

# T<sup>2</sup>M

International Association for the History of Transport, Traffic and Mobility



Streets of Santa Maria Capua Vetere (ITA), venue of T<sup>2</sup>M's 13<sup>th</sup> Annual Meeting (Photo: Robin Kellermann)

## Newsletter

Editors:

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## Editorial

Welcome to the November 2015 issue of the T<sup>2</sup>M newsletter. Against the background of recent disastrous and alarming events mobility appears as a recurring important motif. It is provoked by dangers, and is a danger itself. Front pages in the news are showing adversities of migrants crossing natural, physical and state borders, and are expressing the complexity of hosting and distributing hundreds of thousands between accepting (?) countries. What is called „migrant crisis” now echoes at all scales – as if it hadn’t hidden effects in regional scale, not captured by the lenses of global (say, Western) press. In short, residents of Europe are now affected by climbing migration developments. Within the Schengen zone transport networks became closely intertwined, and the difference between domestic and outbound trips has become blurred. A small example: people travelling from Regensburg to Munich on a train that starts from Prague will face delays caused by the passport control on the Czech – German border. Bloggers describe half-empty trains in Parisian suburbs after the recent attack on the everyday – which again reminded us of mobility as being purely interlinked. On the other hand, tourism flows (both for leisure, business or events motivations) keep growing, no matter (or it matters in a limited extent) how and if some portions of the world face declining safety. Such tourists are always welcomed – for example, in search of fun during mega-events, like e.g. the Olympic Games to be held in Rio, 2016, where travellers holding tickets will be privileged with a „no-visa” policy recently approved by the Brazilian government. These days force us to remember and always to take into consideration Bauman’s metaphor on „tourists” and „vagabonds”: the first, free to fly, given the fact they seek pleasure and will pay for that, even though much of the money is drilled through the pipes of hotels, airlines and international travel corporations; the latter, stuck to land, with few possibilities or even no desire to move; however, when they try to move (for example, refugees slipping from atrocities in their home lands) across borders, military and institutional measurements are erected against this “flood” of people.

At the same time, some crises just remain invisible (like the ecological catastrophe in Brazil or attacks in Nigeria) or do not receive equally much attention – due to the fact that global infrastructure of data and news mobility is Europe-centered. This forces us to think about mobility as a (social, political and geographical) privilege that we often underestimate and forces us to recognize how ignorant we are about occurrences outside EU and USA. It is therefore essential now that researchers will gradually diversify and balance the distribution of their attention.

This issue features a “View from the street” on memory ‘Animitas’ in Chile by Jørgen Burchardt, and entails the latest CfP for T<sup>2</sup>M’s 2016 conference in Mexico City (27-30 October 2016).

Also from Chile, this issue’s “In the Spotlight” introduces Paola Jiron, who presents her thoughts on the mobility in urban context, particularly regarding „mobile places”, reinforcing the idea that transit times are all but dead time.

As always we encourage you to send us news, reports and articles for the next issue to [newsletter@t2m.org](mailto:newsletter@t2m.org). The next issue will arrive in March 2016 and will feature an updated electronic format. The deadline for items to be included in that issue is **Monday 7 March 2016**. Please bear in mind our publication schedule when sending CFPs. Newsletters will be released towards the end of the issuing month and will not include expired CFPs.

**Last but not least we would like to welcome Thiago Allis to the newsletter editors team!**

## T<sup>2</sup>M 2015: Vignettes from Caserta. Joint conference with the Cosmobilities network (Sept 14-17, 2015)



Former T<sup>2</sup>M presidents Gijs Mom and Hans-Liudger Dienel were awarded a “lifetime membership”



President Mimi Sheller opening the 13<sup>th</sup> Annual Meeting



Conference Welcome in Santa Maria



Book presentations during the coffee breaks



Vivid debates in “Aulario”



From left to right: Secretary Julia Hildebrand, President Mimi Sheller and local organizers Federico Paolini and Massimo Moraglio cheering with the superb organizing student team of University of Naples 2

**See you next year in Mexico City (27-30 Oct 2016)!**

*Photos by Charlotte Hegel*

## *Future Directions of Mobility Studies? Insights from the Open Space Session organized at the T<sup>2</sup>M/Cosmobilities Conference in Caserta*

Anna Lipphardt (Freiburg), Katharina Manderscheid (Luzern)

As mobility scholars and board members of Cosmobilities (Katharina Manderscheid) and T2M (Anna Lipphardt, who is also a member of the EASA AnthroMob network), we have been engaged over the past years in intense conversations with each other on the differences, the common ground and the potential synergies between the three research networks. The conference in Caserta provided a great opportunity to open up this conversation by initiating a broader cross-disciplinary and inter-generational discussion on visions, questions and suggestions for the future development of the interdisciplinary field of Mobilities Studies. Using the Open Space format, a non-hierarchical forum of dialogue open to anyone interested, the objective was to collaboratively map out overarching questions, new thematic directions, as well as innovative theoretical, conceptual and methodological configurations that might contribute to the further development of Mobility Studies. In addition we were interested in collecting ideas on how to strategically move forward with closer or more systematic collaborations between the three research networks. The session was attended by 16 colleagues, among them several current and former members of the boards of T2M and AnthroMob, including Hans-Liudger Dienel, former president of T2M, and Noel Salazar, founder and former director of the AnthroMob network, as well as 3 junior scholars currently engaged in PhD projects. Encouraging the participants to split up in small groups that brought together members of different research communities, we provided a set of questions to be discussed over the course of 45 minutes. The intense conversations in the 4 groups led to the following insights voiced by the participants of the open space:

1. Asked to for their opinion the **most important new thematic directions** based on their own research contexts, participants in the small group discussions came up with the following:
  - The relation between MOBILITIES and CITIES – SUBURBS – RURAL AREAS
  - How to MEASURE mobility? And why?
  - The use of SPEED / SLOWNESS / STILLNESS for and in the future
  - How to shape the future with/through Mobility?
  - Mobility as a means to define society - and someone's power/position within society
  - Bringing in the SOCIAL DIMENSION to Mobilities Studies - families, close social ties and networks etc.

2. We then asked: Where do you see the **major challenges for the interdisciplinary field of Mobilities Studies**? The participants in our session suggested to devote more attention to the interrelations between:

- MULTIDISCIPLINARY, INTERDISCIPLINARY, DISCIPLINARY RESEARCH on mobility,
- different EPISTEMIC COMMUNITIES, i.e. interdisciplinary research communities that focus on specific mobility issues,
- THEORETICALLY-ORIENTED, EMPIRICAL and APPLIED research,
- HISTORICAL research perspectives and PRESENT- or FUTURE-ORIENTED research perspectives.

3. Asked concerning **which issues the three research networks and mobility scholars from different research communities should engage in a closer**, more systematic dialogue to prepare the ground for better collaborations within Mobility Studies, the participants of the session last but not least recommended the following:

- We need to better clarify our RESPECTIVE OBJECTIVES of closer collaboration.
- We should explore more systematically which research OBJECTS, TOPICS or ISSUES could provide a productive common ground for collaborations between the different research communities.
- We need to discuss TERMINOLOGIES more thoroughly, as we often use the same mobility vocabulary but actually relate to very different mobility concepts with the respective terms.
- We should think about the HOW? of future collaborations, i.e. about working formats and forums of exchange.
- In the short term, attention should be focused on a more systematic interrelation or coordination of existing COMMUNICATION CHANNELS, RESEARCH NETWORKS, and RESEARCH INFRASTRUCTURES, while in the long run we might think about the collaborative development of new research infrastructures/frameworks.
- Last but not least the three research networks should engage in a conversation about future TASKS and MESSAGES to both – the larger research community (that is within our respective disciplines) and the larger public, including the policy sector and funding institutions, to advance the interdisciplinary field of Mobilities Studies and make the important insights it has to offer better heard.

We would like to thank all colleagues who participated for sharing their ideas! While these are, of course, far from exhaustive and reflect the views of a very limited number of members of the three research networks, we hope nevertheless that they provide some food for thought for possible future directions of Mobilities Studies in respect to both - research and concerted institutional strategies.

## View from the Street

### The Dead on the Road: Animitas in Chile – Remembering the dead, from folklore to political action

**Soraya**

In 2013, Soraya was a 25-year-old Chilean woman. She had studied at the Universidad de Chile and had just earned her bachelor's degree in visual arts. Her future looked bright. In February, Soraya went on holiday in Chile with David, her boyfriend for eight years. They had several wonderful experiences during the warm Chilean summer, and on Friday, February 8, they traveled from Maipú to Coquimbo along the coast. They wandered around the town in the afternoon, and at the beach, David took a photo of Soraya with the town in the background. From there, they went to shop at a supermarket.

They never reached the market. At a nearby highway, Route 5, 21-year-old Sebastián Vilchez, driving his mother's brand-new white Nissan Sentra, came off a side road. Even though the road went through the center of the town, he was driving so fast that he could not control the car. He drove off the road and into a nearby green area just in front of the supermarket. Soraya and David heard the noise from the car behind them, but before they could turn around to see it, they were struck. David was seriously injured and taken by ambulance to the hospital a few hundred meters away. The doctors saved his life, but Soraya was killed immediately; on the green grass, her body was covered by a black carpet.

After the funeral for Soraya Olivares Pizarro back in Santiago, her family created a memorial, an animita, at the place where she was killed. Soraya's animita is a little white house with a nameplate, a Chilean flag, and a cross on the roof. Her family visits it frequently, cleaning the area around it and keeping her animita looking pretty with fresh flowers.



#### **Animitas in popular culture**

Setting up animitas is a very common tradition all over Chile. It is also an old tradition, and these visual histories of road fatalities are seen on every road. At the most dangerous places on certain roads, animitas can be seen next to each other, shoulder to shoulder. There are many thousands of them all over Chile.

Animitas are not official in any way. The authorities in charge of roads and highways have no regulations regarding animitas, but they allow people to put them up. Often in town centers with narrow streets, there can be arguments about an animita. Yet the authorities do take care of

them; for example, if a road will be undergoing maintenance or construction, the authorities put the animitas aside and then replace them when the roadwork is completed. The churches have no relationships to animitas either. Many animitas display a cross, but no priests or other church representatives take part in celebrations at the animitas.

The animitas represent a living tradition in the popular culture of Chile. Not all families create an animita to honor a person killed on a road, but many do, and this tradition can be seen in all areas of Chile – at the coast, in the mountains, and in the towns. Many of the most educated people in Chile probably don't follow this tradition themselves, but even they have relatives or friends whose lives were taken from them on a road and who have an animita to remember them by.

The word animita comes from the Chilean word *ánima* – in English, soul. According to some popular faiths, the souls of the dead who lost their lives through tragic circumstances wander around the area where they were killed. This belief can partly explain why family members and friends create these small houses where loved ones can place a lighted candle for the person who died. People who are not related to the person who was killed can offer a prayer at the animita; in this way, animitas can take the roles of popular saints in the Catholic religion.

Animitas are raised not only where people have died in traffic accidents. There can also be animitas for workers who were killed in a mine, executed criminals and politicians, and victims of rape who were murdered, among others. For this reason, the Catholic Church does not officially recognize animitas as part of its official system of saints. However, common people do not recognize this difference, and they continue the practice of establishing animitas as an accepted tradition. In this way, the church and the animitas co-exist peacefully. Roadside shrines dedicated to officially recognized saints do exist in Chile as in other Catholic countries, but these are rather rare. Furthermore, since animitas turn a public place into a sacred space, some of them are developing to important unofficial saints. For example, if a person finds that a prayer he or she has offered at an animita results in a particular outcome, he or she can place a plate with thanks for help near the animita. With many plates, an animita may become a well-known place that is like a kind of church. One such animita known as 'Romualdito' near the Central Station in Santiago is for a person who died in 1930, although not as a result of a traffic accident.

### **Animitas around the world**

These memorial shrines are an established part of the culture in many other countries as well, although the name animita in relation to the existence of a soul is used only in Chile and Peru. In Argentina, similar places honoring the dead are called *capilla* – meaning chapels. They can be found in Paraguay, Peru, Venezuela, Brazil, and many other countries in South America. Wayside shrines exist in other parts of the world as well and can be seen in Japan, in the United States, and especially in Catholic regions of Europe. They are usually erected to honor the memory of a victim of an accident.

Roadside memorials are considered to be folk art by many. According to Estevan Arrellano, New Mexico's Hispanic *descansos* (resting places), “. . . are created out of love in a time of pain and wonderment” (New Mexico Magazine, February 1986). He found them to be examples of the few remaining and authentic examples of noncommercial folk art, adding that they are “sculptures, in a sense earthworks, for they occupy a unique relation to the land and the environment. . . Only out of true love does a work of art evolve.” In the US, emigrants from Mexico are spreading the tradition of the *descansos*, and an official report on road safety from Australia surmises that one in five road-related deaths are marked by roadside memorials. In

sometimes authorities take the opposite view, removing memorials and/or passing legislation banning or restricting roadside memorials. However, the tradition and popularity of such memorials in other countries has never been as widespread as the animita tradition in Chile. It is interesting to note that in the twenty-first century, animitas have found a new home on the Internet and on social media. Memorial sites are created on blogs, YouTube, and Facebook pages. These virtual memorials to the dead complement the physical animitas and can represent a new kind of mediation between God and humankind. However, the numbers of visitors to such memorials are not large; YouTube videos are probably only interesting for a short time following an accident.

**Animitas in Chile – a photographic journey**



(4) Thousands of animitas are placed along Chile’s roads. Most are small, but with flags, such as on this animita, travelers can’t avoid noticing that here a life ended.  
 (5) This simple animita in the countryside is very typical. Plastic flowers have been placed in vases around it, and there is a cross on the roof. This animita does not have a nameplate.



(6) Very seldom are two animitas equal in their visual presentation. This one found on a road in the countryside has small white buildings on a layer of grey stone.  
 (7) More ambitious buildings can be constructed, as seen in this animita from the countryside near the Chilean Los Angeles.



(8) A new trend in decorating animitas has been to show the means of transportation involved in the accident. For example, this simple animita at the side of National Road No 5 – The Pan-American Highway – near Talca shows the dangers of riding a bicycle on a highway with a speed limit of 140 km per hour.  
 (9) The three young men who died here have small toy cars decorating their animita, which is in the center of the Chilean coastal town of Los Vilos. In the middle of the night, they drove into a parked car at a high rate of speed and were burned to death. With the stones in blue and marble, this animita has a special design.



(10) (11) This highway in the Atacama Desert has been called one of the most boring roads in the world. In some areas, the average annual rainfall is zero – for centuries. Driving for hundreds of kilometers that all look the same causes numerous accidents. The driver behind the first animita, Juan, was probably driving petrol to the largest copper mine in the world, the Anaconda mine.



(12) In the center of Santiago, this animita is dedicated to Francisco Contreras, which was killed by a bus owned by the local bus company. The bicycle is painted white, and this has become a new tradition for many bicycle accidents.

(13) Animitas like this one seen in the countryside near Talca are created in a real folk art style. Juan Zuñiga was apparently killed in his car, and his relatives have given him several central parts from a car. Many animitas are a total contrast to official cemeteries with their almost anonymous and uniform crosses and nameplates on a green lawn. At the animitas, the personality of the deceased can be expressed in many ways.

**The unofficial saint for truck drivers**



(14) Two animitas in the countryside near the Andes have been given a special place. At first sight, it looks like a collection place for recycling water bottles. But the bottles are filled with water, and a steady stream of visitors offer a little pray at the animitas when they place their bottles there. The explanation is straightforward. There is an unofficial saint for truck drivers, and she is honored by a bottle of water.

The historical explanation is linked to a folk tale that goes back to the 1840s, when Deolinda Correa died. Her husband was recruited in the Argentine civil wars, and because he was sick, Deolinda tried to find him. She took her infant child with her and followed his tracks out into the desert. When her supply of water ran out, she died.

She was found some days later with her baby still alive, nursing from the deceased woman's breast. This story evolved to become a myth that slowly transformed Difunta (deceased) Correa into an unofficial popular saint not recognized by the Catholic Church.

Her followers believe that she can cause miracles. People like cattle keepers spread the story and made small altars to her. Later Deolinda Correa became Difunta, the truck drivers' saint. At her grave in Vallecito, Argentina, one of the largest places for saints in this part of the world has been created. Around the grave, 17 chapels are filled with offerings. It is claimed that up to 200,000 people have visited her grave on an All Souls' Day. The two animitas on the photo from Chile have taken over this tradition.

### **Halloween and animitas**

In the days leading up to Halloween, many animitas on the sides of Chilean roads are cleaned, painted, and filled with new flowers. Often an elderly person was seen doing this job accompanied by a child. Halloween is a contraction of All Hallows' Evening, also known as All Saints' Eve. While many join in the commercial festivities, such as carving pumpkins into jack-o'-lanterns, letting children dress up in costumes, and creating haunted-house parties for young people, All Hallows' Eve is part of a more serious event in Chile. On the first of November, known as El Dia de los Difuntos, many families gather at cemeteries to put flowers on the graves of their family members who have died and to remember the deceased. The night before Halloween – called La Noche de Brujas in Chile – is celebrated as it is in many other parts of the world.

### **Dangerous roads in Chile**

It is very dangerous to travel on the roads in Chile. In 2012, a total of 1,980 people were killed on Chilean roads. Among the OECD members, Chile had the highest rate of road fatalities per 10,000 registered vehicles in 2013 – more than five fatalities per registered 10,000 vehicles compared to the average under one. Little progress in reducing this number has been made. In 2013 compared to 2000, the rate has been reduced by 10%, while other countries have reduced their numbers of road fatalities much more radically. For example, Germany has reduced its number of road-related fatalities by more than 50% and Spain by 70%. The attitude toward safety among car owners is not high and can be measured through the use of seat belts. Only 15% of the rear seat belts in cars are used in Chile compared to 98% in Germany. In addition, 20% of Chilean drivers and 30% of their front-seat passengers don't use seat belts.

Legislation related to key safety issues is more liberal in Chile than in most other member countries of OECD. The speed limit in urban areas is mostly 50 km/h, but it is 60 km/h in Chile. On ordinary roads, the speed limit is normally between 80 and 100 km/h, but in Chile it can be as high as 120 km/h. Furthermore, when local speed limits have been made at dangerous areas of the road, they are announced as "recommended"; it is not compulsory to slow down and follow the advice. In addition, many roads are called "motorways" but buses and shared taxis regularly stop for passengers, and there are many shops and side roads on these roads.

Furthermore, bicyclists and pedestrians use the "motorway" because of a lack of alternatives. In regard to driving while impaired by alcohol, the maximum permissible blood-alcohol content is 0.3 g/l for all drivers. This almost zero-tolerance policy brings Chile into the group of countries with the most stringent policies. However, in 2012 it is estimated that 14.2% of fatalities involved a driver impaired by alcohol. Chile has the dubious distinction of being the country within the OECD with the most dangers on its roads. Compared to countries that are not members of the wealthy OECD, Chile is actually one of the better ones in regard to road safety. While Chile had six fatalities per 10,000 vehicles in 2010, the Central African Republic had 1,347, Benin had 828, and Sudan had 937.

### **Killing a person in a vehicular accident is murder**

The relatives and loved ones of Soraya Olivares Pizarro went further than creating an animita in her memory. They didn't find that her death was caused by supernatural forces or a random act of fate. It was not an anonymous road accident that added one more number to the statistics. To them, it was a murder committed by a man driving too fast that ended the life of this beloved young woman. Family and friends joined the lawsuit against the driver. Outside the courthouse, they carried signs calling for punishment of the guilty driver. Inside, they sat wearing tee shirts that read "Justice for Soraya."



(15,16)

The young driver admitted his guilt. His punishment was 540 days in prison, but because he admitted his guilt, the punishment was conditional, allowing him to walk from the court as a free man. The family and friends of Soraya did not think this was justice. If the driver had caused an accident that killed a woman because he had been drinking, he should spend five years in prison. They have since worked on campaigns to make drivers responsible for the accidents they cause to others.

Other groups have reacted in the same manner. The previously mentioned accident that killed Francisco Contreras gave rise to political action as well. An action group, "Ciclistas con Alas" (bicyclists with wings), printed posters with a photo of him and the words (translated): "Francisco Contreras, 24 years old, worker and bicyclist. Killed by Alonso Roberto Rodriguez Valenzuela, a reckless driver, actually not jailed." Another bicyclist who was killed has a similar poster at his animita, and the poster for Arturo Aguilera states that he was killed by a drunk driver. Many similar groups have joined together in the organization "Organizaciones Ciudadanas de Seguridad Vial" OSEV (citizens' organization for road safety). On the international level, a dozen South American countries have worked together in an organization for victims of traffic accidents since 2010.

### **Animitas as traffic safety propaganda**

In Chile, a country with a growing number of private cars, an enormous effort is necessary to reduce the number of traffic accidents. The governmental body Comisión Nacional de Seguridad de Tránsito, CONASET (Commission of Road Safety) is using every means to create awareness about the problem. In 2011, CONASET launched a campaign called "Manéjate por la vida." As part of this campaign, hundreds of animitas were installed in unusual places around the capital city of Santiago to remember those who died and also to evoke the pain and suffering of the families who have lost loved ones in road accidents. The campaign includes a number of actions designed to prevent road accidents; among them are raising awareness about the importance of wearing seat belts, controlling speed, good visibility, and not using alcohol if you are going to be operating a motor vehicle.



CONASET has established strong cooperation with organizations such as the OSEV to work for a healthy culture concerning driving and road safety. One action took place on the first of November – All Saints’ Day – when 2,500 people joined the “Second National Road Safety Run for 2015,” a festival to raise public awareness about traffic accidents. The aim was to generate safe road habits, and before and after a mini-marathon in the streets of Santiago, the runners could hear advice on how to drive safely. At one stand, OSEV members told their tragic personal stories.

Then, 15 days later, CONASET and OSEV joined the "World Day of Remembrance for Victims of Traffic Accidents" that was declared by the UN in 2005 to raise community awareness. The event took place at one of the most heavily travelled places in Santiago at the Central Station. Activities included several for children such as a play about safety, stands with educational road-safety messages, and performances by popular artists. Many relatives of those killed as a result of traffic accidents carried posters with photos of their loved ones with their names and the year the tragic accident took place. Remembering the dead had evolved from creating folk art *animitas* on the side of the road to national political action.

***Jørgen Burchardt***

Photos: Jørgen Burchardt and Anne-Grethe Andersen (4, 5, 6, 7, 8, 9, 13, 14), family Olivares Pizarro (2, 3, 15), Esteban Zamorano (12) and CONASET (17, 18).

*Jørgen Burchardt is researcher at the National Museum of Science and Technology and has former been director of the Danish Road Museum. He is currently working at the project “Freight transportation and supply chains 1920-1980”. His background is an education as engineer followed by studies in ethnology at the University of Copenhagen and continuing education at the Royal Institute of Technology, Sweden and Deutsches Museum, Germany. Latest works are “Danske veje i Ghana” (Danish roads in Ghana), *Vejhistorie*, 2015, *Walker Danmark – fra håndværk til multinational business (Work and management in the exhaust system business)* 2008. “En rullende revolution – ballondækkets historie” (A Rolling Revolution – the History of the Balloon Tire) *Årbog*, 2008. (With M. Schönberg): *Lige ud ad landevejen. (The history of the Danish highways 1868-2006)*. 2006, 383 p. Danish Road- and Bridge Museum.*

## In the Spotlight

### **Paola Jiron** **Faculty of Architecture and Urbanism, University of Chile,** **Santiago de Chile**



#### **Transfers**

***1. What are, in your vision, the big issues of mobility today, taken into consideration particularly (but not only) the context of the Latin American countries?***

Given the increasing concern on climate change and the environmental problems related to carbon emissions, new forms of mobility require to be rethought. However, making mobility more sustainable does not only require technological advances, but also a thorough understanding of mobility practices and the experiences these practices generate in order to rethink alternate forms of movement. This involves understanding that mobility decisions and strategies are at times individual and mono-modal, but often and increasingly quite complex, multi-modal and often interdependent, as they relate to the various social relations that exist in society today. Mobility decisions are generally based on interdependent relations and require observing them in their complexity. For instance, children depend on their parents' life schedules but parents also depend on their children's school schedules, afterschool activities, doctors, birthday parties, in order to organise life and hence mobility practices. This interdependence involves considerations as specific as the type of clothing to wear, to the modes, position on the bus, routes, schedules, social relations, car choice or housing location. These complexities require a network of collaboration that includes grandparents, siblings, extended family, friends, acquaintances, paid help, among many others. Very often these interdependent mobility decisions leave a heavier burden on some members of the household than others, and this often generates various forms of inequality. It is these inequalities that I am particularly interested in looking at, particularly in the case of Latin America. We organised the PanAmerican Network Conference last year in Santiago, and it became evident from the various researches presented, that Latin American mobility issues are inextricably related to mobility differences in terms of income but also in terms of gender, race, age, disability, location, among others, generating uneven mobilities. It became evident that, although many of these uneven

mobilities can also be found in other contexts, they are exacerbated in Latin America and these issues become urgent given the lack of infrastructure as well as continued urbanization processes taking place, accompanied by important urban interventions. Despite existing research on these issues, it is still difficult to understand the specificities of these inequalities as well as how they intersect and making them more complicated.

Another big issue relating to mobility involves global migration, or more particularly the liminal, mobile transboundary spaces. That is, the physical time spaces of borders are becoming crucial, but also the way language, food, music, race, money, etc. become transboundary areas of daily living. Although this issue is very important in Europe at the time, in the Latin American context, it has involved important studies of the US-Mexican border and what being in transboundary situation involves, but these issues are now becoming relevant in other contexts as well: Chile, Bolivia, Peru transboundary, Colombia, Brazil, Peru transboundary; Argentina Paraguay, Brazil; southern Chile and Argentina.

Finally, one of the emerging issues in mobility research that I think is increasingly relevant, deals with policy mobility and the way urban policies and interventions travel across countries, languages, methodologies, disciplines, actors, etc. This is particularly relevant in the Latin American context, given the constant pressure to undertake urban interventions in terms of housing, public space, transport related infrastructure, etc. What is often observed is the replication of international models without much local consideration, yet, upon implementation, much of local idiosyncrasy emerges, making the outcome of such interventions often different to what was originally expected. One specific aspect we are particularly interested in has to do with the way mobility ideas are materialised into built space, in terms of design ideas, materials, spatial structure, volumes and shapes and how these spaces are then used, mediated and adapted by local users.

***2. It has been discussed for some time a “mobility turn”, by recognizing multiple practices, politics, compromises, relationships and impacts (spatial, social, economic, psychological) of mobilities. How important are such issues when you look into social (in)justice and gender in the contemporary urban context – are these two big themes in your recent research agenda?***

The mobility turn has allowed for unveiling new forms on inequality that traditional urban research could not grasp, given that it had a particularly static approach to urban dynamics, particularly research on residential segregation and urban inequality. By observing mobility practices, inequality issues become more complex and different aspects of this inequality previously unattended become relevant. We have broadened traditional accessibility approaches to include the way different social conditions face the various mobility barriers present while trying to access activities, people and places. For instance, as mentioned before one of the crucial issues the new mobility paradigm has allowed to observe in a much clearer and creative way is the implications of interdependency in daily mobility decision making. In the case of many of the cases we have observed in Chile, is that most often the person that carries the burden of deciding and dealing with the multiple interdependencies present in household mobility decisions are women, not only in cases of female headed households, but in all sorts of household arrangements. This is where the intersectionality of gender along with other social conditions including age, bodily ability, ethnicity, become crucial to understand contemporary mobility practices and their implication in social injustice in cities today.

***3. To what extent experiences of “mobile moments” and “mobile places” portray global and also local aspects of the “new mobilities paradigm”? How these concepts can help out mobile researchers in their approaches?***

Recognising the importance of mobile and transient places to understand how significant space is when traveling is not new, I have seen a few researchers trying to observe how people experience, spatialise and signify spaces while they move. The methods we use are applicable anywhere; I have talked to researchers from countries as different as Indonesia to Russia to Brazil who are interested in using the shadowing technique we use. What we find is particular about using this ethnographic tool, is recognising the specific experience observed; the typologies of mobile place-making that we might find in Santiago, cannot be generalised to other cities in Chile, nor to other cities in the world. Perhaps many situations repeat themselves, and we can find many similarities in commuters in Santiago or Sydney, or how similar adaptation strategies that emerge upon Metro modifications in Delhi or Santiago, but the specificities of the implications are situated and context specific. What we are finding fascinating is how some of the ways we can understand mobility experiences can also be useful to transport related decisions and interventions.

We are now quite interested in doing comparative mobilities work, comparing different cities, modes, interventions and the relation these experiences have on urban space.

***4. Could you explain, in some detail, how do you combine, in the projects you are engaged, transport engineering concepts and tools with others from the field of “mobilities anthropology”? What are the main pitfalls and achievements in your research and projects?***

We are currently working with transport engineers in combining quantitative modelling techniques of time use and transport decision making with qualitative ethnographic work on mobility experiences. It has been quite challenging and at the same time fascinating trying to combine both approaches. On one hand it implies understanding the way transport studies are advancing and incorporating new ways of looking at mobility issues, incorporating time use as opposed to origin and destination information only. Understanding the surveys, information required as well as modelling applications has been a learning experience. Moreover, trying to adapt our ethnographic methods to fit modelling processes has also been quite motivating. I think transport engineers may be more open to complementing transport decision making and transport interventions with mobility experiences impact, than social scientists or urban planners are to understanding the way modelling techniques can be used to broaden the understanding of social practices or urban planning. One specific area of transport planning that I am finding quite attractive is the use of big data and data visualization along with ethnographic data on mobility experiences to understand how mobility and the use of space takes place. Moreover, we are also looking at the affective aspects of mobility. We are currently in the middle of our fieldwork so there is still much work to do.

*Interviewed by Thiago Allis*

# *Journal of Transport History*

## **Journal of Transport History, Vol 36, No 2, December 2015**

### **Editorial**

### **Research papers (6)**

Between private interests and the State: corporatist strategies in the Swedish Railway Council, 1902-1967  
*Fredrik Andersson & Thomas Pettersson*

Motor Clubs in the Public Arena: the Argentine Automobile Club, the Argentine Touring Club and the construction of a National Roads System (1910-1943)  
*Melina Piglia*

How Dutch wagonmakers became body makers: knowledge transfer by trade associations and the RND (Dutch government agency for SME), 1900-1940  
*Sue-Yen Tjong Tjin Tai*

'Subways are not outdated': debating the Montreal Metro, 1940-1960  
*Dale Gilbert and Claire Poitras*

Tokyo's elevated expressway in the 1950s: protest and politics  
*Junichi Hasegawa*

Oceanic mobility and settler-colonial power: policing the global maritime labour force in Durban harbour c.1890-1910  
*Jonathan Hyslop*

### **Exhibition and Museum Review (1)**

### **Book Reviews (15)**

**As the official journal of the T2M association, members receive copies of the twice-annual JTH as part of their membership subscription to T2M.**

The homepage of the Journal contains links to contents, author submission guidelines and to current and back-copies: <http://www.manchesteruniversitypress.co.uk/cgi-bin/subscribe?showinfo=ip016>  
Address all queries and submissions to the Editor, Gordon Pirie, at [jth.editorial@gmail.com](mailto:jth.editorial@gmail.com).

**NOTE:** JTH is about to be transferred to SAGE publishers. More updates soon.

**Editor:** Gordon Pirie

## New Book

### **Assembling Policy Transantiago, Human Devices, and the Dream of a World-Class Society**

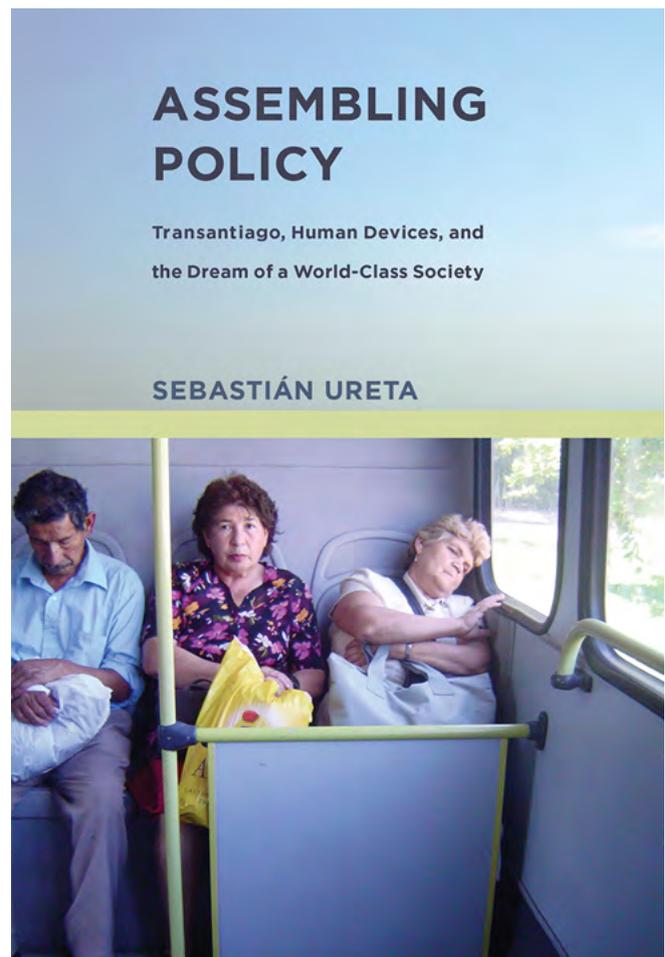
**By Sebastián Ureta**

Policymakers are regularly confronted by complaints that ordinary people are left out of the planning and managing of complex infrastructure projects. In this book, Sebastián Ureta argues that humans, both individually and collectively, are always at the heart of infrastructure policy; the issue is how they are brought into it. Ureta develops his argument through the case of Transantiago, a massive public transportation project in the city of Santiago, proposed in 2000, launched in 2007, and in 2012 called “the worst public policy ever implemented in our country” by a Chilean government spokesman.

Ureta examines Transantiago as a policy assemblage formed by an array of heterogeneous elements—including, crucially, “human devices,” or artifacts and practices through which humans were brought into infrastructure planning and implementation. Ureta traces the design and operation of Transantiago through four configurations: crisis, infrastructuration, disruption, and normalization. In the crisis phase, humans were enacted both as consumers and as participants in the transformation of Santiago into a “world-class” city, but during infrastructuration the “active citizen” went missing. The launch of Transantiago caused huge disruptions, in part because users challenged their role as mere consumers and instead enacted unexpected human devices. Resisting calls for radical reform, policymakers insisted on normalizing Transantiago, transforming it into a permanent failing system. Drawing on Chile’s experience, Ureta argues that if we understand policy as a series of heterogeneous assemblages, infrastructure policymaking would be more inclusive, reflexive, and responsible.

#### **About the Author**

Sebastián Ureta is Associate Professor in the Department of Sociology at Universidad Alberto Hurtado, Santiago.



# *Transfers*

## **Transfers, Vol 5, No. 3, Winter 2015**

### **Editorial**

*Deborah Breen and Gijs Mom*

### **Research papers (10)**

Underground Theater: Theorizing Mobility through Modern Subway Dramas

*Suuny Stalter-Pace*

Invisible Cyclists and Disappearing Cycles: The Challenges of Cycling Policies in Indian Cities

*Rutul Joshi and Yogi Joseph*

SPECIAL SECTION on Settler-Colonial Mobilities

Introduction: Special Section on Settler-Colonial Mobilities

*Georgine Clarsen*

The "Missing Link": Space, Race, and Transoceanic Ties in the Settler-Colonial Pacific

*Frances Steel*

Beyond Blank Spaces: Five Tracks to Late Nineteenth-Century Beltana

*Samia Khatun*

Mobility Stopped in Its Tracks: Institutional Narratives and the Mobile in the Australian and New Zealand Colonial World, 1870s–1900s

*Catharine Coleborne*

"Turban-clad" British Subjects: Tracking the Circuits of Mobility, Visibility, and Sexuality in Settler Nation-Making

*Nadia Rhook*

Commentary: Breathing Fresh Air into Mobility Studies from Down Under

*Clapperton Chakanetsa Mavhunga*

### **IDEAS IN MOTION**

Culture Constraints of High-Speed Rail in the United States: A Perspective from American Exceptionalism

*Zhenhua Chen*

### **MOBILITY AND ART**

Innovation through Collaboration: Celebrating the Work of El Hadji Sy and Laboratoire AGIT'ART

*Carol Dixon*

### **Film reviews (1)**

### **Museum reviews (1)**

### **Book reviews (7)**

### **Novel reviews (1)**

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**Editors:** Gijs Mom, Georgine Clarsen, Nanny Kim, Peter Merriman, Mimi Sheller and Heike Weber.

## Call For Papers

### **T<sup>2</sup>M Mexico City 2016 Conference Call for Papers** **MOBILITIES: Space of Flows and Friction** **MEXICO CITY, 27-30th October 2016**

The International Association for the History of Transport, Traffic and Mobility (T<sup>2</sup>M) invites proposals for panels and papers to be presented at our 14<sup>th</sup> Annual Conference to be held in Mexico City, October 27<sup>th</sup>-30<sup>th</sup>, 2016.

The overarching topic “Mobilities: Spaces of Flows and Friction” aims to highlight the relationships between mobility and space, its temporality and production. These multiple relationships have been expressed in ideas such as territorialisation and de-territorialisation, movement-space, space-time and claims that state space is an effect of motion. Mobility studies and mobility history help us to think about space as dynamic, relational, open, in-process, networked, and therefore, as made of and making possible motion. At the same time, space can help us to think of the ways in which mobility is not just an abstract movement but takes (and makes) “place”, that is to say it has physical geographies, historical rhythms, and occupies concrete socio-technological constellations that include durable infrastructures, vehicles, corridors, gates, or barriers.

Beyond its materiality, spaces of mobility may take shape as social, cultural and embodied relationships. Moreover, space can be seen not only as made up of flows but also of congestion, as moments of friction or stillness from national borders to bus stops. Flows and frictions not only show us the importance of mobility in the production of space but also how mobility is “spatialized.” Focusing on how those spaces were and are materially, socially and symbolically constructed, helps us to see how mobility is uneven – shaping and shaped by power relations, hence always political. Frictions’ histories remind us that mobility has not always been smooth and spaces of mobility tend and have always tended to (re)produce geometries of power since flows are conducted, regulated, controlled and governed. Frictions make spaces of mobility more visible and transparent, helping us to understand conditions such as design, social and material configurations, potentials for rearrangement, and user adoption or rejection.

We hope to trigger new debates on space, time, and mobility, especially considering that our city venue itself will be a challenging, multilayered, massive and over-congested network of flows. Mexico City with its 24+ million inhabitants, besides being one of the largest cities in the world, is also one of the busiest transportation hives of the planet. Its “mega-mobility” connects to urban and transport policy mobilities across Latin America, and beyond, as permanent urban growth generates huge investments and new infrastructure. What kind of spaces are we producing through time? Can a new perspective, wherein mobility is central to understanding space, help us to re-write the ways in which those spaces were produced and re-think how they are lived?

Urbanism now extends beyond cities to include “operational landscapes” of agricultural hinterlands, mining and extraction enclaves, and even ex-urban touristic natural parks and preserved wilderness. Urban metabolism includes the circulation of energy, water, foods, and other “eco-system services” that may connect (or not) to the regional, national or global networks. Finally, at an international scale, the vicinity of Mexico with the USA naturally

triggers questions about borders as spaces of flows and friction, the interaction of the continent with remote places through legal and illegal trade and traffic.

We therefore call for papers on a range of issues pertaining to mobility, temporality and space, including themes such as:

- \* Scales (revisited): the global, the regional, the metropolitan, the rural, the non rural, the wild, edges, enclaves, fragments
- \* Assembling spaces: mobile policies, mobile urbanism, planning, design, construction and destruction, resilience and adaptation
- \* Space-time qualities: rhythms, process, speed, waiting, slowness
- \* Virtual/media spaces: mobile media, digital (dis)connection, virtual travel
- \* Ordering spaces, regulating flows and contested spaces: boundaries, control, blockage, congestion, informality, occupation, frontiers and borders
- \* Living space through (e)motion: experiences, body as a mobile space, performance, intimate spaces, lived, imagined and situated spaces of mobility
- \* Networked spaces: connecting and disconnecting, accessibility, uneven space, splintering urbanism
- \* Operational landscapes: infrastructures for urban provisioning, urban political ecology, concentration and dispersion
- \* Flows of (de)centralization: current debates between core and periphery.

Papers may address the conference theme, or other social, cultural, economic, technological, ecological and political perspectives on the history, present, and future of transport, traffic and mobility. This mobility history conference openly aims to bridge research approaches, welcoming proposals from different disciplines dealing with mobility studies (history, sociology, anthropology, geography, economy, planning studies, business history, architecture, design, communication, etc.) We particularly encourage the submission of interdisciplinary panels.

The conference language is English.

Further information at [www.t2m.org](http://www.t2m.org)

#### **Submission format**

**Paper:** The submission of an individual paper includes a 500 word abstract and a brief biography including contact information, limited to one-page in total. Individual presentations at the Conference are limited to a fifteen-minute summary to allow for debate and discussion within the session. The full paper (usually 5,000 words) has to be submitted to an online repository prior to the conference.

**Panel:** A panel consists of a chair and normally up to four paper presenters; or alternatively three papers and one discussant. We especially encourage transnational, comparative and interdisciplinary approaches, and welcome proposals exploring theoretical or methodological issues as well as those of a more empirical nature. We invite recent entrants to the profession and graduate students to submit proposals. A panel submission should include an abstract of one-page, and 500 word abstracts for each presentation to be included. A short biography of each presenter is also required, with contact information.

**Other:** Research posters, art displays, or any other innovative way of presenting research outcomes are welcome. In this case, the submitter(s) are invited to contact the local committee via email.

#### **Deadlines and Submission Procedures**

The Conference Submission Website will open in January 2016 and the deadline for submissions will be the 18th of March 2016. A link to access the system will be available at [www.t2m.org](http://www.t2m.org). Presenters will be notified of acceptance by the end of April, and conference registration and payment will be required before the end of July to appear in the program.

All conference registration and travel information, including special discounted rates for hotel booking and additional tours available (to visit the spectacular pyramid complex at Teotihuacan; or to travel by boat on the Aztec canals of Xochimilco and visit the Museo Olmedo; or take the guided Sunday Bicycle ride) will be made available through the online system.

Once an abstract or panel has been accepted, there will be a strict deadline for conference registration and **full payment at least three months prior to the conference** in order to appear on the program.

### Travel grants and Awards

T2M offers a number of travel grants for young scholars, who are heartily welcome to apply. T2M has also a long tradition of “best-paper” awards. Further information will be posted on [www.t2m.org](http://www.t2m.org)

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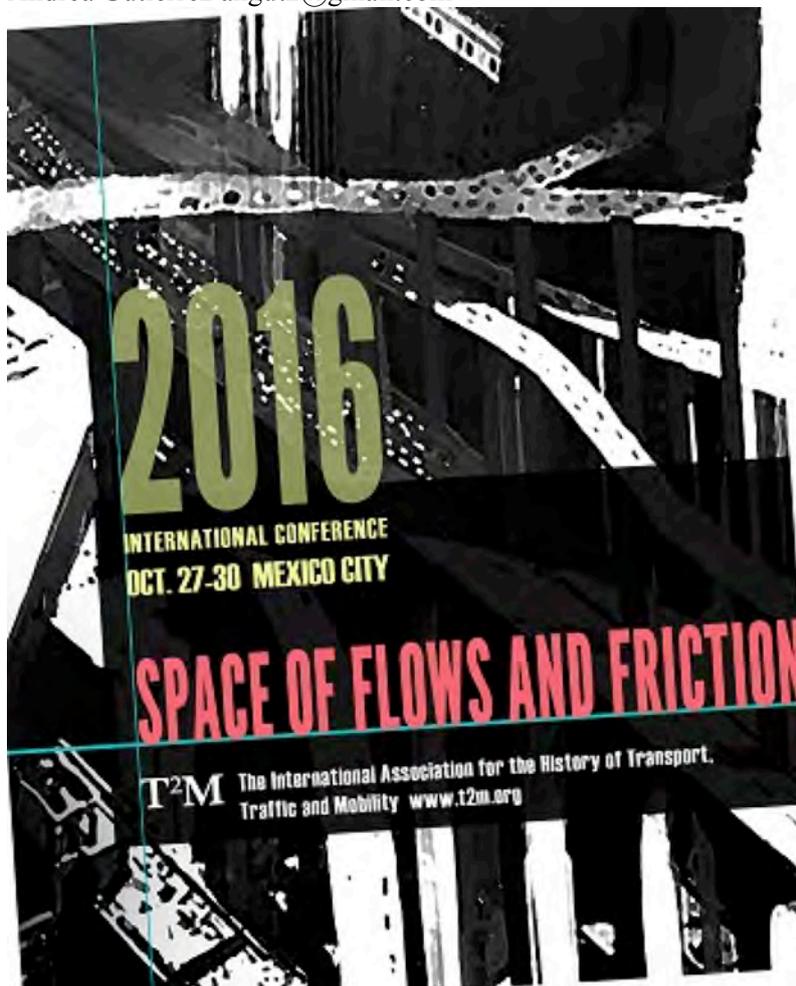
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## **Ethnographies of Mass Transportation in a Globalized World**

Call for workshop and papers - May 2016

As urban populations the world over are growing, more and more cities are building or extending subways, tramways and bus lines, creating new transport landscapes, and connecting and sectioning off new kinds of territories. Urban dwellers meanwhile are being segregated and mixed in previously unknown ways. This "Call for Papers" seeks to gather scholars who are researching and writing about mass transit systems (especially subways/metros, bus/Bus Rapid Transit, light rail, trams) as a way to conceptualize "the urban" and critically explore issues such as development, sustainability, mobility, urban design, public space, technology, and infrastructure, for a one-day workshop to be held at New York University in May 2016. The purpose of the workshop is to discuss and critique pre-circulated papers, which will then be revised for an edited volume aimed at guiding further research on this global phenomenon. We seek empirical work on mass transit, especially ethnographic (anthropology, sociology, cultural studies, design/architecture, STS, etc.) and historical (micro or macro) approaches and welcome interdisciplinary perspectives. We hope to have papers from as many geographic areas as possible.

Abstracts are due December 15, 2015 and acceptance notices will be sent out by January 20, 2016.

The workshop is organized by Stéphane Tonnelat (Associate Research Faculty at CNRS and NYU) and Rashmi Sadana (Assistant Professor, George Mason University) and will be held at the Center for International Research in the Humanities and Social Science (CIRHUS) at NYU. Contact:

Stéphane Tonnelat: [st2451@nyu.edu](mailto:st2451@nyu.edu)

Rashmi Sadana: [rsadana@gmu.edu](mailto:rsadana@gmu.edu)

## **Rails et histoire invites you to participate in the 3<sup>rd</sup> Event of the Programme Twenty years under the Channel, and beyond:**

### *Capital and governance in major infrastructure projects*

An International Conference held in London, Institut français on Tuesday, 8 December 2015, 9:30-17:30

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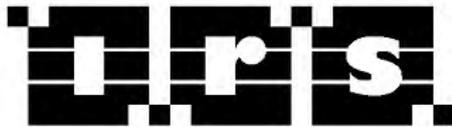
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