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2022 Global Mobility Humanities Conference

**Mobility,
Infrastructure,
and the Humanities**

28th-29th October
Konkuk University

AMH Konkuk University
Academy of Mobility Humanities



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2022 GMHC
Global Mobility Humanities Conference

28th-29th October 2022
Konkuk University

CO-ORGANIZED BY

Academy of Mobility Humanities
Centre for Advanced Studies in Mobility & Humanities
Royal Holloway Centre for the GeoHumanities

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I Academy of Mobility Humanities



<http://www.mobilityhumanities.org>

The Academy of Mobility Humanities (AMH) of Konkuk University intends to create innovative research platforms to deal with the development of mobility technology, the daily movement of things, and their connected issues. The HK+ Mobility Humanities Institute (MHI), a sub institute of the Academy of Mobility Humanities (AMH), is the leading research institute for Humanities Korea Plus (HK+), supported by the National Research Foundation in 2018. MHI hosts the annual GMHC. The AMH attempts to help to cultivate a better society for humanities-based thinking. In doing so, we aim to become one of the main representative institutes of mobility research internationally, which also fosters new researchers. The AMH continues to evolve as a center from where mobility-focused research engages practical as well as scholarly questions that are planetary in scope.

I Centre for Advanced Studies in Mobility & Humanities



<https://www.mobilityandhumanities.it/>

The Centre for Advanced Studies in Mobility & Humanities (MoHu Centre), based at the Department of Historical and Geographic Sciences and the Ancient World of the University of Padua (Italy), configures itself as an international research hub for the humanistic study of mobility. Drawing from a rich and unique mix of disciplines, and equipped with a Digital Laboratory for Mobility Research (MobiLab), the Centre aims to contribute original work to the emerging area of the mobility humanities in connection with other Centres worldwide. Committed to running the Mobility & Humanities Seminar Series, within which key and emergent speakers in the field are regularly invited, it is a place where intellectual exchange and hospitality take a crucial part in the development of brand-new research. Within the MoHu, five Department research clusters (Nodes) develop interdisciplinary activities and sub-projects on the mobilities of People, Ideas, Objects, Texts, and mobility Theories & methods. 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.

I Royal Holloway Centre for the GeoHumanities



[https://pure.royalholloway.ac.uk/portal/en/organisations/the-royal-holloway-centre-for-the-geohumanities\(7bff85a4-8eba-4a52-a3d5-8fc32da0e830\).html](https://pure.royalholloway.ac.uk/portal/en/organisations/the-royal-holloway-centre-for-the-geohumanities(7bff85a4-8eba-4a52-a3d5-8fc32da0e830).html)

The Royal Holloway Centre for the GeoHumanities is a major interdisciplinary initiative cultivating links between arts and humanities scholars, creative practitioners, geographers and the cultural and heritage sectors. The emergence of the GeoHumanities reflects recent developments in theory (including the spatial turn and the idea of the Anthropocene), politics (the increasing urgency of environmental crises and questions of displacement), technology (from the embrace of geo-coded data to artificial intelligence) and practice (site -specific performance art and the creative use of locative media).

The work of the Royal Holloway Centre for the GeoHumanities focuses in particular on four themes:

- Imaginative geographies of the earth
- Mobilities and the humanities
- Creative interventions in urban space and the environment
- Heritage, culture and nature



| PROGRAMME

PROGRAMME AT A GLANCE

Friday, 28th October 2022

Time	Session	Theme	Venue	Moderator
10:00-11:00	Registration		Ugok International Conference Hall	Jin Suk Bae
11:00-11:30	Opening Ceremony			
11:30-12:30	Keynote 1	Tim Cresswell (The University of Edinburgh) On Routes		
12:30-13:50	Lunch		KU's Dining	
13:50-15:10	The AMHN Session	Mobility Infrastructure from the Asian Perspective	#301 Hae-Bong Bldg.	Weiqiang Lin
13:50-14:50	General Session 1	Infrastructure of Cultural Mobilities	#201 Hae-Bong Bldg.	Jaeun Lee
15:10-15:30	Break			
15:30-16:50	The UKRI Session 1	Infrastructural Suspensions I	#301 Hae-Bong Bldg.	Peter Adey
15:30-16:30	General Session 2	Body, Mobility, and Infrastructure	#201 Hae-Bong Bldg.	Taehee Kim
16:50-17:10	Break			
17:10-18:10	The UKRI Session 2	Infrastructural Suspensions II (Hybrid:Test Operation)	#301 Hae-Bong Bldg.	Peter Adey
	General Session 3	History and Future of Mobility Infrastructure	#201 Hae-Bong Bldg.	Jurak Kim
18:10-18:30	Break			
18:30-20:30	Dinner		Ugok International Conference Hall	

Saturday, 29th October 2022

Time	Session	Theme	Venue	Moderator
09:30-10:00	Registration		Ugok International Conference Hall	Jin Suk Bae
10:00-11:00	Keynote 2	Tina Harris (University of Amsterdam) Infrastructural Shapeshifting and Mobile Lives		
11:00-11:20	Break			
11:20-12:40	Panel Session 1	Transoceanic Flows: Race, Mobility and Belonging	#301 Hae-Bong Bldg.	Ethan Caldwell
11:20-12:20	Panel Session 2	via land, sea, and air: Transportable Bodies and Transport Infrastructures of Global Migration in Novels of Filipino Diaspora	#201 Hae-Bong Bldg.	Carlos M. piocos III
12:40-13:40	Lunch		Ugok International Conference Hall	
13:40-15:20	Panel Session 3	Im/Material Variations on Mobility Infrastructures	#301 Hae-Bong Bldg.	Tania Rossetto
13:40-14:40	General Session 4	(In)Justice of Mobility Infrastructure	#201 Hae-Bong Bldg.	Yong Gyun Lee
15:20-15:40	Break			
15:40-17:20	Panel Session 4	Infrastructures from the Mobility Humanities Perspective	#301 Hae-Bong Bldg.	Jinhyoung Lee
15:40-17:00	Panel Session 5	Infrastructural and Superstructural Figures of Mobility/Immobility	#201 Hae-Bong Bldg.	Maria Luisa Torres Reyes
17:20-17:40	Break			
17:40-18:40	The <i>MH</i> Session	Technology, Infrastructure, and Gender	#301 Hae-Bong Bldg.	Noel B. Salazar
18:40-19:00	Break			
19:00-21:00	Closing Ceremony & Dinner		Ugok International Conference Hall	Jin Suk Bae

DETAILED PROGRAMME

Friday, 28th October 2022

TIMES	SESSION	VENUE
10:00-11:00	Registration	
11:00-11:30	<p>Opening Ceremony</p> <p>.....</p> <p><i>Opening Adress:</i> Inseop Shin (Director, Academy of Mobilty Humanities) <i>Congratulatory Speech:</i> Young Jae Jeon (President, Konkuk University) <i>Greetings:</i> Peter Adey (Royal Holloway University of London), Tania Rossetto (University of Padua) Celebratory Performance</p>	Ugok International Conference Hall
11:30-12:30	<p>Keynote 1</p> <p>Tim Cresswell (The University of Edinburgh) On Routes <i>Moderator:</i> Jin Suk Bae (Konkuk University)</p>	
12:30-13:50	Lunch	KU's Dining
13:50-15:10	<p>[The AMHN Session]</p> <p>Mobility Infrastructure from the Asian Perspective <i>Moderator:</i> Weiqiang Lin (National University of Singapore)</p> <p>Hope Sabanpan-Yu (University of San Carlos) Kerima Polotan and the Romance of the Road</p> <p>Vincenz Serrano (Ateneo de Manila University) Irrealism, Combined and Uneven Development, and Jose F. Lacaba's "The Annotated Catechism"</p> <p>Joyce L. Arriola (University of Santo Tomas) The Middle Ages as a Mobile Concept in Umberto Eco's <i>The Name of the Rose</i></p> <p>Herdito Sandi Pratama (Universitas Indonesia) The Impact of Covid-19 Restrictions on Mobility: An Ethical Perspective</p>	#301, Hae-Bong Bldg.
13:50-14:50	<p>[General Session 1]</p> <p>Infrastructure of Cultural Mobilities <i>Moderator:</i> Jaeun Lee (Konkuk University)</p> <p>Wojciech Kęblowski (Vrije Universiteit Brussel) How Does Knowledge about 'Alternative' Mobility Infrastructure Travel over Time? Exploring the Circulation of Fare-Free Public Transport</p> <p>Ma. Socorro Q. Perez (Ateneo de Manila University) Mobility Lifelines of Publishing Houses</p> <p>Radhika Mathrani Chakraborty (National University of Singapore) Digitizing the Temple: Devotional Apparatus as Im/Mobile Infrastructures</p>	#201, Hae-Bong Bldg.
15:10-15:30	Break	

15:30-16:50	<p>[The UKRI Session 1]</p> <p>Infrastructural Suspensions I <i>Moderator: Peter Adey (Royal Holloway University of London)</i></p> <p>Aya Nassar (Royal Holloway University of London) Bridges, Billboards and Kites: Glitches and Infrastructures in Cairo's Curfews</p> <p>Sasha Engelmann (Royal Holloway University of London) A Star-Crossed Alliance: Orbital Infrastructures, Feminist Resistance and Three Dying Satellites</p> <p>Thomas Dekeyser (Royal Holloway University of London) Digital Infrastructures, Cities, Refusal, Creative Interventions</p> <p>Peter Adey (Royal Holloway University of London)</p> <p>Weiqiang Lin (National University of Singapore)</p> <p>Tina Harris (University of Amsterdam) 'We Touch their Heart': Automation and Aero-Mobile Infrastructural Labour at Jakarta Soekarno-Hatta Airport</p>	#301, Hae-Bong Bldg.
15:30-16:30	<p>[General Session 2]</p> <p>Body, Mobility, and Infrastructure <i>Moderator: Taehee Kim (Konkuk University)</i></p> <p>Marfy M. Cabayao (Central Philippines State University) Queer Bodies as Im/Mobile Infrastructure: Narrating the Pandemic Through the Negrense Queer Voices</p> <p>Manon Eskenazi (Ecole des Ponts ParisTech) Narrating the Cyclists' on-street Mobility: Meanings and Emotions Associated with Cycling Infrastructures</p> <p>Yasmine Abbas (The Pennsylvania State University) Phantom Limb: Manifesting Mental Displacement</p>	#201, Hae-Bong Bldg.
16:50-17:10	Break	
17:10-18:10	<p>[The UKRI Session 2 (Hybrid: Test Operation)]</p> <p>Infrastructural Suspensions II <i>Moderator: Peter Adey (Royal Holloway University of London)</i></p> <p>Madelaine Joyce (Royal Holloway University of London) An Infrastructural Reading of the Korean Demilitarised Zone</p> <p>Harriet Hawkins (Royal Holloway University of London) Infrastructures of/in the Subsurface</p> <p>Oli Mould (Royal Holloway University of London)</p> <p>Rachael Squire (Royal Holloway University of London)</p> <p>Ed Brookes (University of Hull) A Fuller City? Modularity as Urban Infrastructure in the Work of Buckminster Fuller</p>	#301, Hae-Bong Bldg.
17:10-18:10	<p>[General Session 3]</p> <p>History and Future of Mobility Infrastructure <i>Moderator: Jurak Kim (Konkuk University)</i></p> <p>Raymon D. Ritumban (Ateneo de Manila University) To Busan and Beyond: Mobilities of Korean War Trauma</p> <p>Ramon Guillermo (University of the Philippines Diliman) Tracing Textual Mobilities: Sketching the Outlines of Global Translational Infrastructures in Southeast Asia from the End of the Cold War to the First Decades of Globalization</p> <p>MinGi Park (Konkuk University) "So Loss Could be Lost": Rethinking Infrastructures of Symbiosis, Brenda Hillman's Mourning and Ethics</p>	#201, Hae-Bong Bldg.
18:10-18:30	Break	
18:30-20:30	Dinner	Ugok International Conference Hall

Saturday, 29th October 2022

TIMES	SESSION	VENUE
09:30-10:00	Registration	Ugok International Conference Hall
10:00-11:00	Keynote 2 Tina Harris (University of Amsterdam) Infrastructural Shapeshifting and Mobile Lives <i>Moderator: Jin Suk Bae (Konkuk University)</i>	
11:00-11:20	Break	
11:20-12:40	[Panel Session 1] Transoceanic Flows: Race, Mobility and Belonging <i>Moderator: Ethan Caldwell (University of Hawai'i at Mānoa)</i> Mary Kunmi Yu Danico (California State Polytechnic University, Pomona) Riding the Hallyu and Gaining Cultural Capital: How Netflix Impacts Opportunities for Mobility and Social Identities During the Covid 19 Pandemic Roderick Labrador (University of Hawai'i at Mānoa) Fated To Love(Song) You: Jeff Bernat and Transoceanic Music Flows Ruben Campos III (University of Hawai'i at Mānoa) ¿Por que callar, si nacimos gritando?: Hip Hop, Transgredience, and Carnalismo at the Margins of Mexico City Ethan Caldwell (University of Hawai'i at Mānoa) "There's nothing for me there": Black Settler Soldiers, Mobility, and the Illusion of Sanctuary in Occupied Okinawa	#301, Hae-Bong Bldg.
11:20-12:20	[Panel Session 2] ...via land, sea, and air: Transportable Bodies and Transport Infrastructures of Global Migration in Novels of Filipino Diaspora <i>Moderator: Carlos M. Picos III (De La Salle University)</i> Carlos M. Picos III (De La Salle University) No Free Rides: Tracking the Im/Mobilities of Freighthopping Undocumented Immigrants in Carlos Bulosan's <i>America is in the Heart</i> Mary Harmony Guevarra (De La Salle University) Illegal, Unreported and Unregulated Fishing as Pathways to Human Trafficking: Navigating the Trafficked State of Migrant Filipino Fishermen in J.W. Henley's <i>Migrante</i> Juan Miguel Leandro Quizon (Chinese University of Hong Kong) Bodies in Transit: Tracing the Flight and Plight of Filipina Migrant Workers in Jose Dalisay's <i>Soledad's Sister</i>	#201, Hae-Bong Bldg.
12:40-13:40	Lunch	Ugok International Conference Hall
13:40-15:20	[Panel Session 3] Im/Material Variations on Mobility Infrastructures <i>Moderator: Tania Rossetto (University of Padua)</i> Giada Peterle (University of Padua) Drawing the Poetics of Movement: GeoGraphic 'Moves' and Narrative Infrastructures in Urbanscapes Laura Lo Presti (University of Padua) Mapping (as) a Mobile Infrastructure of Feelings Paola Molino (University of Padua) Moving Textuality and the Reliability of Handwritten News in Early Modern Europe Federico Mazzini (University of Padua) Immaterial Mobilities: One-Hundred Years of Exploration of the Electronic Networks Margherita Cisani (University of Padua) Whose Trails in the Park? Mobility Infrastructures in Peri-Urban Protected Areas	#301, Hae-Bong Bldg.

13:40-14:40	<p>[General Session 4]</p> <p style="text-align: center;">(In)Justice of Mobility Infrastructure <i>Moderator: Yong Gyun Lee (Chonnam National University)</i></p> <p>Jacquelin Kataneksza (The New School for Social Research) Mobile Phone Technologies as Cross-Border Mobility Infrastructures</p> <p>Friederike Fleischer (Universidad de los Andes) Infrastructure, Mobility, and Inequality in Bogotá, Colombia</p> <p>Kaya Barry (Griffith University)</p> <p>Samid Suliman (Griffith University) More-than-Human Infrastructures of (Im)Mobilities: A Case of the Detention Centre and the Wetlands in Brisbane, Australia</p>	#201, Hae-Bong Bldg.
15:20-15:40	Break	
15:40-17:20	<p>[Panel Session 4]</p> <p style="text-align: center;">Infrastructures from the Mobility Humanities Perspective <i>Moderator: Jinhyoung Lee (Konkuk University)</i></p> <p>Jin Suk Bae (Konkuk University) Digital Diaspora and Virtual Infrastructure: Online Community Activities among Parents with Half Korean Children</p> <p>Bomi Lim (Konkuk University) Immobility of Animals and Infrastructure: Focused on the Ethical Issue of Zoos</p> <p>Taehee Kim (Konkuk University) Transformation of Automobility as a Mobility Infrastructure: Autonomous Vehicle and Human Lived Experiences</p> <p>Yeonhee Woo (Konkuk University) Issue of Installing Private TV Stations in Japan and Narrative Reproduction Patterns</p> <p>Myungsim Yang (Konkuk University) Pachinko Industry as an Infrastructure of Korean Residents in Japan: Focused on Min Jin Lee's Novel <i>Pachinko</i></p>	#301, Hae-Bong Bldg.
15:40-17:00	<p>[Panel Session 5]</p> <p style="text-align: center;">Infrastructural and Superstructural Figures of Mobility/Immobility <i>Moderator: Maria Luisa Torres Reyes (University of Santo Tomas)</i></p> <p>Honeylet L. Alerta (University of Santo Tomas) Mobility in a Stationary Place: Secrets, Global Dreams, and the Futile Escape in the BPO Industry in the Philippines</p> <p>Vae Ann C. Dadia (University of Santo Tomas) The Dark Ecology of Green Marketing and the Eco-Education Exploration Programs in the Philippines</p> <p>Kimberly Nicole Panis Quilantang (University of Santo Tomas) Mobility of Time and Transportation in Deogracias A. Rosario's "Greta Garbo"</p> <p>Rae Francis C. Quilantang (University of Santo Tomas) <i>"ParaPo!": Modern Jeepneys and Their Reflection of National Modernization</i></p>	#201, Hae-Bong Bldg.
17:20-17:40	Break	
17:40-18:40	<p>[The Mobility Humanities Session]</p> <p style="text-align: center;">Technology, Infrastructure, and Gender <i>Moderator: Noel B. Salazar (KU Leuven)</i></p> <p>Peter Merriman (Aberystwyth University) Obsolete Accessories and Infrastructures: Technologies of Comfort in British Motoring 1896-1910</p> <p>David Bissell (University of Melbourne) Deautomating Mobility Infrastructures</p> <p>Mimi Sheller (Worcester Polytechnic Institute)</p> <p>Paola Castañeda Londono (Los Andes University)</p> <p>Aryana Soliz (Concordia University) Feminist Perspectives on Gender and Mobility Justice from Latin America</p>	#301, Hae-Bong Bldg.
18:40-19:00	Break	
19:00-21:00	<p style="text-align: center;">Closing Ceremony & Dinner</p> <p style="text-align: center;">.....</p> <p style="text-align: center;">Introduction of 2023 Conference Farewell Performance</p> <p style="text-align: center;"><i>Closing Speech: Jooyoung Kim</i> (Deputy Director, Academy of Mobility Humanities)</p>	Ugok International Conference Hall



| KEYNOTE SPEAKERS & ABSTRACTS

Keynote Speaker I **Tim Cresswell**

tim.cresswell@ed.ac.uk



Tim Cresswell

is Ogilvie Chair in Geography and a poet at the University of Edinburgh, UK. He previously served as the Dean of the Faculty and Vice President for Academic Affairs at Trinity College, Hartford, Connecticut; and worked as co-editor-in-chief of the journal *Cultural geographies* for six years, and is now co-editing *GeoHumanities*, a journal of the *American Association of Geographers* (AAG). As one of the pioneering scholars in the mobilities studies field, he authored many seminal books on mobilities, including, representatively, *On the Move* (2006), *The Tramp in America* (2012), *Maxwell Street: Thinking and Writing Place* (2019), and recently *Muybridge and Mobility* (with John Ott) (2022).

On Routes

People and things do not move at random across an isotropic plain. This is the first lesson of mobility – people and things follow, and create, routes. This talk will make a series of connections, digressions and short cuts in order to delineate the politics and poetics of routes. We will explore how routes create infrastructures of power as well as the use of self-made routes – desire lines - to trace out possible alternatives to the infrastructural present. Where you start, how you get there, what direction you take, and where you end up are all part of this equation. The analysis of routes and routing forms a key part of a wider politics of mobility separating citizens and vagabonds – key figures in the histories and geographies of mobility.



Tina Harris

is Associate Professor of Anthropology and a member of the Moving Matters research group at the University of Amsterdam. She works at the intersections between cultural anthropology and geography, and her ethnographic research focuses on aviation, cross-border mobility, infrastructure, and experiments in automation. She is co-Managing Editor of *Roadsides*, an Open Access journal on infrastructure, and is one of the main organizers of the Asian Borderlands Research Network. Her book, *Geographical Diversions: Tibetan Trade, Global Transactions* (University of Georgia Press, 2013) was a finalist for the ICAS Social Sciences Book Prize, and her articles have been published in journals such as *Cultural Anthropology*, *Political Geography*,

Mobilities, *Antipode*, and *Environment and Planning D: Society and Space*.

Keynote Speakers & Abstracts

Infrastructural Shapeshifting and Mobile Lives

How do we begin to trace the complex relationship between mobility and infrastructure? From the spatial fix to the volumetric turn; from ‘logistical nightmares’ to big data, the study of infrastructures such as high-speed railways, undersea internet cables, zero hours ‘gig’ delivery systems, and even bodily biometrics all demonstrate how faster connectivity for the flow of capital enables movement for some and hinders movement for others. By focusing ethnographically on several aviation-specific cases around the world, I argue that looking at how infrastructures are made to shapeshift – in other words, by paying closer attention to when and where they deliberately conceal mobility and when and where they produce mobility spectacles – can generate new understandings of the uneven nexus between infrastructures and mobile lives. How might we understand discourses of cutting down on air travel to reach net-zero carbon emissions targets alongside the increase in low-cost air routes in areas where labour migrants are dependent on flight to work abroad and generate remittances for their families back home? How does the development of international airport hubs in places seen as ‘remote’ obscure other kinds of regional access or mobility? By highlighting examples of infrastructural revelation and concealment, I address possibilities for developing a broader, more global understanding of how mobile lives shape infrastructure and vice versa.

The background features a large, abstract geometric shape composed of several overlapping planes. The top-left portion is a light blue trapezoidal shape. Below it, a darker grey trapezoidal shape extends towards the bottom-right. The text is centered within the intersection of these two shapes.

| **SESSION ABSTRACTS**

Moderator: Weiqiang Lin (National University of Singapore)

Kerima Polotan and the Romance of the Road

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

Writing in the 1980s, Kerima Polotan celebrates “automobility” in the Philippines where urbanization and industrialization were competing with the aesthetic imagination that was rapidly changing the landscape of natural beautiful scenes. In *Adventures in a Forgotten Country* (1977) she represents the Philippines as a place where the aestheticization of everyday life is integral to the joy of living, a place where the romance of the road engenders renewable pleasures. Polotan’s aesthetic of travel is an effect of a novel mode of mobility that inspires a modernist aesthetic. The palimpsests of time, the preoccupation with qualities taken from the passing landscape suggest her mobility as “travel-as-culture.” Not everyone has been free to ride through the Philippines and Polotan uses her adventures as a register of the freedom to be a Filipina who can go wherever she wishes to go.

Irrealism, Combined and Uneven Development, and Jose F. Lacaba's “The Annotated Catechism”

Vincenz Serrano (Ateneo de Manila University), vserrano@ateneo.edu

I aim to examine “The Annotated Catechism” (1970), a long poem by Filipino poet Jose F. Lacaba (1945-), with regard to how its use of irrealist strategies indexes combined and uneven development in the Philippines during the years leading up to Martial Law. Published in *Philippines Free Press* two years before Martial Law (1972-1981), “The Annotated Catechism” offers a dystopic view of Manila, where mansions stand next to hovels, where “political power grows / out of the color of your money” and where even though the “[w]orld turns worm / turns sun rises sun sets . . . nothing changes” (16).

For the Warwick Research Collective (WReC), the “literary registration” of combined and uneven development—its “literary forms, genres, and aesthetic strategies” (17)—is seen in features such as “spatio-temporal compression, . . . juxtaposition of asynchronous orders and levels of historical experience, . . . [and] barometric indications of invisible forces acting from a distance on the local and familiar” (17). Irrealism is the term WReC uses to describe this “range of formal features”; in addition, for WReC, irrealism is the aesthetic manifestation of “peripherality in the world-system” (51).

My presentation thus argues two points. First, I underscore the irrealist aesthetics that undergirds “The Annotated Catechism”: Lacaba’s formal strategies include, but are not limited to, rapid shifts in attention, multiple addressees, fractured perspectives, and discrepant temporalities—aesthetic affordances that traveled from European and North American modernism and were repurposed by Lacaba. Second, I claim that Lacaba’s use of irrealism reveals, despite its peripheral location, the generative prospects of Philippine poetry. Following WReC, the “pressures

of combined and uneven development find their most pronounced or profound registration” in the literatures produced in marginalised spaces; moreover, “new forms are likely to emerge [in the periphery], oriented (and uniquely responsive) to these pressures” (62).

In other words, the aesthetic infrastructures of the world system are manifested in the form of Lacaba’s poem: on the one hand, “The Annotated Catechism” demonstrates the Lacaba’s capacity to rework foreign forms; on the other hand, these repurposed foreign forms critique the local condition—the moribund years leading up to Ferdinand Marcos’s Martial Law, when “mouths that utter truth / are stuffed with scholarships or with bombs” (16).

The Middle Ages as a Mobile Concept in Umberto Eco’s *The Name of the Rose*

Joyce L. Arriola (University of Santo Tomas), jlarriola@ust.edu.ph

In the final decades of the twentieth century and the early part of the twenty-first, the novel has become a site for elaborating conceptions of the postmodern age. It has been characterized by mobility; that is, it refers to the past and adopts a reflexive attitude toward it. In Umberto Eco’s 1980 novel titled *The Name of the Rose*, the Middle Ages may be viewed as a mobile concept in three senses, namely: 1) as a setting for an ironic revisitation of the past; 2) as a conceptual tool for unlocking shifting and transitory notions about the Middle Ages; and 3) as a theoretical category and aesthetic infrastructure for an examination of the historical novel. In a nutshell, notions of the Middle Ages will be elaborated in *The Name of the Rose* as a fluid historical referent, as a travelling trope traversing both past and contemporary ages, and as an aesthetic infrastructural framework for the textualities deployed in the novel. The aesthetic infrastructural framework refers to how Eco deploys the Middle Ages as subject matter, as trope, and as critical framework to demonstrate his notion of the postmodern historical novel as a cultural form.

The Impact of Covid-19 Restrictions on Mobility: An Ethical Perspective

Herdito Sandi Pratama (Universitas Indonesia), herditosandi@ui.ac.id

The Covid-19 global pandemic has reduced people’s overall mobility. This comes as governments throughout the world impose lockdown measures of various forms on their citizens to try to contain infection rates. Yet as we witness the implementation of such measures, we begin to realise and understand their consequences and impacts on people’s lives. We are also beginning to understand the myriad of ethical problems that follows from such measures. For starters, the pandemic has forced us to question the value of life of certain groups of people such as doctors, hospital workers, delivery workers or those care workers at various elderly facilities etc, who are constantly working on the frontlines of the battle against the virus. While some are privileged enough to stay indoors and protected within the confines of their homes, others by the nature of their profession/job do not have such privilege. Hence, are their lives less important than ours? Another example might be in order. The lockdown measures imposed by governments in some countries are believed to place women and children at a more vulnerable position than men. In Indonesia for example, the measures reduced women’s mobility as they are forced to put in more

extra hours of household work and childcare than usual. Furthermore, while the mobility restrictions are designed to help protect the vulnerable such as people with prior health conditions and the elderly from the virus, these restrictions also impose a heavy economic burden on the younger demographic. How do we mediate the problems facing different social groups such as genders or age groups? How do we decide which policy is best under these unusual circumstances? These are some of the questions that will be addressed in this paper. The paper will try to provide an philosophical overview of the problem of mobility in the pandemic age from an ethical perspective. Such perspective is necessary for the development of policies that would reduce the gap between various inequalities resulting from current government policies and for the creation of future policies that would redefine global mobility in the post-pandemic era.

How Does Knowledge about ‘Alternative’ Mobility Infrastructure Travel over Time? Exploring the Circulation of Fare-Free Public Transport

Wojciech Kęblowski (Vrije Universiteit Brussel), wojciech.keblowski@vub.be

The central argument of the paper is that to fully understand of a mobility infrastructure or policy, it is relevant to study how the knowledge about it “travels” across space and time. Across the field of mobilities, inquiries into transfer of infrastructural “fixes” and “policy solutions” usually focus on instances of infrastructures, policies and practices that follow the techno-managerial hegemony in the production of infrastructure, notably exploring infrastructure catering to automobility. Much less attention has been paid to the circulation of ideas allegedly “alternative” to the technocratic hegemony, advocating social justice, addressing climate change, and subverting the expertise of transport planners and policymakers. To address this gap, I employ a theoretical framework building on Henri Lefebvre’s conceptualisation of “the right to the city” to look at the mobility of fare-free public transport (FFPT). Applied in over 250 cities worldwide, FFPT allegedly challenges mobility orthodoxy and highlights its political dimension by providing unconditionally free access to public transport infrastructure. I build on long-term research began in 2014 to explore diverse temporalities, places, actors, practices, and narratives employed in the mobility of FFPT, observed in diverse sites of fare abolition in Brazil, Estonia, France, Poland, and Spain. I identify two international circuits through which the knowledge about FFPT has been mobilised over time. On the one hand, formal urban actors meet within the “official” circuit geared towards the promotion of “success stories”, images and narratives that emphasise the efficiency and legitimacy of fare abolition. On the other hand, the “militant” circuit gathering activist groups and NGO representatives focuses on mutual learning, building a critical perspective on FFPT and its infrastructure, and understanding how its dependence on the local context may hinder policy transfer. As oft-simplified “official” narratives about fare abolition travel faster and wider than its more complex “militant” counterparts, my findings indicate that a given transport measure can circulate in divergent ways, at different speeds, and over different time periods, underpinned by contradictory rationales, affecting how and how FFPT infrastructure may be implemented in specific geographical contexts.

Mobility Lifelines of Publishing Houses

Ma. Socorro Q. Perez (Ateneo de Manila University), socorroqperez@gmail.com

The COVID 19 pandemic has totally upended contemporary lives and cultures in ways that are unimaginable, profoundly disrupting all frames of thought (Steigler). The hard lockdown aimed at containing the virus had rendered immobile social, cultural, economic transactions, to name a few. But the Department of Education (Dep Ed) and Commission on Higher Education (CHED) believe

that education must continue at all cost. Thus, an alternative recourse that most schools had to take was the adaptation of online learning set- up.

As Distance Learning and online learning (that is largely mediated by technology) have become the norm for the past two years now, publishing houses which largely rely on print textbooks are hugely affected by this global health crisis that has expanded into an economic crisis. They gravely face extinction, especially as schools have become modular and virtual. As a consequence, publishing houses have to reinvent themselves. The question is, what infrastructures of mobility are put up by publishing businesses to remain afloat? What kind of discourse and practices is put out there to stay within the course of mobility?

On this note, this paper will examine the practices of some Filipino publishing houses and their triangulation with private secondary schools, vis-a-vis the mandates of the Department of Education, whose imperatives educational institutions and publishing houses must abide by; and by virtue of reappropriating and undergirding itself with Dep Ed's standards and its much-touted "learning must continue," a thriving mobility for the publishing sector is enabled.

Digitizing the Temple: Devotional Apparatus as Im/mobile Infrastructures

Radhika Mathrani Chakraborty (National University of Singapore), radhika.chakraborty@u.nus.edu

This paper draws on ethnographic fieldwork (virtual, and in-person) at a Hindu temple in Hong Kong, to explore the digitization of temple space during the Covid-19 pandemic. Here, devotional objects acquired mobile potentialities and facilitate everyday socialities, even as physical mobility and gathering was curtailed. In 2020 this small temple sought to 'transport' the temple into devotees' homes, soon reaching a global congregation in 33 countries. This was made possible through recasting everyday devotional objects, to invite digital congregants to partake in specific material temple-going experiences. I examine three types of objects/infrastructures: two-dimensional cardboard idols used specifically for digital broadcasts, which suggest that a 'flattening' of the deity may extend possibilities of worship; the 'aarti thali' (offerings plate) which was 'presented' both to the audience and the deity, and 'mirrored' by devotees in their homes; and the digital livestream as 'temple space', which refracted material experiences of worship. These devotional apparatuses move and extend the possibilities of worship in an immobilized devotional world. Thus, amidst the *immobilities* engendered by the pandemic, I ask, what 'counts' as 'mobility infrastructure', when mobility is highly curtailed? Might objects that remain in place, extend material experiences, and exceed our understandings of physical mobilities?

Moderator: Peter Adey (Royal Holloway University of London)

Session Description

The purpose of this panel is to continue to broaden research on (im)mobilities and infrastructure through perspectives from researchers at the department of Geography and Centre for the Geohumanities at Royal Holloway University of London. What holds together our interests in infrastructures and (im)mobilities in this panel are varying qualities and experiences of suspension, suspensions in the apparent smoothness and workings of infrastructure; suspensions in the capitalist circulation of capital and people; suspensions in the centralized circulations of authoritative and elitist knowledge and knowledge practices often dominated by science; suspensions to the flow of data and ideas; suspensions through interruption, fracture and even sabotage; suspensions that could more permanently send up what we think an infrastructure is, what kinds of life might be moved, mobilized or stopped by it; and suspensions of the skills and practices of research that we embark upon in diverse collectives. Indeed, this may not mean dispensing with infrastructure either, but recognising the potential within it to suspend new interruptions, for the possibility of communities forming and collective sensing practices coalescing, and for an architecture of dissent.

Bridges, Billboards and Kites: Glitches and Infrastructures in Cairo's Curfews

Aya Nassar (Royal Holloway University of London), aya.nassar@rhul.ac.uk

This paper is an attempt at reading the city through what gets extended and/or suspended in it in a time of an interruption, or a glitch. It does this while thinking about Cairo during the summer of 2020. In Egypt, initial reaction to the COVID-19 pandemic did not result in a total lockdown but with a very short imposition of a curfew that restricted movement in the night (March-June 2020). This paper focuses on this short and perhaps insignificant pause during the spring/summer curfew of 2020 that disrupted what is perceived to be regular urban life in a place like Cairo. The paper is a result of a collaboration and conversation with the Egyptian visual artist Azza Ezzat. Ezzat's practice relies on experiencing the city through cycling, walking and other human scale activities that counter the primacy of automobiles in the city. Alongside Ezzat's work and our dialogue, I read some snapshots of this seemingly minor interruption through three ordinary objects that inhabit the city's skyline: kites, billboards and bridges. Through these three ordinary objects that suspend at the interstices of a skyline, I trace ambivalence, interruptions, and extensions of infrastructure, broadly defined. My contention here is that a glitch of the curfew could help make apparent ongoing processes and infrastructures that makes a post-revolutionary Cairo going (for better or for worse). At the same time, I propose that material and affective approaches provide a lens that disinvests from logics of exception and states of emergency that have dominated research on the country and even city.

A Star-Crossed Alliance: Orbital Infrastructures, Feminist Resistance and Three Dying Satellites

Sasha Engelmann (Royal Holloway University of London), sasha.engelmann@rhul.ac.uk

The recent launch of over 2,000 Starlink satellites by SpaceX has drawn increased focus to the mobilities and geographies of Low Earth Orbit (LEO) from scientists and citizens alike. Yet Starlink joins an already crowded orbital environment including decades-old meteorological satellites, such as the twenty-strong NOAA fleet, three of which are still transmitting despite being many years past their expected lifespans. This paper explores an unlikely infrastructural alliance between three dying satellites (NOAA-15, NOAA-18 and NOAA-19) and a feminist artistic network called *open-weather*. Through DIY amateur radio and a set of intersectional feminist principles, *open-weather* collaborates with NOAA satellites to intervene in the production of images and imaginaries of earth. This collaboration, however, is fraught with power asymmetries, military-industrial legacies, and the increasingly palpable failures of NOAA's remote sensing infrastructure. Thinking with feminist scholars and theorists Lauren Berlant, Tessa Zettel, Jennifer Mae Hamilton and Astrida Neimanis, this paper investigates the potential of fragmentary, temporary encounters between strangers, both human and machine, as an alternative model of environmental observation and feminist resistance in an era of climate crisis.

Digital Infrastructures, Cities, Refusal, Creative Interventions

Thomas Dekeyser (Royal Holloway University of London), thomas.dekeyser@rhul.ac.uk

The history of infrastructure is also a history of sabotage. For as long as there have been infrastructural projects, there have been attempts at identifying, piercing and exploiting their vulnerabilities. This paper examines fragments of this forgotten history, not simply to fill gaps in the established historiographies of infrastructure (Edwards, 2003; Rao, 2014), but to ask: what might it mean to approach infrastructure from the position of its negation? Conceptually inhabiting the material assaults and cryptic writings of a collective calling itself the 'Committee for the Liquidation and Subversion of Computers' (CLODO), who burnt down computer firms in 1980s France, the paper theorises sabotage, by way of Ahmed's concept of 'misuse' (2019), as the forced acceleration of infrastructural entropy or collapse. As an instance of 'unblackboxing' (Graham, 2010), this acceleration uncovers the commonly hidden, but intricate, relation between infrastructure, mobility, and state power. CLODO specifically reveals that the digital birth of information transfer cannot be separated from the expanding powers of the police and military. In doing so, it complicates the notion that the transfer of data and ideas is, always, tied up with an emancipatory extension of everyday life.

‘We Touch Their Heart’: Automation and Aero-mobile Infrastructural Labour at Jakarta Soekarno-Hatta Airport

Peter Adey (Royal Holloway University of London), Peter.adey@rhul.ac.uk

Weiqliang Lin (National University of Singapore)

Tina Harris (University of Amsterdam)

In this paper, based on a wide array of interviews with airport workers at Jakarta Soekarno-Hatta Airport, we explore the strange enunciation of workers using their ‘hearts’ to carry out their demanding work, whether finding and retrieving baggage or checking in passengers at a check-in desk or gate. While these expressions confirm to long-standing understandings of the mobilising of ‘emotional labour’, especially within the aviation industry (Hochschild 1983), we explore how the ‘heart’ is articulated as a way to relate to the often fracturing and imperfect practices and processes of passenger engagement that are increasingly dependent upon data-heavy systems, an incipient pressure to automate different parts of aeromobile labour, and high levels of disruption and delay during COVID-19. Looking ‘beyond the West’, as Weiqliang Lin writes of aeromobilities, we explore what we want to think of as a kind of plasticity of automation and (aeromobile) labour in Indonesia. We observe how various Jakarta staff members have learnt how to subsist within changing systems of passenger, baggage, and system processing that are creating pressure points on passenger experiences and passenger-airport relations, especially as some are just beginning to be automated and where other systems have been suspended or are failing, or are constantly changing. These systems impart increasing demands on staff to conform to new systems of presentation, checking, and automated processes involving complex knowledges, bodily gestures, emotional and affective skills.

Queer Bodies as Im/Mobile Infrastructure: Narrating the Pandemic through the Negrense Queer Voices

Marfy M. Cabayao (Central Philippines State University), iamcabayao@gmail.com

The queer body is in constant motion in relation to queer people's seemingly never-ending journey toward creating a more stable space within a hetero-society that has historically denied them of a sense of home – a remote destination where they hope to live freely their gender identity and function as human beings. Extending the discussion of mobility as capability (Kronlid, 2008) into to the concept of body as infrastructure (Andueza et al., 2021), this paper examines the embodied movement and interaction of the 'queer bodies' as im/mobile infrastructure. Oral narratives of pandemic as told through the voices of the Negrense (term for people of Negros Island in the Philippines) queers are analyzed via gender-discourse analysis, a queer method helpful in revealing how queer bodies have remained 'socially, spatially, and existentially mobile' amidst strict local and national lockdowns. Negrense queers' personal and collective experiences during the course of the recent pandemic illustrate how queer bodies as infrastructures make sense of their 'inner capabilities, such as emotions, concepts, and imaginations,' to navigate the social, spatial, and existential space – 'life spaces' which afford queer bodies a sense of mobility to engage with other bodies, spaces, and places, and to live 'with and toward oneself/others.'

Narrating the Cyclists' on-street Mobility: Meanings and Emotions Associated with Cycling Infrastructures

Manon Eskenazi (Ecole des Ponts ParisTech), manon.eskenazi@enpc.fr

As cycling is becoming more integrated in urban mobility policies, cities are developing cycling infrastructures to make cycling safer and more enjoyable. Cyclists are however pretty diverse and have different needs and use of these infrastructures.

Using social practice theory (SPT) as the theoretical framework, this communication investigates the meanings associated with 'cyclists to cycling infrastructures' and how these combinations of artefacts and meanings shape cyclists' mobility practices. It aims to determine i) what kind of emotions these infrastructures generate among different types of cyclists, and ii) how these emotions enhance or shift the various uses of these infrastructures beyond the purposes for which what they were initially planned.

We conducted semi-directive interviews with cyclists and policymakers, combined with spatial analysis and on-street observation in the Greater Lyon area (France). We present a typology of cycling infrastructures based on their meanings and uses. We discuss how the integration of cycling infrastructures in the urban environment can generate specific emotions and narratives, that in turn generate new uses. By confronting these new uses of the cycling infrastructure to

the expectations of policymakers, we show that they are not always anticipated and are often perceived as “misuses”.

Phantom Limb: Manifesting Mental Displacement

Yasmine Abbas (The Pennsylvania State University), yxa54@psu.edu

In an unforgettable film entitled “Reflecting Memory” showcased at the occasion of the 2016 Marcel Duchamp prize exhibition held at the Centre George Pompidou, Paris, France, artist and prize winner Kader Attia demonstrates, via the metaphor of the phantom limb, the ghost memory of a culture lost, the lingering trauma of colonization, and the need for repair. Repair is a driving theme for the French artist, born of Algerian parents (Attia 2018; Esposito and Attia, 2020).

In the film, Attia interspaces footage of his artistic intervention—mirrors that reflect amputees’ remaining limb placed so to complete their bodies visually and virtually—with their interviews, they who experience the sensation that the missing extremity is still attached to their body, that of neuroscientists, medical doctors, and diaspora specialists.

The use of a device/apparatus that doubles a body part as a strategy to make visible what is concealed, prompt us to discuss about the interrelation between mobility, hybridity (Appadurai, 1996; Creswell, 2006; Heidemann & Alfonso de Toro, 2006, Sheller, 2003) and ‘spectral design’. How are information and communication technologies being used to “materialize the invisible” (Gaïté lyrique, 2016: pp. 46-91) in the built environment, reveal the presence of people that have been displaced and support the need to soothe the “mental mobility or displacement” (Author, 2011) that accompanies physical mobility and the need for remembrance?

Moderator: Peter Adey (Royal Holloway University of London)

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An Infrastructural Reading of the Korean Demilitarised Zone

Madelaine Joyce (Royal Holloway University of London), Madelaine.joyce.2017@live.rhul.ac.uk

The Korean Demilitarized Zone (DMZ) has traditionally been understood as a landscape of division, one which through the assemblage of its material, social, and affective components, both denies human movement across the border and simultaneously disrupts the flow of ideas, information, and exchange between the two nations it separates. In this way, the DMZ can be understood as an infrastructure of immobility and, indeed, being the most hermetically sealed border in the world, is perhaps the archetypal manifestation of such a phenomenon. However, in this presentation I seek to complicate the DMZ as solely a space of immobility, challenging the binary between mobility and immobility by demonstrating that the borderland's infrastructure(s) of immobility have enabled other and Others mobilities both within and across the space. Highlighting the importance of centering non-human actors in our readings of infrastructures, the presentation focuses upon two animals, the red-crowned crane and the long-tailed goral, which, through their various (im)mobilities, tease out the multiplicity of the DMZ's infrastructures and demonstrate their natural, cultural, technical, and political entanglements. Furthermore, in examining these species the presentation also reveals the importance of interrogating the voluminous qualities of infrastructures, as well as those components which are invisible or hidden.

Infrastructures of/in the Subsurface

Harriet Hawkins (Royal Holloway University of London), Harriet.Hawkins@rhul.ac.uk

Look down at your feet, then imagine further, through the floor, down to the earth. In your minds' eye dive below the surface, can you picture the pipes and ducts that carry cables, water, waste, trains, people and even post? What about the natural infrastructures of roots, soil, and microbiota which serve both humans and non-humans? Or those rock forms that are being considered as critical environmental infrastructures for the temporary pausing of carbon capture and storage? What about further down to the mobile mantle or even the magnetic gyre of the Earth's core, another form of infrastructure? Where does your imagination of the subsurface, its infrastructures and mobilities end, or even fail?

If infrastructure is often framed akin to a tool that which is overlooked, invisible, only surfacing in our attention when unfit for purpose, this presentation thinks with artistic engagements to consider diverse subsurface infrastructures, their mobilities and their futures. Journeying through a sequence of subsurface spaces guided by artists work the paper ponders questions of the sensing, imagining and speculating on subsurface infrastructures and explores what the infrastructures of/in the subsurface might offer to wider intersections of mobilities, infrastructures and the arts.

A Fuller City? Modularity as Urban Infrastructure in the Work of Buckminster Fuller

Oli Mould (Royal Holloway University of London), Oli.mould@rhul.ac.uk

Rachael Squire (Royal Holloway University of London), Rachael.squire@rhul.ac.uk

Ed Brookes (University of Hull), E.Brookes@hull.ac.uk

Buckminster Fuller's relationship to architecture and cities is perhaps what he is most often remembered for (Krausse & Lichtenstein, 1999), notably his design history of numerous architectural ideas from his early work on modular housing systems such as the Dymaxion House (a factory-produced, hexagonal house exploiting materials and manufacturing principles from the aircraft industry) to his later ideas on the geodesic dome (Díaz, 2018; Brennan, 2017) and the Tetrahedonal City (Huebner, 2021).

The paper will update these ideas by critically interrogating the unique politics of the spaces and infrastructures he created, exploring the optimism (naïve or otherwise) built into his architectural designs, weaving together modernist notions of a 'machine for living' with self-regulated and autonomous forms of infrastructure. In doing so, this this paper explores his work for its enduring relevance to society in the 21st Century and how it can inform contemporary concerns relating to the global housing crisis and environmental collapse. Specifically, it examines his designs for the geodesic dome, the dymaxion house, tensegrity structures, and his project for large scale public housing in Harlem. Each of these visions fundamentally reshaped the logic of

20th century architectural design, minimising the role of physical infrastructures, with a reliance on (supposedly) autonomous systems and the reduced need for construction space, landscaping, and attendant environmental degradation (Huebner, 2021). These stood in opposition to the idea of permanent settlements, shifting them towards being ephemeral or ‘instant’, yet simultaneously fixed to a reliance on networks of communication.

In the present, these designs continue to pervade architectural consciousness and shape our political entanglements with (im)mobility, justice, infrastructure and dwelling in the city. For instance, the geodesic dome sees its recurrent use across a variety of arenas: from the emergence of closed systems research (see also Cabin ecology, Anker, 2005) in the 20th century, such as Biosphere 2 and Sealab II, (Schmedes, 2021; Squire, 2016); to the continued use of the dome as biopolitical device for responding to environmental crisis and dwelling in extreme environments (McCormack & Phillips-Hungerford, 2019; Squire et al. 2018); as well as domes as form of emergency housing for the homeless and consumption spaces during the covid-19 pandemic (Winkie, 2019; Allweil, 2018). Likewise, Fuller’s tensegrity designs continually emerge as important structures within contemporary consciousness, having had the double effect of informing architectural and artistic thought over the decades, while also being co-opted as a complex protest architecture which Extinction Rebellion activists have used to occupy public space during periods of protest (Harper, 2020; Snelson, 2012). Through exploring these examples, discussion returns to the apparent ease and cheapness of construction of many of his designs and how this creates an emancipatory potential of modularity through which some cities are able to conceive of new ways of dwelling, occupying, and controlling space.

To Busan and Beyond: Mobilities of Korean War Trauma

Raymon D. Ritumban (Ateneo de Manila University), rritumban@ateneo.edu

The Korean War (1950-1953) leveled the peninsula, losing and displacing millions of its people. Hundreds of thousands of Koreans, from North and South, found themselves in refugee camps in Busan. This traumatic event is carefully delineated in Yi Hochol's "Far From Home" (1955) and Han Musook's "The Fragment" (1965). Through an analysis of these short stories, this paper forwards that trauma, as Kate Coddington notes, is "contagious;" and in the context of these texts, it spreads, expands, and compounds with/in the infrastructures—namely, railroad and camp—that facilitate their im/mobility.

In "Far From Home," the railroad facilitated the escape of four North Koreans to the South via a freight car, but also exposed them to being repeatedly traumatized by their homelessness due to their identity. While the characters in "The Fragment" secured a space in the camp, the atmosphere was as traumatic because of tension with residents over basic necessities shortage. These indicate that infrastructures and the conditions within, which can be as ordinary as needing a space to sleep in and some water to drink, traumatize further the already traumatized. The war, as an extraordinary event, traumatized them—but their movements to safety and refuge, in response to it, cut more traumas.

Tracing Textual Mobilities: Sketching the Outlines of Global Translational Infrastructures in Southeast Asia from the End of the Cold War to the First Decades of Globalization

Ramon Guillermo (University of the Philippines Diliman), rrguillermo@up.edu.ph

It is hard and exceedingly vague to speak of the reception and influence of ideas without considering the materiality of textual transmission. Texts do not simply float across boundaries in an indeterminate way. These can only become mobile through concrete and practical means of transmission, dissemination, and circulation. Translation is one of the means which makes possible the flow of texts between different nations and language communities. However, what is usually neglected is the fact that all translational practices are historically embedded in what might be called more or less elaborate translational infrastructures. Translational infrastructures are the social and cultural institutions which may function to facilitate and accelerate translational processes in a particular nation or community. Using data from UNESCO's Index Translationum, this paper will attempt to trace the outlines of the most significant international translational infrastructures from the final decade of the Cold War to the decades of globalization which immediately succeeded it. Special emphasis will be given to East and Southeast Asia. The Index Translationum is an online database containing bibliographical information on translated and published books between 1979

and 2009 which contains more than 2 million entries in all disciplines. It is by no means complete or accurate in all respects, especially on Southeast Asia, but it serves as the closest approximation yet to the world's most comprehensive database of translations.

“So Loss Could be Lost”: Rethinking Infrastructure of Symbiosis, Brenda Hillman’s Mourning and Ethics

MinGi Park (Konkuk University), Dominique43@naver.com

This article focuses on *Extra Hidden Life, Among the Days* (2018) by California poet Branda Hillman, reading for how the poems convey the concept of symbiosis between humans and nature with Eco-poetics. Exploring destructive incidents in modern world, Hillman makes her poetry a unique place where a private life moment and public incidents are interwoven. Eco in the word Ecology originated in Oikos, which means home in Greek. Ethos, the etymology of ethics, means the dwelling and the way of being. Thus, ecology and ethics are engaged in thinking about the connection between ‘I’ and other components of this world. Reading Hillman’s poems from the ecological perspective shows that her poems are ‘an act of feeling anew’ as an ethical proposition and asks to feel the unknown existence. This perception of existence as a network of relationships forms an organic sense of oneself, suggesting that even unknown, invisible beings like fungus could make a relationship with ‘I.’ In other words, this way of thinking allows thinking of infrastructure, a basic system of this world, with questions about where we are, with whom we live, and how this world consists. In the era of capitalism and the destruction of nature, Hillman shows that making a relationship between humans and extra small nature things is to question and rethink our ways of being in this world today.

**Panel
Session 1**

**Transoceanic Flows:
Race, Mobility and Belonging**

11:20-12:40 29th October
#301, Hae-Bong Bldg.

Moderator: Ethan Caldwell (University of Hawai'i at Mānoa)

Session Description

This panel examines how transoceanic flows between Korea, North America, and Okinawa deepen our understanding of race, mobility, and belonging through a variety of media tied to bodies, performance, representation, visibility, and safety. This collection of works highlight the transoceanic, the movement related to the islands and oceans in the geopolitical region of Hawai'i and Pacific adjacent countries to understand the fluidity, flow, movement, mobility, nonlinearity, and connectivity of creative works, sound, place-making, and community building. Collectively, the panel poses multiple avenues of investigation: who benefits from cultural exchanges through online streaming mediums? How can sound carry beyond a point of origin and impact the infrastructures that permit its presence and prominence? How do infrastructures impact the flow of social capital through and beyond these oceanic communities? How does sound provide a space to perform and build community? How might transoceanic movement provide safety when tied to specific structures of power? This panel helps us understand the generative ways that transoceanic approaches help us connect mobilities, geographies, social infrastructures, and histories across oceans and beyond sociopolitical constructions of traditional borders.

Riding the Hallyu and Gaining Cultural Capital: How Netflix Impacts Opportunities for Mobility and Social Identities During the Covid 19 Pandemic

Mary Kunmi Yu Danico (California State Polytechnic University, Pomona), mkydanico@cpp.edu

The Covid19 Pandemic halted many of our social connections. The lack of mobility, unless truly essential, also meant that in person human connections were rare and few. The global devastation had the world bunker down and remain in their homes. Prior to the covid, viewers were already moving away from television/cable and opted for mobile content that was readily available. The social media infrastructure made it possible for folks to escape through virtual entertainment. Globally, Netflix's infrastructure made it easy for people stuck at home to be entertained on their mobile devices, computers, and televisions. Netflix began their streaming platform in 1997, initially with reboots of older shows that were new to millennials and GenZs. These shows were hits among the younger viewers, but the subscriptions in the U.S. stalled as competitive streaming companies emerged. Netflix began to explore global partnerships such as Korea production companies. The pandemic was an ideal scenario for streaming companies who saw a significant increase in subscribers. Since 2019, there has been an incredible increase in Netflix subscriptions globally. This paper will focus on the infrastructure of the social media giant Netflix, its impact on the virtual mobility of consumer around the world to have access to Korean culture, and the indirect social capital gain for Asian Americans in the U.S. Hallyu (Korean Wave) landed on the global shores in the early 1990s as technological infrastructures allowed Korean content sharing easier. Korea's hallyu included the exportation of goods (technology, cars, food, music, beauty, etc.), yet the most

social impact of gaining global consumers seem to come from KPOP and Kdramas. The inclusion of Korean content on Netflix normalized Korean entertainment as a Netflix staple. While Squid Game is an award-winning blockbuster around the globe, its success has rides on the shoulders of older content like Winter Sonata, Boys Over Flower to more recent dramas like Descendants of the Sun, Reply 1988, Goblin, and Crash Landing on You, Vincenzo, and Start Up. Moreover, the global recognition of *Parasite* as the Oscar winner for Best Foreign Film and Best Film propelled Korean films to the surface. This cinematic win was followed by Oscar nominations for Minari, and an Oscar win for Yoon Yuh-Jung for Best Supporting actress in Minari. The mass media infrastructure reinforced the notion that Korean content was fresh, appealing, and globally relatable.

I will argue that the impression of Koreans and Korean Americans have transformed since Hallyu began in the 1990s, but the growth of Hallyu on the larger social media infrastructures combined with the Netflix infrastructure during a Pandemic made the Korean content appealing and different for people stuck at home. The social streaming agencies mobile infrastructures has made Korean culture accessible without having to travel to Korea. Elevating Koreans from the margins to the mainstream had increased the social capital for Koreans and reconstructing what it means to be Asian in the diaspora and for Asian Americans more broadly.

Fated To Love(Song) You: Jeff Bernat and Transoceanic Music Flows

Roderick Labrador (University of Hawai'i at Mānoa), Labrador@hawaii.edu

In 2014, Filipino American singer, songwriter, and producer Jeff Bernat entered the world of Korean drama (and K-pop) with two songs for the soundtrack of MBC's Fated To Love You/You Are My Destiny . These two songs ("Be The One" and "Call You Mine") propelled Bernat into the Korean music chart leading to another song in another soundtrack ("Romance" in the 2018 series Risky Romance) and collaborations with new and emerging K-pop artists. In this paper, I consider the ways Bernat was able to gain a significant fan base in Korea (compared to the United States), despite neither being Korean nor singing in Korean. I argue that Bernat serves a similar function for circulating R&B music as the Filipino and Filipino American musicians who helped to popularize jazz in Japan during the early part of the 20th century (Atkins 2001). I investigate ways Korean cultural infrastructures permit the transoceanic mobility of love songs: K-pop (specifically K-R&B) and K-dramas. Through his relationships with K-pop artists (namely Jun. K of 2PM), the musical aesthetic and soft masculinity embedded in K-pop, and the more prominent use of pop songs in K-drama soundtracks in the 2010s, Bernat traverses the oceans singing heart-felt and tender music.

¿Por que callar, si nacimos gritando?: Hip Hop, Transgredience, and Carnalismo at the Margins of Mexico City

Ruben Campos III (University of Hawai'i at Mānoa), recampos@hawaii.edu

This paper draws on a longer ethnographic exploration and sound studies analysis of Mexico City's hip hop scene, wherein I analyzed dozens of rappers' movements throughout the chaotic city as they mapped the social musical infrastructure and formed a counter flowing politics. Here, to highlight the affective experience of carnalismo, or the fictive kinship that recenters youth beyond their marginality, I turn toward autoethnography. I focus on my embodied experience with one rapper and his crew, telling stories of our pedestrian travels beyond the periphery of the city, how singular voices are made meaningful and given place through the resonance in mobile bodies, and how my own oceanic latinidad reformed with distance and immobility.

“There's nothing for me there”: Black Settler Soldiers, Mobility, and the Illusion of Sanctuary in Occupied Okinawa

Ethan Caldwell (University of Hawai'i at Mānoa), ethanlc@hawaii.edu

This paper highlights a common thread among contemporary Black soldier experiences in Okinawa that nuances the notion of safety, mobility, and community forged in militarized spaces beyond the continental United States. The paper addresses the following questions: what is the cost of safety for Black settler soldiers living abroad? What allows Okinawa to be a safe space for Black soldiers stationed there? How does the military impact these notions of safety and sanctuary for racialized service members? Through dialogue and ethnographic interviews, I highlight multiple articulations of power and privilege as Black soldiers and former soldiers negotiate a discomfort with news from the continent that depicts a sustained violence against Black bodies. I show how Okinawa, as a settler-military space predicated upon American occupation, exists as a sanctuary, a space devoid of fatal racial encounters that frame their existence of being Black in America. This collides with, and is often seen separately from, contemporary Okinawan struggles for sovereignty, anti-base community-based movements, and their privilege as Black settler-soldiers in occupied Okinawa. The attention towards local community struggles manifests in a complicated web of shared connections and isolations experienced by Black soldiers in the larger Oceanic diaspora beyond the continent.

**Panel
 Session 2**

...via land, sea, and air: Transportable Bodies
 and Transport Infrastructures of Global
 Migration in Novels of Filipino Diaspora

11:20-12:20 29th October
 #201, Hae-Bong Bldg.

Moderator: Carlos M. Piosos III (De La Salle University)

Session Description

This panel explores the many contradictions in the infrastructures of mobility in the phenomenon of Philippine global migration through the notion of ‘transportability’ in producing what we deem as ‘transportable bodies’ among overseas Filipino workers (OFWs). The three presentations in this panel argue that beyond what could be considered as freedom, convenience, and upward social mobility usually attached to the progress of technology in transportation, the infrastructures of global migration retain and reproduce uneven relations of power according to the hierarchies and intersections of social class, race and ethnicity, and gender and sexuality. As Maria Korpela (2016, 115) observes, while infrastructures are often seen as “enabling and sustaining” movements of people across time and space, “some people’s mobility is prevented by certain infrastructures, while others are welcomed and even encouraged to move within the same structures.” We like to term this contradiction as *transportability*, which produces *transportable bodies*, or bodies that are hurtled through time and space through transport infrastructures of global capitalism that facilitate simultaneous forms of ‘coerced’ mobility and immobility: chartered and circulated or smuggled and trafficked across borders, sometimes out of their own making and decision but ultimately forced by circumstances outside of their own volition. In particular, these three presentations look at diasporic Filipinos and overseas Filipino workers as transportable bodies of global capitalism, as seen through how they travel through, are moved across and sometimes labor in, these transport infrastructures as portrayed and narrated in novels about Filipino working class im/migrants. The first presentation revisits a canonical Asian American novel, *America is in the Heart* by Carlos Bulosan, and tracks how the protagonist and other undocumented working-class immigrants travel throughout the West Coast via freighthopping. By mapping the itineraries of the protagonist and his movement via freight and cargo trains, the presentation discusses the many contradictions of mobility and immobility attached to the disenfranchised, disavowed, and illegalized bodies of Filipino Americans during the Depression Period. The second presentation attends to migrant seafaring, specifically the transnational fishing industry, in J. W. Henley’s novel, *Migrante*. The presentation focuses on the engagement of migrant Filipino seafarers in Illegal, Unreported and Unregulated (IUU) Fishing aboard Taiwan fishing fleets, and how this alarming transportability of IUU shapes the vulnerabilities of male OFWS and SEA migrant fishers in Asia. Finally, the last presentation explores the aeroportality in the journeys of Filipino women through airplanes and airports as vulnerable domestic and care workers across the globe. By closely reading Jose Dalisay’s *Soledad’s Sister*, the presentation attends to the infrastructures of air travel that facilitate the mobilities of Filipinas marketed as exploitable bodies within the regimes of feminized Filipino migration and global care chains.

No Free Rides: Tracking the Im/Mobilities of Freighthopping Undocumented Immigrants in Carlos Bulosan's *America is in the Heart*

Carlos M. Piosos III (De La Salle University), carlos.piosos@dlsu.edu.ph

The presentation offers a rereading of the Asian American foundational novel, *America is in the Heart*, not just a brown *Grapes of Wrath* but also an American road novel. This is a road novel written not from the perspective of a middle-class author but from the eyes of a working-class undocumented immigrant, travelling not in one's own car, but furtively in freight trains as he follows opportunities for labor, growth and belonging in this newfound country. This talk first tracks the itineraries of the protagonist across the West Coast – from Alaska, Seattle and California – and some parts of the Midwest like Montana and Oregon, through the use of Google Maps. By retracing how the main character covered miles and miles of US territory, following harvest seasons of various crops for work opportunities, and being chased by the violence of both racist state police and angry White mobs, I will attempt to narrate the contradictions of mobilities and immobilities of an undocumented working-class immigrant during Depression Era America. In these illegal travels in cargo trains, I will also highlight how the novel complicates the gender and racial politics of America through his encounters with other disavowed figures in the country. While there seems to be a 'mobility bias' in how we frame infrastructures of mobilities and transportation, the experience of marginalized individuals, such as undocumented migrants in America, exposes that transport technologies and techniques also produced conditions of immobility even as they facilitate the movement of vulnerable bodies across time and space (Schwel, 2019). As Glick Schiller and Salazar (2012) observes, mobility studies need to examine the dialectics and dynamics of both "stasis and movement" to critique the "dichotomy of mobility and immobility" in understanding human movements and the transport technologies that facilitate them (p.8). By exploring the infrastructure of im/mobilities in freighthopping, I would talk about the contradictions that Bulosan tries to unpack in his work as he travels across the heart of America.

Illegal, Unreported and Unregulated Fishing as Pathways to Human Trafficking: Navigating the Trafficked State of Migrant Filipino Fishermen in J.W. Henley's *Migrante*

Mary Harmony Guevarra (De La Salle University), mary.harmony.guevarra@dlsu.edu.ph

This second presentation will focus on how J.W. Henley's *Migrante* (2020) illustrates the synchronicity of Illegal, Unreported and Unregulated (IUU) fishing to the human trafficking dynamics at sea, in which the maturation and onset of its protagonist's psychological and physiological damages confirm his trafficked state. This talk hopes to provide further scrutiny on the gendered footing of human trafficking and open a reframing of its discourse. *Migrante* tells the painful story of Rizal who finds employment in a fishing vessel on the shores of Su'ao, Taiwan; as his crew go about their routine at sea which are interspersed with illegal trades in the fishing industry, Rizal is plunged deeper into the harrowing space of his sea-based labor. This talk will discuss

how IUU fishing serves as an alarming transport infrastructure in which its two key players - (1) the increasing global demand for seafood and (2) the presence of a cheap labor market in the Global South - have conspired to facilitate the exploitation of migrant fishermen from developing countries. In the second decade of the 21st century, reports and testimonies from SEA migrant fishermen working in Taiwanese ships have emerged, exposing the pressure placed upon these fishers to engage in IUU fishing and meet the demands for fish stock. As these accounts echo the challenges faced by Rizal throughout the novel, the discussion spotlights IUU fishing as a transport infrastructure that charters and circulates vulnerable migrant fishermen within its network of corruption. The novel further illustrates how IUU fishing not only threatens the fight for marine sustainability but also progresses the trafficking of persons in fishing vessels because much like Rizal, a majority of these exploited persons have inhumane working conditions and are under bonded and/or forced labor (Transnational Organized Crime in the Fishing Industry 2011, 22-23). Moreover, this discussion on Rizal's distressing fate as a by-product of IUU fishing aims to reveal an intersecting problem under mental health of migrants, human rights discourse, and environmental sustainability, offering a further look into the threatening nature of this sea-based transport infrastructure.

Bodies in Transit: Tracing the Flight and Plight of Filipina Migrant Workers in Jose Dalisay's *Soledad's Sister*

Juan Miguel Leandro Quizon (Chinese University of Hong Kong), miguel.quizon@link.cuhk.edu.hk

This last talk examines Jose Dalisay's *Soledad's Sister* (2008) and focuses on how the novel unpacks and interrogates the transport of Filipina migrant workers' domestic bodies. In examining the cognates of aviation – airports, airplanes, and air travel – I analyze how moments, movements, and infrastructure converge and articulate the precarious journey and struggle of Filipino domestic and care workers all over the world. *Soledad's Sister* tells of a certain Aurora Cabahug's coffin arriving at the Ninoy Aquino International Airport (NAIA). However, the body inside the coffin is not Aurora's but her sister's – Soledad. As soon as the real Aurora received news of her sister's demise, she sets off on a long journey to claim her sister's body. Highlighting the significant junctures in the novel that explicitly illustrate migration and airports, I will trace the spatial and lived politics experienced by Filipina migrant workers and how these narratives, fictional and real, invoke the plight of these overseas laborers. I argue that these cognates of Philippine aeroportality, seen through the lens of gendered domestic bodies and infrastructure, establishes a critical and curious location for understanding and unpacking the flight, plight, and fight of Filipina migrant workers. Ultimately, in examining Dalisay's novel, the talk aspires to reify the airport space as a transport infrastucture and reconfigure the lived experiences of Filipina migrant workers whose bodies are, always already, liminal.

Session Description

As Hannam, Sheller and Urry (2006) early noted, the new mobilities paradigm was proposed as an approach that offers both theoretical and methodological purchase on a wide range of urgent contemporary issues, as well as new perspectives on certain historical questions. In this light, the purpose of the panel is to feed a broad theoretical vision on the topic of mobility infrastructures from both geographical and historical perspectives. This panel is specifically aimed at presenting a range of multidisciplinary research works developed within the Centre for Advanced Studies in Mobility & Humanities of the University of Padua, Italy. The MoHu Centre, as a hub for the humanistic study of mobility, is committed to develop theories, methodologies and empirical works on mobilities from innovative humanistic angles. In this vein, the assemblage of papers here proposed is meant to explore multiple layers of meaning attributed to mobility infrastructures. Material and immaterial variations on the theme of infrastructures show how the concept proves particularly generative when considered from the perspective of the mobility humanities. From narrating through comics to the infrastructure-ness of mapping, from handwriting and circulating news and information, to moving across park trails, the practical dimension of infrastructures is at the heart of all contributions. Material as well immaterial infrastructures are treated not only as tools that enable very different kinds of movement involving texts, images, data, feelings, technologies, human and non-human bodies, but also as conceptual frameworks that enable alternative ways of (re)thinking mobilities. Moreover, as a result of a deep interdisciplinary exchange, which is a distinctive feature of the MoHu Centre, the papers take in consideration very different epochs and contexts while showing deep connections and resonances in their interpretive gestures. Varied conceptions of mobility infrastructures, creative development of polysemic interpretations, unexpected applications and terminological experimentations are here offered as an original contribution to international exchange around past and present mobility issues, interrogations and expectations.

Drawing the Poetics of Movement: GeoGraphic ‘Moves’ and Narrative Infrastructures in Urbanscapes

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

If infrastructures shape both our material and social worlds, how can we work with or deconstruct the ‘enchantment’ (Harvey and Knox, 2012) of mobility infrastructures? Bearing from recent debates in urban studies, my contribution considers the polysemy of this word ‘infrastructure’ as a potential critical tool to explore urban im/mobilities without separating the poetic, material, and social aspects that sustain them (Altschuler, 2021; Graham and McFarlane, 2015; Larkin 2013). Proposing a creative and narrative approach, this contribution adopts comics as a research practice to interpret infrastructures as archives of stories (Peterle, 2021). ‘Graphic mobilities’ represent, indeed, a laboratory to start a transdisciplinary journey along the narrative potentialities

of mobility infrastructures: giving space to the ‘affective atmospheres and the sociality of public transport’ (Bissell 2018, 2016, 2010) comics *move*, because they *mobilize* spatial stories and cause our *emotional* reactions. After a first part that starts from the recent work on comics as ‘urban infrastructures’ (Davies, 2019), the presentation will explore some graphic examples that show how comics turn urban mobility infrastructures into narrative itineraries. Reconfiguring the poetics of our daily movements and of the material worlds that sustain them, graphic mobilities can intervene, through stories, in our understanding of urban im/mobilities.

Mapping (as) a Mobile Infrastructure of Feelings

Laura Lo Presti (University of Padua), laura.lopresti@unipd.it

If infrastructure is commonly defined by movement and relations – it is ‘the living mediation of what organizes life’ (Berlant 2016: 393) – can cartography be seen as an infrastructure in terms of the living mediation of what organizes spatial life? While, from a critical stance, maps may fall within the category of ‘power structures of domination’ (Adey 2006), post-representational map scholars have often underlined the infrastructure-ness of mapping as a meshwork capable of not only representing the invisible geographies of infrastructures but also of enabling people, objects, ideas, and information to move and connect. Reflecting on ‘how emotions work to shape the “surfaces” of individual and collective bodies’ (Ahmed 2014: 1), map-gestures and map-images can be further investigated as unstable mediations of e-motional spatial life, mobile infrastructures of feelings that emerge out of inner motions and that drive (dis)orientations toward – as well as agitation and care for – humans, nonhumans, places and spatial memories. Drawing on some examples from the HuMaps Lab, where university students experimented with affectively mapping (in)visible movements and ruptures of (extra)ordinary life by assembling pieces of literary, visual, lyric, video cartographic narratives, this paper discusses the evocative use of “inframaps” as a potential creative research approach within the mobility and the humanities.

Moving Textuality and the Reliability of Handwritten News in Early Modern Europe

Paola Molino (University of Padua), paola.molino@unipd.it

In my paper I will present handwritten newsletters that kept European informed about current events in the early modern time, attempting to examine their structure and function in the light of the mobility turn in history. More specifically, by focusing on the postal infrastructure that allowed their regular circulation, their translation in different linguistic contexts and the technologies related to their production, I hope to show that news was intrinsically mobile well before modern times, that its circulation was facilitated by relative stable infrastructures, but that it is not bound to them. It was rather based on micro-technologies of text-transfer and translations that European news-writers of the 16th and 17th centuries most probably shared with other writers around the world. Through concrete reading of several brief excerpts of news, written by news-writers who in most cases never left their workshops, I try to demonstrate that the mobility of news is not an argument against the notion of veracity, and propose to reverse a *topos* in the history of information that has long

connected handwritten forms of communication with private, secret or less reliable interpretations of facts. Small movements of text and meaning highlight the constructive and complex processes through which *facts* were created in the past.

Immaterial Mobilities: One-Hundred Years of Exploration of the Electronic Networks

Federico Mazzini (University of Padua), federico.mazzini@unipd.it

We are used to think of immaterial spaces and the “movement” in them as recent phenomena. The spatialization of an electronic communication network (evident in metaphors like “cyberspace”, “virtual classroom”, “online library” or “surfing the web”, “entering a website”, “meeting someone online”...) might seem to belong exclusively to the most recent modernity. This paper will challenge this view by looking at the ways in which three groups conceptualized their experience of electronic networks through spatial metaphors throughout the whole 20th century: radio hams between the 1910s and 20s, exploring the electromagnetic spectrum; phone phreaks in the 60s and 70s, exploring the landline phone system, and hackers in the 80s, exploring the first digital networks. All the groups were studied with a focus on the United States and through their self-published magazines and newsletters. In reconstructing the long history of the spatialization of electronic networks the paper will highlight continuities and ruptures in the experience of different media, technological imaginaries and historical periods, suggesting a new perspective on present-day immaterial mobilities.

Whose Trails in the Park? Mobility Infrastructures in Peri-Urban Protected Areas

Margherita Cisani (University of Padua), margherita.cisani@unipd.it

While conservation of nature is always confronted with, and often dependent on, processes of resource use, urbanization, agricultural uses and cultural activities management, this overlapping is higher in densely populated regions. In these contexts, Protected Areas are often intended as Green Infrastructures, a term that refers to the coordination between nature protection and human construction, as well as artificial facilities. Among these constructions and facilities, small roads, trails, paths and tracks play a central role in the mobility of resources, of humans and of other living creatures within these complex ecosystems.

In the context of an ongoing research project on formal and informal heritagization processes in proximity landscapes, this contribution will focus on the role of these mobility infrastructures and on the actors that sustain their creation, management and promotion. In particular, the paper will present the cases of some protected areas located in Northern Italy: the Hill of Superga near the city of Turin (Piedmont), those around the cities of Bergamo and Brescia (Lombardy) and the Euganean Hills near Padua (Veneto). The analysis of these different experiences will allow the reflection on issues of ownership, belonging as well as on the conflicts between opposed interests and values attached to these mobility infrastructures and, ultimately, to the landscape.

Moderator: Yong Gyun Lee (Chonnam National University)

Mobile Phone Technologies as Cross-Border Mobility Infrastructures

Jacquelin Kataneksza (The New School for Social Research), Kataj309@newschool.edu

In this paper, I examine how enhanced by various mobile phone technologies, people move. Specifically, this paper focuses on cross-border running— a process and set of infrastructures wherein members of a new class of Zimbabwean entrepreneurs called runners are sourced online via Facebook or WhatsApp to physically procure goods from grocery and household stores in South Africa that cannot be sourced locally, transporting them illicitly across the border on commission basis for customers in Zimbabwe. Drawing from ethnographic observations, supplemented by 22 semi-structured interviews, I reflect on the digitally mediated operations of runners and what they reveal about the spatial (re)production of the Zimbabwean economy and the attenuation of the nation-state.

I uncover a transgressive cross-border mobility infrastructure that runs parallel to that established and maintained by local authorities. The appropriation of Facebook, WhatsApp, and local mobile money applications by participants of the runner economy unveils an ever-evolving network of socialities across a geography that is conventionally understood as fixed. It also enables variegated physical and social mobilities. These transgressive mobilities across social and physical space undermine the State's influence over Harare residents' lives and its perceived control over the territorial integrity of the Zimbabwe-South Africa border line.

Infrastructure, Mobility, and Inequality in Bogotá, Colombia

Friederike Fleischer (Universidad de los Andes), f.fleischer406@uniandes.edu.co

Currently, there are an estimated one million domestic workers in Colombia, ninety-eight per cent of these are women. In Bogotá, they predominantly live in the southern urban fringes and travel to the city's wealthier north on a daily basis. Yet public transportation in the Colombian capital is subject to stratification. Besides over-crowding and delays, petty crime and sexual harassment, fringe areas remain underserved. Based on ethnographic data from a 3-year research project on domestic workers' daily commutes, in this presentation I explore women's "motility", i.e. their possibilities and subjective experience of mobility. The research shows how gender intersects with local labor regimes and infrastructure to negatively affect women's mobility. Urban stratification is not only a question of locale of residence and access to services, but importantly (re)produced in the household employees' subjective experience of their daily commute, which they describe as suffering. In their limited spare time, female household employees abstain from travelling, effectively curbing their active appropriation of urban space. The research thus illuminates how spatial, social and economic dimensions mutually interact to impact on the women's lives and possibilities.

More-than-Human Infrastructures of (Im)Mobilities: A Case of the Detention Centre and the Wetlands in Brisbane, Australia

Kaya Barry (Griffith University), k.barry@griffith.edu.au

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

While kinetic elites enjoy seamless movement through international airport terminals, we know that global aeromobilities rely upon infrastructures of immobility. For those without the correct passport, visa, or wealth, mobility is denied, passengers are detained, and such frustrated travellers and unwanted migrants are often held in detention centres. These infrastructures of immobility are just out of public view, tucked around the back of major airports or situated deep in the urban industrial sprawl. In this paper we traverse the suburb of Pinkenba, a small industrial port area on the Brisbane River, Australia. This site is home to many of the infrastructures of international mobility that connect Brisbane with the world, including a large detention centre and a new quarantine station. The shorelines and riverbanks of Pinkenba also serve as another important kind of mobility infrastructure: they are the seasonal home of migratory bird species. However, these ecological hubs within the global network of avian mobilities are being threatened by the inexorable expansion of (im)mobility infrastructures required to increase aeromobilities while protecting the border and biosecurity of the nation. In this paper, we explore the tensions that arise from the conflicting (im) mobility infrastructures competing for space in this riparian landscape.

Session Description

This panel explores “the infrastructure of social life” (Urry 2017) from the mobility humanities perspective, recognising it as kinetically practised and cognitively elaborated. While infrastructures typically are discussed in terms of enabling humans to move, they also can be considered materialised through their physical practices and, at the same time, signified meaningfully by their cognitive activities. Infrastructures cannot be conceptualised simply in terms of civil engineering, for instance, urban design or planning; but they also would be discussed as the construct replete with cultural-political, ethical, and logical or sensible meanings and values. In this vein, this panel examines the multifaced, multiple, and complex production of infrastructures through mobile humans performing kinetic and cognitive activities, for example, representation, imagination, and speculation. To this end, it delves into an online community of parents with half Korean children, the experience of self-driving cars, the institute of the zoo, private TV stations, and pachinko as the infrastructures undergirding and being produced through mobile humans’ lives, using anthropological, juristical, phenomenological, literary and cultural approaches.

Digital Diaspora and Virtual Infrastructure: Online Community Activities among Parents with Half Korean Children

Jin Suk Bae (Konkuk University), bigblue202@konkuk.ac.kr

In a high-technology society, communication and information sources are no longer limited to individuals’ offline networks. Previous studies have shown that online space provides Korean Americans including international Korean adoptees a forum to express “Koreaness,” create communities, and network. It is worth paying attention to how digital mobile technologies serving as “virtual infrastructure” construct and transform space to affect social interactions among diasporas. Since the first influx of Koreans to Hawaii in 1903, the immigration history of Korean Americans has continued, and their community has matured and grown. Noticeable transformations among Korean Americans include the rapid increase in their tendency to interracial/interethnic marriages and the subsequent growth of mixed-race Korean households. Against this backdrop, this article examines how digital infrastructure disrupts or facilitates connections among parents with half-Korean children by focusing on the contributing factors to the form of online communities, such as “Korean Mixed Families (Parents with Half Korean Children).” Based on the results of this study, it is expected that further research on Korean multiracial families as well as digital diasporas can be conducted worldwide, not restricted to those in the U.S.

Immobility of Animals and Infrastructure: Focused on the Ethical Issue of Zoos

Bomi Lim (Konkuk University), bomilim@konkuk.ac.kr

Zoos have played a role as the infrastructure that maximizes the mobility efficiency of humans when it comes to exhibiting animals, and for this, animals have been immobilized regardless of the characteristics of each species. This paper aims to deal with the definition of the mobility infrastructure and inequality, not only between humans, but to the extent between humans and animals.

Animals' mobility is a matter directly related to their survival and instinct, so the value and function of its existence need to be reconsidered. exhibition-centered zoos show speciesism and anthropocentric views, and the highest level of animals' interests are sacrificed for the relatively low level of profits of humans.

Recently in Korea, through the amendment of the civil law, a new legal status has been granted to animals and they are no longer considered as things. Taking this as an opportunity, the purpose of this paper is to look at the immobility of animals enforced for the efficiency of human mobility in the light of the existence value of zoos.

Transformation of Automobility as a Mobility Infrastructure: Autonomous Vehicle and Human Lived Experiences

Taehee Kim (Konkuk University), thcomm@konkuk.ac.kr

In his seminal book *Mobilities*, John Urry forecast “an epochal shift” of mobility infrastructure; the automobility may transform, owe to the embedding of information and communication technologies (ICT) and intelligent transport system (ITS) into the mobility infrastructure, from a parallel series system to a integrated nexus system. For certain, self-driving cars will be a decisive part of this mobility infrastructure. In mobility studies, it is commonly recognized that the development of mobility infrastructure brings about a vast range of changes in human lived experiences. This presentation investigates the possible changes in human lived experiences resulting from said development. Taking the autonomous vehicle as an example, it gives a detailed analysis of how the kinesthesia and sense of agency vary from everyday bodily movement to manual driving to autonomous driving following six levels from level 0 to level 5 of driving automation. Through this analysis, it identifies the problem of how the human driver can attend to driving without being fully engaged in it and suggests the possibility of considering the “driver-car” assemblage, a unified agent that gives relevant secondary attention to and is responsible for the driving situation. In doing so, this paper contributes to the discussions not only on the descriptive features of human lived experience but also on the normative issues around human drivers' responsibility in an autonomous vehicle.

Issue of Installing Private TV Stations in Japan and Narrative Reproduction Patterns

Yeonhee Woo (Konkuk University), wooyh@konkuk.ac.kr

This article is intended to examine the conflicts over the establishment of infrastructure and its impact in the Japanese literature about the establishment of infrastructure which enables the (in)visible movement of people, objects, and knowledge. In general, infrastructure organizes our lives, covering not only structures such as roads and bridges but also institutions and norms such as schools, financial systems, prisons, and families. Infrastructure connects our various social relationships closely, causes inequalities and discrimination sometimes, and restructures and reorganizes our lives.

1957 was a groundbreaking year for the development of Japanese TV. As the “one private TV station in one prefecture” policy was decided, this issue overwhelmed the central and regions to the extent that 153 stations from 84 companies applied for licenses. It can be said that the emergence of TV, one of the media, nationwide had an overwhelming influence on the lives of Japanese people after the war in that life in modern times is created within the influence of infrastructure and is not separable from the infrastructure. This article is intended to examine the reproduction pattern of infrastructure establishment in Japanese novels about the issue of allocating TV spectrum allocation, which enables (in)visible movement.

Pachinko Industry as an Infrastructure of Korean Residents in Japan: Focused on Min Jin Lee’s Novel *Pachinko*

Myungsim Yang (Konkuk University), ms0611@konkuk.ac.kr

The Pachinko industry, having a negative image among both Japanese and Korean people, has long been known as the representative economic activity and ethnic business of Korean residents in Japan. Koreans came to monopolize the Pachinko industry in Japan because of the exclusive social atmosphere that severely restricted the social opportunities of Koreans and the fact that the Pachinko industry was readily accessible with little capital.

‘Pachinko’ was a material and psychological basis that helped Koreans maintain their migratory life and become economically independent in Japanese society, breaking away from the ‘ethnic’ restraints.

Since the Pachinko industry functioned as a social and economic foundation and mobility means for Korean residents in Japan, a detailed and close review of the relationship between the ‘material characteristics’ of the Pachinko industry and the ‘migratory life’ of Korean residents in Japan can provide an important clue that sheds new light on the concealed history of Korean residents in Japan.

Accordingly, this presentation analyzes *Pachinko*, a novel by Min Jin Lee that recently became famous, and examines how the Pachinko industry grows and simultaneously disbands the group consciousness of ‘Zainichi,’ as shown in the lives of four generations of the protagonist family.

Moderator: Maria Luisa T. Reyes (University of Santo Tomas)

Session Description

In the social sciences, an “infrastructure” is traditionally understood to be a physical foundation of an organization or system as often opposed to its largely imagined or imaginary Other, the “superstructure” of the Humanities. Indeed, if applied to the Humanities, specifically in Literary and Cultural Studies, for example, an infrastructural inquiry would have to account for the role of bookstores, libraries, publishing houses, relevant state bureaucratic functions, public or private support, or technological, including digital developments in the study of literary/cultural phenomena. But in the context of efforts or aspirations for Philippine “national development,” while these dimensions involving production, circulation, dissemination, and even control and repression are important contributions in making sense of the very infrastructure of superstructural life as inscribed in the literary/cultural system, engaging primarily in the “mobile” practice of critical, speculative, and interpretive inquiries, as opposed to the long-established empirical methodologies of the social and natural sciences, is equally important. Given their existence and recognition of them as conventionally distinctive forms, literary and cultural texts, if appreciated in their own terms as distinct practices, stand on their own infrastructure that is equally determinative of their various dimensions and relations in a literary/cultural system. As such, conventions of form as practice could be said to constitute the infrastructure upon which the superstructure of meaning-making is set in motion, entailing the deployment and appreciation of genres, narratological “logic,” literary elements and their relations, symbolic patterns and motifs, or modes of cultural practice which are concretely embodied in figures and figurations.

In the papers for this panel, such meaning-making reveals figures and figurations of mobility/immobility which signify the Filipinos’ historical if ambivalent response to the promise of the modern, modernization, modernity in the name development, namely:

The train as a symbol of technological infrastructure called “modernization” is reflexively linked to the claims of modern mobility and sensibility in the concrete experience of Filipinos during the Commonwealth Period, depicting the illusion of America as the ideal of social and national mobility in contrast to the reality of the impact of Americanization of the Filipino in the analysis of the short story, “Greta Garbo.”

The jeepney which is being phased out from the streets of Metro Manila, a region with a poor mobility infrastructure, along with the phasing in of transport “modernization,” threatening in its wake also the phasing out of aspects of the Filipino sense of aesthetics drawn from the country’s rich multi-cultural history with which the jeepney has been identified for many decades, putting into focus the debate involving the cost of modernization in relation to the preservation of the people’s national identity and heritage.

The call center of the BPO in the Philippines as the infrastructure of “modern” ethics, concretizing the oppressiveness of globalization, in contrast to its promise of freedom as embodied by the call center protocols and system—altogether, its “superstructural” office/official practices—

that breed the “call center culture.”

The weak physical infrastructure for addressing destruction of typhoons and natural disasters and lack of ecological and environmental awareness that call for a strategic shift required of green initiatives that end where they begin in a loop, caught as they are in the stasis of “dark ecology.”

A song’s meaning that is “lost” in translation, a kind of linguistic migration from the original to its translations, specifically, from liturgical (Church) to activist (resistance movement) to the Establishment within the infrastructure of the Marcos-sponsored Cultural Center of the Philippines, in which not only do words become mobile but their interpretations, too, from context to context.

Indeed, these figures and figurations suggest that movement and stasis are mutually constitutive realities in the Philippines—literally and figuratively—a country that is caught as much in the fact of underdevelopment and in its fiction of development.

Mobility in a Stationary Place: Secrets, Global Dreams, and the Futile Escape in the BPO Industry in the Philippines

Honeylet L. Alerta (University of Santo Tomas), hlalerta@ust.edu.ph

A reading of the 2017 Philippine novel in English, *The Quiet Ones* by Glenn Diaz traces the kind of mobility that occurs in a call center company based in Manila, Philippines. The novel is read for how the contemporary lives of the Filipinos are drastically shaped by their experience working as call center agents in the Business Process Outsourcing (BPO) industry in the Philippines. The reading highlights the traversals of the call center agents within the stationary façade of the industry to escape from the disempowerment that they face, keeping “secrets” about acquiring a machine-like instinct when transacting and reaching their global dreams, only to realize the futility of these efforts. This paper argues that the BPO industry’s shrinking spaces, protocols in the customer service, and the bureaucracy among the call center employees as narrated from different points of view, reveal the obsession, psyche, and the modes of survival of the Filipino call center agents. This argument will be validated in this paper by a careful attention to the formal, sensual, and evaluative level of cultural experience in the BPO industry. While the infrastructure of the BPO industry plays an important role in the economic progress of the Philippines, it has also affected the material and mobile conditions of Filipinos as call center agents, as they follow a kind of business efficacy that is played in the larger scheme of global capitalism—a kind of “modern” ethics specific to the call centers of the BPO, objectifying the oppressiveness of globalization’s promise of freedom as embodied by the infrastructure of the call center offices, superstructural official practice, and “call center culture.”

The Dark Ecology of Green Marketing and the Eco-Education Exploration Programs in the Philippines

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

This study examines certain green products and their marketing promotion in the Philippines in relation to Timothy Morton's concept of dark ecology, where mobility is a challenge in typhoon-ravaged provinces, rendered immobile by floods and destruction of livelihood, homes, and human lives owing to poor public ecology-friendly infrastructure. While alternative green products are available today in the Philippine market, the increasing threat of climate conditions inspired craftier campaigns for a more ethical and ecologically conscious consumption. But complications arise since such a switch to green is also predicated on the logistics of production that affect their accessibility and affordability. Morton claims that ecological awareness gives rise to initiatives and measures meant to reduce the impact of the footprint. But how these measures are enforced or welcomed as lifestyle switch is where ecological awareness meets the dead-end. Morton says dark ecology is the loop wherein initiatives are proposed and taken up, but it only leads back to the actual source of the problems that these initiatives are trying to resolve. In this paper, I present green marketing as an example of Morton's illustration of the loop, and propose a possibility to escape such loop with a more sustainable approach that promotes ecological thinking, in order to avoid a kind of shift that ends where they begin as in a loop, caught as they are in the stasis of "dark ecology."

Mobility of Time and Transportation in Deogracias A. Rosario's 'Greta Garbo'

Kimberly Nicole Panis Quilantang (University of Santo Tomas), kspanis@ust.edu.ph

Deogracias A. Rosario's modern story "Greta Garbo" is generally acknowledged as iconic in the history of Tagalog fiction in the Philippines for the tight structuring of its narrative. Known as "The Father of Tagalog Short Stories", Rosario wrote well-crafted short stories which were published during the American colonial period and noted to have thematically dealt with the Americanization of the Filipinos at that time. Greta Garbo depicts a young Filipina named Monina Vargas who is a die-hard fan of the American actress Greta Garbo. The story shows Monina inside the train which is symbolic of the technology of mobility brought into the country by Western colonization. She is headed to Baguio, where she will be waiting for her lover Octavio Razon, who she refers to as "John Gilbert" (Greta Garbo's on-screen partner). As the story progresses, however, the reader witnesses how Monina learns the truth about her lover. The physical mobility of the train echoes the figurative shifts of consciousness that characterize Monina's life that is caught between illusion and reality. As such, this study looks into the representation of American colonialism through the figures of spatial and temporal mobility found in the short story, depicting how time and mode of transportation connect the protagonist's world of illusion as it shifts back and forth to the world of the real. This study illustrates how westernization of the Filipinos was imagined, embodied, shaped, and enabled by mobility both as illusion and reality. In particular, it looks into how the train as a symbol of technological infrastructure called "modernization" is reflexively linked to the claims of modern

mobility, and modern sensibility in the concrete experience of Filipinos during the Commonwealth Period, depicting the illusion of America as the ideal of social and national mobility and reality of the impact of Americanization of the Filipino in the analysis of this short story.

“Para Po!”: Modern Jeepneys and their Reflection of National Modernization

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

The jeepney is a well-known fixture of Philippine transportation, and remains the favorite mode of travel around the metro by the majority of Filipinos, an area where local mobility infrastructure has not adapted to urbanization and influx of millions of people to the city from the countryside. This ingenious Filipino innovation, with colorful, robust, and indigenous designs, is a national icon and which has come to symbolize Filipino culture. With the historical ubiquity of this Filipino icon, it had seemed that the reign of the “King of the road” (a local moniker) would live forever. However, in 2017, the government through the Department of Transportation issued an order on the Public Utility Vehicle Modernization Program which seeks a “comprehensive system reform that will entirely change the public land transportation industry.” This reform will modernize the public utility vehicles, but as collateral, will also phase out the traditional jeepney about which many Filipinos have raised their eyebrows. Multiple sectors, especially the jeepney operators and drivers, have urged that the jeepney modernization program be suspended and revisited as the push “threatens the beloved jeepney.” This study relates the jeepney’s shift to modernization and the Filipino’s apprehensions in saying goodbye to the much-loved jeepney by connecting the rhetoric of national modernization and the reservation of the people towards modernity and modernization, in which the former is viewed to be symptomatic of the latter.

In short, it explores the idea that the jeepney that is being phased out from the streets of Metro Manila with the phasing in of transport “modernization,” might also be threatening in its wake the phasing out of aspects Filipino sense of aesthetic drawn from the culture with which the jeepney has been identified for many decades, putting into focus the debate involving the cost of modernization to the people’s national identity.

**The
 Mobility Humanities
 Session**

Technology, Infrastructure,
 and Gender

17:40-18:40 29th October
 #301, Hae-Bong Bldg.

Moderator: Noel B. Salazar (KU Leuven)

Obsolete Accessories and Infrastructures: Technologies of Comfort in British Motoring 1896-1910

Peter Merriman (Aberystwyth University), prm@aber.ac.uk

In this paper I seek to challenge the often conservative ways in which infrastructures have been approached by many mobility and transport historians, whether the focus is on the relatively fixed infrastructures of transport systems or networks or the relatively mobile vehicles people occupy. Drawing upon examples from the early history of motoring in Britain, I examine the many intermediating technologies of comfort, protection and dress which were sold as accessories for the modern motorist at a time when the majority of motor cars were fairly basic open-topped vehicles, and roads were rarely engineered for motor vehicles. These technologies included specialist motor clothing to protect motorists against rain, cold and dust, specialist hats, goggles, hoods and veils, and windscreens, lights and foot warmers. The paper will trace the distinctive embodied practices and sensations which gathered around these new technologies, revealing how they formed an important component in the ongoing infrastructuring of automotive practices, spaces and subjects.

Deautomating Mobility Infrastructures

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

Being affected in on-demand platform urbanism is a primary site of politics, not an aftereffect that happens once capitalism has had its way. This paper begins by expanding automation from its conventional technological purview to a series of place-based body-brain-environment circuits. Accordingly, through the examples of on-demand transport and delivery platforms, I explain how automation can be understood a specific structure of feeling immanent to on-demand platform urbanism that is transforming city life and creating distinctive subjectivities. This paper takes as its empirical focus the unravelling of these body-brain-environment circuits that has occurred during the gradual rollback of COVID-19 restrictions in Melbourne. My argument is that a felt sense of disaffection by both workers and consumers is effectively deautomating this form of on-demand platform urbanism. The paper concludes that disaffection in this context has a potentially recuperative dimension, opening up alternative urban futures that were previously unthinkable.

Feminist Perspectives on Gender and Mobility Justice from Latin America

Mimi Sheller (Worcester Polytechnic Institute Massachusetts), msheller@wpi.edu

Paola Castañeda Londono (Los Andes University)

Aryana Soliz (Concordia University)

This paper will trace key feminist contributions to mobility justice, and also show how concepts of mobility justice contribute to feminist thinking via mobile ontologies. It begins with a vignette of the “invisible commutes” of many domestic workers, drawing a connection across scales of mobility injustice and embodied experience: showing rural women’s internal displacement in places suffering from the compounded violence of patriarchal systems, extractive industries, state violence, and climate displacement; their resettlement in urban peripheries that lack public infrastructure; the need for 3-4 hour travel journeys to work in wealthier households; the constrained mobilities that they face within such workplaces; and the violence of international bordering regimes that block external migration and impose further social violence on women and children. It will then foreground the case of Latin American activism and movements that have challenged the historical narratives around transport justice, mobility justice, gender justice, climate justice, and epistemic justice. The paper seeks to foreground citational practices that bring new subjects, bodies, and voices to the conversation around transport, mobilities, and mobility justice. Feminist mobility justice perspectives open up new approaches to thinking about extractive frontiers – including ‘green extractivism’ for lithium and rare earth metals for the EV-based energy transition and uranium for nuclear power – as sites of violent (im)mobilities. But we also foreground Indigenous, African-descendant, and Latinx women’s resistance and mobilization against ecocide, displacement, and for more sane and healthy mobilities locally and globally. Extractive, military, and logistical mobilities carry violence around the world, and women are on the frontlines of challenging this violence, while also suffering in their everyday lives from disrupted mobilities and uprooted dwellings.



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Asia Mobility Humanities Network(AMHN) : <https://www.mobilityhumanities.asia/>

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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I AMH Publication: *Mobility Humanities*



www.journal-mobilityhumanities.com

The Academy of Mobility Humanities The Academy of Mobility Humanities launched the English international academic journal *Mobility Humanities* in January 2022. *Mobility Humanities* is an open access journal contributing to the universal knowledge sharing. The journal is published online twice a year (in January and July). Its inaugural issue contains 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. *Mobility Humanities* (Vol. 1 No. 2) carries ten articles, an exclusive interview with Tim Cresswell, and a book review. It also has a Special Issue section on “Mobilities of Memory,” guest edited by Lynne Pearce.

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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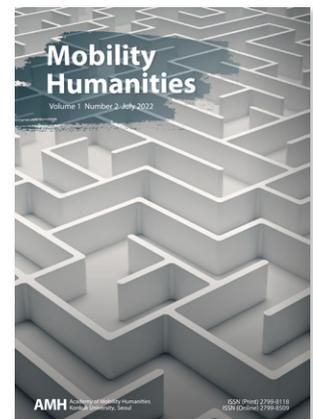
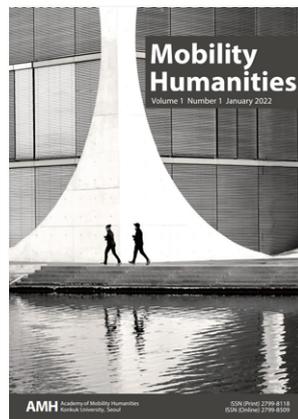
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An abstract graphic design featuring two overlapping geometric shapes. The top shape is a light blue trapezoid pointing downwards, and the bottom shape is a grey trapezoid pointing upwards. They meet at a central point, creating a diamond-like negative space. The text is centered within this negative space.

| 2023 CONFERENCE

I 2023 GMHC and T²M Annual Conference



Theme: Mobilities, Aesthetics and Ethics

Date: 25-28 October 2023

Venue: Konkuk University, Seoul, Korea

Jointly organised by the Academy of Mobility Humanities (AMH) at Konkuk University and the International Association for the History of Transport, Traffic and Mobility (T²M)

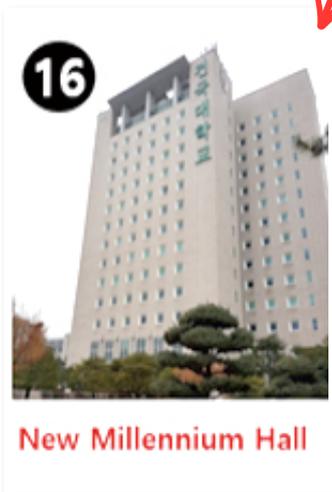
Recently, aesthetics increasingly is taken attention by mobilities scholars studying not only artistic but also everyday practices, as well as technologies, infrastructures, and (urban) designs, who thus explore senses, emotions, and affects between bodies and bodies and others. Notably, it can configure the time-spaces of mobilities of gathering, sharing, and commoning from local to planetary, thereby engendering responsibilities for others. Practising mobilities generate aesthetical encounters and simultaneously is coloured with ethical values. For example, the climate emergency, various forms of refugees, energy transformation, etc are aesthetical and ethical phenomena and problems. The conference therefore takes the aesthetics and ethics of mobilities separately and also as connected.

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To get more information on directions to the conference venues, please use the QR code or take a look at the campus map on the website below.

http://www.konkuk.ac.kr/eng/jsp/About/about_1_5.jsp





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11F, New Millennium Hall, Konkuk University,
120 Neungdong-ro, Gwangjin-gu, Seoul 05029, South Korea

www.mobilityhumanities.org

Phone +82-2-450-3768

E-mail: mobility@konkuk.ac.kr

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