EXTENDED MOBILITY FOR THE CITY AS A COMMON

Furthering the Right to the City in Global Perspective

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Introduction

The growing competition for scarce resources in contemporary capitalist societies has led the world in general – and cities in particular – to embrace a number of (neo)liberal policies and practices. These include the commodification of urban land, accumulation by dispossession, urban entrepreneurship, and disenfranchisement of urban inhabitants – concepts explored by scholars ranging from Henri Lefèbvre and David Harvey to Ananya Roy and Mark Purcell. Processes of neoliberalization have actively reinforced the ideology of private ownership and interests, creating visible, concrete divisions within territories at all scales while legitimizing and exacerbating societal inequalities. In this context, mobility – understood as the ease, comfort, and affordability of accessing opportunities within a given territory – becomes the main determinant of who gets what, when, and how. However, as Nieuwenhuis et al. (2020, p. 2) observe, "high levels of income inequalities and high levels of spatial segregation tend to lead to a vicious circle of segregation for low-income groups."

As global population growth and the uneven distribution of economic benefits continue to expand, major metropolises with diverse populations will all soon be affected by similar socioeconomic and environmental problems. The extent of these problems will vary depending on cities' distinct social, cultural, economic, and institutional morphologies (Secchi, 2011). These characteristics shape the differing degrees to which urban inhabitants can claim their rights to the city (Lefèbvre, 1968) and, therefore, profoundly influence social inequality. An individual's ability to connect with and navigate various places in the city – that is, their space capital (Soja, 2010) – becomes an autonomous,

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central, and independent variable in understanding Secchi's (2011) concept of the "new urban question."

City *fluxes*, more than *fixes*, are at the core of how citadins perceive, conceive, and live the urban space and how they ontologically relate to both the city and the Other. Through momentary or lasting appropriations of the city, its dwellers engage in a social dialectic that is not only established in space, but also undertaken with, and generative of, space in ways that shape the daily social relations, cognitions, and expectations of all city inhabitants (Santos, 1996).

Uncovering how mobility influences social relations is a crucial step toward recognizing and valorizing the citadins' lived experiences and their demands for a city of rights and of "the right to produce urban space that meets the needs of inhabitants" (Purcell, 2002, p. 103). Such a city would enable all citadins to move freely and safely, feel recognized, and be welcomed to imagine, pursue, and nurture their projects, dreams, and desires across its entire territory: a city that is more inclusive, mobile, and welcoming for all, and socially constructed by all of its inhabitants.

In this chapter, we propose a new understanding of mobility – Extended Mobility – in order to better understand and analyze how urban inhabitants experience and position themselves in society. We explore how Extended Mobility, through its three constituent components – motility (the desire and conditions to move), accessibility (of transportation options to opportunities), and porosity (how welcome urban spaces are to different communities) – shapes urban dwellers' capacity to move, their right to mobility, and their possibility of realizing the city as a common. To make this case, we begin by laying out the theoretical underpinnings of mobility as a social phenomenon and of motility, accessibility, and porosity. We then discuss the unequal distribution and structural restrictions to individuals' potential, drawing from the ideas of philosophers including Bourdieu, Lefèbvre, Rancière, Agamben, and Spinoza as they illuminate the possibilities of the city as a common and to a city of rights to all. The novelty here lies in more than putting these theorists into dialogue: we connect their thinking to the provision of motility, accessibility, and porosity, or lack thereof, and the possibility of overcoming such limits. We explore this possibility by examining more contemporary research on the commons, finding that more recent scholarship addresses the very same constraints while proposing innovative ways out that can also be paired with our reading of motility, accessibility, and porosity. As such, we hope to demonstrate the role and value of Extended Mobility in framing and instituting the city as a common.

Motility, accessibility, and porosity: forms and fluxes shaping social relations

For Cresswell (2006), the difference between mobility and movement is social meaning: movement describes displacement between locations before

the type, strategies, and social implications of that movement are considered. Mobility, in contrast, has different meanings:

> Mobility as a socially produced notion is understood through three relational moments. First, when talking of human mobility, we are talking about mobility as a brute fact—something that is potentially observable, a thing in the world, an empirical reality. […] Second, there are ideas about mobility that are conveyed through a diverse array of representational strategies, […] through the production of meanings that are frequently ideological. […] Third, mobility is practiced, it is experienced, it is embodied.
>
> *(Cresswell, 2006, p. 3)*

People live the space as a dialectical result of their perceptions and cognitions, based both on the "brute facts" (Cresswell, 2006) of our socially constructed urban forms and on their access to them. Mobility and its absence are important parts of people's imagination and become more than cognitive coordinates; they are signifiers of action in the real world informing everyday citadins and decision-makers alike. As Cresswell (2006, p. 21) importantly notes, mobility and immobility "escape the bonds of individual dreams and aspirations and become social. They become political." Indeed, for Kaufmann (2014, pp. 58–59), Cresswell "equates mobility through […] observable facts, […] representations, and […] experience (mobility as a way of being-in-the-world)"[1] while Bassand and Brulhardt (1980) "define mobility as the set of movements that brings a change in the state of the actor or in the system under consideration" (Kaufmann, 2014, p. 59). The latter definition, according to Kaufmann, restores the richness of the concept of mobility as it brings out both its spatial and social qualities, as he sees mobility as a part of spatial capital, made of competence and experience, that enhances one's social capital. Finally, Kaufmann (2014, p. 59) asserts that mobility is "a whole social phenomenon, […] interdisciplinary, with two levels of analysis, the micro and the macro, which takes into account flows, the determinants of these flows and their consequences in their context."

Kaufmann (2014) takes mobility to be the encounter of motility, connectivity, and reversibility, where motility would be "the set of characteristics specific to an actor that renders him or her mobile and therefore refers to the social conditions of access, […] to knowledge and skills, […] and to mobility projects" (p. 61). In other words, "the manner in which a person or group appropriates the field of the possible in terms of travels and makes use of it; it highlights therefore the intentionality and the self-determined projects" (pp. 61–62). Connectivity

> is spatially constituted in the near and the distant, or more precisely by the place of residence of those who use technologies and information and by

> the places that are made closer through the speed of transportation. It differs according to one's relationships to space [and to technology],
>
> *(p. 82)*

whereas reversibility "equally concerns the travel times themselves, which are more and more used as whole social times in which multiple activities of leisure and work are undertaken. It also differs according to one's relationships to space [and technology]" (p. 84). While we utilize Kaufmann's motility as one of the central factors of Extended Mobility, it is important to note that connectivity and reversibility are partly determined by technological and deterritorialized devices that imply forms of digital mobility that are beyond the purview of this book. Rather, we turn to the work of López-García (2024), who emphasizes how the socioeconomic characteristics of commuters – that is, motility – alongside accessibility (understood as the availability of transport systems in relation to land use patterns) constitute primary factors in determining individual mobility.

Numerous definitions of accessibility depart from Hansen's (1959) classical understanding, based on the "potential for interaction" (p. ii), but they have been mostly used to measure the impacts of land use and transport systems upon city inhabitants (Geurs & van Wee, 2004), underestimating the dialectical interaction of society and space as a determinant of individuals' capacity to access opportunities and participate in city life. We build from Pucci and Vecchio (2019) to define accessibility as our second focal factor: a concrete state concerning movement that conditions the potential to seize opportunities available to all.

According to Lucas et al. (2016, p. 478), accessibility *stricto sensu* refers to the "physical access to goods and services [coupled with] the availability, affordability, reliability and safety, as well as access to timetable information, etc.." However, their "sufficient accessibility" approach expands on this by connecting the availability of opportunities to the diverse needs and abilities of users at different times of the day, as we explore in Chapter 4. Nevertheless, access to urban areas alone may not be enough to fully capture how citadins appropriate the city since opportunities in their desired destinations are not equally open to everyone who is physically able to reach them (Piazzoni, 2020).

In order to distinguish between the potential and actual enjoyment of opportunities in a given context (per Pucci & Vecchio, 2019), we also need to understand the porosity of places that render them more or less welcoming to different groups. To study mobility as a whole social phenomenon, we propose the following equation: *Extended Mobility = (a)motility + (b)accessibility + (c)porosity + (d)*, where the dependent variable is determined by different degrees of motility, accessibility, and porosity, and by residual factors.

Secchi (2013) argues that porosity is the proportion of open spaces compared to the built spaces, as well as the potential for different flows – such as people, transport, water, activities, and vegetation – to move between these spaces, including the ability to freely enter and exit areas that are open to the public. But

Secchi also stresses that open spaces in this context should be environmentally qualified, available, and accessible to various flows of people (including by public transport), and accommodating to activities and events from different origins. These spaces represent the potential "welcomeness" of urban areas, reflecting the hospitality with which places and their frequent users receive others, encouraging encounters in space. Porosity also implies a phenomenological dimension that can only be understood when we take the citadin to be an actor subjected to physical, symbolic, and perceptive barriers, as noted by Motte-Baumvol et al. (2016). As Stavrides suggests in Chapter 2 of this volume,

> establishing pores in any identity imposing and mobility forbidding perimeter is, thus, more than an effort to move freely beyond established barriers of propriety or stigma. It is an effort to experience, to express and, often, to ritually support the right to challenge socially naturalized forms of order. *(p.45)*

In sum, motility refers to a quality of the actor and/or of the dialectical relation between the self and the field of the possible. Accessibility pertains to the concrete conditions that enable people to move, participate in activities, and access urban facilities, services, and amenities – depending, of course, on their motility and physical fitness. Finally, porosity is a quality of the territory and/or of the dialectical relation between space and society that facilitates the citadin's ability to actually engage in and enjoy urban activities. Together and inseparably, these three elements collectively shape city dwellers' expectations and the concrete possibilities of pursuing their goals in the city.

Sheller (2018), however, has pointed out that the literature on transport justice focuses mostly on accessibility, conceptualized by Ferreira et al. as "the ease with which people can reach places and opportunities from a particular place […] and understood as the result of the interaction between the characteristics of individuals, transport systems and land use" (Sheller, 2018, p. 26). She criticizes this framing because it misses both the dialectics between mobility and space and between mobile subjects and spatial forms. Sheller also acknowledges that "unjust mobility regimes are […] expressed in built environments, roads, borders and cities that compromise certain types of movement while enabling others" (p. 54). This critique brings her closer to Secchi's notion of porosity, as he focuses on spatial relations and considers how urban spaces welcome (or not) citizens to develop their desires and interests. For us, porosity is the final constitutive element of an indispensable spatialized triad, alongside motility and accessibility. Through this volume, we contend that the conceptual triad underpinning our Extended Mobility framework must be incorporated into the Mobility Justice paradigm (as expressed by Sheller and others), particularly because both approaches understand public spaces as social instances that can support the right to the city and institute the city as a common.

Mobility, habitus, and the production of unequal social space

Bourdieu (1987, 1993) examines the unequal distribution of symbolic and cultural capital arranged in social space, using the concept of a force field to explain how agents, disposed by their amount of capital, interact and move based on the opposing agents' actions. In developing his idea of a "field," Bourdieu introduces habitus as a social order system that constitutes differences and according to which the ownership of financial and cultural capital establishes structural hierarchies of actions and symbolism. In this framework, objective possibilities shape individuals' imaginaries and subjective expectations, which are conditioned by their perceptions of their own social position. According to Bourdieu (2000), personal identity and the identification of social position arise from an individual's complex and multiple representations or imaginaries of reality as they are shaped by their position in the urban habitus. This habitus is formed by seven symbolic power criteria: (1) hierarchies, authorities, and relative positions of the subject; (2) material properties and capital; (3) prestige, reputation, and fame; (4) ethnic and religious affiliation; (5) dwelling location; (6) principles of social division; (7) present and future collectivities. We argue, moreover, that "personal identity and the identification of social position" within Bourdieu's force field is also an important determinant of the individual positioning in the visibility-invisibility continuum. Constrained by context and structural forces through stigmatization, threats, and violence, or else recognized by public policies (Cognetti, 2025) and given opportunities to present oneself and to the others, individuals may choose to be more or less visible. As Barbosa and Pereira (2018) put it, visibility

> is a politics with many others. […] The subject invents visibility practices and icons as a political attitude that does not elaborate universal codes of conduct, but gains shape in the processes […] necessary for his or her recognition in the public sphere. […] Appearing is a deliberate attitude of confronting the world as it is presented.
>
> *(pp. 44, 51)*

We advance our understanding of motility as a parallel concept to Bourdieu's habitus since it is also a system of the social order "constitutive differences" in which the ownership of financial and cultural capital dictates structural hierarchies of actions and symbolism; that is, "a structuring structure which organizes practices and the perception of practices" (Bourdieu, 1984, p. 170). Bourdieu (1987) also understands habitus as a result of class trajectories. He makes a clear distinction between the middle classes' habitus (which is based on freedom of consumption) and the working classes' habitus (which is based on consumption needs). Connecting Bourdieu's class-based habitus with the work of Pucci and Vecchio (2019), we argue that individuals' freedom of

consumption is also determined by their "map of opportunities" within the city. For the middle class, this freedom extends beyond 'mandatory' trips (i.e., commuting for work or school) to include "non-mandatory" or "discretionary" travel (Goulias et al., 1990; Mirzahossein et al., 2022), enabling them to access what we call "eligible opportunities." In contrast, the working class's consumption needs are determined by a different urban opportunity map, primarily centered around mandatory trips necessary to access what we term "mandatory opportunities."[2] Therefore, when analyzing accessibility, Pucci and Vecchio's "opportunities" framework must be applied cautiously, taking into account the distinction between the middle class's eligible opportunities and the working class's mandatory opportunities.

In *The Production of Space*, Lefèbvre (1974) proposes two sets of dialectical triads; the first brings (1a) *spatial practices*, or the daily practices that people adopt in the city, (1b) *representations of spaces*, given by rules, designs, and theoretical definitions imposed on the citadins, and (1c) *spaces of representations*, as possible syntheses of how the inhabitant lives spaces in more symbolic and wholesome ways. Together, they describe how society and spaces relate. The second triad brings (2a) *perceived spaces*, through vision, hearing, etc. as integral parts of daily practices, (2b) *conceived spaces*, of a priori thought or planned visions, and (2c) *lived spaces*, those that are actually experienced by society, considering both the perceived and the conceived spaces, in a never exhausting synthesis (Schmid, 2012). For Lefèbvre (1974), this means the relations that people have with the spaces they live in are partially determined horizontally (by their own practices and perceptions) and vertically (by concepts and policies imposed on them). Their possible synthesis, we suggest, is both a cause and a determinant of the inhabitants' involvement in recreating the city. The right to the city, which depends on participation and appropriation of city spaces, may thus be understood and enacted through Lefèbvre's triads.

Mobility, as a form of communication and/or movement with social meaning (Cresswell, 2006) is both a determinant and a consequence of Lefèbvre's social practices within the built environment. It significantly influences representations of space: transport axes structure not only the city's morphology but also regulate the flow of people, their access to space, and opportunities for enjoyment (porosity), therefore shaping both signifiers and mental images. Finally, spaces of representation relate to mobility to the extent that the imaginary about the city revolves around its axes, the open spaces connected to them, and the act of movement itself (Cullen, 1961), as we recall from Benjamin's *flanneur*, Cartier-Bresson's city photographs, The Beatles' *Abbey Road* and *Penny Lane*, and the hectic streets of Los Angeles in Ridley Scott's *Blade Runner*, to name but a few examples. As Serpa (2013) reminds us, "if the spaces of representation contain the spaces perceived and lived by different groups and social classes, they […] also contain and express struggles and

conflicts […] over the control of the spaces conception strategies" (p. 176). Motility, accessibility, and porosity, through bodily affections and through transport fluxes, can "contrast, juxtapose [and/or] imbricate subjects in a force field, establishing a tensional relation" (p. 178) between perceived, conceived, and lived spaces, opening struggles over rights to the city and the city as a common.

Spatial justice: distribution and participation in collective action

The social dialectic that individuals and collectivities establish with space is phenomenological in nature (Santos, 1996), exposing spatial geographies (Soja, 2010) of perceptions that permeate individuals' and collectivities' cultural universes, psychological and historical conditions, and imagined constructions of place imposed on them. In Lefèbvre (1968), these dialectical and relational processes open the possibilities of change toward a radically different urban environment through the social production of space.

The association of the equitable distribution of social goods in space and justice lies at the heart of Soja's (2010) concept of spatial justice. His spatial perspective considers first, the spatiality of the city as the materialization of power relationships embedded in space; and second, the social performance of spatial policies as they affect the quality of social interactions, the use of space, and the perception of inclusiveness and empowerment in places. Echoing Lefèbvre (1968), Young (1990) emphasizes the importance of recognizing "otherness" as a foundation for social justice. She refers to various forms of oppression in the generation of social injustice: exploitation, marginalization, powerlessness, cultural imperialism, and violence, with impacts to be found in most urban peripheries of Western societies. For our argument, we see the lack of extended mobilities as one of the most important forms of oppression that exacerbates social and spatial injustice in the city.

Nancy Fraser (2001) advances Lefèbvre's, Young's, and Soja's positions, arguing that in order to achieve social justice, it is necessary to combine a politics of diversity and identity recognition with policies of redistribution and parity in community participation. There must be a more equal distribution of resources and assets owned by social groups to safeguard participants' independence and an institutionalized respect for all participants' diverse cultural values, guaranteeing equal social consideration. Recognition and visibility of those who are less able to voice their concerns are basic requirements to rethink processes of urban transformation as opportunities to enhance knowledge, competencies, and practices.

Sheller (2018) calls our attention to public spaces as social instances with the potential to foster and support commonalities, where marginalized groups may articulate the undercommons despite the harassment to which they are subjected. We argue that solidarity in the distribution of goods and overcoming

sociocultural stigmas are at the basis of a right to the city for all, for the city as a common.

The denial or the recognition of full partnership status in social interactions (Fraser, 1998) respectively evokes emotions of sadness or hope (Spinoza, 2017). These, in turn, determine individuals' capacity and willingness to participate in social life. As Katz (1984) has demonstrated, there is an intrinsic and extensive connection between individual and community empowerment. According to community psychology, only when individuals overcome a sense of powerlessness will they engage in actions that can lead to actual empowerment, with community groups often performing vital roles as mediating structures between the individuals or households and the larger sociopolitical arenas (Berger & Neuhaus, 1977). Hence, it is at the collective level that psychologically empowered individuals acquire the skills and confidence to act in public spaces and contribute to common decisions. According to Fisher (1997), empowerment is a threefold process that starts with the politicization of personal experiences at the collective level, continues with creating and maintaining collective autonomy and independence, and reaches its peak when the collective is able to govern itself. In this book, that means the ability to institute commonalities, in the sense that each particular common must be instituted through a practice that opens up a certain institutional space that then defines rules of operation, which may be modified over time (Dardot & Laval, 2015a, in Tonucci 2017).

The right to the city: a spatial justice issue and more

Being at once universal and abstract, the idea of "rights" ignores specificities and inequalities among peoples and places. Lefèbvre's right to the city, on the contrary, materializes itself through the concrete possibilities and opportunities that citadins – whether or not they are citizens of the country or immigrants to the city – have at their disposal in the territory (Cresswell, 2006). It rejects the Westphalian notion that all political loyalties must be hierarchically subordinate to one's allegiance to a nation-state (Hettne, 2000; Krasner, 1995). Rather, Lefèbvre proposes inhabitance as a political identity relative to decisions concerning urban space in which the liberal state has a saying, that is both independent of and prior to nationality or legal status (Purcell, 2002).

For Lefèbvre (1968), the right to the city is a collective right, one that includes groups marginalized within the capitalist city. It recognizes our collective power to change the city and, in doing so, change ourselves. This necessarily considers issues of intersectionality; the right of the Black female who comes from some ghetto or slum to decent housing is different from the right of the successful WASP businessman to the gated suburban condominium. They are different rights because they demand different inputs and different degrees of social, economic, and cultural capital for their realization. Moreover,

they demand different habitus and affections, which are closely related to class, race, and gender divisions.

In order for public and collective policies to consider historically established inequalities of risks and opportunities across cities (Cresswell, 2006), Lefèbvre "stresses the need to restructure the power relations that underlie the production of urban space, fundamentally shifting control away from capital and the state and toward urban inhabitants" (Purcell, 2002, p. 102). For Lefèbvre, the forces introducing a surplus between the use value of space and its exchange value in the market come from planning and decision-making structures: they create dominant spaces (vertically conceived and imposed *representations of space*) as well as dominated spaces (typically those of citadins' daily perceptions, inhabitants' spatial practices through which they constitute themselves). These spaces, as well as their synthesis, are political, as Busquet (2013, p. 2) argues: "urban space [is] both a political product and a possible instrument of change […] by way of a collective reappropriation of the city." When considering the collective nature of rights and the potential of social struggles to realize progressive change, Lefèbvre advocates for revolutionary practice, calling inhabitants "to materialize the 'possibles' […] he had discovered in society's evolution and in space" (Busquet, 2013, p. 9). With this, the "realization of the urban society calls for planning directed towards social needs. […] It requires […] social and political strength to implement these means" (Lefèbvre, 1974 *apud* Busquet 2013, p. 9). Such political strength, Lefèbvre contends, belongs to the working class.

In Lefèbvre's geography of socially structured spaces, the right to the city concerns the active and direct participation of all inhabitants of the city – regardless of their citizenship status – in all urban decision-making processes, including corporate decisions that will result in structural changes in the city. It also entails the physical, symbolic, and cultural appropriation of public spaces, services, facilities, and amenities in the creation of emancipatory spaces that amount to authentic destitution/constitution movements toward commonality, as Hardt and Negri would put it (which we discuss in the following sections). In this sense, the creation of spaces becomes the struggle for spatial justice, so that collective and public policies address existing inequities and commit to radical changes that empower the disenfranchised. As Fraser (2001) reminds us, such empowerment requires the equitable distribution of material resources to guarantee participants' independence, coupled with an institutionalized respect for the participants' cultural values, so that individuals can enjoy equal opportunities and experience social recognition.

If the right to the city is the very struggle of oppressed groups to free themselves and build, in Rancière's (2010) words, another "field of the possible" that realizes an Extended Mobility and fosters commoning spaces, structures, and processes, becomes all the more important as a means to democratize city

life and expand to a great extent how citadins perceive, conceive, and live the city, and how people ontologically relate to the city and the Other.

The city as a common

The commons – first studied by Ostrom (1990) in relation to the sharing of economic resources – is now seen as a more flexible and encompassing concept. It is a political principle, a conflictual field defined by social relations, and historically determined productive forces (Capanema-Alvares et al., 2022) – it is more a heuristic premise than a promise (Pelbart, 2011).

According to Dardot and Laval (2015b), commoning is not a natural outcome of human sociability or of the capitalist mode of production. Instead, what institutes the commons in practice are the collective activities of groups that resist as a form of struggle and perceive the need to institute rules aligned with their social interests, while dealing with conflicts in their decision-making processes. Acting in common and agreeing collectively on the norms of a group are political acts that transform the common in a political principle. This understanding, however, may blur not only the common very instituting factors (why, how, with whom, from where, and when they were formed) but also the role of class struggles (Negri, 2014) and the basic necessities foundational to commons in global peripheries. De Angelis (2007) offers a concerted view, positing that commons, as an alternative form of life, are produced in the interstices of capital hegemony. These commons would serve as antagonistic forces, aiming to challenge and surpass capitalism while fostering alternative practices of value.

Hard and Negri (2014) argue for democratic processes in the production and management of the common. For Harvey (2012), there is no common without commoning and community: together they would inseparably constitute its practice, theory, and political discourse. Going further, De Angelis and Stavrides (2010) point out that the common necessarily involves community self-management and self-government as a trademark of their sharing dimension. Their existence through time, however, depends on an everyday endurance and on rooting and expanding reciprocity and political co-obligation as principles that hold them together (Dardot & Laval, 2015a; Esposito, 2010).

While most commons are born out of everyday survival initiatives, collective self-management, or anti-neoliberal struggles (Stavrides, 2024), they all require an initial moment of resistance and insurgency. They demand the constitution of a counter-power taken by the multitude in order to survive; a power with the potential to govern itself and propose an alternative society, be it under direct, collaborative, or representative democracies. Through the destitution of hierarchical, centralized, and capitalistic forms of organization, counter-power constitutes new processes of commoning that forge affective, contextualized, and situated relations, as Hardt and Negri (2014) contend, on creative and

cooperative communication and alternative forms of deliberation. For Hardt and Negri (2004, p. 351), a constituent process "is a decision that emerges out of the ontological and social process of productive labor [with] a common content [that defends] the historical progression of emancipation and liberation; it is, in short, an act of love" by which "the multitude become prince of the institutions of the common" (p. 65), reinventing and realizing democracy. The common that derives from this destitution/constitution process is not utopian "because the bet in the common comes from the field of immanence" (Capanema-Alvares et al., 2022, p. 197); that is, from its inception as a premise.

These commoning processes engender porous communities based on solidarity among diverse people (Young, 1990) that are socially tolerant and embrace non-authoritarian practices (Fainstein, 2009). As Federici (2010) writes, through solidarity and reciprocity the common transforms and politicizes daily life, bringing together productive and reproductive activities that have been separated by capitalist spatial, gender, and social divisions. Thus, "urban commoners […] constantly need to negotiate and rearticulate the 'we'" (Dellenbaugh et al., 2015, p. 18). They need to consider unequal geometries of power, colonizing narratives and discourses, persuasion, etc., all present at the negotiating table (Capanema-Alvares, 1993). As Fainstein (2009, p. 2) has pointed out, "unequal social relations structure people's perceptions, and Gramsci's description of a hegemonic ideology comes into play even in situations where individuals are free to express their thoughts to each other."

According to Lefèbvre (1974), under capitalist states and legislation, popular participation in, and appropriation of, plans – as well as self-government experiments – tend to favor the social over the economic, use value over exchange value. The quest for the right to the city thus advances toward the common through struggles to resist displacements, enclosures, and privatizations. He sees urban commons shedding light on both the concepts and the spatial practices found in counter-hegemonic movements, which grow in the interstices of abstract space where people, in their "rhythms of time and of life," engage in the creation of emancipatory spaces through art, activism, and labor (Lefèbvre, 1974, p. 166).

Urban and metropolitan commons have been downplayed both in theory and in practitioners' discussions (see, e.g., their small role at the past International Association for the Study of the Commons conferences). This is despite the richness of urban life and the potential to articulate urban public spaces – such as parks, community gardens, service structures, land occupations, art and alternative production collectives, heritage buildings, favelas, and housing projects – to generate common resources, new collective forms of government and, ideally, the city itself as a common: "practices and spaces considered as pre-modern, archaic and informal, found in the favelas [and peripheries] are potential cultivators of commonality, and of sharing and cooperation" (Capanema-Alvares et al., 2022, p. 195).

Mobility issues have the potential to make the importance and utility of the urban commons clearer. Martin (2023) attests that transport structures may serve as urban common spaces, eliminating the boundaries between public-private-common. Nikolaeva et al. (2019) call for commoning mobility when contrasting the logics of austerity to that of commoning. Within the "new mobility turn," Sheller's works stand out in the advocacy for a mobile common. A recent *Urban Studies* special issue on mobility is also pregnant with commoning ideas, "advocating for both social and spatial justice achieved through more equitable and empowering access" to transportation (Tuvikene et al., 2023, p. 2974). Commoning mobility proposals are, thus, extremely welcome in and of themselves and as a practical and theoretical catalyst that helps overcome the limits to Extended Mobility through shared discussions and efforts toward a common city.

Extended Mobility and theoretical limits and possibilities of the commons

Rancière's (2010) "distribution of the sensible" (discussed below) and Bourdieu's habitus both limit the ontological and social processes that determine the collective action considered by Hardt and Negri (2004). Spinoza's affective atmospheres are also a power that modifies either positively or negatively the field of the possible and generate significant collectives (Bissell, 2010). In this section, we depart from these theoretical frameworks to understand how citadins have their rights to the city restricted and/or limited. Yet we also examine how these frames can offer us a way out of such predicaments, enabling us to further claims for rights and devise the city as a common. To do this, we finally take an Extended Mobility perspective on the matter.

In Rancière (2010), "the sharing of the sensible [is] the system of sensible evidences […] based on sharing spaces, times and types of activity that really determine the way in which a common lends itself to participation" (p. 15) and to its division among people. In Stavrides' (2019) interpretation of Rancière, distribution is

> based on a set of mechanisms which oversee and control the field of possible experiences as well as the forms of their representation; […] it is formed in a field of social antagonisms and it attempts to regulate their [favoring the status quo].
>
> *(p. 9)*

We utilize Stavrides' argument to contend that in the city the distribution of the sensible is the mechanism that 'oversees and controls the field of possible experiences in an attempt to favor the existing social organization' or the mechanism that regulates access to opportunities in the territory; in this book, accessibility.

According to Ott (2017), Spinoza combines the two meanings of the word "affection" that concern states of mind (the ability to affect) and body (the reaction to something that has affected it); "affection can provoke perception, awaken otherness, and bring identification in communication and in perception, increasing or decreasing one's power of (re)action" (Torraca, 2019, p. 14). Spinoza is thus fundamental to the conceptualization of public space as a result of personal emotions and their exchanges with the Other. In Spinoza (2017), affection is very corporeal, its strength remaining manifest in the body itself and received by the human mind. It is proportional to the proximity of the object that causes it and is "influenced by time in the duration of things" (p. 197). He also sees the feelings (or consequent affections) of security/insecurity, fear, and despair (as opposites to hope, one of his primary affections), as products of lived (and recreated past) experiences, as well as images in our memories. That is to say that Spinoza's affections are subject to what Rancière (2010) has called the distribution of the sensible and to what Bourdieu (1996) has called dispositions of the habitus.

As micro-relations that take place during displacements are a central theme in mobility research, we highlight the "affective atmospheres and the sociality of public transport [that] emerge between passengers and, consequently, the capacity of different passengers to affect and be affected, [including the] different configurations of objects, technologies, and bodies" (Bissell, 2010, pp. 271–272). They forge one's experience with others and the consequent reactions. Through psychological and corporeal perceptions, affective atmospheres raise a "susceptibility that takes place at a semiconscious level, [through] modes of communication that we are less aware of and have less control over" (Bissell, 2010, p. 274). By recognizing that mobility is facilitated or restricted by Spinoza's affections, Bissell (2010) identifies them with what we understand as porosity. They also bring us closer to Lefèbvre's rhythms (discussed in Chapter 4) in at least three aspects: actions/reactions that take place in public spaces, their duration, and their perception by the body and mind at a semiconscious level.

In Spinoza, fear is impotence. In Rancière's (2010) field of the possible, the unequal distribution of the sensible also means impotence: in fact, the field of the possible is determined by the distribution of the sensible as much as by affections. At the same time, fear is a central expectation of Bourdieu's (1996) habitus, which also defines and is defined by the distribution of the sensible. Thus, our argument continues, motility – identified with Bourdieu's habitus – is forged by and dialectically forges the distribution of the sensible (which can be paired with accessibility), and Spinoza's affection (paired with porosity), as Figure 1.1 proposes. Affections (and porosity) constitute, together with Rancière's distribution of the sensible (and accessibility), and Bourdieu's habitus (and motility), a "trialectical" reality, one dimension reinforcing the other, carrying the ontological and social limits to an Extended Mobility and to common enjoyment of the city.

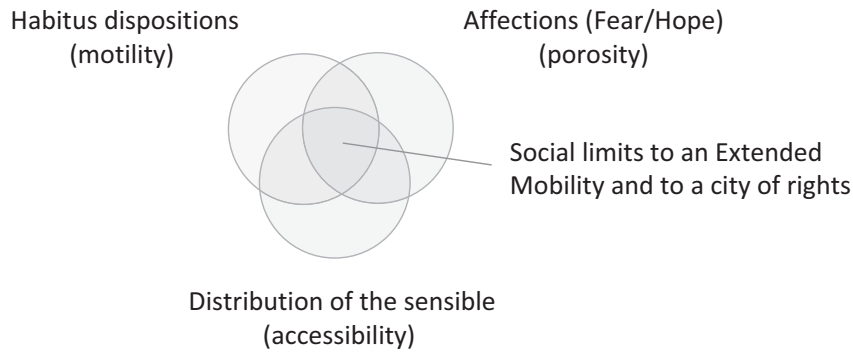

FIGURE 1.1 Habitus, the distribution of the sensible, and affections (fear/hope): imbricated concepts paralleled to motility, accessibility, and porosity.

Source: The authors.

Emancipatory frameworks: destitution/constitution, potential-as-possibility, and a politics of rhythms

As non-deterministic theories, there is also a hopeful side to Bourdieu's habitus, to Rancière's distribution of the sensible, and to Spinoza's affections. The distribution of capital and the organization of agents in social space can not only produce an effect of positional homology in the dominated agents (creating submission and replication) but can also constitute identification processes that establish the collective possibility of ruptures, deconstructing and recreating the disposition of social space (Bourdieu, 1996). In this last case, conflicts would constitute a porous process, activating relationality rather than separation (Stavrides, 2016).

Exploring this hopeful imbrication, Hardt and Negri's (2014) destitution/constitution movements seem fit to overcome the habitus disposition: resistance through "irresistible devices" always springs within the subjectivities operated and determined by the instituted power (Negri, 2014) – they are "irresistible" due to the way they affect people toward hope. If in Spinoza hope is potency, Rancière's field of the possible, which is potential, can also be paired with hope: there is only an open field of the possible when there is hope, and vice versa. By the same token, Bourdieu's habitus, which also defines and is defined by affection and by the distribution of the sensible may define and be defined by hope and potential.

In Weber's (2008) reading of Benjamin, potentiality is a never-ending possibility that does not reach an end with its failure to actualize, nor does it point to its realization. We argue that such potentiality can be paired with accessibility as the means that makes displacement possible but does not guarantee enjoyment or emancipation. Although coming from the perspective of "not acting" as a liberating possibility, Agamben (1999) also brings potentiality as a "construction of an experience of the possible" (p. 249). In Deladurantaye's

(2000) understanding, Agamben is concerned with "the radical potentiality inscribed in every instant, […] which always harbors the possibility of being the "straight gate" through which the radically new comes" (p. 13). Concerning mobility, if the possibility of enjoyment can only be realized through the straight gate represented by accessibility, its equanimous possibility also depends on motility and porosity. That is, the radically new power of action (Spinoza, 2017) and of performance (Stavrides, 2024) that Extended Mobility can promote would only take place through motility, accessibility, and porosity together.

Spinoza's affections take place in the rhythmic city, that is, when different individuals are living and moving in public spaces, affecting and being affected by objects and by the Other. Antonioli et al. (2021), echoing works by Kaufmann, Sheller, Urry, Cresswell, and others, respond to Spinoza's sadness (the frustration of expectations) and fear, and to Lefèbvre's (2004) understanding of rhythms and their transformative potential by proposing a politic of rhythms. They suggest each body aligns its rhythms with the world's in its own way – referred to as *eurrhythmia* – forming an understanding of the self and the Other. Rhythmic alignment with the opposite would be an *isorhythmia*, while bodies in urban spaces collectively set a *polyrrhythmia* filled with affections that may be harmonic, like in a *choreorrhythm* and/or may cause arrhythmias that negatively affect individual *eurrhythmias*. *Arrhythmias* may also bear interstices that bring the new, the unexpected, the undercommons (like in Sheller) and thus unfold possibilities and thresholds (like in Stavrides) of potentialities. This is what we call porosity. Antonioli et al. (2021) also see modern individual emancipation, life acceleration, and increased mobility contributing to the overexposure of citadins to marketing ads, which cause rhythmic pathologies – *heterorrhythmia* – that seriously affect the promise of collective emancipation. A politics of rhythms would intervene in order to secure polyrhythms in relational choreography – *choreopolitical* rhythms – and thus foster the constitution of a common world (like in Hardt and Negri) instead of *arrhythmia* or *idiorrhythmia* (based on structural and contextual inequalities). If personal *eurrhythmias* may be limited by Bourdieu's, Spinoza's, and Rancière's predicaments, this relational choreography of rhythms would be the way out of fear and frustration, negative affections related to a lack of porosity.

Antonioli et al.'s (2021) proposal carries more than a new understanding of time-space. It encompasses a political and cultural choice that challenges inequities and unfair distribution:

> [Among] the principles of a 'politics of rhythms' [is] a thought of resistance, and of possibilities, in the face of contemporary saturations. […] The question of rhythms […] also comes down to rethinking the major political

> issues of emancipation and domination, of differences and the commons that mobilize the social sciences, and more broadly the model of society that we want, [as it] attempts to constitute a common world.
>
> *(pp. 19–21)*

Indeed, sociospatial relations lived through a politics of rhythms would enhance the city's porosity and its equitable enjoyment, thus fostering Spinoza's power of action and Stavrides' performances which ultimately point to commoning.

Building on the perspectives discussed above, we can now examine how the triad motility-accessibility-porosity can be integrated into desirable, politically meaningful space-time processes to advance the non-utopian ideal of Extended Mobility, as proposed in Figure 1.2. Here: (1) the destitution/constitution processes described by Hardt and Negri address Bourdieu's habitus constitutive differences, thus fostering motility; (2) the concept of potential-as-possibility (found in the works of Benjamin and in Agamben) addresses Rancière's distribution of the sensible, thus enhancing accessibility; and (3) a politics of rhythm proposed by Antonioli et al. (2021), already present in the work of Rancière and in Lefèbvre's cyclical rhythms but most importantly addressing Spinoza's affective rhythms, offers the means to increase porosity. In other words, the development of an irresistible and redefined motility, combined with equitable accessibility as a tangible possibility, and porosity as a source of positive emotional resonance through rhythms, will drive the progress of Extended Mobility. This, in turn, will enable the full enjoyment of the city, allowing all citadins to freely exercise their capacity for action (Spinoza, 2017) and performance (Stavrides, 2024).

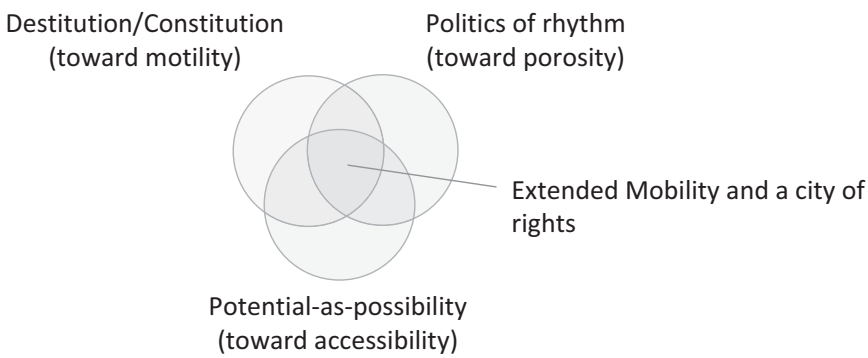

FIGURE 1.2 Destitution/constitution, potential-as-possibility, and a politics of rhythms toward Extended Mobility.

Source: The authors.

In consonance with our long conversations, Stavrides (2024) has recently reinforced the "cross-fertilization" quality embedded in considering together the processes of "place-making" as a way out of habits, of "tracing" as a way to transform spaces into a mean, and of "rituals" as a way to "activate space as the stage of potential relations" (pp. 165–166). There are, however, no recipes or routes to advance equality, justice, sharing, and solidarity, as "the actual unfolding of relations may become the testing ground for their emancipatory potential" (Stavrides, 2019, p. 8).

In our proposal, once motility, accessibility, and porosity – and thus Extended Mobility – dismiss "dominant social taxonomies and the corresponding established identities, "newcomers" (Rancière, 2010) or inherently multiple "singularities" (Hardt & Negri, 2009) [may breed] common spaces" (Stavrides, 2016, pp. 5–6) based on both individual and collective potentialities. Further, we argue that the emancipatory potential inherent in commoning Extended Mobility proposes a legitimate and direct path toward commoning the city as a whole, thus strengthening social and spatial justice and advancing the marginalized urban inhabitants' claims to their right to the city.

The Right to the City takes on its most radical meaning in the power of action (promoted by Extended Mobility and the city as a commons) toward the political transformation of urban space. It is urgent to overcome the corporeal-territorial distinction of rights that orders, stigmatizes, and imprisons the presence of subjects in suburban neighborhoods, favelas, ghettos, and peripheries in order to confront systemic racism and sexism in their institutional scope and daily violence. It is about the right to change the city and not just redistribute resources and/or services. This occurs when invisible subjects who are already in the urban routine inscribe fractures and fissures with their acts of appropriation and common use of the city, achieving recognition and representation in society and placing themselves as practical references in the face of private property, state regulation, and the hegemony of the capital market.

Addressing the paradigm of mobility justice, Sheller (2018) emphasizes how the concept of freedom of movement can compellingly serve as a unifying force for building a progressive global coalition to tackle environmental, urban, and migratory crises. She considers all types of movements – human and non-human, material and immaterial, multi-scale and in different historical cultures and moments – and equates mobility with the commons. In doing so, she ultimately poses the question: "what would happen if the commons […] could also refer to the opportunities and capabilities of movement, travel, gather, assembly, pause and presence practices? And if we conceived mobility itself as a commons and the commons as mobile?" (p. 161). This conceptual and practical charge elevates the commoning potential of Extended Mobility – the foundational purpose of this volume – to the status of an all-encompassing goal for our time.

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Notes

1 All original texts in Portuguese, Spanish, French, and Italian were freely translated by the authors.
2 The terms *eligible* and *mandatory opportunities* were coined by Professor Romulo Orrico during our long debates about accessibility.

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