

## **Strange Moves: Speculations and Propositions on Mobility Justice**

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How would we *move* differently in a just world, a world where the broad aims of social movements related to global justice, decolonial, feminist, sexuality and disability justice movements were being largely realized? The unrequited horizons of this rather bold question motivate, challenge, and haunt this essay. In so doing, they evoke some speculative reflections and propositions regarding the directions that *mobility justice* as both an orienting concept and a political horizon might take in centering and informing political projects and social movements concerned with challenging the uneven distribution of mobilities and immobilities on a range of scales in an increasingly uneven, unequal bordered global order (Sheller & Urry 2006, Sassen 2005, Sharma 2006).

This piece seeks to intervene at the intersection and gaps between the emergent field of mobilities research and mobility-oriented social movements (migrant justice, prison abolition, transportation and disability justice, to name some key ones). Exploring some of their contributions and limitations, I want to consider how a call to engage with a broader project of mobility justice might contribute to the construction of productive resonances and mutually informing links across movement-based and research-oriented spheres. The approach to mobility justice that unfolds herein draws on feminist, queer, and decolonial approaches. In so doing, it not only considers the ways in which social markers and materialities shape unequal trajectories and access to mobility for different geopolitical and social populations (Puwar 2004, Parent & Sawchuk 2013,

Andrijasevic 2010), but it also gestures towards speculative questions of what mobility justice might call for in seeking to move towards a decolonized, debordered world of sexual, gender, racial and material justice. What are the strange moves/movements we may need to make as mobilities researchers, activists, and everyday denizens in order to reach towards mobility justice on local and global scales? I explore and experiment with this notion of *strange moves* in a number of ways, drawing out different resonances that relate to the affective and embodied traces of repressive mobility practices, the politics of non-normative and irregular movements, the unsettling nature of emotions and embodied affect in dislodging ruling logics of mobility governance, as well as the need for unexpected and unusual alliances to move towards a broad collective project of mobility justice.

### **1. Deviations: Strange Moves, Abnormal Events**

What does mobility justice demand in the face of the differential, often unequal and violent regulation and routing of global and local mobilities shaped and informed by the palimpsests of (neo)colonial histories and current neoliberal orderings of mobility control? Given that colonial projects have always been profoundly bound up with practices of mobility control – from the inherently intrusive military mobilities implied in the colonization of the global South, the settler colonial immobilization of indigenous populations on reservations, to the policing of nomadic communities, precarious and mobile populations through border control and laws on residency and vagrancy – the neocolonial parameters of

current mobility regimes have a long history that actively shapes present practices of mobility control.

The emergent field of mobilities research offers important theorizations and empirical studies that reflect upon and conceptualize the workings of power in and through contemporary mobility practices and regimes (Sheller and Urry 2006).

Recently for instance, Jorgen Ole Baerenholdt has proposed the notion of governmobility, as a way to think through the ways that contemporary societies are governed through mobility. John Urry (2005) speaks of automobility as the dominant contemporary mobility system, while Peter Adey (2009) examines the centrality of the ideological fantasy of uninhibited mobility to neoliberalism (which is clearly at odds with actual and intensified neoliberal practices of mobility control).

Yet an important insight that mobility-oriented social movements offer to such theorizations of power and mobility, one that is shared with feminist and queer approaches, is the extent to which projects of mobility justice must concretely tend to, engage, and return to subjectivities and the scale of the body, of bodies of differing capacities on the move, in stasis, or prevented from movement.<sup>1</sup> At times, analysis of large-scale mobility systems and interactions centered in some forms of mobilities research tend to background the ethical and political scale of bodies in motion in favor of systems or object-oriented approaches (with notable exceptions, Sheller & Urry 2006, 216; Adey 2010, 135, Farman 2014). Yet this is precisely the scale at which neoliberal and militarized forms of mobility control are increasingly

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<sup>1</sup> I am not suggesting the body is the only ethical/political scale to attend to in any project of mobility justice - indeed there are significant others, particularly the environmental scale and that of the land.

intervening, whether it is with respect to bodies crossing borders, those in the field of militarized fields of policing and visual surveillance, or collective movements in the streets (protests and occupations of public space). The emergence of smart road initiatives and intelligent software systems for video surveillance are just two examples in this expanding domain of “predictive policing.” Such “smart” practices of video “truthing”, whether in the feed of a Predator drone deployed in Afghanistan or a surveillance system in the London subway preemptively monitoring the presence of potential ‘terrorists,’ use video software surveillance to identify “abnormal events” such as irregular movements of bodies captured by video cameras for targets (Gregory 2011, Crandall 2010). Smart road initiatives such as those recently introduced by the New York police department’s Operation Corral employ sensors and live tracking and relay of a car’s movement patterns, license plates, and algorithmic database searches to enact real-time law enforcement (Morozov 2014).

These surveillant smart modes of control operate through an implicit logic of suspicion of strange moves. Any bodily movement or trajectory of movement that is flagged by the software as irregular, not routine, or aberrant, any deviation from algorithmically monitored patterns of movement, is flagged as an “abnormal event,” targeted as suspect, and subjected to further tracking, surveillance and potential repression. As in the cases of Operation Corral or UK telecommunications regulator Ofcom’s vision of intelligent road and transport systems, these increasingly data-based approaches to governance based on smart surveillance and algorithmic regulation promise to heighten continuous real-time data-based monitoring and

algorithmic tracking of movement in ways that flag any deviation from patterned or normative forms of movement as suspect (Morozov 2014). In this way, everyday embodied modes and trajectories of movement are being subjected to increasing and continuous micro-monitoring and normative policing, with serious implications for a range of bodies and transportation forms that move in non-normative ways (all the more so when already subject to racial profiling).

This is not to say that such practices of policing and control of embodied movements are new. The historical policing of gender and sexuality in public space in Canada through vagrancy laws raises questions about the vestiges and contemporary resonances of laws that targeted unaccompanied women in public spaces after dark as potential sex workers (Herland 2013). As presented in her walking tour of the newly gentrified Quartier de Spectacle in downtown Montreal (the historical red light district), urban historian and activist Karen Herland has researched the historical policing and control of the movements of unaccompanied women through vagrancy laws in the Criminal Code of Canada.<sup>2</sup> Precursor to laws criminalizing prostitution and other forms of sex work (recently struck down by the Bedford decision in the Supreme Court), vagrancy laws were employed (among other purposes including the harassment of the homeless) to police and regulate the movement of women in specifically gendered, sexualized and racialized ways. Under the vagrancy laws, any woman unaccompanied by a man at night could be arrested as a vagrant, on the underlying suspicion of prostitution. Of course, such laws were enforced unevenly, set aside or less commonly enforced in wealthier

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<sup>2</sup> Federal law on vagrancy, 164 (1) (c) of the Criminal Code.

neighborhoods, and disproportionately enforced in working-class and racialized neighborhoods.

The legacy of such laws not only speaks to the history of control of women's day to day mobility and sexuality as central to the enactment of access to public space (and confinement to private space), but also how the criminalization of sex work has been used to justify drastic and uneven forms of mobility control with racialized and sexualized dimensions. Herland's research shows how these laws were disproportionately enforced, for instance, in Montreal's Chinatown district, to prevent interracial frequentation, particularly of white women in the predominantly male migrant Chinese communities of the day (given that women and children were almost completely barred at the time from migration from China to Canada) (Chan 1983). In other words, unaccompanied women were subject to possible criminalization as "public women" based on their perceived strange movements (at night, outside of the domestic sphere, often in racially marked areas), in ways that were closely bound up with the barring of Chinese women's migration to Canada to ostensibly prevent their permanent settlement. Significantly, the history and ongoing legacy of the racialized project of a "white Canada" (Roy 1989) sought to enact itself through intertwined practices of sexual/racial regulation and mobility control. In this way, attention to historical and contemporary practices of control and regulation of micro-mobilities at the scale of everyday movements of the body tell us a great deal about the enforcement of gendered, sexualized and racialized forms of power.

My emphasis on strange moves, then, not only refers to strategies of experimentation that create unexpected cross-alliances towards broader mobility justice movements (see below), but also to the need call into question the disciplining and policing of embodied movement that go into legitimizing normative forms of movement in current mobility regimes. It is crucial to consider the ways in which the normative disciplining of a range of mobility forms is closely bound up with the simultaneous targeting and subjecting of non-normative ostensibly "strange" practices of mobility to repression and illegalization. The control and policing of strange moves (and hence their disruptive power) is central to the many repressive and uneven operations of power at work in current mobility regimes – whether it be the strange moves of non-status migrants averting official, legalized channels of border-crossings; an atypical gait that draws the attention of the subway surveillance video software; irregular paths of movement that draw the attention of the drone crafts video feed or the real-time data feed of Operation Corral; the non-standard forms of movement (whether bodily or gesturally) that impede access to people with disabilities in ableist built environments; non-standard vehicles on the road (such as the makeshift tractors and wagons that many Roma in the Balkans drive and face regular police harassment for); along with many other practices of trespass and non-sanctioned forms of movement and entry (boxcar travelers, hitchhikers, stowaways). In this sense, espousing these strange moves involves challenging how illegalized and non-standardized forms of movement tend to be rendered deviant, marginalized, and subject to repression. For instance, consider how the strange moves that constitute illegalized forms of entry into national

territories become articulated with moral discourses of nationhood that often depict "illegal" migrants as sexually deviant violators of the nation space ("back door entrants" with all the attendant connotations that implies (Vukov 2007)). Indeed, the political assertion of migrant justice movements that "no one is illegal" challenges the very process through which the often forced or imposed strange moves of non-status peoples render them subject to illegalization by the constructs of state mobility and citizenship regimes.

Migration researcher Vicki Squire has argued that an analytic of irregularity -- i.e. one that unveils the constructed nature of irregular migration status through state policies and the foregrounding of critical perspectives that emerge from the perspectives of those with irregular status -- is necessary in order to fully grasp and make visible the unjust workings of border control in contemporary migration systems (2011). In an analogic manner, I want to explore how the adoption of an analytic of *strange moves* renders visible the normalizing and normative policing of irregular forms of movement through the various assemblages that constitute current mobility regimes.

Such an approach is resonant with some of the early, more radical connotations of queer politics with respect to the strategic critical lens that disruptive strangeness can produce (Namaste 1996). These non-normative modes of self-presentation, ways of being, and (in this case) ways of moving tend to trouble normative orderings and regulation of movement in implicit yet direct ways, often triggering swift responses and reactions from agents and upholders of mobility control.

In this way, an analytic of strange moves embraces the various facets through which non-standardized and/or queer modes of movement can carry or unleash disruptive, unsettling forces with respect to ruling and disciplinary modes of mobility governance. Following these feminist and queer theories of political affect (Ahmed 2004, Gould 2010), the disruptive potentials of *strange moves* can also be understood to extend to the unsettling nature of embodied affect in dislodging ruling logics of mobility governance. Deborah Gould (2010) argues that social movement mobilizations and actions are necessarily affective encounters, involving practices that dislodge common sense and regulatory frameworks in ways that often appear *strange* through the lens of hegemonic and ruling logics of governance.

In *Strange Encounters* (2000), Sara Ahmed further argues that strange bodies are socially produced in everyday social and bodily space through tactile registers as well as visual ones, via tactile encounters with the other that materialize certain bodies as strange through relations of touch (in which some skins are as touched as other). To Ahmed's analysis of the everyday politics of embodiment, I would add that relations of embodied movement are also centrally implicated in the production of strange bodies in daily forms of encounter, regulation and control. While embodiment involves tactility as well as other sensory forms of perception, it also, crucially, incorporates movement.... embodiment is movement incorporated. In this sense, sensorially inscribed bodies are simultaneously bodies in movement (Farman 2012), and it is in the sensory inscriptions emerging from corporeal movement that embodied affect surfaces.

Recent work on affect in cultural studies draws a distinction between affect and emotion, arguing that one is not reducible to the other (Seigworth 1999; Massumi 1995). While the distinction between affect as pre-subjective sensory intensity and emotion as subjective response is important, I concur with Sianne Ngai's recasting of the difference between the two as a matter of modal intensity rather than a formal distinction of quality or kind (2005, 27). Whereas emotions tend to refer to discrete states that are experienced as subjective moments of interiority, affect refers to a less subjective, a-signifying set of embodied resonances, sensations, and intensities that circulate socially between and through bodies and accumulate to form a kind of backdrop, tone, or climate (Ngai 2005). Affect is both embodied and social. It travels between and amongst bodies and populations, feeding and cementing the feel of everyday life. Building on these ambient, embodied qualities, a key emphasis of my approach to affect relates to the close links between affect and corporeality. Affect moves and circulates between and among bodies. Embodied affect is a crucial but not totalizing dimension of affective circulation. Bodies in relation to one another are sensual conductors of affect – hence my foregrounding of their sensory and material aspects in movement, of the ways in which corporeal movement is bound up with the erotic as much as the erotic and desire in and of themselves are forms of movement (a movement *towards*, as propellers of movement). The erotics of mobility are bound up with the affects and kinaesthetics of bodies in movement.

In this sense, strange moves queer the erotics of mobility justice in ways that must be carefully tended and attended to. An insistence on the significant place of

affect and emotion, along with affective dynamics of *strangeness*, in embodied movement politics is an important principal that needs to be explicitly tended to and invoked in any emergent politics of mobility justice.

## **2. embodied borders, mobile desires**

Inspired by feminist, decolonial and queer approaches to mobility, then, this insistence on thinking mobility and desire together, of mobile desires, is simultaneously an insistence on a cultural materialist, politically and affectively informed sense of embodiment and movement, of the importance of concrete bodies in their movements and stasis, to any engaged project of mobility justice. The fleshliness, and often the messiness and unpredictability, of day to day mobility, of processes of energy and exhaustion, bodily capacities and impairments, accidents and intention, desire and trauma, cross with tangible, politically inscribed bodies on the move. In this sense, mobility control is something that inhabits and inscribes itself into the flesh and deeper, becoming increasingly invasive down to the sublevels of retinas and genetic material. With the intensifying use of biometrics in border enforcement, borders are increasingly inscribed and enacted at the subcellular level of the DNA, in a regime that channels and inhibits embodied movements according to the indices of skin, flesh and genes (Popescu 2011). Movement here is implicitly bound up with fleshiness, with embodiment and bodily capacities that are increasingly micro-monitored and regulated, as well as with affective processes and practices that accompany, shadow and haunt processes of mobility and control that enact various forms of separation, filtration and exclusion.

Anyone who has lived with the gamut of emotions that accompany being separated indefinitely from a loved, desired, intimate other (a lover, family member, or less normative relationship outside sanctioned forms of kinship) due to border control practices, migration policy, imprisonment, detention, and attendant visa and bureaucratic regimes, lives with an ongoing, embodied epistemological insight into the deep injustice of such seemingly arbitrary yet systemic forms of imposed mobility control. The pangs and longing of the body, the way the chest aches and overflows with uncontained yearning, the slow sense of unbearable *missing* of the dense absence of the loved one palpable in its quiet invisibility (to others), the secret forms of ghostly communication with a daily absent presence, the 'why?' that rises up from the deep in response to senseless separation - all are embodied affective indices of the systemic and arbitrary injustices of imposed separation that mobility and border control practices enact ... in very uneven, unequal ways. The rhythms of separation, longing and grief register the ways in which the injustices of borders are inscribed on bodies, in the thickness of everyday lived affects, in the materialities of who can find their way to be with whom in a daily, ordinary, ongoing way and through what degree of difficulty (mobility oriented, bureaucratic, or otherwise). While critical of how the liberal governmentality of love, desire and mobility via legal recognition tends to reinforce the exclusionary practices of migration and border regimes (as, elsewhere in this volume, Anne Marie D'Aoust argues can be the case with current state practices of marriage migration), a deeper project of mobility justice affirms auto-determination of multiple and diverse

kinship, love and friendship arrangements as a basic principal that requires freedom of movement and for which borders of imposed separation should be dismantled.

The governmental regulation of presence and non-presence of bodies on a territory, of their options for mobility or imposed immobility, of how those bodies are included, refused, made temporary or not (temporary labour programs, detention, expulsion), of the alienating bureaucraties of imposed separation ... all have dimensions that are both systemic and arbitrary. Systemic in their contours of ethnoracialized, health-based, classed, and sexualized inclusion and exclusion, and arbitrary in the performative moment of encounter with the border agent and who they decide to let through or target, or the visa application that sits on the desk or goes through quickly without much attention, and the haphazard moments of chance that can play out in such game-like encounters of bureaucracy and control.

Many migrant and diasporic communities have built a historical repertoire and many contemporary rituals for day to day coping and living with the realities of distant intimacies imposed by global regimes of mobility and migration control. This however does not make the disparities and injustices of such bureaucratic, governmental separation less acute. In Marie Boti and Malcolm Guy's film, *The End of Immigration* (2012), a Filipina woman working as a temporary worker in Canada shares a morning ritual of eating breakfast over Skype with her children in the Philippines, showing them her morning cereal, stealing moments of daily life across thousands of miles and the dynamics of global mobility that legislate their everyday separation and intimacy at great distance. Amidst the celebration of today's mobile technologies creating increased and unprecedented opportunities for global co-

presence or telepresence across vast distances (at least for those with the privileges or capacity to access smart phones and internet connections), Skype, Viber, social media and/or Instagram have become the privileged mediums of such distant intimacies.

Yet we should be wary of the way such mobile technological devices are being presented as both a panacea and a solution to the inequalities and injustices created by the imposed separation of global capital and mobility regimes. Indeed, such mobile devices are also used to further instantiate dynamics of global apartheid. Alex Rivera's futuristic film *Sleepdealers* (2008) portrays a dystopic vision of the culmination of such a logic. The Mexican protagonists of the film perform cyber-labor using virtual immersive remote technologies to assemble products on an assembly line at a distance, the technology ensuring they no longer need to cross the border to perform the productive labour they previously would have as non-status migrant laborers. This dystopic allegory gestures to a future that is already here. Today such expanding processes of intimate labour at a distance are being increasingly employed to supplant and limit the movement and migration of bodies in space - in the increasingly mobile fields of love, sex and death, from the telesex of the webcam and Skype variety to the mobile killing devices that drone technologies have become. The intimate distance of drone warfare offers another chilling instantiation of emerging forms of mobile labor at a distance (in this case, the labor of 'targeted' killing), though it turns out, in a bit of affective blowback, to be an intimate distance that is having increasingly traumatic repercussions for the drone

pilots operating them.<sup>3</sup> These instances, both speculative and actual, instantiate how mobile technologies are being deployed as much to tether certain bodies in place as to facilitate their movement, to immobilize and control as well as to reach out and digitally touch someone.

These very bodily repercussions of mobility injustice, the deeply embodied and affective nature of imposed absence and loss, of the protracted rollercoaster of longing and separation, is an epiphanic index of the fundamental injustice of such governmental processes of separation and barring, authorizing and refusing 'entry', of the micro-encounters and minute negotiations and decisions that involve crossing a border or receiving governmental sanction to travel. The embodied and affective traces of these border and mobility practices are a fundamental grounding point that those working in migrant justice movements have had to attend to and take seriously as a departure point for organizing. In *Undoing Border Imperialism* (2013), migrant justice activist Harsha Walia discusses the importance of foregrounding emotional justice in the work of organizing within communities and social movements, and particularly the central place of love in the labours of migrant justice organizing and other decolonial movements. Love as a practice of tending to the concrete emotional effects, injuries, trauma and precarity of those facing the oppressive face of border, migration, and other unjust practices of mobility control is a crucial transformative resource in the construction of migrant-led communities and movements. Against the governmental forms of love as a form

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<sup>3</sup> Ingersoll, Geoffrey. "'Voyeuristic Intimacy' May Be Why Drone Pilots Get PTSD." *Business Insider* (October 23, 2013). <http://www.businessinsider.com/voyeuristic-intimacy-may-be-why-drone-pilots-get-ptsd-2013-10#ixzz2uSAibTIF>.

of affective governance of the liberal subject that Anne-Marie D'Aoust effectively critiques in this volume, Walia argues for a decolonial practice of love enacted through migrant justice and other movements that creates regenerative and renewed forms of social relations necessary to any project of decolonial mobility justice (270-272).

Mobility research likewise needs to take these affective and embodied indices seriously, to mobilize and deploy them, not purely from a distanced stance as expert researchers, but from an actively engaged stance that does not shy away from the messiness and vulnerabilities of the kind of embodied affect that animates the commitment within these movements to an incipient politics of mobility justice. The UK-based Nanopolitics collective argue for a reconceptualization of mobility and politics at the level of the micropolitical (indeed the nanopolitical), calling for new ways of moving together and being together based on a politics that is reflexively and actively lived through the body. Their conception of the nanopolitical is one in which bodily movements (individual and collective) along with social movements are central to a renewed practice of collective reflection and action, moving towards embodied assemblages that makes new forms of justice possible (Nanopolitics Group 2013). The strange moves called for herein are similarly inspired by this nanopolitical experimentation with new forms of political collectivity based in embodied movement, of *moving together* in new ways among these different movements and sites of mobility research towards a transversal (but not universalizing) politics of mobility justice.

### **3. Moving together: Engaged mobilities research and mobility justice movements**

I want to close by calling for the further development of more explicitly engaged forms of mobilities research and activism that actively seek to develop links, dialogues, and mutual exchanges between and among transversal coalitions of social movements and mobilities researchers engaged with questions of mobility justice. From migrant justice and noborder movements, disability justice, accessible transport, feminist, trans and sexual minority anti-violence movements, to prison abolition....

While significant figures in the emergent field of mobilities research have long adopted a broadly engaged stance with respect to the outcomes of their research (Sheller and Urry 2006, Adey 2012), advocating for instance for a transition to sustainable mobility regimes, and accessible mobility for people with disabilities (Goggin and Newell 2004, Parent and Sawchuk forthcoming), some aspects of the field tend to do so largely at a policy level, most notably in the field of transportation studies. I would argue that a broader and more sustained sense of engagement on the part of mobility researchers is possible and desirable (see for instance Furness 2010), not just in seeking to effect immediate policy outcomes or future transitions within the current norms of governmental policy regimes (which typically rely on more narrow reform-oriented forms of policy advocacy), but in engaging with wider visions that move beyond some of the polite norms of policy advocacy into broader, often less reformist-oriented social movements concerned with mobility. In this sense, I would argue that mobilities research as a field has much to learn from and

also potentially to contribute to these social movements, because therein lies the potential of building a multi-scalar, multi-modal transversal movement for mobility justice that can challenge and overturn the unequal orderings and forms of mobility control shaping current mobility regimes.<sup>4</sup>

In closing then, I want to propose some new directions in the building of transversal connections and political articulations across these movements and research arenas. Such cross-pollinations are increasingly happening in a range of social movement sites, from alliances between migrant justice and prison abolition/ decarceration movements that have necessarily arisen due to the vast increase in detention as a tool of migration control (Davis 2005; Loyd et al 2012), to incipient alliances between disability rights movements and accessible transportation activists along with queer and trans communities (Cardenas 2013). This set of strange moves implies working to build transversal connections and articulations across movements, and between movements and researchers, connections among those not always accustomed to working together in order to develop a broader mobility justice agenda.

To this end, the implicit and explicit demands at the core of these emergent and incipient cross-movement alliances and articulations to:

(1) build a world in which freedom of safe, accessible, and just forms of movement and dwelling are accessible to all (on everyday local and more distance-oriented forms and scales);

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<sup>4</sup> On a cautionary note, it is simultaneously important to avoid the trap of falsely universalizing or eliding the specific dynamics of injustice at particular intersections or sites of mobility control, or of diluting the specificity of particular mobility justice issues in mobility justice-oriented movements.

(2) to end the many macro and micro forms of forced mobility and displacement (from colonial and war-based displacement to deportation and evictions due to gentrification);

and (3) to end imposed forms of immobility (detention, incarceration, the legacy of colonial confinement (reservations), etc).

... these basic principals of mobility justice are fundamental and powerful ones. They are also suggestive of future possibilities that could be articulated in dialogue and collaboration with mobility-oriented movements and researchers. Informed by the particular needs and forms of mobility justice at stake within each of these movements and its attendant alliances, along with feminist, decolonial and queer centerings of the body as a key scale and touchstone, such demands together could form the basis of a transversal set of principals of mobility justice that could be articulated through these movements as they develop deeper intersections, articulations, and alliances. They might also become the basis for a broader, transversal set of evolving claims for mobility justice that could inform and be shaped by the emergent field of engaged mobilities research. Such a project-in-becoming would need to carefully attend to the specificity of various forms and scales of mobility justice, in order to avoid the fatality of a universalizing approach that elides the particularities and differences between and among these different forms and scales of mobility. Beyond the normative language of rights and some of the reformist traps of certain forms of policy advocacy (Brown 2002), the emergent demands in these movements for freedom and access to adequate and just forms of

embodied movement are an important site to build on in moving towards a broader mobility justice agenda.

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*Sleep Dealer*. (2008). Film directed by Alex Rivera. USA: This Is That Productions (90 minutes).