Justice at the Crossroads: How Historic Injustices Affect Today’s Mobility Patterns

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Bring insights into historical and spatial contexts that shape aggrieved communities and their relationships to mobility.
Mobility Studies

“[On differentiated mobility], **some people are more in charge of it than others**; some initiate flows and movement, others don’t; some are more on the receiving end of it than others; some are effectively imprisoned by it.”
~Doreen Massey, 1994

“The history of the California landscape is the history, on the one side, of finding ways to control the movement of labor, and on the other, of **finding the means to make that mobility subversive**.”
~ Don Mitchell, 1996

“The concept of mobilities encompasses both the **large-scale movements of people, objects, capital, and information** across the world, as well as the **more local processes** of daily transportation, movement through public space and travel of material things within everyday life.”
~Kevin Hannam, Mimi Sheller, and John Urry, 2006
Throughout the 20th century, mobility functioned as a modality through which race was lived through forces as diverse as historical societies, Indian boarding schools, bicycle ordinances, immigration policy, incarceration, traffic checkpoints, and Route 66 heritage.

— Carpio, *Collisions at the Crossroads*, 2019

Sources: Riverside Public Library, Inland Mexican Heritage, Oakland Museum
Policies of Inclusion and Exclusion
Narratives of Inclusion and Exclusion
Equity is both backward and forward looking.

- Evelyn Blumenberg & Madeline Brozen
“Departing from the status quo to acknowledge and address community distrust”
See Eric Avila, *Popular Culture in the Age of White Flight*, University of California Press, 2004
Source: Concha Iglesias in front of Pearl Avenue Home. In Vazquez and Carpio, *Mexican Americans in Redlands*
“How to Address Biases in Transportation Planning and Planning’s Legacy”
28% OF MEXICAN BOYS ARRESTED FOR JOYRIDING IN 1920s

Source: LAPL Photograph Collection
“How to Orient Planning to be More Representative and Achieve Inclusive Outcomes”
Source: “Uncle Joe Hernandez,” Inland Mexican Heritage
El Fotingo / The Ford 🎵

Only four wheels remain
Of the Ford which was mine;
Of the poor buggy
That I bought in installments,
It's all gone
The lights are out,
The motor is cold,
It has no ties
Nor seats, nor doors---
All are gone...
And I remember these nights

On which, with the girls
And with some moonshine,
It staggered around and I smoked
marihuana.
What nights those were which will never return!
I’ll never forget when I was a bootlegger
The times that they followed me,
The Ford ran so much

Sources: Riverside Public Library, Inland Mexican Heritage
Mobility justice demands that we fully **excavate, recognize, and reconcile the historical and current injustices** experienced by communities—with impacted communities given space and resources to envision and implement planning models and political advocacy on streets and mobility that actively work to address historical and current injustices experienced by communities.”

- Untokening, Collective Principles
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Horabi on First Motorcycle Run Out of Riverside, Riverside Museum, 1907

Jessie Ortiz and Friend, Inland Mexican Heritage, 1928