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Mobility Futures

Global Conference

4-6 September 2013

Lancaster University, UK

Lancaster House Hotel, Bowland Suite

Plenaries:

Leysia Palen, U. of Colorado, USA

Mimi Sheller, Drexel University, USA

Elizabeth Shove, Lancaster University

John Urry, Lancaster University

Invited speakers: Pete Adey, Rachel Aldred, Barry Brown, Bianca Freire-Medeiros, Kevin Hannam, Ole B. Jensen, Sven Kesselring, Eric Laurier, Valérie November, PLATFORM, Kim Sawchuk

Mobility Futures Global Conference

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Programme with Abstracts

Wednesday 4 September

13.00 Registration in Bowland Suite Lancaster House Hotel

14.00 Opening address (Bowland Suite)

Professor Andrew Atherton, Deputy Vice Chancellor –

Chair: John Urry, CeMoRe, Lancaster University

14.15 Presentation of the Mobile Lives Forum

14.30 Plenary – Elizabeth Shove - Disappearing Mobilities (Bowland Suite)

Chair: John Urry, CeMoRe, Lancaster University

Disappearing Mobilities

Elizabeth Shove, DEMAND Centre, Lancaster University

In this talk I take the chance to think about how destinations and related types and patterns of circulation (of people and things) disappear. This is in part a response to the tendency to focus on the 'new' and the innovative, and to overlook parallel but not identical processes of erosion, and disappearance. One way of thinking about how patterns and forms of mobility wax and wane is to focus on the social practices on which the "need" to move depends. Transport experts talk of mobility as "derived demand", but what are the demands from which mobility is derived, and what are the circumstances in which these disappear? These questions, which are clearly vital for the future of mobility, can be addressed at different scales. Doing so depends on thinking further about how mobility demanding practices vary and change within and between societies, and across the life course.

15.30 Coffee break

16.00 – 18.00 Parallel Sessions 1

Innovation - Session 1.a (Bowland Suite A)

Chair: Jonas Larsen, Roskilde University

Interrogating energy corridors: moving fossil fuels from the Caspian to Europe – Emma Hughes, Platform

Oil and gas do not simply "flow" towards Europe - not physically, politically or economically. The daily mobility of millions of barrels of oil equivalent is only possible due to the ongoing creation of political conditions and commercial frameworks, enforcement of legal contracts, exertion of diplomatic pressure, usage of financial capital, and consumption of large quantities of fuel. These mobilities provide the pre-consumption foundation that drives much of contemporary climate change. This presentation examines such mobilities in relation to one particular piece of fossil fuel infrastructure: the Euro-Caspian Mega Pipeline. We ask who are the actors that enable this mobility? What are the circulation networks of crude? How is this process normalised? How is both the physical transfer of resources and the construction of the parameters that make it possible rendered invisible? The presentation will draw on Platform's work interrogating two policy concepts: energy corridors and energy security. These operate as framing devices that tell a certain narrative while obscuring others, inter-relate with particular power structures and drive social and economic change. The

presentation will examine where these corridors are, what is meant by security and how power and violence distributed throughout the corridor.

Greening China's 'Cars'? Disruptive Innovation as a Socio-Political Process – David Tyfield, CeMoRe, Lancaster University

The recent transformation of mobility within contemporary China is perhaps the most significant single development for the 'global environment'. Now central to the world economy, China has gone in twenty years from the bicycle and the donkey to the car. Yet as automobility continues to expand rapidly across this vast and uniquely populous country, emergence of an alternative socio-technical system of urban mobility is a matter of exceptional importance, both to China and the rest of the world. This paper follows analyses of automobility as a matter of socio-technical systems and their possible transitions. However, going beyond the most prominent of these frameworks – the Multi-Level Perspective of Frank Geels and colleagues – we use Foucauldian notions of governmentality to focus specifically on the world-making power of novel socio-technical practices and the transformation of power relations and subjectivities involved in transitions of mobility systems. This highlights how analysing the future of the 'car' in China also provides a window into inter-related issues of political economy, innovation from below, adventurous consumption and novel mobilities. In particular, the seemingly poor prospects for imminent Chinese low-carbon leadership (despite significant state backing) in electric vehicles is contrasted with the case of the potentially 'disruptive innovation' of electric bikes. Considering the possible deprivatisation of mobility as well as the transformation of cars from primarily mechanical to digital machines also leads to discussion of the cultural and political challenges to low-carbon post-car mobility in China. Using evidence from interviews in spring 2013 in Beijing and Shanghai with major players in Chinese urban mobility, the paper thus examines what are the potential *political and social* implications of Chinese disruptive innovation in low-carbon mobilities, regarding the possible construction of new powerful coalitions and subjectivities.

Community-based mobility services in Shanghai: a sustainable solution in a context of exploding demand in mobility? – Jean-François Doulet and Sun Ting , Paris Institute of Urban Planning (University of Paris East-Créteil) and Sun Ting , Paris Institute of Urban Planning (University of Paris East-Créteil)

Rapid urbanization in China leads to an increase in demand for mobility. As in developed and emerging countries, car generalizes to answer new mobility needs subjected to rhythms and scales of the metropolis: people are more autonomous in their location strategies; sociability is more fragmented geographically; urban growth supports the phenomenon of suburbanisation. The effects of motorization on the sustainability of development require questioning the Chinese way of urbanization to find alternatives. Our presentation aims to identify the community organization of urban life as a differentiating factor likely to influence the forms of organization of urban transport. In other words, it will show that Chinese cities are following a distinctive path in terms of mobility: the particular emphasis placed on collective mobility solutions would be able to curb the spread of individual mobility. Indeed, urban life in Chinese cities is strongly influenced by the role taken by community-centered institutions such as residential communities but also shopping center or companies. These institutions provide a community shuttle service, *banche* in Chinese, which is between traditional buses and taxi for a large public and for many motives to travel: leisure, administration, education, shopping. In addition, this transportation service system includes a variety of fixed or non-fixed route and timetable. We will take the case of Shanghai, where several residential communities offer their residents this type of service (see map below). Our analysis is based on the example of the residential community of Kangcheng in the southern outskirts of Shanghai (see city map). This residential community was built in

1990 and hosts about 50,000 people. A survey conducted in March and April 2013 gives us elements to understand how the residential community is connected to other areas of the city by the shuttles operated by the owners' association and the shuttles operated by commercial centers in the surrounding districts. This transport offer that we could describe as paratransit turns out to be essential to the mobility of many residents who find a solution to improve their accessibility to the rest of the city (shopping centers, secondary terminus of metro line, etc.). Those shuttle services irrigate the city of Shanghai and allow to quickly answering to mobility needs of residents on suburban areas even before the government starts to develop a public transport offer. With those shuttles (banche) many Shanghainese have access to a well-adapted transportation solution. The question arises as to the sustainability of this system: How long this shuttle service will be provided considering the rising costs of operation? Will the municipal government be considering limiting this mobility solution along with the intensification of the public transport offer? Is it possible to imagine that the shuttle bus services could be cleverly integrated into an overall collective transportation offer in Shanghai?

Innovating Mobility Systems for Low-Carbon Cities – Katerina Psarikidou, CeMoRe, Lancaster University

Recently, there has been a growing concern over the high carbon dependence of contemporary cityscapes. According to the UN-HABITAT's Cities and Climate Change report on Human Settlements (2011), world's cities are responsible for 75 per cent of global energy consumption and up to 70 per cent of harmful greenhouse gases. However, increasingly, cities are also considered as the places where the greatest efficiencies can be made (Joan Clos, 2011); they have become the spaces for the articulation of different innovation strategies, research and policy agendas that promise to provide their own remedies towards a gradual decarbonisation of contemporary cityscapes. Inarguably, cities also constitute important places of mobility. Cross-cut by many different kinds of flows of people to commodities and information, the technologies, infrastructures, materialities and machineries of the cities have always shaped mobilities, but also constantly been shaped by them (Sheller and Urry, 2006; Amin and Thrift, 2002). Thus, understanding these mobility systems and the way they affect and reconfigure the socio-spatial organisation of the cityscape is important for imagining and designing future low-carbon cities. And, along these lines, various cities have already sought to promote their visions for 'sustainable innovations' aspired to challenge the various lock-ins of the dominant mobility system and its high-carbon path dependencies (Urry, 2012; Geels, 2012; Tyfield, 2012). Based on on-going research conducted for the EPSRC Liveable Cities project (<http://liveablecities.org.uk/>), this presentation aims to explore and conceptualise 'mobility innovation' for low-carbon cities. It aims to approach contemporary cityscapes as 'diverse mobility innovation landscapes' constituted by different 'sites of mobility innovation', and provide an account of different 'innovations' that are envisioned to carry a potential to change and gradually decarbonise contemporary patterns and systems of mobility. By identifying and analysing the constituent elements of some particular urban 'sites of mobility innovation', not only does it aim to contribute to developing a better understanding of the changing nature of mobilities, but also challenge the dominant approach to innovation, and, thus, argue for a more holistic, socio-technical understanding of the term – and, in particular mobility innovation – for future low-carbon cities.

Flexible One-Way Car Sharing: The Future of Urban Mobility? Konrad Götz, Institute for Social-Ecological Research, Frankfurt, Germany

Car sharing has been invented as people wanted to have access to a car but considered it unreasonable to possess their own which would not be used 23 hours a day while occupying parking space and still producing costs (Shaheen et al. 1998). Since then, car sharing has undergone a constant development, experiencing double-digit growth rates (bcs 2012). In a common research project, funded by the German

Federal Ministry for the Environment, ISOE and Öko-Institut explore how new, flexible forms of car sharing affect travel behaviour, whether they imply ecological benefits and in what way attitudes, life styles and social environments are relevant with regard to these new forms of mobility. In the beginning, car sharing required rigid planning. Forms had to be filled in to book a car in advance which, after a certain amount of time, had to be returned to the same location from where it had been taken. Today, concepts such as Daimler's car2go allow much more flexibility. Cars are scattered throughout the city and can be located via smartphone. They don't need to be booked in advance, can be used for a one-way drive to be returned wherever it is convenient for the user. Most recently electric cars, powered by renewable energy, are available for car sharing in cities such as Amsterdam, Stuttgart or Berlin. ISOE conducted focus groups to explore users' car sharing experience. Based on these discussions we formulate the hypothesis that flexible one-way car sharing turns cars into elements within a dynamic transportation system, whose components are linked by the users' activities, thus implying a new quality of intermodality. While intermodality has been envisioned in urban planning for a long time, the question remained how different modes of transport could actually be combined (Szyliowicz 2003). The focus groups revealed that this might be accomplished by traffic participants themselves. The new multioptional users do not only have apps of various different car sharing providers on their smartphone, they also use their local public transport or railway provider's e-ticket-app and use ridesharing and long distance bus services. They for example use car sharing to get to a bar, leave the car there and take public transport to get back home. In a combination of gaming, planning and spontaneity, users optimize their trips with regard to time, money and availability. The consequences for urban mobility and its environmental impact remain uncertain. Will flexible car sharing for example render public transport inconvenient or affect the current rapid increase in urban cycling? ISOE and Öko-Institut will explore these questions. The focus group discussions have been a first approach to these issues. Further quantitative results will be available at the conference.
http://www.carsharing.de/images/stories/pdf_dateien/jahresbericht_2011_2012_druckversion.pdf

Back to the future? Scenario analysis of how 3D printing technology reassembles museums' materiality - Chia-Ling Lai, Graduate Institute of European Culture and Tourism, Taipei, Taiwan

When Lash and Lury develop their arguments on 'the mediation of things /thingification of media' of global cultural industry in the last decade, the current revolution of 3D printing and scanning technology triumphantly completes their new loop of 'thing-media-thing'. As an emergent mobile technological invention, 3D printing accidentally brings 'the materiality' back to the digitalized mobile world. The museum field as the last fortress of authentic material culture, instead of worrying about the spread of hype reproduction, shows strong interest in this new material technology. It can be clearly demonstrated by some globally dominant museums(ex: the Metropolitan Museum of Art) quickly apply the technology in their programs of collection preservation, visitors engagement as well as related creative art performance. Drawing upon Actor Network Theory and future scenario analysis as well as museum cultural studies, this research attempts to analyze how 3D printing as a new materiality engaged technology might be translated into the museum regime and reassemble the new materiality into this old guardian of material culture in the age of mobility. Some new museum practices appropriating this new technology around the world, from China, US to UK, will be included to enrich the scenario analysis of the plausible future social impacts of 3D printing technology upon global museum field.

New media - Session 1.b (Bowland Suite B)

Chair: Michael Liegl, CeMoRe, Lancaster University

The INmobility project is a collaborative artistic process, developed by Brazilian artists Luisa Paraguai¹ and Paulo Costa², which deals with contemporary textualities and visualities. The proposal of narratives produced is to visualize actions as ways to perform everyday activities in big cities, and so, modes of perception and reading the surrounding space. In an effort to understand time and space relationships in urban spaces, the INmobility project reorganizes images of people's daily paths and routes in the city of São Paulo in visual narratives. Its visual interface consists of two parts interconnected by computing language – the MobMesh algorithm [co-authored with Paulo Costa and Luisa Paraguai]. The top features image compositions with users' photographs from the city of São Paulo, while the bottom presents graphs or mathematical triangulations resulting from real-time analysis (tracking) of the image's flow of vehicles from urban online webcams. The two dynamic modes of visualization are simultaneous and make visible instantaneous states of flow, understood as physical mobility (people displaced in space and time) and informational density (data accessed and uploaded remotely on the Web). The MobMesh algorithm processes those embedded iterations, creating graphs as references to those repetitions as a part of its functions. The unstable condition of the traffic, recurrent in commutes, defines modes of repetition and its generative laws to produce visualities. It accesses images from personal and public databases to compose with the speed of cars tracked from urban online webcams. The computational algorithm creates from each image a panorama view, expanding the photograph according to urban attributes. They are characteristics of the traffic jam (the velocity of a jam, the density and the flux of vehicles in the outflow from the jam) and are extracted from urban online webcams installed in some Brazilian cities such as São Paulo, Belo Horizonte, Brasília, Recife, and Rio de Janeiro. The speed of cars are considered parameters in the blobscanner algorithm, and these values determine number, width and repetition of the slices as visual fragments to recompose images as a deformed panoramic view. Visual fragments are used as a pattern, defining the form and the content, and carrying formal synthesis potentially. The INmobility project is concerned with the organization and processes of visible structures and their meanings defined by computing languages and/or script that accesses data and creates media objects and physical environments – digital and material artefacts. The project intends to represent the tension between distinct materialities of space-time relationships simultaneously operated by people with mobile devices. The operational model transforms informational patterns into shapes and visual spaces. The aesthetic choice for a recursive technique generates forms with multiple effects and patterns; the software processes embedded iterations and sequences as a part of its functions.

¹ <http://luisaparaguai.art.br>

² <http://www.navax.net.br>

Reshaping urban mobilities and the city as a locus for occasional sexual encounters : the uses of Grindr in the gay community in Paris - Christian Licoppe, Julien Morel and Carole-Anne Rivière, Department of Social Science, Telecom Paristech

This communication is part of a larger research program on the transformation of urban mobilities and patterns of encounters with respect to the development of location- or proximity-sensitive mobile applications (Licoppe and Inada, 2010; Licoppe and Inada, 2012). It reports on an empirical study of the uses of the location aware mobile application Grindr in the gay community in Paris. We have combined interviews, commented navigations in the application and some direct audio and video recordings of mobile phone activity, including verbal exchanges. Preliminary findings which we plan to discuss include: - An amplification of the pre-existing trend in the gay community towards the fast consumption of occasional sexual encounters with unknown partners, marked by a standardization of preliminary verbal interaction and a strong reliance on the visual, picture-laden interface of the application. Such a trend parallels observed transformations of heterosexual encounters with online dating services (Illouz, 1997),

though it assumes distinctive forms. - The simultaneous and somewhat paradoxical development of extreme parochialism (not interacting with someone who appears to be more than a mile away) and extreme cosmopolitanism (Grindr as a resource to make encounters in faraway cities) - The reshaping of private and familiar places as potential spots for such fleeting encounters, as opposed to earlier 'tearoom trade'-like experiences of sex in public places (Humphreys, 1970). - The use of urban mobilities as a resource to 'fish' potential prospects to be considered later (in which case the location aware application is left open and used as a 'radar'.

An 'Urban Spacebook' - Corelia Baibarac, Trinity College Dublin

This paper puts forward an interactive map-based digital platform – an 'Urban Spacebook' – as a potential avenue towards a sustainable city. The concept is that of a collaborative and participatory form of urban (re)mapping, inspired by open source technology and merging aspects of social media with spatial-visual representations of movement and city experiences. The platform promotes the use of mobile technology as a tool that can improve civic engagement through enhanced awareness, and enable new forms of urban governance that are better adapted to contemporary urban challenges. It is aimed at encouraging a rediscovery of the city's potential and dialogue among city stakeholders, in view of creating and moving together towards a shared vision for a sustainable city. In order to explore how such a vision might come about, it was considered important to engage city inhabitants in discussing and thinking about the city, and their experiences of it. In this process, everyday movement and interactions with the city were employed as a conversation starter. Indeed, the paper suggests that rather than focusing on changing mobility behaviour, everyday practices of movement through the city could be embraced as a potential key towards urban sustainability – a way in which cities "talk back" (Sassen, 2011). The concept and features of the platform emerged from extensive research conducted in Dublin (Ireland) with members of the general public, and discussions with planners and policy-makers. The research process included in-depth ethnographies of mobilities and a series of urban awareness experiments. These experiments, which specifically explored technological aspects of a potential platform, involved: a hybrid diary study (combining GPS-tracking, photography and text); a collaborative workshop (Interactivos?'12 Dublin, part of Hack the City Exhibition); and an exploration of existing free open source platforms and some of their features, for their potential to encourage interaction and sharing among users (e.g. EveryTrail and Crowdmap). The design of the experiments was inspired by Lawrence Halprin's participatory and collaborative Take Part process (Halprin & Burns, 1974), Kevin Lynch's Image of the City (Lynch, 1960) and situationist practices, e.g. dérive (Sadler, 1998). The paper starts with an outline of the overall concept and main features of the proposed interactive platform, which are based on needs and opportunities that emerged during the research stages. This is followed by a discussion of the feedback obtained from the participants to these stages, including the planners and policy-makers to whom a platform prototype was presented. The platform is re-examined in the context of this feedback, and two examples of practical applications are presented. These focus on planning and policy-making, and include envisaged benefits for individual users, e.g. 'ordinary' city inhabitants who might use it in their everyday lives. The paper concludes with an outline of the platform in its broader, ideal form, together with suggestions for how the concept might expand from its prototype stage and envisaged challenges.

Move and get shot: Surveillance through social networks along the US Mexico Border – Joana Moll, artist, Barcelona

"The Texas Border" and "AZ: move and get shot", are two net based artworks which explore the phenomenon of surveillance on the internet carried out by civilians on the border between Mexico and the US. Many of these online platforms appeared during the rise of the social networking service and its structure was adopted as a cheaper and more efficient alternative way to monitor the border. Thus, the recreational activity became a tool for militarizing the civil society. This talk will expose the research process

behind the two artworks and will analyze the evolution of some of these net based platforms from its inception to the present.

Mobile methods for observing mobile learning in field trip settings (no-fly presentation) - Nicola Beddall-Hill, City University

The cultural and technological shift to 'mobility' has consequently had a significant impact upon learning, with Mobile Learning being one resulting progeny. The ability to potentially enable 'learning anytime, anywhere' both formally via institutions but also informally in everyday life was an attractive proposition. However the reality has not always resulted in good quality and or pedagogically underpinned applications. Instead these powerful technologies are often treated as consumption and not production devices (Rodrigo, 2011). Work in this area continues to strive to achieve its potential by understanding how we interact with these technologies and how they shape our learning processes. This doctoral research used ethnographic observation to study the learning experience of postgraduate Geographic Information Science (GIS) students using GPS enabled mobile devices to collect field trip data. For the students the GPS technology was an inherent part of both the course and the discipline itself. In essence this encompassed mobile learning, in a mobile setting, using mobile methods. The mobile affordance of most interest was geo-located information representations and their interpretations. The research considered how these shaped subsequent data collection activities, interactions with the environment and the learning experiences. This paper will briefly consider some of the mobility related thematic findings. For example the students 'got lost' due to the device, they also experienced difficulty translating the complexities of the real world into the device's prescribed entry systems. However the GPS enabled them to spatially position themselves and reflect how their learning experiences changed over time and space and hence this shaped subsequent data collections. The focus of this paper will centre upon the mobile research methods and tools developed for collecting ethnographic data on the move. The most successful was the use of a head mounted camera (Beddall-Hill, 2010). This enabled detailed observation of the students interacting with the devices during field work, without the need for the researcher to be close by. The iPhone was also a hardy, discreet and invaluable multi-functional tool with long battery life and large memory capacity (Beddall-Hill et al., 2011). This had the added advantaged of geo-locating the media and allowing a tracklog to be created with learning events mapped in space and time. Guidance for these tools will be shared, including technical aspects, ethical considerations and analysis procedures for rich multimodal data, in this cases an adapted thematic framework was useful. References Rodrigo, R. (2011) Mobile Teaching Versus Mobile Learning. EDUCAUSE Quarterly, available at <http://www.educause.edu/ero/article/mobile-teaching-versus-mobile-learning> Beddall-Hill, N. L., Jabbar, A. & Al Sheri, S. (2011). Social Mobile Devices as Tools for Qualitative Research in Education: iPhones and iPads in Ethnography, Interviewing, and Design-Based Research. Journal of the Research Center for Educational Technology, 7(1) available at <http://www.rcetj.org/index.php/rcetj/issue/current> Beddall-Hill, N. L (2010) Witnessing learning in mobile settings using a head mounted camera, p39-42 in Brown, E. (ed) (2010) Education in the wild: contextual and location-based mobile learning in action. A report from the STELLAR Alpine Rendez-Vous workshop, available at http://www.lsri.nottingham.ac.uk/ejb/preprints/ARV_Education_in_the_wild.pdf

Urban mobility cultures I - Session 1.c (Training Room 3)

Chair: Monika Büscher, mobilities.lab, CeMoRe, Lancaster University

Does the future of the favela fit in a cable car? - Bianca Freire-Medeiros, Fundação Getulio Vargas

The application of ski-slope technology to segregated urban areas has attracted widespread attention since its first implementation in the city of Medellín, Colombia, in 2004. From then on, this mobile technology has been exported to different parts of the Global South promising to foster social and economic integration in most polarized urban contexts. In the favelas of Rio de Janeiro, the cable-car system (the so-called Teleférico) started not as a community demand nor as a technical transportation study, but as a key component of a broader strategic plan that is preparing the city – and the nation – for the 2014 FIFA World Cup and the 2016 Olympic Games. Inspired by the New Mobilities Paradigm, I am presently conducting a research project that examines the roles played by mobile technologies such as the Teleférico on ‘inventing’ tourist destinations and the transnational arrangements which situate poverty, violence and segregation on specific ‘orders of worth’ – to use Boltanski and Thévenot’s expression – within global tourism hierarchies. In this paper, I attempt to demonstrate how the idealizations, uses and disputes around the Teleférico at three favelas (Complexo do Alemão, Morro da Providencia and Rocinha) allow for a deeper and more comprehensive understanding of heated conflicts over mobility patterns that are contemporary but are also extensions of older inequalities played out in urban Brazil.

The Train Station as “immobile platform” - Paula Bialski, HafenCity University

The speed of people, their stopping-and-goings, their flows of movement and interaction, all seem incredibly significant in the deeper understanding of life in cities today. The complex character of the train station as “immobile platform” represents the “multiple fixities or moorings often on a substantial physical scale that enable the fluidities of liquid modernity, and especially of capital,” (Hannam et. al). The train station, much like the airport or bus station, is a key platform of coordination and cooperation between intimates and strangers in a state of mobility - people are constantly meeting, avoiding, approaching, trusting, and distrusting one another. New practices are also being formed – in Germany specifically ticket-sharing is becoming more common during train travel, with train tickets being unaffordable, people are increasingly grouping together using online (mitfahrgelegenheit.de) and offline (Hauptbahnhof) spaces in order to coordinate travel using group or family tickets, saving sometimes 70% off the regular ticket price. Searching out others to share a ticket with, as well as traveling with a group of strangers, unveils a multitude of new grassroots practices and economies. Moreover, the main station (Hauptbahnhof) becomes the main stage where these new interactions materialize. This paper aims to rediscover Erving Goffman’s work specifically, in order to utilize his theories for ethnographically studying urban spaces of coordination. The train station is a space that has grown in dynamics, speed, and technology since the conception of Goffman’s ethnographic framework of public interaction in the middle of the 20th century. Here, I break down the practice of coordination and cooperation between strangers by focusing on this “immobile platform” of interaction. Using Goffman’s definitions of behaviour in public space as well as fieldwork at the Hamburg Hauptbahnhof, I show the gestures inherent in coordinating mobility between strangers and the significance of the train station in this process. Goffman’s “avoidance of involvement,” the “necessities of side-involvements” and “subordinate-involvements” are all updated to show coordination and cooperation between actors, creating a concise analysis of this emergent type of interaction in public place.

Mobilities in Urban India-Reflecting on Family Travel Practices - Chandrika Cycil, Brunel University, Mark Perry, Brunel University, Eric Laurier-University of Edinburgh

The entry of the Tata Nano into homes and onto Indian roads brought focus on the nature of everyday travel practices in India. It offered families who relied solely on motorcycles and public transport as a means to commute, the opportunity to own a car. It called for long awaited critical examination of changes in travel patterns of urban Indians and how the car as a means of transportation has transformed the way Indian families travel together. Indeed, with India’s place as the world’s third fastest growing

economy, it comes as no surprise that the lives of a significant proportion of India's population have been transformed by the flexibility and freedom that car travel provides. Setting our explorative work with families in the urban Indian city of Chennai, we describe how the car provides for distinctive ways of inhabiting and shaping family journeys through the city's landscape. Movement which is an integral part of living in urban cities is not easily achievable in developing countries like India where public transportation networks are in state of being constantly upgraded and where cities and roads have a somewhat uneven development with growth in infrastructure. In addition, the public space of the road is shared with a chaotic mix of cars, motorcycles, autorickshaws, buses, cycles and people. Miller's view that travel practices are very much linked to the cultural and social dimensions of the city is particularly relevant to urban Indian cities, as movement supports access and opportunities to provide care, leisure time and visits to family and friends. Earlier, the Indian car exemplified in the 'Ambassador' carried a distinctive image of being able to transport large (extended) families on outings and occasional long trips. With migration of people from native areas to different parts of India on search of better opportunities, families have trimmed down to nuclear units, requiring cars that suit the needs of smaller families, long commutes and congested urban roads. While families have changed in structure, the cultural practices of visiting families regularly, attending cultural, religious and family events remain unchanged. Hence we note from trends and our observations that despite residing in suburbs which are not yet equipped with fully functional roads, road signs or transportation networks, the car provides people with an expedient solution to traverse these setbacks. While many developed countries have had cars around for much longer than India, two aspects of car use in urban India make it an especially worthy area of study for future mobilities research: first, the extent to which cars have proliferated onto Indian roads and homes as a result of its distinctive changes in population growth, migration and globalisation, and second, while the urbanised West appear to be moving in the direction of public and alternative forms of transport, driving a private car in India is perhaps more than ever considered a worthwhile pursuit, despite the poor quality of the roads and crude infrastructures.

The 2012 Quebec Student Strike: the movement of protest as a plurality of resistances
- Magdalena Olszanowski, Concordia University

For six months in 2012, people took to the streets of Montreal, Canada to protest a 75% tuition hike. In this paper I draw attention toward the soundscapes of daily nocturnal protests of the 2012 Quebec Student Strike in order to develop a means of articulating the plurality of resistances at play through the mobility constituting these events. By using these ambulatory nocturnal protests as a case study, I argue that a dichotomous, or what I call a singular resistance discourse, fails to account for the multi-layered complexity and intentionality of resistance by reductively signifying a given occurrence of resistance as either positive or negative. Mainstream media reinforces the ideological terrain and flow of a city by neatly circumscribing the protest movement as "criminal" and "disruptive" and the city as "victim", marking the city as passive rather than as an active player processing flows of communication in a network. By defining the city as event as "the relationships constructed in and around the network processing the flows of communication" (Castells, 2010: 232), we can situate the resistances at play in the student strike in explicit relation to each other and to the urban environment through a coordinated movement. By drawing upon Alfred Whitehead's (1933) terms occurrence and event I contrast two different ways of thinking of resistance. If we think of resistance in the plural—as resistance already applying to an arrangement of related occurrences rather than as a dichotomy between a resistance (i.e., the student movement) and an establishment—then we move towards ways of thinking the sounds and movements of protest in their reshaping of the city as event. This paper argues that the city as event is a site of multiple, mobile and fluid resistances that take place through sets of occurrences that emerge iteratively. These location-specific occurrences include the sounds of protest; forms of sonic crowd dispersal; traffic jams; police blockades; (un)willing listeners such as denizens and tourists; as well as sounds and movements absorbed by architecture and animal life. By analyzing the social and physical environment this paper presents a nuanced understanding of the complex relations of

resistant, perhaps even parasitic (Serres, 2007), movements and activities within the human and non-human context of a “host city” and their consequences for mobilities scholarship. I build upon mobilities scholarship on affect and urban space theory to develop an account of how the mobile occurrences of protest rearrange the city as event. By thinking of resistance in the plural, the boundary between the “criminal” and “victim” dichotomy that is ever-present in protest events becomes blurred, constituting the city as a site for a symbiotic movement of resistances.

Exploring the Role of a Mobile Laundromat in Post-Disaster Recovery Efforts - Angela Ramer, University of North Texas (no-fly presentation)

When natural disasters strike in the United States, communities expect the arrival of emergency medical personnel, Red Cross volunteers, and federal aid associations. So, when a bright orange eighteen-wheeler laden with thirty-two washers and dryers rolls into town it is a welcome and memorable surprise. Using Sonja K. Foss’ concept of “alternative perspectives,” this analysis explores the metaphoric symbolism of the Tide Loads of Hope truck as a mobilizing monument in disaster afflicted communities. Specifically, how does this rhetorical artifact function as part of a community’s architecture in terms of mobilizing resources and facilitating recovery? Disaster recovery is a time of social, cultural, and emotional chaos as people try to make sense of their experience and rebuild their former lives. In communities where architectural landmarks and infrastructure has been destroyed, the cluttered typography offers little in terms of identification and ownership of place. The truck’s size, vibrant color, and central positioning within an affected area enable it to serve as both a physical and symbolic point of reference in the community– a monument to community resilience. It coordinates the exchange of both human and material resources for community members and volunteers. In doing so, the Tide truck simultaneously establishes a space for communal gathering, the exchange of information, and an opportunity to begin redefining the space as a community place. Therefore, more than just a “mobile laundromat” and clean clothes, the presence and function of the Tide Loads of Hope service facilitates post-disaster community building recovery efforts. It suggests a less institutional, more organic approach to community building and empowerment. Understanding the layered social, cultural, and infrastructural dynamics of such a simple intervention can offer great insights into developing more effective on-the-ground disaster recovery programs or initiatives

Workshop 1 Playing to Grow: Augmenting Agriculture with Social Impact Games - Session 1 d (Bairrigg Room)

Misha Myers, Falmouth University

This workshop explores how game technology, design properties and mechanisms might be most effective at promoting change-related agendas and learning about complex systems of mobility or immobility. Participants are invited to take part in a live action playtest of the social impact game ‘Crop Cycle’ designed to promote a better understanding of the reality of farmers’ lives in India. Within game play players are invited to view videos made by Indian farmers on sustainable farming practices and problem-solve real life issues facing farmers. The live action prototype that will be presented in this workshop was created as part of a British Council and AHRC UnBox Fellowship in India in February 2013. The project team researched and experimented with various game mechanisms to create a game concept, which they will now develop further into a digital prototype for an online platform with the project partner Digital Green as part of the AHRC funded follow on project ‘Playing to Grow’. The original ‘Crop Cycle’ concept and live action prototype was created by Saswat Mahapatra, Misha Myers and Joshua Oliver with Digital Green. This workshop will be facilitated by Misha Myers, lead researcher of ‘Playing to Grow’.

Supported by a Catalyst artists bursary (www.catalystproject.org.uk)

**18.15 – 19.00 Changing Mobilities Book Series Launch: Elite Mobilities
(The Dalton Suite)**

The new Routledge *Changing Mobilities* book series, edited by Peter Adey and Monika Böscher, explores societal transformations and innovations through a mobilities research perspective. Studies of changing contextures of im/mobilities and transformations of society, politics and everyday experiences are brought into dialog with inventive mobile methods, design, policy and engineering efforts to inform constructive responses to these transformations.

<http://www.lancs.ac.uk/fass/groups/changingmobilities/index.htm>

Elite Mobilities is the first book to be published in the series. In this session the editors and authors of Elite Mobilities introduce the book and engage in conversations with the series editors, John Urry, Mimi Sheller, James Faulconbridge and the audience.

19.00 – Conference dinner sponsored by Taylor & Francis / Routledge

Venue: Lancaster House Hotel

Thursday 5 September

9.00 – 10.45 Parallel Sessions 2

Bodies / skills - Session 2.a (Bowland Suite A)

Chair: Lisa Wood, CeMoRe, Lancaster University

(Auto)Ethnography and Cycling - Jonas Larsen, Roskilde University

Everyday mobility is an embodied, affective and emotional practice that involves specific and societally variable techniques of the body. It relies upon a set of bodily, cognitive, social and imaginative resources and skills, which combined with the affordances of the urban environment, enables people to move about in a relative predictable fashion (Urry, 2007). Given the significance of commuter trips, most journeys are not extraordinary or special but form part of our familiar worlds and often unreflexive, habitual practices of everyday life (Garling and Axhausen, 2003; Binnie et al. 2007). Ehn and Löfgren inspire this article. They 'ask questions about how routines are learned, perfected or changed' (2010, p. 82). There are few studies of how new 'travel skills' are learnt, become habitual over time, and can be disrupted. Learning new skills is a process that will take time, as people have to discard comfortable routines and embodied skills, build up new, what Jones (2012) calls 'affective capacities'. This article discusses formation, salience and reformation of everyday bodily routines and resources in relation to cycling and not least how we can study them *ethnographically* in different places. I discuss forms of embodied, sensuous and mobile (auto)ethnography that can illuminate how routines, habits and affective capacities of cycling are cultivated and performed in the cities and societies in which they exist. The article argues that autoethnography is particularly apt at illuminating the embodied qualities of movement, and it sits within established ethnographies of 'excising' and 'mobile bodies' (Downey, 2005; Hockey, 2004, 2005; Lewis, 2000; Lund, 2005; Paradis, 2012; Schyfter, 2008; Wacquant, 2006). The article ends with short auto-ethnographic vignettes that give a taste of some ongoing studies. Binnie et al. argue that the unreflexive mundanity of mobility first becomes evident when we are 'mobile-out-of-place', when have to drive on the 'wrong' side, and on streets with unfamiliar signs, rhythms, and etiquettes. To that we might add when we are 'mobile-in-a-new-way'. I will illustrate both points by drawing upon ongoing autoethnographies of cycling in a familiar place (my hometown, Copenhagen) and especially *learning* to cycle 'out-of-place' (London) and 'in-a-new-way' (long distance commuting on a racer bike). I discuss *how* I explore the cultivation of *new* routines and a cycling body that is competent and fit enough to (derive pleasure from) cycling in a hostile environment and long, daily distances. The study challenges *static* notions of the body through analyzing how cyclists' (and researchers') affective capacities develop as they practice cycling.

The sanctioned transgression of running a road race - Julie Cidell, University of Illinois

Running is an unusual form of mobility because it is one of the few where mobility is done for its own sake, not as a means of getting from one place for another. While running is often a solitary pursuit, capable of being carried out almost anywhere and at nearly any time, it can also be thought of as an assemblage of multiple people and objects in the same way as other forms of mobility. This is especially true in the context of a road race. Road races are events of between a mile and marathon length, using spaces that are usually reserved for cars and turning them over to people to run or walk on for the duration of the event. In Urry's categorization of the reasons why we still travel in this age of instant, mobile communication, he includes events as one of the categories. However, compared to other motivations such as talking with people face-to-face or experiencing place through bodily senses, event mobilities have rarely been taken up by mobilities scholars. In this paper, I draw together these two under-studied elements of mobility—running and event mobilities—via the road race. I draw on

participant observation of two different types—as runner and as volunteer/spectator—to argue for the sanctioned transgression provided by these mobility events as a motivation for participating in them. Specifically, it is the transgressive nature of the mobilities that road races allow, by temporarily taking over a space devoted to motorized vehicles and transforming it into a space for pedestrians, that defines these events as unique moments of possibility that are only possible through the collective nature of this usually solitary form of mobility. Unlike cycling events such as Critical Mass, the temporary transgression of pedestrians onto major streets or race courses may be pleasurable precisely because it is only for fun and doesn't involve the weight of trying to effect political change. At the same time, despite the perception of running as a solitary, equipment-free sport, road races demonstrate the importance of relationships with both people and objects for this form of mobility, as much as in previously studied forms. Road races are therefore a prime example of why physical mobility still matters in a virtual era.

Repair, Digitalization and Reflexive Embodiment: Motorcycling Culture Before and After the Electronic Fuel Injection - Gabriel Jderu, Department of Sociology, University of Bucharest, Romania

Existing studies of moto-mobility are generally focused on the practices and culture motorcycles usage. They tend to ignore the repair and maintenance of motorcycles, as well as the sociality that they generate. The present study describes how motorcycle culture has changed over time as a result of technological development. The early 1990s wave of digitalization of auto-mobility heavily transformed the material interaction between motorcyclists and motorcycles. The digitization of engines transformed them into black-boxes. Nowadays motorcycles repair and maintenance rely on and require expert systems, eliminating the active role and agency of pre-fuel-injection and pre-digitalization bikers. The past riders had an active role in relation to repair. Nowadays riders gained autonomy from technological breakdown, but lost the active agency offered by repair and maintenance. Using qualitative interviews with male and female motorcyclists, ethnographic data gathered in a mechanics training course, data gathered from bikers' internet forums and participative observation at bikers' meetings in Bucharest, Romania, I analyze biker-motorcycle interaction from the perspective of reflexive embodiment theory. I will present the implications for motorcycle culture of this shift from carburation to injection based motors. The larger implication of this research is that mobility studies should pay more attention to the growing literature on social studies of repair and maintenance. From this vantage point, a new chronology of moto- and auto-mobility is required. Whereas the vast majority of auto-mobility histories center on the emergence and transformations of mass production and mass consumption, a repair and maintenance centered perspective generates a different picture.

Automatic transmission: exploring ethnicity, identity and multiculturalism through cars and their owners - Yunis Alam, Bradford University

This paper seeks to explore the car's symbolic presence at the heart of everyday multi-ethnic co-existence. The significance of car ownership among members of the Pakistani heritage population in Bradford has its own inherent interest and virtue, but more acutely, it can shed light on social relations where class, gender and ethnicity intersect. The 'young Asian/White/Muslim/Black male driver' has across Britain acquired a certain meaning and reputation which, for the most part, has negative associations. However, once these stereotypes are unpicked – and engaged with – the meanings become more nuanced and complex but no less vital.

E-mobilities - Session 2.b (Bowland Suite B)

Chair: David Tyfield, CeMoRe, Lancaster University

Electric vehicles in individualized societies. The relation between the individual meaning of automobility and the user acceptance of electric mobility - Uta Schneider, Fraunhofer Institute for Systems and Innovation Research

In the context of analyzing modernization processes the individualization theory of Ulrich Beck (e.g. 1992: Risk society) became a famous theoretical concept. Individualization is understood as the disembedding of individuals from traditional structures of life organization and a re-embedding in new institutions. Applying it to mobility the individualization theory postulates an increased relevance of mobility and traffic. The individuals are becoming more mobile and their movements are becoming increasingly complex and asynchronous due to individualization processes (Scheiner 2006). The car as a flexible, cost-effective, always available and independent means of transport became popular, because it facilitates modern, individualized lifestyles (Burkart 1994, Rammler 2001). Especially regarding the motives independence and flexibility the car as a means of transport is evaluated positively. Car use increased in the last decades in modern societies (Urry 2004). The negative consequences of this popularity are traffic and environmental problems. In order to make transport more sustainable electric vehicles (EVs) are developed. Two types of use are discussed: Individual (e.g. purchase or leasing) and collective usage scenarios (e.g. car sharing). However, from a user's perspective EVs offer different characteristics compared to conventional vehicles, e.g. range and charging duration. Potential users might assume to be not as flexible as with a conventional vehicle. This might be a reason for the poor diffusion of EVs in Germany. Though, using EVs might foster a transition to a different understanding of mobility. The first users of EVs might have lower requirements on flexibility and independence of cars. Thus, a comparison of EV-users and non-EV-users regarding this question might be revealing. The research question for the empirical study is: What is the role of the individual meaning of automobility in the context of individualization processes regarding user acceptance of electric mobility? To answer this question a population survey and a survey with EV users in Germany in individual and collective usage scenarios are conducted. This allows comparing users and non-users of EVs regarding their individual meaning of automobility and their acceptance of electric mobility. Furthermore factors influencing acceptance of electric mobility will be identified. The presentation will provide a short overview on the theoretical background and research design of a dissertation. Additionally first results of survey data analysis will be presented.

Automobility - Past and Future: The Enduring Appeal of the Electric Car - Lynne Pearce, Lancaster University

One of the best ways of managing the future of automobility is to look to its past. Drawing upon research conducted for my new book, 'Automobility and the Phenomenology of Perception' (Edinburgh University Press), this paper will focus, in particular, on the early twentieth-century literature (autobiographies, fiction, motoring journalism) that extolled the virtues of the electric car and posit that, by returning to that critical crossroads in the evolution of the car (steam, petrol, electricity?), we can tap into an 'automobile imaginary' that looks to the future. In this last regard, my concern both here and in my book, is less with the possible social, economic and environmental benefits of electric transportation currently being explored elsewhere (Denis and Urry, 2009: 71-4), than with the physiological and cognitive experience of driving (or riding in) an electric car (see Mrs Aria's account of her first ride in an electric car cited in the epigraph). Alongside the fascinating insight these texts provide into the 'sensorium' (Sheller, 2004) of early twentieth-century motoring, my wider remit is to identify which aspects of automobility have made it so unique and notionally 'indispensable' and those which may be considered supplementary. By situating these historical texts alongside our impending 'autogeddon' it may thus be possible to hypothetically focus minds on

what we really would 'die' to do without, and what we could forsake if we had to. My personal conjecture, for example, is that, in extremis, people would be prepared to sacrifice the speed and power of contemporary motoring for the continued freedom of being able to transport themselves where they wish, when they wish (the 'auto' in automobility: see Denis and Urry, 2009:39-44), and for reasons that go beyond convenience. As I have explored elsewhere (Pearce, 2013), solo-driving has afforded the twenty- / twenty-first century subject a unique (and, of course, uniquely privileged) meditative space in a world increasingly stripped of both solitude and 'thinking-time'. Indeed, it is arguable that, post-millennium (and 'in-car' social media notwithstanding), driving affords us an increasingly rare opportunity to engage in non-IT mediated reflexive thought. And it is for this reason that I, for one, would favour the option of a distance and speed-restricted 'light-car' of the future (electric or otherwise) over (or, more plausibly, alongside) high-speed public transport options. Were a government edict to declare time on the internal combustion engine tomorrow (as, one day, it arguably must), the twenty-first century equivalent of Mrs Aria's friend's electric laudault would suddenly become very attractive indeed.

E-mobility, immobility and alt-mobility - Peter Cox, University of Chester

Extending the arguments raised by Dennis and Urry in *After the Car* (2009), this paper examines the potentials and problems facing innovation in vehicular systems. In mobility systems dominated by conventional automobility, the widespread adoption of e-vehicles and hybrid vehicles promises to change relationships between mobility and the oil economy. Consequently, significant investment in pilot projects and test examples has been widely promoted across the EU and in the USA. This paper argues, contra such programmes, that the substitution of propulsion systems within current conceptualisations of vehicle typologies, fails to allow for the transformation of mobility regimes and of hierarchies of mobility practices. In simpler terms, an electric car is still a car. Similarly, substitution approaches (as currently modelled) fail to reflect the real capacities of varying technologies, yet reproduce the very real inequalities of automobility. Carbon class power (see Urry 2011 p104ff), the paper argues, is not challenged by the promotion of conventional e-mobility, but enabled to reorganise in order to maintain its strength. The paper therefore looks towards potential mobility scenarios that maximise diversity, embracing the possibilities of e-mobility but locating them within deeper structural transformations of mobility regimes. It demonstrates both how this diversity can be theorised and the consequent changing relationships between mobility technologies, the users of these technologies, and the mobility practices that ensue. These are further located within spaces and places of mobility. Commencing by identifying the currently unrealised potentials created by e-mobility technologies, the argument opens out into a discussion of the social relations inherent in different mobility practices. The analysis draws initially on the work of Cox and Van De Walle (2007), but extends it towards a more complex consideration of capacity and relation to infrastructure and social space. The paper builds a scenario which may be better termed alt-mobility; concentrating not simply on the spread of e-technologies but the transformation of existing mobility practices and the implications this can have for the hierarchies of power in public space. It questions the extent to which such alternative mobilities can be accommodated within existing infrastructural hierarchies and the implications for the social relations of mobility.

Smart e-bikes as Digital Networks Scenario of Future Mobilities - Frauke Behrendt, University of Brighton

This paper considers how 'smart' electrically-assisted bikes could be part of a "Digital Networks" scenario (Elliot & Urry 2010) for future mobilities. The 'Smart e-bike Monitoring System' (SEMS) we developed is currently running on a fleet of 35 e-bikes in Brighton (UK). It is an open-source platform for the acquisition of usage data from electric bicycles that can monitor location, rider control data and other custom sensor input in real time, running from the e-bike battery with no rider intervention. The SEMS

data feeds an online/mobile phone interface for (1) data analysis and (2) for riders to view their own data. SEMS is modular and flexible - it can be extended with other sensors to address various issues in e-bike research and urban mobility. This system has been developed as part of the 'Smart e-Bikes' project that aims to find out how people engage with (smart) e-cycling in the UK to potentially reduce carbon emissions. The project considers if electrically-assisted bikes could significantly widen the appeal of cycling in the UK, how people are making use of them within their daily lives and how e-bikes can be integrated with media mobilities. The smart e-bikes are used for a number of trials with commuters and community groups in Brighton in 2012 and 2013. The GPS and sensor data collected by the SEMS is only part of a rich set of data collected for each trial participant - including quantitative surveys; participant interviews and 'ride-along' video footage. We present some early results on how people experience living with e-bikes, how they report on potential health benefits, and how these integrate with their mobile media usage. Initial results suggest that those borrowing the bikes are generally positive about them, with many planning to cycle more (even after the e-bike is returned). Though e-bike running costs compare very favorable with other modes of transport, our study confirms that the initial purchase is often viewed as a hurdle for the uptake of e-bikes in the UK context, especially in the context of the current recession. Building on our early results and our experience with SEMS we suggest how a shared use of e-bikes (e.g. with 'smart' hire or lease schemes) could help to overcome this hurdle. The e-bikes (or pedelecs) used for this research have a battery-powered motor that can be switched on for pedaling assistance, though pedaling is still required. E-bikes have substantial potential to contribute towards more sustainable and active travel, especially when they afford modal change or extend cycling careers. Their take-up in the UK is currently considerably less than in some parts of Europe and Asia. The research forms part of a three-year project, primarily funded by the Research Councils UK, being carried out by the University of Brighton, the UK Transport Research Laboratory and the University of Ulster, in partnership with Raleigh, Brighton & Hove City Council and Bupa International. See www.smart-ebikes.co.uk.

Disaster mobilities - Session 2.c (Training Room 3)

Chair: Monika Büscher, mobilities.lab, CeMoRe, Lancaster University



Sponsored by the BRIDGE project (<http://www.bridgeproject.eu>) and Fraunhofer FIT, Germany.

Risk, Disaster and Crisis Reduction: Mobilizing, Collecting and Sharing Information - Valerie November, Laboratoire Techniques, Territoires, Sociétés (UMR CNRS 8134 LATTTS), Ecole des Ponts ParisTech

In the field of risks and crises, both the circulation of information and access to relevant information are seen as crucial factors. These two facets are well documented and everyone is agreed that they are essential. However, certain aspects remain unclear, most notably: the fact that the information is available is not enough to ensure that those for whom it is intended are informed. This has been amply demonstrated by the various crises and catastrophes that have shaken the planet in recent years.

The situations involving the circulation of information are complex, less linear and far more heterogeneous, than what many models on risk communication would acknowledge. Surprisingly, literature on risks, in particular the area of the communication of risks, has paid relatively little attention to these complex situations. By observing closely, in two very different situations, the way in which information is gathered, processed, distributed and used, this paper examines the countless reformulations, redefinitions and even reorientations to which all information is subjected. We'll examine how information is gathered in the case of the WHO (from rumors to risk) and how information is distributed in the case of an emergency in

Madagascar. This multiple reformatting, as we will show, is an important element in ensuring that the information produced circulates and reaches those for whom it is intended. Thus, we'll pay attention to all the sociotechnical devices that play an important role not only in the risk management processes but also in the information circulation.

Emergency mobilities: evacuation, internment and the Japanese-American experience in WW2 - Peter Adey, Royal Holloway

Different sorts of evacuation mobilities have their own but related logics of civil, military and security organisations and reorganisations. They have their own but related spatialities and rationalities cast through diverging performances of sovereignty. And they are enacted through different but related apparatus of power, law and government. Evacuation may involve particular kinds of valuations of life and intervention, expert and professionalised and academic knowledges. Evacuation may be conducted through a range of geometries, nodes and systems of evacuation, across multiple scales and through different sets of aesthetic rules and conventions. Perhaps through this machinery we have more and less Adi Ophir's continuum of "disaster-producing apparatuses", working with more or less degrees of urgency, unusualness and more or less degrees of protection and harm. In this paper I turn to focus on emergency mobilities, mobilities conducted in certain time-spaces of threat, especially to human welfare. I argue that evacuation is an important facet of this type in the production or deconstruction of emergencies. Evacuation matters crucially to that of the function and life of states, other organisations, and the populations exposed to or under emergency conditions (see for instance Sheller 2012). Evacuation, then, is surely worthy of more sustained and critical analysis if we are to investigate how emergency mobilities are produced, managed, administered, and lived. The paper dwells in particular upon a historical case in the legal, bureaucratic organisation and practice of evacuation by examining the evacuation/internment of Japanese-Americans during the Second World War.

Policing Mobility and Producing Citizenship in Beirut, Lebanon - Kristin Monroe, University of Kentucky

In this paper, I offer an analysis of encounters between the traffic police and civilians in Beirut. I look at how, in policing vehicular movement, members of the traffic police manage their identities as agents of government and, in turn, how routine encounters civilians have with the traffic police draw out understandings of the state as corrupt and ineffective. Through an ethnographic lens on mobility that focuses on the particularity, inequalities, and embodied dynamics of urban life, I show how ideas about and practices of movement effect and enact an uneven urban citizenship. As they negotiate an uneven social terrain in their efforts to manage mobility, the traffic police act as regulating agents of a state made vulnerable by, and secondary to, the discourse, geography, and divides of sectarian politics. In a city mapped by the anticipation of conflict where security checkpoints and closures are established in the immediate and long-term aftermath of political violence, traffic law enforcement might be easily dismissed as an insignificant enterprise. I counter this notion by showing that it is the very fact of the fractious political milieu that makes this work of policing mobility particularly meaningful as it serves to knit together and organize a disparate civic landscape. This paper is based on ethnographic research conducted in Beirut during several periods: October 2004 to June 2006, summer 2010, and summer 2013. My research has taken place during a momentous period in post-civil war (1975-1990) Lebanon. This is a period of crisis marked by the return of political violence and sectarian conflict to the landscape of governance, civic culture, and everyday life and one that has been further agitated by heightened regional tensions and the war in neighboring Syria. In this context, the lives of Beirut's residents have been transformed by material and spatial mechanisms of security such as barriers, checkpoints and the rerouting of traffic flow, as well as by anxieties about being caught up amid battle lines

drawn in public space between rival political groups and ideologies. Following a brief historical overview, I focus first on the experiences of the traffic police and second, on those of various residents. On the face of it, these two groups seem to offer diametrically opposed viewpoints, with the traffic police venting frustration about civilian challenges to police efforts to regulate mobility and residents' airing exasperation with the traffic police and state at large. Curiously, however, feelings of disaffection and being unprotected emerge as central themes of civic concern for both police and civilians. For, in a city wracked by conflict, upon an urban landscape territorialized by divisive political claims, the policing of mobility might also be understood as a seam that endeavors to fasten together, under the domain of state authority, civic space itself. As such, the traffic police enact the state, by demonstrating its order-making function, as well as its vulnerability.

Tourism mobilities in the Peak District National Park (PDNP) and wildfire hazard - Brian Boyle, Viv Brunsten, Jeff Goatcher, Rowena Hill, Amy Pritchard, Nottingham Trent University

Britain's National Parks are carefully constructed and maintained places of play-full performance - they combine experience of the 'natural' for the urban majority (British and visitor), with various health-enhancing opportunities, and are also heritage environments. At the same time they are living and working environments through which tourists move, and in so moving the tourists create in hazards for that environment and to themselves. Wildfire is one of these hazards and is an increasingly (financially, socially and ecologically) costly phenomenon. This research seeks to examine the relationship between tourist mobilities, and wildfire hazard, in the Peak District National Park. We pay particular attention to the semiotic regime present in the National Park which directs and encourages tourist engagement, and its interaction with the sign regimes of the PDNP as a working environment.

Workshop 2 Audio-Mobile: Locative Soundscapes - Session 2.d (Bailrigg Room)

Sam Thulin, Concordia University, Canada

During this workshop participants will be invited to try out the Mobile Media Lab's smartphone and tablet application, Audio-Mobile. Audio-Mobile allows users to make dynamically GPS-tagged audio-recordings and upload them to an online database, contributing to the creation of a web-based soundmap that shows the paths (rather than a single point) users took while making their recordings. Workshop participants will explore and make recordings in Lancaster, collectively building a soundmap of their trajectories in the area. The workshop will focus on different approaches to thinking about sound and mobility, drawing on important practical and theoretical work from the fields of soundscape studies and mobilities research. Participants will also be introduced to another of the Mobile Media Lab's projects, Echoscape, which provides users with an alternate way of experiencing the Audio-Mobile sound database as it offers 3D renderings of the environment and new possibilities for navigating and interacting with the audio files.

10.45 – 11.15 Coffee and poster session

11.15 – 13.15 Parallel Sessions 3

Everyday Mobilities / Disruptions - Session 3.a (Bowland Suite A)

Chair: David Tyfield, CeMoRe, Lancaster University



Sponsored by the Research Councils Energy Programme funded Disruption project
<http://www.disruptionproject.net>

Parking politics, parking futures - Peter Merriman, Aberystwyth University

Critical discussions of automobility futures frequently focus on the importance of rethinking automotive technologies or the policies and taxation systems of governments as means of reconfiguring our environmental futures, but in this paper I focus on the ways in which parking policies have been envisioned as a social and political technique for controlling car use. After outlining a genealogy of parking policies in the UK, the paper examines how a range of political technologies and strategies – from the use of yellow lines and resident parking zones, to park and ride schemes, car-free zones and workplace parking restrictions – have been adopted not only as a way to reduce congestion, local level pollution, and ease parking problems, but also as a way to transform people's mobility practices and travel behaviour. Parking governance is increasingly recognised as a more politically-acceptable way to attempt to subtly transform mobility practices than fuel duty increases or other restrictive legislation, and in this paper I trace the ways in which parking policies have emerged as a significant strategy for governing automobility practices.

Mobility (and) practices: identifying the 'anchors' of daily (travel) routines - Noel Cass, Department of Organisation of Work & Technology, Management School, Lancaster University, Mags Adams, Environment & Life Sciences, University of Salford, James Faulconbridge, Department of Organisation, Work & Technology, Management School

This paper explores the operationalisation of practice theory (Shove et al 2012) in the analysis of data collected in a project addressing the potential for disruptions to everyday travel to change mobility routines. It extends the analytical tools of practice theory based on such an empirical testing. Practice theory offers a rethinking of how to understand the constitution of social order and everyday life, by focusing on social practices (as entities) which can be identified by their successful reproduction by multiple actors in different, but essentially similar performances. Social practices thus understood are configurations of the elements of materials, understandings and competences tied together in individual performances by different "carriers" of the practice (Reckwitz 2002). Mobility features strongly in the theorization of the dynamics of social practice where driving and cycling, for example, are taken as paradigmatic examples of practice. However, when looking empirically at people's everyday lives, other activities become obvious as candidates for the social practices which structure social life, for example 'the commute', 'the school run', 'the weekly shop', 'church', 'going to the cinema' and so forth. Empirically, different actors use different mobility modes (car, bike, bus, feet) to achieve these different activities, combining them or separating them off as discrete activities in myriad ways. We present an analysis of some of these performances of everyday life as the bundling of practices based on shared elements, and draw attention to the previously-neglected importance of temporal and spatial factors. We propose that such shared elements and spatio-temporal factors 'anchor' the performances of daily routines and may explain why particular transport modes (particularly the car) become cemented as 'essential'. We then discuss the potential for these daily routines to be disrupted and re-cemented using other mobility modes, by suggesting that elements other than the materialities (of car, bike, or bus)

can be the 'anchors' of daily practices. The implications of such an analysis for transport policy are then explored.

Anticipating Postautomobility: Lessons from Contemporary Car-Free Districts - Maurie Cohen, New Jersey Institute of Technology, Esther Zipori, New Jersey Institute of Technology

Several recent studies have highlighted the phenomenon of automobile saturation and the onset of "peak car" in several affluent countries. We are witnessing declines in annual vehicle kilometers traveled, contraction of national fleets, and reductions in the percentage of licensed drivers in younger age cohorts. Such trends have been observed for the United States, Australia, and a number of European countries and, notably, became manifest some years prior to the onset of the 2008 financial crisis. In Japan, the term "karuma banare" (translated literally as "to walk away from the car") has gained popular usage. Processes of diminishing the privileged status of the personal car and reappropriating public space are already well underway in a number of major cities including New York, Toronto, Seattle, San Francisco, London, and Paris. While it is surely premature to suggest that private vehicles are on the verge of obsolescence, a combination of factors including demographic aging, increasing operating costs, changing lifestyle preferences, and new communication practices attributable to the advent of smartphones and other handheld devices are shifting travel choices toward non-motorized alternatives. These developments are encouraging in many respects because of the high ecological costs of automobilization, tolls that accrue in the form of landscape fragmentation, biodiversity loss, environmental toxification, greenhouse gas emissions, creation of sacrifice zones for resource extraction, and construction of outsized communities built to automobile proportions. Given the long planning horizons associated with most transportation infrastructure these circumstances suggest that it is not premature to begin to consider how we might begin to prepare for the pending denouement of the private vehicle. This paper reports on a unique global typology and interactive map of car-free districts and considers what these zones can teach us about adaptation to the gradual emergence of a post-automobile future. The typology differentiates between purposeful and inadvertent car-free districts. Purposeful car-free districts are locales that have been specifically designed to prevent automobile penetration. By contrast, inadvertent car-free districts have not typically been planned but came about due to conditions that made it difficult to accommodate the motorcar. Other useful distinctions are premised on transitory car-free zones like the route of the Tour de France or Paris Plage and places where cultural or religious practices lead to the creation of impermanent car-free districts. For example, Israel becomes once a year on Yom Kippur a virtually car-free country. More than a century has passed since it was last possible to experience urban life in Anglo-European countries without the automobile. We are going to need in coming decades to relearn how to live in cities that do not assign a privileged role to private vehicles. Existing car-free districts are laboratories that can teach us how to most effectively adapt to this incipient reality.

Will suburbans always go to work? Nathalie Ortar, LET/ENTPE - Université de Lyon-CNRS, Félicie Drouilleau, LET/ENTPE - Université de Lyon-CNRS

The rise of energy, consumption and housing prices in France has lead people to envision new ways of consuming or of not consuming. Among other things, for the ones living the farther from work new behavior appear in the way to envision work and mobility. This paper will present part of the results of an interdisciplinary research lead in France about scenarios of energy transition. Middle class and workers families living in suburban areas near Lyon in France have been interviewed: some already owned a house while other were in the process of becoming home-owner. We choose to interview these specific category of population because although they usually are not those forwarding changes in term of adopting cutting edge new behavior they are the ones for whom rising prices of energy already have an impact on their lifestyle. The interviewees have been found through companies also located in suburban areas with

no or poor public transportation facilities. Around Lyon they are the ones for whom the use of car is still rising while it's regressing in the inner parts of Lyon due to the recent efforts made on public transportation and cycling facilities. Those companies have themselves been the object of inquiries about their way of envisioning energy transition and their employees' transportation issues. The aim of the research lead in a systemic way is to understand potential changes, as well as where the obstacles to change are for people as well as the companies. The aim of the interviews among employees was to observe how people dealt with mobility and energy issues, our assumption being that they are related, while they were already settled and seemed to have little choice as to where they could work, how they could go there and where they could move in a context of housing prices getting down in suburban areas but still rising downtown. The employees interviewed knew that we were working on sustainability when they have been met. Questions during the interview were about family everyday practices, eating and consumption habits, heating and daily mobilities habits as well as their recreational habits. People were asked to reflect about their possible behavior change and it's origin as well as to the origin of their habits concerning energy. People looking for housing have been found mostly with the help of real estate agents working in areas that appeared critical according to daily mobilities enquiries (enquête ménage Lyon). In both enquiries mostly workers and employees have been interviewed, the hypothesis been that this population had already needed to change behavior in order to face the rise of energy prices. In this paper we will present the behaviors that appear as been the more interesting in term of future behavior change. We will also argue about the necessity to take into account a systemic approach in order to understand behavior change or resistance to behavior change to new mobility facilities.

From Automobility to Autonomobility: A sketch of a utopian future - Noel Cass,
Department of Organisation of Work & Technology, Management School, Lancaster
University, Katharina Manderscheid, Luzerne University

In the face of climate change, 'peak oil' and the need for transition to a low-carbon future, the current mobility landscape and regime – based largely on individual motorised transportation – will inevitably hit its ecological limits. Moreover, political regulations tend to promote unhindered mobility only for the economic powerful elites, force employees to be mobile and restrict the movements of marginalised and economically unproductive social groups. However, current public political debates focus mainly on technological fixes but leave the underlying links between economic growth, exploitation of ecological resources, liberal individualised ideals of freedom and choice and the corresponding compulsions to be 'automobile' untouched. In our paper, we offer a shift of focus. We will take mobilities research, which addresses mobility justice in terms of network capital and motility and mobility equity in terms of the unequal distribution of these (Sheller 2011), as a point of departure. Drawing on these concepts, we first offer an outline of 'unjust' mobility. We then sketch alternative trajectories and visions of mobility systems which avoid swapping one system predicated on the particular individualist interpretation of 'freedom' inscribed in the technical, infrastructural and cultural landscape of automobility for others falling under illiberal discourses of security, control and surveillance (Packer 2008, Dennis and Urry 2009). In envisioning the potential for a transition from the current system of automobility to utopian systems of 'autonomobility', we will use social practice theory (Shove et al 2012, Watson 2013), arguing that rather than succumbing to the path dependencies implied by high-tech, intelligent transport systems, insights from the transition management literature suggest that we should identify, protect, resurrect and promote existent and dormant alternative low-carbon mobility practices which have been delegitimised. In this way, we argue, relatively soft policy instruments can encourage the transformation of regimes of dominant mobility systems, facilitating 'autonomobility' in ways which satisfy sustainability objectives along with those of mobility justice. However, in line with the culturalist ontology of practice theory and the systems thinking of transition literature, such transitions cannot only be limited to mobility but will depend on and engender changes in the cultural, economic and technological backbones of the social.

Experimenting / mobile methods - Session 3.b (Bowland Suite B)

Chair: Jen Southern, LICA, CeMoRe, Lancaster University

Embodying mobile methods: critical disability studies and mobility studies - Laurence Parent, Concordia University, Montreal, Kim Sawchuk, Concordia University, Montreal

Over 200,000 people living in Montreal are estimated to be living with some form of “reduced mobility,” the term used by government agencies in Canada to describe people with physical disabilities. Within this discourse, the common assumption is that disability is the property of individual bodies. Yet how is mobility enhanced or reduced by the ways that cities are structured into disabling environments? What does this situation say about what bodies are considered to be integral to the Canadian and Québec ‘body politic?’

In reflecting upon these issues, our paper discusses the potential intersection between mobility studies and critical disability studies. Our argument is structured into three separate, yet inter-related sections: first, we will provide an overview of how the concept of mobility is appears within critical disability studies and how disability appears within research that specifically allies itself with mobility studies as an emergent field. Here our primary focus will be on journal articles from the top-ranked journals in the field, including “Mobilities” and “Disability Studies”. As a preliminary investigation indicates, while discussions of the politics of movement is primary to mobility studies self-definition and embodiment is central to understanding relations of power within the field of mobility studies, mobilities studies (to date) has not engaged with critical disabilities research. Mobility, on the other hand is a frequent and recurrent term with critical disability studies. In the second section, we discuss why we think a conversation between these fields might enhance and enrich the other. In this section, we explore one point of connection, ‘mobile methods,’ drawing upon our experience of travelling together to Future Mobilities as an example that we will unravel. Our third and final section will mention some of the projects we are in the midst of producing at the Mobile Media Lab to (creatively) instigate this intellectual and political conversation between mobility studies and critical disability studies. We end this final point of reflection with a brief word on the cross-over between disability rights advocacy and recent research on “mobility justice” to return to the question on ‘the body politic’ that opens the paper.

iPhones in real-time: walking, resting, reading, writing and wayfinding – Eric Laurier, University of Edinburgh, Barry Brown, MobileLife, Stockholm, Moira McGregor, MobileLife, Stockholm

The arrival of smartphones, like the iPhone, means that we can have maps and other sources of geographically localised information with us at all times. We can consult maps more than ever and for more varied purposes. Smartphone maps support new possibilities as they are dynamically labelled, searchable, and augmented with GPS. They are interwoven and interleaved by their users with web searches and consultations of review sites (e.g. Yelp, Tripadvisor, etc.) While the ‘you are here’ map was once a rare variant it is now the common form in the shape of the ‘blue dot’ showing current location. In this paper we draw upon video studies of day-trippers using Google Maps alongside other site searches on their iPhone to explore how pedestrians wayfind and orient themselves with GPS and other spatial information. While we might imagine that the walker in the city, turning to their map on their phone, find their location instantly and is in some sense de-skilled, it turns out that map users’ inquiries into where they are, where other things are and where they will go next remain complex. To make sense of the ‘blue dot’ we found various methods being used in our data such ‘walking the dot’, switching on the compass, remembering the route that leads to its current position and reading street signs to match names on the map. Rather than unproblematic representation, the GPS-enabled and web connected map needed to be

thought through in the environments that walkers find themselves in. Gestures are central to the operation of the iPhone's interface yet they are also central to making things inter-subjectively available on that interface. In our data: the device itself is tilted to involve companions in readings it interface, zooms are used to make an area of a map available to another party, fingers trace across the screen to pick out a relevant result from a websearch. These gestures are of course also part of longer courses of action and are accompanied by talk. The iPhone is consulted in response to questions being raised, or its use is accounted for by its relevance to one problem or another.

Playing to Grow: Augmenting Agriculture with Social Impact Games - Misha Myers, Falmouth University



Supported by a Catalyst artists bursary (www.catalystproject.org.uk)

This research project explores the use of computer games as a method of storytelling and learning to engage urban users in the complexities of rural development, agricultural practices and issues facing farmers in India. The primary business of the project's partner, Digital Green, is to generate and disseminate videos co-created with farmers for farmers about sustainable farming practices. These videos provide a window into the world of small and marginal farmers in India. Within the UnBox Fellowship, the original Fellows worked with DG to re-conceptualise and improve upon their existing online Facebook game Wonder Village aimed at attracting and engaging a wider audience to their work to promote an understanding of small farmer's lives. Together with DG and in consultation with farmers the team came up with the concept for a game platform where the DG videos take centre stage; DG's videos will be integrated directly into game play with game mechanisms designed and tested to be most effective at influencing social change. While social impact games are an expanding sub-genre of serious games, further robust evaluation and comparative study is necessary to determine what game technology and design properties and mechanisms might be most effective at promoting change-related agendas. While small farmers symbolise the Indian countryside, their livelihood and existence is threatened by inequalities in bargaining powers of growers, financiers and distributors of food. Market-led economic reform in India threatens to intensify inequalities directly linked to hierarchies of power that prevail across rural Indian society, related to caste, gender, religion and politics. Representation of farmers takes a variety of forms in Indian media (e.g., rising food prices, GM versus organic debates), but perceptions persist of an urban-rural divide and of farmers as poor and plagued by suicide (Padney & Kaur 2009). Realities of farmers' lives in India remain relatively unknown and misunderstood by most web-connected urban users. India has the third most socially active web-connected citizens worldwide with many of these from urban areas who connect on social media to discuss politics (Shrinivasan and Anwer 2012). Recent research has shown that younger generations are increasingly using new social media tools for entertainment and self-gratification, but in moments of crisis, they are also using them to mobilise significant human and infrastructural resources to make immediate interventions (Shah 2011). While these users may remain ambivalent about identifying with particular political causes, this project's aim is to leverage that knowledge through a social impact game. By increasing their awareness, empathy and identification with the crisis that is facing small Indian farmers, the game will endeavor to motivate urban users to take action that can promote farmers', urban inhabitants' and India's socio-economic sustainability. As part of the AHRC and British Council UnBox Fellowship the team tested a physical live action prototype of the game at the UnBox Festival in Delhi and the Alchemy Festival in London. This paper reflects on the results of these tests and the future efficacy of social impact games.

How Art Travels. Artistic research as a mobile method - Peter Peters, Maastricht University

Since the early 1990s, artistic research has developed as a field of study. Making art is taken to be a form of doing research and the works of art that result from that research can be presented as a form of knowledge. Art is not only relevant from the perspective of the aesthetic experience, it is argued, but also as knowledge claim. For artistic practice, this development undermines the modern dichotomy of autonomy and instrumentalism, thus breaking away from the alleged 'otherness' of art as a societal domain that has clear boundaries and can be separated from science. Artistic research thus represents the equivalent in the creative sector to 'Mode 2' research in the sciences (Gibbons et al. 1994; Nowotny et al. 2001), where situatedness (Haraway 1988; Holert 2009) and performativity (Haseman 2006; Bolt 2008) are essential to the research activity. In this paper, I investigate how artistic research could be thought of as a mobile method (Büscher and Urry, 2009). How can artistic research practices and discourses be drawn upon to develop new ways of understanding and researching the performative ontologies of travel? How can artistic production be seen as a meaningful context to explore mobilities? To answer these questions, I start from the 'place' and 'time' of art in the networked, and digital cultures of the twenty-first century. Traditional art spaces such as the museum, the art gallery, the concert hall, the theatre, etc. seem to be in decline, and artists develop new ways of performing their art to their publics. Even though making art may result in finished products, the presentation and exposition of these works underlines the 'work in progress' character of art. In my paper, I focus on the work of the Italian artist and researcher Daniela de Paulis who has reflected extensively on mobilities in her work. In her project *Nightmail*, inspired by the 1936 British documentary showing the mail travelling from London to Glasgow by trains at night, she made a contemporary sonic documentation of a parcel travelling from London to Glasgow on a winter day in 2009 (<http://www.danieladepaulis.com/sound.html>). The 17-hour journey was recorded with an mp3-player inside the package. In her video project *Invisible Cities* she explores the harbour spaces in some major cities and the spatialities that come with containerized travel. Drawing on projects like these, I will argue that in order to understand art practices as mobile methods, we should focus on how artists in their work have researched new cultures of space and time (Kern, 1983).

Citizen mapping by walking contours - Peter Rogers, Goldsmiths University, Juliet Sprake, Goldsmiths University

We are passionate about the power of walking to sensually re-engage us with our immediate environment in our case London. We use walking as a research method and in this chapter we explore how our understanding of making and following paths and routes may be expanded by focusing on using walking as a mechanism to plot and map spaces. In this project we want to examine natural features - the contour line and elevation to act as a path through space. We want to investigate how height has affected how space is used to better understand the relationship between height and structure of the city. In previous work we have been interested in the vantage point and the panorama and how best to get a good view of place by looking down and across, now we want to see how we can navigate around the city by using natural height forms and where this can take us and what a journey of different contours can tell us about place. The purpose of this project is to provide participants with the means to follow digital contour paths at different elevations and encouraging them to record and share the main features that best describe the elements of the route travelled. In our paper we will outline our ways of working, our methodology, our processes, the tools we use and how we see users in our service.

Urban mobility cultures II - Session 3.c (Training Room 3)

Chair: John Urry, CeMoRe, Lancaster University

Is daily mobility good or bad? - Sandrine Wenglenski, Université Paris Est

Characteristics and representations of daily mobility have always been linked to both material conditions and dominant social norms of the time. Mobility was rather uneasy and discouraged as seen as a derogatory behaviour in traditional societies, while rather easy and valued in modern ones. Yet each individual has its own view and value of how much he/she likes/dislikes to move, how far and under which condition he/she agrees to do so. Recently, with its increasing place in everyday life and in an epoch of less uniform conceptions, daily mobility has been more and more in the heart of the scholarly controversy opposing positive and negative views on it, according to whether considered as a means of or a blow to well-being, a sign of progress or one of social malfunction. Often enough, mobility is given a direct and unilateral responsibility in the loss of social ties or gain of freedom, conceived as a pure cost or benefit, loss or gain, choice or constraint. Daily mobility seems to have won a positive or negative value in the social scientists' assessment of people's everyday life. These postures could have grown through the tendency, whether in qualitative or quantitative methods, to establish a strict and readable equivalence in travel patterns between physical and social indicators. Long distances or car-use would mean loss of social ties in a negative-value posture while it would mean freedom in a positive one. Yet relationship between physical and social indicators seems neither linear nor transparent. Obviously, one must say without to much risk of error that not lot of people would enjoy travelling long distances every day and loosing time doing so, and that, all things being equal, a majority of people would prefer proximity. But all things are not equal and research has shown that, in past decades, average daily travelled distances have grown while travel time has not. Some could have been under the constraint to travel further, some could have been freer to do so or freer not to do so, and some others could have been forced to give up the journey, but they have more or less kept the choice to limit to a certain threshold the amount of time spent travelling. At the end of the day, mobility seems to be the result of arbitrations among a set of constraints and aspirations that have multiple aims and temporalities. It is difficult to assessing the degree of constraint or freedom leading to it and seems tricky to unambiguously interpreting it as positive or negative. This paper will focus on daily mobility in urban areas and propose to support the hypothesis that today's daily mobility, yet being an analyser of societies and ways of life, can hardly being unilaterally interpreted as "bad" or "good". It will survey different views on daily mobility emerging from past analyzes and provide an illustration of the difficulty to interpret the degree of constraint in travel behaviours through the comparison of different categories of residents in the French case.

Bloggers, Cyclists, Commuters, People on Bikes? How social movements are creating, mobilising and challenging cycling identities - Rachel Aldred, University of Westminster

Drawing on research in London, this presentation explores 'new cycling activism' and its implications for cycling identities and cycling policy. Cycling identities are stigmatised in the UK. However, in London, cycling has risen dramatically – but only in specific times and places and among specific groups of people; in particular, among commuters living in Inner London boroughs. While cycling has become increasingly prominent, with growing amounts of funding and media coverage, cyclists must still contend with a range of deeply rooted stereotypes. Cycling policy in London remains contested and the quality of infrastructure provided variable at best. The presentation examines the rise of social media-facilitated activism in this context, analysing how advocates have sought to intervene in conflicts both around recognition and around redistribution.

Questioning the bicycle boom: cycling cultures at the crossroads between international trends and national trajectories - Manuel Stoffers, Department of History - Faculty of Arts and Social Sciences - Maastricht University

At present, cities in many western countries are experiencing a cycling boom. As many books, blogs and articles on cycling in newspapers and magazines testify, young urban elites increasingly consider cycling to be a hip and hot, cool and cosmopolitan, 'green'

and healthy, fast and fashionable means of urban transportation. At the same time, an international list of policy initiatives and proposals may show that in many western countries cycling policies are increasingly defended – both within and outside government circles - as instruments to change the western dependence on the car and counter the negative consequences of this dependence for public health, the environment and the accessibility of our cities. The number of academic studies on cycling is also on the rise. In many of these recent research, policy and lifestyle publications the bicycle is presented as a ‘modern’ vehicle, that holds a promise for future (urban) mobility. This growing international appreciation of the bicycle stands in stark contrast to earlier disqualifications of the bicycle as an obsolete means of transport. Whereas in present day policy documents the bicycle is often presented as a potential substitute for the car (at least for the 50% or so of car trips that are within cycling range), in the 1950s and 1960s it was just the other way around: the car was viewed as the much appreciated successor of the bicycle as a vehicle for individualized mass mobility. Investments in bicycle facilities were reduced or stopped altogether and bicycle facilities themselves were removed to accommodate the increasing car traffic. In public awareness cycling increasingly came to be seen as an outmoded and low status mode of transport. The current upsurge in the western appreciation of the bicycle raises pertinent questions about its significance, which the paper will try to answer by taking a historical perspective. On the one hand, a historical perspective may show that the present bicycle boom has deep roots and can be seen as the next episode of an international change in the western appreciation of the bicycle that started more than 40 years ago. On the other, a closer look at the different national trajectories of the bicycle renaissance since the 1970s reveals that there are significant differences between countries in periodization, character and extent of the revival of bicycle use, that can only be understood in the context of the different national cycling cultures. On the basis of existing historical research, the paper aims to delineate the main factors and actors that play a role in the historical development of the bicycle boom, while at the same time asking how international developments and national trajectories intersect in limiting or strengthening the western revival of cycling.

The automobility fetish - An access via an objective-hermeneutic artefact analysis -
Matthias Varul, University of Exeter

To say that we fetishise the motor car, that we live in a culture religiously obsessed with automobility is an easy claim to make. But to substantiate that claim beyond the observation of superficial parallels between the worship of religious artefacts and the worship of cars is less easy. Running an ‘objective hermeneutic analysis’ (Oevermann) over a die-cast model of an iconic 1960s VW minibus, I will retrace how such artefacts represent and evoke the quasi-religious awe, transcendence and mana/power that mark out automobility as sacred. Objective hermeneutics as an Adorno-inspired response to the false immediacy promoted by phenomenology as much as it is an alternative to positivist social sciences. I will suggest that this approach, by confronting semantic with pragmatic meanings, can bridge the gap between relevant but ultimately non-representable affective/emotive study of automobility and the clever but ultimately self-referential and non-empirical semiological study of cars. The artefact will be interrogated on three levels. First as what it represents: a car/van. Cars unite contradictory affordances of freedom and constraint (mobility and dependence on roads and fuel), adventure and domesticity, and death. Further, these affordances play out in a specific way as this is not just any car, but a specific brand and make that in a twisted material history spans from Nazi industrial and leisure policies to the hippie and surfer subcultures, actualising a particular type of demilitarised masculinity while yet referencing the overwritten hypermasculinity of the fascist soldier. The overwriting is carried out by domestication, an emphasis of the always present parallel to a house (sofa, windows, doors...), which is particularly relevant in a (camper) van. Second the artefact will be revealed as not a car after all but a scaled-down, de-motorised representation: a toy. This brings in the ambivalences of play, of learning masculinity by enacting one of its hallmark practices, driving, in safety. The car’s deadly affordance are defused but can, for that very reason, be acted out gratuitously. While the toy seems to further reduce the already diminished hypermasculinity of the car/van, the fact

that crashing is a common feature in child's play, automobile lethality is represented even in the nostalgic hippie camper van. Finally the object is stripped off its toy character as it turns out that it is unplayable – it is only good for display on a shelf. It is most likely owned by a grown man. The artefact is stripped even off its ludic practicality and stands out by its utter inutility – being purely representational, but at the same time acting as a fetish retaining the powers of its referent. Representation as signifier always implies a signified, even if that something should not exist. Or put differently: the representation, if socially shared, puts that something into existence. A model car on a grown man's shelf sanctifies practices of transport, leisure and play in childhood and adulthood, celebrating and incorporating post-fascist, ironically-effeminate masculinity that fully retains its lethal aggression.

Velomobility, freedom and the right to city space - Malene Freudendal-Pedersen, Roskilde University

The question of how to get more people to cycle has spread to a large amount of cities around the world. Often Copenhagen is presented as the model city because much everyday mobility in Copenhagen takes place on bicycles. Yet there exists very little qualitative knowledge of why, and how, people cycle – and do not cycle in Copenhagen. This paper presents research from an ongoing research project 'Urban Bicycle Mobilities' focusing on this sparsely researched theme on why and how people bike. In order to promote and increase cycling as everyday mobility, examining the manifold reasons and stories that different people tell about why they (seldom) cycle and what cycling means to them as part of their mobile everyday life, is essential. In this paper the focus will be on freedom as one of the essential features of mobilities in everyday life. The idea of mobility as a facilitator of freedom is recurring, in both theoretical and empirical literature both within mobilities as well as in social science in general. In the qualitative material, based on interviews with Copenhageners, people repeatedly connect the feeling of freedom to cycling. Interestingly enough there narrations about freedom of cycling are more or less similar to the stories I have heard in earlier work on car driving (Freudendal-Pedersen 2009). Bauman (1988) discusses how freedom means being able and allowed to keep others unfree. In the city this can be illustrated through the fight for city space between auto- and velomobility. Velomobility is different from Automobility (while cycling and parking), both in terms of safety, environmental issues and the use of space (Horton 2006; Furness 2010). Velomobility, in different communities and forms, can become a resistance to the use of urban space and who has the right to the city (Furness 2007; Spinney 2010). The Copenhageners I interviewed touched upon the conflicts between auto- and velomobility and the question of who has the right to city space. It seems inherent in the Copenhagen cycling culture that cyclists are not blocking traffic but they are traffic.

Nomadcity & Work - Session 3.d (Bairrigg Room)

Chair: Monika Büscher, CeMoRe, Lancaster University

How do family changes and high spatial mobility interact? Evidence from a longitudinal study in four European countries - Gil Viry, University of Edinburgh, Emmanuel Ravalet, EPFL ENAC INTER LASUR

The ever-increasing need to be highly mobile challenges people to find ways of combining work and family life. Although research on intensive mobility has increased substantially in recent years, an empirical validation based on longitudinal data including various forms of spatial mobility is still missing. This contribution aims to fill somewhat this gap by using panel data from the European survey "Job Mobilities and Family Lives in Europe" about daily/weekly long-distance commuting and frequent business trips far from home. 1735 people were randomly selected from the residential population in France, Germany, Spain and Switzerland and interviewed in 2007 and

2011. First, we consider how becoming a parent and a change in the partnership impact (the change in) spatial mobility behaviours and spatial mobility willingness. Second, do past mobility behaviours and willingness influence the probability of experiencing subsequent family changes? Results show a more complex pattern of effects than simply stronger interactions in the case of women. Controlling for economic activity, both men and women are likely to stop being (ready to be) highly mobile when they have a child. Conversely, starting a stable partnership increases the willingness to be highly mobile. Moreover, childless women and fathers who were highly mobile some years ago are more likely to stop a stable partnership subsequently. This last effect was interpreted as reflecting the difficulty for people to combine a job requiring frequent/long-distance travel and a stable partnership. More generally, these findings suggest that entering into and severing couple relationships necessitate high mobility projects and behaviours in the contemporary world.

Nomadcity and the Care of Place – on the aesthetic and affective organization of space in freelance creative work - Michael Liegl, CeMoRe, Lancaster University

In this paper, I analyze the workplace-making practices of urban creative freelancers. Being independent from an employer and being mobilized by digital technology, it would be possible for these individuals to work anywhere they like. Yet not all places seem to be equally suited for their work. Drawing from CSCW literature on the practical accomplishment of mobile work, but also from theoretical literature on creativity as a governmentalist program, this ethnographic study follows creative workers in their everyday attempts to manufacture and seek out work environments which enable them to be creative and productive. In these processes mobility features both as a problem and a resource. The search for the right place to work makes these workers restless, yet it is exactly restlessness and nomadcity that can be used as a means for manufacturing creativity. I describe these practices as a technology of the self which I call the care of place.

The comfort of expats: The online forum as a social network in lifestyle migration - Michelle Lawson, LAEL, Lancaster University

The phenomenon of lifestyle migration, a deliberate search for a 'better life', is attracting research interest within the mobilities field (Benson, 2011). While there has been some focus on discursive construction (Torkington, 2012), little attention has been given to the online forum as a networking and support tool for expats in the context of lifestyle migration. This study is a linguistic exploration of the discourse of British migrants in Ariège, south-west France, focusing on interactions from an online forum for English-speaking expats that until its recent closure offered networking and support to the British. In this paper I consider the relevance of Wenger's (1998) theory of community of practice as a theoretical model with which to structure analysis of data collected from this forum. Specifically I consider what selected constructs such as 'learning as practice' offer to a methodology that explores the interactions of members and the interplay of individual and group identities. While Wenger's original theory lacked a model of language use, this paper demonstrates how observation of established linguistic routines and symbolic meaning offer a way towards understanding the shared practices, norms and values of this online community. Routines such as requests for advice, new member announcement, expression of support and invitations to entwork offline show how the forum is a communal mechanism for supporting 'life in France, in English'. A thematic analysis structured around Wenger's constructs demonstrates how relationships develop around a process of learning, with members positioning themselves and others as 'newbie' or experienced. Furthermore, discourse behaviour is seen to give form and meaning to underlying issues of power within the expat community, as participants position themselves in relation to each other with reference to social, cultural and linguistic forms of capital in order to make social categorisations. The online forum appears to be a tool for maintaining weak ties among the expat community, as well as maintaining symbolic meaning attached to the old life and the

new, as reference to shared British culture and evaluations of the 'better life' are also part of the repertoire. Perhaps most interesting is that participant discourse gives support to the idea that there is an emerging ideology within British lifestyle migration, or a 'right way' for the British to live in France. This study enriches the mobilities paradigm by demonstrating what a linguistic analysis can offer to an understanding of an online community in a lifestyle migration context. It also answers the call to extend sociolinguistic research by viewing networked interactions through a mobilities lens (Barton, 2011).

The production of externalities and the multi-systemic dynamics of Academic Mobility: A study of the University of Coimbra - Geraldo Campos, ESPM, Sao Paulo

The intensification of flows of students on a global scope urges us to be aware of the impacts of the academic mobility in the configuration of a geopolitics of knowledge. Understanding the phenomenon of academic mobility as a system, allow us to explore the impacts of its interconnections with other systems and the role of multiple actors in dealing with the externalities produced by the internationalization of the institutions of higher education. The research has been focused in the University of Coimbra, where an ethnographic research was done with in-depth interviews conducted with post-graduate students from all the countries that belong to the Community of Portuguese Language (CPLP). The results suggests that the system of academic mobility could be better understood in relation to other systems of mobility composed by a complex set of heterogeneous elements.

13.15 – 14.00 Lunch and poster viewing - The Foodworks

14.00 – 16.00 Parallel Session 4

Inequalities and Cosmopolitanism - Session 4.a (Bowland Suite A)

Chair: David Tyfield, CeMoRe, Lancaster University

Towards a critical anthropology of (im)mobility - Noel Salazar, University of Leuven

It has become fashionable in academia and beyond to imagine the world on the move. As a concept-metaphor, mobility captures the common impression that our lifeworld is in constant flux, with not only people, but also cultures, objects, capital, businesses, services, diseases, media, images, information and ideas circulating across (and even beyond) the planet. The scholarly literature is replete with metaphorical conceptualizations attempting to describe (perceived) altered spatial and temporal motion: deterritorialization, reterritorialization and scapes; time-space compression, distanciation or punctuation; the network society and its space of flows; the death of distance and the acceleration of modern life; and nomadology. The interest in mobility goes hand in hand with theoretical approaches that reject a 'sedentary metaphysics' in favour of a 'nomadic metaphysics' and empirical studies on the most diverse kinds of mobilities, questioning earlier taken-for-granted correspondences between peoples, places and cultures. Importantly, the way the concept is currently being used, human mobility entails much more than mere physical motion; it is movement infused with both self-ascribed and attributed meanings. For example, many link voluntary geographical mobility almost automatically to some type of symbolic mobility, be it economic (in terms of resources), social (in terms of status) or cultural (in terms of cosmopolitanism). Recognizing that the mobilities we witness today are not entirely new processes, what are the (dis)advantages of looking at the current human condition through an analytical mobility lens? What are the limitations and ambiguities of current mobility approaches? What is the universal value of prescribing normative mobility futures, particularly when taking into account the reality of developing countries? In this conceptual paper, I do not

discuss movement as a brute fact but rather analyse how mobility, as a socio-cultural assemblage, is (de)constructed. How are various forms of translocal movement made meaningful, and how do the resulting ideologies that privilege a logic of mobility circulate across the globe and become implicated in the production of mobile practices? What are the mechanisms of power that enable the mobility, as well as the localization and disciplining, of diverse populations? How do people envision their potential for mobility, under what conditions do they enact that perceived right, and under what conditions is that right denied to them in practice? Drawing together in creative ways insights and approaches from across the social sciences and humanities, I propose a critical anthropology of (im)mobility, a theory that simultaneously addresses the normalization of boundary-crossing movements and the relations of differential power that are generative of these mobilities, their cultural representations and changing societal significance.

Mobile Inequalities: Conceptual and methodological challenges - Katharina Manderscheid, Luzerne University

The central point of departure of mobilities research consists in the observation that "all the world is on the move" (Urry 2007: 3). Yet, these moves take place at different speeds, with different levels of comfort and security, they happen more or less autonomously, in a more or less controlled way, and these moves entail different impacts, risks and opportunities for different people, different social formations and different places. While sociology has traditionally conceptualised social inequalities within the framework of national states, the focus on mobilities and the thereby constituted social relations make it necessary to reformulate the underlying concepts with regard to movement as a powerful stratifying force. In my paper, by sketching the state of the art within the mobilities paradigm as well as drawing on poststructuralist social theory, I want to outline some key conceptual and methodological issues within this field. An adequate conceptualisation and understanding of mobile inequalities appears crucial with regard to struggles over mobility futures and the ability to think of alternative utopias. Therefore, I argue that it is necessary to discuss the nexus of mobilities and inequalities on different levels of analyses: at the level of social structuration research; with regard to past developments setting the path for future options; considering the control of moving bodies and the corresponding governance of mobile subjects; concerning the discursive formation of "mobilities" and "inequalities" as objects of knowledge and their inherent power structuration; and finally the role of the social sciences and critique within these interrelated dimensions of the field. These conceptual aspects lead to some fundamental methodological questions. Following the insights of mobilities research, it is not sufficient to simply equate mobility with domination and power and immobility with constraints and subordination. Nor is it sufficient to add further variables to quantitative models in order to extricate interactions with other dimensions of inequality. And neither can narrated experiences of movement capture an adequate picture of mobile inequalities and unequal mobilities. Thus, the focus on movement rather than social entities also seems to require some methodological adaptations - although not all existing methodologies are rooted in "sedentarist metaphysics" (Cresswell 2006: 26) - and so it appears worthwhile to critically examine the 'methods tool box' of social research.

An analysis and comparison of the discourse of fair trade-products: placing the distant other on the shelf - Robbe Geysmans, Ghent University, Lesley Hustinx, Ghent University

In academic literature, there exist high expectations on the ethical consumer. He/she brings politics and civic virtues into the supermarket ('voting' at the cash-register), by choosing products based on values other than the economic values traditionally associated with consumption. The ethical consumer 'cares' about the origins and consequences of what is sold. In this way, it is fair to say that 'the ethical consumer' is a hybrid entity, combining the seemingly oppositional logics of private consumption and

publicly-oriented citizenship. Research on this ethical consumer and his/her motivations and practices is manifold. In a more recent literature, other actors active in the realm of ethical consumption started to be the focal point of research. However, the role of material objects and settings in constructing the field of ethical consumption remains understudied. In this paper, we contribute to filling this gap by focusing on a central object in all forms of consumption: the product. More specifically, the discourse of fair trade-products is chosen as a concrete case of study, since fair trade is an often-mentioned and generally acknowledged externalization of ethical consumption, and its products are now available in many different settings and forms. In the case of fair trade, it is assumed that the consumer 'cares' about the producers living in the global South. Since fair trade is obtainable in various places in the global North, not the least in the 'mainstream' retail, the question arises how these products are 'speaking' to the ethical consumer, and if this differs from 'regular' products. Different brands of coffee (both 'fair trade' and 'regular'), sold in different retail-settings, are selected. We focus on if/how the hybrid character attributed to the ethical consumer is prevalent in the discourse of these products. Especially the 'citizenship'-dimension receives elaborate attention. For this purpose, we build on ideas about the distant other, imaginative travel and mobility between public/private spheres. It is our belief that the ethical consumer, as an entity uniting citizenship and consumption, is partly created by the discourse surrounding 'ethical' products. Through the use of pictures, citations, info-texts, ... an image is created about the origins and performance of these products. In this way, the producer -as a distant other- and its surroundings are brought to life, without the consumer needing to cross the spatial distance between the global North and the global South. Of course, this raises questions on the accuracy of the discourse of the fair trade products. The engagement of the consumer as a citizen becomes directed towards a (created) distant other who is brought closer through the product bought for personal use. As such, boundaries between private and public are traversed and become blurred. A comparison directed to revealing differences in the discourse of different products, labels and retail settings is an important step to obtain a better understanding of how the consumer is created as a citizen who cares about the world he/she inhabits.

Refugees: the ultimate post-nationals? Farida Fozdar, University of Western Australia

This paper explores the question of whether refugees, mobile through no choice of their own, are postnational or cosmopolitan in their sense of identity. The idea of home as nation, and identities as being fundamentally linked to territory, particularly national territory, has been the source of much of the violence of the twentieth (and now twenty-first) century. This has led to the suggestion that refugees, having been forced to breach this connection, are less in need of a sense of place, as their experiences produce a more cosmopolitan outlook, less rooted to territory (Pollock et al, 2000). If we look at the characteristics of cosmopolitans, as defined by Skrbis and Woodward (2007), i.e. mobility, cultural symbolic competencies/code switching abilities, and inclusive valuing of other cultural forms, it seems reasonable to expect that refugees may indeed demonstrate these qualities. But does that mean they no longer have a strong sense of national attachment? Using data from interviews with 76 refugees from the Middle East, Africa and Asia, now living in Western Australia, this paper demonstrates that refugees do orient to the nation-state as the 'natural' locus for identity. They feel a strong sense of belonging in terms of 'civic' connection, but simultaneously experience exclusion, feeling they do not belong as 'ethno-nationals'. They strongly desire this sense of connection to place and people however, resulting in this sort of national belonging being aspirational. The paper discusses implications for theorising around cosmopolitanism and post-nationalism more generally.

Contingent Movements Archive (CMA) - Laura McLean, Hanna Husberg, Akademie der Bildenden Künste Wien / Maison des Artistes, Kalliopi Tsipni-Kolaza

CMA is a project developed by artists and curators Hanna Husberg, Laura McLean and Kalliopi Tsipni Kolaza. The project has partnered with Maldives Research, a non-profit

NGO, whose main objectives are to contribute to the process of developing public policy in the Maldives and with Goldsmiths College. Both partnerships are based on in-kind support. CMA is conceived as a digital archive and film speculating on the future of the Maldives, which due to sea level rise is predicted to be submerged within the next hundred years. This project will be presented at the Maldives Pavilion of the 55th Venice Biennale, hosted by Chamber of Public Secrets, a production collective of critical art and culture. Landmasses have disappeared before. Over thousands of years geological shifts and fluctuating sea levels have shaped migratory patterns and cultural evolution. But the complete disappearance of a nation-state beneath the ocean is unprecedented in modern times, and the questions that arise in this situation throw current international laws and issues of cultural continuity entirely into disarray. The literal disappearance of the archipelago would permanently displace Maldivians from their country. As land disappears legal rights and important territorial fishing grounds could be lost and claimed by others. The country could even cease to exist as a state, leaving its citizens stateless. CMA seeks to unpack the problematics and possibilities of these unprecedented scenarios within a global context, and to explore possible contingencies from a cultural perspective. As a national fund has been set up to buy land in Australia, India and Sri Lanka, possible contingencies from a cultural perspective. As a national fund has been set up to buy land in Australia, India and Sri Lanka, with the hope of preventing Maldivians from becoming climate refugees, we are paying particular attention to queries surrounding potential resettlements in these countries. The experimental online archival arena, in which talks, interviews and other material speculating on these issues will be gathered is currently being developed. While the project emerges from an art context, a significant audience for the CMA is Maldivians in their home country. As this project speculates on their future, it is critical that it is accessible to the population spread across a constellation of islands and atolls. The Internet is an important tool for an isolated population, connecting the remote to the global, and also for freedom of expression, which is an issue in the strongly religious Maldives. It is also a key mode of communication for 21st century diasporic communities.

Materialities, designs, futures - Session 4.b (Bowland Suite B)

Chair: Jen Southern, CeMoRe, Lancaster University

Mobilities Design - towards a new 'material turn' in future mobilities research - Ole B. Jensen, Aalborg University

This key note address will put focus on a new way of thinking about the challenges facing mobilities in the near future. Research into the global social and environmental challenges articulate a need for new ways of thinking about social justice as well as planetary survival. However, the last decade of research into mobilities have also shown that mobilities is much more than simple physical displacements of bodies, vehicles, and information from point A to B. The practiced and lived everyday life mobilities across cultures, sites, and scales require an understanding of mobilities as an important life condition affecting notions of culture, self, Other, and the built environment. Moreover, sites and systems hosting and affording mobilities needs to be explored for their potentials to become more interesting, inspiring, and engaging. As billions of people are on the move, we need to stop thinking of this as simple acts of instrumental displacement. We become who we are as we move (or are prevented from moving) and engage in mobile practices of all sorts. Seen in this light the mobility systems of the future need to become:

- More socially inclusive
- Less environmentally restraining
- More resilient and risk adverse
- More flexible and less vulnerable
- More inspiring and attractive

More open-minded and fun

The last decade of research into everyday life mobility has let me to articulate a research focus on the 'mobile situations' and how these are 'staged' in complex processes of infrastructural system-logics as well as in myriads of individual and incremental decisions (see '*Staging mobilities*', Routledge, 2013 and the forthcoming book '*Designing Mobilities*'). This is a research that asks the pragmatic question: *What makes a given mobile situation possible?* From the point of view of what I call 'critical mobilities thinking' I propose that mobilities research needs both to be 'critical' in relation to identifying 'problems' as well as 'potentials'. Most social research on mobilities is good at the former, but less developed in relation to the latter. Therefore I have engaged with urban design, architecture and other design disciplines to explore their 'potential seeking' capabilities. Based on this the 'staging mobilities' opens up to a more design-oriented and material perspective on mobilities. Therefore I claim in this talk that we need a new 'material turn' in mobility research. It is a turn that orients itself towards design, space, and 'materialities of mobilities' much more than earlier research have done. In order to do so I propose the articulation of the new emerging research field of 'mobilities design' as an attempt to meet some of these challenges facing future mobility.

Designing Disaster Mobilities - Monika Büscher, Michael Liegl, mobilities.lab, CeMoRe, Lancaster University

Consequential transformations of 'disaster mobilities' are underway. Social, organizational and technological innovations are engendering changes in who and what is being mobilized in case of an emergency, and how this is done. Since 2008, socio-economic pressures have shaped a 'new reality' worldwide. Statutory 'category I' emergency responders, such as the bluelight services, local authorities and healthcare organizations, as well as category II responders (including utilities, communications and transport providers) find their traditional service models challenged by shrinking budgets and growing expectations. The speed and adequacy of their response is - often in real time - subject to intense scrutiny from governments and the media. And, as TV cameras mounted on helicopters capture unfolding response efforts from the air, the public turn to social media – for on the ground information, support, and to mobilise their own resources, such as clean-up operations or crowdsourced 'crisis informatics'. These pressures and social innovations coincide with organisational strategies that place an ever stronger emphasis on interoperability and information sharing, giving rise to concepts such as 'agile response', 'systems of systems' and 'whole community' approaches. Much of this innovation is underpinned by new technologies. Ad-hoc networking, cloud computing, sensor networks, and advances in big data analytics open up new opportunities for faster, more efficient, cost-effective and broad-based crisis management. However, there are also potentially problematic unintended consequences. Innovation generates new risks and challenges – such as DIY justice, increased surveillance, the spread of a culture of fear and a militarization of everyday life. Some of these effects appear to be deeply corrosive to the good life. A number of questions arise at this juncture: How can these transformations be designed 'better'? Who needs to be involved in defining 'better'? And what does mobilities research contribute? Drawing on engaged interdisciplinary research with practitioners and technology designers, we argue that a 'design for design' approach that brings together inventive mobile methods, an ethnomethodological/mobilities analytical orientation and iterative and experimental collaborative socio-technical innovation can help in defining and configuring 'better' futures.

The affective politics of mobility - David Bissell, Australia National University

The twenty-first century has widely been heralded as the urban century. It is therefore highly appropriate that the mobility practices that constitute and compose everyday life

in the city have become a vital subject of enquiry. As a specific everyday mobility practice, commuting is an immensely charged zone of urban life. It is always more than and thus confounds ideological readings that would reduce the volatilities of the commute to a function of globalizing forces. However, in recent times, and in many cities, the commute as a zone of profound ordinariness has become something of an urban crisis warranting different modes of biopolitical intervention. The commute has become the knot through which multiple contemporary urban problems are refracted. These include carbon overreliance owing to the dominance of car travel, strained work-life balance and the denigration of travel time, lost economic productivity where long commutes compromise the economic productivity of workers, a source of stress that infects work and home life, sedentarism and associated health problems, economically disadvantaged disproportionately affected by commuting costs. Yet analyses of commuting have tended to focus on the macropolitical response to both the problems of commuting and the possibilities of transformation. Macropolitical responses to this knotty problematic are often articulated through ideologically-laden strategies, where the long term health and vitality of urban populations becomes contingent on achieving specific mobility transformations. In this paper I suggest that this leads to a restricted understanding of the transformations that are taking place in this urban realm but often fly under the analytical radar. Rather than seeking to make utilitarian predictions or prescribing normative remedial solutions where futures are derived from present needs and aspirations, this paper outlines how an affective politics of urban mobility reformulates key political questions concerning the both the ontological constitution of, and transformations that compose, mobile urban life. Based on extensive empirical research involving interviews, participant observation and site-writing with and alongside commuters in Sydney, Australia, the paper shows how an examination of the affective politics of urban mobilities changes the way that we can understand the nature, distribution and expression of power in the framing of urban mobility problems. Rather than apprehending urban mobility politics as primarily involving questions of statecraft or formal governance where the agencies of subjects and objects have already been decided upon, attending to registers of affective life involves examining the multiple and diverse forces that materialise these mobility practices. It shows how these multiple, competing forces that manifest as will, agency, and desire can be understood in ways that problematize the ontological units that commonsense macropolitical interventions are directed towards. Contributing to an emerging body of work on the politics of mobility, this paper demonstrates how, through an affective politics, commuting practices are a charged space of social transformation where new subjectivities are brought into being, new distributions of the sensible emerge, and new modes of attention and receptivity form. Attending to how everyday practices of commuting serve to problematize the present, an affective politics thus provides a more robust way of staging and evaluating the competing calls, possibilities and pitfalls of engineering commuting spaces, durations, technologies and experiences.

Controlled mobilities or porous barriers? A topological analysis of food and drink packaging standards and food safety - Cary Monreal, Newcastle University

The movement of food within and across regions and private/public spaces are regulated by multiple standards. One such important set of standards that regulate the flows of food are those associated with the type of packaging system used. There are many varieties of packaging but only certain types are deemed appropriate for particular foods in specified contexts. This paper draws on a framework developed by Mol and Law (1996; 2001) to analyse the different “topologies” where packaging and packaging standards are performed and to show how they interact with related issues of food safety and food mobility. The boundaries and different regions which packaging standards help create rely on measurement networks that classify packaging according to their barrier properties which can be alternatively considered as the variable ability of different packaging materials and articles to control the mobilities of microbes, other contaminants and food components. This ability to hold stable various mobile micro-elements helps create the regional differences between the inside and outside of the package which in turn create other regions and territories. Holding micro-elements stable also converts food into what Latour (1987) terms immutable mobiles. Immutable

and mobile food helps regulate the flows of elements between stable networks from the lab, farm, factory, supermarket to the home. However, the second part of this paper will look at two case studies to highlight another more precarious and less stable side of packaging and packaging standards. The first case study examines the unsuccessful attempt by the Food Standards Agency to reduce the shelf life of vacuum and/or modified atmosphere packaged, chilled, ready-to-eat food in order to manage the risk of botulism outbreaks. Packaging systems, by rendering food relatively immobile for longer, can allow time for toxin formation and other pathogens to multiply and exceed safe thresholds. Moreover, the complex and tightly coupled flows that make up the food system, enabled by packaging, increase the opportunities for contaminants to move through the cross-contamination of food components. Packaging, in this sense, becomes a vehicle as well as a barrier against certain types of risk. The second case study will then examine the recent move by the Canadian and Danish governments to ban certain types of packaging containing the chemical Bisphenol A. Bisphenol A has mobilised public opinion, encouraged policy responses and, ultimately, re-configured and re-directed the material flows of certain kinds of packaged foods. These processes have collectively re-defined food trade regions. Both cases illustrate, in different ways, the abrupt changes and the absent presence of elements associated with a “fire topology” while also drawing attention to the fluidity of packaging and packaged food as it transforms without discontinuity. Both these empirical examples also highlight the multiple interdependent (im)mobilities implicated in food systems and show a paradoxical robustness yet fragility of these systems. By better understanding these (im)mobile dynamics as they exist and interact in and through complex spaces we may begin to speculate on the role of packaging in relation to food mobilities and food risks under various future scenarios.

Migration / Moving Around - Session 4.c (Bairrigg Room)

Chair: Mimi Sheller, Center for Mobilities Research and Policy, Drexel University, Philadelphia, USA

Mobile scientists, migrant workers: the politics of European research policy - Chiara Carozza, Centro de Estudos Sociais - CES, University of Coimbra, Tiago Santos Pereira, Centro de Estudos Sociais - CES, University of Coimbra

Within the ambitious goal of the Lisbon Strategy launched in 2000, scientific mobility gained a crucial role in the current European agenda and corresponding research policy landscape. On the macro level, mobility is regarded as an indicator of a healthy and efficient research labour market, and assuring more mobility is assumed as a goal of institutional reforms. On the micro level, mobility is usually considered “a natural extension of the traditional cosmopolitan character of the world's scientific community” (Meyer, 2003), and it is emerging as a criterion for evaluating researchers' careers. As observed by Sheller and Urry (2006) social sciences have largely approached movement (of ideas, peoples, things) as a black box, a neutral set of technologies and processes permitting forms of economic, social, and political life that are seen as explicable in terms of other, more causally powerful processes (ibid. p. 208). This paper aims at opening up this black box, as proposed by the “mobility turn” scholars, by exploring the “inevitably value-laden” (Morley 2000) discourse of mobility in the European Research Area. Scientists need mobility to produce and exchange knowledge, as much as a source of individual satisfaction and non-routine work, and to contribute to the global science enterprise. However, mobility is not simply associated with the freedom and autonomy of the scientific life (Shapin, 2008) and it can be seen as a way to promote the primacy of the economic in the EU context. Mobility of knowledge is being discussed as the fifth freedom, that of the circulation of knowledge within the EU, in addition to the free circulation of capital, goods, services and people, and as a way to strengthen local ‘competencies’ and promote localized economic development. Our analysis will depart from this tension in the promotion of mobility,

and focus on the technologies of mobility that are developed to promote and 'naturalize' scientific mobility in Europe. The word "technologies" is used here in a broader sense, including material and immaterial devices such as institutions, concepts, programmes, procedures, frames and so on materialising a historically and contextually situated notion of mobility, besides the deep involvement of researchers in socio-technical networks (Pellegrino, 2009). Adopting Cresswell's proposal (2010), technologies of mobility will be analysed on three different levels: movement, which is "the fact of physical movement getting from one place to another; the representations of movement that give it shared meaning; and, finally, the experienced and embodied practice of movement." (ibid. p. 19). Two key questions will be addressed: to what extent does the notion of mobility meet the current needs of the neoliberal state to promote the migration of knowledge workers by creating the appropriate conditions for scientists to migrate to respond to the local shortages of scientific work? How does this discourse build upon an awareness of the different dimensions involved, namely the freedom of intellectual exchanges and the interests and constraints of early stage researchers in the development of their careers?

Life cycle migration: mobility, connectivity and development - Stephen Little, The Open University Business School, UK, Frank Go, The Open University Business School, UK

This paper considers the phenomenon of life cycle migration as a consequence of the lifetime of increasing mobility and connectivity of the older workers in developed economies now planning for or reaching retirement. It argues that this can be viewed as both a development resource and a medium of knowledge transfer complementing the resources developed by inward migrants at the centres of economic activity. The global economy depends on an increasingly mobile workforce. Individuals relocate during their working career, through choice and economic necessity. Often such economic migration draws down skills at every level from the less developed periphery to the more developed centre. However, this loss of resources is offset increasingly by remittances: both in financial terms but also in return migration which brings back the wider experience of the mobile members of the population. This phenomenon has been critical to development in both China and India, the latter going so far as to alter its legal conditions for nationality in order to replace 'brain drain' with 'brain circulation'. The generation of workers in developed economies currently retiring or preparing for retirement has enjoyed extensive mobility for both work and leisure purposes. This has exposed individuals to a wide range of locations and cultures. During their working life many individuals have established patterns of repeat visits, both for business and tourism purposes. Relocation for retirement often transfers individuals and families away from the economic core to less developed regions familiar from leisure travel. As with remittance from emigrants, the potential impact of such incomers is not limited to the financial contribution from retirement lifestyle expenditure. As incomes from pensions and savings become less predictable many potential retirees are seeking supplementary income streams. The skills, experiences and connectivity to the core areas of economic activity which they bring to regions often on the margins represent a potential development resource. This reversal of general migration flows provides a resource for destination regions to redress their uneven relationship with the core both through direct economic activity at new locations, and the transfer of skills and experiences to the local community. Current levels of mobility represent an increase in distance and frequency compared with earlier patterns of movement. There are long-established pathways of life cycle migration within national boundaries and retirees relocating to former holiday destinations brings both human and financial assets which can counter the loss of human resources from the outward migration common to rural or peripheral areas. At the same time, pressures are placed on social and health services while competition for housing impacts on the younger population. Low cost air carriers, currency deregulation and complimentary forms of connectivity have led to new patterns of location for retirement. The life cycle movement of diasporic populations to and from their regions of origin is matched increasingly by outward flows from the economic core. This phenomenon is visible in mature economies but growing affluence and ageing populations in the regions experiencing rapid economic growth is likely to encourage similar mobilities.

Situating the limits of mobility futures: lessons from Hong Kong migration studies - Allison Hui, Lancaster University

While the contemporary proliferation of mobilities has often been used as a justification for the importance of their academic study, this narrative of growth and progress is only one part of the story. Not only do mobilities of various types have a long history, but their history is profoundly varied. Though for many colonial powers this history involved expanding spheres of mobilities, and their accompanying benefits, those in the global south often faced a profoundly different experience – one where unpredictability, constraints and uncertain futures became normalized. In thinking then about the challenges that environmentally unsustainable levels of mobilities now place upon societies across the world, the environmental cost of globally-increasing levels of mobility should not be confused with a globally-consistent experience or history of mobility. This paper therefore argues that much is to be gained from situating any effort to understand the limits that may be emerging, imposed, or encouraged as part of mobility futures. That is, rather than approaching the question of future limits with a view from nowhere, it is valuable to take into account the normalization of diverse mobilities in different areas of the world, and consider how unique histories of mobility might interact with processes of future change. In order to consider these issues, the paper draws upon the case of Hong Kong. In addition to being 'Asia's world city', Hong Kong has a complex and longstanding history of migration that is connected to experiences of war, violence, and its many years as a British colony (which ended in 1997). During the 19th century the city was an important entrepot for workers migrating to North America to seek their fortunes, and in more recent years the city has hosted thousands of guest workers – notably Filipina and Indonesian domestic workers whose conditions of stay are highly regulated. In this way, migration is a highly normalized part of Hong Kong society, and its relationship to both opportunities and fears is well understood. By re-reading literature on Hong Kong migration, this paper pulls out three themes that mark this normalization: moving together (intergenerational familial mobilities), anticipated mobilities (the relationship between seeking capitals and future expectations), and lost mobilities (fear and forgotten histories). After highlighting how each of these themes has been identified in previous literature, and is situated in the Hong Kong context, the paper draws out the implications of these themes for considerations of future limits. For one, the influence of previous familial migration and a conscious attention to migration as a way of facilitating the accumulation of capitals suggests the possibility that national efforts to limit mobilities could be avoided by simply moving to countries with less restricted mobilities. In this way, situating limits within Hong Kong illustrates that discourses of the generalized progression of environmentally-harmful mobilities fail to account for widely varied pasts and what will surely be widely varied mobility futures.

Reflexivity and changes in habitus: Migrants ways of dealing with migration - Maarja Saar, Södertörn University Pecha Kucha presentation

There has been a rapid growth in migration research, however most of it has been quite removed from wider social theories (see Scheibelhoefer, 2009). Rye (2011) has noted that research on social mobility has largely neglected geographical mobility and reverse. The aim of this paper then is to bring together social and geographical mobility and to view migration as bringing multiple changes in people's lives in terms of class, occupation, place etc. In sociology the discussions on agency and structure have been relevant for already decades, lately focusing on the relationship between reflexivity and habitus. Whereas some suggest that reflexivity beyond habitus is impossible, other prefer to see individuals as more active and claim that reflexivity and agency are strongly connected. However theoretical discussions have strongly dominated and researches viewing the questions of reflexivity and habitus using migration as an example have been rather marginal. This article then focuses on how individuals intend to and experience the changes in their habitus when migrating. One can find variety of coping strategies- rationalizing migration, denying its importance, excluding oneself from outside environment, recreating similar conditions to the former

home, creating a safe place at work, becoming reflexive and anxious etc. I argue that both social and family relationship factors are important in understanding the ways migrants talk about their experience. Therefore one has to understand both the sending society as well as the concrete upbringing of the individual. My data consists of 37 interviews with highly skilled Estonian-speakers who have the experience of moving to UK. Two different groups were studied- those still in UK and those who have returned. The interviewees were in the age 20-40, since the author was interested in the group of people whose socialization process was influenced by Estonian independence period and rough neoliberalization. In both interviewing and analysis process the author followed biographical method. Skill level was defined through both education (tertiary) as well as current job (white collar). Estonian case provides an interesting backset for the study, since it helps to view individualization and habitus in the post-communist context. The society has experienced rapid changes and immense political support on individual responsibility and agency. Moreover the importance of class is ignored on the societal level, is however as my previous research has found out, still relevant for migration motives. Therefore focusing on individual biographies is a good way to understand how societal and personal domain come together as people are discussing their migration.

Policy & Futures - Session 4.d (Training Room 3)

Chair: James Faulconbridge, CeMoRe, Lancaster University ()

Mobile Urban Governance: 20 years of politics and planning in mobilities in Munich - lessons learned - Sven Kesselring, Aalborg University

More than 20 years ago significant changes in the political mobility culture commenced in the Munich region. This has lasting impact on regional mobility and transport policies today. These changes can be understood as a transition from a highly ineffective and polarized political situation of inertia and standstill towards pragmatic and liquid networked governance structures, moving boundaries and fluid discourse coalitions. All this started with the so called Kooperative Verkehrsmanagement München (KVM), the 'cooperative traffic management in Munich'. Originally thought of as becoming an administrative instrument for enabling optimum traffic control and seamless mobility it turned into a highly flexible and case sensitive actor network including politics, civil society, industry actors and a multiplicity of associations, NGOs etc. Along with technological improvements in traffic data management and the coordination of different mobility systems a new collaborative culture amongst regional stakeholders was created in a 1995. Derived from a future workshop close to the Alpes the so called 'Inzell Initiative' grew into the most important regional governance structure in mobilities politics and planning. Today, the Inzell Initiative is well known beyond the regional context. It is probably the most powerful mobility governance structure in Germany and is considered a stand-alone example in transport policies Europe-wide. The paper investigates the risks and chances of this process and for authoritative governance. It analyses its potentials for the shaping, designing and making of the future of mobilities in Munich. And it refers to data collected throughout two decades and from a recent workshop on a 'Mobility Vision 2050' in particular. The paper shows the significant potentials for consensus finding. And it emphasizes the even significant lack of innovative potentials for dealing with the ecological, infrastructural and economic challenges that urban regions face today. Based on the analysis the author reflects towards an outlook for the region of Munich and towards general lessons learned for governance and planning in the mobile risk society.

Planning as Mobility - Enza Lissandrello, Aalborg University

This paper aims to offer an alternative planning theory based on an interpretative analysis of the mobility turn in/for planning practice. It addresses the conceptualization

of the factors and dynamics leading to change in urban planning practices. It explores how planners deal with change reconfiguring the institutional context of spatial planning in their urban context. Planning scholars have for long answered to the questions of change in planning practices arguing for the need for reflexivity which entails planners to deal with change, complexity, dilemmas, ambiguity, conflicts and uniqueness. Reporting the empirical example of the contemporary experience of a public transport planning for the urban context of Århus in Denmark, this paper argues that, under the 'mobility turn', planning action can be understood as performed through planners ability to enabling agency for change. This allows to conceptualise planning not just as inextricably linked to intricate power relations but as an activity performed. If planning is reframed by the 'unstable settings' of policy and politics, the issue here is what we can learn by planners 'on the move'. This paper analyses how mobile 'settings' can be configured through planners' performing. Drawing from the specific context of making the light rail in Arhus (DK), the paper identifies specific mobility 'settings' in which public planners – through their performing – enable agency for change.

Are we there yet? 'Thinking the future' and the American automobile - Katherine Reese, American University

How do we make sense of the ecological violence and social disruptions engendered by the successes of modernity? This question has concerned social theorists throughout the modern era, but this paper explores it in a novel way: it examines how certain groups of social and political actors 'think the future' (Dennis and Urry 2010) - how they discursively make use of the future in order to define appropriate avenues for action in the present. The paper does so in the context of automobility - the autonomous mobility made possible by motor vehicles - in the United States. Autonomous mobility is thoroughly bound up in what it means to be fully modern, and in the United States it is seen to embody several core aspects of what it means to be fully American as well. Yet, as is well understood, the production and performance of automobility generate a remarkable range of ecological, health, social, and even ethical dilemmas, from the level of global geopolitics down to the level of everyday life. Given the central importance of automobility to the narrative of modernity, and American modernity in particular, how do social actors in the United States 'think the future' in confronting these dilemmas? This paper analyzes three approaches to addressing the dilemmas of automobility in the United States: the approach that seeks to improve the car through automotive technological innovation; the approach that seeks to shift mobility patterns away from the use of the car through urban design; and the approach that seeks to avoid the need for mobility altogether, by attempting projects of relocalization. The paper analyzes how these three approaches deploy particular understandings of progress and the promise of 'the future' as they formulate plans of action to address the problems of automobility. Further, the paper provides a critical reading of the futures envisioned by each approach, drawing out the potential implications of each for social equality, individual agency, and the relationship between humans and the landscapes they inhabit.

Who Moves Policy? Characters and Collaborations Mobilizing BRT through South African Cities - Astrid Wood, University College London

The purpose of this paper is to explore the agents of mobility and the assemblages that form through the policy circulation process. It traces the introduction and adoption of bus rapid transit (BRT) projects and policies across six South African cities through the local and international policy actors to challenge the notion that urban actors alone move policy. My argument is rooted in the policy transfer and policy mobilities literature, which presents analysis of the policy actors who introduce, circulate, modify extra-local concepts and manage the chaotic circulation process (McCann 2011a; McCann 2011b; Stone 2004; Dolowitz & Marsh 2000). These actors are usually policy and urban planning professionals, practitioners, activists and consultants working as "policy entrepreneurs" (Dolowitz & Marsh 1996), "transfer agents" (Stone 1999; Stone 2004),

“intermediaries” (A. Sutcliffe 1981, p.173), and my addition, “policy mobilizers” marshaling knowledge across geographic, historical and institutional contexts. However, I suggest that it is the assemblages of policy actors and policy networks linked through the circulation of global innovation that stretch urban policy across the globe. These assemblages of policy actors legitimize global policy by giving it both local and transnational salience and are also central in the implementation of circulated notions like BRT. While some of these “policy gurus” (Peck 2011) are instrumental in planting ideas that lie dormant, others policy actors engage in their prospective evaluation and application. Individual policy actors cannot simultaneously create, impart, mobilize, and approve global policy models. Instead, informal networks form, at a particular juncture, to circulate innovation, and then often disassemble once the circulation is completed. This paper explores the characters and collaborations circulating BRT through South African cities to understand both individual agency as well as assemblages that form between them to advance the circulation process.

Disruption: Inevitability, Opportunity, Necessity? Tim Chatterton, University of West England

As we progress into the 21st Century it will become increasingly important for transport planners to understand the nature of disruption and its role in both individuals’ patterns of travel and in wider social practices. If current predictions regarding climate change hold true, then both mitigation and adaptation strategies will bring about the need for significant changes to how we travel, and how we rely on travel. In this paper we set out three reasons why a better understanding of (travel) disruption will be vital to achieving a viable low-carbon transport system in the future. These three reasons are inevitability, opportunity and necessity.

Inevitability: Increases in extreme weather conditions associated with climate change may pose risks to the smooth operation of transport (and communication) infrastructures. Add to this an increasingly precarious energy system, potential increases in travel demand, a growing interdependence with complex ICT systems, and reductions in available maintenance budgets then there is a significant risk that systemic disruption may become more common. Therefore, understanding how disruption affects those who depend on the transport system will become increasingly important in order to reduce negative impacts and support users adequately.

Opportunity: By accepting that disruption (at macro, meso and micro scales) is a part of everyday life, it is possible that transport planners and managers (amongst others) could view moments of disruption not as temporary deviations that must be corrected with a return to the status quo, but as opportunities to shift travel patterns into a new shape. When temporary measures are instituted during a disruption, is it possible that these could be designed to support lower carbon forms of mobility, and for them to be left in place once the main cause of the disruption has been addressed? Or, at the least, can responses to the disruption provide important information about people’s adaptability.

Necessity: Both carrot (incentive) and stick (disincentive) approaches to inducing travel behaviour change have been limited in their effectiveness. Taking a social practice led approach to understanding travel and mobility helps to understand how these practices arise and become ‘locked-in’ to unsustainable patterns of mobility. When practices become locked-in like this, simple incentive or disincentive approaches tend not to be particularly effective, and certainly not on the scale needed to achieve an 80-100% reduction in carbon emissions. By developing a better understanding of disruption and the day-to-day variation and flexibility in people’s travel patterns it may be possible to design policies that break existing relationships between the constituent elements of mobility practices, and help force the constitution of new, lower-carbon, patterns and practices, whilst maintaining public acceptability.

These three considerations highlight how change is both inevitable and necessary in the decades to come. By accepting the need for this change in our travel practices we

may be able to make ensure that the inevitable disruption in transport systems creates as little disruption as possible in the other areas of our lives.

16.00 – 16.45 Coffee and move to Bowland Lecture Theatre

16.45 – 17.45 Leysia Palen - Digital Mobilization in Disaster Response - Plenary live via video link (Bowland Lecture Theatre)

Chair: Monika Büscher, mobilities.lab, Lancaster University

Digital Mobilization in Disaster Response

Leysia Palen, University of Colorado, Boulder

Historically, when a wildfire, earthquake or hurricane strikes, people seek information from not only authorities but also neighbors, friends, and strangers. The field of crisis informatics addresses socio-technical concerns in large-scale emergency response by expanding consideration to include not only official responders (who tend to be the focus in policy and technology-focused matters), but also members of the public. It therefore views emergency response as a social system where information is mobilized within and between official and public entities. Innovation for emergencies benefits by reframing emergency management as a set of socially-distributed information activities that support mass convergence activity. Through the presentation of research on the vast computer mediated interaction that occurs during disaster events, I will demonstrate how variants on existing methodological approaches are necessary for studying "social media" activity in disaster events. The talk will describe how victims, observers, "citizen-responders", practitioners and technologists are using social computing technology to innovate ways to participate in disaster response.

17.45 – 18.45 Pecha-Kucha & poster session (Bowland Lecture Theatre)

Chair: Lisa Wood, mobilities.lab, CeMoRe, Lancaster University

'I love to go a-wandering': Theorising the Viennese Protest 'Marches' of 2000 onwards - Allyson Fiddler, Lancaster University

This paper discusses the demonstration marches in Vienna that began after the elections of late 1999 and the subsequent inauguration of a coalition government with the extreme right 'Freedom Party of Austria' (FPÖ). The Thursday demonstrations were dubbed the Viennese 'Wandertage' (rambling days) and took place weekly for over four years. A constituent part of many social protest movements, demonstration marches (here, 'Viennese walks') are partly about visibility and solidarity and also about controlling urban traffic flow – bringing something to a standstill by a process of human movement. This very interplay of stillness and movement finds playful performance in the work of Frederick Baker, who projects images onto the backs of policemen during the marches or in the projections of Julia Zdarsky whose still images and ephemeral graffiti appear on the façades of government buildings. The short presentation probes the particular, localised meaning of urban 'hiking' in this Alpine Republic and suggests ways in which 'Wandern' is exploited physically and semantically in turn-of-the-century political protest. The approach, then, focuses not on theoretical aspects of social movement and collective action but on the functioning of the demonstration walks as a form of cultural catalyst.

The idea of Age-friendly Cities and Communities as the answer for making a new possibilities for mobility for ageing people - Grzegorz Gawron, University of Silesia in Poland, Institute of Sociology

The aging process is great and unheard of in the past, challenge for governments, economies and societies. This means the need to meet the needs of the growing group of people with specific requirements, with full rights and legitimate aspirations for decent quality of life and mobility. Effective management in this area is primarily a matter of the reform of health insurance, tax and retirement system, or other distribution of funds. Of course, these changes are important, but we should take various measures to create friendly environment for the elderly: social solutions conducive to maintaining an active (mobile) lifestyle and innovative projects allowing for broad independent. The answer to this can be the concept of Age-friendly Cities and Communities which was conceived in 2005 at the XVIII IAGG World Congress of Gerontology and Geriatrics in Rio de Janeiro. It immediately attracted enthusiastic interest, and in 2010 has transformed into The WHO Global Network of Age-friendly Cities and Communities to foster the exchange of experience and mutual learning between cities and communities worldwide. Currently membership spans across 20 countries with a total of 115 cities and communities signed up so far and many more enrolled in the process through the Network's ten affiliated programmes. The proposed speech will be a presentation of the idea of AFC as a response to the needs of mobility of life in aging societies. The theoretical analysis will be supplemented with the results of sociological research, which was carried out among people at the age of "65+" representing the selected cities from Silesia region in Poland.

Urban ropeways: The unconventional as part of sustainable mobility - Max Reichenbach, Institute of Technology, Institute for Technology Assessment and Systems Analysis

How might future urban mobilities look like? Reflecting technical, ecological and societal concerns that challenge today's transportation systems, this paper highlights the necessity of a prospective and systemic perspective on innovations for sustainable mobility. This perspective calls for the inclusion of 'unconventional' elements into visionary thinking of urban mobility. While some possible 'solutions' to overcome challenges in urban mobility are mentioned frequently (e.g. e-mobility, biofuels and smart mobility), others are far less prominent in literature. This paper will therefore address the example of aerial ropeway transportation and discuss approaches to assess potentials of this unconventional technology for sustainable urban mobility futures. Originating in mountainous regions, aerial ropeways have been used for exploitation of communities and touristic sites but also for mining purposes. However, in the last decades the technology has found a number of urban applications. Examples like the "Roosevelt Island Tramway" (New York, USA) describe its useful application as an alternative means of public transport in modern mobility schemes and cases like the "Metrocable" (Medellín, Colombia) show that urban applications of aerial ropeways may sometimes overcome barriers where 'classic' public transport falls short of fulfilling local needs. However rich the experiences with urban ropeways from around the world may be, there is yet no systematic research on their impacts and potentials in actual and future mobility concepts. Existing studies provide an overview on the range of technically possible applications or on existing implementations, referring to a number of advantages and potentials, but lack a systemic perspective. Such a systemic perspective embedded in a thorough understanding of sustainable mobility could help to better assess the systemic effects of this new element of urban mobility. It could help to better frame an analytical perspective for the scientific realm – on how to deal with urban ropeways in, and for practitioners – when to take them into consideration. The development of such a systemic perspective on urban ropeways comes across several challenges: As applications of urban ropeways are a rare phenomenon until now, there are as well few experiences regarding their impacts on the transport system. Mostly not being reflected in transport science, evaluations and comparisons of urban ropeways against alternatives are difficult. Still, the specific characteristics of urban ropeways give reason to suppose at least some systemic effects. This applies especially when impacts outside of the transport system (e.g. regarding local communities and social cohesion) are considered. Taking a quick dive into the world of urban ropeway applications as a starting point, this paper mainly wants to trigger an intense discussion on how to

develop the mentioned systemic perspective: What to consider? How to make use of previous experiences? What to aim at? Whom to address? Answering these questions will help to frame to a sustainable mobility perspective on urban ropeways.

The benefits of mobility in the advertising of mobile network operators in Brazil - Silvio Sato, University of Sao Paulo (Brazil) - School of Communications and Arts

This paper has the aim to discuss the use of the benefits of mobility in the advertising of mobile network operators in Brazil. The history of mobile telephony in Brazil is marked by the rapid development of the sector, which led to many changes in the daily life of the population. In 1997, privatization of cellular services was initiated by the Government. Previously controlled by the state, the auctions and license grants for regional operations transformed the sector, which acquired a new dynamic, more competitive and professional. The growth of the sector in Brazil can be seen by the indicators of the last decade: in 2002 there were 34.8 million mobile phones and at the end of 2012 that number grew to 261.8 million (Source: Teleco). The country is now the fifth largest mobile phone market in the world, following China, India, USA and Indonesia. The use of mobile communication has brought changes in different aspects of Brazilian society. In a country with a large territory, access to landlines was quite restricted until the arrival of mobile networks. For many, cell phone represented the first opportunity to have a means of personal communication, without relying on public telephones. Likewise, more recently, the mobile internet via smartphones or wi-fi modems also represents the popularization of internet access in places where the fixed internet is not available. Besides infrastructure issues, the availability of prepaid lines also contributed in popularizing mobile communication, creating a product without the need for previous credit approval. Today, Brazilian market is extremely competitive, involving large investments of national and foreign groups among four national operators (Claro, Oi, TIM and Vivo). The methodology of this paper uses a multiple case study with the four operators in order to understand the ties of meaning created by the brands with their visual identity and advertising. We used an evaluation model based on Peircean semiotics, especially suitable in the analysis of brand expressions, identifying qualitative, indexical and symbolic aspects. It was possible to identify the use of an optimistic view of the mobility context in the communication of the brands, focusing on expansion of consumer's power in dimensions such as time and space in an environment of ubiquity. Furthermore, it is an attractive promise to address paradoxical desires of individuality and, at the same time, the need for sharing, the security of being alone and, simultaneously, to be able to be found or find someone, whenever you want, even if not physically. It is the possibility of autonomy and, at the same time, of belonging. Finally, it was possible to understand that these brands seem to recognize the challenges that this environment of mobility brings to the relationship with the consumers. As a result, positioning strategies are less self-referential, and more customer-oriented with emotional appeals, in order to strengthen bonds with consumers, selling not just products, but also ideas and values represented by the brands.

Changing Tourism Mobilities and the Thirdspace - Michelle Callanan, University College Birmingham, Sally Levers, University College Birmingham

This paper looks to explore the relationships between three 21st century concepts – Sheller and Urry's (2006) new mobilities paradigm, Edward Soja's (1996) thirdspace and the growing area of tourism to contested and divided destinations. Mankind has always had an attachment to a specific territory or space, thus forming the roots of their cultural identity. Over many years, political elites have created divisions and boundaries around these territories; redefining such spaces to favour their political-economic goals. The aftermath has left many communities divided, territories contested and ambiguous identities created, which can be defined within the remit of Soja's (1996) 'thirdspaces', spaces which are both real and imagined, but ones in which we give 'meaning'. However, in contested/divided spaces, their 'meaning' is interpreted differently by the

many stakeholders involved causing dissonance, conflict and in some cases, resulting in 'exile mobilities'. For example, many boundaries around countries, seas and cities are open to question with some resulting in conflicts, and these have inevitably influenced the mobilities to and through these spaces. Phillip Vaninni's (2009) *The Cultures of Alternative Mobilities*, cites Hannan, Sheller and Urry discussing 'gates' that enhance mobilities for some whilst reinforcing the immobilities or demobilisation of others. An added interest here is the growth of tourists to such contested spaces. Postmodern tourists, jaded with the increasing homogeneity of modern tourist destinations and 'safe spaces' (Hou, 2013), are increasingly travelling to and through such 'contested/divided' spaces owing to their image of conflict, dissonance and danger. Timothy (1995- 2005) cites numerous examples such as Panmunjom in South Korea where tourists flock to see the village divided by the line where the treaty of armistice was signed. The example of the exiled Tibetan communities living in places such as Dharamshala has become very inviting for the foreign tourists and the global publicity derived from tourism only serves to showcase their plight. The latter is an interesting example of both 'real and imagined' identities forming as more exiles join this community from Tibet whereas others are directly born into this community and form their identity based on the narratives of others. Here tourism to such sites legitimises their political cause and the increased use of travel blogs about such visits creates a new type of mobility (viral mobility) of their political voice. This in turn, can encourage further mobility with increased visits/flows of tourists to such sites. Against this background, this study will adapt Sheller's and Urry's (2006) new mobilities paradigm to apply to a postmodern tourism context of mobilities to contested/divided 'thirdspaces'. With an increase in tourists to such thirdspaces, are they open to additional 'otherness' (aligning to Bhabha's (1994) theory of cultural hybridisation, in which 'all forms of culture are continually in a process of hybridity')? What is the impact of tourists interfacing with such communities? Are exile communities encouraging the limitation of their own mobility in order to benefit from the rewards of tourism, or in danger of remaining in permanent exile as tourists increasingly visit such sites?

Future Mobilities in Rural Outskirts - Maria Vestergaard, Aalborg University

The problem investigated as basis for this poster is the fact that rural outskirts areas in Denmark are being more and more decoupled from economic growth and distanced from the power relations within network societies. Furthermore people are moving away from these areas which lead to longer distances between people and institutions and less foundation to maintain the infrastructures and public transport services. The argument behind the poster is that mobilities play an indispensable important role for the future in these areas. With point of departure in the new mobilities paradigm (Sheller & Urry, 2006; Vannini P. , 2012; Jensen, 2013) and especially in the scenarios described by John Urry in (Elliott & Urry, 2010; Urry & Larsen, 2011) the focus of this poster is on the future mobilities of these rural outskirts areas. Based on field studies in Nationalpark Thy including questionnaires, interviews, mobility diary etc. different future scenarios of the area will be displayed and discussed in the poster and Pecha-Kucha presentation.

19.00 Evening reception and poster viewing

Poster: Dwelling in the Street: the case of live statue practice - Alper Aslan, Department of Sociology, Lancaster University & Mugla Sitki Kocman University, Turkey

"Institutional work" approach analyses the "practical actions" through which institutions are (re)produced and lived (Lawrence & Suddaby, 2006). However, this approach depends largely on symbolic analyses and ignores material, affective, spatial and mobile aspects of institutions and organizations. In today's mobile and fluid world, understanding the institutions, organizations and work within enclosed spaces (organizations) and dualisms (e.g. symbolic-material, cognitive-affective etc.) is

untenable (Sheller & Urry, 2006). Depending on the multisite ethnographic data – scattered to 14 months – and institutional work and mobilities approaches, I aim to address how an institution – the practice of “live statue” – having salient social, material, affective, spatial and (im)mobile aspects, is enacted and experienced within the manifold human and non-human arrangements and activities within institutional, organizational and individual levels. My research context is the practice of “live statue”, performed in İzmir-Turkey by a(n) group/organization of street artists, aiming to enhance the street as a sociable and liveable place. Belonging to the institution of street arts, the practice of live statue depends mostly on staying still and, when a donation is received, moving slowly for a couple of seconds coherent with the themes performed. Practicing stillness in a crowded street with vulnerable bodies has unique entangled social, affective, material, spatial and (im)mobile aspects that need to be taken into account within manifold activities (institutional work) encompassing, among others, choosing the themes, materials, movements appropriate with the institutional and cultural schemas, building an institutional and organizational identity, educating performers etc. However, the practice of live statue mainly depends on the “existential” affects (Ratcliffe, 2008) of being tranquil, peaceful and confident in the street. These existential affects shape the quality of the performers’ performance via determining the optimal balance between closeness and openness relating to performers’ relationships with the distracting and affirmative factors from the environment, such as praise and abuse, and from their body such as pain, fatigue and itchiness (Colombetti, 2011). In their words, the aforementioned existential affect depends on “submission to the street, trusting the street, and being an element of the street”, evoking Heidegger’s dwelling concept. Although the practice of live statue involves many activities – affecting the performance of the live statue – that can be handled reflexively, such as choosing themes, movements and materials, the existential affects are largely embodied un-reflexively in practice in time. This study contributes to institutional work and mobilities approaches by highlighting the entangled social, affective, material and spatial aspects of a way of being-in-the world and the significance of street and street work in understanding sociality.

Poster: Mobile art vs. corporate networks – corporate influences on locative media participatory proposals - Ana da Cunha, Universidad de Barcelona

Several parameters defined in present Information Society, such as social formations based on information webs and built around decentralized, momentary, and fluid unions of people with similar affinities, are seen highly potentiated in contemporary age by the predominance of mobile communication. With the development of mobile technologies, activists and artists envisioned a single web of connected people that will help to promote effective actions in the artistic field, but also to facilitate strategies against the governmental and economical forces in the established system. The more optimistic artists understood mobile communication as another possibility to produce democratized, cooperative and participative art. Mobile technology is indeed able to join people from different places, trans-locally, and enables associations in both fixed and mobile virtual spaces, therefore increasing opportunities for the promotion of the artistic practice. The potential of participation in artistic proposals is increased due to discussions and contributions from mobile users. Art locative works involve people from different contexts, do not require a physical participation and problematize about spatial and temporal issues. However, the effective performance and participation of spectators is hindered by an aggravating factor: locative proposals rely almost exclusively on their hosting on corporate networks. Communication networks are generally provided by corporations, and represent an obstacle when it comes to public participation in locative art proposals. Mobile networks provided by companies have mechanisms that induce user actions influenced by market trends. From the analysis of user search practices and frequent accesses to specific contents, communication systems offered by corporations draw access profiles for individuals and conduct them to subliminally access content of their interest. The actions and choices of users are directed to access and use content only superficially. The intention behind this practice is to conquer the subjectivity of people through the colonization of their perceptions. However, the artistic appreciation depends mostly on a broad repertoire that involves

sensory and intellectual experiences and on actions relative to the individual subjectivity. Thus, from the moment that the viewer has their reasoning and subjectivity influenced by telecommunication companies, the individual is unable to develop a fully satisfactory artistic perception and reasoning. Indeed, the individual is prevented to acquire new cognitive relationships that will enrich their personal repertoire and contribute constructively in participatory art actions using locative media. Moreover, this inability also influences the quality of the information that can be shared or exchanged in these proposals. With low-quality and low-relevance content the mobile participative practices lose its purpose. This article proposal will address the influence of corporate networks on participatory artistic practices that use locative media. Topics such as public participation in works using locative media, the colonization of subjectivity by communication corporations, and the quality of content, will be explored. We will discuss about the real efficacy of art projects occurring across networks and between mobile devices. We will point out some possible solutions to make a contribution through locative medias more effective in practice.

Poster: Butterfly effects of Arab spring on Western world - Ahmet Salih Ikiz, Mugla Sitki Kocman University

Growing social unrest and unfair income distribution created revolutionary changes in the long ruled dictatorial rulers of some Arab republics. This dynamic social movement seems not only effect eastern world but also would have serious effects on western countries such as EU and US. Chaos theory is widely used in Physics in order to explain the impact of the movement of an item on other items in a catastrophic ways. A tinny change at one place can result in large differences to a later state. The phrase refers to the idea that a butterfly's wings might create tiny changes in the world that may ultimately alter the path of an occurrence of sudden earthquake or tornado in another location. The application of theory to the social science would provide solid outcomes. Thus in my research I will try to explain this chaotic interconnection between eastern and western world and possible impacts of Arab spring on western countries.

Poster: Hybridization of Land and Sea Architecture - Mehdi Mozuni, Institute of Transportation Design, Germany

Strategic design is a new design approach focused on driving the trends rather than anticipating them. The uprising necessity of integrating augmented reality technologies in new products and services e.g. contribution to online trade and mobile computing forces the organizations and stakeholders to follow associated and interconnected roadmaps. Responding to the demand of stakeholders on designing collective strategies, the discipline Strategic design emerged to embed the creativity of industrial design in modeling holistic future strategies. It goes through interconnected social and technical changes and reconfigures them by conceptualizing "new groups" of products and services. The Products of strategic design are innovative scenarios derived from different Parameter settings involved in a wicked problem. Each scenario offers an innovative roadmap for creating a correlated symbiosis between a range of future products and services. The suggested roadmap-model offers an interregional component-sharing system based of floating platforms. Two port metropolises Hamburg and Amsterdam are selected as case study. Urban structures (i.e. a sport stadium) installed on a maritime carrier will swing between the two cities covering more geographical areas. The pattern can also be diversified via following an interval or a demand-based schedule. The model initiates a new market for shipbuilders and shipyards, integrating them in urban building sector by constructing, maintaining, transporting and managing of semi-vessel urban annexations.

Friday 6 September

9.00 – 11.00 Parallel Session

Mobilities & Life Cycle - Session 5.a (Training Room 3)

Chair: Allison Hui, DEMAND, Lancaster University

Ageing and Diasporas: The (Im)mobilities of First-generation Pakistani Migrants in the UK - Zeibeda Sattar, University of Sunderland, Nazia Ali, University of Bedfordshire, Kevin Hannam, Leeds Metropolitan University

This paper seeks to expand the existing literature on ageing migrants and well-being from a mobilities perspective. The paper is based on two Pakistani migrant communities in the UK, namely, Newcastle upon Tyne and Luton. It interprets the (im)mobilities of the ageing first generation Pakistani diaspora. We use illustrative data from interpretive and reflective qualitative methods to understand and explore 'social connectedness', 'networks' and 'micro-mobilities'. Within the theoretical context of the mobilities paradigm the social and obligatory practices of travel are investigated. The study demonstrates the local and global religious and cultural obligatory practices for this diaspora and we conceptualise quality of life and well-being in terms of this 'social connectedness'. It argues that the ageing Pakistani diaspora seek companionship beyond the family circle through face-to-face meetings of a religious and cultural nature, which re-affirms both their sense of solidarity and their sense of belonging. Nevertheless, evidence confirms a 'breakdown' of social support and 'social networks' amongst the first generation Pakistani migrants. We argue that the lack of social connectedness accumulates impaired mobilities resulting in poor health and well-being with implications for health and social care policy in the long term.

Together mobile: Practices of shared car rides with older adults - Johanna Meurer, University Siegen

The everyday mobility of older adults provides a special issue as it is often due to several limitations: most restrictions are based on typical physical and cognitive ailments that come along with the older age like problems with the eyes, motoric problems, decreased responsiveness, the loss of bodily strength, or simply a higher stress sensitivity. Hence, many older adults consider leaving their driving licence because of those problems. Additionally a lot of widowed woman were never used to drive and depend totally to the public transport system or on the friendliness of others taking them out. Due to the current demographical changes the mobility of older adults presents an important topic with regard to social sustainability and the pursuit of independent living. Taking up this issue we aim to bring out an alternative mobility concept that fits better to the needs and requirements of older adults. In particular we aim to establish a dynamic ridesharing platform for short distances with an inclusive aging approach. Supporting ridesharing seemed to be a promising approach for older adults in general, because it presents an alternative to car driving, public transportation, which is in particular in more rural areas often underdeveloped and not suitable for old-age requirements, too, as well as taxi usage that is very expensive. We conducted 21 interviews with 58 to 82 years-old ride-sharers to find out demands for an older adult's ridesharing platform. We focused on interviewee's existing informal driving cooperation in real life travel communities with friends, and relatives. Findings line out that ridesharing is not only a solution to move from place A to another place B. Moreover, participants stated that sharing rides provides space for mutual interaction, small talk and providing and receiving help (e.g. with the luggage or stairs). In the interviews it becomes evident that ridesharing is a special type of interaction taking place into a very specific place of interaction, too, the car. In literature, however, this focus on ridesharing as a particular kind of interaction is often neglected. Most theories attempt to explain ridesharing by variables like perceived usefulness, perceived comfort, etc., but did not take a closer view on the particular situation of driving together in cars. However, it is still an open question what precisely is it, that brings

people together to the mutual action of sharing rides, their motivations, prejudice and fears. Therefore we argue that an inquiry about researching shared car rides should start with reconstructing the social implications constituted by the situation in an ethnomethodological manner, as well as to reconstruct from the narratives of the people how the situation is perceived. Using this stance, we found the issues of 'closeness and distance', 'gift giving', and 'possessing control' as central categories whether participants feel comfortable with the ridesharing situation. Further we want to show how the findings can help to design more appropriate solutions for ridesharing platforms in general and for older adults in particular.

Beyond the in/dependent move: Rethinking childhood and children's lives from the mobilities perspective - Susana Cortes, Warwick Institute of Education

The study of children's mobility has been mainly focused on their physical everyday movements analysed in terms of their dependency or independency in relation to adults (Christensen and Mikkelsen, 2009). This way of approaching children's movement relates to what Alan Prout (2005) has critically addressed as a dualistic view shaping the understanding of childhood, particularly in relation to adults, nature, movement, space and power. Two problematic issues emerge here. First, the dualistic conceptualization of childhood has led to the simplification of children's social positions as dominated by structural power or personal agency; global or local determinants; nature or culture; dependency or independency, movement or immobility, and so on. Second, the focus on physical movement has left out the consideration of other forms of movement and not face-to-face interaction that also constitute part of children's lives. This paper reflects on which insights the mobilities perspective (Urry, 2007, Cresswell, 2010, 2012) might enable when re-thinking childhood; not only in relation to children's mobility but also in overcoming this dualistic understanding when considering the role that diverse forms of movement have on the conceptualization and social positioning of childhood (and other aged-generational categories). This implies exploring how children's positions and interactions are performed, organized and experienced through manifold movements across various distances, taking into account the hybrid nature of the agencies involved in these movements. In doing so, we should expect the emergence of 'previously unlikely connections' (Cresswell, 2010) in relation to the study of childhood and then the emergence of studies that move across phenomena that have usually been tackled as completely different and isolated topics. Consequently the paper will discuss, on the one hand, the theoretical implications of approaching children's lives from the perspective of their mobilities. On the other, it will reflect on the methodological possibilities and challenges triggered by the mobilities perspective in this field of studies. In doing so, I will draw upon my ongoing ethnographic study on young children's mobilities in a town in the Midlands. It will focus on the diverse possibilities for ethnography to be 'on the move', taking into account the various forms that distance and movement can take. Focusing the ethnographic attention on objects is suggested here as a methodological strategy that allows the researcher to move across different time-spaces involved in children's mobilities: from the attendance register of a children's centre translating the children into the Sure Start System through their postcodes, or the silver bracelet around their wrist linking them to the Sikh community and their families in Punjab, to the set of bells being moved by the corporeal movement of three children around the children's centre; a movement that links the babies' zone with the toddlers play area and fills the space with their sound: a sound that is neither the bells' sound nor the children's, but rather a sound only accomplished through their intersected agency.

Family Holidays in an Era of Austerity - Clare Holdsworth, Keele University, Sarah Hall, University of Manchester

Holidays are central to the rhythm of everyday family practices and consumption, and are often depicted, within both academic literature and consumer marketing, as defining moments in contemporary family life. Yet, to date, the significance of time spent away

with others has not been central to academic accounts of the experiences of travel and tourism, which have tended to focus on the lone experiences of the tourist. This paper will consider the relevance of family holidays to accounts of mobility and family life, by presenting and analysing data collected with ethnographic research with six families. We will consider the enduring symbolism of holidaying and how it is being recast by changing family practices and resources. Recent diversification of living situations in households and family structures are all too often reinterpreted through the 'family lost' lens, an approach that mourns a time of strong stable family. Holidays might well represent a yearning for this utopian of family but more often are more directed towards facilitating the diversity and unevenness of family life. Holidays offer a space for family negotiation and a way of reconciling tension and difference, as much as depicting unity. Our analysis of family holidays will consider the importance not just of the mobilities of going on holiday, but also the intimate mobilities that are enacted by family members when they are away. We also consider the significance of holidays for family budgeting. Holidays are not only planned for and anticipated, they are also saved up for. Budgeting for holidays can be a significant component of family expenditure which we might assume has taken on an even more central role in a time of austerity. Holidays are often taken as an indicator of individual, family and also national prosperity. Holidays can be taken as indicative of either financial prudence (they are saved for and earned) or profligacy (associated with debt and excess). Our analysis will explore the centrality of holiday expenditure in accounts of family consumption and how families narrate and perform moral tales of financial competence through holiday mobilities.

Funny bikes. Highlighting some issues of citizen logistics through videotaped bike rental stations - H elene Ducourant, Certop - CNRS - University Toulouse 2, Franck Cochoy, Certop - CNRS - University Toulouse 2

Transportations within the city, and the problems it causes, are classical themes in various studies, especially on issues concerning urban planning and sustainability. Predominantly urban specialists and managers have considered such problems through the lens of the classic alternative between automobile and public transportation systems (Kawabata and Shen, 2007) – highlighting the private/public divide. However, recent development of bike rental stations in large cities loosened this alternative, in hybridizing its components. A rented bike is both public and private: it is part of a shared collective system but whom allow users to drive freely. They may use them any point to another without stopping and/or shifting vehicles on the way, like in the futurist but stillborn Aramis project dear to Bruno Latour (1996). The presentation explores the contribution of this hybrid system and its specifics to urban sustainable consumer logistics. How does their characteristics impact the way people carry their belongings and purchases when using rental bikes, and thus the move toward a more sustainable city? Does the public-private hybridity of rented bike modify behaviors, and how? What is the respective role of technical elements and previous social or cultural components? In order to answer such questions, we propose to focus on the bike station itself, and on the special moments of taking and bringing back a bike. More precisely, we conduct a close ethnography of two bike rental stations filmed the same day for twelve consecutive hours in two different cities: Gothenburg in Sweden and Toulouse in France. The rationale behind the method may be best captured in referring to a cinematographic equivalent: the strategy used by the Michael Haneke in *Funny games* : Filming twice the same movie with the same cutting, fixed camera and use of a "rewind procedure" (by the end of *Funny games*, one of the character takes a remote control and pushes the rewind button, moves backward, then forward again, the scene we have just seen). The analysis focus on clusters, i.e. assemblages made by a person, objects she carries and drives - bags and bicycle - on the very moment as the cluster is reconfigured at the rental bike station. It tests the strength of the involved elements, the constraints associated to it, and thus capture some of the hidden stakes of citizen logistics. "Docking" or taking a bike at the rental station follows a series of procedures in which not only the person and the bike is important but also the co-present cohort, the bags, and parcels that the cluster consists of etc. Hence when studying intermodality in situ specific attention has to be placed on the sites of transformation.

The sustainable city of the future may well rest on such hidden mechanisms, small technical burdens, mundane operations, adjustment and constraints.

Geopolitics, sea and air mobilities - Session 5.b (Bowland Suite A)

Chair: John Urry, CeMoRe, Lancaster University ()

Tourism Mobilities: Future geopolitics, trajectories and technologies - Kevin Hannam, Leeds Metropolitan University

In January 2013 it was reported that Greek police had stepped up efforts to catch illegal immigrants, launching a new operation to check the papers of people who looked foreign. But it was noted that tourists had also been picked up in the operation and it was alleged that at least two tourists had been badly beaten. While this ostensibly reflects on security concerns over contemporary migration in Europe in the context of the economic crisis, it also highlights issues of mobility – how there is a blurring between who may look like, and in some ways behave like, a tourist and who may look like a migrant, as well as complex issues of politics and racism. In an era of increased mobilities, it seems tourism enters centre stage. In March 2013 it was widely reported that ten people had been arrested in Hong Kong under new regulations restricting the amount of baby milk formula being taken into mainland China. Since 2008 when the chemical melamine contaminated baby milk formula in China led to the deaths of six babies and the sickness of an additional 300,000 babies, Chinese parents have sought supplies from outside mainland China. This has led to the phenomena of baby milk tourism, with Chinese tourists visiting the UK and Australia as well as Hong Kong, buying up baby milk formula to take back or send back to China leading to a shortage of baby milk formula in these countries and subsequent rationing. While this ostensibly reflects food security concerns, it also highlights issues of tourism mobilities – how tourism is intimately involved and predicated on the movement of a whole range of materialities, fuelled, in part, by new forms of Chinese outbound tourism and increased aeromobilities, and how such mobilities are increasingly regulated by governments leading to immobilities. Unexploded cluster bombs are now a rich source of aluminium that can be collected for scrap or turned into products for sale. In 1975, one farmer set up a business making spoons from the unexploded ordnance. On the one hand these material items are a potent symbol for disarmament, but on the other hand they are also the starting point to understand the complex relationships between conflicts and tourism mobilities. Tourism mobilities emphasise the complex inter-relationships involved in the movement of people as well as the tangible and intangible at different scales. This paper outlines some key aspects of research into future tourism mobilities in terms of firstly, geopolitics, secondly, materialities, and thirdly, technologies.

A Journey of A Space Craft: A Discussion over Space Tourism in Context of Design - Ayça Durmaz Taşci, Izmir University of Economics

Since the first step of mankind on the Moon, most of the children have seen the same dream which is being an astronaut while they are grown up. This event not only provides the idea of discovering the outer space by human senses, it also enables forming the new dreams of space travelling. The crucial side of this childish dream was, it could only exist in a social settlement which is a 'job'. Today's approaches to the space travelling come into being in a different circumstance; it is purchasable. It penetrates to our consumption society as a manageable dream with enough money and good health. It's not a profession anymore, it became a touristic experience. Therefore, in this research it is aimed to understand what is on sale according to design thinking with regards to representation and material culture. Also, spacecrafts are put into a discussion in terms of being the medium of today's space tourism and its limits which is still mystery behind the dreams of mankind. In this paper, the journey of the space craft as a designed product is come up as a service of desires since the first step on the

Moon. Fictional design thoughts and scientific developments in context to purpose of a space craft, different media contents such science fiction movies, 'Space Tourists' documentary and Virgin Galactic introductory films are analyzed to discuss the medium of space tourism and its audience. In this journey a space craft which is dreamed as a transportation vehicle to discover undiscovered parts of outer space or sustain the future of mankind on another planet, becomes a place of temporary dwelling to observe the Earth from a different perspective.

The Contested Future of Space Tourism - Mark Johnson, Science & Technology Studies Unit (SATSU), University of York

The space industry is currently developing a number of models for a potential future space tourism business, the most visible being that of Virgin Galactic. As well as the term space "tourism", "personal spaceflight" and "citizen space exploration" have also been suggested as alternative rubrics, each of which evokes a different form of proposed mobility. Irrespective of terminology, this trend denotes space travel for recreational or leisure purposes, rather than scientific, exploratory, communication or military purposes, and is currently the domain of a number of start-up companies as well as several space agencies, either through direct or indirect funding and support. Given the difficulties in reaching orbit for any given mission, the potential feasibility and realism of space tourism has been widely questioned both within the space sector and in public discourse. This paper will have two components. Firstly, in line with the conference call's questions about the expansion and sophistication of future mobilities, this paper examines the future potential of space tourism. Specifically, based on the author's own ongoing PhD research, this paper will discuss perceptions of the feasibility of future space tourism from those inside the space sector, their reflections on the potential changes to living it may bring, and the potential perceived implications for mobility and global (and/or space) travel. "In-industry" perceptions are crucial to its development because in a field as high-risk, time-intensive and expertise-driven as the space sector, internal perceptions of "feasibility" and "credibility" are vital to project success, and this paper will examine how these terms are mobilized in relation to space tourism. Whilst the space industry is in many ways a homogeneous sector due to significant technical overlap between all space programs (survivability in high-radiation environments, communication systems, etc) and the current ubiquity of chemical rockets, opinions within it differ widely about how realistic the future proposed by space tourism is. These range from near-certainly about a significant reduction in price and expertise brought about by future "game-changing" launch technologies, to a dismissal of space tourism as a pastime that will never extend beyond the leisure of the very wealthy. Secondly the paper will explore the potential limits of space tourism mobility in the immediate future and beyond, both technologically & scientifically, and the sociodemographics of those currently taking part in space tourism, and those who may do so in the future. In terms of science and technology, the paper explores not just what technological developments may be required for regular space tourism, but also how distant or proximate these developments are perceived as being. It then explores the demographic question to ask whether the demographics will ever extend beyond the current very limited clientele; if it does, what form this expansion might take; and if it does not, whether space tourism could ever have any wider benefit to those who lack the financial resources to directly take part.

Forming the Northern Sea Route - Satya Savitzky, CeMoRe, Lancaster University

During August 2012 Arctic sea-ice levels reached record lows, with one newspaper presaging its article on August's spectacular 'melt' with the heading 'welcome to the age of global warming'. But whilst signalling the imminent arrival of catastrophic climate change, this melting also presents opportunities, most notably the opening-up of new spaces of operation for further resource extraction and cargo distribution activity. One possibility opened is that of using shorter sea routes through the melting ice to move cargo, enabling the bypassing of the heavily congested and piracy haunted seaway

linking Europe and Asia via the Suez Canal, dubbed the 'main artery of globalisation'. The proposed paper explores the forming, fading and melting-induced renaissance of a fabled Arctic seaway running along the top of northern Russia, known today as the 'Northern Sea Route'. It considers the various ways in which this on-going process of forming intersects and interferes with other socio-techno-ecological processes and trajectories, including the automobilisation of China, the reproduction of Arctic-indigenous forms of life, and planetary climate change. The paper also considers the novel ways in which modelled and anticipated futures are being mobilised in order to shape and reshape action in the present, as various actors (including environmental campaign groups) attempt to further define the contours or alter the subsequent unfolding of the Northern Sea Route. I deploy the notion of 'paths', borrowed from philosopher Levi Bryant (2012), in order to envisage these dynamics. Paths of various kinds play a central role in organising and lending enduring form to 'social' landscapes. These paths are on the one hand physical paths of movement, which precede and exceed but also paradoxically arise from, the individual journeys made across them. On the other hand paths can also be conceived as paths of becoming, or developmental trajectories, involving interdependencies, obligations and recursive, patterned interactions amongst various actors and processes. The proposed paper charts the path of becoming of a physical path, although one whose materiality is amorphous and dispersed, existing as an assemblage of ocean spaces, concepts and socio-legal definitions, and built infrastructure. The forming of the Northern Sea Route involves entanglements amongst actors and processes from across arbitrary nature/society divides and from across the corners of the planet, as well as complicates distinctions between intentional and unintentional large scale anthropogenic environmental remaking. It involves collective carbon assemblages, which is to say hybrids of anthropogenic carbon waste and non-anthropogenic gases; it involves the legacies of the Soviet Union and the rise of China; it involves the activity of pirates and insurance firms; and not least, the unpredictable behaviour of Arctic sea-ice.

How are Indian cities being speeded up? Methods to gauge renewing cities and mobilized infrastructures (no-fly presentation) - Govin Gopakumar, Centre for Engineering in Society, Concordia University, Montreal, Canada, David Sadoway, Centre for Engineering in Society, Concordia University Montreal, Canada

It is indeed thought-provoking that one of the special themes listed by the Mobility Futures conference is Chinese and Indian mobilities. One cannot but help ponder why is it that a conference conducted in Lancaster University on the "limits to the expansion and sophistication of future mobilities" prioritizes these large (but distant) Asian countries. Such a thrust is especially intriguing with the realization that explicit geographical indices have been deliberately exenterated from the remaining conference themes. We believe that both leading a predominantly Occidental "mobilities research" agenda in new conceptual directions and in understanding the "expansion and sophistication" of mobilities through a study of the empirical ground in these countries, offer promising pathways. By focusing on a massive national project of urban renewal in India, this paper will chart how mobilities research can contribute to and conversely benefit from an engagement with the process of social and material transformation in cities in the country. We will do so by zeroing in and discussing key methodological innovations (or mobile methods?) that facilitate the socio-technical study of mobilizing critical urban infrastructures to renew cities. Jawaharlal Nehru National Urban Renewal Mission (JNNURM) was launched by the Government of India in December 2006 as a national exercise to renew sixty-five of India's largest and most influential cities. JNNURM offers access to large funds for state and city governments across the country that comply with centrally specified reform conditionalities. Within this broad reforms-centred approach, JNNURM is embedding an intrusive multi-level architecture at the national, state and city levels to mobilize urban renewal. A key pathway to achieve renewal is through the widespread development of urban infrastructures in the different cities covered by this project. The objective being that extensive infrastructure development would decongest socio-material flows in cities thereby speeding their global circulation. So how can we study JNNURM as a process of speeding up Indian

cities? We do so by proposing a troika of methodologies – ‘polyscalar infrastructure work,’ ‘transect analysis,’ and ‘rhythm-analysis.’ The paper will discuss how these methods – utilizing a combination of multi-level policy and project innovations, grounded streetscapes and projectsapes – by linking JNNURM’s policy architecture to place and site-specific trajectories, constructs a picture of the deliberate but ultimately contingent process of urban transformation. While polyscalar infrastructure work seeks to identify the nature of the work that assembles quasi-government research institutions, inter-city peer networks, training programmes, websites, state nodal agencies, independent project reviewers, etc together into a multi-level strategy of urban renewal, both transect analysis and Lefebvrian rhythm analysis are city specific modes to gauge the mobilization of renewal on the ground. In sum, these complementary methodologies will be discussed as an ensemble of techniques for assessing (policy and physical) assemblages of critical urban infrastructure in India. Separately these methods build upon existing mobilities conceptualizations but by bringing them together to explain the rapidly shifting Indian urban context, it generates the potential to advance the research agenda in novel directions.

Forecasting & Scenarios - Session 5.c (Bowland Suite B)

Chair: Javier Caletrio, CeMoRe / Mobile Lives Forum

Genealogy of the future. 50 years of threat scenarios for the European transport industry - Massimo Moraglio, T.U. Berlin, Robin Kellerman, T.U. Berlin with Anna Sophie Liebender, T.U. Berlin

Looking back at the last 50 years of European industrial history means to look back for 50 years of shifting external threats that challenged particularly the European transport industry. In the late 1960s, Europe felt threatened by the huge American economies of scale, in the 1980s and 1990s Europe felt shockingly overwhelmed by the high-quality, low-cost Japanese production system and the arrival of Asian transplants in the Single Market region. Since the late 1990s and up to that day it is the Chinese that currently are considered to dramatically challenge the competitiveness of the European transport industry through low labour costs and the increasing Chinese ability to become an autonomous, powerful industrial player in the transport sector. All of these threat periods were respectively characterized by alarming foresight scenarios that predicted a dark future for the transport industry. Particularly the aviation sector and the automobile sector – according to Peter Drucker also known as “the industry of industries” – saw some violating predictions of becoming American or Japanese “satellites” in the future, unless responses would be found to prevent Europe’s “second decline of Rome” and its feared transition into non-significance. These three threat scenarios, this paper argues, had an overall positive effect on European transport industry and the transport system, because it pushed for learning, for adapting and for overcoming challenges. Thus, in the future, we might need new “threat scenarios” in order to make the transport system adapt to new framework conditions. The climate threat, the environmental threat and the societal threat for transport and mobility provide new challenges and frontiers to meet, to take into account and to overcome. This paper aims to reconstruct the European threat periods since the 1960s and their specific successful responses. Beyond that it aims to incite the discussion about possible future challenges for the European transport industry and – more generally – aims to discuss the didactical function of scenarios. When in 1968 the French Jean-Jacques Servant-Schreiber claimed in *The American challenge* that “shock is better than surprise” he was often criticised for his pessimistic worldview, exactly that diction might have been the right choice. Eventually, Europe’s transport industry still is the strongest in the world.

Constructing Mobility Futures: The Case of HS2 - Robert Dingwall, Dingwall Enterprises, Murray Goulden, University of Nottingham

Drawing on case study material from the EPSRC FUTURENET project, this paper investigates the problem of managing mobility futures. Transport infrastructures characteristically have a lengthy capital replacement cycle. Critical decisions may constrain mobility options for decades, even centuries, despite opportunities for modification during routine maintenance and renewal. Investment decisions often commit very substantial public or private resources that are not then available for other, possibly more appropriate uses. As such, transport confronts in a particularly acute form the general problem of stabilizing an unknown and uncertain future. The history of stabilization is briefly reviewed before presenting a more detailed discussion of the dominant contemporary mode, namely cost-benefit analysis. The critique focuses less on the well-recognized problems of measurement and commensuration than on the underlying assumption that relatively recent history is a reliable guide to the medium or long-term future. While cost-benefit may be helpful in considering short-term investments, where there is insufficient time for radical social change or disruptive technological innovation to have an impact, it is less relevant to the time-scales of transport, and other major engineering projects. The paper will, then, explore alternatives to cost-benefit analysis in appraising investment decisions that will commit resources and constrain options into the medium term future. The definition of medium-term will, itself, form part of the discussion. In particular, it will examine the mixed record of scenario planning and design fiction and consider whether there might be more systematic ways to develop and envision possible futures in ways that will reconcile stabilization and fluidity. Within the context of transport planning, it will be argued that it is essential to reframe thinking so that it is led by concerns for mobility rather than for particular means of accomplishing this. This process will be applied to the HS2 debate to appraise the mobility futures embedded in the project and their plausibility. In what kind of 2030 Britain is HS2 an answer to what kind of mobility problem? Are there other 2030 Britains in which HS2 will be seen to have been a catastrophic waste of resources that could have been used in ways more relevant to those mobility futures?

The future of the car mobility 2013-2030 material for debate - Hans Jeekel, Technical University Eindhoven, Netherlands

At this moment a number of interesting trends on car mobility can be noticed. We see that growth in car mobility is slowing down, that there is the possibility that we will reach a situation of "peak car" in the developed world and also a paradigm shift in the car attitudes of the youngest generations can be noticed. As a contrast we still see a rather stable landscape for car mobility unfolding, with two new elements arising, and probably breaking through in coming decades; a far greater reliance on IT in cars, and a shift towards electric mobility. Overarching there is still the challenge of sustainability and fighting climate change. Looking from different perspectives, and using different reports on possible futures of car mobility (e.g. Foresight, the scenarios in France, studies from KPMG, Victoria Transport Institute, Arthur D. Little, Ronald Berger, to name a few), it seems clear that we will get a rather great differentiation in car users in the decennium to come. We will have middle aged households, active in the global economy with IT driven cars, but we will also have urban youngsters searching for stripped cars and basic car mobility, often in cars that are rented. With this segmentation in car use it is possible that at least three basic scenarios can be made for the future of car mobility. There is a technology focused scenario, with IT, smart grids, a full range of technical sustainability measures and focus on cars. There is a societal focused scenario, with a bias on smaller cars, on car sharing, on relating to other transport modes, with a rather small focus on new IT technologies. Here the real focus is on multimodality. And there remains business as usual with incremental changes mostly related to sustainability, fuel efficiency and IT-services. Scenarios are not objective, all scenarios seem now still plausible. But not all scenarios are fit for all our goals and wishes. We can choose and select. What future do we like better, and

why. And each future on car mobility will come at a cost. There is room for debate, and debate is needed. My paper will present material for this debate.

Future Mobilities in freight transport: Review of the current research agenda - Maria Boile and Anestis Papanikolaou, Hellenic Institute of Transport, Max Reichenbach, Institute of Technology, Institute for Technology Assessment and Systems Analysis

The paper aims at providing a view about future patterns of freight transport by reflecting current and emerging societal concerns, for addressing questions about the restrictions, barriers and realities of future Mobilities in freight transport. Specifically, by exploring the various interactions between future transport demand and supply, this paper aims to address key questions and issues of 'Future Mobilities' such as the identification of limits and barriers to mobility (from a transport as well as a socioeconomic viewpoint) and the assessment of these impacts to people's lives and to social welfare. From the transport demand perspective, the critical factors of freight demand behavior will be identified and coupled with generic future scenarios/demand pathways (resulted from societal trends outside the transport sector) that are expected to rise, in order to come up with future challenges and needs for maintaining the competitiveness of the European freight sector. The demand pathways (or future scenarios) presented are the result of the analysis on factors of evolution of transport demand carried out in the framework of FUTRE ("FUture prospects on TRansport evolution and innovation challenges for the competitiveness of Europe") European Research project. The societal trends identified by experts are related to scenarios of scarcity of resources (water and energy), extreme weather and environmental events/shocks, alternative economic and governance models and globalization. Following the identification of such pathways, transport related challenges for the competitiveness of the freight sector are identified and coupled with the generic scenarios. For example, it is considered that future demand for freight transport will strongly depend on whether:

- just-in-time logistics remain important for key industries.
- there will be a return of consumers' preferences towards local products.
- 'services' will gain weight in the European economy or an agro-industrial re-emergence will occur.
- high transport prices will drive a move towards a 'transport efficient economy' similarly to what is succeeding with energy efficiency being at the spotlight of policies and corporate action following high-energy prices and environmental concerns.

From the transport supply viewpoint, the paper will evaluate innovations and their potential impact on the competitiveness of the European transport sector. In a first step it will focus on relevant upcoming transport-related products, service and infrastructure innovations until 2030 and beyond on a global scale. Possible constraints and barriers will be analyzed, since these are of utmost importance for the development of technologies and their potential impacts. Finally, research policy recommendations will be drafted by comparing the results and trends of the current analysis (together with the research needs that emerge from it) with the existing research policy agenda in transport of the EU. Useful conclusions will be drawn from the comparison which will be used to develop strategic options for European transport research policy.

Aeromobility Futures: A Perspective from Asia - Weiqiang Lin, Royal Holloway, University of London

The mobility turn has ushered in significant academic insight on the varied ways in which social lives are constructed 'on the move', disenchanting a long-held belief in the stability and 'place-ness' of nationalized/territorialized societies. This negation of 'stasis' does not only draw inspiration from the intensifying flows of people transgressing all sorts of borders daily, but also encompasses the mobilities of a myriad of 'objects' and 'things', ranging from different transportation modes, to ideas, information and policies. The interdependence of these categories, coupled with their subjection to various governing regimes, moreover calls for an attention to the politics of mobility. This has posed several important questions concerning not just how mobilities are experienced, but also how they are encountered in inequitable manners. In recent years, the field of

air transport has provided scholars an opportunity to study just how some of these mobilities are coordinated, flagging both the limits that aerial regimes impose on certain (im)mobile classes, as well as the limits that 'frictionless' elites and mobile livelihoods are subject to when aviation systems fail. Yet, perceptive as they may be in addressing the iniquitous and precarious nature of aeromobilities, these studies also tend to focus on the micro- and meso-level organization of aviation in predominantly Anglo-American contexts, which, if unqualified, seem to suggest the universal applicability of the same uses, modes and anxieties of aviation in incompatible fields of aerial practice 'elsewhere'. Indeed, the mobilities literature—partly owing to its genesis—has a similar propensity to invoke concepts, terminologies and viewpoints that are tailored to 'Western' scholarly interests; even where the 'alternative' is interrogated, its theoretical soul remains deeply intact. Consequently, even as practiced mobilities are liable to political differentiation, the contexts within which mobilities 'become' and are theorized must likewise be open to politicization. This paper tackles this issue by adopting a perspective from 'Asia', and inquiring how air travel is set in motion against a complex of (what 'Asia' experiences as) 'externally' imposed 'global' conditions. To be sure, this paper considers 'Asia' less as a(nother) case study, than as a methodological lens for (re)writing aviation geographies and how 'Asian' aeromobilities move by/through/amid their extrinsic immobilization. Three different threads will be considered: the incorporation of Asian states into the air traffic rights regime; the monopolization of air traffic management and safety concepts by the North Atlantic group; and recent European discourse on environmental protection. Drawing on policy documents, news reports and archival literatures, this discussion verbalizes what the aerial world looks like from the standpoint of the globe's supposedly fastest-growing economy and aviation market, while foregrounding its Other-worldly aerealities and vocabularies founded on the sidelines of normalized aeromobilities. By stuttering existing articulations of aviation and forwarding a wider-ranging agenda on global equity, this paper, in short, aims to underline the illiberality of current air transport architectures from a non-Western perspective. Assuming a view from/for 'Asia', it seeks to contribute to a fuller appreciation of not just the diversity, but also the shared futures and limits of (aero)mobilities.

Workshop 3 - Landscape Reactive Sashes: Walking with augmented senses - Session 5.d (Bairrigg Room)

Nikki Pugh, University of West of England

Don a landscape-reactive sash and join a group of linked individuals for a silent walk around campus. The sashes will receive data streamed from a central node and give additional haptic feedback on how built-up the immediate surroundings are. This digital layer forms an extension to the senses. How will it change your perception of the spaces you move through?

There will be a short introductory session before the walk and a chance for discussion afterwards. Please dress appropriately for the weather.

11.00 – 11.30 Coffee

11.30 – 12.30 Mimi Sheller - Mobilities in the Time of Cholera - Plenary (Bowland Suite)

Chair: Peter Adey, Royal Holloway, University of London

Mobilities in the Time of Cholera
Mimi Sheller, Drexel University, USA

Cholera, war, the telegraph, a River Company, paddle-wheel steamboats and the cutting of forests to fuel them defined the imaginary Caribbean port city of Gabriel García Márquez' *Love in the Time of Cholera*, set around the turn of the 20th century. As we imagine mobility futures today we might again take compass of the Caribbean region as symptomatic of certain possible futures. Ten years on from the founding of CeMoRe, which for me stemmed from the confluence of Caribbean postcolonial studies and the emergence of mobilities research, this talk will introduce seven key issues that critical mobilities studies in the next ten years should be concerned with: 1. Mobilities, racial projects and the racialization of space; 2. Offshoring and the private infrastructures of elite mobilities; 3. Virtual territorialities, structural holes and new mobility regimes; 4. Disaster, vulnerability and humanitarian mobilities; 5. Disease mobilities and the geography of containment; 6. Water wars, energy wars, and the control of minerals and metals; 7. Ecological collapse, forced migration, and island survival. Drawing on sober assessments of current trends in climate change, oceanography, hydrological systems, food systems, fragmented sovereignty, and political economy as they affect the Caribbean region, this talk will consider the region as harbinger of key issues that will shape global mobility futures.

12.30 – 13.15 John Urry - Too Much Mobility: Energy, Offshoring and the Democratic Deficit - Plenary (Bowland Suite)

Chair: Monika Büscher, mobilities.lab, CeMoRe, Lancaster University

Too Much Mobility: Energy, Offshoring and the Democratic Deficit

John Urry, CeMoRe, Lancaster University

This talk considers how the open, borderless world promised and analysed during the 1990s has turned into its opposite, a world of secrets and lies. We now know that there is too much mobility passing across borders at dizzying speed often travelling along secret channels and ending up out of sight, over the horizon.

These mobilities include money, waste, industry, energy, carbon dioxide emissions, security and pleasure-seeking. There is the systematic generation of various interdependent offshore worlds, this being key to how according to Warren Buffett (sometimes described as the twentieth century's most successful investor): 'There's class warfare, all right but it's my class, the rich class, that's making war, and we're winning'.

This talk describes how this rich class did indeed wage class war partly through deploying the strategy of offshoring. This strategy is bad for democracy and for combating the excessive burning of fossil fuels. Brittain-Catlin summarises how 'the negative, dark spirit...today pervades the offshore world and its network of secret paraphernalia and hidden practices that are so closely bound into the global economy'. Offshoring provides a different theory of the workings of the contemporary world, one emphasising avoidance, rule-breaking, irresponsibility, and secrets, as the 'rich class' remade the world in its interests.

13.15 Close

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Attendee Contact Details

First Name	Last Name	Affiliation	Email
Peter	Adey	Royal Holloway, University of London	peter.adey@rhul.ac.uk
Yunis	Alam	University of Bradford	m.y.alam1@bradford.ac.uk
Rachel	Aldred	University of Westminster	r.aldred@westminster.ac.uk
Nazia	Ali	University of Bedfordshire	nazia.ali@beds.ac.uk
Alper	Aslan	Sociology, Lancaster University & Mugla Sitki Kocman University, Turkey	alperaslan79@gmail.com
Corelia	Baibarac	Trinity College Dublin	baibarac@tcd.ie
Nicola	Beddall-Hill	City University, London	nlbh@me.com
Frauke	Behrendt	University of Brighton	f.behrendt@brighton.ac.uk
Paula	Bialski	HafenCity University	paula.bialski@hcu-hamburg.de
David	Bissell	Australia National University	david.bissell@anu.edu.au
Emily	Briggs	Routledge	Emily.Briggs@tandf.co.uk
Diye	Bright	Lancaster University	diyeoni@yahoo.com
Barry	Brown	Mobile Life Centre, Stockholm	barry@mobilelifecentre.org
John	Burgoyne	Lancaster University	j.burgoyne@lancaster.ac.uk
Monika	Büscher	Lancaster University	m.buscher@lancaster.ac.uk
Javier	Caletrio	Lancaster University	jcaletrio@gmail.com
Michelle	Callanan	University College Birmingham	m.callanan@ucb.ac.uk
Geraldo	Campos	ESPM - São Paulo/Brasil	adri.geraldo@gmail.com
Chiara	Carrozza	University of Coimbra	carrozza.c@gmail.com
Noel	Cass	Lancaster University	n.cass1@lancaster.ac.uk
Tim	Chatterton	University of the West of England	Tim.Chatterton@uwe.ac.uk
Hilda	Christensen	University of Copenhagen	hrc@soc.ku.dk
Julie	Cidell	University of Illinois	jidell@illinois.edu
Franck	Cochoy	University Toulouse 2	cochoy@univ-tlse2.fr
Maurie	Cohen	New Jersey Institute of Technology	mcohen@njit.edu
Susana	Cortes	Warwick Institute of Education	susana.r.cortes@gmail.com
Fiona	Counsell	Taylor & Francis	fiona.counsell@tandf.co.uk
Peter	Cox	University of Chester	peter.cox@chester.ac.uk
Chandrika	Cycil	Brunel University	chandrika.cycil@brunel.ac.uk
Ana	da Cunha	Universidad de Barcelona	anadacunha@gmail.com
Jean François	Doulet	Paris Institute of Urban Planning (University of Paris East-Créteil)	jean-francois.doulet@u-pec.fr

James	Faulconbridge	Lancaster University	j.faulconbridge@lancaster.ac.uk
Allyson	Fiddler	Lancaster University	a.fiddler@lancaster.ac.uk
Farida	Fozdar	University of Western Australia	farida.fozdar@uwa.edu.au
Bianca	Freire-Medeiros	CPDOC, Brazil	freiremed@hotmail.com
Malene	Freudental-Pedersen	Roskilde University	malenef@ruc.dk
Grzegorz	Gawron	University of Silesia	grzegorz.gawron@us.edu.pl
Christophe	Gay	Mobile Lives Forum, Paris	christophe.gay@sncf.fr
Robbe	Geysmans	Ghent University	Robbe.Geysmans@UGent.be
Joël	Girès	Université Libre de Bruxelles	jpgires@ulb.ac.be
Jeff	Goatcher	Nottingham Trent University	jeffrey.goatcher@ntu.ac.uk
Govind	Gopakumar	Concordia University	govind.gopakumar@concordia.ca
Konrad	Götz	Institute for Social-Ecological Research, Frankfurt	goetz@isoe.de
Murray	Goulden	University of Nottingham	murray.goulden@nottingham.ac.uk
Christian	Greiffenhagen	University of Loughborough	c.greiffenhagen@lboro.ac.uk
Andreas	Grimsæth	Journalist	andreasgrimsath@gmail.com
Jo	Guiver	Institute of Transport and Tourism, UCLAN	jwguiver@uclan.ac.uk
Kevin	Hannam	Leeds Metropolitan University	kevin_hannam@hotmail.co.uk
Clare	Holdsworth	Keele Univeristy	c.m.holdsworth@keele.ac.uk
Emma	Hughes	Platform	emma@platformlondon.org
Allison	Hui	Lancaster University	a.hui@lancaster.ac.uk
Maria	Ie Manikas	Roskilde University	mariaie@ruc.dk
Sally	Ievers	University College Birmingham	s.ievers@ucb.ac.uk
Ahmet Salih	Ikiz	Mugla Sitki Kocman University	ahmet@mu.edu.tr
Eddy	Jackson	24/7 Digital PR	eddyjackson@communicationuk.com
Gabriel	Jderu	University of Bucharest, Romania	gabriel.jderu@sas.unibuc.ro
Hans	Jeekel	Technical University Eindhoven	hansjeekel@hotmail.com
Ole B.	Jensen	Aalborg University	obje@create.aau.dk
Mark	Johnson	University of York	mrj503@york.ac.uk
Robin	Kellerman	Technische University, Berlin	kellermann@ztg.tu-berlin.de
Sven	Kesselring	Aalborg University	sven.kesselring@cosmobilities.net

Aslak	Kjaerulff	Roskilde University	askj@ruc.dk
Chia-Ling	Lai	Graduate Institute of European Culture and Tourism, Taiwan	lai_chialing@yahoo.co.uk
Sylvie	Landrieve	Mobile Lives Forum, Paris	sylvie.landrieve@sncf.fr
Jonas	Larsen	Roskilde University	jonaslar@ruc.dk
Eric	Laurier	Edinburgh University	eric.laurier@ed.ac.uk
Michelle	Lawson	Lancaster University	michelle.lawson3@btinternet.com
Christian	Licoppe	Telecom Paristech	christian.licoppe@telecom-paristech.fr
Anna-Sophie	Liebender	TU Berlin	anna.liebender@gmail.com
Michael	Liegl	Lecturer	m.liegl@lancaster.ac.uk
Weiqiang	Lin	Royal Holloway, University of London	Weiqiang.Lin.2011@live.rhul.ac.uk
Enza	Lissandrello	Aalborg University	enza@plan.aau.dk
Stephen	Little	Open University Business School	little@stephenelittle.com
Katharina	Manderscheid	University of Lucerne	katharina.manderscheid@unilu.ch
Laura	McLean	akademie der bildende künste Wien / Maison des Artistes	laurarmclean@gmail.com
Peter	Merriman	Aberystwyth University	prm@aber.ac.uk
Johanna	Meurer	University Siegen	johanna.meurer@uni-siegen.de
Cary	Monreal	Newcastle University	a.c.monreal-clark@ncl.ac.uk
Kristin	Monroe	University of Kentucky	kristin.monroe@uky.edu
Massimo	Moraglio	Technische University, Berlin	moraglio@ztg.tu-berlin.de
Mehdi	Mozuni	Institute of Transportation Design, Germany	me.mozuni@hbk-bs.de
Misha	Myers	Falmouth University	misha.myers@falmouth.ac.uk
Valerie	November	LATTS, France	valerie.november@enpc.fr
Magdalena	Olszanowski	Concordia University	magdalena.olszanowski@concordia.ca
Nathalie	Ortar	Université de Lyon	nathalie.ortar@entpe.fr
Damien	O'Tuama	Trinity College Dublin	damienotuama@gmail.com
Leysia	Palen	University of Colorado	palen@colorado.edu
Luisa	Paraguayi	Anhembi Morumbi University	luisaparaguayi@gmail.com
Laurence	Parent	Concordia University	laurenceparent@gmail.com
Gergina	Pavlova	University of Sunderland	gergina.pavlova@research.sunderland.ac.uk
Lynne	Pearce	Lancaster University	l.pearce@lancaster.ac.uk
Peter	Peters	Maastricht Universitet	p.peters@maastrichtuniversity.nl
Cosmin	Popan	Lancaster University	popan@exchange.lancs.ac.uk
Katerina	Psarikidou	Lancaster University	a.psarikidou@lancaster.ac.uk
Nikki	Pugh		nikki@npugh.co.uk
Susan	Ramer	University of North Texas	susanramer@my.unt.edu

Katherine	Reese	American University	kate.goodwin@american.edu
Max	Reichenbach	Karlsruhe Institute of Technology	max.reichenbach@kit.edu
Peter	Rogers	Goldsmiths University	p.rogers@gold.ac.uk
Maarja	Saar	Södertörn University	maarjasaar@hotmail.com
Noel B.	Salazar	University of Leuven	noel.salazar@soc.kuleuven.be
Silvio	Sato	University of Sao Paulo	silviosato@yahoo.com
Zeibeda	Sattar	Sunderland University	zebsattar@hotmail.co.uk
Satya	Savitzky	Lancaster University	s.savitzky@lancaster.ac.uk
Kim	Sawchuk	Concordia University	kim.sawchuk@sympatico.ca
Uta	Schneider	Fraunhofer Institute for Systems and Innovation Research	uta.schneider@isi.fraunhofer.de
Larissa	Schindler	University of Mainz	larissa.schindler@uni-mainz.de
Mimi	Sheller	Drexel University	Mimi.sheller@drexel.edu
Elizabeth	Shove	Lancaster University	e.shove@lancaster.ac.uk
Jen	Southern	Lancaster University	southej2@exchange.lancs.ac.uk
Juliet	Sprake	Goldsmiths College	J.Sprake@gold.ac.uk
Manuel	Stoffers	Maastricht University	m.stoffers@maastrichtuniversity.nl
Rukeya	Suleman	University of Bedfordshire	Rukeya.Suleman@beds.ac.uk
Ting	Sun	Paris Institute of Urban Planning	sunny168816@gmail.com
Ayça	Taşçı	Izmir University of Economics	ayca.durmaz@izmirekonomi.edu.tr
Sam	Thulin	Concordia University	samuel_thulin@yahoo.ca
David	Tyfield	Lancaster University	d.tyfield@lancaster.ac.uk
John	Urry	Lancaster University	j.urry@lancaster.ac.uk
Matthias	Varul	University of Exeter	m.z.varul@exeter.ac.uk
Maria	Vestergaard	Aalborg University	mghv@create.aau.dk
Khanam	Virjee	Routledge/Earthscan	Khanam.Virjee@tandf.co.uk
Gil	Viry	University of Edinburgh	gil.viry@ed.ac.uk
Sandrine	Wenglenski	Université Paris Est	sandrine.wenglenski@univ-paris-est.fr
Anna	Wilroth	University of Copenhagen	aw@soc.ku.dk
Lisa	Wood	Lancaster University	ashmore@exchange.lancs.ac.uk
Astrid	Wood	University College London	astrid.wood.10@ucl.ac.uk
Esther	Zipori	New Jersey Institute of Technology	ezipori@gmail.com