

Seminario

“Mobility turn”.

Nuovi strumenti storiografici, dalla preistoria alla modernità

Concetti chiave, significati e critiche
del *Mobility Turn*

Prof. Dr. Massimo Moraglio

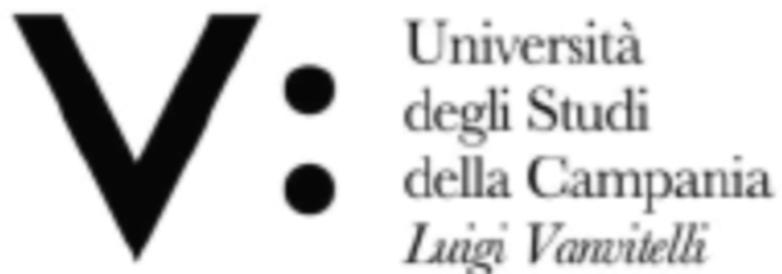
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Technische Universitaet Berlin





Foreword



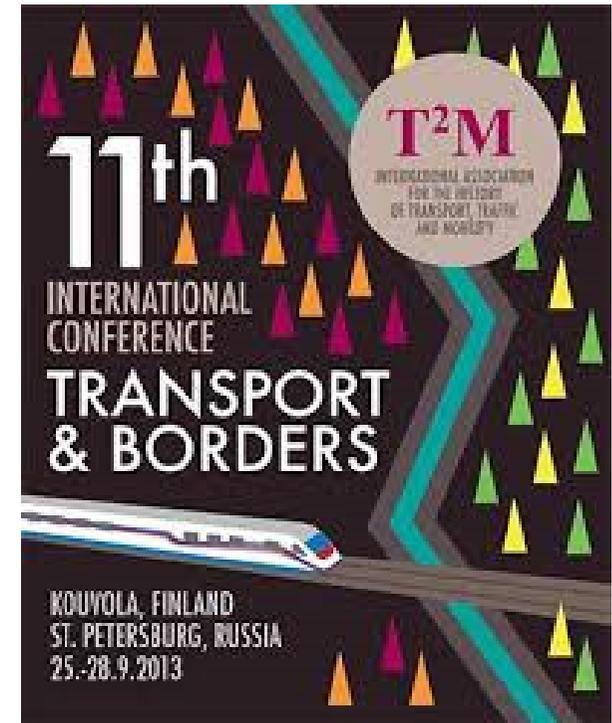
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**BANDO VISITING PROFESSORS/SCIENTISTS PER
STUDIO A DOCENTI CON COMPROVATA ESPER
DALL'ESTERO ED AFFERENTI AD UNIVERSITÀ, C**



Foreword

My background is history and political sciences.
Current focus on History of Technology.

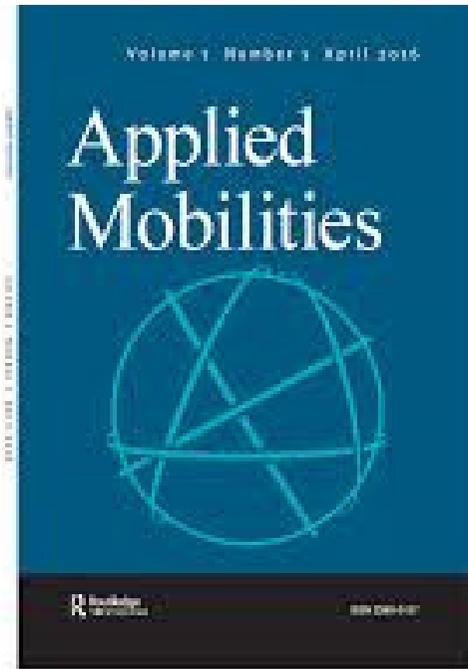
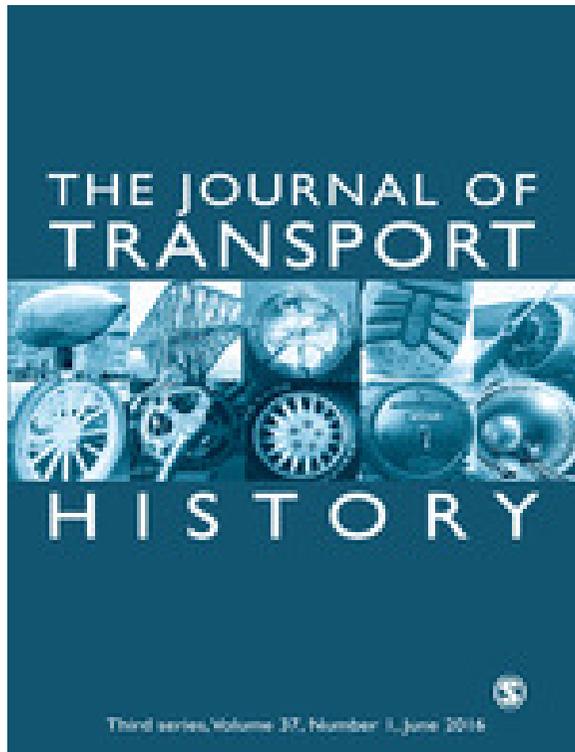


SOCIETY
HISTORY
TECHNOLOGY

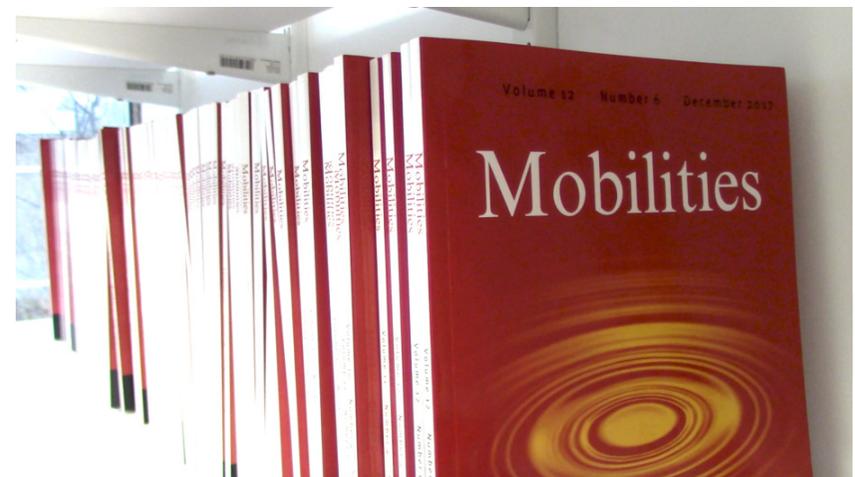


SPINOFTS OF MOBILITY:
Technology, Risk & Innovation

Drexel University
Philadelphia, PA, USA
September 18-21, 2014



Transport and mobility, in a broad meaning, are my area of investigation.



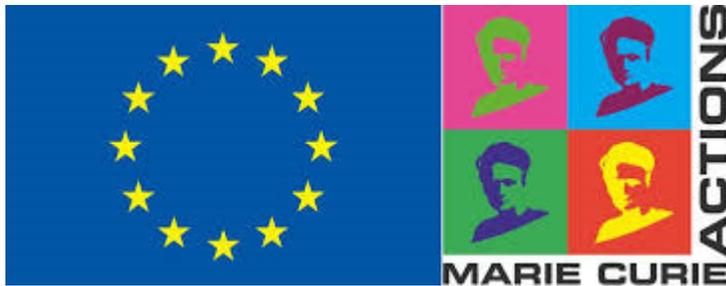


I have also agenda-driven activities



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DEGLI STUDI
DI TORINO

Rachel
Carson
Center
ENVIRONMENT AND SOCIETY

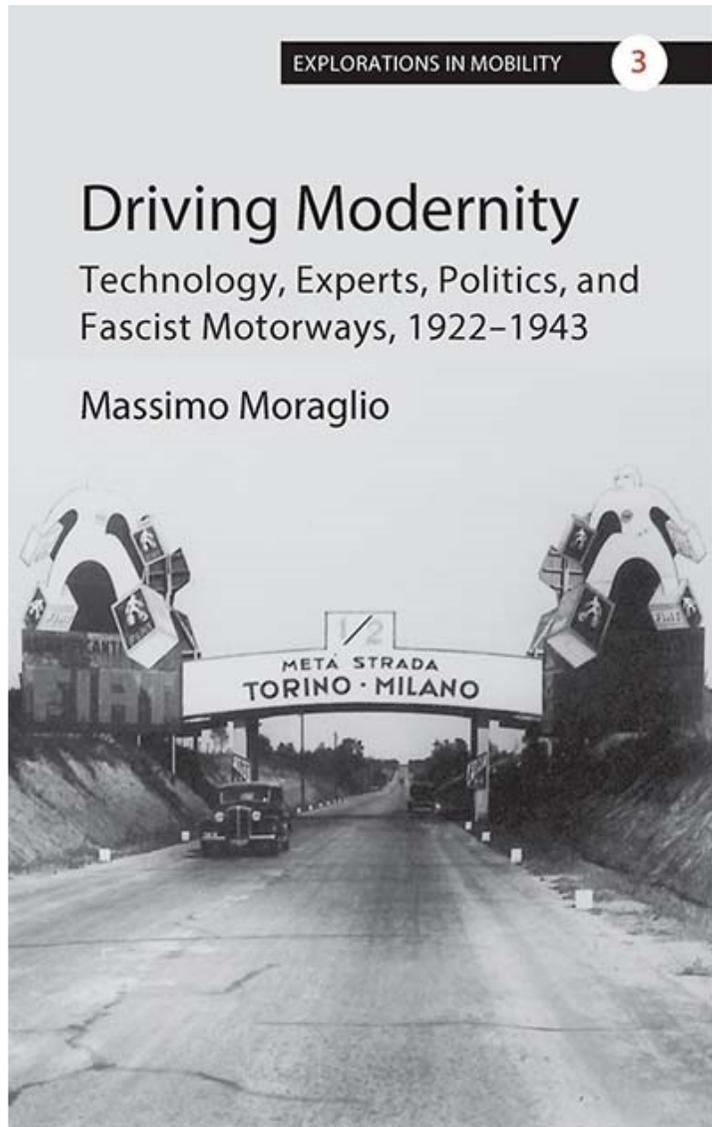


Bundesministerium
für Bildung
und Forschung





Foreword



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This Seminar

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Nuovi strumenti storiografici,
dalla preistoria alla modernità.



7



This Seminar

Seminario

“Mobility turn”.

**Nuovi strumenti storiografici,
dalla preistoria alla modernità.**

Why this topic?!



8



This Seminar

Transport is the only industry with growing CO2 emissions. And many people are forced to immobility, while others move too much.





This Seminar

Transport is the only industry with growing CO2 emissions. And many people are forced to immobility, while others move too much.

Thus we need to understand why we are so passionate about moving, who moves, what is moved, and what is mobility.



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Transport is the only industry with growing CO2 emissions. And many people are forced to immobility, while others move too much.

Thus we need to understand why we are so passionate about moving, who moves, what is moved, and what is mobility.

Understanding mobility is not only important for defining this crucial element of our life, but can also offer tools to build socially and environmentally sustainable transport regimes.





This Seminar

Seminario 1. **Concetti chiave, significati e critiche del Mobility Turn**



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Seminario 2. **Archeologia dei movimenti: ripensare la stanzialità**



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Seminario 3. **Affinità elettive tra modernità e mobilità**



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Seminario 4. **Usare la storia per costruire il futuro dei trasporti**





This Seminar

Seminario 1. - 21 Maggio 2019 – 13-16

Concetti chiave, significati e critiche del Mobility Turn

Mimi Sheller, John Urry (2006). “The New
Mobilities Paradigm”, *Environment and Planning
A: Economy and Space*, Volume: 38 issue: 2, pp.
207-226





This Seminar

Seminario 2. - 22 Maggio 2019 – 10-13

Archeologia dei movimenti: ripensare la stanzialità

Jim Leary and Thomas Kador, “Movemmmment and mobility in the Neolithic”, in Id. (eds.), *Moving on in Neolithic Studies: Understanding Mobile Lives*, Oxford Oxbow Books, 2016, 1-13





This Seminar

Seminario 3. - 28 Maggio 2019 - 13-16

Affinità elettive tra modernità e mobilità

Stephan Rammler, “The Wahlverwandschaft of Modernity and Mobility”, in W. Canzler, V. Kaufmann, S. Kesselring (eds.), *Tracing Mobilities. Towards a Cosmopolitan Perspective* (Aldershot, Ashgate, 2008), 57-75





This Seminar

Seminario 4. - 29 Maggio 2019 – 10-13

Usare la storia per costruire il futuro dei trasporti

Belloni, Eleonora (2018). “Mobilità sostenibile. Una rilettura della storia dei movimenti in bicicletta”, *STORIA E PROBLEMI CONTEMPORANEI* no.77, pp. 39-59





This Seminar

Seminario 1. - 21 Maggio 2019 – 13-16

Concetti chiave, significati e critiche del *Mobility Turn*





Summary

Three main foci:

- i) What is Mobility?
- ii) The *Mobility Turn* (2006), that is, scouting **social significance(s)** of mobility and movements and offering critical elements beyond transport.
- iii) Exploring their **long-term trajectories** and hidden histories.





Do we need this discussion?

Yes, we do.

In focusing on cultural elements forging everyday transport experiences, this presentation shows how a **curiosity-driven investigation can trigger agenda-driven outcomes.**



Background

Every historian filters, also without awareness, elements, data, using cultural, biographical and methodological prejudices.

History is not objective.

The events are the same, but the naming of them changes.

Background





Background

WIKIPEDIA

Invasioni barbariche

Da Wikipedia, l'enciclopedia libera.

Le **invasioni barbariche** (dal 166 al 476) costituirono un periodo ininterrotto di scorrerie all'interno d che gravitavano lungo le frontiere settentrionali (Pitti, Caledoni e Sassoni in Britannia).

Le invasioni delle tribù germaniche di Frisi, Sassoni, Franchi, Alemanni, Burgundi, Marcomanni, Quadi, ed il Mar Nero), a partire dalla seconda metà del IV secolo, si trasformarono da semplici scorrerie in vere

Il fenomeno, a volte indicato anche con il termine tedesco *Völkerwanderung* ("migrazioni di popoli"), s Mondo Classico (o evo antico) e l'entrata dell'Europa nell'alto Medioevo, avvenimenti tradizionalmente c



Background

WIKIPEDIA

Migration Period

The **Migration Period** was a time of widespread migrations of peoples, notably the Germanic tribe loanword *Völkerwanderung*^[2] and—from the Roman and Greek perspective—the **Barbarian In** Roman Empire with or without accompanying invasions or war.

Scientific consensus established time frames for the Migration Period as beginning with the invasion phenomenon, and the role and significance of each one is still very much discussed among experts on Franks, a Germanic tribe which would later found Francia—a predecessor of modern France and Gen violated with the Crossing of the Rhine and the following invasions of the Vandals and Suebi. Wit transferred to Germanic and Roman militaries.



Background

WIKIPEDIA

Völkerwanderung

In der historischen Forschung wird als sogenannte **Völkerwanderung** im engeren Sinne die Migration der Langobarden in Italien 568 bezeichnet.^[1] Die **Völkerwanderungszeit** fällt in die Spätantike und dem europäischen Frühmittelalter, da man sie beiden Epochen zurechnen kann.

Die spätantike Völkerwanderung stellt allerdings keinen einheitlichen, in sich abgeschlossenen Vorgang dar, sondern eine Rolle, wobei in der neueren historischen und archäologischen Forschung viele Aspekte der Völkerwanderung als Folge oder vielmehr Ursache der „Völkerwanderungen“ war und ob damals tatsächlich „Völker“ wanderten. Der Begriff „Völkerwanderung“ zunehmend kritisch gebraucht, da nach heutiger Einschätzung das Bild einer Völkerwanderung grundsätzlich als „Forschungsmythos“ verworfen wird.^[2]

Hauptsächlich, aber nicht ausschließlich betroffen von den Vorgängen war die Westhälfte des seit 395 existierenden Weströmischen Reichs, wobei die Reichsregierung und Gruppen wie den Westgoten getroffen, die eine Ansiedlung dieser Krieger auf römischen Gebiet im Rahmen des Grenzschutzes im Nordosten Galliens. Nach dem Rheinübergang von 406 und dem Eindringen



Background

What is History?

Beyond kings, dates and places

It is, among others, a narrative

The historian choose freely the narrative and which events s/he wants to describe (see Hayden White´s works).

But we are chained to sources, otherwise it would not be discipline.



YOU WRITE

Please write - individually –
FOUR reasons why you like (or not)
traveling



YOU WRITE

Please write - individually –
FOUR reasons you think your
parents or your grandpa and grandma
would claim about traveling as a good
thing (or not)





At the roots of the Mobility Turn





At the roots of the Mobility Turn

New research trends in humanities and social science

- a) “Mobility turn”
- b) Motility

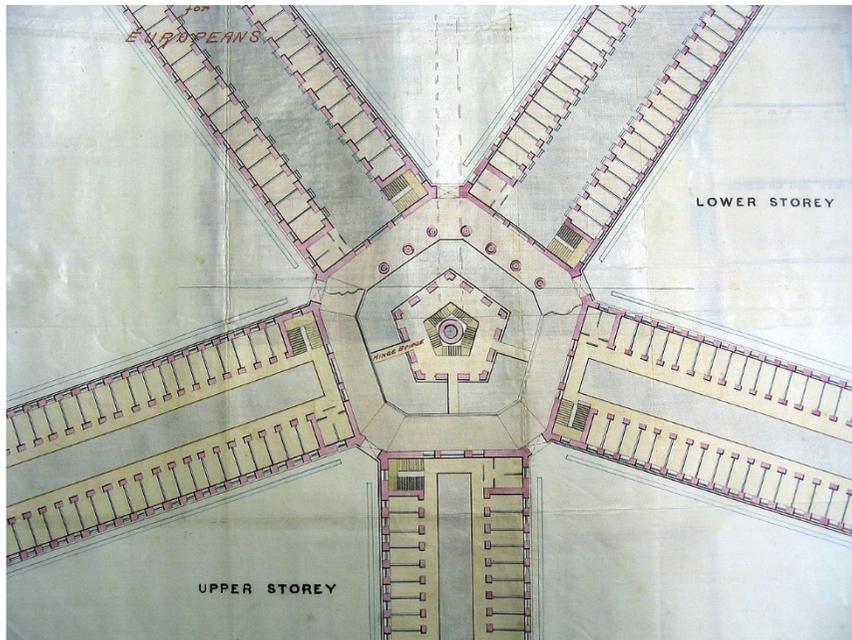


The name and concept of “mobility turn” come from two sociologists, John Urry and Mimi Sheller. The Turn shifted the attention from the traditional focus on **dwelling** (as fundamental to modernity) to that of **movement**.





On a very high scale this let moving form
Foucault *panopticon* to movement as ruling
social element.



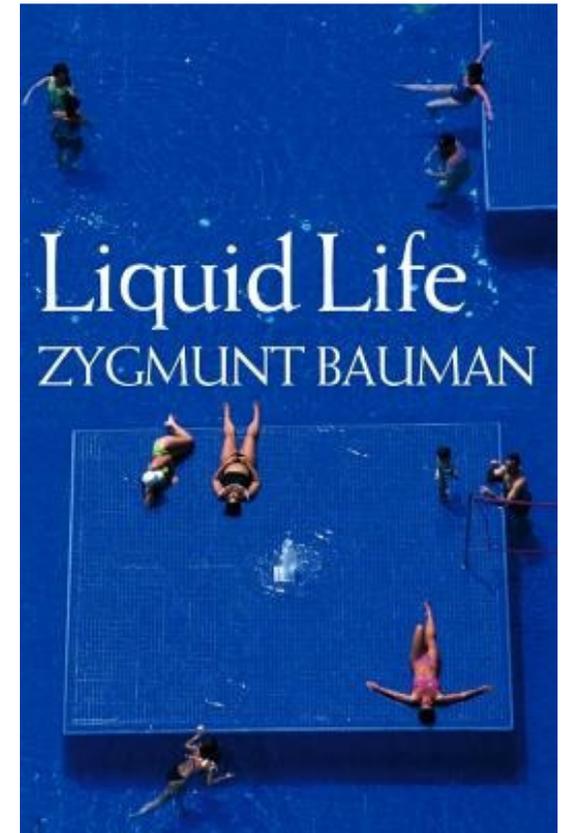


The current “critique of ‘static’ social science also departs from those that concentrate on post-national de-territorialisation processes and the end of states as containers for societies.





Theories of a ‘liquid modernity’ (Bauman) usefully redirect research away from static structures of the modern world to see how social entities comprise people, machines, and information/images in systems of movement” (Sheller and Urry 2006: 210).





Mobility (and hyper-mobility) is considered to be the core of a new perspective in which *“the particularity of the contemporary ideology of spatial mobility is that it equates spatial mobility with social fluidity”* (Kaufmann and Montulet 2008:53).

This is the link between ***social*** mobility and ***physical*** mobility.





This relationship was forged and fine-tuned during the Enlightenment period. *Mobilität als Bildung* - as experience in Goethe's travel to Italy - has been the iconic evidence of this (romanticized) concept of mobility.

As Europeans, we are still influenced by this long-standing concept, and we still consider mobility as a value.



Here we are into the core of Western approach to mobility: Transport as an index of civilization and in particular of technological progress.

“TRANSPORTATION IS CIVILISATION“ by Kipling is the starting point for Rammler’s investigation.





Following Kipling's agenda, in transport, do we have an (unconscious) James Bond mindset? E.g. white, adult, male and rich?





Efficiency, speed and acceleration become dominant features of modernity, and they legitimized the dominant transport paradigms.

The question remains, are these parameters able to cope with 21st century challenges?





Paul Virilio describes velocity as the hidden side of wealth and power, which represents a determining factor concerning societies' structures.

In this view, acceleration destroys space and compresses time in ways of perceiving reality.

Helmut Rosa and his work on “Social Acceleration” also commented on this.



Critical comments

As a first element for our discussion, relying on Urry and Sheller, we should consider mobility NOT as a modern, western, wheeled, motorized, male-dominated affair.



Critical comments

As a first element for our discussion, relying on Urry and Sheller, we should consider mobility NOT as a modern, western, wheeled, motorized, male-dominated affair.

More, it is not just people or freight mobility. it is people, and goods, and animals, and dancing and communication and knowledge transfer.



Critical comments

As a first element for our discussion, we should consider mobility NOT as a modern, western, wheeled, motorized, male-dominated affair.

Mobility must be understood as general, encompassing time, gender and other cultures.



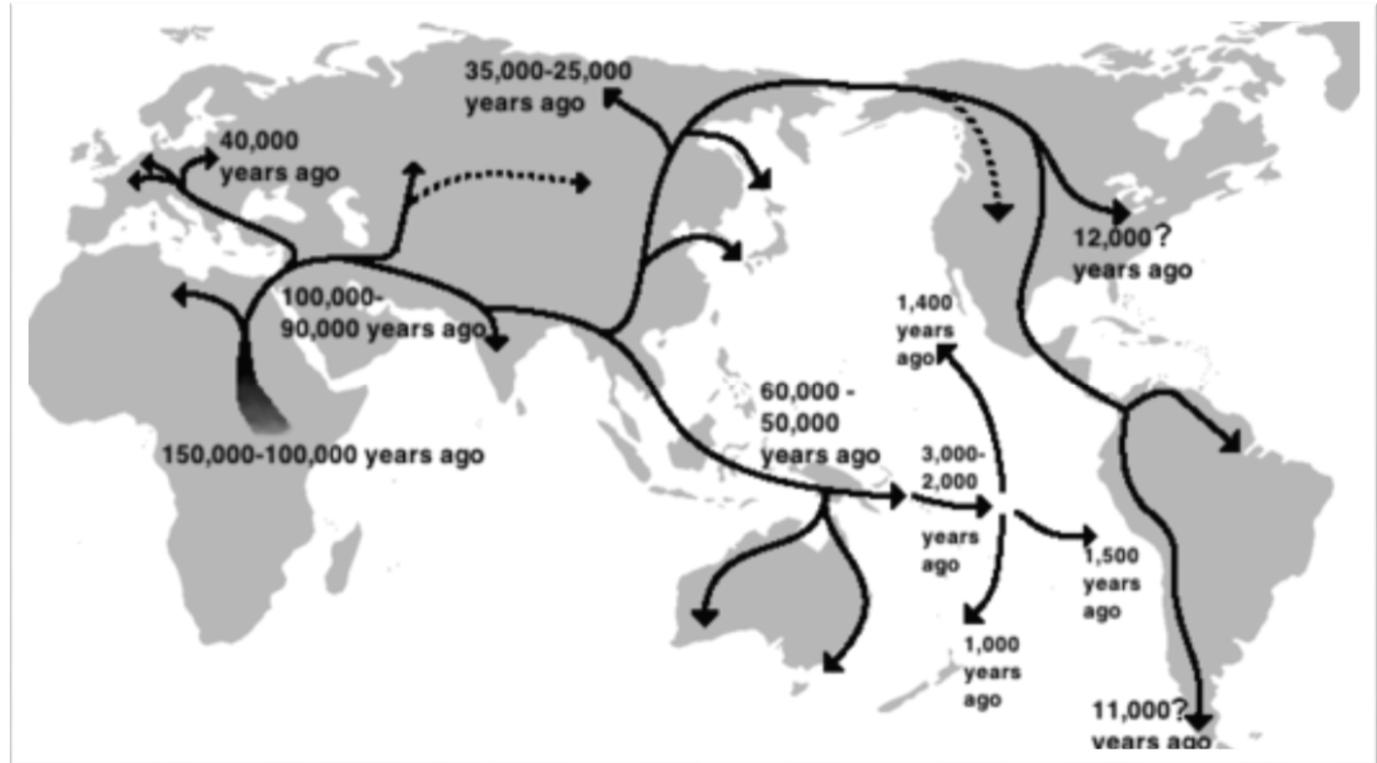
Critical comments

As a first element for our discussion, we should consider mobility NOT as a modern, western, wheeled, motorized, male-dominated affair.

Mobility must be understood as general, encompassing time, gender and other cultures.

And we should consider movement of people, ideas, animals, objects, and information.





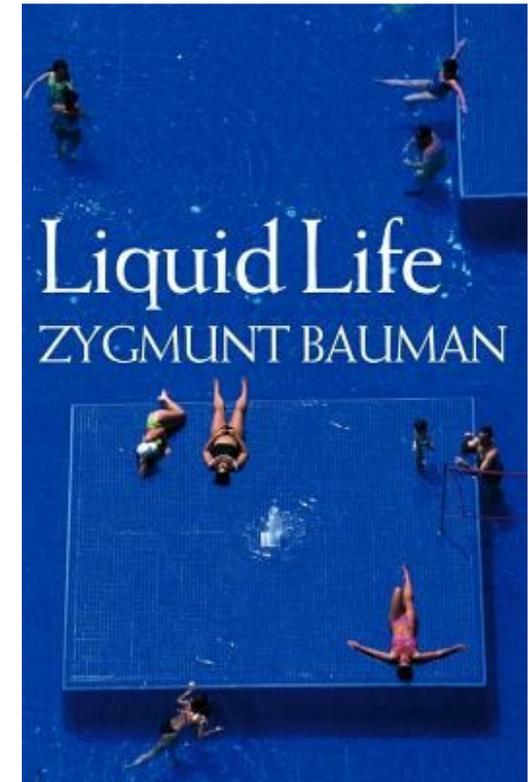
Second critical point from the “Out of Africa Theory”

Mobility is an “anthropological constant”





The acceleration of time and society pushed social science to (critically) claim that in the past decades there has been a **shift from a fixed** and lasting form of social fabric to “**liquid life**,” in which mobility (both geographical and social) emerged as a key factor.





We know that “The relationship between modernity and mobility is double-edged: expanding opportunities are accompanied by growing constraints.”



In a **mobility-saturated society**, such as today's mature economies, unsurprisingly, we see i) car- and ii) mobility-peak.

Mobility still remains a value, but there is greater attention on the side effects (also environmental) and, as stated, the dark sides.





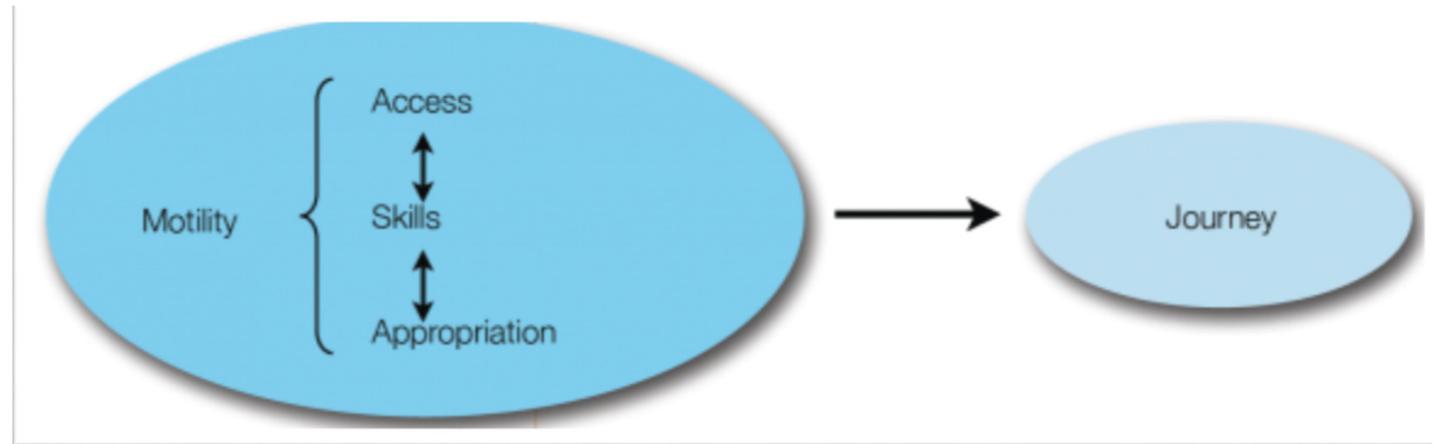
Here we have a first important cultural shift: mobility is increasingly seen as a burden and the dark side of mobility (stress, fatigue, missing home) is under greater attention from users.



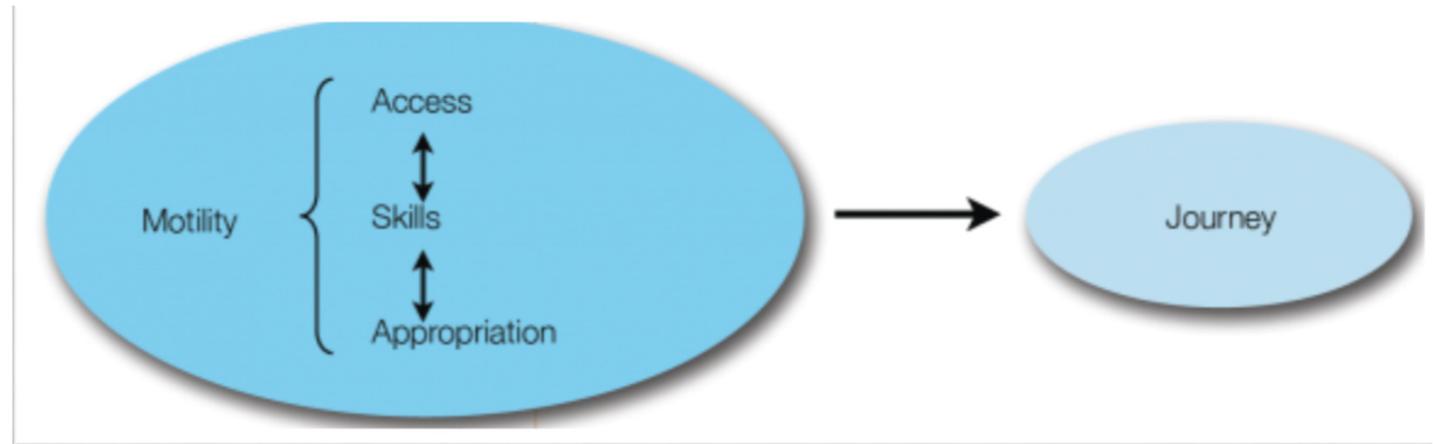
After Slow Food, we have the first anecdotal evidence of slow mobility. Slowness is becoming a status symbol, as was speed in the past (but more research needed).

The industry is already interested in this shift!





“**Motility** can be defined as how an individual or group takes possession of the realm of possibilities for mobility and builds on it to develop personal projects” (Flamm and Kaufmann 2006, 168).



Motility hence analyses the *potential* of and *capacity* for movement. This reveals insights into people's mobility as well as into its wider spatial and social consequences (also in people's social and transport-related exclusion).

Transport poverty is thus also due to cognitive inability to use transport modes.



Hence, we can move further to the “Janus-faced capacities of **social capital**” (Schwanen et al. 2015, p. 132) and “network capital”. Social ties are a capital as outlined by Pierre Bourdieu, that is, a resource and it can be accumulated: this represents a power relationship and a power resource.



Even without social and cultural shifts, the question remains: are speed and acceleration parameters able to cope with 21st century challenges? And what about climate change?





So, to make a long story short, time efficiency (e.g. speed) and comfort are the main benchmarks. (Negative) externalities are marginal in this approach.



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The focus on motorized, wheeled transport makes us marginalise 'old' transport systems that don't fit the dominant model, especially non-motorised mobility.



We should indeed investigate delegitimized and forgotten mobilities, those which better response to today's challenges.

This can also lead us to:

1. Criticize progressive and linear concepts of technology and innovation.
2. Look beyond Western technological regimes.



In this regard, looking to those peripheral mobilities is not only important for reconstructing our memory... but can also offer tools to build socially and environmentally sustainable transport regimes.



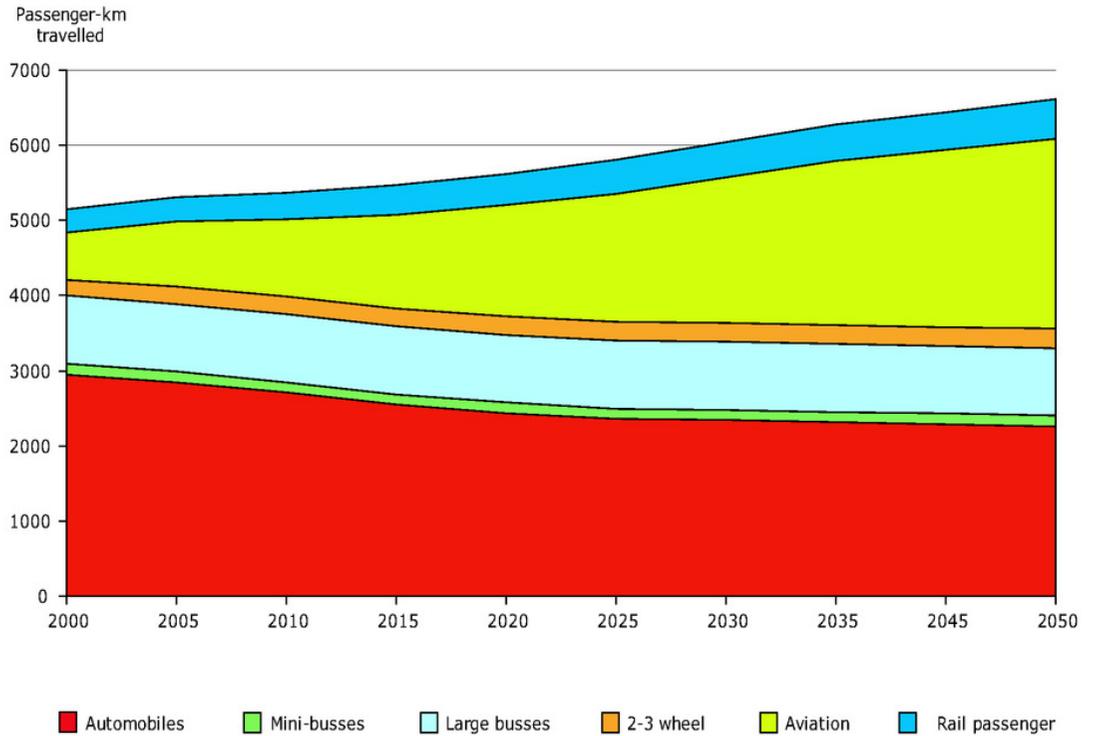


Historians are also culprits: society and academia built a *damnatio memorie* of some transport means, and focused (obsessively) on dominant regimes.



But the dominant discourse also erases those mobilities from the arena:

Why does the budget dedicate such a small percentage of overall transport spending to non-motorised systems and infrastructures?

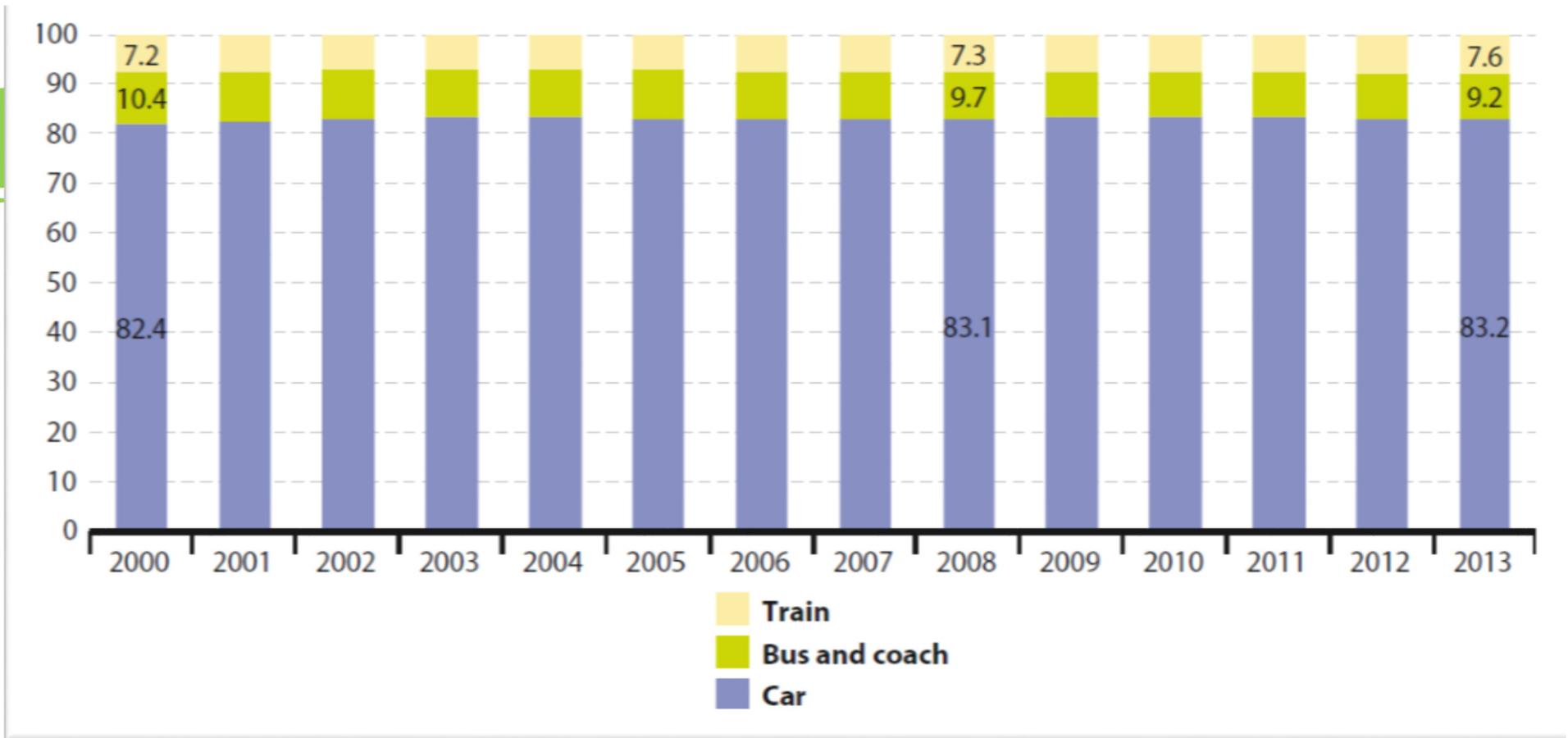


But the dominant discourse also erases those mobilities from the arena...

European Environment Agency

Forgotten transport regimes





Eurostat...



22 Maggio 2019 (10-13)
***Archeologia dei movimenti: ripensare la
stanzialità***

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