

**Co-Producing Mobilities: negotiating geographical knowledge in a conference session on the move**

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3 ***Co-Producing Mobilities: negotiating geographical knowledge in a***  
4 **conference session on the move**  
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8 **Abstract**  
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10 In an experimental session entitled *Co-Producing Mobilities* held at the 2014 Royal Geographical  
11 Society-Institute of British Geographers Annual Conference, twenty mobility scholars travelled  
12 around London on foot, by bus and by Tube to investigate how mobilities could be considered  
13 co-produced. In this paper, eighteen participants reflect on this collaborative experiment and on  
14 how it influenced their thinking about mobilities, geographical knowledge and pedagogy.  
15 Contributions cast light on the function of conferences and the multiple forms of pedagogy they  
16 enable, and provide guiding resources for those now wanting to continue such experiments.  
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20 **Keywords: mobility; knowledge co-production; pedagogy; transport; conference;**  
21 **London**  
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## 1. Introduction: pedagogy, conferencing, mobilities

Author 1 and Author 2

Dislocation is the perfect context for free-flowing thought that lets us move beyond the restricted confines of a familiar social order (hooks, 2003, p.21).

Producing, reproducing and disseminating knowledge are the essences of academia. Funding bodies and institutions may commonly divide these activities into pillars of learning, teaching and research. However these are false divisions—learning and teaching comingle and occur in varied contexts among diverse actors in higher education. One such example is the conference, often placed under the banner of research dissemination, it is also a crucial space of peer-to-peer pedagogy. This is an angle on the conference less often considered, and one which we will take forward in this paper.

The conference has been described as a “managed occasion for community learning, supporting both knowledge sharing and knowledge building” (Jacobs & McFarlane, 2005, p.317) or as a “vital way of summarizing your work for others; positioning yourself ... in a particular field; and of receiving feedback” (Hay, Dunn, & Street, 2005, p.159). Conferences afford great opportunities for participants to learn from one another and to develop their profiles, research and teaching: many edited volumes, symposia, and published panels stem from proceedings. Yet, it is rare for conferences or their sessions to be subjects of such publications, although Elden (2013) and Jameson (1984) have written on the conference in relation to Westin Bonaventure in Los Angeles, and Perez (2005) considers how sessions can reflect and reinscribe racist power relations. Relatively little work critically assesses sessions as peer-to-peer pedagogic practices, beyond ‘how to’ guides aimed at students and early career academics (e.g. Hay *et al.*, 2005).

This paper specifically considers the potentials and limitations of an experimental conference session format. Drawing on bell hook’s phrasing we ask *what happens when the ‘familiar social order’ of sessions is ‘dislocated’ into a collaborative journey through London?* Twenty participants, ranging from postgraduate students to professors, attended the *Co-Producing Mobilities* session at the RGS-IBG Annual Conference in London in 2014. As the organisers, we sought to experiment with the format and functions of a traditional conference session by drawing on elements of field trips and active learning—the benefits of which are well established (Charles-Edwards, Bell, & Corcoran, 2014; Coe & Smyth, 2010; Hope, 2009; Kent, Gilbertson, & Hunt, 1997). We invited participants out of the conference hall; stripped away formality; foregrounded collaboration; and welcomed possibility and playfulness. We prepared for elements of chaos and unpredictability. This opportunity to do something different enabled reflection upon the *status quo*.

The session’s *raison d’être* was influenced by calls for more holistic discussions of mobility from more diverse fields of study (*c.f.* Bissell, Adey, & Laurier, 2011; Cresswell, 2010; Merriman, 2012; Schwanen, 2015; Shaw & Hesse, 2010; Shaw & Sidaway, 2011). Reflecting on these invitations for more and new kinds of work, we saw an opportunity to respond at the RGS-IBG conference, the theme of which was co-production. The notion of co-production invites a shift away from the overly-animated and individualised subjects of mobility studies toward understanding mobility practices as more-than-individual and more-

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3 than-human (Merriman, 2014; Schwanen, Banister, & Anable, 2012). Thus, we reoriented the  
4 session away from an agenda privileging knowledge transfer symbolised by the traditional  
5 paper presentation and toward knowledge that was co-produced using active learning in the  
6 field.  
7

8  
9 Active learning methods and field trips are pedagogical tools that facilitate deeper  
10 learning; hone practical skills; apply theoretical knowledge; break down barriers between  
11 teachers and students; and strengthen the research/teaching nexus, all while being enjoyable  
12 (Boyle *et al.*, 2007; Charles-Edwards *et al.*, 2014; Kent *et al.*, 1997; Revell & Wainwright,  
13 2009). We sought to harness these attributes when designing the session and simultaneously  
14 hoped to bring people from across and beyond mobilities studies into active conversation. In  
15 the following terms, we put out a ‘call for participants’ not papers:  
16

17 [First] in ... the field, we will engage with and creatively record/‘follow’ different modes of  
18 urban travel through a range of methods, highlighting the means by which they can be  
19 understood as co-produced: how processes, ideas, inequalities, histories, things, people,  
20 policies, materials, spaces, representations, power, affects, and movements coalesce to co-  
21 produce mobile practices. [W]hat is entangled before, after and in-between the actual  
22 moments of movement? [Second], a roundtable discussion will be held to explore the ...  
23 understandings gained and the implications of these ... how may this lead to different ways of  
24 doing, reading, writing, collaborating and communicating mobilities?  
25  
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27 The open, flexible nature of the session meant we were able to accept as participants  
28 everyone who expressed an interest in engaging. Based on the number of participants and  
29 consideration of practicalities we focused on walking, catching the bus, and riding the Tube  
30 (metro/subway/underground). In advance of the session, we conducted a poll among  
31 participants regarding preferred modes of journeying and sent out a briefing inviting  
32 participants to bring any tools for researching the journeys they wanted to trial. The finer  
33 details of the session were only divulged once all were assembled on the designated morning  
34 of conference in the session’s allocated room at Imperial College. There, we reiterated the  
35 session’s rationale before dividing the twenty participants into the three groups of walk, bus  
36 and Tube. The groups were asked to make their ways 2.5 miles to the London Transport  
37 Museum in Covent Garden (hereafter Museum). The assigned transport mode was to be used  
38 for the outbound journey during which group members could work in any way *en route*, and  
39 evidence of arrival at the Museum was to be captured by a group “selfie” (a photograph taken  
40 of ourselves—Figure 1). After approximately two and a half hours the whole group  
41 reconvened at Imperial College for a discussion on the experience.  
42  
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44

45 [INSERT FIGURE 1 HERE]  
46

47 This process was experimental and as organisers we feared the session might be entirely  
48 ‘useless’. Thankfully the feedback was positive but its overriding utility seems to lay less in  
49 content and more in method: the session, it came to light, was a pedagogical tool, reflecting  
50 how ‘doing’ has been a defining characteristic of the mobilities turn. Both theoretical  
51 influences—such as non-representational theories—and methodological arguments about the  
52 promise of ‘mobile methods’ seem to incline scholars to place themselves within the  
53 movement they are studying<sup>1</sup>. We are not suggesting that studying movement requires  
54 partaking in those movements, but contend that conversations and dialogues on mobility may  
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3 have interesting effects while done ‘on the move’ (Bissell & Overend, 2015; Opezzo &  
4 Schwartz, 2014).  
5

6 The remainder of the paper consists of fifteen reflections from eighteen participants in the  
7 session. Some reflections were co-written, some solo authored, but all were edited by the  
8 authorial collective. Each contribution experiments with different ways of telling the stories  
9 of our journeys (Lorimer & Parr, 2014). Co-authorship on this scale in human geography is  
10 uncommon and, as such, there was little to rely on for guidance. Diverse writing styles  
11 throughout the paper reflect both our editorial wish to retain the integrity of each  
12 contributors’ voice, and the breadth of the brief we provided. Specifically we asked  
13 contributors to reflect on the pedagogical aspects of the session and potential for other  
14 contexts in under 1000 words per person. We mean ‘pedagogical’ in a broad sense—  
15 exploring how learning was ‘done differently’ in this session as opposed to a standard  
16 conference session and considering the always political experience of learning (Castree *et al.*,  
17 2008): how did this session relate to the domination of some knowledges, practices (for  
18 example, individualistic tendencies in academia), divisions (for example, research and  
19 teaching) and hierarchies over others?  
20  
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22

23 Thus, the reflections below deal with the trips by Tube, foot and bus. Incorporating  
24 vignettes and embedded/hyperlinked media, they demonstrate the breadth of activities  
25 undertaken. Contributions are eclectic in subject, argument, style and can be read in any  
26 order. To aid engagement with the paper, each set of reflections begins with an overview  
27 paragraph detailing the practicalities of that mode (Tube, foot and bus) and the main themes  
28 explored. These are returned to in more detail in the conclusion, which can, if desired, be read  
29 first to find particular contributions of interest.  
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31

32 The common themes fleshed out in the conclusion cohere around the analytical crux of the  
33 paper: an assessment of the kinds of pedagogies enabled or restricted through the *Co-  
34 Producing Mobilities* session. These themes are explored in terms of 1) the bodily, spatial,  
35 material and semiotic specificities of each journey and the resulting contexts for/to learning  
36 that were produced; 2) the social contexts and power relations that formed as a result of  
37 travelling together; and 3) processes of learning through reflection and documentation of  
38 experiences using a range of tools and modes of sensing, recording, capturing, documenting  
39 and relaying. We return to these themes in the conclusion and consider what lessons were  
40 learned for future activities, think about what questions are left unanswered, and ask how our  
41 co-production may enable a ‘move beyond the restricted confines of a familiar social order’  
42 of the academic conference.  
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## 46 47 48 **2. Tube** 49

50 Having the quickest and most direct transport mode, the six participants in the Tube group—  
51 Elaine, Helen, Anna P, Jennie, Sophie and Simon—lingered longer in the conference room,  
52 sharing research interests; and pondering possible methods for bringing all these interests  
53 together. They settled upon an allotted time for each to lead the journey and explore a  
54 research agenda important to that leader. Each had fifteen minutes, letting routes and modes  
55 of engagement emerge as conditions changed or opportunities to discuss, learn and teach  
56 arose. Reaching the Museum, a selfie was taken, coffee sought and a bus found back to  
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3 Imperial College. In the conference room and before a larger discussion, the six spent time  
4 individually reflecting on their experiences, which form the basis of the contributions here.  
5 The reflections all touch upon the power of approaching things as a group—challenging one  
6 another to think and do differently (Simon), to push comfort zones (Sophie), change habits  
7 (Sophie, Helen, Jennie), and reveal new perspectives through movements and the stillnesses  
8 they contain (Elaine). The experiment of navigating the Tube whilst temporarily blindfolded  
9 elicited varying insights from several participants, such as Anna P’s consideration of  
10 empathy. The different angles each reported emphasises the pedagogic potential of getting  
11 out and doing with others.  
12  
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### 14 15 16 **2.1 Learning through our feet [and so much more]**

17  
18 Author 3

19  
20 My iPhone diary tells me: Wednesday 27<sup>th</sup> August 2014, 0900–1200: Session—*Co-*  
21 *Producing Mobilities*. RGS-IBG. Imperial College London. I am looking forward to this.  
22

23 Twenty gather to share experiences of moving in London, reflecting on how that movement  
24 is instructive for other elsewheres; a ludic geography is in the offing (Woodyer, 2012). Our  
25 hosts are organised and hospitable. Still though we seem during their introduction, ear drums  
26 vibrate, lungs expand and contract, blood courses, synapses fire. Then, when encouraged,  
27 lips, tongue, and facial and throat muscles move in conversation: connections are sought,  
28 differences politely delineated. For the rhythm analyst, there is nothing still in the world  
29 (Lefebvre, 2004).  
30  
31

32 I elect to participate in the group which will catch the Tube to the Museum since, for some  
33 time, I have been undertaking a project which implicates the Circle Line (Stratford, 2015).  
34 Simon takes the lead from the seminar room to concrete, cobbles, bitumen. *Left* onto  
35 Exhibition Road—an unexpected turn down Kensington Road to Knightsbridge and not *right*  
36 to South Kensington. Not quite the *dérive* that Debord (1958) proposed, but a generous space  
37 of time nevertheless. Down a narrow lane onto Brompton Street, and down to the Tube.  
38 Jennie walks the station, eyes shut, guided by Anna P (Picture File 1  
39 <http://tinyurl.com/JGHEPicture1>). Her research with the blind precipitated a suggestion from  
40 me that she does so ... my honours, completed an eon ago, asked how blind people perceive  
41 the environment, and I found the experience instructive. Jennie says her adrenalin has  
42 mobilized—protecting her from the disorientation she senses. I walk nearby, taping her words  
43 (Sound clip 1 <http://tinyurl.com/JGHESound1>). We think about the ethics of this exercise and  
44 about its translation to other settings and senses.  
45  
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48 Changes in ambient temperature, into the train: clickety-clack, wind, echo, diesel smell,  
49 lurch, and wobble (Sound clip 2 <http://tinyurl.com/JGHESound2>). I ask the group to be  
50 mindful: commuting often makes us forget to dwell-in-motion (Edensor, 2011; Sheller &  
51 Urry, 2006). For me, being mindful honours the geographies, mobilities, and rhythms of our  
52 days, and the days of others. Sophie tells me she is finding it testing not to revert to her  
53 commuter-shell. I smile at a guy lip-syncing to whatever is on his iPhone.  
54  
55

56 Anna P suddenly announces “out at Piccadilly” and we plonk on platform benches. Listen,  
57 watch the yawning tunnel ... and return to the belly of the next train, popping our heads out  
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3 at Covent Garden—like moles. Transport for London is doing maintenance work on the  
4 station escalators, and the intercom voice says take either elevator or stairs—all 196 of them.  
5 Simon and I choose the latter: he is fit—a runner; I have 25 years on him and, while fit for  
6 my age, did squats this morning (Picture File 2 <http://tinyurl.com/JGHEPicture2>). By 140  
7 steps I am stuffed; by 165 lungs burn; by 196, I feel light-headed—but pleased. Out to clear  
8 sunlight, stale air, flowers, trucks, and gap-toothed cobbles (Picture File 3  
9 <http://tinyurl.com/JGHEPicture3>). Take-away coffee is a bonus as we plot our return journey,  
10 and gaze at my iPhone for the requisite selfie outside the Museum.  
11  
12

13 A brisk walk to the Strand enables access to the #9 to Aldwych (Picture File 4  
14 <http://tinyurl.com/JGHEPicture4>). Sitting up front atop the double-decker, our talk is  
15 peppered with ideas about what it means to move, slow or hasten, enlist our senses, be  
16 predictable and spontaneous, anticipate and calibrate our actions. We convey our thinking in  
17 geographical terms—space, place, movement, scale, environs, relations. Gridlock ahead ...  
18 time running out ... the sclerosis clears only after Hyde Park. And then a ‘purposeful’ pace  
19 from Exhibition Road back to our room; we are the last to arrive. It is a journey of 6267 steps  
20 and transformative into the bargain.  
21  
22

23 \* \* \* \* \*

24  
25 Pondering the role of field experience in geographical education, Hovorka and Wolf  
26 (2009) note how, in 1956, cultural geographer Carl Sauer appealed to geographers to move in  
27 leisurely fashion, and take advantage of spaces and places where questions emerge. Their  
28 work reminds me that de Certeau (1984), Ingold (2004), and Lefebvre (2004) all waxed  
29 lyrical about the power of the feet in this regard. I think: “we *do* learn by enrolling the whole  
30 of our embodied selves, with all that these bundles of skin, and flesh, and experience bring  
31 with them”. Learning by doing is a powerful way to make meaning and, as long as we recall  
32 that mindful ‘stillness’ and thinking are forms of doing, I am comfortable with such  
33 propositions: they avoid descent into descriptive empiricist tendencies, and promote creative  
34 and interesting pedagogies and learning outcomes (see, for example, Anderson, 2004, 2013).  
35 Hovorka and Wolf see the classroom as a field too and argue learning is enriched when it is  
36 seen as such. One might say the same of the conference as field. Certainly, I have now  
37 enjoyed a new kind of conference experience organised by motivated and creative new  
38 scholars that prompted energetic, focused discussions about how we move through the world.  
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## 45 **2.2 *Journeying and peer-to-peer pedagogies***

46 Author 4

### 47 *Departure*

48  
49 Despite the growing literature on the pedagogical value of fieldwork (Herrick, 2010; Scott,  
50 Fuller, & Gaskin, 2006; Stokes, Magnier, & Weaver, 2011), similar ‘out of the classroom’  
51 experiences have received comparatively little critical reflection in relation to peer-to-peer  
52 pedagogies. Sharing ideas with peers and colleagues in spaces beyond the university is a  
53 valuable aspect in my research development. In some ways the *Co-Producing Mobilities*  
54 session formalised a mode of engagement that, until that point, I have considered inherently  
55 organic. Would this experiment be too prescriptive, forced, or contrived?  
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3 Having lived in London for several years, I had a preconceived idea of how we would get  
4 to the Museum, and despite initial, internal resistance to the suggested route, it was liberating  
5 to relinquish responsibility and 'go with the flow'. It allowed me to think about how we  
6 research, share, and learn about mobilities.  
7

### 8 *Interruptions*

9  
10 I was struck by how interruptions in the journey forced me to consider from different  
11 perspectives my work on the everyday mobility experiences of visually impaired young  
12 people, research I had described to the group before our venture. Elaine asked if I had ever  
13 travelled on the London Underground with my vision temporally impaired. I had not, so at  
14 Knightsbridge station I agreed to be blindfolded and led. The experiences that my sighted  
15 guide and I had in those moments are documented in the following transcript (see also Sound  
16 clip 1 and Picture file 1):  
17

18  
19 JM: *My god, this is so...*

20  
21 AP: *How does it feel?*

22  
23 JM: *I feel so vulnerable.*

24  
25 AP: *You're actually being recorded now by Elaine so you can describe your experience.*

26  
27 JM: *I feel very vulnerable. I actually see what the benefit would be of having a stick. But then*  
28 *I guess there are other issues there about the stick in terms of it draws attention to you in a*  
29 *way that, particularly as a young person you might not want ... what was that?*

30  
31 AP: *That's just Elaine's arm.*

32  
33 JM: *Is it? Ok. Um, yeah, this is um ... I'm glad we are doing this but this is um ... I actually*  
34 *feel, I feel very hot.*

35  
36 AP: *Do you have any sense of how many people there are around us, or what they're doing?*

37  
38 JM: *I can feel ... I can obviously hear the rest of the group behind me talking and I just feel*  
39 *like I'm about to drop off the side of something. Can you describe what's coming up?*

40  
41 AP: *It's still flat and straight corridor, it's about 20 metres towards the escalator down to the*  
42 *train.*

43  
44 JM: *Oh god right, ok ...*

45  
46 AP: *But don't worry that's still a few steps ahead and I'll give you a warning.*

47  
48 JM: *Isn't it funny, I'm actually, I'm hot... and um, my sensory ...*

49  
50 AP: *So we're approaching the escalator and you can feel the surface changing, it's just*  
51 *another five, six steps ... and I'll let go of your hands so you can get your hand on the rail ...*

52  
53 JM: *Oops.*

54  
55 AP: *There you go, ok we're on.*

56  
57 JM: *When I jolted then I did actually quickly open my eyes.*

58  
59 AP: *Was it that scary?*  
60



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3 JM: *That was my knee jerk reaction, isn't that funny.*

4  
5 AP: *I think I'm going to ... it's quite strange for me as well because I'm finding it really,*  
6 *really difficult to describe what we're doing to make it safe.*

7  
8 Feelings of vulnerability, heightened senses, and rushes of adrenaline were overwhelming  
9 during the time I was blindfolded. Strong desires emerged to use something to touch and feel  
10 my way. A minor interruption to the overall flow of the journey, I found these few moments  
11 an incredibly powerful experience providing a valuable insight into mobility challenges my  
12 research participants confront.

### 13 14 *Arrival*

15  
16 Returning to the seminar room we began to write notes of our mobility experiences. While I  
17 have engaged research participants in such practices, I have rarely reflected upon my mobility  
18 experiences in the same way. These moments provided a rare and welcome opportunity to  
19 consider my own wayfinding practices in relation to everyday negotiations of urban space.

20  
21 Participating in the session felt luxurious and with the time demands of everyday academic  
22 life, it seemed slightly indulgent to have a defined space and time to consider both how  
23 mobilities are co-produced and how we investigate, learn and teach from these experiences.  
24 However, since the conference, I have reflected upon how such an experience provides a  
25 space to think differently about one's own research (for during the session I solved several  
26 methodological problems associated with the ethics of a new research project); engage with  
27 others' research; and open up possibilities for co-production. As an alternative conference  
28 format, this kind of session should certainly be encouraged to facilitate peer-to-peer  
29 knowledge production and exchange.

### 30 31 32 33 34 35 **2.3 Empathy, mobility, geography**

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37 Author 5

38  
39 *Jennie is working on a new project with visually impaired young people and wants to*  
40 *experience what it is like to navigate the London Underground blindfolded. She puts on a*  
41 *blindfold and asks the group if anyone would want to act as her guide. I volunteer. She*  
42 *prepares to take her first step forward, and suddenly I am overwhelmed with all the visual*  
43 *information I have to take in, filter and translate into verbal instructions, which must be*  
44 *timely and meaningful. This new role seems to entail providing reassurance as much as*  
45 *directions: I feel I should be trying to help include Jennie in the activities of the group. I*  
46 *watch the group progress towards the platform and imagine not seeing them; I imagine how*  
47 *quickly their footsteps and voices would dissolve into the general hubbub of the station.*

48  
49  
50 Several discussions and activities in the Tube group centred on empathy. Here, I reflect on  
51 two ways in which this collaborative session drew attention to the place of empathetic  
52 experiences in geographical research and learning. For me, acting as the seeing guide for a  
53 (temporarily) non-seeing member of the group created a space in which empathy could be  
54 experienced in ways that would be difficult to reproduce in a conference room. I had  
55 navigated the London Underground in many ways in the past: as a tourist; as a commuter;  
56 and, increasingly, as a researcher of transport geographies. Being a seeing guide reconfigured  
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3 the journey in unsettling ways and provided an opportunity to reflect on the importance of  
4 empathy in researching the diverse and often challenging spaces of urban mobility. While  
5 empathy is central to studying public transport and the co-produced movements of people,  
6 things and affects, it has not always been obvious to me how to foster it in and through my  
7 own research.  
8

9  
10 On our return to the conference room, another experience offered a glimpse of the role of  
11 empathy in the co-production of geographical teaching and learning. As we sat down, a  
12 member of the Tube group suggested we spend ten minutes writing rough notes about the  
13 journey we had undertaken. This was an excellent reflective peer learning exercise. For me, it  
14 elicited mixed emotions: enthusiasm, as the journey had been inspiring and pleasant;  
15 reluctance triggered by the absence of familiar writing rituals; concern over the prospect of  
16 sharing the products of this unconventional writing process. This process reminded me of  
17 undergraduate seminars as a novice teacher of geography in a higher education setting, where  
18 on countless occasions I have made similar demands on students and placed them in  
19 comparable situations. I have surprised them with 'creative' writing exercises, encouraged  
20 them to try different approaches, and discussed with them the value of immediacy and the  
21 self-discipline of writing.  
22  
23

24  
25 In the quick and informal writing workshop at the end of the *Co-producing Mobilities*  
26 session, then, I could carefully consider the place of empathy in mobilities research and when  
27 working with students. There was a lot to be learned from it, in the same way that being a  
28 seeing guide for the first time was an entirely new perspective on the Tube. The role of  
29 empathy in fieldwork and researcher-participant relations has been explored in some depth in  
30 geography (Sharp, 2005). Clearly, such methods have relevance for mobile conferencing and  
31 learning, as well as their own distinctive emotional qualities and empathetic potential. Further  
32 engagement with mobile (peer) learning practices could offer productive openings on the co-  
33 production of knowledge and empathy.  
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#### 38 ***2.4 Incorporating interaction in conference learning***

39 Author 6

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41 I tuck in my elbows and knees and clutch my bag on my lap. I am a little warmer than is  
42 comfortable; I can smell soap. Looking around I see blank faces. About half the people on the  
43 Tube are doing something, they have headphones in or newspapers open, but the other half  
44 show no external signs of activity. They may be deeply absorbed in thought, but from the  
45 apparent vacancy of their eyes it is hard to tell. Nobody speaks.  
46  
47

48 Change context.

49  
50 I throw my arms out wide, raise my voice, and start my lunchtime seminar with a  
51 deliberately controversial exclamation to wake the audience from their slightly soporific post-  
52 lunch passivity. I see a fleeting glimmer of surprise in a few eyes, but then it is gone.  
53 Occasional flurries of scribbling in open notebooks suggest that my words may have  
54 triggered ... something. I try to work out which parts of my oration are having an impact and  
55 what that impact might be. No-one is telling.  
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3 Black and William (2001) are critical of educational policies that treat education as a black  
4 box: inputs are fed in and outputs are expected to come out, but no-one really knows what is  
5 happening inside the box. When I look at the people facing me as I speak, be they academics  
6 in a traditional conference session, or students in a lecture, I see a series of blank eyes ... and  
7 I have no more chance of deducing what is going on behind them than I do of correctly  
8 guessing the thoughts of the people facing me on the Tube (which as a researcher I would  
9 never dream of doing).

10  
11  
12 Change context.

13  
14 I throw out a question to start a brainstorming exercise. I wait the obligatory seconds for  
15 the first brave soul to break the silence. A person speaks, I smile and nod. It does not take  
16 long for the first droplets of ideas to turn into a trickle, a flow, a torrent. Chairs begin to move  
17 out of lecture formation and towards a ragged circle as people turn to interact with one  
18 another. An argument starts. Everyone seems to want to talk at once.

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20  
21 When I was an undergraduate in the 1990s, the lectures I attended largely followed an  
22 established formula: the academic spoke, uninterrupted, to ranks of seated and passive  
23 students. Twenty years later, most of the lecturers in my current department intersperse their  
24 speaking with questions and exercises to engage students in 'active learning'—strategies to  
25 minimise student somnolence and give lecturers valuable insights into what students are  
26 actually learning. Indeed, interactive teaching is often lauded as sound pedagogical practice  
27 (Lambert, 2012; Scheyvens, et al., 2008). Over the same time period, researchers have  
28 increasingly recognised the value of participatory, collaborative, or co-productive research  
29 (Durose, et al., 2011; Pain, 2004).

30  
31  
32 Despite increasing recognition of the value of interaction in teaching and research, it is  
33 rare to see academics incorporating interaction into their conference presentations. I can  
34 happily hypothesise about why that might be: most conference presentations are too short to  
35 say (or do) much; audiences are experienced and adept in critical listening; academic norms  
36 are hard to break; and preparation time is scarce. If we accept, however, that action and  
37 interaction facilitate learning (for both 'class' and 'teacher'), we must ask whether traditional  
38 conference sessions could be improved.

39  
40  
41 So we change the context.

42  
43 On the upper deck of a London bus the people in the front seat turn to face those behind as  
44 we discuss how to manage some of the different challenges being faced in our research. The  
45 conversation moves fluidly between reflections on the Tube journey just made, prior  
46 experiences, different literatures, and new ways to tackle problems. We reach a solution for a  
47 challenge in one person's research and move, almost seamlessly, to another topic. We get to  
48 know one another (we could call it networking) as we navigate the London transport network.  
49 We discuss our respective research problems at appropriate moments in appropriate contexts.  
50 We set one another challenges (focusing variously on the cognitive, embodied, and affective  
51 elements of the journey), and reflect on and discuss how we each choose to meet those  
52 challenges. We leave the session with new perspectives, forged because we tried to engage  
53 actively with our surroundings and our peers in ways that we would not have done if we had  
54 taken turns to speak to a blank faced audience in a blank walled room.

55  
56  
57 Perhaps we should change the context more often.

## 2.5 Disorienting the conference format

Author 7

For thinking about mobilities, for exploring how, why and what happens on the move, habits often provide an appropriate lens of analysis (Dewsbury & Bissell, 2015; Grosz, 2013). Our habits are perhaps most successfully understood by doing things differently and *Co-Producing Mobilities* permitted such reflection upon conferences, upon how we understand knowledge dissemination and production in academic environments.

Habit played an interesting role in the journey we made. My turn as leader took place fifteen minutes into our journey whilst *en route* to the Tube Station. Till now, I had been on 'auto-pilot': following someone is easy; no real need to think or pay any attention. The usual routes we travel are easy: we know where we are going, how to get there. It often means we switch off to what is around us.

However, when I took on leadership, I had no idea where we were and no idea what direction to take. I really had to think about where we were going, and pay attention. My notes recall my discomfort at this process. Changing or challenging habits often means we experience negative emotions. When leading, I followed the path that we were already taking and, in meeting the main road, looked left and right and saw the Tube station sign. A wave of relief hit me. As the social psychologist Jack Katz (1999, p.26) suggests, emotions such as anger expressed in road rage are not directed toward other drivers, but express the perpetrator's 'own dumbness'—the disruption to their habitual journey. Not feeling anything like rage, nevertheless my notes show my discomfort, a disquiet which—upon reflection—illustrates my 'own dumbness.' At first, I thought my response reflected lack of experience navigating London: I was frustrated by an inability to undertake the task at hand. But this wasn't it: my unease reflected my lack of knowledge about London, and sense of lacking expertise. I felt disoriented; a 'dumbness' caused by disruptions to habitual experiences of a conference.

The way in which we 'do' conferences is often habitual, part of the academic routine. We go to conferences, rifle through programmes, attend talks, engage in small-talk, fall back into friendship groups, present our work, network, try not to embarrass ourselves, ask questions, think, plan for the future. We understand the format of conferences: paper presentations, flashcards for time, PowerPoint slides, questions. After the first time, we know the drill, and different conference spaces feel reassuringly familiar.

*Co-Producing Mobilities* did not follow the standard, comfortable-because-we-know-it format. Organising us into groups and sending us out on a journey challenged usual conference habits. It was disorienting. Yet this disorientation was a main benefit and a catalyst to reflect upon our conference habits. In the standard paper and question session, speakers stand momentarily upon a pedestal, package up research, and hand it to the audience. Knowledge is something over which the speaker claims both possession and an expertise then subject to defence through questions. By journeying together in *Co-Producing Mobilities*, knowledge became applied—something that contributed to a wider goal. No expert positions were claimed; no claims made to authority over what we were producing.

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3 We all contributed our experiences, backgrounds, and opinions and, in that way, my own  
4 (feelings of?) dumbness actually did not matter.  
5  
6  
7

## 8 **2.6 Encountering others, encountering phenomena, encountering learning**

9  
10 Author 1

11 *Months have passed since Anna D and I seeded ideas for this session. Since then we have*  
12 *firmed our plans, grappled with a call for participants; agreed upon timings, routes and*  
13 *groups; and prepared the requisite PowerPoint. Looking out at the faces in Room 119, it is*  
14 *obvious that we are not the only ones standing on unfamiliar terrain. Expressions that we*  
15 *read as trepidation, confusion, excitement, conviviality, and 9am dreariness greet us from*  
16 *our co-conspirators as we provide structure and rationale to a session we designed to be*  
17 *indeterminate, organic and messy.*  
18  
19

20  
21 Our approaches to conferencing seem obdurate. Whilst fieldtrips, workshops, exhibitions  
22 and panels/roundtables are more frequent on conference programmes (Rogers, 2010), formal  
23 paper presentations hold clout; augmenting CVs and the research quanta universities need. As  
24 a postgraduate candidate, straddling the student/researcher/teacher boundaries, this all seems  
25 a bit strange. During my time at Plymouth (BA) and now at Royal Holloway (MA), I was  
26 encouraged to engage with ideas, materials, methods, and peers to develop my scholarship;  
27 interactivity made for the most valuable sessions (Revell & Wainwright, 2009). Yet we do  
28 not seem to uphold these principles when communicating our research. Why do we  
29 understand what makes teaching and learning effective but use more passive forms of  
30 communicating at conferences? A cursory scan of book acknowledgements reveals that  
31 conversations in coffee rooms, pubs and other spaces of collegiality prove most valuable in  
32 the development of scholarship. There are better ways of sharing our research.  
33  
34

35  
36 Undertaking a collaborative Tube journey reinforced this opinion. It provided opportunity  
37 to share ideas, understand others' works, trial methods, troubleshoot problems and develop  
38 research connections. Changes in leadership agreed to beforehand became more highly  
39 absorbing versions of standard paper presentations. We were physically encountering the  
40 phenomena under scrutiny; looking at them from six different viewpoints; probing them from  
41 six different angles; and discussing six different sets of opinions, solutions, and ideas.  
42  
43

44  
45 Eureka moments emerged during the trip that suggest the potential value of journeying  
46 together to my research and academic practice. The first occurred observing, as  
47 aforementioned, Jennie's blindfolded travels through Knightsbridge Underground Station. I  
48 had recently finished conducting ethnographic research about people running in train stations,  
49 which focused on the effect of the material site in encouraging or restricting such movements  
50 (after Jensen, 2013, 2014). Watching Jennie's foot, its tentative and cagey responses to  
51 surfaces, and witnessing her hesitant body using walls, barriers and her aide for balance and  
52 direction revealed much. Ideas and approaches I had developed were predicated on the  
53 affective materialities seen and witnessed. Observing this different way of moving through a  
54 similar space elicited new takes on these ideas, prompting me to question whether the  
55 approaches from the seeing-world can simply be placed onto non-seeing (or other sensory)  
56 worlds. Applying the ideas of mobility materialities to visually-impaired movement prompted  
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3 an appreciation that these are materialities *felt*, and served to strengthen arguments about the  
4 significance of inclusive mobilities design.  
5

6 The second eureka moment came while on the Tube at Knightsbridge:  
7

8 *Elaine starts her term as group leader with the request for us to be mindful. I tried to*  
9 *remain relaxed, my body responding to the carriage's rhythm. My eyes are half-shut. I zone*  
10 *in. I become attuned to things that had previously passed me by; a kaleidoscope of sounds,*  
11 *smells, sights, textures, movements, rhythms and atmospheres begins to emerge.*  
12

13 My favoured research methods tend to involve activity—invariably I talk, note-take or run (I  
14 research running geographies). Yet here I was gifted a new method to add to the toolkit. Be  
15 mindful. Notice. Take it in. My accomplices were challenging me into different ways of  
16 seeing and doing. In a traditional conference space you can think about these other ways but  
17 you can rarely *do* them, which is where their potency often lies. I confronted such sentiments  
18 again during Anna P's instructions to be stationary once alighted at Piccadilly Circus. We sat  
19 for fifteen minutes, not moving in a space created almost solely for movement. Allowing the  
20 crowds to come and go we were grasping the flows of the underground; the surging of the  
21 trains, the rhythm of the announcements, the states of panic and of calm, the changing  
22 atmospheres and experiences of mobility and stillness. Bearing witness to the power these  
23 simple methods had was a treat.  
24  
25  
26

27 These were, of course, context- and journey-specific revelations. Yet the session format is  
28 one that will continually gift new perspectives and teach new lessons. The opportunity to  
29 discuss and collaborate with others was perhaps the most rewarding aspect of travelling  
30 together. The space created by the session allowed for networking that went way beyond  
31 snatched conversations during breaks. Real engagement was had—with each other, our work  
32 and with mobilities. Our changing formations brought with them new opinions, insights and  
33 challenges, new colleagues and new friends.  
34  
35  
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37

### 38 **3. Walk**

39 Faced with the prospect of the slowest journey, the walkers were first to leave the conference  
40 room. Preparations were minimised; only a rough route agreed before departing. The seven—  
41 Paul, Hannah, Kate, Amy, Jonathan, Nina and Gina Porter—only got to know each other, and  
42 the focus of their journey, *en route*. After documenting their arrival at the Museum, the  
43 walkers opted to catch the Tube back to Imperial College, where reflections on the  
44 experience were shared. These experiences focussed on different manifestations of  
45 (in)attention and the (im)material and social dimensions of journeying brought forth by them.  
46 Atmospheres and affects (Paul, Jonathan), sounds and smells (Paul, Jonathan, Hannah)  
47 saturated the walkers' journey. Their reflections grapple with how these attentions were  
48 produced within particular socialities and relations of strangeness and familiarity (Hannah,  
49 Kate and Amy). Nina considers how these experiences can or cannot be expressed through  
50 different modes of telling and learning about mobilities.  
51  
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#### 57 **3.1 Atmospheres Co-Producing Mobilities**

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3 Author 8  
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5 Mobility is co-produced between and by people and materialities. Walking three miles from  
6 Imperial College in South Kensington to the Museum and largely sticking to green spaces  
7 such as Kensington Gardens, Hyde Park, and Green Park, entails encounters with various  
8 surfaces and objects, mediated by technologies. Gravel, tarmac, sand, grass, horse shit are  
9 moved across, on, or through. Shoes and clothing mediate contact, as do maps, navigation  
10 devices, and technologies generating data about such movements. Rubbing shoes ravage  
11 heels (Wylie, 2005); *Google Maps* orient the disoriented (Wilson, 2014); jackets keep bodies  
12 (too) warm or dry—encumbrances to movement when not needed. Shouldered bags fatigue  
13 (Bissell, 2009). Traffic and traffic management systems impede progress, disrupt the rhythm  
14 of foot falls, ensure eventual progress.  
15  
16

17 Walking with others, conversation draws attention away from shared surroundings,  
18 distracts from the unfolding scenery, fragments the group. Walking with others stops us  
19 noticing an approaching taxi as we cross a road. Walking with others requires stops both  
20 planned and *impromptu*. Sometimes stopping relates to things that only *some* find interesting:  
21 horses and riders being drilled, for example. For those who read these stops as interruptions  
22 to a purposeful and timed mobility, boredom impinges. Yet through this tedium possibilities  
23 for reorienting our bodies emerge. As frustrated bodies linger, thoughts and eyes wander.  
24 Looking up ...  
25  
26

27 [INSERT FIGURE 2]  
28

29 ... there are varied materialities that, until recently, have occupied the background of studies  
30 of mobility and practice, and so of geography's frame of interest (Anderson & Wylie, 2009;  
31 Jackson & Fannin, 2011). Reorienting our attentions toward this ubiquitous background  
32 allows for the realization that certain 'immaterial' materialities bear down on our movements.  
33 As Ingold (2007, S28) notes:  
34  
35

36 To understand how people can inhabit this world means attending to the dynamic processes of  
37 world-formation in which both perceivers and the phenomena they perceive are necessarily  
38 immersed. And to achieve this we must shift our attention from the congealed substances of the  
39 world, and the solid surfaces they present, to the media in which they take shape, and in which  
40 they may also be dissolved.  
41

42 We are always already *amid* a co-produced, although easily forgotten, environment. More felt  
43 than seen, this voluminous atmosphere becomes entangled in the co-production of mobility  
44 and provides the conditions for mobility's very taking place. We do not walk across the  
45 world, we walk through its atmospheres (Ingold, 2007), both literal-meteorological (that is,  
46 the 'air') and more metaphorical—a shared feeling (McCormack, 2008). To understand the  
47 co-production of mobilities, we need to do more than look. We need to think beyond the  
48 solid, the 'thingly'. We need to think more about what surrounds us, unseen.  
49  
50

51 Co-production happens between and by people and sounds (Simpson, 2009); smells  
52 (Corbin, 1986); and atmospheres (Adey *et al.*, 2013; Anderson, 2009; McCormack, 2008).  
53 On our journey, the sound of horses' hooves and instructions from riders echo. Drums bang.  
54 Vehicles roar past. Snippets of conversation are heard in passing from within the group and  
55 amongst others. Unexpected sunshine—contradicting forecasts—peaks through leaves. Tree  
56 pollen irritates sinuses and fumes from vehicle exhausts choke lungs. The smell of horse-shit  
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3 affects memories of agricultural scenes (Henshaw, 2014). Air quality (that is, particle  
4 content) comes to generate a sense of air qualities—a feeling. Air saturated with particles—  
5 from plants in the form of pollen but also the man-made matter of exhaust fumes—literally  
6 permeates the mobile body.  
7

8  
9 Moving again, on this walk, walking and interacting with others amid such materialities,  
10 brought about a fleeting shared feeling of insouciance (Bissell, 2010). Another day, another  
11 walk, perhaps something different. A solo walk may have led to the perception (and co-  
12 production) of a different collective affective atmosphere entirely. There is no teleology here.  
13 Such shared feelings are not stable and do not last. They are liable to change moment-by-  
14 moment as the scene unfolds. Less finished products, more processes of perpetual re-  
15 production. Atmospheres co-producing mobilities.  
16

### 17 18 19 **3.2 Sensory geographies of being ‘mobile with’**

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21 Author 9  
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23 My journeying experiences were shaped by myriad interactions and conversations with other  
24 participants during the *Co-Producing Mobilities*. As Jensen (2010, p.393) notes: while  
25 “individuals navigate and interact on their way through the city” they are constantly “slipping  
26 in and out of different ‘mobile withs’”. This concept seems pertinent to draw on in exploring  
27 the pedagogical value of this exercise, as my journey was certainly punctuated by several  
28 such different ‘mobile withs’. At times, I was ‘mobile-with’ others in my group through  
29 engagement and conversation; at others I was more passively ‘mobile with’. These  
30 interactions brought to the fore new ways of examining and understanding walking.  
31 Encounters beyond the journey also proved insightful in such endeavours. Being ‘static-with’  
32 the group during the post-walk reflection added depth and complexity to the practice,  
33 highlighting differentiated experiences group members had of the same journey.  
34  
35

36 The first aspect of being ‘mobile with’ meant directly engaging with individual group  
37 members in the co-production of a unique mobile experience. Discussions moved from the  
38 current journey through London streets and parks to research interests and universities,  
39 during which surroundings shifted out of focus. In turn, memories of sections of the journey  
40 are now marked with images of faces and conversations rather than imagery of the route  
41 itself. Here was a ‘mobile with’ that decreased attentiveness to the physical surroundings, an  
42 experience in contrast to the literature on sharing mobile spaces. This suggests that when  
43 individuals interact, they disrupt their mobile rhythms and temporarily inhabit place  
44 (Edensor, 2011).  
45

46 The second aspect of being ‘mobile with’ was that, on particular sections of the walk, the  
47 presence of the group as a whole came into clearer consciousness as I overheard and  
48 observed other group members’ discussions. These discussions provided an alternative way  
49 of engaging with the journey. For instance, one member commented as we walked through  
50 the park; “... *there are so many different textures ... oh, I’m going back to get a picture of*  
51 *that*”. From this point on I became more sensitive to the feeling of the cobbles and then the  
52 gravel under my feet. Smell dominated a portion of my journey; the stuffy smell of the  
53 underpass, the fumes from the cars and the fresh park air. My experience was altered and  
54 enhanced in such a manner. Drifting along a section of the journey in the city centre I  
55 overheard another group member discussing crossing the road; “*I hate having to stop in the*  
56 *middle and cross twice*”. This point echoes aspects of the mobilities literature which focus on  
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3 the corporeal experience of movement; the desire that mobile individuals often have to move  
4 in a constant forward fluid motion (for example Jones, 2005; Spinney, 2011; Taylor, 2003).  
5 From this point, a wider view of the journey space came to my attention; the rhythm of the  
6 traffic and the patterns of pedestrians moving on mass through the city. Thus, at times, even  
7 though I was not directly engaging with the group, my sensory experience of the walking  
8 journey was shaped by it.  
9

10 However, during the post-walk group reflection it became evident that even though my  
11 sensory experiences had been influenced by real time responses from others to the space,  
12 these experiences actually developed in different ways. For others, awareness of different  
13 textures underfoot progressed into awareness of sounds and the capture of audio recordings,  
14 whereas sense of smell dominated my journey. Approaching mobile journeys in a shared way  
15 '*can be a rich and heightened sensory experience*' (McIlvenny, 2015, p.56). It encourages  
16 deeper insights into sensory geographies and the many forms through which walking can be  
17 experienced. Pedagogical value exists in being 'mobile with' and sharing sensory  
18 experiences, as well as being 'static with' and reflecting on these experiences as a group.  
19 Awareness grows of how others sense differently; acceptance of varied perspectives and  
20 knowledge increases.  
21  
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### 24 25 **3.3 Recollections of the walking journey**

26 Author 10 and Author 11

27  
28 *Our walking group was confronted by the onslaught of loud, bustling traffic and impatient*  
29 *drivers. I felt we were at the mercy of the road and traffic. We could only cross when*  
30 *signalled by traffic lights, and as soon as engines started to stir we were pressured into*  
31 *making our way quickly to the other side of the road. We felt and were out of place ... a*  
32 *hindrance in the realm of the road.*  
33  
34

35 On our walk through London, the dual processes of walking and being attentive meant we  
36 could re-cognise overlooked and taken-for-granted aspects of everyday life (and conference  
37 attendance). Early, it became apparent that actively engaging with that attentiveness—by  
38 pausing or straying from the path to look at something, take photographs, or record sounds—  
39 one risked falling out of step with the group: the imperative to reach our destination  
40 conflicting with the desire to chat, share observations, and enjoy journeying together.  
41  
42

43 Walking offered a context for various forms of concentration to emerge. Individuals  
44 within the group more familiar with London led the way. Their prior knowledge of the  
45 destination and the route required to reach it meant that their attention was focussed  
46 differently from those of us with little knowledge of our location. Leaders naturally gravitated  
47 to the front of the group, setting a pace to be followed and enabling the rest to focus  
48 wholeheartedly on the experience of journeying. In a sense, the session offered contrasting  
49 perspectives on 'being mobile': '*I had no bearings as to where we were and realised that I*  
50 *had put a great deal of trust in those who [would] navigate us towards our intended*  
51 *destination*'.  
52  
53

54 The group spread apart and regrouped at various points along the route according to  
55 surroundings and obstacles encountered along the way. Conversations could be few and far  
56 between as we concentrated on navigating busy streets or accommodating ambient noise  
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3 levels. Such periods offered opportunities to reshuffle and speak to different people within  
4 the group, or resume conversations afresh. In parks, the pace slowed and, unhindered by  
5 traffic, we took in the surroundings as well as each other. The duration of the journey, and the  
6 shared rhythms of walking presented opportunities for conversation with others walking at a  
7 similar pace. Neither the usual snatched chats between sessions, nor the self-conscious public  
8 question-and-answer exchanges that follow papers, these were intimate discussions about  
9 each other's research and interests, occasionally prompted by things observed along the  
10 journey (Picture file 5 <http://tinyurl.com/JGHEPicture5>). Freed from conventional conference  
11 roles of presenter, chair, audience and so on, we overcame certain academic hierarchies  
12 that—as an early career researcher and PhD student respectively—we may find constraining.  
13 Taking this session onto the street, or at least out of the formal conference room, helped open  
14 the way for knowledge to be negotiated collaboratively across conventional role distinctions.  
15  
16  
17

18 It emerged, too, that the two of us only ever converse together in Welsh, (indeed, as we  
19 write this together, we are discussing our thoughts in Welsh, whilst writing in English!). On  
20 the walk, we drifted back to speaking Welsh between ourselves before realising that others  
21 alongside us might not understand, or might feel excluded, prompting us to change to  
22 English. In both methodological and pedagogical terms, this was a useful reminder of the  
23 need to consider language as a factor in conversations and exchanges in sessions such as this,  
24 in conferences generally, and in classrooms. Recent experiences interviewing people walking  
25 the Wales Coast Path, collecting their thoughts, feelings and experiences of the path, has also  
26 highlighted to us that language—as a concept, and a vehicle of communication—is key to  
27 gaining trust and stimulating conversation. The lack of opportunity for multilingual dialogue  
28 in conferences could therefore represent an important, yet often overlooked, omission and  
29 serve as a potential barrier to equality in knowledge sharing.  
30  
31  
32

33 During the *Co-producing Mobilities* session, then, rather than a conscious decision to  
34 speak in Welsh, ours was a habituated response. We spoke in Welsh because we were  
35 walking alongside each other; we walked alongside each other because we already knew  
36 something of each other and introductions (and associated chit chat) were unnecessary. This  
37 ability to converse in a familiar language can foster feelings of connection and confidence,  
38 and presages opening oneself to new encounters. Our use of Welsh only became a factor  
39 conscious to us when the walk was underway and we began to fall in to step with others in  
40 the group where a form of mobile connection began to emerge: '*amongst the calming*  
41 *atmosphere of the park I felt confident and had freedom to explore, to wander and to happily*  
42 *converse with others*'. Having a friendly face and the connection of a shared language gave  
43 each of us confidence which, in turn, encouraged us to speak with others in the group who we  
44 did not already know. In a way, changing to English was also a tacit way of becoming open  
45 to engaging in conversation with others.  
46  
47  
48

49 As we neared the exit of another park, nameless to us, we experienced a shared moment of  
50 uncanny familiarity. In the distance we observed a large crowd of people, and wondered  
51 between ourselves whether this gathering was a protest or an event—and what was the  
52 building nearby? It was only when we came to stand in a particular spot, that we recognised it  
53 as Buckingham Palace. One of our strongest memories from the walk was our shared surprise  
54 and amusement that we could fail to recognise something so large and familiar by stumbling  
55 upon it from an unconventional direction. The experience was a useful reminder of a fact that  
56 permeated our entire journey, namely, that approaching from an alternative perspective what  
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3 we think we know—be it a conceptual idea, well known place, or the simplest of acts—can  
4 produce surprising insights and inform new understandings.  
5

6 The *Co-Producing Mobilities* session provoked a pedagogic issue here regarding whether  
7 conferences are intended as places for presenting conclusive research ‘outcomes’ or an  
8 opportunity for facilitating new trajectories into on-going research. We suspect that (by  
9 necessity or habit) the former has come to be the dominant narrative, and feel that there is  
10 scope to challenge this *status quo*. Perhaps what is needed is a revisiting of the conference  
11 format, and a move away from the vastness of the showcase ‘annual conference’ with its  
12 focus on summarising a given field, and a turn towards smaller scale, more frequent events  
13 throughout the year which support more active, participatory sessions and inclusive forms of  
14 knowledge sharing. We could do worse than incorporate our own research methodologies and  
15 bodily practices into our academic dissemination practices.  
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### 20 **3.4 Pedestrian pedagogies, ambulatory affects**

21 Author 12  
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24 In previous visits to the UK capital, it occurred to me how there is somehow a sense of  
25 difference in the London milieu: walking and being in London feel different from walking or  
26 being anywhere else. Even walking down an ordinary street there, devoid of landmarks,  
27 seems different somehow—different from a street in Rochdale or Manchester or Coventry.  
28 London somehow possesses an extra, almost tangible ‘something’; its own ‘affect’.  
29  
30

31 My own sphere of research concerns automobility and, though a sensory mobility itself,  
32 we can miss the sights, the smells, the sounds, the experiences of our surroundings when  
33 cocooned in metal and plastic carapaces that are our cars. Walking is similarly a sensual  
34 activity, though possessed of its own sensory experiences and, as such, is an activity that  
35 provides much opportunity for the potentiality of affect (Stewart, 2007). Geographies of co-  
36 production are intrinsically linked to geographies of affect, as affectual flows (*ibid*) between  
37 ourselves and other people, objects, spaces inevitably combine to co-produce feelings,  
38 emotions, reactions thereon and therein and, following Thrift (2004), allow us to reconcile  
39 our unique, individual “dynamics of encounter” (Tolia-Kelly, 2006, p.214).  
40  
41

42 Different parts of our walk elicited different feelings. Eschewing the direct route to our  
43 destination, we enjoyed a peaceful, greener, and perhaps more pleasant start to our walk than  
44 otherwise would have been the case. Indeed, the sound of relaxed recreational activities such  
45 as football kick-about on one side, and muted traffic on the other, lent a peaceable air. The  
46 sight of the Household Cavalry practising riding routines was an unexpected spectacle,  
47 lending a sense of ‘London-ness’ to this pedestrian at least. Other aspects of London as  
48 theatre emerged *en route*: mounted police, guardsmen and tourists all players on the stages of  
49 Buckingham Palace, Admiralty Arch and St James’ Park.  
50  
51

52 To me, our walking exercise echoed the difference—the London-ness—mentioned above,  
53 but this time it was a different ‘different’. Why should this be? Perhaps it was the excellent  
54 company of my walking companions. Acting as co-productions in themselves, the varied and  
55 mobile nature of conversations within our group extended beyond the matter in hand and  
56 perhaps meant that some of the more ephemeral aspects of the walk were missed. Or perhaps  
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3 not. After all, such conversations meant that the mobilities thus co-produced within our walk  
4 were authentic and innate to it—they were intrinsic constituents of ‘the walk’—and the  
5 ephemeral potentiality of affect suggests that even if the exercise were repeated with the same  
6 route, the same participants, even the same weather, it would not be the same: it could be  
7 recreated, but not reproduced. The moment—our walk—has gone, its co-produced mobilities  
8 unique. Certainly, walking this route alone would have been a very different experience with  
9 other opportunities for co-production.  
10

11  
12 Walking, like driving a car, is something that many regard as just a means of transport—a  
13 thing to *do* to get from one place to another. Courtesy of the conversations and co-mobilities  
14 that constituted our particular, necessarily unique journey, this vignette and its companions  
15 have provided a sense of how walking can be a thing or an event, a space and place to  
16 experience, to *be*.  
17  
18  
19

### 20 **3.5 A postcard from Paul**

21 Author 13  
22

23  
24 Navigating a walk through central London was an unfamiliar and intriguing start to an  
25 academic conference; a lull in the otherwise anxious space of a conference. I was drawn to  
26 the walking group, a proclivity based upon my research and personal interests. An ignorant  
27 guide, I found myself in the lead and yet the choice to follow parks *en route* to our  
28 destination ensured a relaxed disposition: treading different surfaces, the urban timbre muted,  
29 vivid pigment enriched produced for me a journey of respite rather than one of expedition. I  
30 was not without alertness however. Rather, this alertness was expressed more through the  
31 varied connections between one material body and the next, as they move and are moved—  
32 the way in which a military parade interrupted conversation, or the heat of the sun forced a  
33 slowing in speed—constituent parts of the journey.  
34  
35  
36

37 The simple act of getting outside can engender wonderful moments in research:  
38 journeying that takes us out into the world, refreshes perspective, and reminds us of the  
39 atmospheres, affects and ambiances that compose experience. Although such practices are  
40 not unknown to academia—geographers traditionally work ‘in the field’—*Co-Producing*  
41 *Mobilities* demonstrated how such journeying engages us differently in the world, and in turn  
42 illustrated how engagement opens up new modes of recording academic research. Befitting  
43 then, that our journey began at a conference organised by the Royal Geographical Society,  
44 the home of cartography in the geographic tradition, the heart of geographical exploration and  
45 the coding of space. Whilst we gave some thought to our own ‘mappings’ of the journey, for  
46 me the process demanded more critical attention to how we might document our mobility in  
47 ways not tied to a disciplinary tradition of accurately representing the environment, but  
48 paralleling the experimental nature of our practice. I hope such forms of mobility will direct  
49 us to the proliferation of different forms of documentation able to express the many  
50 differences of a journey.  
51  
52  
53

54 I have approached this question of documentation in the past using the postcard—perhaps  
55 the epitome of journey reflection. These postcards are intended for fragmentary recordings of  
56 a journey—open to sketches, bus tickets, photographs, diagrams—completed either *in situ* or  
57 on reflection. I think of the postcards as maps, yet their blankness demands an open approach  
58  
59  
60

1  
2  
3 in line with an idea of journeying off the map in that they are not depicting a prewritten route  
4 but are a catalyst to experience it in a new way. Completed in the momentum of a journey,  
5 they are snapshots and make no claims to document the whole. While we cannot capture  
6 lived experience in representation, we can hope that documentation puts into motion and into  
7 reflection the complex entanglements of a journey: processes connecting the mobile body  
8 with other bodies in the world—things often disregarded in their banality, but that  
9 undoubtedly constitute everyday experience.  
10

11  
12 A postcard from Paul hints at this entanglement (Figure 3). A photograph immersed in the  
13 sky, a walker looking up and taking in another view. It captures that bodily alertness that was  
14 part of our walk on the day, and reminds us for future walks to look away from our feet, of  
15 the diverse material and immaterial components of a journey that are often so difficult to  
16 record. Paul expresses the intrinsic difficulty in representing the ambiances and atmospheres  
17 that composed his experience of the walk. As he rightly states, ‘it’s hard to draw atmospheres  
18 and things you can’t see’, but using the postcard he explores another aesthetic mode and is  
19 able to express an atmospheric resonance not easily put into lines, or perhaps words. The  
20 postcard offers a glimpse into another experience, captures a moment rather than tells a story,  
21 and through its vacantness, allows a journey to continue, rather than finish and be told.  
22  
23

24 [INSERT FIGURE 3 HERE]  
25

26  
27 As a form of documentation this postcard does not render the value of a journey according to  
28 its significance after the event but captures part of what we gain in such journeying—getting  
29 out and into the midst. Yet it also denotes the difficulties that a morning of collective  
30 journeying raised for me, which is precisely the ways in which we might produce  
31 documentations without deadening the journey, and that are not after the fact. From *Co-*  
32 *Producing Mobilities* then, we can turn to experiments with the documentation of our  
33 journeys that offer a different canvas onto the world that both captures one experience and  
34 enables another.  
35  
36

#### 37 38 39 4. Bus

40 The bus group—David, Tara, Frans, Jo, Anna D, Clancy and Saurabh Aurora—tackled the  
41 *Co-Producing Mobilities* session by exploring one theme—technology and ‘wayfinding’.  
42 Dividing themselves into three sub-groups, each adopted a particular relationship to the  
43 theme: one wayfinding without phones, the second getting lost purposefully, and the third  
44 using a range of technology to reach the Museum. The contributions below explore varying  
45 ‘technologies’ of memory and learning in their relation to journeying together, temporality  
46 and attentiveness. They consider memory (in a phone, a camera and/or mind) as a form of  
47 technology— a mode of capture – that stretches the temporalities of a journey from the  
48 ‘present’ into the past and future (Tara and David), and ask what ‘data’ is privileged by  
49 different forms of capture (Clancy and Anna D). Getting lost, one group found, draws  
50 attention to the mundane everyday details of travel and the benefits of travelling together  
51 (Frans), while also highlighting different wayfinding capacities (memory?) in a group: Who  
52 has the power and/or responsibility to ‘lead’ when required – and to what dynamics and  
53 pedagogical impacts does that lead (Jo)?  
54  
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#### 4.1 Learning capacities, orientations, traces

Author 14 and Author 15

##### *Learning to travel together*

We started with coffee. Our habitual everyday rhythms disrupted by the early conference start, having a coffee together allowed us to talk through the idea behind the session and gave us time to attune ourselves to what we would be doing. Our journey was, in some senses, already 'planned'. We knew we were using the bus and not using our mobile phones.

The value of a clear rationale for the task provided by the session organisers proved important. Indeed as we undertook our journey, the initial brief was an orienting yardstick, conditioning our attention, narrating the unfolding journey. Unlike many fieldwork teaching exercises, in this instance the session organisers provided the rationale for the exercise months in advance, allowing its aims and objectives to 'take root'. Several times we drifted to this task before we came to it. Each time, it took new form, shaped expectations, highlighted the delicate balance between openness and prescription provided by the organisers. Too little direction and we imagined that our journeying, whilst still enjoyable, would have been beset by anxieties over the rationale of the task, attention becoming too fixated on this absence of orientation. Too much prescription and the outcomes were decided in advance.

The two of us were also many: conference delegates; participants in *Co-Producing Mobilities*; mobilities academics; tourists in a country where neither of us now lives; commuters heading to Covent Garden; colleagues; and friends. These dimensions of our identities each came to prominence during parts of the trip, inflecting how we related to each other, and giving effect to what we attended to and to the sorts of evaluation we made during the journey about other people and the identities that we found ourselves ascribing to them.

The journey began with a mixture of emulation and experimentation. We had mobile phones with us that we could use for orientation, but did not. Instead, our experiment heightened attunement to wayfinding cues in the streetscape, particularly at bus stops. Travelling together and talking about these processes, we became (increasingly) aware of what each other was being attentive to, a kind of 'joint accomplishment' (Allen-Collinson, 2008).

##### *Learning to record traces*

During our journey, we discovered our own varied capacities and incapacities related to London's transport, and mobilised certain tendencies pertaining to orientation. We experimented with ways to record traces of our experience of doing this journey to feed back to the group, and although we were not using smartphones for wayfinding purposes, they were useful recording devices. We used a 'notes' app on the mobile phone to make quick, rough notes as a memory prompt about things that came to prominence: 'Panoptic-flâneur looking down on people. No bins on buses. Rushing upstairs anticipating acceleration'. From a practical point of view, this method was less cumbersome and much quicker than using notepad and pen. Scribbling on a phone made the experience of recording less conspicuous, given the ubiquity of these devices in these spaces. It was also quicker to share the notes and pictures between us.

1  
2  
3 Doing the journey also made us aware that many other ‘recorded’ traces were already  
4 archived within us. Traces of other times and journeys became perceptible during the journey  
5 itself. Objects and places called memories to the fore—traces of experience archived by our  
6 bodies. For David, passing Green Park on the right gathered in memories of spending time  
7 there with a friend during undergraduate days. For Tara, memories of standing in a packed  
8 Trafalgar Square whilst the England Rugby team trundled around in an open double decker  
9 bus celebrated a World Cup victory. Choosing which traces to incorporate in a presentation to  
10 the rest of the group forced us to evaluate what mattered.  
11  
12

13 The exercise demonstrated the value of evaluating other forms of capture and presentation.  
14 David used his smartphone as a camera, and we shared the images between us once we had  
15 arrived home knowing, as many geographers have argued, that such images can work as a  
16 powerful *aide memoire* when analysing experiences, heightening the force of particular  
17 moments of the journey (Rose, 2012). There is an important time-critical dimension to this  
18 process. At each stage of capture and presentation, different relations are sculpting  
19 experience, not least in anticipation of the slightly nervy post-exercise session, where,  
20 between many participants, unfamiliarity (but also familiarity!) and the pressure to say  
21 something definitive, heightened nerves. Here, the speed needed to formalise the  
22 inchoateness of the journey engendered specific ways to present ideas, helped by Tara’s  
23 annotation of key words on a flipchart back in the conference room.  
24  
25  
26

27 The memory and sculpting of this journey is quick to meld with other journeys and  
28 experiences. David first typed this paragraph on a Friday afternoon bus from Zetland to  
29 Bondi Junction in New South Wales, and edited it on a bus from Castle Hill to St Leonards.  
30 His current bus journey is blurring with the journey in London. Those elements that were so  
31 uncomfortable or unfamiliar in London are no longer tinged with uncertainty or wariness now  
32 that he is back on a bus in a more familiar locale. Tara, on the other hand, was sitting in a  
33 hotel room in Wellington, New Zealand, as this paper took shape, thinking about recent bus  
34 experiences in San Francisco and reflecting on how the journeys had produced small eddies  
35 of anxiety that David had felt in London. These reflections show two things. First, writing  
36 about such experiences is not somehow better or more genuine when done straight away—  
37 although the discussions we had with the larger group after our walk were useful. Rather we  
38 need ways of thinking about how the production of knowledges is always already caught up  
39 with the onflow of experience. Second, it is this onflow of experience that puts our fieldwork  
40 experiences into context, allowing for points of comparison that now enrich our memories  
41 and reflections of that bus journey. This insight means that the next time we sit on a bus,  
42 these realisations, memories and reflections, will, however subtly, inflect our experience,  
43 thereby extending the session’s effects and helping us re-evaluate how we produce and re-  
44 produce knowledge.  
45  
46  
47  
48

#### 49 50 **4.2 *Those who wander are never really lost***

51 Author 16

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53  
54 *The three of us embarked on a wandering, detoured bus journey. Instead of going to the*  
55 *museum directly, we sought to more fully experience bus-based mobility by getting lost*  
56 *together. We would board the first random red double-decker we would see and share stories*  
57 *of our experiences along the way. Hopping onto the top deck of a bus in South Kensington,*  
58  
59  
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1  
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3 *our conversation centred on what we could observe on the street. Glancing at some of the*  
4 *signs, I could not stop wondering whether we were going 'the right way' despite our best*  
5 *efforts. Getting lost proved a difficult task for the two of us who had very vague familiarity*  
6 *with London's layout and, as the third group member attested, especially difficult for*  
7 *somebody who knows London intimately. Boarding the second red double-decker—this time*  
8 *with the intention to get to the museum—we decided to sit downstairs at the back, two of us*  
9 *facing backwards. Our conversation centred on the bus rather than the happening on the*  
10 *street outside: The seats were uncomfortably hot; was it because of the engine? Why did*  
11 *London have double-decker buses? How did the experience of riding the bus change when we*  
12 *moved from front to back, from upstairs to downstairs, from forward-facing position to*  
13 *backward-facing position?*  
14  
15  
16

17  
18 As a PhD candidate studying transitions to sustainable transport systems, two points of  
19 reflection on the value of this type of participatory conference session stand out. First, it is  
20 refreshing to make explicit and thoroughly discuss the mundane activities of 'lived' everyday  
21 mobilities. The type of knowledge generated by reflecting on one's own experiences is  
22 different from—but no less valuable—than research engaging transport engineers and  
23 planning professionals. For a more complete understanding of systemic shifts in mobility  
24 patterns, we should look beyond 'the brute fact' of movement (Cresswell, 2006) and instead  
25 shift part of our gaze to the intricacies of the other elements that shape the practice of bus  
26 travel. How does bus-based mobility reshape other mobilities in the city? Do people perceive  
27 these big red double-deckers as proud symbols of London or, alternatively, as inferior 'loser  
28 cruisers'? These are examples of questions that pop to mind on cross-fertilizations between  
29 'hard' transport geography and the 'soft' new mobilities paradigm in the social sciences (see  
30 Shaw & Docherty, 2014).  
31  
32  
33  
34

35 Second, the very act of getting together, sharing everyday practices of travel with other  
36 conference participants, can serve as a good way to get to know each other. Connecting to  
37 people in one's community of scholarly practice is, after all, a key part of a conference. So in  
38 this sense "contra much transport research ... the time spent travelling is not dead time that  
39 people always seek to minimize" (Hannam, Sheller, & Urry, 2006, p.12).  
40  
41  
42  
43

#### 44 ***4.3 Lost and found: responsibilities and power relationships***

45  
46 Author 17

47  
48 Journeying together was intellectually stimulating and personally challenging. To journey  
49 through London with a group afforded the opportunity to see the world from beyond my own  
50 viewpoint—from the perspectives of fellow group members. In turn, this empathetic  
51 engagement enabled us to appreciate and discuss aspects of mobilities reaching beyond the  
52 simple fact of travelling from A to B. Along the route, shifting power relations between  
53 group members proved significant in how our mobilities were constructed and negotiated,  
54 informed our awareness of our surroundings, and facilitated pedagogical engagement with the  
55 exercise in ways described below.  
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1  
2  
3 Our group's approach was to explore the importance of understanding our relationship  
4 with the physical world around us rather than engaging with the more virtual world of  
5 mobilities driven by technology. We nominated to travel by bus from South Kensington to  
6 Covent Garden without aid of any geolocation devices. Getting 'lost' gave us opportunities to  
7 think about how we 'read' urban landscapes, one we would not otherwise have experienced.  
8 In my research, I have often asked participants to observe the world around them. Getting lost  
9 required engaging our entire bodies and senses, it generated richer interactions with the  
10 physical environment and, as such, could benefit urban fieldwork pedagogy more generally.  
11  
12

13 However our freedom to get 'lost' was limited by the need to be in Covent Garden by a set  
14 time. Initially we travelled in the wrong direction and while I was aware of this I had  
15 promised not to give any indication. Our focus was on trying to spot familiar road signs,  
16 place names or landmarks. In spite of being technically 'lost' it felt as if we were learning  
17 much more about the areas we were travelling through than if our focus had purely been on  
18 reaching our destination. After some time we passed a road-sign pointing towards Brighton,  
19 at which point we agreed to abandon our bus and find our way back towards Covent  
20 Garden—something I assumed a leading role in.  
21  
22

23 My wayfinding leadership led to a change in focus for other group members. Instead of  
24 engaging with their surroundings and the 'journey' they focused instead on conversations  
25 about career experiences. Considering the performance aspects of everyday mobilities, this  
26 more passive approach to the exercise still retained pedagogical value. It gave space to learn  
27 about each other rather than just about our relationships with urban landscapes. Yet it also  
28 highlighted issues of trust and power associated with such an exercise. The pedagogical  
29 impact of the exercise could be severely reduced if the emasculation of those lacking  
30 necessary wayfinding knowledge led to involuntary disengagement. It also became apparent  
31 that my decision making was being trusted without question; in other hands or under different  
32 circumstances that might lead to an abuse of power. Such reliance demonstrated to me the  
33 value of immersing oneself in and knowing one's surroundings; otherwise unhealthy  
34 dependence may ensue. This insight also applies to our relationships with technology, which  
35 drives so much decision making on 'real-time' journey planning. These insights were  
36 reinforced in the whole-group reflection when the links between passivity and mobilities  
37 were discussed. That said, disconnection from one's surroundings is not necessarily a 'bad  
38 thing'. Mobilities are about more than just movement and such 'other' aspects of mobility—  
39 such as opportunities for conversation—also provide meaningful learning and teaching  
40 opportunities.  
41  
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46 The positive utility of mundane journeys has been the subject of extensive research in the  
47 mobilities literature (see Jain & Lyons, 2008; Mokhtarian, Salomon, & Redmond, 2001).  
48 Assessing the value of 'journeying-together' as an exercise depends on what we value and  
49 what we count as pedagogical. If one just focuses on 'simple' acts of getting from A to B via  
50 a given mode of transport and reflects on how that act is carried out, then perhaps we miss  
51 some of the most valuable elements that constitute the complex, contested and multi-  
52 dimensional nature of mobilities and indeed of pedagogy itself.  
53  
54  
55

#### 56 *4.4 Cyborg bus bubbles and other journeys through capitalism's mobilities*

57  
58  
59  
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1  
2  
3 Author 2 and Author 18 in conversation  
4

5 **Anna (A, henceforth):** How do you feel this bus trip differed, if at all, from a more  
6 traditional session? In what ways did the materialities and technologies of the pavement, the  
7 bus, the air, differ from how we feel, act and interact in a conference room.  
8

9 **Clancy (C, henceforth):** It was as if the rhythm of our bus-mobility was orchestrating our  
10 discussion. Faster at times of traffic flow, and awkwardly halting at bus stop intervals, as we  
11 checked our location and were brought back into the city and journey. We were at once part  
12 of the urban space, and sheltered from it. The bus-space formed a barrier between the relative  
13 stillness of learning space and the quixotic frenzy of London—calm enough to allow for  
14 reflection, and still stimulating.  
15

16  
17 **A:** I wonder how the bus's rhythm affected the knowledges shared? Perhaps the range of our  
18 conversation would be impossible in the structure of a 'standard' conference. Instead of  
19 presenting our work to each other in fifteen-minute papers and then asking questions, we  
20 were learning collaboratively and in relation to the bus and street worlds around us.  
21

22 **C:** The changing environment of the bus-space, and sense of *going somewhere* was  
23 inspirational and productive. Physical momentum begat intellectual momentum, and the  
24 stimulus of the world around provided cues for conversation. This movement created a  
25 *conversation* 'space'—a *learning* 'space' derived from the interaction between us. This space  
26 was not fixed but a mobile space produced between two actors—and it moved from the street  
27 to the bus and back onto the street, and beyond the experiment itself.  
28  
29

30 **A:** But in some senses, in the bus our bodies were relatively immobile, facing forward, as in a  
31 more traditional presentation. It is ironic, because as co-convenor I hoped the session would  
32 explore how we might exchange knowledge or learn differently if our bodies are engaged in  
33 movement. Blood flow, muscle activity, multiple and unexpected sensory stimuli surely  
34 matter? The other aspect—one arguably closed down by having a destination for our  
35 journey—was maintaining an open-ended session. I hoped to create a space open for play and  
36 unexpectedness, respite from the oppressive instrumentalisation of everything, the need for  
37 thought/journeys/work to *go somewhere*. These thoughts on instrumentality bring me to  
38 another kind of instrumentation: what difference do you feel our use of technologies (the  
39 GoPro camera, your phone) made to this learning together?  
40  
41

42 **C:** The technology allowed for distraction—because we were neither note-taking nor way-  
43 marking, and, thanks to the GoPro and the phone, our experience of mobility became less  
44 analytical and more visceral—the lurching bus and the heat of the conversation flowed into  
45 the rhythm of the bus and of London more generally. In hindsight, the hard data—elevation,  
46 distance, average speed, and the path itself—seem at odds with the experience of mobility as  
47 we produced it. Our production of mobility was steeped in the presentness of experience, as it  
48 flowed from one moment to the next.  
49  
50

51  
52 As a pedagogic and mobile space, our journey presented a different kind of learning.  
53 Arguably, it was more interactive, engaging and creative than the formalised conference  
54 space. But, could it be argued that it was also less productive—opening up more lines of  
55 inquiry than it answered?  
56  
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1  
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3 **A:** To your points on technology: Were we producing a kind of cyborg journey together? Our  
4 group was the ‘technology’ group (but this delineation, I feel, was itself false, as all humans  
5 and journeys are necessarily part(taking) technology, in the broadest sense). When we  
6 returned from our trip, someone used the term ‘cyborg’ to describe us. Drawn to the concept  
7 in many ways, I was uneasy with this quick diagnosis of our condition. As Haraway (2000,  
8 para. 2) puts it; the cyborg has been used “to mean almost anything about the join between  
9 human and machine, in some kind of deeply ahistorical way that I find maddening”  
10  
11

12 To your thoughts on creativity and what constitutes a ‘productive’ session: At the time of  
13 writing this passage, I am in the midst of ‘fieldwork’— a geographical term I find fraught:  
14 What is this ‘field’ and why does it have to be *other* than commuting, classes, conferences?  
15 Where do we make the cut of what counts as fieldwork, knowledges and truths that are  
16 ‘worth’ teaching, quoting, reading? Linked to our journey: what do we value as productive  
17 ‘learning’, ‘teaching’ and ‘research’ and what relations of power help define and maintain  
18 these delineations and value judgements? In this roundabout way, I am getting to the notion  
19 of productivity you raised earlier. Or as Castree *et al.* (2008) highlight—and Neil Smith  
20 (2000) provocatively argued in *Who Rules This Sausage Factory* (the university)—how we  
21 measure productivity in education is bound up in the commoditisation of education and  
22 notions of functionalism. Perhaps, as you suggest, our journey was less productive of  
23 answers, and more of fruitful distractions and questions.  
24  
25  
26

27 **C:** In many ways we were all cyborgs—being whisked along by buses and trains and traffic  
28 lights, governed by a barely perceptible technological infrastructure, reminiscent of the kinds  
29 of automated urbanism described by Thrift and French (2002) and the code-spaces espoused  
30 by Kitchin and Dodge (2011).  
31

32 And this thinking leads on to your second point about ‘the field’? Exactly as you highlighted,  
33 there is a tendency to forget the spatial and temporal (geographic and historical) interrelations  
34 that exist prior to our conceptualisation of ‘the field’. Reflecting on our journey, were we in  
35 ‘the field’? Was it really a space apart from ‘ordinary spaces’ simply because we named it  
36 thus? Considering this question, perhaps it was too easy to assume that we were ‘the cyborg  
37 group’, merely because we had knowingly designed the relationship between ourselves and  
38 the technology without considering how this relationship may unfold outside of ‘the field’.  
39  
40

41 **A:** I suppose what niggles me still are the effects of specific systems and institutions that  
42 govern these practices—of fieldwork, of a conference? Who and what benefits? What rules,  
43 violence and exclusions are re-created? What cuts does it reinscribe? What knowledges does  
44 it (re)produce and at what costs? Does it prejudice the experience, the presen(t)ces, over the  
45 ‘historical’, the geographically and temporally dispersed exploitations and labours that make  
46 possible certain journeys over others, for some and not others? Perhaps it is too much to ask  
47 of one session that it *both* inhabit the bodily experience of the journey *and* allow for  
48 recognition of these larger geopolitical systems, these other temporally, spatially, bodily  
49 exploitations and labours that make possible certain journeys over others, for some and not  
50 others? Does the technology we employed distract us from critiquing the kinds of mobile  
51 subjects (or *sausages*) we are becoming: using video, data, calorie counting and screen-time,  
52 do we become the producers of data for machineries of profit and surveillance? (Figure 4)  
53  
54  
55

56 [INSERT FIGURE 4 HERE]  
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3 C: The data are at once a distraction and canaries in the mine, they are largely meaningless –  
4 they tell us how far we went and how high we climbed – but they do not account for our  
5 experiences. There is an affective and emotional politics bound up with mobility, which  
6 remains (presently) beyond the reach of formalised categorisation. Both the camera and the  
7 phone are a materialisation of larger geopolitical systems and hegemonies, and the data which  
8 are supposed to make it all worth it – the map, the video – are realised as abstractions of a  
9 past experience impossible to relive, making the whole process ludicrously macabre.

10  
11  
12 The concept of a co-production of mobility—that we produce mobility in the very act of  
13 researching it—has augured a further set of questions: in producing mobilities research, how  
14 can we map global economic, social and political phenomena as they appear in everyday  
15 settings? In some ways, I hope our discussion here has started to answer some of these  
16 questions. And perhaps, for the rest that remain inconclusive and unanswered, we need more  
17 sessions like this one, in different places and with different people, reformatted and  
18 rearranged, so that future sessions may be equally as enlightening.

## 21 22 23 **5 Conclusion: Peer-to-peer pedagogies beyond the familiar social order of a** 24 **conference?**

25  
26 Author 2 and Author 1

27  
28 What happens pedagogically when you move the conference out of conference rooms and  
29 take a journey together into ‘the field’ of London’s moving worlds? Do we experience, feel,  
30 exchange, and learn *differently*, and if so, how might those affects and outcomes matter for  
31 pedagogic interventions, and what might they mean for future collaborative sessions? These  
32 are some of the questions raised through the *Co-Producing Mobilities* session at the RGS-  
33 IBG 2014. The preceding fifteen reflections have grappled with these in diverse, creative, and  
34 insightful ways. In these concluding remarks we reflect critically on the pedagogic value of  
35 the session, drawing out three main thematic threads running through the contributions: the  
36 (im)material and embodied spaces of peer-to-peer pedagogy; the altered social contexts and  
37 their relations of power; and the impacts of reflecting on and documenting these experiences.  
38 Once more, we interpret pedagogy broadly, taking our lead from the diverse conceptions  
39 demonstrated in the contributions. Pedagogy (peer-to-peer or otherwise) is about the creation,  
40 exchange and reproduction of knowledge. Thus, pedagogic interventions are inherently  
41 political and—in line with bell hooks’ sentiment, which opened the paper—need to be  
42 considered critically, as we do now.

### 43 44 45 46 *Material, spatial and bodily contexts of learning*

47  
48 Although we hoped to explore what *difference* mobility makes in peer-to-peer pedagogy, it is  
49 important not to reify the mobile aspects of the session. As Stratford (this paper<sup>2</sup>) reminded  
50 us, recalling Lefebvre, “there is nothing still in the world”. We were interested in a mobile  
51 session, not from an assumption that mobile methods hold a privileged access to the “truth”  
52 about mobility, but because, to one degree or another, we are all mobility scholars. It was the  
53 fact that we were doing and encountering what we studied that was so important (Cook). As  
54 the reflections highlighted, by leaving the conference room and encountering our research  
55 topics (rather than representing them in words and PowerPoint) our journeys by foot, bus and  
56 Tube comprised different bodily, spatial, (im)material and semiotic specificities and modes of  
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58  
59  
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1  
2  
3 attention that produced their own particular contexts to/for learning: For example, the bus  
4 riders reflected on experimentations with technology, with sensations of facing backwards,  
5 and looking down from 'up high'. The perspectives of the Tube patrons were focused on the  
6 train rhythms, on their experiments in leading and blind-folding and the 196 steps. The  
7 walkers' bodies were also exposed to the wider open spaces, effluvia, skies and atmospheres  
8 (Simpson) of London's parks. Common to all the modes, however, was the fact that our  
9 affective journeys went far beyond the immediacy of, 'here' and 'now' and were always  
10 already refracted through—and simultaneous to—the 'elsewheres' of bodily, spatial and  
11 material memory, comparison, conversation and history. Getting out and encountering the  
12 phenomena under investigation allowed for such specificities, affective experiences and  
13 contexts of/for learning. The recounting of these, seemingly mundane happenings throughout  
14 this paper, emphasises this and provides detailed insight into the workings of such a session.  
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18  
19 Clearly the opportunity to encounter the topic of study during a conference session 'in the  
20 field' is not limited to mobilities research. As Fitt outlined above, regardless of the discipline,  
21 interactive modes of conferencing help her develop more interactive teaching. However, the  
22 particularities of different fields will create different learning contexts and opportunities. In  
23 the case of mobility, "being in motion" proffers different kinds of interactions with the world,  
24 forming different kinds of identities and knowledges (Ricketts Hein, Evans, & Jones, 2008,  
25 p.1268; see also Coe & Smyth, 2010). Similarly, Anderson (2004) has pointed out that  
26 talking whilst walking allows place(s) to serve as active triggers to generate new ways of  
27 producing and disseminating knowledge. While participants reflected on such processes in  
28 their comments (Kershaw), the diversity of reflections brings out an important point: The  
29 places the journeys traversed, were not simply backdrops to experience or 'triggers' for  
30 knowledge. As active inhabitants of buses, Tubes, atmospheres, shoes and pavements we  
31 were constantly (co)producing these spaces, and hence subjectivities, *differently* through  
32 these myriad relations (Simpson). The ways in which various actors and actants cohered in  
33 these journeys, offered points of distraction, interruption, cues, confusion, comparison,  
34 conversation-starters and novelty.  
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39 Taking seriously the kinds of bodily knowledge and learning explored by Serres in  
40 *Variations on the Body*<sup>3</sup> we might ask: What bodies, bodily knowledge and bodies of  
41 knowledge were produced in this session? Contributions reflected on sore feet, fatigue, but  
42 also ideas, connections, modes of attention, energy and motivation. Although it is impossible  
43 to capture the dispersed effects of 'energised' or 'enthusiastic' bodies—it might be interesting  
44 to consider further what difference such bodily, material, and spatial states might make to  
45 conferences and their (learning) outcomes.  
46

#### 47 *Learning together and power relations*

48  
49 The collaborative reflections (that is, those by Bissell & Duncan; Wilmott & Davidson; and  
50 Evans & Jones) in particular, highlighted the different worlds produced by different bodies  
51 journeying together. Exposure to others' perceptions, interpretations and abilities, widened  
52 their perspectives on how journeys are (re-) produced differently and can be understood in  
53 different ways (for example, Delaney, and Fitt). Whether through engaged discussion, an  
54 overheard sentiment or observed behaviour, simply journeying with others seemed to spark  
55 off new appreciations, perspectives and knowledge (Cook). Empathy here was brought up as  
56 an important way of gaining some insight into others' affective worlds and enhancing  
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3 teaching and research (Middleton; Plyushteva). Acknowledging the value of those we  
4 journeyed with and their insights, however, also points towards some of the limitations posed  
5 by our session's relative lack of diversity. Participants were not deaf or blind, were able to  
6 walk, were predominantly white and from academic institutions in Europe, Australia and  
7 New Zealand, and all were students and academics versed in academic geography. The  
8 incorporation of absent perspectives would only serve to strengthen insights into mobility,  
9 but particularly the questions of social justice bound up in it.

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11  
12 Despite these partial perspectives, participants brought to the session a range of  
13 methodological tools, research expertise and familiarity with London and different mobilities.  
14 These capacities brought to the fore interesting experiments in (micro) relations of power: In  
15 what ways do we rely on leaders (Middleton), experts (on London, see Elvy), habit or  
16 technology (Bissell & Duncan; Elvy; Sengers; Wilmott & Davidson) to carry and process  
17 knowledge? How might this leave us vulnerable to being lost, manipulated or led astray, or  
18 perhaps allow for distractions, experiences, conversations, daydreams and experiments? The  
19 Tube group in particular—by rotating who led the journey—experimented more overtly with  
20 power relations within the group. In this way, journeying together was not only an  
21 opportunity to meet others in the academic community—as Sengers and Kershaw point out—  
22 but perhaps also—as Plyushteva highlights—to do so in ways that are less hierarchical and  
23 less focused on individualised work, learning and 'achievement' than conventional academic  
24 contexts.

#### 25 26 27 28 *Unending journeys – reflection and documentation*

29  
30 The production of knowledge does not end after you come 'home' from a fieldwork  
31 experience, rather, it is "always already caught up with the onflow of experience" (Bissell &  
32 Duncan). Similarly, as Simpson emphasises, our journeys are "processes of perpetual  
33 reproduction". Editing and concluding this multi-authored paper represents part of this  
34 reproduction. It also represents a pedagogic experiment—it was an opportunity for us as  
35 graduate students to plan, run—and reflect on—a conference session in novel ways<sup>4</sup>. In many  
36 papers on fieldwork experiences with students, academic staff author the reflections on  
37 pedagogic approaches used (for example, Burgess & Jackson, 1992). Keen to maintain the  
38 "co-" in 'co-production' we found it important to co-author these reflections. Given the  
39 diversity of approaches used by participants, these contributions reveal the effects of different  
40 tools and modes of sensing, recording, capturing, documenting and relaying the learning  
41 journeys. We hope that reading these pieces emphasises the unsettled awareness of how  
42 different ways of narrating (or gathering data, or learning) do not just produce different  
43 'stories', but produced different journeys themselves.

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47 These journeys were staged. Participants were asked to record and analyse journeys in  
48 whatever way they saw fit, and then reflect on the pedagogy of the experience. Did, as Bissell  
49 and Duncan point out, this self-conscious 'gathering together' of experiences afterwards force  
50 an unnecessary fixity of interpretation—propelled by the need to have something to say? In a  
51 similar vein, Williams addresses the difficulty of being able to put into words things that  
52 evade articulation. How might different methods attempt to record moments that cannot be  
53 easily captured and communicate that which cannot be spoken. How might the postcard (or  
54 sound file and selfie) share the experiences of the journeys differently than say the geo-  
55 tracked self-quantification which Wilmott and Davidson discussed? How do different  
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3 methods tell the stories of our journeys differently, and in turn, help to co-produce the  
4 journeys themselves?  
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6 Turning to the unspoken—or the left-unheard—Wilmott and Davidson reflect on what  
7 knowledges were suppressed by privileging the spatial-temporal “presences” of our  
8 experiences. What exploitative co-productions ‘elsewhere’ were we too distracted to  
9 apprehend—for example, in oil extraction, in the production of our phones, in the unequal  
10 effects of climate change? Perhaps, as Wilmott points out, the opportunity to reflect critically  
11 on the session, allowed us at least to bring these omissions to light. In these ways, our  
12 learning journeys defy spatial and temporal boundaries, beginnings and endings, and the  
13 packaging into defined ‘ends’ and answers. They defy capture, and closure, and open up  
14 more than they conclude.  
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### 17 *Assessing success and wider questions*

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19 How then do we come to a close and attempt to assess this session’s ‘success’, when posing  
20 this very question is problematic (see Simpson; Elvy) and deeply political? We could simply  
21 draw on our eighteen contributions and stamp the session a success based on a sense of  
22 enthusiasm expressed in the reflections, and the interesting forms of peer-to-peer pedagogy  
23 they outline. Each contribution did highlight virtues of the session and some of these points  
24 are highlighted in Box 1, below, to provide a framework for anyone wishing to plan similar  
25 sessions in a future conference, workshop, seminar, fieldtrip or lecture.  
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27

28 [INSERT BOX 1 HERE]  
29

30 Another interesting output of the session is not one easily labelled as “success”, “utility” or  
31 “repeatability”. Planning, participating in and reflecting on this session has helped us explore  
32 the oft taken-for-granted or ‘organic’ (Middleton) role of academic conferences: are they a  
33 ‘learning community’ (Jacobs & McFarlane, 2005), or spaces of competition and career  
34 progression? Do conferences aid large-scale transfer of research findings or engagement with  
35 works in progress and emerging ideas (Evans & Jones)? What kind of academics do we want  
36 them to reproduce and sustain? Does their measure of success lie in how ‘good’ (or more  
37 radically, how uncomfortable) participants feel afterwards; in the number of publishable  
38 outputs produced; or in how we collectively move thought-practices out of unjust ‘familiar  
39 social orders’ and towards reimagining other ways of being, moving and researching? It was  
40 perhaps the context of experimentation, a dislocation and disruption of habits (Cranston)  
41 itself that enabled such questioning of the *status quo* of conferencing and its ‘familiar social  
42 order’.  
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46 It is clear that simply by having the luxury of experimenting with collaborative mobilities  
47 (Middleton), the *Co-Producing Mobilities* session could not subvert structures of  
48 dominance—racial, sexual, gendered, ableist—in the ‘familiar social order’ bell hooks refers  
49 to. Our experiences were necessarily limited by the privileges that allow us to be present at  
50 such conferences, and the structures of inequality we keep in motion. However in small ways,  
51 the *Co-Producing Mobilities* session allowed for collaborative experimentation, a move away  
52 from predetermined agendas and learning, a blurring of academic hierarchies and the  
53 boundaries between fieldwork, dissemination and pedagogy. In this way, it opened up some  
54 possibilities for doing conferences and their peer-to-peer learning ‘otherwise’, and these  
55 warrant further experimentation.  
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## Endnotes

- <sup>1</sup> The necessity of these so called ‘mobile methods’ are disputed however (see Merriman, 2014)
- <sup>2</sup> Further undated references will pertain to contributions within this paper.
- <sup>3</sup> “Go, run, faith will come to you, the body will sort things out. Knowledge sinks into it and from it re-emerges. Hidden in the shadow, the body slowly assimilates the simulated.” (Serres, 2011, p.26)
- <sup>4</sup> For more on the value of student led-initiatives see (Hawthorne & Fyfe, 2015)

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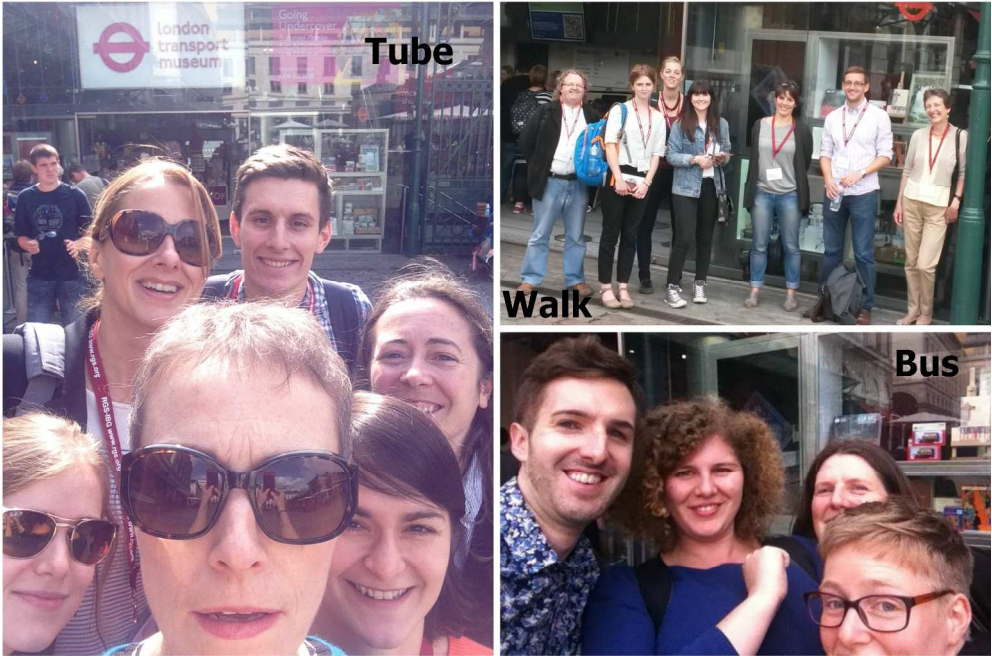
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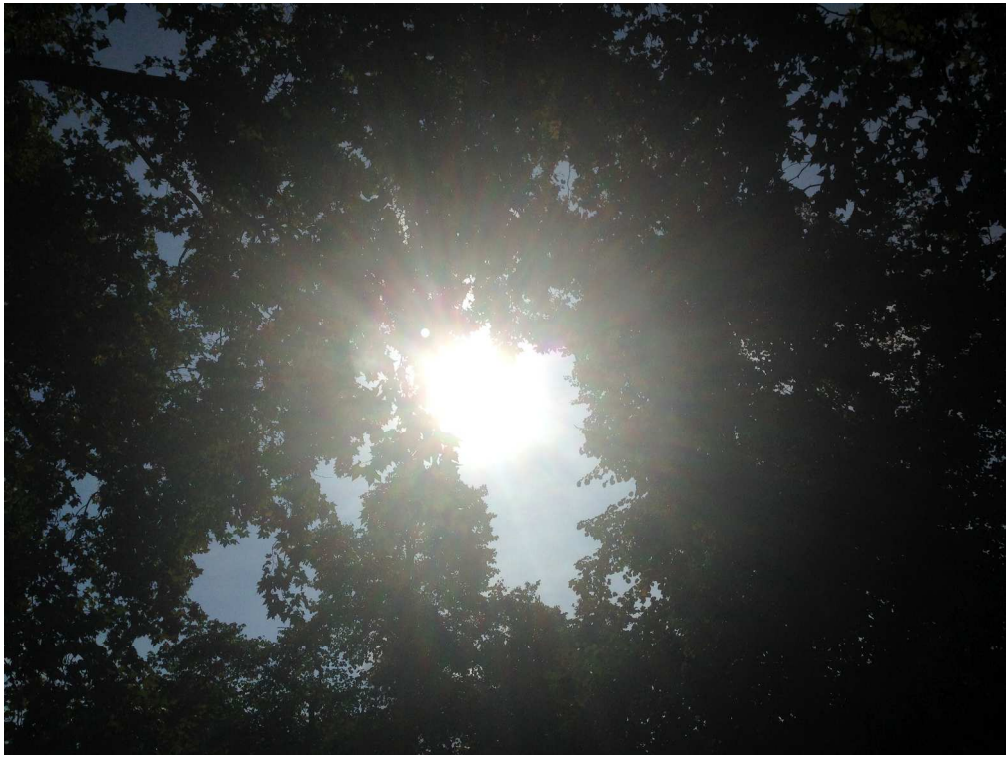
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Group selfies. Photo credits – Elaine Stratford, Kate Evans, and Clancy Wilmott  
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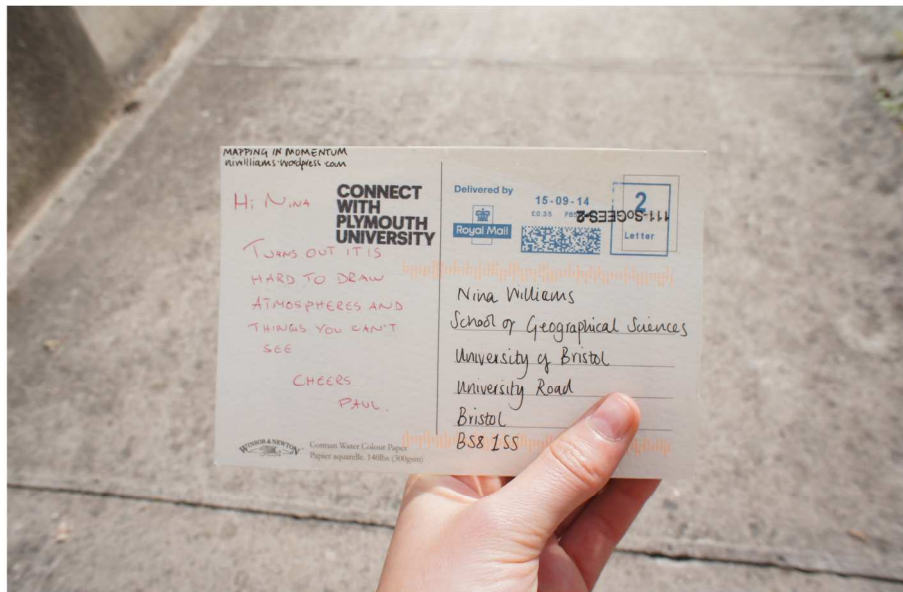
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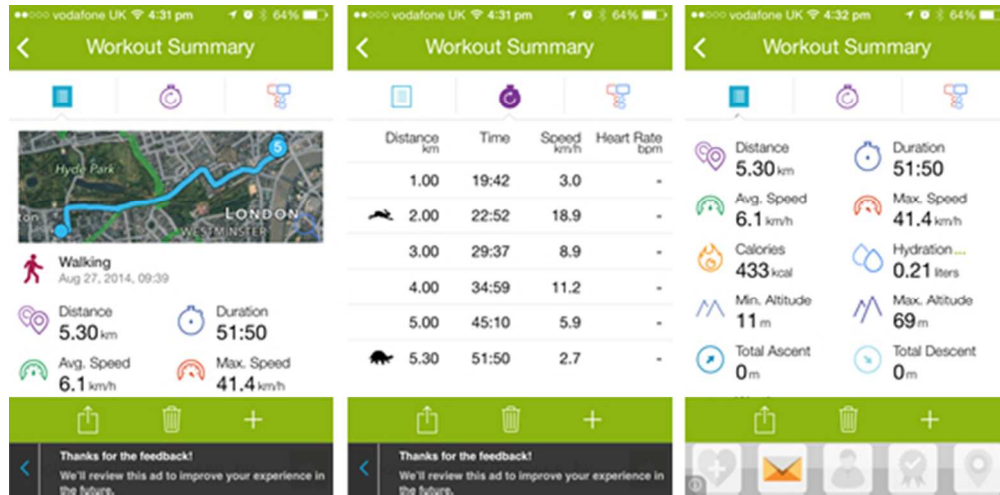
Look up. Photo credit – Paul Simpson

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A postcard from Paul. Photo credits – Nina Williams.  
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**Box 1. Session Framework**

1. Students encouraged and supported in experimenting with chairing conference session.
2. Open call for participants (not papers), requiring minimal preparation.
3. No division between ‘presenters’ and ‘audience’ – so session is more relaxed and dynamic.
4. Session acceptance as inclusive as possible (given space, room size, feasibility) including participants from all levels of academic hierarchy.
5. Briefing, rationale and general activity of the session provided well in advance to allow for ideas to begin to formulate.
6. A loose session structure to frame and guide discussion without being prescriptive.
7. Flexible timing allowed for distraction, exchange, spontaneity within the activity. Questions of: “so what?” “what does it matter?” “what difference does it make?” at the forefront of activities.
8. Time for reflection during and after the session built in.
9. Risk taking: session organised in such a way that organisers had no idea whether it would ‘work’ – allowing for a form of ‘coproduction’ and flexibility.