

# 2021 Global Mobility Humanities Conference

**“Moveo, Ergo Sum: Imagination, Ethics,  
and Ontology in Mobilities”**

**October 29-30, 2021  
Online**





October 29-30, 2021  
Online

<b>Host</b>	Academy of Mobility Humanities
<b>Sponsors</b>	Konkuk University National Research Foundation of Korea Ministry of Education
<b>Partners</b>	Asia Mobility Humanities Network <i>Mobility Humanities</i>

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This work was supported by the Ministry of Education of the Republic of Korea and the National Research Foundation of Korea (NRF-2018S1A6A3A03043497).

[www.mobilityhumanities.net](http://www.mobilityhumanities.net)



## I Academy of Mobility Humanities(AMH)



[www.mobilityhumanities.org](http://www.mobilityhumanities.org)

The Academy of Mobility Humanities (AMH) is a research institute creating innovative research platforms to manage the development of mobility technology, the daily movement of things, and their connected issues in response to the development of mobility. Critically reviewing the “new mobility paradigm” that has emerged from the Western social sciences over the past 20 years, the AMH attempts to create a new field of research called “mobility humanities” based on the ontological transformation of human beings in the high-mobility era, the physical and virtual reorganisation of time and space, and the mobile formation of culture, which focuses on mobility research beyond the West, including Asia, from a humanistic perspective. Furthermore, the AMH seeks to explore the ethics of future communities based on hybrid social epistemology and mobile human ecology, aiming to build cultural infrastructures for forming symbiotic relationships between humans and non-humans from the perspective of the co-evolution of human beings and mobility technologies.

The AMH implemented the project of Humanities Korea Plus (HK+) supported by the Ministry of Education of the Republic of Korea and the National Research Foundation of Korea in 2018. In the framework of this seven-year-long research project entitled “Mobility Humanities based on the co-evolution of human being and technologies: worlding the human-mobility societies in the future”, the AMH attempts to become one of the main representative institutes of mobility research internationally.

In order to recognize the vision of a new field of mobility humanities, outstanding researchers who have conducted excellent research achievements in various fields such as literature, philosophy, history, anthropology, sociology, geography, and life science are affiliated or co-operate with the AMH. The AMH disseminates the results of its interdisciplinary research to society in various forms such as publishing a series of books, holding academic events, database services, and fostering new academic generations and works with international mobility research institutes to fulfil our goal of becoming a globally leading research institute.

## I Mobility Humanities Education Center(MHE)



[www.mobilityhumanities.academy](http://www.mobilityhumanities.academy)

Mobility Humanities, concerned with raising awareness, understanding, and critical thinking associated with advances in mobility technologies, will help to recognise justice and value in mobility in the future.

Konkuk University Academy of Mobility Humanities (AMH) focuses on human-centred mobility research and disseminates the AMH’s research findings through its Mobility Humanities Education Center (MHE).

The MHE has developed two courses on cases of mobility technologies and co-evolution of the human being—‘Mobility Hi-story 100’ and ‘Easy-to-learn Mobility Humanities’—which are designed to help citizens develop competencies in humanities within the high-mobility era. In particular, ‘Mobility Hi-story 100’ has been well received by civil society for its effective approach in explaining the relationship between technology and human life for the public. The MHE’s cyclical learning model allows citizens to experience mobility humanities in various ways, including ‘Mobility Humanities Festivals’ and ‘Humanities Fairs’. The MHE also publishes its research findings at home and abroad through liberal arts books for the public and overseas educational activities; an exemplary practice of research utilisation. Information on the MHE’s activities and its materials on mobility humanities education are available on the AMH’s official YouTube channel.



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| **Program at a Glance**



Friday, 29<sup>th</sup> October 2021

Time(KST)	Time(GMT)	Session	Presenter/Theme
14:00-14:15	05:00-05:15	Opening Ceremony	Video Clips of AMH Inseop Shin (Director, Academy of Mobility Humanities)
14:15-15:00	05:15-06:00	Keynote I	Zhenzhao Nie (Zhejiang University) The Basic Theory of Ethical Literary Criticism
15:00-15:10	06:00-06:10	Break	
15:10-16:35	06:10-07:35	Session 1	AusMob Perspectives: Migrating, Sensing, Transitioning
16:35-16:45	07:35-07:45	Break	
16:45-17:45	07:45-08:45	Session 2	Revamping Mobilities: Advanced Technologies, Infrastructural Change, and Social Impacts
17:45-18:45	08:45-09:45	Session 3	Embodied Experiences and Ontology of Mobilities
18:45-19:45	09:45-10:45	Dinner	
19:45-20:30	10:45-11:30	Keynote II	Peter Merriman(Aberystwyth University) Mobility/Fixity: Rethinking Binaries in Mobility Studies
20:30-21:55	11:30-12:55	Session 4	Understanding Neo-nomadic Mobilities beyond Self-actualization: Structural, Sociocultural and Economic Constraints
21:55-22:05	12:55-13:05	Break	
22:05-23:05	13:05-14:05	Session 5	A Mobile Theory of Cartography: Tracing Humanistic Mapping Impulses of/within the New Mobilities Paradigm
23:05-24:00	14:05-15:00	Session 6	Memory and Ethics of Mobilites

Saturday, 30<sup>th</sup> October 2021

Time(KST)	Time(GMT)	Session	Presenter/Theme
13:00-13:55	04:00-04:55	Session 7	Textual Mobilities in the Philippines: Contexts, Trends, and Possibilities
13:55-15:10	04:55-06:10	Session 8	Imagination and Representation of Mobilities
15:10-15:25	06:10-06:25	Break	
15:25-16:40	06:25-07:40	Session 9	Traffic and Urban Mobilities
16:40-18:40	07:40-09:40	Break & Dinner	
18:40-19:35	09:40-10:35	Session 10	Exclusion and Inequality of Mobility
19:35-20:30	10:35-11:30	Session 11	Emigration and Ethics of Mobilities
20:30-21:00	11:30-12:00	Break	
21:00-22:00	12:00-13:00	Session 12	Future Im/Mobilities
22:00-22:55	13:00-13:55	Session 13	Mobilities in Korean Context
22:55-23:40	13:55-14:40	Keynote III	Mimi Sheller (Worcester Polytechnic Institute) Imagining Ethical Future Mobilities: A Mobility Justice Perspective
23:40-23:45	14:40-14:45	Closing Ceremony	Jooyoung Kim (Deputy Director, Academy of Mobility Humanities)



## 2021 GMHC Program

KST (Korea Standard Time)	GMT (Greenwich Mean Time)	Session / Panel Theme	Moderator	Presenter
14:00-14:15	05:00-05:15	Opening Ceremony	Jinhyoung Lee (Konkuk University)	Inseop Shin
14:15-15:00	05:15-06:00	Keynote I		Zhenzhao Nie
15:00-15:10	06:00-06:10	Break		
15:10-16:35 (Break 16:35-16:45)	06:10-07:35 (Break 07:35-07:45)	[Session 1] AusMob Perspectives: Migrating, Sensing, Transitioning	David Bissell (The University of Melbourne)	Farida Fozdar
				David Radford
				Benjamin Iaquinto; Lachlan Barber; Po Sheung Yu
				Michelle Duffy
				Thomas Birtchnell
				David Bissell
16:45-17:45	07:45-08:45	[Session 2] Revamping Mobilities: Advanced Technologies, Infrastructural Change, and Social Impacts	Weiqiang Lin (National University of Singapore)	Yi Fan Liu
				Dylan Brady
				Monishankar Prasad
				Weiqiang Lin; Peter Adey; Tina Harris
17:45-18:45	08:45-09:45	[Session 3] Embodied Experiences and Ontology of Mobilities	Yeonhee Woo (Konkuk University)	Michael Kentaro Peters
				Nabanita Samanta
				Seunghan Paek
				Wan-I Yang
18:45-19:45	09:45-10:45	Dinner		
19:45-20:30	10:45-11:30	Keynote II	Jinhyoung Lee (Konkuk University)	Peter Merriman
20:30-21:55 (Break 21:55-22:05)	11:30-12:55 (Break 12:55-13:05)	[Session 4] Understanding Neo- nomadic Mobilities beyond Self- actualization: Structural, Sociocultural and Economic Constraints	Fabiola Mancinelli & Noel Salazar (Universitat de Barcelona & Katholieke Universiteit Leuven )	Nataša Rogelja Caf
				Jennie Germann Molz; Fabiola Mancinelli
				Mari Korpela
				Olga Hannonen
				Mari Toivanen
				Celia Forget
22:05-23:05	13:05-14:05	[Session 5] A Mobile Theory of Cartography: Tracing Humanistic Mapping Impulses of/within the New Mobilities Paradigm	Laura Lo Presti & Tania Rossetto (University of Padova)	Giada Peterle
				Hanna Musiol
				Tommaso Morawski
				José Alavez
23:05-24:00	14:05-15:00	[Session 6] Memory and Ethics of Mobilites	Jin Suk Bae (Konkuk University)	Sergio Gallardo García
				Theresa Enright
				Kenneth Shockley
				Rajesh C. Shukla

## Day 1 – Friday, October 29, 2021

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2021 GMHC Program

KST (Korea Standard Time)	GMT (Greenwich Mean Time)	Session / Panel Theme	Moderator	Presenter
13:00-13:55	04:00-04:55	[Session 7] Textual Mobilities in the Philippines: Contexts, Trends, and Possibilities	Bomi Lim (Konkuk University)	Vae Ann C. Dadia
				Rae Francis C. Quilantang
				Ralph Edward P. Sekito; Ruth Clare G. Torres
13:55-15:10 (Break 15:10-15:25)	04:55-06:10 (Break 06:10-06:25)	[Session 8] Imagination and Representation of Mobilities	Hyung Shik Lee (Konkuk University)	Michael D. Pante
				Elmo Gonzaga
				Maria Luisia Torres Reyes
				Hope Sabanpan-Yu
				Yu-Rung Shen
15:25-16:40	06:25-07:40	[Session 9] Traffic and Urban Mobilities	Byung-Min Lee (Konkuk University)	El No
				Robert Braun; Richard Randell
				Tjark Gall
				Claus Seibt
				Emi Fujita
16:40-18:40	07:40-09:40	Break & Dinner		
18:40-19:35	09:40-10:35	[Session 10] Exclusion and Inequality of Mobility	Gijae Seo (Konkuk University)	Ole B. Jensen
				Paola Pucci; Giovanni Lanza
				Kaya Barry; Samid Suliman
19:35-20:30 (Break 20:30-21:00)	10:35-11:30 (Break 11:30-12:00)	[Session 11] Emigration and Ethics of Mobilities	Yong Gyun Lee (Chonnam National University)	Ewelina Chwiejda
				Anna-Leena Toivanen
				Hyanggi Park
21:00-22:00	12:00-13:00	[Session 12] Future Im/Mobilities	Sigrid Thomsen (University of Vienna)	Barbara Gföllner
				Sigrid Thomsen
				Nicola Kopf
				Romana Bund
22:00-22:55	13:00-13:55	[Session 13] Mobilities in Korean Context	Soochul Kim (Konkuk University)	James Bretzke
				Jahyon Park
				Jane Yeonjae Lee; June Y. Lee
22:55-23:40	13:55-14:40	Keynote III	Taehee Kim (Konkuk University)	Mimi Sheller
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| **Keynote Speeches**



**Keynote Speaker I Zhenzhao Nie**

niezhenzhao@163.com



**Affiliations:**

Founding Director, Institute for Interdisciplinary Studies of World Literatures  
Distinguished Professor of Literature at Zhejiang University

**Publications:**

"The Negritude is Ethics of African Literature", *Journal of Huazhong University of Science and Technology*, 32(1), 2018.  
*Selected Poems of Hank Lazer*, tran. Nie Zhenzhao and Liu Fuli (Central China Normal University Press, 2015)

**Honours and Awards:**

K.C. Wong Fellowship, British Academy (1996)  
Central Government Special Annual Stipend (1993-current)

## The Basic Theory of Ethical Literary Criticism

Ethical literary criticism is a theory of interpreting and analyzing literature from an ethical perspective. It examines literature as a unique expression of ethics and morality within a certain historical period, and argues that literature is not just an art of language, but also an art of text. Ethical literary criticism is aimed at interpreting literary texts, claiming that almost all literary texts are the records of human beings' moral experiences and contain ethical structures or ethical lines. Ethical lines form the main ethical structure. Compared to the written text in literature, the text of oral literature, which can be termed as brain text, is stored in the human brain. The material and fundamental existence of literature is based on written context. The evolving definition of literature is dependent upon the culture and context from which it originated.

**Keynote Speaker II Peter Merriman**

Prm@aber.ac.uk



**Affiliations:**

Professor in Human Geography at Aberystwyth University  
Head of the Cultural and Historical Geography Research Group

**Publications:**

"Micro-mobilities in lockdown", *Transfers*, 10(1), 2021.  
*Empire and Mobility in the Long Nineteenth Century* (Manchester University Press, 2020)

**Honours and Awards:**

Ports, Past & Present joint (DGES) with 13107, WEFO (2019)  
Postdoctoral Fellowship Dr S Saville, Economic and Social Research Council (2018)

## Mobility/Fixity: Rethinking Binaries in Mobility Studies

In this paper I focus on the attempts of some mobility theorists to undermine the conventional binary of mobility and fixity without flattening differences or overlooking questions of the political. After reviewing different approaches to this problematic in the humanities and social sciences I draw upon the writings of Gilles Deleuze and Félix Guattari to distinguish between 'molar' and 'molecular' movements, tracing how perceptions of movement and stasis emerge in a world that is in process and becoming. The molar and molecular are not presented as opposed terms in binary tension, but as overlapping tendencies or segmentations. I argue that a focus on movements and political forces that are becoming-molar and becoming-molecular requires mobility scholars and political theorists to move beyond narrow definitions founded upon binaries of mobility/stasis, the political/apolitical, and micro/macro. In doing this, the paper seeks to advance debates in mobility studies, contemporary philosophy, human geography and political theory on processual thinking, vibrant matter, micropolitics and the politics of affect. Drawing upon the example of the Israeli separation wall in the West Bank, I then examine how molecular movements and affects are important for understanding the multiple movements and complex materialities of seemingly static molar entities.



**Keynote Speaker III Mimi Sheller**

msheller@wpi.edu



**Affiliations:**

Inaugural Dean of The Global School at Worcester Polytechnic Institute

Former Professor of Sociology, Head of the Department of Sociology, and founding Director of the Center for Mobilities Research and Policy at Drexel University in Philadelphia

**Publications:**

*Island Futures: Caribbean Survival in the Anthropocene* (Duke University Press, 2020)

*Mobility Justice: The Politics of Movement in an Age of Extremes* (Verso, 2018)

**Honours and Awards:**

Drexel's Provost Award for Outstanding Career Scholarly Achievement (2018)

An honorary doctorate from Roskilde University in Denmark (2015)

**Imagining Ethical Future Mobilities: A Mobility Justice Perspective**

The field of mobilities research has critically examined many aspects of high mobility societies and the mobile lives of the kinetic elite. Yet many students, researchers, and academics engage in much global travel as part of their education and career progression. This talk will consider the ethics of global educational travel today, applying a mobility justice lens to consider the ends and purposes for which we value travel by academics. What kinds of educational and academic travel should be encouraged, and what kinds limited? What are the principles that should guide ethical academic travel today? And how can a mobility justice lens help academic institutions evaluate and create guidance around ethical academic travel? As the new Dean of The Global School at WPI, I will interrogate our own practice of interdisciplinary project-based global learning as a case study to develop best practices and new policies.

**Session Abstracts:  
Day 1**



**Session 1**

AusMob Perspectives: Migrating, Sensing,  
Transitioning

15:10-16:35(KST) October 29

Moderator: David Bissell (The University of Melbourne)

**Session Description**

This panel session showcases research from members of the Australian Mobilities Research Network. United by an exploration of the global and local mobility flows that connect with Australia and southeast Asia, the papers in this panel each develop a specific concept that is germane to current mobilities research. Three main concepts are at play. First, an exploration of migration explores how both migration to Australia as well as internal migration within Australia reshapes place and identity. Second, an exploration of sensing explores the embodied dimensions of mobilities in multiple contexts, including tourist travel and dance. Third, an exploration of transitions explores how transitioning to new forms of mobility involves forms of experimentation as well as experiences of loss. The papers explore these themes through diverse forms of empirical research in different settings. Each raises key ontological and epistemological questions about what mobilities are and how mobilities come to be known.

**1-1. Australian Values: Immobilising Culture**

Farida Fozdar (The University of Western Australia), Farida.fozdar@uwa.edu.au

Despite an increasingly mobile world, recent rhetoric internationally has seen exclusionary nationalism reinforced through notions of fundamental cultural difference. This paper explores the ways in which the notion of national values is used in the Australian context to immobilise culture, signalling that certain groups of migrants and other minorities do not fit within the national imaginary. It focusses on the National Values Statement, a document which must be signed by most migrants, and which is currently being updated. The statement, and other political discussions around 'Australian values', are examples of what have been called 'Civic integration' policies, found in the form of courses, tests and contracts in many migrant-receiving nations. These are often framed in terms of the need to ward off the spectre of social disintegration caused by migrant diversity, while constructing and applauding a positive self-representation of the majority. They are anti-mobility and anti-cosmopolitan. This paper considers how 'Australian values', ostensibly a civic tool of integration, actually functions ideologically to exclude certain segments of the community, feeding ethnic conceptions of the nation state that are in fundamental contradiction to Australia's stated multiculturalism.

**1-2. The Opportunities and Challenges of International Migration Mobilities in Rural Australian Communities**

David Radford (The University of South Australia), david.radford@unisa.edu.au

Rural areas are commonly viewed as being fixed, stable and homogenous communities, lacking the mobility of cosmopolitan, globalising urban centres. This has been challenged in recent rural scholarship that claim that rural communities experience complex forms of mobility involving

rural-to-rural, rural-to-urban, urban-to-rural or international-to-rural migration (Bell and Osti 2010). It has been argued 'the rural is at least as mobile as the urban' (Bell and Osti 2010, p. 199). Mobilities are essential to rural life but there remains a tension between the need for stability and consistency and the insecurity and flexibility that migration mobilities bring (Milbourne and Kitchen 2014). The primary migratory movement of people in Australia has been to major cities but for over a decade migratory patterns have taken a profoundly rural/ regional turn (Dufty-Jones 2014). This paper explores international migration flows that take place in rural Australian communities by drawing on research undertaken in two rural towns in the states of New South Wales and South Australia. It will argue, that fundamental to rural international migratory flows are external and internal supporting and/or hindering dynamics that require negotiation, adaption and critique as rural communities engage with the changes that these migration mobilities inevitably bring.

**1-3. Grounding Mobility: Sitting-in at Hong Kong International Airport**

Benjamin Iaquinto (University of Hong Kong), iaquinto@hku.hk

Lachlan Barber (Hong Kong Baptist University), lbarber@hkbu.edu.hk

Po Sheung Yu (University of Hong Kong), jennyps@connect.hku.hk

In 2019 Hong Kong's airport was targeted in a series of sit-ins that resulted in a two-day shutdown and the cancellation of over 1000 flights. Mobilities researchers have long addressed moments when mobility is slowed or stopped as such "immobilities" can reveal how political power is organized around, and expressed through, the unfettered movement of certain people and things. Using a perspective informed by the extensive interest in mobility politics among geographers, this study draws on interviews with thirty-two people, including aviation workers, tourists, expatriates and sit-in participants, who were present at one or more of the airport sit-ins in 2019. For arriving passengers, the fatigue of air travel heightened the emotional impact of the sit-ins, making micro-political changes possible. The airport demonstrations enabled political transformations in unanticipated ways. Being purposefully immobile in a place designed for movement produced new perspectives of their fellow Hong Kongers and new feelings of solidarity. The study theorizes immobility as a political resource used by social movements that are not focused on mobility. It sheds light on the politics of mobility at a time when the free movement of people and goods between China and various Western countries are threatened by political conflict.

**1-4. On Standing Still: Dance Moves for the End of the World**

Michelle Duffy (University of Newcastle), Michelle.Duffy@newcastle.edu.au

The climate crisis grows, swells and inundates, pushing life and lives, human and more-than-human, perhaps beyond what can be endured. Yet, we who have produced this have yet to address this in any adequate way; indeed, we appear to be standing still. Bruno Latour (2018) argues that anthropogenic climate change has emerged as a matter of concern that involves learning 'how to get our bearings, how to *orient* ourselves' (p 2, emphasis in original) towards these futures. Yet, as Justin Westgate points out, 'the challenges of the Anthropocene are therefore many, but the immediate one is with sensing and comprehending it' (2017: 238). One problem is



that use of the language of 'extinction' draws on responses that are not immediately visible or felt.

Artistic practices offer ways to feel, think and listen to these challenges, offering hope for ways to change. This paper focuses on one such performance, Sydney Dance Company's *Impermanence*, choreographed by Rafael Bonachela with music composed by Bryce Dessner and performed by the Australian String Quartet (with the final song, Another World, from Anohni). Originally conceived in response to the traumatic damages wrought by fire (Notre Dame and the Australian Black Summer fires), the premiere was suspended because of the pandemic. This paper offers "pretheoretical intuitions" (Roholt 2014) offered by bodily capacities in movement as a means to explore what happens 'when we cease to understand the world' (Labatut 2020).

#### 1-5. Planning with Mobility Mavericks in Research on Mobility Scooters in Australia

Thomas Birtchnell (University of Wollongong), tbirtchn@uow.edu.au

Mobility scooter users compensating for errors and oversights in urban design provide a means through which to better understand socio-technical transitions to liveable cities and enact more just built environments. The presentation offers insights into how outliers in planning processes, dubbed 'mavericks', can influence change in policymaking and ultimately urban design. The article reports on original empirical work conducted with mobility scooter users in a car dependent environment and the ways mobility mavericks negotiate a fossil-fuelled transport system designed for automobiles. In order to understand how the individual efforts of mobility scooter users conceived as 'mavericks' form a consensus of local practices (or 'practice-consensus') in early processes of 'niche' innovations the presentation draws on empirical fieldwork. In doing so, insights are offered into how maverick experimentation and innovation within the automobile transport regime help understand different drivers of transition, specifically 'mobility justice', sustainability and commercial interests.

#### 1-6. Losing out in Mobility Transitions

David Bissell (University of Melbourne), david.bissell@unimelb.edu.au

This paper explores how loss is reckoned with in the wake of technological change in the context of on-demand rideshare mobility. It examines the experiences of people who have lost significant financial investments owing to the rise of on-demand mobility platforms to evaluate how a loss of investment is reckoned with as both a financial and existential challenge. Through fieldwork with owners of taxi licences in Melbourne, Australia, the paper builds on debates on affective investments within cultural geography and beyond to argue that financial and affective investments are inextricably linked. For these investors, their financial loss precipitates the loss of affective investments expressed in terms of a loss of faith in institutions; a loss of face in terms of public respect; and a loss of conviction in terms of an inability to move forward with their lives. The paper argues that reckoning with these losses involves working on one's active and passive affections, capacities to act and sense. The paper concludes that this work of divestment is difficult and without guarantee.

### Session 2

Revamping Mobilities: Advanced Technologies,  
Infrastructural Change, and Social Impacts

16:45-17:45(KST) October 29

Moderator: Weiqiang Lin (National University of Singapore)

#### Session Description

In recent years, advancements in technology from enhanced propulsion systems to intelligent software codes have changed the face of modern transport systems, making them faster, greener, more digitalized and more automated. Not only has this resulted in new physical traits in movement, it has also led to unexpected social complications that tend to entrench dominant ways of living, moving and working. This panel is interested in these emergent forms of technology in mobilities, as well as the implications of their use, especially in the context of Asia. In particular, we focus on infrastructure as a conceptual window and site to interrogate how many of these technological affordances are built into material artefacts for mass consumption. Straddling road, rail and air travel, the panel offers a preliminary view of how new and revived innovations, such as electric vehicles, high-speed rail, the mobile phone and automated tools, are gradually incorporated within the everyday technes and collective psyches of movement. Papers in the panel will consider what this means for the future of mobility, and raise some critical insights about power, exclusion, self-governance and the value of work.

#### 2-1. Assembling Networks of Electric Vehicle Sharing and Just Transitions into Low-carbon Mobility

Yi Fan Liu (National University of Singapore), yifanliu@nus.edu.sg

With the onset of climate change and an urgency for decarbonisation, electric vehicles (EVs) have increasingly become part of an integral effort towards low-carbon transitions for the transport industry. Singapore launched its first EV sharing scheme, BlueSG, in 2017, and the growing momentum of its users has significantly increased the demand for its services. By examining the way BlueSG has been assembled and automated through a network of EVs, charging points, designated parking lots and mobile applications, this paper seeks to elucidate the potential that an EV sharing scheme like BlueSG has in improving accessibility to low-carbon forms of mobility. Yet, given the inherent relationality of such sharing schemes, the increased mobility of some users might paradoxically diminish the mobility of others, resulting in an emergence of chokepoints that create friction and variegated mobilities in the EV sharing network. While expanding the network of EVs and supporting infrastructure can alleviate these chokepoints, an uncomfortable dilemma remains – that more EVs on the road would entail a greater need to mine and extract raw materials for the manufacture of EV components, resulting in another set of socio-environmental problems that complicate a just transition into low-carbon mobility.



## 2-2. Rail Mobilities and the “China Model”

Dylan Brady (National University of Singapore), dylan.brady@gmail.com

China’s comprehensive embrace of rail infrastructure has revived a fading system and put it at the center of contemporary Chinese mobility. Today, the Chinese rail network is a core component of everyday mobility, shaping economics, politics and culture throughout the country. The case presents an important contribution to mobility studies, highlighting lacunae as well as suggesting new avenues of investigation. Firstly, the network’s forthrightly national scale challenges mobility studies to widen its scope beyond a pervasive “methodological cityism” which considers rail infrastructure primarily through its impacts on the urban form. The Chinese rail network has impacted not only urban spaces but shaped regions and reworked the relation between urban and rural spaces. Secondly, the network’s enrollment within the Chinese state’s propaganda work highlights the role of rail mobility within “sociotechnical imaginaries” in China and elsewhere. China’s passenger-dedicated high-speed rail has become symbolic of China’s rise from socialist backwater to global powerhouse, a site through which Chinese citizens understand their historical trajectory and future path. As the “China Model” of state-led, infrastructure-driven development diffuses beyond China’s borders through global investment programs like the Belt and Road Initiative, Chinese rail is of theoretical significance to mobility studies and of practical significance globally.

## 2-3. Unpacking Aeromobil(e)ities: Reconfiguring Sociotechnical Convergences of the Inanimate and the Intimate

Monishankar Prasad (National University of Singapore), monishankarprasad@gmail.com

The digital era has enveloped our lives and air travel with its intrinsic dependence on cutting edge technology is no different. The mobile phone is an intimate extension of the individual passenger in the digital native era as the person can access air travel services from beyond the traditional avenues of the ticketing agent or the airport terminal. The mobile phone transforms into a personal entertainment portal in a low-cost carrier, where to slash costs; the in-flight entertainment system has had to face the budget cut to perform the veneer of frugality. The digital economy has enabled the passenger to buy tickets on the mobile phone app in the comfort of their own homes to addressing customer service complaints on Twitter. This paper attempts to unpack the various nodes of convergence between the passenger mediated through the mobile phone and the digital economy. It also investigates how passenger preferences are unique and thus interact with the airline algorithms differently through their ‘data-double’. This creates a bespoke ‘sociotechnical network’ that results in ways of expressing passenger agency often overlooked in discussions regarding digital technology as a hegemonic narrative and rhetoric of Industrial Revolution 4.0.

## 2-4. Aeromobilities 2.0: Automation, Persuasion and Gaining Acceptance

Weiqiang Lin (National University of Singapore), weiqiang@nus.edu.sg  
Peter Adey (Royal Holloway University of London), Peter.Adey@rhul.ac.uk  
Tina Harris (University of Amsterdam), c.h.harris@uva.nl

With the rapid rise of supercomputers, artificial intelligence and advanced forms of robotics, recent years have seen a resurgence in interest in automation in the academy. In this paper, we seek to extend these debates by considering how automation has come to be entrenched in aeromobilities—not by sheer force or compulsion from ‘above’, but by persuading, encouraging and inciting users and labour toward acceptance. Indeed, automation—or its designer—has lately tried to more humanly appeal to human logics and wants, and assumed a more ‘caring’ demeanour to increase its chances of adoption. This ‘softer’ approach is especially germane to a new generation of technologies—from life-like artificial intelligence to gamified platforms—that have learnt to interpellate and engage users in dynamic (although not always successful) ways. Recognising that these trends would likely intensify after the COVID-19 pandemic, the paper aims to survey and capture such moments when automation becomes critical to manufacturing consent among people, so much so that its patrons act not because they have to, but because they want to.



**Session 3** Embodied Experiences and Ontology of Mobilities 17:45-18:45(KST) October 29

Moderator: Yeonhee Woo (Konkuk University)

**3-1. Detours along the Journey to a Better Life: Mobility Prospects of Kenyan Female Distance Runners in Japan**

Michael Kentaro Peters (University of Shizuoka), kentarosuzuki2007@gmail.com

The athletic careers of Kenyan women are subject to very different challenges than their male counterparts. Even though only a select few can achieve “success” by running overseas, the mostly elusive chance to run in Japan is a highly coveted opportunity for many aspiring runners in Kenya. Their dreams are fueled by fantasies of a better life projected back to them by their fellow compatriots who have run in Japan. The women who make it to Japan are not exempt from gendered expectations grounded in Kenya to play the roles as dutiful daughters, caring mothers, and obedient housewives. It is not uncommon for the careers of Kenyan female athletes to be derailed or end prematurely because of unsupportive boyfriends or husbands. Women who have children often risk hindering their own mobility, fueling personal anxiety doubting if they can ever compete at the elite level they had prior to their pregnancies. Other women who cannot conceive suffer traumatically and undergo marital discord, ultimately leading to separation for some couples. The experiences of Kenyan women who have run in Japan offer a window into the precarity and prospects of mobility faced by women through the lens of global sports migration.

**3-2. Peripatetic Body, Penetrating Placeness and Embodied Ethics: Sauntering as an Affective Site for Co-becoming of Humans and More-than-humans**

Nabanita Samanta (University of Hyderabad), nabanitasamanta097@gmail.com

Sauntering (the term popularized by Henry David Thoreau) is a primal act of mobility wherein movement coalesces with affect leaving significant implications on the co-becoming of humans and more-than-humans. Sauntering entails being attentive to the surroundings with benevolent curiosity and existential wonder; thus the very rhythm of sauntering is essentially a rhythm of being and becoming. In this ever-unfolding process of becoming, the embodiment of the peripatetic body (i.e. the one engaged in the act of sauntering) entails a dynamic, shifting ontology as the human body entangles with the more-than-human world. Fixing the analytical gaze from the vantage point of affect enables viewing the peripatetic body as a dynamic assemblage instead of a bounded entity. It is the conscious perception and humble recognition of one’s belonging to the more-than-human enmeshment that catalyzes embodied ethical stance towards the more-than-human world. Given the ubiquitous socio-ecological ruination plaguing the contemporary times, it becomes a timely endeavour to analyze how sauntering instills an embodied ecological ethics by virtue of a deeply implicated sense of place which is the byproduct of the body’s response to the topology of the landscape. The emplaced and affective aspects of sauntering render intelligible the co-constitutive nature of body and place while at the same time it dispels the myth of human exceptionalism through the dynamic assemblage of the human and the more-than-human elements

in the embodiment of the peripatetic body.

**3-3. Rethinking Urban Experience through the Work of Scott Lash**

Seunghan Paek (Catholic Kwandong University), seunghan.paek@gmail.com

This paper aims to rethink the idea of ‘urban experience’ in today’s urban world that operates in relationship with the forces of mediatization and mobility. In doing so, it will focus on reading sociologist Scott Lash’s work, in particular reviewing the way that he theorizes the term ‘experience.’ Addressing three types of experience—epistemological, ontological and informational—Lash claims that the first two types are collapsed into the third. According to him, one’s experience of the city is knowledge-based and sense-driven but both faculties are collapsed and reformulated in “today’s global information culture” in which an excess of images has become a form of life. Lash’s claim is based on his critique of information and also in line with Niklas Luhmann’s systems theory in that he considers information, as broadly defined, to be a realm where both human and nonhuman agents coexist and unfold events. But his theory remains insufficient as to address the “agential cuts,” to borrow the term from Karen Barad, as well as coming an unresolved conclusion that one’s sensory experience predominantly becomes nonhuman data and thus loses its tactility. By reading Lash against the grain, this paper argues that urban experience operates as a mode that is reshaped through the contacts with the systems but still bodily oriented in a loose sense.

**3-4. On the Corporality and Ethics of Non-Essential Image: Levinas’ Perspective**

Wan-I Yang (National Sun Yat-Sen University), wiyang0905@hotmail.com

The paper attempts to explain the meaning of non-essential image, which is different from the image ontology on the one hand, and to discuss the corporality and ethics of the non-essential image from Levinas’ perspective on the other. Meanwhile, the paper explores how the image “escapes” from the limit of the frame, and then reconsiders the meaning of “frame” as well as the ethics of image. It also tries to develop an interactive gaze based on corporality and ethics.



## Session 4

Understanding Neo-nomadic Mobilities beyond  
Self-actualization: Structural, Sociocultural and  
Economic Constraints

20:30-21:55(KST) October 29

Moderator: Fabiola Mancinelli (Universitat de Barcelona)  
Noel Salazar (Katholieke Universiteit Leuven)

### Session Description

This panel focuses on forms of neo-nomadic mobilities happening in and from affluent countries from the Global North. As a way of life of peoples who do not reside continually in the same place but move cyclically or periodically, nomadism is traditionally associated with primitive societies and considered incompatible with the system of control imposed by nation-states. In recent years, however, its meaning has extended to include many categories of highly mobile people from countries from the Global North, for whom frequent territorial displacements fashion a way of life. The panel addresses the challenges that such forms of neo-nomadic mobilities pose to individuals and states, looking specifically at the structural, sociocultural and economic constraints those people face in their everyday, aiming to foster a grounded debate on the analytical fruitfulness of the concept to describe historically situated empirical phenomena. Although the figure of the nomad evokes ideas of limitless freedom and self-actualization, she is not a free-floating wanderer. Her agency is bounded by various constraints and mobility regimes. By looking at these practicalities, the panel asks whether such forms of mobilities can be considered as a constitutive moment of the current social transformation, laying out new values and strategies for times of crisis, and calls for an ethnographic investigation of their usage of networks, resources and shared skills - often facilitated through mobile technologies.

#### 4-1. Maritime Neo-nomads: Luxury or Marginality?

Nataša Rogelja Caf (Research Center of the Slovenian Academy of Sciences and Arts),  
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On the ground of ethnography among maritime neo-nomads in Mediterranean, people who travel, work and live on sailing boats, the paper will discuss the following questions: How can we conceptualise these forms of movements that seem to sit uncomfortably in between the standard dichotomized division of work within migration studies and wider social sciences: internal/international migration, temporary/permanent, developed North/underdeveloped South, migration/tourism, etc.? How do we theoretically and methodologically situate these individuals that are statistically often invisible and seem to evade the common categories of describing a mobile person, such as migrant or tourist? The paper starts from the premise that these individuals and groups' 'quest for a better life' should not be treated as an elite phenomenon that exists in the vacuum of wider social, political and economic relations and has no bearing on the communities of origin or destination. The paper suggests a critical approach that situates these movements within wider national and international structural conditions, reevaluates their perceived privileged character and strives to understand maritime neo-nomadism beyond self-actualisation.

#### 4-2. Nomads against the State: The Precarious Lightness of Mobile Lives

Jennie Germann Molz (College of the Holy Cross), jmolz@holycross.edu  
Fabiola Mancinelli (Universitat de Barcelona), fabiolamancinelli@ub.edu

In recent years, a variety of economic and socio-cultural factors, such as the advancement in consumer technologies and internet connectivity, new arrangements of work and social life, the prevalence of global tourism and the wide-spread use of English language, have made the self-fashioning of "mobile lives" both desirable and possible (Elliott & Urry, 2010). Drawing on ethnographic research on the mobile lives of digital nomads and location-independent families, in particular, this paper explores the intersection of institutional mobility systems, citizenship, and everyday life. These mobile families and digital nomads tend to portray their lifestyle as an inspirational self-designed path that combines freedom and individual choice, challenging statebased and territorialized notions of citizenship. Empirical research shows, however, that such dreams of freedom are constrained by state controls and local regulations. We interrogate these claims of freedom against the backdrop of the frictions and control imposed by the state, examining their relation with citizenship, a notion that is partially "up in the air", by their mobile subjectivity and lifestyle choice, partially "grounded" in the mobility regimes that dictate when, where, and how nomads can travel. We ask why digital nomads glamourise continuous mobility and multi-residential practices, despite their social and psychological consequences, rather than thinking of roots as an avenue for a good, meaningful and fulfilling life. Can their neo-nomadic lifestyle be considered a survival strategy in a ruthless neoliberal economy?

#### 4-3. "The School is Much Better in Finland." Children of International Professionals Navigating Structural Constraints

Mari Korpela (Tampere University), mari.korpela@tuni.fi

Finland, among many other countries, wants to attract high-skilled professionals from abroad. Very often, these expatriates stay in the country temporarily, and can therefore be viewed with the lens of nomadism. Most of them are accompanied by their children and spouses. This paper focuses on 9-11-year-old expatriate children's views and experiences in Finland. I argue that although the families often see themselves as privileged expatriates sojourning in the country temporarily, the Finnish state tends to see them as "permanent immigrants" who need to be domesticated. This applies, in particular, to the accompanying spouses and children. School systems in different countries are somewhat incompatible, and children of international professionals need to navigate between various expectations and constraints when moving between school systems. This becomes particularly challenging when their sojourn in a country



is temporary. The paper is based on an extensive ethnographic study among children in an international school in a Finnish town. With empirical examples, I elaborate on the challenges, and joys, of moving between different school systems. I also discuss children's agency and how the families negotiate the temporariness of their sojourn within structures that do not necessarily acknowledge it.

#### 4-4. Mobility Regime and Digital Nomadism

Olga Hannonen (University of Eastern Finland), olga.hannonen@uef.fi

The paper discusses the entanglement of digital nomadism and mobility regime. Digital nomad is a rapidly emerging class of highly mobile professionals, whose work is location independent. Thus, they work while traveling on (semi)permanent basis and vice versa, forming a new mobile lifestyle. Business and lifestyle magazines, social media have been promoting digital nomadism as a perfect lifestyle for working and living. The digital nomadic lifestyle is regarded as a manifestation of freedom of choice and disruption with conventional societal structures. In fact, instead of just going anywhere, individuals move within institutionally arranged frameworks that limit their ability to choose. In this regard the issues of power geometries, inequalities of mobility and mobility regimes come to the surface and are vividly reflected in the production of digital nomadism. This perspective has long been overlooked in studies on lifestyle travelers. When engaging themselves in a state of perpetual travel, digital nomads do not and cannot completely detach themselves from home(state). The proposed freedom of mobility is often conditioned by entry and exit mobility regimes, the validity of visas and passports that define under which conditions and time periods one can visit a destination as well as exit a home country.

#### 4-5. Digital Nomadism: Life-style Mobilities, Nation-state and the Mobile Subject

Mari Toivanen (University of Helsinki), mari.toivanen@helsinki.fi

Being "on the move" has become a "way of life" for many. This is evidenced by the increasing trend of voluntary mobilities that relate to life-style choices, such as digital nomadism. Digital nomads are professionals (often from Western countries) who use telecommunication technologies to earn a living and conduct their lives in a nomadic manner. Whereas digital nomadism has been considered a temporary and a generational trend, such life-style mobilities are gradually becoming a more established and normalised way of life. The new and emerging life-style mobilities speak to the continuing significance of the nationstate: they render visible the interplay between the global and the institutionalised, territoriallybased relations of power. What does it mean for the nation-state when mobile subjects engage in frequent and multi-transitional crossings of national borders, with varying durations of stay and travelling within different nation-states—and

without the eventuality to permanently return to one's country of origin? In this paper, I suggest that the current life-style mobilities are giving birth to a new form of mobile subjectivity as they become a normalised and more established way of life. The emerging subjectivity raises several questions that touch upon our understandings of the social, community, identity, positionings and how they are shaped by mobility. Thus, I also argue that life-style mobilities and their emerging subjectivities challenge and expose the norms of "desirable" life, largely based on ideas of sedentariness in post-industrial nation-states.

#### 4-6. Home(less) on Wheels: Mobile Lifestyles in North America

Celia Forget (CELAT-Laval University), Celia.forget@celat.ulaval.ca

For several years now, living on the road, in a van, a trailer or a bus, has become the daily life of many people, either by choice or by necessity, mainly in the United States and Canada. The film "Nomadland" (Zhao, 2021) brought to light the reality of a certain type of these new nomads called full-time RVers or Vanlifers. They chose to live freely in their van, even though the choices were limited. Based on an ethnographical research conducted with this population for over 20 years, I propose to reflect on the evolution of this lifestyle over time and question the notion of "home" in a context of mobile lifestyles. How could people living in a home on wheels could still be considered homeless in administrative records ? Could the email address be the future of the home address?



## Session 5

A Mobile Theory of Cartography:  
Tracing Humanistic Mapping Impulses of/within the  
New Mobilities Paradigm

22:05-23:05(KST) October 29

Moderator: Laura Lo Presti (University of Padova)  
Tania Rossetto (University of Padova)

### Session Description

Critical geographers have long complained of the processes of fixation and reification expressed by the map, intended as a universalistic figure of spatial thought informed by western and modern epistemologies. Devoid of semantic richness and fervent vitality, cartographic visuals have been even more recently demeaned as ‘lifeless media’ (Dodge, 2014: 519). However, from a humanistic perspective, the critique of the map as the quintessence of immobility (Massey 2005) may seem restrictive when it overlooks that maps, even static ones, can anyway produce implicit movements since maps move opinions, discussions and feelings, elicit collective narratives and intimate stories, and require different inclinations and bodily registers. Depending on how they physically interact with humans – move or pause, orient or disorient, connect and disconnect – cartographic tracings can be also more aptly conceived as acts of mobilisation and immobilisation within a performative navigational regime. Due to the aestheticisation, digitalisation and the algorithmicisation of mapping, geo-visualisations look often animated, dynamic, immersive, intermedial and interactive. Finally, as a corrigendum to the overreaching attention given to the hidden agenda of cartographers, the *mobile* agenda of contemporary map studies draws on mappings’ autonomous life beyond cartography, since maps often conflict with the initial intentions of their creators, and activate various exponential circuits and dynamics: they are self-generating creatures ready to move across and fertilise different academic fields, networks, media, materials, and ambiances. We might thus consider maps “relative immobiles” (Adey 2006), that is, traces and agents of different kinds of mobilities beyond those that we (sometimes) mistake for fixed and frozen representations of movement.

In fact, over the last decade, different positions and sensitivities emerged in both the new mobilities paradigm and cartographic theory that attempt to overcome the residual dichotomies (immobility vs. mobility and perceptual vs. imperceptible) of humanistic thinking, particularly following post-representational, non-representational, post-humanistic grammars and their rich conceptual ecologies. Drawing on such mobile theories of cartography and aiming to discuss new ones, this panel seeks to engage several scholars, coming from different academic disciplines (cultural geography, literary studies, art history), in the exploration of multifaceted mapping impulses that intrude, affect, shape im-mobilities and mutations of different kinds (e.g., urban navigation, transport, migration, post-mortal mobilities) as well as mobile, fleeting, elusive phenomena, the concepts and theories that are impressed, compressed, enlarged or shrunk by or between hard and soft maps, cold and warm abstractions, vital and deadly spaces of representation.

### 5-1. Mapping Graphic Im/mobilities: A Creative Attunement towards the Comic Book CartoGraphies of Public Transport

Giada Peterle (University of Padova), giada.peterle@unipd.it

What are the peculiar im/mobilities of comic book cartoGraphies? This presentation brings the geohumanities, emergent cartographic theory, comics, and mobility studies together to propose a creative mapping perspective on the im/mobilities of the comic page. In fact, comics and maps have much in common. Movement and stillness alternate in comics’ writing/reading experiences as they do in mapping practices. Like through maps, through comics mobility is both experienced and thought, it is not simply represented but also necessarily practiced and embodied (Cresswell 2006, p. 4). From a processual perspective, then, comics like maps are always narrative mappings, they are agents that produce mobility. Considering the geoGraphic story *Lines. Moving with stories of public transport in Turku*, realised for the project PUTSPACE – Public Transport as Public Space in European Cities, the paper explores the potentialities of a creative engagement with the maps of urban public transport in graphic narratives. It analyses how maps in comics allow us exploring multi-layered representations of time-space and accessing affective cartoGraphies. Comic book cartoGraphies move us by proposing narrative plotlines, fieldwork practices, and affective itineraries that are performed beyond the frame of the page.

### 5-2. Mapping Spaces that “Hurt Us”

Hanna Musiol (Norwegian University of Science and Technology), hanna.musiol@ntnu.no

Literary studies understands cartographic storytelling as a powerful symbolic spatio-narrative practice that rescales and unfolds life stories, liberates affects, bodies, ideas, but also serves as a neocolonial and racialized instrument of capture, extraction, and domination (Benjamin). This paper reflects on the counterhegemonic affordances of contemporary cartographic storytelling in the context of recent spatio-narrative efforts to institutionalize narratives of white supremacy, misogyny, and nationalist belonging via curricular purges, the border-control regimes’ takeover of research funding within migration studies, or national-language requirements within the humanistic disciplines—literature, philosophy, gender studies, and languages, specifically—in the academic settings. It turns to several transmedia, literature, and poetic storytelling projects (by Bart Staszewski, Natalie Diaz, Pia Arke, and local community storytellers) that work within, and map, such tense institutional landscapes and the systemic architecture of the places that “hurt us” (Bogdanovic). By connecting histories of colonialism, gender/sexuality exclusion, and contemporary migrations regimes, and experimenting with mapping tools and metaphors, Arke, Diaz, and



Staszewski tell stories that are simultaneously systemic, spatial, and deeply “personal” (Arke). Their storytelling operates as an and affective mobility practice in that it propels, moves readers/ listeners, and recipients of stories, to tears, to action, into the past and future, and, often, to social movements, into the court rooms, and to the streets. In the process, they model ethical pedagogies, political engagement, and new practices of reception, opening up new disciplinary entry ways and institutional escape routes.

### 5-3. Bio-Maps: Mapping the Sphere of Life

Tommaso Morawski (Bauhaus-Universität Weimar), [tommaso.morawski@uni-weimar.de](mailto:tommaso.morawski@uni-weimar.de)

In 2016, Bouchra Khalili presented her “Mapping Journey Project” at the MoMA in New York. Addressing the issue of first-hand migratory experience, the artist challenged the forms of representation and visibility demanded by governmental cartography, and showed an alternative geo-political map defined by the precarious lives of stateless people. Drawing inspiration from Khalili’s work and following the common thread of migrant’s figure, this paper addresses the cartographic logic of dominant territorial imagination and its complex relation to the silenced geographies of marginalized subjects. Thus, while adapting the idea of mapping the sphere of life – *bios* – from Walter Benjamin, it focuses on the problematic link between the working space of the map and the representation of the spaces of life.

### 5-4. If I Die Far from You: Mapping Death in the Context of Migration

José Alavez (Concordia University), [jose.alavez@concordia.ca](mailto:jose.alavez@concordia.ca)

What happens to migrants when they die in Quebec? Every year many migrants die far away from their home country. Death, however, is not the end of their diasporic journey, it is another step. Their bodies may remain where they perished or travel long distances to return to their home country. Their loved ones often mobilize to provide emotional and financial support. Memories travel through the people who hold them as well as through the artifacts associated with them. Bodies, memories, social networks, and artifacts keep moving in time and space, perpetuating the migrant and diaspora experience. For this research, I have mapped the stories of migrants who have experienced the death of a loved one with three different cartographic approaches: one online mapping application and two alternative forms of spatial expressions. These mapping processes and outcomes unveiled different meanings related to places and postmortem mobility, such as the other forms of transnational mobility triggered by death in the context of migration, the impact of death on migrants’ micro-geographies, and the potential of the map as a form of memorial.

## Session 6

Memory and Ethics of Mobilities

23:05-24:00(KST) October 29

Moderator: Jin Suk Bae (Konkuk University)

### 6-1. To Whom belongs the Memory? Ethics about Fieldwork between Descendant Koreans in Mexico

Sergio Gallardo García (Center for Research and Higher Studies in Social Anthropology), [sergio.gallardo@gmail.com](mailto:sergio.gallardo@gmail.com)

Nowadays there is a rapprochement of different Nation-States to propose specific policies to approach, manage or link to their diasporas. This has led to a research initiatives on migration history and presence in different countries as part of his own history and nationalism. But to whom does the (diaspora) memory belong, to the country and their current Nation-State or to the diaspora (migrants and descendants) themselves? In 2005, at the 100 years of the first Korean immigration to Mexico, a strong interest was triggered by South Koreans television programs, reporters and researchers to interview descendants of this first immigration to record the history of the first Koreans in Mexican lands. With this, came an extraction and not return of photographs, letters and invaluable objects of these families, articles of memory and affections of their own history. Today there is a distrust in new research projects due to this bad experience. In this article I propose to make a series of ethnographic reflections on ethics and good practices towards where to conduct the study and field work with families of Korean descendants, based on the shared experience in the fieldwork with Dr. Chaimun Lee in Yucatán, at the beginning of 2020.

### 6-2. A Platform for Art: From Civic Monumentalism to Infrastructural Citizenship in Toronto’s Transit Art

Theresa Enright (University of Toronto), [theresa.enright@utoronto.ca](mailto:theresa.enright@utoronto.ca)

Public art, design, and architectural programs tied to transit networks are now commonplace around the world. The flourishing of transit art globally reflects a widespread belief in the transformative power of aesthetic practices, and in particular, the idea that transit arts promote infrastructural and civic revitalization. This paper traces the history of arts and cultural policy in Toronto’s public transit network. With attention to the institutional and discursive constructions of transit art, it analyzes how art is used to modulate the visibility of infrastructure so as to engage spaces and practices of urban citizenship and publicity.

Through the notions of civic monumentalism and infrastructural citizenship, it argues that the functions of transit art are ambivalent. At one extreme, arts are deployed to reproduce status quo relations of power and to bolster elite and exclusionary forms of urbanization. At the other extreme, arts are used to unsettle grounds of public space and public life and to call into question the contentious relations, materialities, and temporalities that cohere in public transit space. Overall, I claim that transit networks are a key platform through which the politics of public art are staged. Moreover, I claim that transit art reveals configurations of civic life that are inherently



mobile and deeply embedded in socio-technical complexes.

### 6-3. Place, Dislocation, Mobility, and Flourishing in the Anthropocene

Kenneth Shockley (Colorado State University), [Kenneth.shockley@colostate.edu](mailto:Kenneth.shockley@colostate.edu)

That climate change and other harbingers of the Anthropocene make it harder for humans to flourish is well documented. However, the connection between place-based vulnerabilities and climate change is in need of further examination, particularly in light of the increased forced and unforced mobility of contemporary populations. In this paper I will argue that focusing on place-based vulnerabilities allows us to explore the value and challenges of human mobility, and the ontological question of what it means for communities and individuals to be “of a place.”

I will proceed by examining place-based identities and vulnerabilities through the lens of communities that are compelled to relocate or modify their form of life, and with their form of life, their sense of place. Compelled communities will be contrasted with communities and individuals that opt to change their place. The paper will work through recent literature connecting efforts at promoting sustainable development, particular as conditioned by our changing climate and as expressed through the sustainable development goals, to the role of place in human flourishing. The paper will conclude by showing the significance of place-based vulnerabilities and human mobility to the viability of sustainable development goals.

### 6-4. Migration Policy, India and the Ethics of Lockdown

Rajesh C. shukla (Saint Paul University), [rshukla@ustpaul.ca](mailto:rshukla@ustpaul.ca)

The ongoing coronavirus pandemic has caused serious mobility disruptions globally, but it has had particularly punishing impacts on the lives of internal migrants in India. Many internal migrants live on subsistence wages in metropolitan cities and relatively prosperous Indian provinces such as Maharashtra, Gujrat, Panjab and Delhi, earning barely enough to get by, and having no additional resources to support themselves in the times of lockdown. Recognizing that the pandemic has brought untold suffering to poor migrants and vulnerable sections of society, I argue that policy makers must take 1) effective measures to provide adequate material and moral support to migrants, 2) making sure that their rights and well-being are respected, and 3) that going forward development goals are reconceptualized ethically to strike a reasonable balance between economic activity and the mobility rights of migrants.

## Session Abstracts: Day 2



**Session 7**

Textual Mobilities in the Philippines:  
Contexts, Trends, and Possibilities

13:00-13:55(KST) October 30

Moderator: Bomi Lim (Konkuk University)

**Session Description**

The Philippines is an Asian country that has a unique geography and colorful history. Colonized by the Spaniards, Americans, and the Japanese, its culture is a melting pot of beliefs, traditions, and practices, which mark its literary texts and cultural productions (from epics to poetry, to popular media materials). This panel deals with mobility of texts in terms of the themes, modes, and textuality.

Quilantang's paper is about people's attitude toward information reception in the age of New Media using the Elaboration Likelihood Model Theory. It discusses how Filipinos "mobilize" their perception in the process of persuading them about the validity of the information—factual or alternative—presented to them. Finally, the study concludes with observations on how social media netizens make sense of these pieces of information.

Because the Philippines is one of the countries located in the so-called Pacific Ring of Fire: a zone where volcanic eruptions, earthquakes, and tropical cyclones or typhoons, occur frequently, Dadia's paper explains how poetry, through the lens of ecocriticism, delineates experiences of mobility in the wake of natural disasters and calamities in the country. The paper tackles recurrent themes of mobility: displacement, forced evacuation, and the sense of loss as far as location and habitat are concerned.

Sekito and Torres' paper focuses on how the epic hero, a revered character in folk literatures embody the aspirations, goals, and ideals of the people. It probes on how it has been adapted through time, by moving from the oral chants of trained performers and singers to the most accessible and popular medium of information: television. Adaptation as a textual "movement," has carried a text from the past over into the present mode. To illustrate my point, the analysis will focus on the fantasy series, "Encantadia", which is said to be the biggest television production ever done in Philippine television history in the early 2000s.

**7-1. Escaping Landscapes: Displacement and Lost Relationships to Landscapes in Poems for Typhoon Haiyan Survivors**

Vae Ann C. Dadia (University of Santo Tomas), vcdadia@ust.edu.ph

The Philippines is an archipelago of roughly 7,100 islands that sits in the so-called Pacific Ring of Fire. For this, its people consider themselves extremely vulnerable to almost every type of natural disaster, and for their part, Filipino writers are reliable recorders of this collective ecological anxiety. To live in the constant mercy of the elements beyond one's control is unsettling, to say the least. For one, it disrupts the sense of security as there is constant possibility of moving from one place to another when the need arises (e.g. forced evacuation) in anticipation of, or after the event of a calamity. Another concern for relocated communities is the struggle for daily sustenance and survival. Author and social activist Naomi Klein perfectly articulates the evacuees' psyche when she ponders: "How do we heal after our most beloved and nourishing places have turned against us?" (qtd. in GMA News Online)

This paper will examine five Philippine ecopoems published in the aftermath of typhoon Haiyan in 2013 by utilizing the theories developed by Filipino poets who are themselves authors of the ecopoems under study. The discussion will focus on how these ecopoems embody mobility in the form of: (1) forced evacuation; (2) displacement; and (3) what Stuart Kirsch deems the profound sense of loss of a people's connection and "relationships to the landscape" (167), all of which are common scenarios in the wake of a natural calamity and time of humanitarian crisis in the Philippine setting. The findings will show how these ecopoems, through their rendering of tropes e.g. the physical landscape as dwelling place, may contribute to the existing discourse on the ethical-ecological facet of mobility studies.

**7-2. The Dangers of DHMO: Persuasion Routes in Infographic Hoax Posted in Facebook**

Rae Francis C. Quilantang (University of Santo Tomas), rcquilantang@ust.edu.ph

This paper explores the persuasion route in generating Facebook reaction/shares in proliferating a hoax. DHMO or Dihydrogen Monoxide is just another fancy term for water. With some data manipulation and messaging techniques, the respondents are presented with the hoax (disinformation) on plain old water.

The experimental study tackles on mobility by measuring the effectiveness of persuasion routes in delivering hoax online. Using the two-persuasion route concept of Elaboration Likelihood Model Theory, the researcher created two variations of DHMO hoax, peripheral, and central oriented. The peripheral route-oriented content is focused on graphical distractions, while the central content focuses more on the textual aspect of the hoax.

**7-3. From Oral Chants to the TV Screen: The Journey of the Epic Hero in the Case of "Encantadia"**

Ralph Edward P. Sekito (University of Santo Tomas), rpsekito@ust.edu.ph

Ruth Clare G. Torres (University of Santo Tomas), rgtorres@ust.edu.ph

Television has dramatically affected people's way of living since its conception. It has gathered families to their living or dining rooms to tune in to their much-awaited television shows at a particular time. The Philippines is no different. At the dawn of the new millennium, giant media networks in the country gave a new branding to television shows dubbed as the fantasy series or the fantaserye. This genre of programs combines the conventional elements of a soap opera with Filipino myth, magic, and enchantment, a characteristic quite evident in Filipino folk literatures.

This paper embodies mobility by exploring on how the epic hero, the most revered character of pre-colonial literature, and the embodiment of the aspirations, beliefs, and ideals of a group of people; and "journeyed" from the chants and songs of soothsayers and performers to the most accessible and popular medium of information and entertainment: television. This paper will feature the widely acclaimed fantaserye "Encantadia" which was first televised in 2005 and was aired in one of the country's largest media conglomerates, GMA 7.



**Session 8**

Imagination and Representation of Mobilities

13:55-15:10(KST) October 30

Moderator: Hyung Shik Lee (Konkuk University)

**8-1. Trickster, Storyteller, Driver: The Changing Meanings of *Kuwentong Kutsero*, 1850s-1950s**

Michael D. Pante (Ateneo de Manila University), mpante@ateneo.edu

This presentation explores the layers of meaning of *kuwentong kutsero*, literally coachman stories, through a historical narrative of the sociopolitical significance of Manila's carriage drivers from the mid-nineteenth to the mid-twentieth century. By analysing the historical and discursive import of selected Philippine literary works, it shows that the phrase has to be scrutinised using four lenses to fully appreciate the significance of *kuwentong kutsero*. The phrase can refer to 1) an idiomatic expression that gained currency during the period of colonialism and urbanisation; 2) the collective life stories of *cocheros* from the late nineteenth century up to the immediate postwar years; 3) the tales derived from the interactions between *cocheros* and passengers, whether the riding public or their private employers; 4) literary forms that involve *cocheros* as characters in their narratives. Looking at the intersections between literature and history, as well as between fact and fiction, one gets a better appreciation for the social significance not just of the idiom but also, and more importantly, of the *cocheros* themselves. Hence, this essay is a composite biography that traverses the Spanish, American, and Japanese colonial periods, and ends with the early decades of independence, from the late 1940s to the 1950s.

**8-2. Ethical Mobilities of the Transmedia Migrant Labor Melodrama**

Elmo Gonzaga (The Chinese University of Hong Kong), egonzaga@cuhk.edu.hk

This paper looks at the ethical imaginary of mobility and dislocation in the transmedia genre of the migrant labor melodrama in Southeast Asia. Since the new millennium, many such works have been produced in the Philippines, one of the world's largest sources of migrant labor with 10% of its population based overseas. Their melodramatic tropes conventionally stage the pathos of helpless victimization of migrants in a foreign land amid their everyday struggle for a better livelihood. Local media conglomerate ABS-CBN/Star Cinema produced *Anak(Child)* (2000), *Milan* (2004), and *Caregiver* (2008), which echoed the state discourse about the economic significance of undervalued *bagong bayani* or 'new national heroes.' Their melodramatic tropes of Catholic self-sacrifice and long-distance connection are reiterated in websites for employment agencies and memes for consumer goods. Independent films from Taiwan, Singapore, and Hong Kong such as *Pinoy Sunday* (2009), *Ilo-Ilo* (2013), and *Still Human* (2018) explore the provisional bonds of conviviality among strangers with incommensurable languages who cohabit the same city. Recent millennial love stories like *Kita Kita* (2017), *Meet Me in St. Gallen* (2018), and *Never Not Love You* (2018) feature aspirational professionals with diverging life trajectories who must choose between the temporalities of career and romance.

**8-3. On-the-Road Chronotopes in Rural Colonial Philippines (On and Off-road in Philippine Fiction during the Commonwealth Period)**

Maria Luisia Torres Reyes (University of Santo Tomas), lu2reyes2x@gmail.com

The paper identifies the coordinates of time and space in the famous short story, "How My Brother Brought Home a Wife" by Manuel Arguilla, written during the American colonial era in the Philippines. Such a chronotopic structure is shown to keep the narrative together even as the familiar on-the-road trope enables the time-space coordinates to spill over into the narratives off-road trope, allowing the narrative's on-road chronotope to realize a complex representation of the sense and cognition of what is "brought home."

**8-4. Lines of Flight: Disruptions of Dominant Discourse of Literary Mobility and Gender**

Hope Sabanpan-Yu (University of San Carlos), imongpaglaum@gmail.com

Cristina Pantoja Hidalgo's creative nonfiction collections such as *Five Years in a Forgotten Land: A Burmese Notebook* (1991), *I Remember...Travel Essays* (1992) and *Skyscrapers, Celadon and Kimchi: A Korean Notebook* (1993) to name but a few, deal with the concealed suggestion of the potential to get out of restrictive structures through mobility. Structured by socio-cultural development, her literary production not only takes up travel as empowerment but also as cultural critique. Her narratives engage cultural differences by signifying the quest for freedom. Social mobility and location play an important role in the notions of travel and displacement. In her narratives, Filipino mobility reveals in a host of mobilities that confirm but also challenge dominant thinking.

**8-5. Films of Still Force: The Best of Times by Chang Tso-Chi**

Yu-Rung Shen (Huafan University), shenyurung@gmail.com

With an emphasis on the thrill delivered by the pursuit of speed and amazement, the industrial modernization, originating in the 19<sup>th</sup> century, claimed to lead the mankind to a greater future, a myth written with technology. If The Flash, a character from DC comics created with the model of Hermes, an Olympian deity, known as the protector of travelers on the road and the messenger between the worlds of the mortal and the divine, represents the fast, new, clean, high-tech and efficient qualities in this time, then the Turtle Man, a slow, beat-up, dirty and ageing villain in powerful command of local network, perhaps stands for another modern myth figure opposing to what The Flash signifies.



Based on the theory, slow modernism, proposed by Lutz Koepnick, this study would like to suggest the battle, still force versus speed force, is not a simple act out of nostalgia for localism but to create topological space from absorbing and protect abstract space from the globalization contributing to homogenization. In 2010, Sight and Sound embarked on slow cinema to highlight the topic, collective empathy and anxiety, triggered by the long takes, stillness, minimalism approaches adopted in the films. Since then, slow cinema has become an important subject in film aesthetics; it overthrows the beliefs traditionally practiced in the mainstream film industry. The aim of this study is to discuss the still force generated in slow cinema and then extend the topic by analyzing the movie, *The Best of Times*, directed by Taiwanese director, Chang Tso-Chi in 2002. It's an attempt of this study to illustrate the film aesthetics model applied in films of still force.

## Session 9

Traffic and Urban Mobilities

15:25-16:40(KST) October 30

Moderator: Byung-Min Lee (Konkuk University)

### 9-1. Becoming Infrastructure: Platform-mediated Food Delivery as Infrastructural Practices of City-making

EI No (University of Cambridge), en364@cam.ac.uk

The ubiquitous presence of location-enabled technologies is changing the way people navigate through the city and coordinate spatial interactions. Urbanites are constantly encountering and collaborating with new technological artefacts that facilitate urban mobilities. Among these emergent and intensifying mobility assemblages, riders delivering food ordered through apps are now a crucial part of urban mobility networks. Against this backdrop, this paper explores the increasing infrastructuralisation of location-based platforms in the city through the case of the Baemin food delivery platform in Seoul. Whilst existing literature primarily discusses food delivery riders within the context of gig-economy, this study approaches the app-enabled delivery as a moving assemblage of humans and non-humans that forms a larger if fluid infrastructure. It further considers delivery couriers' patterns of working and moving with food apps as practices of urban space-making. This paper begins by introducing Baemin in relation to infrastructural technologies and market dynamics in Seoul. It then illustrates how Baemin entangles riders and other entities in the infrastructuralisation process and activates distinct mobilities which remake urban landscapes. In this way, the materiality and spatiality of food delivery are brought to the fore. Lastly, it discusses consequences of these urban transformations to everyday life and urban governance.

### 9-2. The Ontopolitics of the Automobility Imaginary

Robert Braun (Institute for Advanced Studies Vienna), braun@ihs.ac.at

Richard Randell (Webster University Geneva), richardrandell75@webster.edu

Philosophical discourses concerning ontology are typically framed as normative metaphysical injunctions. They are normative in that they tell us what reality is, not in its ontic details but in respect to its ontological properties. The "telling" occurs through progressive disciplinary induction into what Kuhn called a paradigm. An alternative way of thinking about an ontology is as a reality that has been constructed by human and non-human, material and non-material, agents. What we call "the automobility imaginary" is one such reality. Unlike sociotechnical imaginaries, which are oriented toward the future, the automobility imaginary is an imaginary located in the present continuous. It is an ontology whose properties have been determined not through metaphysical reasoning but ontopolitically, through the deployment of power. The automobility imaginary is a hegemonic ontopolitical spatial apparatus constituted by power/violence. Founded upon the violent appropriation of space and land, it is a late-modern instance of what Carl Schmitt called a "nomos." Within the automobility nomos we are all reduced to what Giorgio Agamben has described as "bare life." If automobility reality is conceptualized as



an ontopolitically constructed imaginary, this suggests that pathways to a post-automobility future will require bringing attention to, and deconstructing, the ontopolitics of automobility.

### 9-3. How do Mobility Motivation Models Shape Urban Mobility? Three Exploratory Scenarios of Possible Impacts

Tjark Gall (University Paris-Saclay), tjark.gall@irt-systemx.fr

The streets during lockdown-Paris continued to be full of people without a clear destination. In the near future, this might be the new normal: The lack of an actual need to move will dissipate further if current trends such as digitalisation and servitisation continue [1-3].

This raises two key questions: Why do people move in the first place, and how can we model drivers of mobility? The answers to these questions could significantly impact how we plan and prepare for urban mobility futures. Therefore, we examine existing models and group them into three categories:

- Economic models based on **optimising resource allocation** [4,5,6],
- Continuing **growth models** based on stable travel time and increased velocity [7],
- Life as **flux** and mobility constituting a continuous activity [1,3,6,8-13].

The first two dominate today's transport simulation and planning. The third originates from presocratic philosophy but reappears across domains. Despite their diversity, all three are modelling mobility in a certain way to analyse, plan, or alter it.

To explore to what extent, we utilise a scenario-based approach to co-create three localised and distinct urban mobility futures based on each modelling technique. The results shall explore initial policy and design implications and highlight the importance and directions for further research.

### 9-4. Sociology of Mobility and Transport Futures – a European Socio-cultural Perspective

Claus Seibt (University of Applied Sciences Arts of Northwestern Switzerland),  
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Sociology offers the opportunity to critically analyze the present, and to improve anticipation of potential futures (futures). A socio-cultural perspective on mobility and transport served in 2019 to frame a study for the TRAN Committee of the European Parliament to inform the newly elected members of the Parliament about the present and future of mobility and transport in Europe. The sociological/ socio-cultural perspective up-taken was referring to the sociological analysis of Luc Boltanski and Arnaud Esquerre "Enrichment, a critique of commodities" (2016). The two sociologists diagnose the state of modern industrial societies in Europe as "Societies of Enrichment". Luxury design, customization and production is still located in Europe, while mass production shifted already to elsewhere in the world. Luxury production and consumption patterns include the production and consumption of "aesthetic moments", and this is particularly driving European tourism and wellbeing industries. The two sociologists distinct four social classes:

retirees and wealthy pensioners, normal elites, a manifold of service sector workers and an increasing number of left behind. For each of these classes a particular innovation eco-system concerning personal transport needs and wants emerged and is shaping in a social angle mobility and transport futures trends.

### 9-5. Disaster Awareness through the Torch of 'Recovery Olympics': Focusing on the Fukushima Torch Relay

Emi Fujita (Konkuk University), sinemi203@konkuk.ac.kr

This paper sets the Tokyo Olympics as the "Reconstruction Olympics" and considers the disaster consciousness of the nation and its target people, focusing on the torch relay. The "Reconstruction Olympics" is positioned as an appeal of the situation of reconstruction at home and abroad. The awareness of the people (victims of Fukushima) also reflected the reconstruction of Fukushima. (NHK intention survey) It can be contrasted with the 1964 Tokyo Olympic torch, which overcame the tragedy of defeat and atomic bombing and was directed as a symbol of a "peaceful nation". The 2020 Tokyo Olympics (extended by one year) was called "Fire of Reconstruction" and started from the base of the settlement of the Fukushima nuclear accident, and was directed by "Nadeshiko Japan", which is a symbol of reconstruction, and was transmitted domestically and internationally. The "Fire of Reconstruction" moved, as the name implies, reflecting the reconstruction. The appearance of the residents who temporarily returned to the Fukushima nuclear power plant location area (stricken area) is the "The fire of reconstruction" (hope) itself. This paper considers the consciousness of the torchbearers who are send out reconstruction and the disaster-affected residents who face the reality excluded from "The fire of reconstruction".



**Session 10**

Exclusion and Inequality of Mobility

18:40-19:35(KST) October 30

Moderator: Gijae Seo (Konkuk University)

**10-1. Material Pragmatist Readings of Dark Design and Mobility In-justice in the City**

Ole B. Jensen (Aalborg University), obje@create.aau.dk

This paper presents the outline of an ontological positioning of Mobilities research we may term 'material pragmatism'. It does so with reference to empirical cases of 'dark design' (i.e. social exclusion of homeless people by means of leaning benches, spikes, sprinklers, barbed wire etc). Such interventions creates zones of 'go and no-go areas' in the city, and thereby facilitate complex mobility patterns of socially vulnerable groups. Dark design is contributing to an 'atmosphere of rejection', as well as it works physically on vulnerable human bodies. In order to understand this, the paper proposes an ontological position sensitive to the material assemblages of human and non-human entities and a pragmatic interest in the movements and actions afforded (or prevented) by such interventions. The paper combines Mobilities theory with insights from classic pragmatism, new materialism, and post-phenomenology creating a position for thinking through how dark design contributes to creating specific atmospheres, affordances, and distributed agencies within the urban fabric.

**10-2. Im-motus Ergo Sum?**

Paola Pucci (Politecnico di Milano), paola.pucci@polimi.it

Giovanni Lanza (Politecnico di Milano), giovanni.lanza@polimi.it

The COVID-19 pandemic has reshaped our mobilities at least contingently, stimulating the debate about the social, environmental, and spatial implications of emerging forms of relative immobility and the conditions that might support their establishment as a "new normal" in post-pandemic society.

Immobility experienced collectively - and not as a temporal process related to peculiar key events - defines a new relationship with the place, becoming a way to negotiate what Bruno Latour (2017) calls "the landing on the ground." In times of pandemic, the idea of a immobile-mobile relationship based on the combination of "endless mobility and intense proximity" (Urry, 2002) has changed towards a new perspective on proximity, bringing a renewed interest in proximity-based and low-carbon-oriented urban models. Credited with playing a role in fostering inclusivity through increased accessibility by proximity, these models risk inducing or reiterating forms of inequality in which being immobile becomes a privilege for some and depends on other's coerced mobilities.

The paper aims to discuss the re-signification of the mobility-immobility nexus in the light of the transformations induced by the pandemic, identifying risks and opportunities related to the promotion of proximity in the spatial organization of cities. Thus, the paper offers valuable insights to enrich the current debate and re-negotiate the landing of these spatial models in the complex urban realities of the COVID-19 era.

**10-3. Imagining Borders: Fences, Flyways, Mudflats, and Avian Migrations**

Kaya Barry (Aalborg University), kayatb@hum.aau.dk

Samid Suliman (Griffith University), s.suliman@griffith.edu.au

We explore how nonhuman mobilities destabilise the imaginaries of the border through examples of cross-hemisphere avian migrations. While air, sea, and land borders serve to regulate movements of people and goods in accordance with political, economic, social, and environmental commitments, the mobilities of nonhumans are not as easily restricted. Whether these materials are cargo, luggage, pollutants, microbes, or the migratory pathways of birds, insects, and aquatic life, these nonhumans both precede contemporary border governance and exceed the material infrastructures of contemporary borders. These vertical mobilities of the nonhuman migrations conjure alternative cartographic imaginaries about space, place, and the mobilities that tether them in-between. We focus on the East Asian-Australasian Flyway, which spans 18 countries and carries more than 50 million migratory birds each year from the northern reaches of the Russian Arctic to as far south as Australia and New Zealand. We take a multifaceted exploration into the imaginaries that link border spaces along shorelines that are key stopover points along the flyway. We take a ground-up ethnography and a birds-eye-view re-conceptualisation of the borders of the airport and seaport in Brisbane, Australia. We argue that new imaginaries of nonhuman mobilities both precede and exceed these anthropocentric bordering practices.



**Session 11**

Emigration and Ethics of Mobilities

19:35-20:30(KST) October 30

Moderator: Yong Gyun Lee (Chonnam National University)

**11-1. Forced Mobility and Visual Arts: Ethical Listening in Times of ‘the Economy of Attention’**

Ewelina Chwiejda (École des hautes études en sciences sociales), e.chwiejda@gmail.com

Today, forced mobility is one of the biggest challenges, not only for societies and their governments, but also for artists who are looking to create a dialog between displaced persons and citizens. The paper discusses examples of artworks that address the question of empathy and solidarity in times of uneven mobility. By analyzing two projects that focus on witnessing and ethical listening – *In the same city, under the same sky* (2011-2015) by Anna Konik, and *Love Story* (2016) by Candice Breitz, I will investigate different strategies for the sensibilization of host societies to the problems of social exclusion of migrants and refugees. Both artworks seek to attract the attention of the audience by displacing the testimony from one person to another. The first project invites its participants to bring the stories of migrants into the private space of their homes. The second artwork interrogates the mechanisms of the distribution of attention and empathy in a world driven by ‘the economy of attention’ and ‘mental capitalism’ (Georg Franck, 1998). In the paper, the role of the artists in the mediation between migrants and citizens, as well as the tools of aesthetics they use to enhance the listening will be explored.

**11-2. Peripheral Perspectives on the Metropolis: Aeromobility and the Paris Metro in Francophone African Fiction**

Anna-Leena Toivanen (University of Eastern Finland), anna-leena.toivanen@uef.fi

As the (former) colonial metropolis, Paris is the axiomatic centre of francophone African fiction addressing mobilities between Africa and Europe. *La ville-lumière* is often represented as a centre of modernity that intrigues the (post)colonial subject and nourishes unrealistic expectations of an El Dorado that the African traveller could claim as their home. After the initial enthusiasm, African travellers’ perceptions of Paris tend to gain disillusioned tones as they realise their exclusion from the metropolis and the discrepancy between expectations and reality.

This paper explores the construction of Paris from the peripheral, mobile perspective of the African newcomer. My reading focuses on portrayals of modes of transport that recur frequently in francophone African literary representations of Paris, namely aeromobility and travelling in the Paris Metro. Drawing on passages featuring these characteristically ‘modern’ and metropolitan modes of transport in texts such as Camara Laye’s *Dramouss* (1966), Ken Bugul’s *Le Baobab fou* (1983), and Michèle Rakotoson’s *Elle, au printemps* (1996), I discuss how the bird-eye perspective and the extra-urban settings of aeromobility and the experience of travelling on grade-separated public transport enable peripheral, mobile perspectives on the metropolitan landscapes that may end up challenging the idea of centrality of Paris.

**11-3. Healing by ‘Imaginary Mobilities’: A Case Study of Imaginary Travels of Young Unemployed People in Seoul**

Hyanggi Park (Seoul National University), phgi0520@snu.ac.kr

This study explores healing by ‘imaginary mobilities’. Although the concept of therapeutic mobilities has assisted to understand the connections between health and mobilities, it has exclusively focused on a physical realm, marginalizing non-physical (imaginary) mobilities. Therefore, this study attempts to answer a following research question with a new concept of ‘imaginary mobilities’: “Can imaginary travels be conducive to healing?” This study sets ‘Imaginary travels for a month’ as a tool of imaginary mobility. The research subject is young unemployed people in Seoul. Drawing on quantitative data including 6 psychological questionnaires and qualitative data including imaginary travels’ diaries and interviews, the paper explores whether and how imaginary travels can be conducive to healing. This study found that imaginary travels could be conducive to healing by the interconnections of mobilities, social relationships, and stills that appeared in their imaginary travels. The findings have implications for understanding that mobility in imagination as well as in reality can be also healing.



Session 12

Future Im/Mobilities

21:00-22:00(KST) October 30

Moderator: Sigrid Thomsen (University of Vienna)

Session Description

When thinking about future mobilities, what first comes to mind are new technologies like autonomous vehicles, drones and tracking devices that promise to take over our roads, skies and bodies in the future. At the same time, virtual alternatives to physical travel are continuously being improved and integrated into everyday mobilities. These and other technological shifts are changing the landscape of future mobilities but are not the only factors to consider when thinking about movement and travel in the future and about the mutually entangled relationships between these phenomena. Ever since *the new mobilities paradigm* (Sheller & Urry 2006) was proclaimed, it has become clear that being mobile also entails imaginative travel as well as mobilities of materials and other non-human actors. Additionally, the field of Mobility Studies has been increasingly interested in futures, as made evident by Mimi Sheller's recent book *Island Futures*. Linking these two tendencies within the field, our suggested panel on the topic of *Future Mobilities* aims to show that immaterial and non-human factors play a crucial role in questioning sedentarist approaches and Eurocentric knowledge production with regard to the future. In carving out how to think the future via a Mobility Studies approach – and, conversely, how to think mobilities with an eye to the future or to possible futures – works of literature and other works of art play a crucial role alongside questions of the body. In our proposed panel, which spans Cultural Studies, German Studies and Caribbean (Diaspora) Studies, we therefore train our gaze both on literary texts and on animal bodies. »Future« has always been not just a multivalent but deeply ambivalent concept, one that encompasses both apocalypse and potential, and in which utopia and dystopia can, at times, be hard to tell apart. The language of capitalism and globalization, in which, for some, thinking of the »Future« points to inexorable progress, may be deeply hostile or indeed threatening to others. It is these ambiguities that literary texts are often particularly adept at probing. By depicting future scenarios, literary and cultural productions not only offer representations of *what could be* but also mirror debates and discourses of the present. Oscillating between hopes and fears of *what will come*, those projections also shape the collective imaginary and its expressions of im/mobility. In our panel, each talk tackles different aspects of future mobilities to show ways in which they are (re-) imagined in contemporary literary and cultural (con-)texts.

**12-1. Conquest or Curiosity? Colonial and Outer Space Mobilities in Canisia Lubrin's 'Voodoo Hypothesis'**

Barbara Gföllner (University of Vienna), barbara.gfoellner@univie.ac.at

Multiple complex mobilities of the past have shaped the contemporary Caribbean and have, in extension, been fundamental to our modern mobile world. Scholars and poets now increasingly think the future of mobilities from the perspective of islands, or the Caribbean in particular, as it is these places that are the first to meet the future: current pressing ecological disasters like rising

sea levels and increased hurricanes already force people to move. Against the backdrop of violent histories of the past that are felt in the present as well as contemporary fast-paced capitalism, various Caribbean writers imagine alternative futures for humanity, steeped in anti-colonial imaginations. As Sylvia Wynter argues, survival in the future necessitates not only a rethinking of technological innovations, but also a rethinking of the meaning of *being human*. This paper looks at Saint Lucian-Canadian writer Canisia Lubrin's poetry collection *The Dyzgraph<sup>x</sup>st*, a long poem invested in imagining a collective future beyond the present crises. While poetically carving out a dystopian picture of the present, the poem offers a radical reimagining of future possibilities. Drawing on Mimi Sheller's *Mobility Justice* and *Island Futures*, this paper explores how mobility futures are articulated across time and space and in what ways the poem tries to unsettle uneven mobilities and instead points the way towards a future based on *mobility justice*.

**12-2. "Across the Sea to Somewhere Else": Speculative Mobilities in Jamaica Kincaid's *Annie John***

Sigrid Thomsen (University of Vienna), sigrid.thomsen@univie.ac.at

In Jamaica Kincaid's 1985 novel *Annie John*, adolescent protagonist Annie, although firmly placed on her Caribbean home island of Antigua, imagines journeying far away, moving to Belgium, never having to see any part of Antigua again. Almost since its inception, the field of Mobility Studies has gestured to imaginative forms of travel, an approach which has gained currency in recent years. I aim to grasp Annie's musings about travels to faraway places not just as imaginative mobilities, but, more specifically, as speculative mobilities: Annie is imagining mobilities set in a potential future. These mobilities may or may not come to pass; what is crucial is that Annie's imagining them both constitutes a kind of mobility in itself and changes how she relates to her current surroundings. This finds its echo in *Uprootings/Regroundings*, where Sara Ahmed et al. assert that "Being grounded is not necessarily about being fixed; being mobile is not necessarily about being detached" (2003). Through such an unsettling of fixity and stasis, mobility and immobility, imagined and tangible futures, the concept of speculative mobilities makes it possible to view mobilities and imagination not just as entangled, but as shaping both the present and what might become the future.

**12-3. Dynamics of Standstill in Dystopian Narratives of Contemporary German Language Literature**

Nicola Kopf (University of Vienna), nicola.kopf@univie.ac.at

Not only against the backdrop of the global pandemic but also in the context of modern discourses on mobility and acceleration, the concept of standstill derives a particular virulence from



its terminological ambiguity. On the one hand, it is a formula for threatening economic stagnation or a dangerous endpoint of an acceleration spiral (Virilio 1990); on the other hand, it is associated with fantasies of opting out, pausing, and resting, which are fed by a longing for stronger temporal self-determination or a 'new time'. This ambiguity becomes particularly evident in (post-)apocalyptic narratives that anticipate such moments of change and radicalize scenarios of deceleration in a dystopian manner. In cinematic and literary representations, the future is currently imagined as catastrophe to an almost inflationary extent (Horn 2014), in which experiences of a stagnant time also represent recurring eschatological topoi. The planned contribution to the proposed panel *Future Im/Mobilities* will focus on such literary imaginaries of the future and ask about the specific im/mobilities occurring in them. Drawing on selected works of contemporary German language literature – e.g. by Christoph Ransmayr, Thomas Lehr, or Valerie Fritsch – the paper traces the particular movements deriving from an environment of stagnation and reads these as expressions of various *dynamics of standstill*.

#### 12-4. Resurrecting the Dead to Save the Future? The Mobile Afterlives of the Thylacine

Romana Bund (University of Vienna), romana.bund@univie.ac.at

Stuffed and fed into colonial flows of knowledge and goods since the 16th century, preserved animal bodies can still be found in public and private spaces. After a loss of popularity, preserved animal bodies today are viewed with increasing interest. Nowadays, these bodies are no longer merely collected and classified as zoological specimens, but, as a result of the so-called sixth mass extinction, become mobile in new ways. The thylacine serves as an example of such mobilizations. The thylacine, a wolf-size carnivorous marsupial once common across Australia, was driven to extinction by human hunters and colonial settlements in the early 20th century. The only traces left of the animal's existence are furs, bones and bodies that were stuffed, mounted or fluid-preserved and can be found in museums and other collections. In 1999 the Australian Museum in Sydney began a cloning project. The goal was to use genetic material from preserved specimens and to restore the species from the irreversible loss of extinction. Since then, various research projects have tried to reanimate the thylacine. By gathering the different strands of material and immaterial mobilities of the animal's past, present and future, the aim of this paper is to illustrate preserved animal specimens as immobilized bodies that are nevertheless in motion and simultaneously shape anthropocentric visions of authenticity and future biodiversity.

### Session 13

Mobilities in Korean Context

22:00-22:55(KST) October 30

Moderator: Soochul Kim (Konkuk University)

#### 13-1. *Movemus Ergo Sumus: Riding the Korean Wave (韓流), Gang-Nam Style, from Seoul to MIT*

James Bretzke (John Carroll University), jlbretzke@jcu.edu

Hallyu (韓流) "Korean Wave" demonstrates the growing global "soft power" popularity of Korean culture. One key dimension of this "soft power" is the ability both to move back and forth in communicating across cultures. Viewed over 4 billion times K-Pop artist PSY (Park Jae-sang)'s "Gang-Nam Style" (강남스타일) (<https://www.youtube.com/watch?v=9bZkp7q19f0>) demonstrates convincingly this power. While seemingly confined to Seoul's "Gangnam" district of Seoul its content clearly "speaks" to a global audience which would not understand even one word of Korean. The highest form of flattery is imitation, and of the several take-offs of this iconic video one of the most insightful is that produced by the Korean Students Association of MIT (The Massachusetts Institute of Technology) <https://www.youtube.com/watch?v=IJtHNEDnrnY> with 5.5 million views. The MIT video uses PSY's music, but shifts the video to the shore of the Charles River which separates Cambridge from Boston. Being familiar with both languages and having taught in both "river" cities I utilize both of these videos in introductions to my cross-cultural ethics, globalization, and Asian studies courses to frame many of key concepts treated in this Conference, which I would illustrate in my analytic presentation.

#### 13-2. Rethinking the Border in the Reception of Webtoon *Rodong Simmun*

Jahyon Park (Cornell University), jp959@cornell.edu

This paper examines a new kind of active and affective audience engagement in the reception of a new media form of web-based cartoon, known as webtoon, *Rodong Simmun* (Labor Interrogation, 2016-2018). As the first North Korean defector web-cartoonist, Choi describes North Korean defectors' survival narratives in South Korea based on his actual experiences and interviews. Choi uses the section of comments called *taetkŭl* as an extended panel of comics. The involvement of audiences' questions and debates in the *taetkŭl* section evokes emotional encounters with various aspects in terms of the resettlement of North Korean defectors. In this way, Choi's webtoon elicits intimacy and sympathy from audiences, toward the defectors' survival narratives and sheds new light on the larger issue of unification on the Korean peninsula. Furthermore, audience interactions in the *taetkŭl* space trigger an alternative discourse on the perception of the marginalized in South Korean society, as changing concepts of 'defection' and 'adaptation' complicate the distinction between in-group and out-group members in transitional communities. In terms of Stuart Hall's claim on the relationship between the local and the global, this can be considered a reaction to concerns over the constructed border between inclusion and exclusion in the process of migration in the phase of globalization which was led by the discourse



of dominant regimes at the level of nation-state. Thus, audiences' mediating experience not only kindles affective resonances toward marginalized social groups but also brings about a vibrant cultural power which helps create more concrete diversity in contemporary society.

### 13-3. Gendered Mobilities and the New Spaces of Female Transnational Entrepreneurship

Jane Yeonjae Lee (Kyung Hee University), janeyjlee@khu.ac.kr  
June Y. Lee (University of San Francisco), jane.leechoi@gmail.com

This paper discusses the intersecting themes of gender and mobilities of the Korean American female entrepreneurs in Silicon Valley. This paper is based on a qualitative research on first and 1.5 generation Korean American female entrepreneurs who started their own businesses in high tech industry mostly after marriage and having children. By taking a gendered mobilities lens, this paper discusses how the Korean American female entrepreneurs' everyday running of their transnational businesses are situated within a complex assemblage of power relationships, gender norms, family obligations, cultural expectations, identities and practices. At the same time, the Korean American female transnational entrepreneurs' new everyday mobilities and transnational social networks after starting their own businesses shape, challenges, and modifies their gendered practices. The paper illustrates that throughout the processes of creating and maintaining their transnational entrepreneurship, such a complex interplay between gender and mobilities are always in motion.

| Partners



## I Asia Mobility Humanities Network(AMHN)



www.mobilityhumanities.asia  
asiamobilities@gmail.com

**AMHN** is a research network focused on enhancing research, teaching and academic exchange about Mobility Humanities studies, particularly centered on Asia. The network provides a forum for academic exchange for scholars with an interest in any aspect of mobility humanities studies in Asia and acts as an umbrella organization for members working across a wide range of disciplines and geographies. AMHN is hosted by the Academy of Mobility Humanities at Konkuk University, Seoul, South Korea.

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### Member Benefits

All AMHN members can benefit from networking opportunities as we circulate news from the field through our website and mailing list. Other benefits depend on the category of membership and include discounted pricing on conference registration fees and publications, access to special events, opportunities to participate in AMHN publications and collaborations.

### Institutional Membership:

Early-bird pricing for conference registration 20% off Konkuk University publications  
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## I AMH Publication: *Mobility Humanities*



www.journal-mobilityhumanities.com  
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**The Academy of Mobility Humanities** will launch the English international academic journal *Mobility Humanities* in January 2022. *Mobility Humanities* is an open access journal contributing to the universal knowledge sharing and copyright protection of researchers. The journal is published online twice a year (in January and July). The first issue of *Mobility Humanities* (Vol. 1 No. 1) will contain a total of nine pieces of articles: six special issue articles on the theme of "Life, Thinking, and Culture in the High-Mobility Era", a special interview with Mimi Sheller, two general articles, and one academic book review.

### Aims and Scope

*Mobility Humanities* is a peer-reviewed, international and interdisciplinary journal published two times per year by the Academy of Mobility Humanities at Konkuk University, Seoul, South Korea.

While seeking vibrant interdisciplinary discussions on the phenomena, technologies, and infrastructures of mobility and its ramifications from the humanities perspective, *Mobility Humanities* encourages papers that delve into their cultural-political, ethical, and spiritual and emotional meanings, focusing on the representation, imagination, and speculation that surround mobility.

*Mobility Humanities* welcomes original articles that make an innovative contribution to the humanities-based mobility studies from philosophical thoughts, literary, cultural and communication inquiries, historical, geographical, and sociological research around the world. We especially welcome research from and about Asia and the Global South.

*Mobility Humanities* consists of articles, review articles, and scholarly interviews, as well as special issues and mobile forum.

*Mobility Humanities* boasts a strong editorial board composed of respected scholars from across the globe. Also, the journal collaborates with distinguished scholars as guest editors.

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**Call for Papers:  
2022 GMHC**





## I 2022 Global Mobility Humanities Conference (GMHC)

Organized by the Academy of Mobility Humanities (Konkuk University), the Centre for Advanced Studies in Mobility & Humanities, DiSSGeA (University of Padua), and the Centre for the GeoHumanities (Royal Holloway University of London)

GMHC2022@gmail.com

### “Mobility, Infrastructure, and the Humanities ”

Seoul, 28<sup>th</sup>–29<sup>th</sup> October 2022

#### Call for panels and papers:

From its earliest days, mobility studies has been intensely concerned with the “the infrastructure of social life,” (Urry 2017, 13). Mobility might be seen as a kind of infrastructure for the social while it is undergirded by infrastructures of systems that enable and can disable mobilities. Notably, with the outbreak of the COVID-19 pandemic, mobility infrastructure came to be recognized as indispensable for human life itself, while brutally materializing its geographical inequality and acutely strengthening racial, sexual, and class discrimination and their intersections. But which infrastructures enable the movement of people, things, ideas, and information; that makes possible not only the socialities of everyday life but the circulation of power and wealth, especially as they have undergirded the formations and afterlives of empire and settler-colonialism (Cowen 2020)? For example, logistics, roads, railways, ports, sea routes, transportation networks, pipelines, and the like have been taken into consideration by many researchers in the mobility studies field. So too have internet servers, mail and postage systems, under-sea cables, charging points, bike docking stations, as well as churches, cafes and corner-shops, bodies and practices as ‘arrival’ infrastructures for mobile subjects (Jung and Buhr 2021; Meues et al 2019). What, then, might count as a mobility infrastructure?

Many narratives of infrastructure, and indeed mobility, suggest their invisibility . Where it is only in their breakdown that we are forced to see the usually sunk or hidden qualities of infrastructures beneath our feet. Studies of infrastructure often involve staying with, following, and especially maneuvers of looking beneath and (un)concealment (Hetherington 2019). Sometimes these seek to reveal the political and power relations infrastructures perform and reproduce, and the (often mobile) lives and livelihoods that service and labour the infrastructures we depend upon. Might we foreground mobility infrastructures, then, if (in)visible and unthought, ‘deep’ or ‘under’, in the way they are unearthed by the (im)mobile practices of research that elicit, know, reveal, uncloak, surface, dig, spotlight, or perhaps write, draw, envision, revision, among other modalities of looking, sensing, writing and creative expression?

The 2022 GMHC is to be a platform to discuss mobility infrastructures in its technologies, geographies, histories, cultures, as well as its social being, ethics, justice, and affects from the



mobility humanities perspective. Indeed, as the humanities are challenged not only by COVID, but structural changes in academia and its funding in many contexts, the conference might reflect upon what new infrastructures and (im)mobilities are possible and necessary in the Humanities? Given the emphasis on (virtual) labs, digital platforms, networks and emerging practices to share and collaborate and engage publics in new spaces (Eccles 2021), what might mobility infrastructures offer for a Humanities under threat?

This conference presents an opportunity for scholars to share their ideas and inquiries at the intersection of mobilities studies and humanities, transcending the sometimes conventional divide between the social sciences and humanities and the arts. The conference theme, “Mobility, Infrastructure, and the Humanities,” enables scholars to engage with the mobility humanities from different academic disciplines. With the advent of a ‘high-mobility’ (Viry and Kauffmann 2015) society, infrastructures come to have more far-reaching power, but are perhaps even more taken for granted. Wary of the dangers that they are assumed as universal and taken as ungrounded or uncritically, we encourage studies that contemplate geographic variation, difference and specificity of context across different global regions, national contexts, locations and places.

Topics may include but are not limited to:

1. Philosophies of Mobility Infrastructures
2. Infrastructural Reading of Literary and Cultural Texts
3. Infrastructures of Knowledge Circulation and the Mobility of Things
4. Visibilities and Invisibilities of Mobility Infrastructures
5. Bodies, Practices and Social Infrastructures
6. Creative Responses and Approaches to Mobility Infrastructure/Creative Practices as Mobility Infrastructure
7. ‘Coming Community’ and Mobility Infrastructure Ethics
8. Mobility Infrastructure Justice
9. ((Post)Colonial) Histories of infrastructures
10. Emotions and Affects of Mobility Infrastructure
11. Cultural infrastructures from antiquity to the future
12. Failing or fracturing mobility infrastructures
13. Other Related Issues

We welcome submissions of individual papers and panels for this conference.

### How to submit your paper/panel proposal:

For panels supposed to be composed of more than four presenters, a 200-word outline of the theme of the whole panel, together with 200-word abstracts of each paper and the details of each presenter and (if any) the co-authors, should be submitted via email to the Organizing Committee of 2022 GMHC by 30<sup>th</sup> April 2022: GMHC2022@gmail.com

For individual papers, a 200-word abstract of the paper, together with the details of the presenter and (if any) the co-authors, should be submitted to the Organizing Committee of 2022 GMHC by 30<sup>th</sup> April 2022: GMHC2022@gmail.com

All panel and paper submissions must be in English. Submissions in languages other than English will not be considered.

### Key dates:

All submissions must be sent by email by **30<sup>th</sup> April 2022** and will receive an acknowledgement. Any submission received after the deadline will not normally be considered for presentation.

All panel and individual paper proposals will be reviewed by two members of the Organizing Committee of 2022 GMHC. We will contact you at the end of **May 2022** to inform you as to whether your panel/paper has been accepted.

Please note that, by being accepted to this conference, your abstract will be automatically considered to be included in the GMHC’s conference proceeding in due course. Please email the Organizing Committee of 2022 GMHC (GMHC2022@gmail.com) with the subject heading “2022 GMHC Inquiry” if you have any questions and concerns.

### Registration fee

Online registration runs from **June 2022**. Information on registration will be made available on the conference website which will go live on **April 2022**.

An early-bird discount by registering before **1<sup>st</sup> August 2022**. The early-bird fee is US\$ 150. After that date, the registration fee is **US\$ 200**.

A student discount: The early-bird fee (registration before **1<sup>st</sup> August 2022**) is **US\$ 100**. After that date, the registration fee is **US\$ 150**.

Registration fee will cover the costs for the conference materials, coffee/tea breaks, and a farewell dinner reception.

Please email the Organizing Committee of 2022 GMHC (GMHC2022@gmail.com) with the subject heading “2022 GMHC Inquiry” if you have any questions and concerns.





October 29-30, 2021  
Online

**Academy of Mobility Humanities**

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