an individual problem requiring medical treatment. At the heart of this exclusion was the institution -something on which we would all agree. In the nineteenth and twentieth century, institutions proliferated in all industrial societies (Rothman 1971) but to describe this, as Wolfensberger does, as 'momentum without rationale' (p3) is patently absurd. The French Marxist, Louis Althusser (1971), suggested that all capitalist societies are faced with the problem of social control and they resolve this by a combination of repressive and ideological mechanisms. The reason for the success of the institution was simple; it combines these mechanisms almost perfectly. It is repressive in that all those who either cannot or will not conform to the norms and discipline of capitalist society can be removed from it. It is ideological in Oliver, Michael J. 1999. 5 (16) that it stands as a visible monument for all those who currently conform but may not continue to do so -if you do not behave, the institution awaits you. It is for this reason that the institution has been successful. Its presence perfectly meets capitalism's needs for discipline and control (Foucault 1972). It is also the reason why, despite the fact that the defects of institutions have been known for the 200 years that they have existed, they have remained unaddressed. Indeed, the principle of 'less eligibility' was central to the rise of the institution. It is simply not true to say that we have only known of their defects in recent years because, if this were the case, they would then not have been performing their ideological control function. Day trips to institutions, which originated in the 1850's not the 1950's, were precisely for this purpose; to demonstrate how awful they were for the purposes of social control, not to educate the public about their reform (p8) What is also not in dispute between us is that in the second half of the twentieth century, the physical and ideological dominance of the institution began to decline (Scull 1977). What is in dispute however, is why this should be so. While not claiming that the normalization principle was the only causal factor in what has become known as deinstitutionalization or de-carceration, Wolfensberger nonetheless claims that it 'broke the back of the institutional movement' (p60) and without it 'there would have been massive investments in building new, smaller, regionalised institutions' (p16). I would not wish to dismiss the role of ideas, or more appropriately, ideologies in this process but there were other, more important factors. Most importantly, the rising costs of institutional care were becoming a major factor in the shift to community based care. Ideology was turned into political action when this, along with other factors such as rising oil prices, spiralling arms expenditure and so on, brought about fiscal crises in many capitalist es (O'Connor 1973. Gough 1979). This fiscal crisis explanation stands in stark contrast to Wolfensberger's assertion that while de-institutionalization may have started in the 1950's, it was a 'drift that occurred without much planning, intent or consciousness' (p98) . The transition to late capitalism (the post-industrial society as some writers have called it or its more recent fashionable manifestation as post-modernity) has seen this process continue apace. The question it raises is what does this process mean. Cohen suggests that it "...is thought by some to represent a questioning, even a radical reversal of that earlier transformation, by others merely to signify a continuation and intensification of its patterns". (Cohen 1985.13) Those who have promoted the idea of normalization would, I suspect place themselves in the first camp. That is to say, the move from the institution to the community is part of a process of removing some of the apparatus of social control by the state. I would place myself in the latter-camp seeing this move as an extension of the processes of control within the capitalist state. After all, the balance of power between disabled people and professionals has not changed at all. The situation described by Cohen (1985) remains unchanged. "...much the same groups of experts are doing much Oliver, Michael J. 1999. 6 (16) the same business as usual. The basic rituals incorporated into the move to the mind -taking case histories, writing social enquiry reports, constructing files, organising case .conferences - are still being enacted". (Cohen 1985.152) In the world of late capitalism, the same people, albeit with different jobs titles and perhaps in plusher buildings, are doing the same things to disabled people although they may now be calling them 'doing a needs led assessment' or 'producing a care plan' in Britain. Elsewhere it may be called individual programme planning, social brokerage, change agentry and the like. But the material fact remains, it is still professionals doing it, whatever 'it' is called, to disabled people. The ideology of normalization All social changes require an ideology to support the economic rationality underpinning them. So the ideology underpinning the rise of the institution was ultimately a medical and a therapeutic one; accordingly placing people in institutions was not only good for the health of individuals, it was also good for the health of society. Normalization, it could be argued, is the ideology (or one of the ideologies) that allowed people to be returned to the community in that they can be 'normalized' or in its later variant, be allocated normal (valued) social roles. After all, we don't want the different, the deviant or even the dangerous returned to our communities. I fully realise that here I am stepping on dangerous ground and that both Wolfensberger (1994) and Nirje (1993) would probably argue that I am confusing normal with normalization. There is not the space to demonstrate that I realise that this is not the case nor to draw attention to their own published ambiguities on this issue. Instead I wish to point out that normalization is part of a discourse which is predicated on the normal/abnormal distinction and it is certainly clear that Wolfensberger thinks this distinction is real rather than socially constructed (p95). A materialist approach to this would suggest, as does the French philosopher Foucault (1973) , that the way we talk about the world and the way we experience it are inextricably linked -the names we give to things shapes our experience of them and our experience of things in the world influences the names we give to them. Hence our practices of normalizing people and normalizing services both constructs and maintains the normal/abnormal dichotomy. It is becoming clear that the social structures of late capitalist societies cannot be discussed in a discourse of normality/abnormality, because what characterises them is difference; differences based on gender, ethnic backgrounds, sexual orientation, abilities, religious beliefs, wealth, age, access or non-access to work and so on. And in societies founded on oppression, these differences cross cut and intersect each other in ways they we haven't even begun to properly understand, let alone try to resolve (Zarb and Oliver 1993). The concept of simultaneous oppression (Stuart 1993) may offer a more adequate way of understanding differences within the generic category of disability. Certainly people are beginning to talk about their experience in this way. Oliver, Michael J. 1999. 7 (16) "As a black disabled women, I cannot compartmentalise or separate aspects of my identity in this way. The collective experience of my race, disability and gender are what shape and inform my life". (Hill 1994.7) Kirsten Hearn provides a poignant account of how disabled lesbians and gay men are excluded from all their potential communities. Firstly, "The severely able-bodied community and straight disabled community virtually ignored our campaign". (Hearn 1991.30) and, "Issues of equality are not fashionable for the majority of the severely able-bodied, white, middle-class lesbian and gay communities. (Hearn 1991.33) The point that I am making is that the discourse of normalization (whatever the intent of its major proponents and however badly they feel it has been misused by its disciples} can never adequately describe or explain societies characterised by difference because of its reductionist views of both humanity and society. Individual and group differences cannot be described solely in terms of the normality/abnormality dichotomy and inegalitarian social structures cannot be explained by reference only to valued and devalued social roles. Normalization can also never serve to transform peoples lives; a point to which I shall return.

#### **Our alternative is to reject Capitalism**

Wise (Director of Doctoral Program in Migration Studies & Prof of Development Studies; Universidad Autónoma de Zacatecas, Mexico) 9

(Raúl Delgado, Forced Migration and US Imperialism: The Dialectic of Migration and Development, Crit Sociol, 35: 767, ProQuest)

The theoretical framework outlined in this article for understanding the dialectic relationship between development and migration has four critical components. A Critical Approach to Neoliberal Globalization Contrary to the discourse regarding its inevitability (on this see Petras and Veltmeyer, 2000), we posit that the current phase of imperialist domination is historical and can and should be transformed. In this regard, it is fundamental to notice that ‘[t]he principal factor generating international migration is not globalization but imperialism, which pillages nations and creates conditions for the exploitation of labor in the imperial center’ (Petras, 2007: 51–2). A Critical Reconstitution of the Field of Development Studies The favoring of a singular mode of analysis based on the belief that free markets work as powerful regulatory mechanisms, efficiently assigning resources and providing patterns of economic convergence among countries and their populations, has clearly resulted in failure. New theoretical and practical alternatives are needed, and we propose a reevaluation of development as a process of social transformation through a multi-dimensional, multi-spatial, and properly contextualized approach, ‘using the concept of imperialism as an alternative explanatory framework of international capitalist expansion and the growing inequalities’ (Petras and Veltmeyer, 2000). This integral approach requires the consideration of the strategic and structural aspects of the dynamic of uneven contemporary capitalism development, which should be examined at the global, regional, national, and local levels. For this purpose it is crucial to understand, inter alia, a) the central role played by foreign investment in the process of neoliberal restructuring of peripheral economies, and b) the new modalities of surplus transfer characterizing contemporary capitalism. The Construction of an Agent of Change The globalization project led by the USA has ceased to be consensual: it has only benefited capitalist elites and excluded and damaged an overwhelming number of people throughout the world. Economic, political, social, cultural and environmental changes are all needed but a transformation of this magnitude is not viable unless diverse movements, classes, and agents can establish common goals. The construction of an agent of change requires not only an alternative theory of development but also collective action and horizontal collaboration: the sharing of experiences, the conciliation of interests and visions, and the construction of alliances inside the framework of South-South and South-North relations. A Reassessment of Migration and Development Studies The current explosion of forced migration is part of the intricate machinery of contemporary capitalism as an expression of the dominant imperialist project. In order to understand this process we need to redefine the boundaries of studies that address migration and development: expand our field of research and invert the terms of the unidirectional orthodox vision of the migration-development nexus in order to situate the complex issues of uneven development and imperialist domination at the center of an alternative dialectical framework. This entails a new way of understanding the migration phenomenon.

### States

#### Plan: The 50 states of the United States should substantially increase its investment in Universal Design transportation infrastructure in the United States

#### States held more accountable by citizens.

Glaeser 12 [Edward Glaeser, 2/13/12, Bloomberg, “Spending Won’t Fix What Ails U.S. Infrastructure: Edward Glaeser”, http://www.bloomberg.com/news/2012-02-14/spending-won-t-fix-what-ails-u-s-transport-commentary-by-edward-glaeser.html] aw

DE-FEDERALIZE TRANSPORT SPENDING: Most forms of transport infrastructure overwhelmingly serve the residents of a single state. Yet the federal government has played an outsized role in funding transportation for 50 years. Whenever the person paying isn’t the person who benefits, there will always be a push for more largesse and little check on spending efficiency. Would [Detroit](http://topics.bloomberg.com/detroit/)’s People Mover have ever been built if the people of Detroit had to pay for it? We should move toward a system in which states and localities take more responsibility for the infrastructure that serves their citizens.

### Cybersecurity

### Solvency

#### The real problem isn’t the infrastructure but the operators

Ivonne Audirac, Florida State University, 5/16/2008[“Accessing Transit as Universal Design”, Journal of Planning Literature 2008, Sage Journals, http://jpl.sagepub.com/content/23/1/4.full.pdf+html]

Operator-based social exclusion is related to lack of information and assistance about service, discourteous staff attitudes, and drivers’ behavior toward impaired and older people. These conditions contribute to suppressed journeys, and thus, to social exclusion. In addition to staff training and education, internet-based reporting of service quality hosted by disability and elderly advocacy NGOs have been proposed as a means to insure service accountability and quality assurance (Grieco 2003). Outside of UD of student services (Burgsthahler n.d.), customer care system design has been less prominent in the UD literature. However, this is clearly an area where more UD research and development is needed, since to be truly accessible for all, complex systems like city transit require planning and design of both its physical and socioorganizational components.

#### The aff’s steps to deal with disabilities further destroys the sexuality of disabled women

Tilley, 96 (Christine M. Tilley, Lecturer, School of Information Systems, Queensland University of Technology, GPO Box 2434, Brisbane, Queensland, Australia 4001. Mrs. Tilley has a disability.)

(Sexuality in Women with Physical Disabilities: A Social Justice or Health Issue?, <http://www.springerlink.com/content/614751204729426l/fulltext.pdf>, 1996)

Sexuality is an issue--a major, although essentially invisible issue--for women with a disability and is rightly perceived as a social justice or human rights issue, as this paper will proceed to outline and provide evidence by way of justification and addressing this question. The disability area, like feminist issues, is complex; there are many different perspectives; many interests compete; they both have seen a time of change and development. Put them together and we compound all of the above.., but, it also holds out the profound hope that if an adequate feminist theory of disability develops, it will examine all the ways in which disability is socially constructed and it will explain the interaction of disability with gender, race and class as well as enabling us to become responsive to the political and cultural forces which keep disabled women in a position of subjugation. The sexuality of a woman with a disability is just as much a part of her identity as it is for a non-disabled woman. However, women with a disability must contend with the media's image of the perfect woman complete with the perfect body, the myth of the oversexed or asexual disabled woman, and the feminine mystique which is defined by a traditional, heterosexual marriage complete with children and probably a job. The reality is that women with disabilities have difficulty meeting men, but to meet the right woman (yes, there are lesbian women with disabilities) is almost an impossibility--sexual preference is never considered (Cullan, 1993; O'Toole & Bregante, 1992). More often than not, society fails to recognise the importance of sexuality to the well-being of all women and perceives disabled people as not entitled to love and therefore helps to impose barriers and inhibitions and encourage the repression of their sexuality. Thus, disabled people have not only their own difficulties to overcome, but also the prejudices and fears of so-called 'normal' (read 'valued' in Wolfensberger/SRV terms) people often acting out of their own inadequacies. As the literature records, disabled women often do not feel seen (because they often are not seen) by others as whole people, especially not as sexual people (Campling, 1981; Fine & Ash, 1988; Lawrence, 1989; Lonsdale, 1990; Matthews, 1983; Wendell, 1989). Consequently, disabled women's struggle against oppression becomes a much harder version of the struggle able bodied women have for a realistic, positive and appropriate sexual self-image. Becker (1978) explained how after her spinal cord injury, she had many questions regarding her sexuality. Some of her questions were answered completely and competently by professionals in the fields of neurology, psychology, psychiatry and urology. However, many of her questions were left unanswered, because as she discovered, much to her consternation, there was very little information available on the subject of the sexuality of spinal cord injured women? The few articles that she found available rarely dealt with the physical aspects of sex. If they did, it was only to mention intercourse as the only means of sexual expression and, of course, the woman was in the passive missionary position. Most of the films and books that Elle Becker 7 was aware of were inadequate, condescending and primarily concerned with the traditional middleclass view of male sexuality, as if women did not exist, or worse still, were expected to completely accept the traditional passive role and not to ask any questions. The resources obviously suffered from the fact that so little was known about this whole area--and grappling with the topic has been slow coming; for example, in Australia, it was only as recently as 1988 that the first two day conference on 'Sexuality and Women with Disabilities' was held in Melbourne; however, 1985 had seen a group, Women With Disabilities--Australia (WWDA) formed within Disabled Peoples' International (Australia), which eventually has become strong enough to exist independently of that body and to publish its own newsletter regularly. Consequently, because of the initial paucity of knowledge, Becker went to the paraplegic and quadriplegic women in her community and asked them about their lives as sexual beings. She also sent questionnaires to women in different parts of America. In her initial contacts, she always tried to disclose personal information, so the women would know she was there to share as well as to learn. She believed her findings would serve to increase the understanding that women with disabilities are all sexual beings, and that this sexuality is not only experienced, but expressed uniquely. Of Becker's indepth interviews with nineteen spinal cord injured women, 'Ann's' comments seem particularly pertinent. Ann recounted how she felt sometimes that men wanted to become involved with her, but did not want to be seen dating her (the implication being that they could not get an able bodied partner). She noted that most of the population is much more used to dealing with people in wheelchairs and that they are considered as somehow more graceful or feminine than when using crutches or orthotics. Furthermore, the woman in a wheelchair fits our cultural stereotype of the helpless, dependent woman. Ann recalled that her family behaved as if she were neuter and never dealt with any sexual issues and certainly never acknowledged her sexuality enough to seek any professional expertise. She conceded that she too assumed that she was, in fact, neuter. So she did not perceive them denying any of her needs. She did not blame them, as she felt that they too had bought the myth that disability implied asexuality.

#### Denial of disabled women’s sexuality causes dehumanization and sterilization

Tilley, 96 (Christine M. Tilley, Lecturer, School of Information Systems, Queensland University of Technology, GPO Box 2434, Brisbane, Queensland, Australia 4001. Mrs. Tilley has a disability.)

(Sexuality in Women with Physical Disabilities: A Social Justice or Health Issue?, <http://www.springerlink.com/content/614751204729426l/fulltext.pdf>, 1996)

DISABILITY AND HUMAN RIGHTS ABUSES Cain has provided insightful comment on the issue of the development of socio-sexual identity for people with a disability. He claims that a quick scan through the literature immediately strikes you with the fact that people with disabilities have often not been part of a family. In fact, the previous hundred years have been marked by a tendency to distance people with disabilities from not only their family but from society in general. As Cain argues this distancing and rejection was due to a number of beliefs and assumptions about people with disabilities. In terms of family, people with disabilities were therefore denied familial and community roles. They were cast into roles of 'sick', 'burden of charity', and an 'object of pity'. They were considered to be 'other' and less than human, or not even human, and their life conditions ensured not only a limited amount of opportunity to develop, but frequently a shortening of their life. 1994 saw Australia's changed perceptions of people with disabilities and the nature of our institutional models. Our legislation and policies embrace the notion of inclusion and participation in the community by people with disabilities. Indeed, many people with disabilities are living at home with families in all its diversity. So, although we have seen the demise of Cain (1994) claims that pervasive of the idea of people with disabilities being able to participate in family roles is the idea of their socio-sexual identity. The distancing of people with disabilities from society was based on a number of assumptions such that they were a menace to society and responsible for all of society's social ills. Further, it was believed that impairment and disability was transmitted from generation to generation. Families with people with disabilities were therefore cast into being responsible for social ills and, if they reproduced, the progeny would have disabilities. Thus, they were compounding the social ills. Such societal attitudes and allegations, whilst grossly unsubstantiated and untrue, became the basis of western society's rationale for excluding people with impairments from participating in family and community. The most popular solutions were sterilisation and segregation. Making it illegal for people with disabilities to be legally married was another solution (Wolfensberger, 1975). This is the historical origins of people with disabilities being denied a social-sexual identity, being dehumanised, and wasting away out of sight of the community. If we see the reversal of this travesty of justice as a social justice issue in all its ramifications, then we need to continue to design social policy that is cognisant of this belief. Many of society's attitudes and services still reflect past values and it is a heavy burden for people with disabilities to deal with on a daily basis. Boylan (1991), in an era that has been marked by highly visible opposition to the infringement of human rights, has also seen fit to comment how disabled women have been systematically denied the most human of rightsmthe right to love, the right to marriage, the right to motherhood, the right to personal fulfilment, however that may be expressed. In fact, when discrimination based on disability combines with discrimination based on gender, disabled women can be more disadvantaged than, not only non-disabled women, but also disabled men (Palmer & Woodcraft, 1990). Cooper (1991) and Hume (1990) have researched the picture of how it is for women with disabilities in Australia and they have found that women are less likely to marry, or set up a partnership with a male who is prepared to assist, or have children, or, if children do eventuate, they are more likely to lose them to child care authorities. Anne Finger's (1985, 1990, 1992) personal accounts of disability, pregnancy, abortion and home birth movingly remind us of the intersection and contradictory nature of reproductive freedom and disability rights.

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## 2NC States

### Solvency

#### States have fiscally strengthened – they have the money to enact the plan.

Gais and Fossett 05, Thomas Gais, director of the Rockefeller Institute of Government, and James Fossett, directs the Rockefeller Institute's research program in bioethics and federalism and is an associate professor of public administration and public health at the University at Albany, 7/18/2005, Chap. 15, Federalism and the Executive Branch, <http://www.rockinst.org/pdf/federalism/2005-federalism_and_the_excutive_branch.pdf>, TB

State fiscal capacities have grown markedly in recent decades. States greatly increased their reliance on sales and income taxes since the 1950s and decreased their dependence on property taxes, which had always been politically difficult to raise. The development of a broad-based and growing tax base meant that states could sustain their own spending priorities,even in the aftermath of severe federal budget cuts, as they did in the 1980s.48 States could even compensate for chronic federal underfunding. Since the early 1990s, for example, federal environmental grants changed little in real terms, despite the growth of state responsibilities. States responded by increasing their own spending, to the point that they now pay about 80 percent of the costs of federal environmental programs.49

Their greater political, administrative, and fiscal capacities have led many states to fashion their own policy responses to major problems. In the 1980s, states were on the forefront of efforts to deal with worker dislocation and retraining, when federal officials paid little attention to such issues.50 Interest in economic development has sometimes led states to take on novel functions,such as California’s decision in 2004 to fund stem cell research in order to draw academic researchers and biotech businesses unhappy with the Bush administration’s restrictions on federal research grants. States showed leadership in energy policies in the 1970s, 1980s, and early 2000s—the most recent years in response to electricity reliability problems, environmental concerns, and energy price spikes.51 Some states have even addressed the problem of global warming, while the federal government has done little, despite all the theoretical reasons that one would expect states to ignore such an issue.52 The openness and capacities of state political institutions, combined with the growth of federal involvement in so many domestic issues, produced by the late twentieth century an extremely dynamic, less constrained system of federalism—one in which it would be difficult to identify any major domestic policy issue in the United States that has not penetrated both federal and state political agendas. Federal and state governments may be more than ever “different agents and trustees of the people.” But one would be hard put to identify their “different purposes.

#### States have the funds to implement transportation infrastructure plans

Freemark 2012 Yohah, writer for Transport Politics, 02-16-2012, http://www.thetransportpolitic.com/2012/02/16/clearing-it-up-on-federal-transportation-expenditures/

Meanwhile, states and local governments are contributing massively to transportation funding already, just as Ms. Schweitzer asks them to. I studied Oregon and Illinois a year and a half ago and found that only about a quarter of Oregon’s Department of Transportation budget comes from Washington; about a third of Illinois’ comes from the national capital. What about those profligate transit agencies that are egged on by the federal government’s wasteful spending? Their operations spending comes from local, state, and fare revenues — not Washington. And expansion projects — especially the big ones — are mostly financed by local revenues, like dedicated sales taxes that voters across the country have approved repeatedly over the past twenty years. The six largest transit expansion projects currently receiving or proposed to receive funding from the Obama Administration this year each rely on the federal government to contribute less than 43% of total costs. Perhaps Detroit would have paid for the People Mover even if it had had to use its own revenues to do so. Now, even if we were to recognize the high level of devolution of power and funds that currently does exist in the U.S., some might still argue that the federal government exercises too much power. Its distribution formula for fuel tax revenues results in certain states getting more money than their drivers contributed (“donor” states) and certain states getting less (“donee” states). Why not simply allow states to collect their own revenues and spend money as they wish? Why should Washington be engaged in this discussion at all?

### Cooperation

#### Individual states coordinate with one another to correct national abuse

Gardener 03, James A. Gardener, Distinguished Professor from the State University of New York, 2003, “State Constitutional Rights as Resistance to National Power: Toward a Functional Theory of State Constitutions,” Georgetown Law Journal 91 Geo. L.J. (2002-2003) http://heinonline.org/HOL/Page?handle=hein.journals/glj91&div=36&g\_sent=1&collection=journals

Another way in which states may check federal abuses is by using their ordinary affirmative powers when they are not preempted from doing so. Power can be tyrannical not only when it is used affirmatively for tyrannical ends, hut also when it is withheld in circumstances that either perpetuate an unjust status quo or passively permit some individuals to behave unjustly toward others. When national power is invoked affirmatively in abusive ways, it nonetheless preempts contrary exercises of state power. In contrast, when national power is abusively withheld rather than invoked, states are often free to take corrective action.98 For example, slate legislatures may use their affirmative powers to create state-level programs to address wrongs that the national government refuses to redress.99 State legislatures and courts may also create liability rules that allow individuals who are victimized by unjust private behavior to obtain injunctions against such behavior or to recover compensation for the harms it causes. Individual states may even coordinate informally" with one another to create regional coalitions dedicated to correcting national omissions that rise to the level of abuses of national power.

#### Intrastate compacts encompass multiple states that work in cooperative endeavors

DalSanto 11 DalSanto, Matthew, Berkeley Center for Law, Business and Economy, 04-04-11 “The Economics of Horizontal Government Cooperation” http://papers.ssrn.com/sol3/papers.cfm?abstract\_id=1568600

Originally, the interstate compact was primarily used to resolve border disputes between states. Consequently, case law up through the early 20th century is predominantly related to state border compacts. Since then the purposes for enacting an interstate compact and the number of signatories to the agreement have greatly expanded. Recent interstate compacts encompass a multitude of states and a multitude of issues - not merely disputes, but cooperative endeavors (Zimmermann and Wendell 1976). The legality of the relatively recent inception of states entering into a compact that delegates administrative authority to an interstate agency has been specifically recognized and unanimously upheld by the U.S. Supreme Court. State ex rel. Dyer v. Sims, 341 U.S. 22, 30-31 (1951). When entering into the agreement the signatories cede a specified part of their sovereignty by constraining their activities to comply with the decisions of an interstate administrative agency created by the terms of the compact.

#### States will work together for various projects – empirics prove

Cox 05, Cox, Craig, Craig Cox is the executive director of the Western Business Coalition for New Energy Technologies in Evergreen, 01-15-05 “Good News about Renewable Energy” http://windenergynews.blogspot.com/2005/01/western-states-to-spend-billions-on.html

Working together and individually, Western political leaders, utilities and nongovernmental organizations are transforming the region's energy infrastructure. Because of their work, the West is poised to assume a leadership role in the modern energy industry of the future. These efforts will provide many tangible economic and environmental benefits throughout the region for years to come. Here are just a few examples of how the West is laying the groundwork for a clean, reliable and modern energy infrastructure for the 21st century: • Govs. Arnold Schwarzenegger of California and Bill Richardson of New Mexico are leading regionwide efforts to increase clean energy development in the West to 30,000 megawatts by 2015. They sponsored a resolution to this effect that the Western Governors' Association adopted at its annual meeting in June. • Colorado's voters, by a solid 54 percent to 46 percent margin in November, passed Amendment 37, creating a 10 percent renewable energy standard by 2015. Colorado is the 17th state to have such a standard, but is the first state to pass a standard by popular vote. The Colorado Public Utilities Commission will begin rulemaking activities to implement the standard this year. • Richardson is spearheading efforts to build new transmission capacity from New Mexico (which has a renewable energy standard similar to Colorado's) to send hundreds, or possibly thousands, of megawatts of renewable energy to other states, such as California. • Wyoming Gov. Dave Freudenthal is pursuing new ways of upgrading Wyoming's energy infrastructure (such as transmission) to leverage his state's huge energy potential. • In Nevada, Gov. Kenny Guinn and the state's Public Utilities Commission have implemented a "Temporary Renewable Energy Development Trust" that is expected to spur new projects that had been stalled because of concerns over utility creditworthiness. • The Arizona Corporation Commission is looking to increase the state's renewable energy generation significantly, perhaps through creation of a standard similar to those in Colorado and New Mexico. • Utilities regionwide are increasing their intake of renewable energy technologies: Xcel Energy is reviewing bids for 500 megawatts of renewable energy projects in Colorado and has committed to accept all cost-competitive wind resource bids up to a 15 percent penetration level. PacifiCorp is looking for up to 1,100 megawatts of renewable energy projects in its service territory. Arizona Public Service will be seeking 100 megawatts of new renewable energy projects in the next year. Idaho Power is seeking 200 megawatts of renewable power by the end of 2007. California utilities, which operate under a 20 percent renewable energy standard, are seeking new projects throughout the state and the entire region. All of this new renewable energy development will provide new jobs, significant new local and county tax revenues, and new economic opportunities for states around the West. The investment potential from wind energy development alone in the West is likely to run into the billions of dollars. Rural and agricultural areas, which have not seen many new economic opportunities in recent decades, will reap particular benefits from many of these new developments, as new wind and biomass projects will mostly be located in rural parts of the West. This increased investment in renewable energy technologies should also have a stabilizing influence on electricity prices, since the low fuel costs for most renewables (and no fuel costs for wind and solar) are stable and predictable. As the West develops its sizable renewable energy resources, utilities are also looking at leveraging the region's coal resource in cleaner and more efficient ways. For instance, in a recent regulatory settlement with Colorado's environmental community, Xcel Energy has committed to support efforts to advance innovative technologies, practices and measures designed to reduce greenhouse gases. Clearly, 2005 will mark a turning point for the West's energy infrastructure. This region is preparing to lead the world in the adoption and implementation of an energy infrastructure that will benefit its citizens and enhance the environment.

## 2NC Cybersecurity

## 2NC Cap

### Link

#### Attempts to go through the state just institutionalizes the problem of disability within society and industry

Oliver, 98 (Michael, Professor of Disability Studies, University of Greenwich, London, well-known disability rights advocate, sociologist and author. Dr. Oliver has a disability.)

(“CAPITALISM, DISABILITY AND IDEOLOGY: A MATERIALIST CRITIQUE OF THE NORMALIZATION PRINCIPLE” <http://www.independentliving.org/docs3/oliver99.pdf>, 1998)

The rise of capitalism brought profound changes in the organisation of work, in social relations and attitudes, and these changes had implications for family life. These factors, with the demographic explosion which accompanied them, posed new problems for social order and with the breakdown of traditional social relations, new problems of classification and control. The main solution to this problem was the institution (Rothman, 1971), and while institutions existed in feudal times, it was with the rise of capitalism that the institution became the major mechanism of social control. Thus there was a proliferation of prisons, asylums, workhouses, hospitals, industrial schools and colonies. The institution was a remarkably successful vehicle in dealing with the problem of imposing order and it was in accord with changing social values consequent upon the 'civilising process' (Elias, 1977) and the switch from 'punishment of the body to punishment of the mind' (Foucault, 1977). The institution was successful because it embodied both repressive and ideological mechanisms of control (Althusser, 1971). It was repressive in that it offered the possibility of forced removal from the community for anyone who refused to conform to the new order. But it was ideological also, in that it acted as a visible monument, replacing the public spectacle of the stocks, the pillory and the gallows, to the fate of those who would not or could not conform. Total institutions work their effects on society through the mythic and symbolic weight of their walls on the world outside, through the ways, in other words, in which people fantasize, dream and fear the archipelago of confinement. (Ignatieff, 1983, p. 169) It was not just the prisons and asylums which operated as mechanisms of social control; the workhouse as well was crucial, and its ideological function was always more important than its repressive one: the workhouse represented the ultimate sanction. The fact that comparatively few people came to be admitted did not detract from the power of its negative image, an image that was sustained by the accounts that circulated about the harsh treatment and separation of families that admission entailed. The success of 'less eligibility' in deterring the able bodied and others from seeking relief relied heavily on the currency of such images. Newspapers, songs and gossip, as well as orchestrated campaigns for the abolition or reform of the system, all lent support to the deliberate attempts that were made to ensure that entry to a workhouse was widely regarded as an awful fate. (Parker, 1988, p. 9) In the institution, the state had found a successful method of dealing with the problem of order, and in the workhouse, a successful method of imposing discipline on the potential workforce. But it still faced the age-old problem of separating out those who would not from those who could not conform to the new order. Hence throughout the eighteenth and nineteenth centuries institutions became ever more specific in their purposes and selective in their personnel. This distinction between the deserving and the undeserving, which has shaped the development of welfare policies throughout history, has never been satisfactorily resolved. These developments then, facilitated the segregation of disabled people, initially in workhouses and asylums, but gradually in more specialist establishments of one kind or another: It would be a mistake to imagine that the success of the institution meant that all or even a majority of disabled people ended up in one. In feudal times the family and the community were the places in which disabled people existed. With the coming of capitalism the family remained the setting where the majority of disabled people lived out their lives. What did change however, partly as a consequence of the ideological climate created by institutions setting people apart from the rest of society, was that disability became a thing of shame; the process of stigmatisation caught the deserving as well as the undeserving. But not all families could cope with difficulties of having disabled people segregated within them, particularly working-class families which were already under pressure in the new capitalist social order. Hence disabled people became segregated from their communities and wider societies and, only when the families were unwilling or unable to cope, did they become possible candidates for the institution. Nobody wanted to go into an institution but not every relative found it possible to keep their dependent kin, especially so it seems, the mentally disordered and the aged. (Parker, 1988, p. 23) Both the family and the institution, therefore, became places of segregation. But, as far as the balance between institutional and family provision for disabled people is concerned We know next to nothing about this, but it is reasonable to suppose, for example, that the undoubted decline in domestic production in the outwork industries, the artisanal sector and the cottage economy of the agricultural labourer made it more difficult for poor families, particularly women, to provide domestic care for the aged and insane. (Ignatieff, 1983, p. 172) Thus, as a consequence of the increasing separation between work and home, the boundaries of family obligations towards disabled people were re-drawn; so the new asylums and workhouses met a need among poor families struggling to cope with 'burdens which for the first time may have been felt to be unbearable' (Ignatieff, 1983). This distinction between segregation in the family and in the institution remained into the twentieth century as the state became more interventionist and the foundations of the welfare state as we know it today, developed. As one commentator puts it The provision of personal care and practical assistance to disabled people falls into two main divisions, that of residential care and that of support and assistance to disabled people in their own homes. (Topliss, 1982, p. 77) What has changed in the twentieth century has been the balance between institutional and family care. To be sure, there has been a 'de-institutionalisation' or 'decarceration' movement in the latter part of the twentieth century and undoubtedly many people previously in institutions have been returned to the community. The closure, initially of the workhouses and colonies and later the longstay hospitals has undoubtedly put many thousands of those previously incarcerated back into the community; but two points need to be made about this.

#### Even if it is not directly identified with it, the state acts as the key catalyst to capitalism – it manages, consolidates, and protects it with any means necessary

Harman 06

(Chris, editor of International Socialism Journal and, before that, of Socialist Worker, and a leading figure in the Socialist Workers Party, September 26th, 2006, “The state and capitalism today”, http://www.isj.org.uk/?id=234)

The state may be a structure that developed historically to provide the political prerequisites for capitalist production—to protect capitalist property, to police the dealings of different members of the ruling class with each other, to provide certain services which are essential for the reproduction of the system, and to carry through such reforms as are necessary to make other sections of society accept capitalist rule—but it is not to be identified with the system itself. This view of the state claims to be based on the Communist Manifesto: ‘The executive of the modern state is but a committee for managing the common affairs of the whole bourgeoisie.’ But its origins do not lie in Marx himself so much as in the classical economists who preceded him: in the Communist Manifesto Marx simply takes their insistence on the need for a minimalist, ‘nightwatchman’ state and draws out its class character. Nevertheless it is the view that is to be found in most modern academic Marxism. So, for instance, it was to be found on both sides of the debate which took place in New Left Review between Ralph Miliband and Nicos Poulantzas.2 Miliband argued what has been called the ‘instrumental’ view of the state: it was tied to the capitalist class because its leading personnel came from the same milieu as the owners of private capital.3 Poulantzas argued that this was to see a merely contingent relationship between the state and capitalism, to see the state’s character as depending simply on who manned its top structures. He argued what has been called the ‘functional’ view: the state has to fulfil the needs of the society of which it is part; since this is a capitalist society it is necessarily a capitalist state. The state is, as Poulantzas puts it, ‘a condensate of class forces’, and the forces it ‘condenses’ are capitalist forces.

### Turns Case

#### And the way the affirmative goes about “helping” the disabled merely hides a distrust and hate of the people they are trying to help

Oliver, 98 (Michael, Professor of Disability Studies, University of Greenwich, London, well-known disability rights advocate, sociologist and author. Dr. Oliver has a disability.)

(“CAPITALISM, DISABILITY AND IDEOLOGY: A MATERIALIST CRITIQUE OF THE NORMALIZATION PRINCIPLE” <http://www.independentliving.org/docs3/oliver99.pdf>, 1998)

The problem with this formulation is that it mistakes the symptom for the problem. If human services under capitalism are part of the state apparatus of social control as materialist theory would argue, the reason they employ the middle classes is simple; they are not the groups who pose a threat to capitalism and therefore, they do not need to be controlled, but instead can become agents for the control of others. Oliver, Michael J. 1999. 13 (16) It is precisely for this reason that the demands of disabled people all over the world are not, any longer, for improvements in existing services but control over them. And further, their struggles around welfare issues are about producing and controlling their own services through centres for independent living, direct payments to enable them to purchase these services for themselves and peer counselling to enable them to develop the necessary skills and support to meet their own selfdefined individual and collective needs. This is not an anti welfare or anti human services position but one which raises fundamental issues of who is in control and in whose interest? In looking at the issue of political change, within normalization theory it is difficult to find anything beyond descriptions of the kinds of things devalued people should be entitled to. How to achieve these entitlements at the political level is not really discussed although Wolfensberger confidently asserts that if we want to valorize someone's social roles "...we know from social science what the overarching strategies are through which this can be accomplished if that is what one wants to pursue". (Wolfensberger 1994.96) I don't know what social science he is referring to but I have to say that I know very few social scientists who are, any longer, convinced that the concept of social roles has very much value to the development of social theory let alone for the promotion of political action. Not only are Talcott Parsons and Erving Goffman dead in a material sense but so are their products; the macro and micro versions of role theory. One can only assume from normalization writings that political change will be a gift from the powerful to powerless once they have come to a true understanding of disability through exposure to the teachings of normalization and social role valorization. Nowhere does normalization acknowledge that "...the conviction that one's group is worth fighting for has to come at least partly from within. The alternative is to wait passively for the advantaged group to confer limited equality which does not essentially alter the status quo, and which it may be motivated to avoid". (Dalley 1992.128) Again, materialist theory is much more upfront about political change. It will only be achieved through struggle, and that struggles will be by oppressed groups themselves against the forces that oppress them. In order to do this it is necessary for oppressed groups to organise collectively to confront this oppression. That inevitably means confrontation and conflict with powerful groups, interests and structures for there are few examples in human history of people willingly giving up power to others. As far as disabled people are concerned, we have seen over the past fifteen years disabled people coming together to organise themselves as a movement at local, national and international levels. In Britain, for example, in order to harness this growing consciousness of disabled people, to provide a platform to articulate the re-definition of the problem of disability and to give a focus to the campaigns for independent living and against discrimination, the British Council of Oliver, Michael J. 1999. 14 (16) Organisations of Disabled People (BCODP) was formed in 1981 and its success in the subsequent decade is entirely an achievement of disabled people themselves (Hasler 1993). Its conception and subsequent development have been achieved without extensive financial support from Government or from traditional organisations for disabled people. On the contrary, the BCODP was criticised from the start as being elitist, isolationist, unrepresentative, and Marxist by a collection of unrepresentative people with abilities, right and left wing academics, isolated and elitist staff and management of traditional organisations and many professionals whose very careers were bound up with keeping disabled people dependent.

#### Capitalism and Industry are the root causes of the suppression of those with disabilities throughout history

Oliver, 98 (Michael, Professor of Disability Studies, University of Greenwich, London, well-known disability rights advocate, sociologist and author. Dr. Oliver has a disability.)

(“CAPITALISM, DISABILITY AND IDEOLOGY: A MATERIALIST CRITIQUE OF THE NORMALIZATION PRINCIPLE” <http://www.independentliving.org/docs3/oliver99.pdf>, 1998)

A framework derived from historical materialism does, at least, add to our understanding of what happened to disabled people with the coming of industrial society. A general statement of this view of history is as follows: In Marx's view, to understand the nature of human beings one must understand their relationship to the material environment and the historical nature of this relationship in creating and satisfying human needs. This material environment may, in the first instance, be the constraints of the physical environment. However, as societies develop and become more complicated, the environment itself will become more complicated and comprise more socio-cultural constraints. (Forder et al., 1984, p. 89) These socio-cultural constraints may include the nature of the work environment, the living conditions of people in rural or urban environments and the relationships between institutions, groups and individuals, all of which are related to the socio-economic structure of society at particular points in history. So an understanding of historical process makes possible an understanding of human nature and the social relationships which exist at any particular point in time. (Forder et al., 1984, p. 90) But historical materialism is not just about placing social relationships within a historical setting. It also attempts to provide an evolutionary perspective on the whole of human history, and of particular relevance here are the transitions from feudal through capitalist to socialist society. No attempt has been made to apply this (or indeed any other social theory) to the history of disability, though Finkelstein (1980) has located his account within a materialist framework and developed an evolutionary model, broadly along the lines of the three stages of the historical materialist model mentioned above, though without using the same terminology. His model is couched in terms of three phases of historical development. Phase 1 corresponds to Britain before the industrial revolution; that is feudal society. Phase 2 corresponds to the process of industrialisation when the focus of work shifted from the home to the factory; that is capitalist society. This takes us up to the present day, and Phase 3 refers to the kind of society to which we are currently moving, though Finkelstein does not spell out the differences between Phases 2 and 3, nor does he comment on whether Phase 3 marks the beginning of the transition to socialism as predicted by historical materialism. The economic base in Phase 1, agriculture or small-scale industry, did not preclude the great majority of disabled people from participating in the production process, and even where they could not participate fully, they were still able to make a contribution. In this era disabled people were regarded as individually unfortunate and not segregated from the rest of society. With the rise of the factory in Phase 2, many more disabled people were excluded from the production process for The speed of factory work, the enforced discipline, the time-keeping and production norms - all these were a highly unfavourable change from the slower, more self-determined and flexible methods of work into which many handicapped people had been integrated. (Ryan and Thomas, 1980, p. 101) As capitalism developed, this process of exclusion from the workforce continued for all kinds of disabled people. By the 1890's, the population of Britain was increasingly urban and the employment of the majority was industrial, rather than rural. The blind and the deaf growing up in slowly changing scattered rural communities had more easily been absorbed into the work and life of those societies without the need for special provision. Deafness, while working alone at agricultural tasks that all children learned by observation with little formal schooling, did not limit the capacity for employment too severely. Blindness was less of a hazard in uncongested familiar rural surroundings, and routine tasks involving repetitive tactile skills could be learned and practised by many of the blind without special training. The environment of an industrial society was however different. (Topliss, 1979, p. 11) Changes in the organisation of work from a rural based, cooperative system where individuals contributed what they could to the production process, to an urban, factorybased one organised around the individual waged labourer, had profound consequences. 'The operation of the labour market in the nineteenth century effectively depressed handicapped people of all kinds to the bottom of the market.' (Morris, 1969, p. 9) As a result of this, disabled people came to be regarded as a social and educational problem and more and more were segregated in institutions of all kinds including workhouses, asylums, colonies and special schools, and out of the mainstream of social life.

#### Capitalism and is resulting economic normalization is the root cause all oppression

Oliver, 98 (Michael, Professor of Disability Studies, University of Greenwich, London, well-known disability rights advocate, sociologist and author. Dr. Oliver has a disability.)

(“CAPITALISM, DISABILITY AND IDEOLOGY: A MATERIALIST CRITIQUE OF THE NORMALIZATION PRINCIPLE” <http://www.independentliving.org/docs3/oliver99.pdf>, 1998)

Hence the oppression that disabled people face is rooted in the economic and social structures of capitalism. And this oppression is structured by racism, sexism, homophobia, ageism and disablism which is endemic to all capitalist societies and cannot be explained away as a universal cognitive process. To explain this further it is necessary to go back to the roots of capitalism itself. Disabled people and the rise of capitalism Whatever the fate of disabled people before the advent of capitalist society and whatever their fate will be in the brave new world of the twenty first century, with its coming we suffered economic and social exclusion. As a consequence of this exclusion disability was produced in a particular form; as an individual problem requiring medical treatment. At the heart of this exclusion was the institution -something on which we would all agree. In the nineteenth and twentieth century, institutions proliferated in all industrial societies (Rothman 1971) but to describe this, as Wolfensberger does, as 'momentum without rationale' (p3) is patently absurd. The French Marxist, Louis Althusser (1971), suggested that all capitalist societies are faced with the problem of social control and they resolve this by a combination of repressive and ideological mechanisms. The reason for the success of the institution was simple; it combines these mechanisms almost perfectly. It is repressive in that all those who either cannot or will not conform to the norms and discipline of capitalist society can be removed from it. It is ideological in Oliver, Michael J. 1999. 5 (16) that it stands as a visible monument for all those who currently conform but may not continue to do so -if you do not behave, the institution awaits you. It is for this reason that the institution has been successful. Its presence perfectly meets capitalism's needs for discipline and control (Foucault 1972). It is also the reason why, despite the fact that the defects of institutions have been known for the 200 years that they have existed, they have remained unaddressed. Indeed, the principle of 'less eligibility' was central to the rise of the institution. It is simply not true to say that we have only known of their defects in recent years because, if this were the case, they would then not have been performing their ideological control function. Day trips to institutions, which originated in the 1850's not the 1950's, were precisely for this purpose; to demonstrate how awful they were for the purposes of social control, not to educate the public about their reform (p8) What is also not in dispute between us is that in the second half of the twentieth century, the physical and ideological dominance of the institution began to decline (Scull 1977). What is in dispute however, is why this should be so. While not claiming that the normalization principle was the only causal factor in what has become known as deinstitutionalization or de-carceration, Wolfensberger nonetheless claims that it 'broke the back of the institutional movement' (p60) and without it 'there would have been massive investments in building new, smaller, regionalised institutions' (p16). I would not wish to dismiss the role of ideas, or more appropriately, ideologies in this process but there were other, more important factors. Most importantly, the rising costs of institutional care were becoming a major factor in the shift to community based care. Ideology was turned into political action when this, along with other factors such as rising oil prices, spiralling arms expenditure and so on, brought about fiscal crises in many capitalist es (O'Connor 1973. Gough 1979). This fiscal crisis explanation stands in stark contrast to Wolfensberger's assertion that while de-institutionalization may have started in the 1950's, it was a 'drift that occurred without much planning, intent or consciousness' (p98) . The transition to late capitalism (the post-industrial society as some writers have called it or its more recent fashionable manifestation as post-modernity) has seen this process continue apace. The question it raises is what does this process mean. Cohen suggests that it "...is thought by some to represent a questioning, even a radical reversal of that earlier transformation, by others merely to signify a continuation and intensification of its patterns". (Cohen 1985.13) Those who have promoted the idea of normalization would, I suspect place themselves in the first camp. That is to say, the move from the institution to the community is part of a process of removing some of the apparatus of social control by the state. I would place myself in the latter-camp seeing this move as an extension of the processes of control within the capitalist state. After all, the balance of power between disabled people and professionals has not changed at all. The situation described by Cohen (1985) remains unchanged. "...much the same groups of experts are doing much Oliver, Michael J. 1999. 6 (16) the same business as usual. The basic rituals incorporated into the move to the mind -taking case histories, writing social enquiry reports, constructing files, organising case .conferences - are still being enacted". (Cohen 1985.152) In the world of late capitalism, the same people, albeit with different jobs titles and perhaps in plusher buildings, are doing the same things to disabled people although they may now be calling them 'doing a needs led assessment' or 'producing a care plan' in Britain. Elsewhere it may be called individual programme planning, social brokerage, change agentry and the like. But the material fact remains, it is still professionals doing it, whatever 'it' is called, to disabled people. The ideology of normalization All social changes require an ideology to support the economic rationality underpinning them. So the ideology underpinning the rise of the institution was ultimately a medical and a therapeutic one; accordingly placing people in institutions was not only good for the health of individuals, it was also good for the health of society. Normalization, it could be argued, is the ideology (or one of the ideologies) that allowed people to be returned to the community in that they can be 'normalized' or in its later variant, be allocated normal (valued) social roles. After all, we don't want the different, the deviant or even the dangerous returned to our communities. I fully realise that here I am stepping on dangerous ground and that both Wolfensberger (1994) and Nirje (1993) would probably argue that I am confusing normal with normalization. There is not the space to demonstrate that I realise that this is not the case nor to draw attention to their own published ambiguities on this issue. Instead I wish to point out that normalization is part of a discourse which is predicated on the normal/abnormal distinction and it is certainly clear that Wolfensberger thinks this distinction is real rather than socially constructed (p95). A materialist approach to this would suggest, as does the French philosopher Foucault (1973) , that the way we talk about the world and the way we experience it are inextricably linked -the names we give to things shapes our experience of them and our experience of things in the world influences the names we give to them. Hence our practices of normalizing people and normalizing services both constructs and maintains the normal/abnormal dichotomy. It is becoming clear that the social structures of late capitalist societies cannot be discussed in a discourse of normality/abnormality, because what characterises them is difference; differences based on gender, ethnic backgrounds, sexual orientation, abilities, religious beliefs, wealth, age, access or non-access to work and so on. And in societies founded on oppression, these differences cross cut and intersect each other in ways they we haven't even begun to properly understand, let alone try to resolve (Zarb and Oliver 1993). The concept of simultaneous oppression (Stuart 1993) may offer a more adequate way of understanding differences within the generic category of disability. Certainly people are beginning to talk about their experience in this way. Oliver, Michael J. 1999. 7 (16) "As a black disabled women, I cannot compartmentalise or separate aspects of my identity in this way. The collective experience of my race, disability and gender are what shape and inform my life". (Hill 1994.7) Kirsten Hearn provides a poignant account of how disabled lesbians and gay men are excluded from all their potential communities. Firstly, "The severely able-bodied community and straight disabled community virtually ignored our campaign". (Hearn 1991.30) and, "Issues of equality are not fashionable for the majority of the severely able-bodied, white, middle-class lesbian and gay communities. (Hearn 1991.33) The point that I am making is that the discourse of normalization (whatever the intent of its major proponents and however badly they feel it has been misused by its disciples} can never adequately describe or explain societies characterised by difference because of its reductionist views of both humanity and society. Individual and group differences cannot be described solely in terms of the normality/abnormality dichotomy and inegalitarian social structures cannot be explained by reference only to valued and devalued social roles. Normalization can also never serve to transform peoples lives; a point to which I shall return.

### Alt

#### To reject capitalism, we must endorse a political project to transform the structures of capitalism.

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(Raúl Delgado, Forced Migration and US Imperialism: The Dialectic of Migration and Development, Crit Sociol, 35: 767, ProQuest)

The promotion of development as social transformation could curtail forced migration. Globalization depicts migration as inevitable; we must endorse, both in theory and practice, the viability of alternative processes of development and do so on different levels. We must first redefine the asymmetrical terms that developed countries, aided by principles that have by now turned into fetishes (e.g. democracy, liberty, and free trade), used for imperialist domination. This involves an exposé of imperialist practices, which have created oceans of inequality and condemned vast regions of the world to marginalization, poverty, social exclusion, and unfettered migration. Foreign investment (FI) has been a fundamental driving force in this regard. A genuine process of social transformation involving the migrant and non-migrant sectors of society would not only seek to contain the overwhelming flow of forced migration but also revert the ongoing processes of social degradation that characterize underdevelopment and even pose a threat to human existence (Bello, 2006; Harvey, 2007). As an alternative to the current phase of imperialist domination, Petras argues in favor of what he defines as a Worker-Engineer Public Control model (WEPC) based on six main principles: tax revenues versus tax evasions; profit remittances and privileged salaries versus social investment; high reinvestment ratios versus capital flight; long term investment in research and development versus speculative investment; social welfare versus capitalist privileges; and fixed capital/mobile labor versus mobile capital/fixed labor (Petras, 2007: 234–5). This model provides an alternative approach that maximizes national and working-class interests: ‘it has potential drawbacks and internal contradictions, which require constant reflection, deliberation, debate and reforms’ (2007: 237). Nonetheless, ‘the model provides the surest and most direct road to development with democracy, social justice and national independence. The success of the WEPC model, its introduction and sustainability, does not depend merely on its socioeconomic viability but also on appropriate and supporting national security and cultural policies and institutions (2007: 237–8). Following the above considerations, an approach based on a Marxist critique of the World Bank’s views regarding the migration-development nexus, would posit that international migration is an element of the current imperialist project led by the USA and that the migration phenomenon has to be examined in this context in order to reveal its root causes and effects. In order to approach migration’s cause-and-effect relationships with development and examine specific moments in the dialectic interaction between development and migration, the following two issues must be addressed:3 1. Strategic practices. These refer to the confrontation between different projects that espouse diverging class interests, which in turn underlie the structures of contemporary capitalism and its inherent development problems. There are currently two major projects. The hegemonic one is promoted by the large MNCs, the governments of developed countries led by US imperialism, and allied elites in underdeveloped nations, all under the umbrella of international organizations commanded by the US government, like the IMF and the World Bank. The project’s loss of legitimacy under the aegis of neoliberal globalization means that, nowadays, rather than writing of hegemony we can use the term ‘domination’. The implementation of this imperialist project is not the result of consensus but rather military force and the financial imposition of macroeconomic ‘structural reform’ along the lines of the Washington or Post-Washington Consensus. The second alternative project consists of the sociopolitical actions of a range of social classes and movements as well as collective subjects and agents, including migrant associations that endorse a political project designed to transform the structural dynamics and political and institutional environments which bar the implementation of alternative development strategies on the global, regional, national and local levels.

## 2NC Sexuality Turn

#### Oppression of disabled women is specifically linked to increased oppression of all women AND anti-disabled practices

Tilley, 96 (Christine M. Tilley, Lecturer, School of Information Systems, Queensland University of Technology, GPO Box 2434, Brisbane, Queensland, Australia 4001. Mrs. Tilley has a disability.)

(Sexuality in Women with Physical Disabilities: A Social Justice or Health Issue?, <http://www.springerlink.com/content/614751204729426l/fulltext.pdf>, 1996)

Violence against women is very much on the women's movement agenda; however, as Chenoweth (1993), McPherson (1991) and Womendez and Schneidermen (1991) all point out there are unique issues for women with disabilities who are abused or subjected to acts of violence. Being relegated to a marginalised status by their disability, and further discriminated against through their gender, these women score 'two strikes' against them. One major consequence of this is that they are rendered invisible in both disability and women's movements (Boyle et al., 1988; Lloyd, 1992). This invisibility of identity may be likened to the earlier lack of socio-sexual identity, and exposes women with disabilities to grave risks of physical, emotional and sexual abuse, in addition to limiting their chances for obtaining support from existing services for other victims of violence. Chenoweth (1993) concludes that the 'double strike' has serious implications, in that women with disabilities are rendered powerless in a society that basically does not want to hear. She argues that the oppression of women with disabilities goes beyond that of other women, in that, even the female roles with some value attached, which are ascribed to women in our culture, are not readily available to women with disabilities. If she misses out on the wife, mother, career woman, lover, nurturer aspects of being a woman, there is little left to accord her, even humanness! Instead, society still depicts women with disabilities as asexual, old, frightening, even as monsters (Waxman, 1991). Thus, deeply rooted in fear and hatred towards people with disabilities, and compounded by the cultural oppression of women, abuse and violence towards women with disabilities, is easier to inflict. Waxman (1991) asserts that the significance of violence towards these women is not merely to preserve male supremacy, but also to preserve non-disabled superiority. THE FUTURE AND DESIRABLE OUTCOMES The struggle for rights and recognition of sexuality in women with disabilities (that is, to make the invisible visible) needs to occur on two fronts-- firstly, in the disability sector with those in the human service system, policy makers and in its consumer movements; and secondly, in the women's movement through women's policy units, and women's groups providing services to victims of violence, shelters, and support groups (Chenowth, 1993). However, we must consider whether our services and attitudes truly reflect our rhetoric and policies. Celia Bray (Fetherston, 1992; Fife-Yeomans, 1992) has contributed to our awareness of the contradictory nature of our attitudes and the law. She publicised the debate that in Australian law, it is a tragedy for a man to lose his sexual function, whereas the same loss in a woman, is not important, nor does it attract monetary compensation, as occurs for the male counterpart--a tangible reality of double discrimination at work against women with disabilities in our society. Bray sought compensation for loss of sexual function and initially, on the face of it, the law appeared gender neutral and she won compensation. However, .the New South Wales state legislation actually refered to loss of sexual organs and not sexual function. Presumably, a male paraplegic who had lost sexual function, but had not lost sexual organs, would also be ineligible for compensation for this aspect of his injury. Of course, the concept of a loss of a sexual organ is most unlikely to apply to a female-- because they are not external! Workers Compensation appealed and the first decision to compensate Bray was overturned. Bray is appealing to the High Court of Australia and if she is successful, the sexist compensation law may be revised. She felt that she had been victimised on a technicality because of the meaning of an outdated section of the law. Women with disabilities are not compensated by wonderful words, but by non-discriminatory and supportive practices that are based on equitable ideologies. According to Wendell (1989) and then Hanna and Rogovsky (1991) and other theorists preoccupied by such issues, confronting these issues have increased their appreciation of the insights that feminist theory already offered into cultural attitudes about the body and the many forms of social oppression. Wendell looks forward to the development of a full feminist theory of disability, which she believes is required for the liberation of both disabled and ablebodied people, since the theory of disability is also the theory of the oppression of the body by a society and its culture. In fact, despite the seminal work begun in the 1970s for disabled people by the social scientist Wolfensberger, today it is the push toward a feminist theory of disability that is helping to illuminate the personal and social realities of disability, because it is the feminist thinkers who have raised the most radical issues about cultural attitudes to the body and sexuality. As Jenny Morris (1989, 1991) has argued in her efforts to transform attitudes to disability, for too long, non-disabled people (who have devalued disabled persons) have defined the experience of disability and had control over disabled persons lives. Her research and writings have grown out of the increasingly collective organisation of disabled people and is a significant part of an emerging disability culture.

#### Exclusionary discourse will be co-opted by the state to perpetuate genocide

Wendy Brown, Prof of Women @ Legal Studies @ Santa Cruz, ’96 (3 U Chi L Sch Roundtable 185,)

Here, Foucault's concern is less with disrupting the conventional modernist equation of power with speech on one side, and oppression with silence on the other, than with the ways in which insurrectionary discourse borne of exclusion and marginalization can be colonized by that which produced it much as counter-cultural fashion is routinely commodified by the corporate textile industry. While "disqualified" discourses are an effect of domination, they nevertheless potentially function as oppositional when they are deployed by those who inhabit them. However, when "annexed" by those "unitary" discourses which they ostensibly oppose, they become a particularly potent source of regulation, carrying as they do intimate and detailed knowledge of their subjects. Thus, Foucault's worry would appear to adhere not simply to the study of but to the overt political mobilization of oppositional discourses. Consider the way in which the discourse of multiculturalism has been annexed by mainstream institutions to generate new modalities of essentialized racial discourse; how "pre-menstrual syndrome" has been rendered a debilitating disease in medical and legal discourses; n17 how "battered women's syndrome" has been deployed in the courtroom to defend women who strike back at their assailants by casting them as sub-rational, egoless victims of male violence; n18 or how some women's response to some pornography was generalized by the Meese Commission on pornography as the violence done to all women by all pornography. n19¶ Consider, more generally, attempts at codifying feminist discourses of women's experience in the unitary and universal discourse of the law. What happens when legal universalism's silence about women, when its failure to recognize or remedy the material of women's subordination, is remedied with discourses specifying women's experience and codifying the category of women through this specification? In pursuing this question, I will focus briefly on Catharine MacKinnon's work, but the questions I am raising about this kind of feminist legal reform are not limited to her work. n20¶ MacKinnon expressly aims to write "women's experience into law," but as so many other feminists have remarked, this begs the question of which women's experience(s), drawn from which historical moments, culture, race, and class strata. n21 Indeed, what does it mean to write historically and cultur- ally circumscribed experience into an ahistorical discourse, the universalist discourse of law? Is it possible to do this without rendering "experience" as ontology, "perspective" as Truth, and without encoding this ontology and this Truth in law as the basis of women's rights? What if, for example, the identity of women as keyed to sexual violation is an expressly late twentieth century and white middle-class construction of femininity, consequent to a radical deprivatization of sexuality on the one side, and the erosion of other elements of compulsory heterosexuality n22 --such as a severely gendered division of social labor--on the other? Moreover, does a definition of women as sexual subordination, and the encoding of this definition in law, work to liberate women from sexual subordination, or does it, paradoxically, legally reinscribe femaleness as sexual violability? If the law produces the subjects it claims to protect or emancipate, how might installation of women's experience as "sexual vio- lation" in the law reiterate rather than repeal this identity? And might this installation be particularly unemancipatory for women whose lived experience is not that of sexual subordination to men but, for example, that of sexual outlaw? These questions suggest that in legally codifying a fragment of an insurrectionary discourse as a timeless truth, interpellating women as unified in their victimization, and casting the "free speech" of men as that which "silences" and thus subordinates women, MacKinnon not only opposes bourgeois liberty to substantive equality, but potentially intensifies the regulation of gender and sexuality in the law, abetting rather than contesting the production of gender identity as sexual. In short, as a regulatory fiction of a particular identity is deployed to displace the hegemonic fiction of universal personhood, the discourse of rights converges insidiously with the discourse of disciplinarity to produce a spectacularly potent mode of juridical-regulatory domination. Again, let me emphasize that the problem I am seeking to delineate is not specific to MacKinnon or even feminist legal reform. Rather, MacKinnon's and kindred efforts at bringing subjugated discourses into the law merely constitute examples of what Foucault identified as the risk of re-codification and re- colonisation of "disinterred knowledges" by those "unitary discourses, which first disqualified and then ignored them when they made their appearance." n23 They exemplify how the work of breaking silence can metamorphose into new techniques of domination, how our truths can become our rulers rather than our emancipators, how our confessions become the norms by which we are regulated.

## 2NC Solvency

#### Universal design still isn’t ready – their solvency author

Ivonne Audirac, Florida State University, 5/16/2008[“Accessing Transit as Universal Design”, Journal of Planning Literature 2008, Sage Journals, http://jpl.sagepub.com/content/23/1/4.full.pdf+html]

While UD has progressively become a catch-all word for a variety of ability and age-inclusive design approaches, there are subtle differences between barrier- free and UD. In regard to physical exclusion at micro and meso accessibility levels, barrier-free design is generally associated with ADA design or retrofitting and readapting vehicles and existing physical environments, such as bus stops and terminals. UD strives from conception to be anticipatory and to avoid the need for future readaptation. It aims to seamlessly fit physical environments to vehicles and services. Hence, at the micro and meso levels of accessibility, universally designed transit facilities imply the design of new facilities and services. At the macro scale of accessibility and geographical exclusion, universal design of transit involves planning and design for seamless integration of fixed-route and flexible door-to-door services, under “mobility management” or “complete chain” models. However, this is an area needing more UD

## ---Mass Transit---

Work on off case 1NC stuff

## 1NC

### T – Vehicles

### Cap

#### Mass transit will always be built to stimulate economic development, not help the poor.

Freemark 11

(Yonah, urbanist and journalist who has worked in architecture, planning, and transportation, June 14th, 2011, “Local Neoliberalism’s Role in Defining Transit’s Purpose”, http://www.thetransportpolitic.com/2011/06/14/local-neoliberalisms-role-in-defining-transits-purpose/)

Writing recently in Environment and Planning A, Sociologist Stephanie Farmer argues that the rise of neoliberal ideology in local and national politics has encouraged a “retreat from social redistribution and integrated social welfare policies in favor of bolstering business activity.”\* This, she writes in reference to Chicago, has specifically affected public transportation, which “is increasingly deployed as a means to attract global capital as well as enhance affluent residents’ and tourists’ rights to the city.” This trend, she states, stands in opposition to the mid-century “Fordist strategy of territorial redistribution mobilizing public transportation to enhance economically disadvantaged groups’ access to the city.”\*\* Farmer’s approach provides something of an explanation for Detroit’s experience: Rather than concentrate on the needs of its most impoverished denizens through the assurance of basic bus service, the city’s business and political elite has instead put its resources into the construction of a light rail line whose primary purpose is to stimulate economic development by creating “place-based advantages for capital.” Similarly, Farmer is very critical of Chicago’s approach, arguing that that city’s investments have repeatedly favored “business elites over everyday users by excluding public transit investment in areas outside of Chicago’s global city downtown showcase zone.” Her evidence for this trend is primary in former Mayor Richard Daley’s obsession in constructing a premium-fare, limited-stop express rail link to the airport (including his willingness to construct a station for said service without providing the funds to actually operate the trains) and the transit authority’s Circle Line plan, which she argued would “effectively redraw [and expand] the downtown boundary,” with little benefit for the city’s most transit dependent. The repeated delays in extending the Red Line south of 95th Street into some of Chicago’s least prosperous neighborhoods suggest that there is no political will to invest outside of the wealthiest areas. Farmer’s argument is revealing of the one of the peculiarities of transit promotion: Those who engage in it simultaneously argue for the social welfare benefits of providing affordable mobility for as many people as possible while also suggesting that good public transportation can play an essential role in city-building — essentially for the elite. After all, one of the primary arguments made for investing in new transit capital projects is that their long-term benefits include raising the property values of the land parcels near stations. This creates an uneasy pro-transit coalition in many places where development and real estate interests align their lobbying with that of representatives of the poor to argue for the construction of new transit lines (usually rail), under the assumption that projects will benefit each group. This produces an identity crisis for transit. For whom is it developed? Can its social mobility goals be reconciled with the interests of capitalists in the urban space? Identifying the value of a transportation project is an essential element of the planning process, so asking these questions is essential, since there are limited resources. When it comes to transit, this seems particularly relevant, since most funds invested in bus or rail projects are provided by the public sector. Ultimately, this means that the promotion of almost every transit project is defined by political ideology. Do we invest our funds in a project to connect downtown with the airport, under the assumption that economic benefits will flow down from the top, as conservatives might suggest? Is spending government money on ensuring the efficient transportation of the elite effective because it grows the economy as a whole and eventually aids the poor? Or should public dollars be reserved for redistributive causes, focusing on the needs of those who are least able to provide for themselves? Of course there are many examples in which these questions appear to have been resolved. Even in Chicago, it would be difficult to argue that the subway and elevated lines that run into to the Loop are unhelpful for the poor, since many of the city’s greatest resources even for the impoverished are located in Farmer’s “downtown showcase zone.” Nonetheless, ponder this question next time a transit project is proposed: For whom is it being built, and why?

#### Mass transit won’t help the poor. City planners privilege the wealthy in the interest of expanding capital.

Farmer 11

Farmer Sociology Dep’t Roosevelt University 2011 Stephanie Uneven public transportation development in neoliberalizing Chicago, USA Environment and Planning <http://envplan.com/epa/fulltext/a43/a43409.pdf>,

Contemporary urbanization processes are strongly shaped by the logic and policies of neoliberalism. Neoliberal ideology advocates the extension of market-based principles in the arena of the state in order to `liberate' both public services from so-called `state inefficiencies' and capital `squandered' by taxation that could be more profitability deployed by private actors. Accordingly, neoliberal regulatory frameworks promote market discipline over the state, usually achieved by such policy mechanisms as lowering taxes on businesses and the wealthy, shrinking or dismantling public services, and subjecting public services to the logic of markets through public - private partnerships or outright privatization. The creative-destructive processes of neoliberal state strategy reconfigure the territorial organization of accumulation, and consequently produce new forms of uneven geographic development. The literature on neoliberal urbanization establishes the broader processes of political, economic, and social restructuring and rescaling in response to declining profitability of the Fordist accumulation regime (Brenner and Theodore, 2002; Peck and Tickell, 2002). The roll-back of Fordist regulatory configurations and the roll-out of neoliberalization transformed the sociospatial hierarchy of regulatory frameworks with the nation-state as the center of state regulation to a more multiscalar regulatory framework articulated by the interactions of global, national, and local scales (Brenner and Theodore, 2002). Cities emerged as crucial sites of neoliberalization and institutional restructuring. In the United States, neoliberal policies restructured Fordist forms of territorial organization by devolving the relatively centralized, managerial -redistributive system of urban planning and financing at the federal level to subregional states and municipalities (Eisinger, 1998; Harvey, 1989). Thus localities were forced to finance local infrastructure, transit, housing, and other forms of collective consumption on their own or abandon them altogether. By starving cities of revenues, neoliberal state restructuring rendered states and municipalities more dependent upon locally generated tax revenues as well as intensifying intercity competition (Harvey, 1989). Cities starved by neoliberal state restructuring responded to their fiscal troubles by adopting entrepreneurial norms, practices, and institutional frameworks. Entre-preneurial municipal governments prioritize policies that create a good business climate and competitive advantages for businesses (Harvey, 1989; Smith, 2002) by “reconstituting social welfare provisions as anticompetitive costs'', and by implementing ``an extremely narrow urban policy repertoire based on capital subsidies, place promotion, supply side intervention, central-city makeovers and local boosterism'' (Peck and Tickell, 2002, pages 47 ^ 48). In effect, neoliberal urbanization encourages local governments to retreat from social redistribution and integrated social welfare policies in favor of bolstering business activity (Brenner and Theodore, 2002; Peck and Tickell, 2002; Swyngedouw et al, 2002). As a consequence, entrepreneurial mayors emerged in the 1980s to forge alliances between government and business leaders (what I refer to as the `global city growth machine') under the banner of urban revitalization (Judd and Simpson, 2003). City space is mobilized ``as an arena both for market-oriented economic growth and for elite consumption practices'' (Brenner and Theodore, 2002, page 21). The abandonment of Fordist planning, privileging a more integrated urban form in favor of selective investment in privileged places, has resulted in what scholars have variously deemed as a fragmented, polarized, splintered, or quartered urbanity (Graham and Marvin, 2001; Marcuse and van Kempen, 2000; Sassen 1991; Swyngedouw et al, 2002). The business-friendly policies and practices pursued by entrepreneurial urban governments must also be understood in relation to the global reorganization of production. Global cities emerged as the command and control nodes of the global economy, where multinational headquarters, producer services, and FIRE (finance, insurance, and real estate) firms cluster (Sassen, 1991). To lure multinational corporate headquarters, producer services, professional ^ managerial workers, and tourists to their city, municipal governments recreate urban space by prioritizing megaprojects and infrastructure that help businesses gain competitive advantages and keep them connected within global networks as well as providing financing and amenities for gentrification, tourism, and cultural consumption (Brenner and Theodore, 2002; Fainstein, 2008; Graham and Marvin, 2001; Peck and Tickell, 2002; Swyngedouw et al, 2002). These urban development strategies are ideologically and discursively legitimized by the global city growth machine as necessary for `global city' or `world-class city' formation (McGuirk, 2004; Wilson, 2004). Public transportation policy is one dimension of spatial restructuring deployed by entrepreneurial governments to create place-based competitive advantages for global capital. Transportation represents a fixed, place-based geographic element where the local and the global interact; where global processes shape local geographies and where local politics shape global networks. As Keil and Young (2008) suggest, transportation should now be considered in relation to globalized trade and economic networks and consumption-oriented patterns of everyday life. Growth demands in cities experiencing gentrification, the development of luxury consumption spaces, and a surge of tourism have placed pressure on local agencies to expand airports, roads, and rail and public transit capacities. Large-scale urban redevelopment plans have made a comeback as city planners conceive of megaprojects that concentrate new public transit investment in the revalorized core (Fainstein, 2008; Keil and Young, 2008; Swyngedouw et al, 2002). Air transportation has become the leading form of global connectivity, influencing the decisions of global, national, and regional elites to create air-transportation infrastructure (Cidell, 2006; Erie, 2004; Keil and Young, 2008; Phang, 2007). For instance, there is a growing network of world-class cities (Shanghai, London, and Tokyo) that enables air travelers to connect seamlessly from one global city core to the next, with direct express train service from the downtown business core to the city's international airports (Graham and Marvin, 2001). These specialized public transit systems more closely integrate a city into global markets, thereby making the city more attractive for business activities (Brenner and Theodore, 2002; Graham, 2000). The resulting “premium network spaces'' are ``geared to the logistical and exchange demands of foreign direct investors, tourist spaces or socioeconomically affluent groups'' (Graham and Marvin, 2001, page 100). Interactions with the surrounding residential districts are carefully managed by filtering `proper' users through nonstop services or prohibitively expensive fares. In addition, premium transport services tend to be bundled with upscale shopping centers, entertainment spectacles, hotels, or office spaces to form a giant, integrated bubble of luxury. Subsequently, sociospatial relations are reconfigured as premium infrastructure bypasses devalorized places and exclude economically disadvantaged users from accessing the transit service. The neoliberal trend towards premium public transportation deployed for the purposes of constructing competitive advantages in the global capitalist system privileges profit making for capital, or exchange-value purposes, and not necessarily for everyday use, or use-value purposes (Keil and Young, 2008; Logan and Molotch, 1987).

### States

#### USFG action can’t solve—only enforcement on the local level solves. The aff can’t fiat this.

Bullard 4 Robert D. Bullard, Ware Professor of Sociology and director of the

 Environmental Justice Resource Center at Clark Atlanta University

 Glenn HIGHWAY ROBBERY, Transportation Racism & New Routes to Equity, 2004

The executive orders, laws, and regulations are only as good as their enforcement. Quite often, people of color have to keep demanding that their rights be protected and services provided even when there are clear-cut mandates. In short, having the laws and regulations is not enough. More important, It help if communities and nongovernmental organizations understand and have a working and knowledge of the transportation planning process. Having information and knowing how to use it is empowering.

### Cybersecurity

### Solvency

#### Mass Transit increases racial and economic inequality—systems reflect the interests of elites.

Farmer 11

Farmer Sociology Dep’t Roosevelt University 2011 Stephanie Uneven public transportation development in neoliberalizing Chicago, USA Environment and Planning <http://envplan.com/epa/fulltext/a43/a43409.pdf>,

Taken together, Chicago's public transportation system and the unfolding transformations in Chicago's housing market reveal how neoliberal accumulation is restructuring uneven geographic development and the right to the city for working people and minorities. Chicago's neoliberal public transit and housing projects may improve the exchange value of its Central Area real estate, create place-based advantages to lure highly mobile capital and elevate its global-city status by tying it more closely into global air-transport networks. However, these policies have limited use-value for working-class and minority residents living outside the privileged Central Area who endure a transit system which is unreliable and sluggish for want of access or basic maintenance. I am not suggesting that the Central Area transit projects are without merit: Chicago needs more transit investment, not less. However, the proposed allocation of transit investment in the Central Area reflects the interests of growth-machine elites over and against the interests of the majority of Chicagoans. These trends also demonstrate the changing social role of public transportation in the neoliberal era. Urban public transit in the USA historically served as an instrument aimed at industrial development, mitigating labor costs, and ameliorating inequalities (Grengs, 2004; Weiner, 1999). This share of the social surplus has been redirected to construct premium network transit for capital and the affluent, thus securing their revanchist rights to the city. In effect, the CTA and the Daley administration's transportation and housing policies are contributing to the widening inequality gap between affluent groups and working-class residents, and between Whites and Blacks and Latinos. Unequal access to transportation resources parallels the broader widening of socioeconomic inequality in the era of neoliberalism. Therefore, a complete under-standing of growing inequality and uneven geographic development of the neoliberal accumulation regime should include a public infrastructure

#### Attempts at nonviolent reform in the state fail.

Martin 01

(Brian, professor at the University of Wollongong, 2001, “Nonviolence versus capitalism”, http://www.bmartin.cc/pubs/01nvc/nvc03.html)

From the point of view of nonviolence, a crucial feature of capitalism is its links with systems of violence, notably the military and police. For some capitalist countries, which are run as repressive states, this connection is obvious. But for capitalist countries with representative governments, the connections between the military, police and capitalist social relations are less overt. For most of the time, overt state violence is not required to defend capitalism, since most people go along with the way things are. If the challenge to capitalism is violent, such as by a revolutionary party that uses bombings or assaults, then police and military forces are used to crush the challengers. But sometimes there are serious nonviolent challenges, especially when workers organise. Troops are typically called out when workers in a key sector (such as electricity or transport) go on strike, when workers take over running of a factory or business, or when there is a general strike. Spy agencies monitor and disrupt groups and movements that might be a threat to business or government. Police target groups that challenge property relations, such as workers and environmentalists taking direct action. At the core of capitalism is private property.[11] Military and police power is needed to maintain and extend the system of ownership, but this is hidden behind the routine operation of the legal and regulatory system, which is seldom perceived as founded on violence. If a person or corporation believes that their money or property has been taken illegally -- for example through insider trading or patent violation -- they can go to court to seek redress. The court decision, if not obeyed voluntarily, can be enforced by police, for example confiscation of goods or even imprisonment. For most of the time, property rights, as interpreted by the courts and various other government agencies, are accepted by everyone concerned. That goes for billion-dollar share transactions as well as everyday purchases of goods. Petty theft, big-time swindles and organised crime are not major challenges to the property system, since they accept the legitimacy of property and are simply attempts to change ownership in an illegal manner. Criminals are seldom happy for anyone to steal from them. Principled challenges to property, such as squatting and workers' control, are far more threatening. Many people, especially in the United States, believe that government and corporations are antagonistic, with opposite goals. When governments set up regulations to control product quality or pollution, some corporate leaders complain loudly about government interference. But beyond the superficial frictions, at a deeper level the state operates to provide the conditions for capitalism. The state has its own interests, to be sure, especially in maintaining state authority and a monopoly on what it considers legitimate violence, but it depends on capitalist enterprises for its own survival, notably through taxation. In capitalist societies, states and market economies depend on and mutually reinforce each other.[12] In recent decades there has been an enormous expansion of private policing. In the US, for example, there are now more security guards, private detectives and others privately paid to carry out policing duties than there are government-funded police. In the military arena, there are now private mercenary capitalism is built on relationships between people, production and distribution ultimately protected by armed force. As capitalism is increasingly globalised, international policing and military intervention become more important to protect and expand markets and market relationships. For example, economic blockades, backed by armed force, can be imposed on countries such as Cuba. Usually, though, the lure of the market for elites in weaker countries is more effective than military coercion.[13] Investment has done more to promote capitalism in Vietnam than decades of anticommunist warfare.

#### People won’t give up cars—automobility is too ingrained in American culture.

Jakle (professor of Geography at the University of Illinois) 2009

John A. Jakle, America's Main Street Hotels: Transiency and Community in the Early Auto Age. Page xv

Automobility resonated well with established American values. Motoring struck responsive chords in the American psyche. It reinforced in a geographical sense the valuing of individual freedom of action. Car ownership quickly came to symbolize progress through change, something that also enhanced personal esteem. Not to drive became a form of social deprivation, a matter of being outside the social mainstream—of being “left behind.” By the 1950s the vast majority of Americans found themselves “on the road,” not just motoring for pleasure but also driving to work, driving to shop, and generally using their cars to run most of the errands that constituted modern life. The automobile loomed as more than a prized possession. It had become an absolute necessity. In accommodating the motor car and motor truck, the nation’s geography was substantially reorganized.

#### Diseases spread faster with mass transit

Rodrigue et al (Dr. Luke: Department of Virology, Naval Medical Research Center. Dr. Osterholm: Director of the Center for Infectious Disease Research and Policy (CIDRAP), University of Minnesota.) 2009 (Dr. Jean-Paul Rodrigue, Dr. Thomas Luke and Dr. Michael Osterholm, “Transportation and Pandemics”, http://people.hofstra.edu/geotrans/eng/ch9en/appl9en/ch9a3en.html)

Over the last 300 years, ten major influenza pandemics have occurred. The 1918 pandemic (Spanish Flu) is considered to be yet the most severe. 30% of the world’s population became ill and between 50 and 100 million died. One important factor why the Spanish Flu spread so quickly and so extensively was through [modern transportation](http://people.hofstra.edu/geotrans/eng/ch1en/conc1en/circumnavigation.html), which at the beginning of the 20th century offered a global coverage. The virus was spread around the world by infected crews and passengers of ships and trains and severe epidemics occurred in shipyards and railway personnel. Concerns about the emergence of a new pandemic are salient, particularly in light of recent outbreaks such as SARS (Severe Acute Respiratory Syndrome) in 2002-2003 and the Swine Flu in 2009, which quickly spread because of the convenience and ubiquity of [global air travel](http://people.hofstra.edu/geotrans/eng/ch4en/conc4en/map_worldpassairports.html). The next influenza pandemic could be equally severe and widespread illness or absenteeism in freight transportation sectors can cause cascading disruptions of social and economic systems. With ubiquitous and fast transportation comes a quick and extensive diffusion of a communicable disease. From an epidemiological perspective, transportation can thus be considered as a vector, particularly for passengers transportation systems. The configuration of air transportation networks shapes the diffusion of pandemics. This issue concerns the early phases of a pandemic where transportation systems are likely to spread any outbreak at the global level. Once a pandemic takes place or immediately thereafter, the major concerns shift to freight distribution. Modern economic activities cannot be sustained without continuous deliveries of food, fuel, electricity and other resources. However, few events can be more disruptive than a pandemic as critical supply chains can essentially shut down. Disruptions in the continuity of distribution are potentially much more damaging than the pandemic itself.

#### Mass Transit can cause some diseases to spread worldwide

Rodrigue et al (Dr. Luke: Department of Virology, Naval Medical Research Center. Dr. Osterholm: Director of the Center for Infectious Disease Research and Policy (CIDRAP), University of Minnesota.) 2009 (Dr. Jean-Paul Rodrigue, Dr. Thomas Luke and Dr. Michael Osterholm, “Transportation and Pandemics”, http://people.hofstra.edu/geotrans/eng/ch9en/appl9en/ch9a3en.html)

The more efficient transportation, the [more efficient the vector](http://people.hofstra.edu/geotrans/eng/ch9en/appl9en/transportvelocitypandemic.html) that can transmit an infectious disease. International and long distance transport such as air and rail, modes and terminals alike, concentrates passengers and increase the risk of exposure. In the past, this could be an advantage as a ship could be quarantined, since there were ample time during the voyage for an infection to carry its course and the symptoms to become apparent. Today, it is a different matter as the velocity conferred by transportation systems for long distance travel is superior to incubation time of many flu variants (the period after the infection before symptoms are revealed). Since the incubation time for the average influenza virus is between 1 and 4 days, there is ample time for someone being infected to travel to the [other side of the world](http://people.hofstra.edu/geotrans/eng/ch9en/appl9en/diffusionpandemicnetwork.html) before noticing symptoms. This represents the translocation phase and is the most crucial in a pandemic. Once symptoms have developed, there is also a "denial phase" where an infected individual will continue traveling, particularly if going back to his place of origin. An infected individual beginning to show symptoms is likely to cancel an outbound travel, but will do the utmost, even breaking quarantine (or warnings), to go back home. Thus, in a window of a few days before an outbreak could become apparent to global health authorities, a virus could have easily been translocated in many different locations around the world. At this point, the vector and velocity of modern transport system would insure that an epidemic becomes a pandemic. In some cases, the velocity of global transportation systems is higher than at the regional level, which paradoxically implies that a virus can spread faster at the global level - between major gateways - than at the regional level. Once an outbreak becomes apparent, the global passenger transportation system, such as air travel and passenger rail, can quickly be shut down in whole or in part, either voluntarily (more likely if the outbreak is judged to be serious) or by the unwillingness of passengers to be exposed to risks. The later is what happened during the SARS outbreak in 2003. For instance, while the public transportation systems of several large Chinese cities were still operated, the number of users precipitously dropped because of risk avoidance. The SARS outbreak also had a substantial impact on the global airline industry. After the disease hit, flights in Pacific Asia decreased by 45% from the year before. During the outbreak, the number of flights between Hong Kong and the United States fell 69%. It is quite clear that this impact would be pale in comparison to that of a 12 to 36 month worldwide influenza pandemic.

## 2NC Disease Turn

## 2NC Solvency

### Ext #1

#### The aff will be co-opted on the local level by city planners influenced by business lobbyists.

Monboit 11

(George, author of The Age of Consent: A Manifesto for a New World Order and Captive State: The Corporate Takeover of Britain, Poisoned Arrows, Amazon Watershed and No Man's Land, and Heat: how to stop the planet burning and Bring on the Apocalypse?, June 6th 2011, “The true value of nature is not a number with a pound sign in front: Cost-benefit analysis of nature is rigged in favour of business”, http://www.guardian.co.uk/commentisfree/2011/jun/06/monetisation-natural-world-definitive-neoliberal-triumph)

Cost-benefit analysis is systematically rigged in favour of business. Take, for example, the decision-making process for transport infrastructure. The last government developed an appraisal method which almost guaranteed that new roads, railways and runways would be built, regardless of the damage they might do or the paltry benefits they might deliver. The method costs people's time according to how much they earn, and uses this cost to create a value for the development. So, for example, it says the market price of an hour spent travelling in a taxi is £45, but the price of an hour spent travelling by bicycle is just £17, because cyclists tend to be poorer than taxi passengers. Its assumptions are utterly illogical. For example, commuters are deemed to use all the time saved by a new high-speed rail link to get to work earlier, rather than to live further away. Rich rail passengers are expected to do no useful work on trains, but to twiddle their thumbs and stare vacantly out of the window throughout the journey. This costing system explains why successive governments want to invest in high-speed rail rather than cycle lanes, and why multibillion pound road schemes which cut two minutes off your journey are deemed to offer value for money. None of this is accidental: the cost-benefit models governments use excite intense interest from business lobbyists. Civil servants with an eye on lucrative directorships in their retirement ensure that the decision-making process is rigged in favour of overdevelopment. This is the machine into which nature must now be fed. The national ecosystem assessment hands the biosphere on a plate to the construction industry. It's the definitive neoliberal triumph: the monetisation and marketisation of nature, its reduction to a tradeable asset. Once you have surrendered it to the realm of Pareto optimisation and Kaldor-Hicks compensation, everything is up for grabs. These well-intentioned dolts, the fellows of the grand academy of Lagado who produced the government's assessment, have crushed the natural world into a column of figures. Now it can be swapped for money.

### Ext #2

Need a biopower card or something about only violence able to solve

### Ext #3

#### People will use electric cars because they solve currently evident problems.

Furness (PhD, is Assistant Professor of Cultural Studies in the Department of Humanities, History, and Social Sciences at Columbia College Chicago) 2010

(Zack, One Less Car: Bicycling and the Politics of Automobility 2010 Temple University Press Philadelphia, PA)

Indeed, there is something profoundly unsettling and self congratulatory about any form of environmental advocacy content with sacrificing rational critique and tangible political results in lieu of making people feel good, particularly when a nation's collective emotional coziness stems from radically unsustainable socioeconomic and ecological practices. Widespread appeasement of this disposition in the United States finds its clearest expression in the handful of topics that are still considered taboo for mainstream environmental debate: environmental racism, meat and dairy production, and driving. The latter activity is defended with a Charlton Heston esque vigor that positions the steering wheel as the device from which Americans will ultimately have their cold, dead hands pried loose a scenario that has, unfortunately, been the grim reality for millions of U.S. drivers since the beginning of the twentieth century. Instead of assertively grappling with one of the major ecological problems of the day, we are settling instead for a charade of a debate about transportation and environmentalism in which fuel efficiency and hybrid power are buzzwords in a new "green" lexicon: an obfuscating discourse that (once again) directs attention to a set of individualized solutions for a complex of cultural, political, and otherwise globally embedded problems. We speak of one's carbon footprint, for example, as the indelible mark of environmental impact when it would be more accurate to talk about a city's tire track, a nation's skid mark, or a culture's road rash. Within these narrow parameters, corporations and other "green" capitalists prove themselves adept at reframing and repackaging environmentalism not as a radical political movement or a struggle for social justice, but rather, a feel good lifestyle for a new demographic of consumers who are supposed to be satiated by the eco friendliness of new automotive interior fabrics, or somehow impressed by the "green" features of new hybrid SUVs vehicles capable of achieving the futuristic efficiency of Ford's 1908 Model T (up to twenty one miles per gallon)? In the United States, where the longevity of automobility is firmly secured by the country's populist support for passive environmental goals and free market capitalism, it is likely that an affordable electric car will make the illusion of never ending automobility that much more tenable, just as critiques of driving will seem all the more grouchy and unfounded if oil ceases to become the issue. Yet buried within the burgeoning love affair with the electric car or at least the idea of the electric car is a much dirtier love affair with the invisible protagonist of the impending electric car drama: coal. Coal energy might produce the bulk of U.S. carbon emissions and particulate matter (pollution), but it also provides most of the country’s power and is currently the subject of a massive re-branding campaign led by Republicans and Democrats eager to tout the wholly fictitious process of burning “clean coal” with minimal environmental impact. Burning coal is, of course, simply the final task in a comprehensively energy-intensive and ecologically destructive process that includes blowing up mountains in Appalachia and otherwise poisoning entire ecosystems and groundwater tables in and around coalmines, coal-fired power plants, and underground coal ash repositories. Even if we were able to blindly discard these factors and somehow minimize the potentially catastrophic ecological damage implicit in coal-fueled transportation system (i.e. electric cars), there is still the none too small matter of the country’s already strained electrical grid, which Americans saw falter quite dramatically during massive blackouts in the summer of 2003. One does not require a degree in engineering to safely assume that this very infrastructure is totally incapable of supporting an additional 100 to 200 million electric cars’ worth of power on a daily basis. Though it is worth noting that people who do have such credentials, namely, the American Society of Civil Engineers, gave the U.S. energy infrastructure a “D” on its 2005 “National Report Card,” downgrading it from its 2001 “D+.”

#### Alternatives won’t be taken seriously. The car system is too entrenched in Western society.

Vergragt, Philip J 2004

Vergragt, Philip J., Visiting Scholar at MIT, PhD in chemistry from Leiden University, “Transition Management for Sustainable Personal Mobility: The Case of Hydrogen Fuel Cells” Autumn 2004

So far, each of these solutions has captured only a very small fraction of the market, with the car (including SUVs and vans) continuing to be the preferred solution for personal mobility. This is no surprise if we take into account the entrenchment of the car system, and with it the petrol system, in Western industrialised societies (Knot et al. 2001). The inertia in such a system is enormous, not just for economic, scientific and technological infrastructure reasons, but also because of the vested interests of powerful key actors such as vehicle manufacturers and oil companies, mining companies, petrol stations, dealers and repair shops. Moreover, many authors have noted the powerful position of the car as a modern cultural icon (Grin et al. 2003). Governments do not escape societal preferences; on the contrary, government policies are expressions of such preferences. Furthermore, governments can do what societal interest groups cannot: for instance, regulate emissions to air. However, governments in democratic industrialised societies do not regulate personal car use or choice of car. Hence, government regulation has, until recently, concentrated on controlling the negative impacts of car use (such as exhaust emissions), through technologies such as the catalytic converter, and by providing fiscal incentives to change consumers' behaviour: for example, by reducing fuel duty on unleaded petrol. Further, governments can increase tax on unleaded petrol (as has been done in Europe but much less so in the US) and they can regulate access to inner cities by permits, parking fees and congestion charges.

#### No transition—The love of the car prevents people from seeing any problems.

Creighton 2005

Robert Creighton “absence of motion stillness in cars” Project Thesis for the Master of Arts in Media Studies New School University Thesis Advisor - Paul Ryan (MA in Media Studies, Professor at The New School for Public Engagement)

Automobiles have played an essential role in the development of U.S. culture throughout the last century. They represent better than any other consumer product the overwhelming power of the industrialization processes that were refined at the turn of the nineteenth century – so much so that the last one hundred years could be rightly called the century of the car. The impact of their production techniques and the business models of those that made them cannot be overstated. The car reached into all aspects of our lives. However it is the cultural impact of the car that has the greatest role in society. " The space that they occupy in the American psyche leads to the love affair with cars that we have maintained over the last 70 years. It acts as a mask when we want to ask difficult questions about the role of automobility in the future. Our emotional attachment to the car hides the inherent problems that they bring to the table. Car trouble has serious implications beyond the everyday frustrations one experiences in traffic. Yet the methodology of the car remains the same. Commercials espouse freedom, openness, and motion. These past ideals dominate the discussion of cars in the public sphere of the United States and throughout the rest of the world. The following examples will suggest how we’ve arrived at this point where the emotional attachment to the automobile is still so strong.