

BOOK REVIEW

HOMO MOBILIS: The New Era of Mobility

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HOMO MOBILIS. The New Era of Mobility
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We live in a world where mobile cultures predominate. The mobility has been transformed and recycled sites, values, institutions, ethnicities, and people as well. With the benefits and problems mobility represented for human beings, it is important not to lose sight there are many ways to understand and define mobility. This is the primary assumption that distinguishes George Amar from other scholars. In his book *Homo Mobilis*, published in Spanish by first time in 2011, our French philosopher presents a convincing argument that will allow understanding the tendencies of mobilities for next years. By introducing a neologism that combines *relation with bondage* (religance), his book provides readers with an all-encompassed conceptual framework respecting to the role to be played by mobilities in our industrial societies. Religance refers to the ability to be linked to a certain community or persons. Unlike other

scholars who consider mobile technology as an instrument of oppression, Amar is convinced that human bonds may be strengthened by a correct administration of technological advance. At some extent, the term religance is of paramount importance since it defines the boundaries between space and time. For some reasons, which are in depth examined throughout this project, travellers need to explore their emotions in perspectives with their heritage and identities. This conceptual research not only seems to be illustrative but also up-dates the existent studies in these types of issues.

Following Amar's account, the modern mobilities seem to be something else than a technique, or a means of transport, this represents a spirit, a kind of social institution that determines the daily social behaviour. The *principle of religance* that circumscribes the subject to their community may create new technologies, more sustainable for ecology that improves our quality of life. From this perspective, Amar argues that innovation would play a pivotal role in the industry of mobility worldwide. Basically, the classical sense of transport has set the pace to religance and modern mobility based on assumptions that:

1. Religance re-converts the worth of certain spaces;
2. The current forms of recreations are radically altered;
3. The paradigm of mobility makes easier and healthier the life of persons;
4. The citizens work as co-producer of mobility.

The debate, methodologically speaking, has not been appropriately understood to date simply because our paradigms are associated to old forms of thinking travels. The concept of religance will be more than helpful to change these obsolete paradigms. The mind of travellers in our days has made from typical displacement a new way of bolstering new social bondage with other travellers. The modern mobilities create spaces of genuine encounter where information is monopolized and distributed to the extent to accelerate the waiting times. As the previous argument given, our penchant to control the surrounding events leads us to trust in technology, but these means opens the door for complexity and paradox. At some extent, the future is broken today by our movement declining our horizons of forecasting. Further the mobility, more uncertainty. Nonetheless, Amar acknowledges these new forms of conceiving the mobilities facilitates to find new less contaminant sources of fuels to protect the environment. Of course, the global warming and the state of emergency this problem generates, has been the breaking point for changing the old paradigms respecting to transport.

Furthermore, today the mobilities have affected the sense of selfhood designing new experiences and mental ways of travelling. Every culture makes from displacement its own dichotomy in the relation between time and space. The main thesis in this valuable book, in contrast with the whole bibliography in this issue, is that there are two manners of moving. The concept time-distance represents not only the old paradigm, but also, the assump-

tions travellers are rational agents that tend to maximize their profits eluding the costs. This idea is being calculated in basis with the time of travel. The connection between two spaces can be regulated by time. Rather, a new alternative resulted from technological advance and innovation. The *time-substance*, in this vein, allows fabricating sentiments and places of encounters. For future years, travels will combine in a near future spaces fitted up with everything a person needs for recreational goals. Cruises that merge hospitality and recreation appear to be a clear example of these tendencies. Mobile hotels will appeal to time-substance forms in order for forging durable liaison among citizens.

In opposition to French legacy, as philosopher P. Virilio who envisaged a negative tendency of technology for humankind, Amar proposes a fresh model that does not ignore the social problems produced by mobile cultures such as personality's fragmentation, drugs abuses, physical isolation, prostitutions or sex exploitation, indifference, contamination and so forth. Familiar with the limitations of mobility brings for modern world; Amar is strongly convinced this happens because scholarship misunderstood the role of religance in the connection with others. It is in vain to judge mobility from a moral view, since it is related to the way we the human beings use the things. In the next decades, we will witness how the emotions replace the reasons while displacements situate travellers closer. Written in a polished and coherent manner, this book invites certainly reader to re-think mobilities, in a way that steps out the box.

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