Mobile Utopia

> If society is now the laboratory, then everyone is an experimental guinea-pig, but also a potential experimental designer and practitioner.
> (Felt et al 2007)

Writing in 1989, Krohn and Weyer observed how society and the larger environment had become the laboratory. Just as it is impossible to separate the economy or politics from society, the knowledge society has eroded the separation between science and its implementation. Autonomous vehicles, geo-engineering, information technology, and many other forms of science can only be practiced if they can be implemented in 'the real world' before, or even without ever, reaching certainty about their effects. In the process, everyone becomes a subject of and in experimentation. This not only demands new knowledge, subjectivities, and respons-abilities (Haraway 2010), it also entangles everyday life in 'experiment earth' (Stilgoe 2015).

Most people 'are unaware of the systemness of their daily practices' (Urry, 2016, p.73) in this experiment. But 'the science is in', showing that what the 7.5 billion people on the planet do every day, especially those in the global North, aggregates to reduce the earth's capacity to support human flourishing (Urry, 2016, p.38). The 'anthropocene' is shaped by this systemness. Its environmental dynamics are perhaps the most obvious troubles (with biodiversity loss, soil erosion, climate change and millions of people currently affected by the record-breaking 2017 series of hurricanes), but they are by no means the only troubles we are facing. 244 million people are on the move across borders worldwide, 65.6 million of them displaced by conflict and persecution. By 2050, the UNHCR warns, there could be 200 million people displaced by climate change. Together with the movement of cheap arms and weapons this puts many societies in permanent conflict with each other or on the edge of war and violence. Intra-societal inequalities are rising, too, splintering the social from within. Gripped by compulsive pursuit of growth and a culture of fear, many high-tech societies turn to digital technologies and surveillant assemblages to control people's 'behaviour'. This 'partial return to an older, observational … political power of the visualization and mapping of administratively derived data about whole populations' (Ruppert et al 2013) brings with it a crisis of democracy that undermines a sense of experimental respons-able subjectivity in relation to the economic, political, scientific, technological and environmental dimensions of society.

Too much dystopia for utopia? We think not. As the recent 'Mobile Utopia' conference showed, utopia is more than a dream of a better future. Alternative forms of life are growing in the cracks and ruins of modernity, capitalism, and environmental degradation that foster different ideas of moral responsibility towards other species and future generations, and capacities to respond or 'respons-abilities' to the problems of 'wicked' futures (Tutton 2017). As it is harder and harder to ignore that 'precarity is the condition of our time', people are asking 'what if the time was ripe for sensing precarity?' (Tsing 2015:20). The use of utopia as a method for the imaginative reconstitution of society (Levitas 2013) is a powerful tool in this process.

Levitas' utopia as method (2013) can be 'mobilised' to support prefigurative practices of living alternatives. In its archaeological mode, utopia as method 'unearths' ideas and assumptions of social institutions embedded in visions of the future, it assembles a synthesis of the society envisaged from fragments and critiques the intended and unintended consequences for its members. Utopia as ontology digs deeper, questioning what it does

and what it should mean to be human in present and futures societies, building on utopian archaeology. In its third move, utopia as architectural method pursues the imaginative reconstitution of society in light of the archaeological and ontological critique. Levitas observes or envisages this as an iterative process, 'eternally' accompanying societal change. The intention is categorically not to generate a perfect utopian blueprint of an ideal society, but to generate a methodology that allows societies to better understand how one person's utopia may be another's dystopia and to think societal change holistically, embracing the inseparability of economics, politics, science, technology and environment and society.

This Special issue brings together contributions that explore ways of mobilising utopia as method. Topics may include (but are not limited to):

- Utopias, dystopias, heterotopias of mobilities and other xtopias
- Anticipation, automation, electrification, datafication,
- Sharing, caring, wayfaring – utopia?
- Non-western utopias, decolonizing utopia
- Tourism utopia, transport utopia, techno-topia
- Mobilities of crisis, conflict, violence and utopia
- Migration, utopia and dystopia
- Mobility imaginaries and utopia
- More-than-human utopia
- Power, politics, mobility and utopia
- Urban and rural utopia
- Walking, walkability, wanderability, cycling, cyclability,…
- Utopia and work
- Vertical and aerial mobilities and utopia
- Global utopia
- Financial futures, financial utopia
- Coded Utopias
- Multiplanetary mobile utopia
- Concepts of utopia as method and mobilities
- Utopian temporalities, spatialities, mobilities
- …

To submit your paper please follow the timeline below and send it to Carlos López Galviz
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Timeline

Extended Abstract/Outline of paper (1000 words)	15 January 2018
Delivery of Articles (a maximum of 8,000 words)	01 June 2018
Referee reports by	15 August 2018
Corrections to Mobilities	15 October 2018
Delivery to publishers	30 November 2018
Hard copy publication	April 2019