
Book Review

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**Handbook of Research Methods and Applications for Mobilities
by: Buscher, M. Freudental-Pedersen, M. Kesselring S and
Grauslund-Kristensen N.**

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By thinking mobilities research today, it is invariably important to question the problem of climate change, mobilities injustice, global rights and of course the recent virus outbreaks (SARS-COV2) known as Coronavirus disease, which – in the strict sense of the word seems to be paralysing the world. This begs the question whether do COVID19 evince really the end of mobilities as know them?

In the present handbook, editors present 38 chapters authored by different well-reputed scholars who come from the four corners of Europe. The encyclopedia, which looks to build a bridge between the theory and practice in mobilities research, is organised in four sections. Part 1 (motivations) deals with the current researchers' motivations to discuss what Sheller dubbed 'mobilities justice'. Echoing this, Mimi Sheller, in the first chapter, explores the different material and cultural asymmetries (if not inequalities as forced migration or the lack of access to consumption in some minorities) created by the globalisation. In the second chapter, M. Freudental-Pedersen eloquently reminds the importance of changing the current mainstream cultural values of capitalism, as well as conducting responsible activism, to reverse the negative effects of climate change. D. Zuev and L. Nitschke, in the third chapter, explore the philosophical dilemmas of modern capitalism to encourage a sustainable consumption for the idealised (central) core while sharing the wasting pollution to peripheral regions. As authors overtly say, the aims of achieving clean cities mean pollution should be off-shored to under-developing economies. The following fourth chapter, authored by Sven Kesselring, proffers a more efficient and sustainable model to placate the climate change based on new individual mobility, new services to be offered to an eco-friendly demand and new emerging modes of mobility-led cultures. As he points out, mobilities seem to be unstoppable in the constellations of modern capitalism. A similar point leads M. Buscher (fifth chapter) to hold that utopia plays a leading role in the creation of future mobilities which help to create a method towards alternatives cosmologies to avoid the injustices of immobility.

Complementarily, part 2 (methods) synthesises the ebbs and flows of applied research to approach the current mobilities-related issues. As editors overtly acknowledge,

chapters in this section are mainly oriented to expand the current understanding of how researching a hyper-mobile world. In the sixth chapter, F. da Costa Portugal Duarte analyses the world of data-mining in fabricated hybridised spaces and dimensions which interrogate the human subjectivity. To wit, she eloquently alludes to the needs of digging on the strategy of a much deeper digital episteme to understand data mobilities, if not human mobilities. Per her viewpoint, digital technologies frame the system of representations people use to understand themselves. M. Henriksson and J. Berg – in the seventh chapter – gives some hint on the use of time-geographic travel diaries as well as everyday life to be applied in a new agenda of mobilities research. They deconstruct the impact of technologies in our daily time and space. To some extent, G.R. Larsen does the same applying multi-scalar methods in a context of high-mobilities hub research. Per his stance, the airport condenses the five mobilities remarked by J. Urry which are: corporeal travel, physical movement, alternative and virtual mobilities. Based on AirCIF research project, he innovates with a new data collection applicable at airports or zones of high mobilities. J. Hildebrand (in the ninth chapter) interrogates furtherly on the function of auto-technography to understand drone mobilities. This means that drones use allows a process of reflexivity between image-taking while flying and the ontological position of the researcher. Technography moulds a technological unconscious which helps us to see things otherwise would remain closed to our scrutiny. In the tenth chapter, L. Schindler explores the possibilities of using logbooks as an innovative method of research in the constellations of mobilities. From the colonial period onwards, logbooks are part of a process of production and distribution shaping complex and dense networks giving researchers relevant information about social facts. Complementarily, the chapter 11th written by H. Krobath describes the interplay of sonic place-making and sensory imagination. As she eloquently notes, sonic and music experiences articulate embodied sensations which can be empirically remapped in a sensory imagination. S. Wilson, in the 12th chapter, approaches to emerging methodological practices in the fields of leisure driving on Volkswagen (VW) campervans. She innovates on the epitomised knowledge as a bridge – which in constant change – is constituted between auto-ethnography and narrative ethnography. The section closes with K. Gotz and G. Sunderer's interventions discussing the future of mobilities (automobility) in a post covid19 world.

Having said this, part 3 (applications) starts from the premise that Science is based on the needs of intervening and improving the world. In view of this, the new learning resulted from applied research is the centre-piece of this section. The section includes chapters associated to the needs of implementing new methods to mitigate the effects of climate change (14th chapter), applying mobilities in the fields of literature (15th chapter in the ink of A. Perkins), as well as the circuits of mobile care which frames the 'vital mobilities of blood', a concept inspired in the Manchester bombing and Filton Flood. The term, vital mobilities, originally coined by S. Sodero and R. Rackham, synthesises the coordination of goods, people and information in cases of emergencies or crisis. The idea of tracing human mobilities through phones is brilliantly captivated and addressed in the seventh chapter by S. Silm, O. Jarv and A. Maso while J. Germann Molz moves in the world of virtual ethnography. As she puts it, our daily face-to-face interactions are being changed to new virtual (hybridised) forms of contact where the borders between the self and the alterity blur. Virtual ethnography now presents as a valid method to discuss in the constellations of social sciences. In consonance with this, A. Maddrell presents a study case – in the 19th chapter – where pilgrimage mobilities allow re-conceptualising the notion of the sacred. Based on her assumptions on a triangulation method, she accepts

that classic sociology should focus on human interactions as an embodied action associated with the fluid change. In this respect, the 12th chapter, which is written by P. Vannini and M.T. Jensen, underpins on the use of visual application of mobile methods to understand the exchange between what is produced and finally consumed. To put the same in other terms, the evolution of technologies altered the ways of understanding mobile practices. Still further, visual method applications are today more flexible, fluid and effective to study the complexity of human behaviour. The problem of sustainability remains always on the foreground in the book and this is the main point discussed by C. Tschoerner-Budde in the 21 chapter. The discourse analytical approach is of vital importance to explore the shifts in transport and mobility policymaking. The rest of the chapters in this section go in the same direction.

Lastly, part 4 (reflections) shows how the recent daily disrupting events are moulding a new epistemology in mobilities research. Chapters integrating this section look to give valid answers to the future of tourism research. A. Paulsson, F. Hischhorn and C.H Sorensen – in the 27th chapter – gives a snapshot on the value of expert knowledge in evaluating the future of mobilities whereas C. Larsen comes back to the airport as an emerging object of study and method alike. The section content oscillates from the creative arts applied in mobilities studies (chapter 30), to crucial mobilities (chapter 35). The connection between synaesthesia and the mobile city is addressed by R. Tzanelli in one of the final chapters. She struggles to create a critical dialogue between the epistemology of West and the relational perspective which assumes research knows while moving. The chapter inscribes exclusively in the phenomenological domain of emotions and senses.

The reviewed handbook seems to be structured according to the four above commented sections. For editors, it would have entailed a titanic task to organise the chapters – most of them qualitatively different and distant in the content – into an all-pervading model for readers. Scholars who open the doors of this book will surely find a high-quality editorial project worried by the problem of climate change, the lack of rights of some ethnic minorities, the asymmetries of the capitalist system and the forced migration, without mentioning the needs of creating a valid instrument to understand the dilemmas of the modern mobilities. Most probably, readers access to a better understanding of the futures of mobilities research if editors would add a final chapter summing up the contributions and limitations of each chapter, or at least each section. The handbook fails to explain the methodological barriers that scholars should face in a low-mobilities world. Not surprisingly in a nearer future, the Post-Covid19 offers a world of constraints and limitations to mobilities, as well as ‘new normality’ which neglects the ‘otherness’. Although editors do some mentions on the issue in the introductory chapter, it still remains as an open question the book does not attend. I am under the impression editors did not consider the problem of COVID19 when the book was nearer to be ended, but what is more important, they would have devote more time to add some final chapters brining reflection on its effects in a world which will not be the same any-longer.