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## PHILOSOPHICAL PERSPECTIVES ON MOBILITY: A COMPARATIVE STUDY OF THE LEGACY OF GEORG SIMMEL AND JOHN URRY

### *Problem setting*

John Urry and Georg Simmel had significant ideas about concepts related to movement, such as tourism, lifestyles in big cities, mobility, and routes. These concepts are closely connected to the active changes of the previous century, and their consequences continue to impact our lives today. The advancement of technology caused a real explosion in the 20th century and played an important role throughout that time. The first disposable diaper was invented in 1956, and Lego construction was invented in 1949, when as much as 10% of the modern population of our planet was born. Modern seniors were among the first to use these inventions. The reform of the banking system has also been a significant experience. It has been less than 100 years since the invention of the first bank card in 1951. Paypass technology is only 20 years old, and it has only been 10 years since we could pay in shops using smartphones (since 2011). In postmodern society, visual arts play a new role. Polaroids were very popular when Generation Y was born, but by the time they finished school, people from all over the world were actively using Google Maps with panoramas (since 2007). Rapid progress is being made. Mobility at the peak of its development.

In the previous centuries we have observed changes in the current of thought, new philosophy and their associated problems. Positivism with the interest in classification of sciences, the development of mathematical logic, tendency to irrationalism in philosophy (including philosophy of life, german: "*Lebensphilosophie*") gave new turns in philosophy. Classical trends in philosophy became less relevant, philosophers tried to find answers for newborn questions of an epoch. The emergence of new sciences influenced the emergence of new areas of philosophy in the 19th and 20th centuries: philosophy of culture, phenomenology, structuralism, philosophy of language, etc. We observed the period of different turns in science: linguistic turn, cultural turn, cognitive turn, visual turn and others. Philosophy in the 19th and 20th century tended to diversify. Along with the emergence of new art forms (photography, film) and new approaches in psychiatry (like phenomenological psychiatry), aesthetics was formulating new ways like philosophy of film,

and ecophilosophy became one of the new branches. Although some ideas may not be considered philosophical, we see first attempts in this way: like an essay "Philosophy of fashion" in Georg Simmel's philosophy. The number of philosophical branches has increased significantly and this process was typical for the previous century, due to the rapid pace of industrialization, technological advancement, and progress. And the 20th century became a period of different branches, thoughts and ideas. And some philosophers were writing common thoughts, but with a time difference.

The whole of this previous period included many mobile processes. Today's world we can also call the "world of mobilities" because everything changes very quickly. Modern mobility is a system that includes many different processes on the planet, from delivery, migration, and road traffic to Internet communication, human and drug trafficking, automated vehicles, etc. Many of these processes were identified and summarized by British sociologist John Urry, who devoted his life to the study of mobility. However, his idea about mobility was not new, but he paid a lot of attention to this topic and was one of the scientists who started working in this field. But not only did Urry have this modern vision, he was also influenced by Georg Simmel, using his ideas about cities, society, and changes in general. Among many of Simmel's publications, we can find the first ideas of mobility, which became basic for Urry's research.

### *Analysis of recent research*

Georg Simmel and John Urry have a lot of common ideas, although their research vectors were different. Simmel's role in the context of the theory of social space was underestimated [2]. And even in the latter half of the previous century, there were not many references to Simmel's theory, although it cannot always be called a complete system. Simmel's rehabilitation began in recent years when scientists attempted to reconstruct his impact. Despite critical comments and imperfections of Simmel's theory, Glauser regarded him as a pioneer in the field and a provider of an insightful starting point for future sociological research on social differentiation and space [9]. For example, now we know more about some of Simmel's unconventional ideas compared to

modern technology, such as how his “Philosophy of Landscape” became a foundation for modern landscape research [11]. Recent research has also paid attention to different topics, such as Simmel’s theory of space, cities, and the concept of “the stranger” [8]. In general, space is a common topic in modern sociology, not only because of mobility. For the 21st century, reorganizing space, space amount and use are important topics because of many modern factors such as overpopulation of the planet, lack of resources and environmental problems. Sociology can divide space for physical and social and it gives many new fields for future research. But not only sociology, other disciplines use multi-approach to seemingly already well-known research. The relevance of Simmel’s work has been increasingly recognized in recent years, leading to a growing body of literature exploring his ideas and offering new perspectives on his research topics. A group of researchers published a book about their new intentions about modern problems, using Simmel’s ideas in his books and essays: from mental borders to inclusive society, from nature and identity to spirituality and religiosity [4].

Although Simmel “*was viewed as an unsystematic thinker until relatively recently*”, this has not prevented researchers from restoring and studying his books [3, p. 160]. While the fragmentation of his work allows for a broader range of problems to be addressed, it also prevents him from being recognized as a systematic scientist. And this is what many modern researchers pay attention to when restoring Simmel’s ideas – it is difficult to create any system if many papers are written in the form of an essay. Therefore, there are suggestions that Simmel’s potential has not been fully realized [3, p. 168].

In modern articles, researchers consider Simmel as one of the first thinkers who paid attention to describing world-changing processes. He is recognized as a pioneer in some fields, despite his essayistic writing style. At the same time, criticism of Simmel is mainly based on the lack of a certain system in his publications and the lack of deepening into many topics. Such philosophical eclecticism was far from clear to everyone even during the life of Simmel, and now it is being criticized because of the difficulty of defining Simmel as a philosopher within some clear philosophical school of thought. Simmel was a prolific author who wrote about different topics. Some authors have described him as “*that man of innumerable seminal ideas*” called his writing style “*a kind of philosophical squirrel, jumping from one nut to the other, scarcely bothering to nibble much at any of them, mainly concerned with performing his splendid exercises as he leaped from branch to branch, and rejoicing in the sheer gracefulness of his acrobatic leaps*” [5, p. 199].

What about Urry, his research became more popular in recent years. His work is being continued by Mimi Sheller, Peter Merriman, Anthony Elliott and many others [15, 16, 14, 6]. Authors use mobility ideas about migration and environment, tourism and visual studies and other kinds of Urry’s system combining with other fields [31]. It helps to support the modern idea about multidisciplinary research as a new approach for studying both mobility and immobility processes.

While there are numerous articles discussing John Urry’s sociology of mobility, it’s important to note that Urry is primarily considered a sociologist and not a significant figure in philosophy. Despite his influence on modern philosophy and especially his philosophical background which had an impact on his research – he cited E. Durkheim, K. Marx, M. Heidegger, T. Kuhn, G. Mead, H. Putnam, F. Nietzsche, G. Simmel and others. In general, we can tentatively divide Urry’s research for 3 periods: pre-mobility, mobility and after-mobility. During the first two (when he was studying society, space, tourism, movement) he mentioned different philosophical ideas of other philosophers. The last part of his publications (roughly the last 6–8 years) were all about social-economic aspects of something hidden (“Offshors”), politics and environment (“Society beyond Oil”, “Climate Change and Society”) and future (“What is the future?”), so philosophy was no longer a central focus.

To begin with, Urry had with Simmel some similar ideas and common research questions. However, in modern publications it’s not so easy to find articles which compare some concrete ideas of these philosophers. Most studies on Simmel focused on only one of them in different aspects. Studies about Simmel are often focused on only his publications and sometimes they are compared with some modern phenomena. Research about Urry often continues his tradition about the mobility field, and in these publications we can find citations of Simmel. However, the connection between these two philosophers is not always clear. In this article, we aim to examine and compare some of the concrete ideas of Urry and Simmel.

We draw from Urry’s popular books, including “Mobilities”, “Tourist gaze”, “Mobile lives”, “Economies of sign and Space”, “The New Mobilities Paradigm”, “Consuming Places” and “Social Relations and Spatial Structures”.

“The Stranger”, “The Conflict of Modern Culture”, “The Change in Cultural Forms”, “Bridge and Door”, “Sociology of Space”, “On the Spatial Projections of Social Forms”, “The Metropolis and Mental Life” were chosen from Simmel’s great scientific legacy as the best and most accurate reflections of his vision of the key ideas formulated by us. Considering Simmel’s essayism, more texts could have been

chosen. However, the most important points for comparison with Urry's ideas can be found in these works, which are quite popular.

#### **Goal of the article**

The main idea of the article is to describe how Simmel had relation to Urry and how Urry was spreading Simmel's background in his research. Despite Simmel's essayism, his ideas inspired many other researchers. And even if Simmel did not build any clear philosophical system, he influenced many subsequent philosophers and sociologists. Including Urry, who himself appealed more than once to Simmel's essays.

This article will help to better understand the impact of Simmel's work on Urry and demonstrate the connection of their ideas in some key points, which are connected with mobility. In this article we will focus on cities, route, movement and tourism. Apart from society, of course – as sociologists, they definitely wrote about this huge topic, so we will pay attention to other specific moments. Our goal is to explore the intersections in their philosophical perspectives in this context and shed light on the broader possibilities for multidisciplinary research.

The article presents a new perspective for examining the works of Urry and Simmel, which has not been extensively studied before. In this article, we consider Urry not as a sociologist, but as a philosopher, which expands our perception of him as a scientist in the humanities, not only in the social sciences. And moreover, Simmel is also seen in this article in a new role as a philosopher of mobility, not only as a sociologist or philosopher of culture. Accordingly, mobility is the connecting link for both philosophers. This approach expands the scope of research possibilities and offers fresh insights into the study of these authors, both together and separately, within the context of mobility studies.

#### **Main material**

Simmel became a key figure for Urry's mobility system, as his ideas were used in Urry's research. Urry considered Simmel a philosopher who attempted to understand the connection between communication and movement, especially at the city scale. While in the past, movement was used for communication, nowadays, we even communicate while on the move. There is a "red line" connecting Urry and Simmel. Urry referred to Simmel as the "sociologist of time and space" and saw his research as an attempt to show the circulation between objects and subjects [13, p. 13]. Simmel was one of the first to recognize the fast-moving process of changes in the world, particularly the changes between objects and subjects. Simmel also wrote that life in a big city requires a clear and precisely working model or system. He wrote about different moving processes, which also connect him to John Urry, who later wrote about the mobility of the world.

Overall, Simmel wrote about money, cities, culture and culture forms, women and their special philosophy, fashion, social differentiation, philosophy of history, religion and God personality, history and historical time, about the society as a whole. "*Simmel's influence ...has been diffuse yet pervasive*" [5, p. 199]. Urry and Sheller consider Simmel as a person "*who established a broad agenda for the analysis of mobilities*" [29, p. 215]. Revival of interest to Simmel was driven by his analytic and diagnostic methods for mobilities: observation, diaries (when people described how they moved, etc.), simulations (for traffic jams and other) [29]. In the 21st century we have more mobile technologies, and one of the latest developments, which is used in sociology and social sciences is eye-tracking technology which helps to track a person's gaze while watching the monitor screen. But all these technologies for tracking movement would not have been possible without the original idea of realizing the need to consider the world in motion, and not in a static state.

One of the most important common ground for Urry and Simmel are processes of movement. It can be observed how Simmel's idea transforms in time to the mobility system, thanks to technology, political actions, scientific progress, transition from modern to postmodern. Plenty of modern inventions (as for everyday use as global technological advancements) were made in the last century. Roughly 50 years have passed between the invention of electricity and the deployment of nuclear weapons. There was approximately the same period between the first car and first computer and between the women's suffrage movement and the sexual revolution in the USA and Europe. After that, processes in the postmodern world become faster and faster. Such as between the invention of the Internet and the first commercially available robot the difference in time was minimal (roughly 10 years), as between the first social media and the invention of blockchain technology (less than 10 years). For comparison, between the invention of paper and compass, the difference was some hundreds of years. The industrial revolution occurred more quickly than the agrarian period, and the current postindustrial era continues to gather momentum.

In his essays on the philosophy of culture, Simmel wrote about the extension of life frames. He depicted life as a stormy stream constrained by the narrow cultural framework of the time. However, eventually, life prevails, and the cultural framework is compelled to expand to accommodate it and the whole life "*...described in terms of the displacement of one form by another*" [21, p. 75]. Therefore, culture must actively change and adapt to the changes around it to continue containing life. Simmel observed the increasing expansion of these frameworks, discovering new horizons of culture.

He mentioned the processes of acceleration of the surrounding world, which can no longer be stopped. The author said that *"We are at present experiencing this new phase of the age-old struggle, which is no longer the struggle of a new, life-imbued form against an old, lifeless one, but the struggle against form itself, against the very principle of form"* [21, p. 77]. So, he wrote about the present as a special period of time which we have never had.

Urry, in turn, has described many processes that have undergone active change during the last centuries. In his studies on mobility, Urry emphasized the creation and development of new modes of transportation, such as trains, planes, and automobiles, and the technological progress that is unstoppable. Like Simmel, Urry also wrote about an age of many changes and active movement in different areas of science, progress, and culture. While Simmel made predictions and initial observations when mobile methods and the "world in motion" were formulating, Urry had already drawn some initial conclusions from previous periods.

It would be inaccurate to assert that Simmel extensively addressed the concept of mobility in his works, but he did write about some early ideas related to mobility and analyzed reality to reconstruct it. One of Urry's key ideas is to use mobile methods for a mobile world, building on Simmel's ideas as well. We cannot use static methods for a world that is constantly on the move. Urry developed a system for understanding modern mobility that encompasses various contemporary actions and processes, from public transport and tank movements to the global internet connection and tourism. This idea has a philosophical basis and dates back to the early stages of Urry's research in the 1970s. He paid attention to the role of developing technology as a factor in mobility and thoroughly examined the question of progress and its impact on movement [27, p. 38].

Simmel was one of the first philosophers to write about the increasing role of women in society and the emergence of a special women's culture. Simmel wrote about it, because he, as a "diagnostic of time", said that the idea of increasing women's role in society had ripened [19]. For Urry it's not an important topic, and there is no significant Urry's gender research. But what's more interesting, Simmel analyzed social space and made some predictions about women's culture as Urry after 100 years tried to make the same predictions, but for another topic. Urry, as a researcher of reality, clearly formulated main trends that he saw: problems with environment and climate, oil as a problematic resource, tend to hide money, information and other.

And we cannot label him as a predictor, since he analyzed reality with many facts, and his "predictions" were logical outcomes of his observations, much like Simmel's. Simmel also described the start

of many changes in the world in his essays. Perhaps he understood more than he could articulate, and that is why he wrote numerous essays on different topics, leaving behind many fresh and open thoughts. It is very symbolic that Urry's final book is called "What is the Future?", as he was continuing to analyze modern global factors that will impact society's future. He left behind a significant line of research, and it is possible that his interest in Simmel's research topics had a positive influence on the increased study of Simmel's works since the end of the previous century.

Simmel's idea about the bridge and the path described the way of civilization: his vision of the path as the creation of a route (from point A to point B) and the vision of the bridge as something that unites the incompatible (door as a individuality and bridge as a socialization) and is, in fact, the history of our civilization [17]. *"Path-building, one could say, is a specifically human achievement"* and *"for it things must first be separated from one another in order to be together"* [21, p. 170]. All history is about building and searching for new paths, discovering the unknown and connecting the new with the already familiar.

In "Mobilities," Urry referenced Simmel's concept of the route and even credited him as the creator of this notion. According to Urry's and other previous scholars' ideas, walking is not only a means of transportation but also a social practice. Urry examined this process throughout history, from walking as a necessity for the very poor to the modern idea of walking for health, and even how sidewalk design can affect mortality rates in cities [26, p. 75].

Simmel's idea about the bridge and the path can be seen as one of the first attempts to describe mobility processes, as mobility begins with connection. In modern mobility systems, there are countless connections between people, goods, objects, locations, countries, and more. Initially, we started with paths to connect points over a distance, then we created bridges to connect physically unconnected areas. The next step was creating unphysical connections, such as the telephone and video communication, followed by virtual reality and remote control. Urry developed this idea of connection, which helped him describe the modern mobility system.

Urry wrote about economic aspects in cities and interaction in it [24, p. 35]. Urry said that social sciences need to attend to space and time [24, p. 21]. The author attended not only to spaces and locations, such as railway stations, seashores, and resorts, but also to modes of transportation, such as walking and various types of transit [26]. Urry emphasized Simmel's description of the city and its functions, specifically noting the important role of punctuality in urban settings, as Simmel had previously articulated. John Urry also continued developing Sim-

mel's idea about "shift from "clock time punctuality" (as described by Simmel) to "flexible punctuality" effected through mobile communications" [7, p. 60]. He described that mobile phones are as popular as watches were in the previous century, and made people more mobile because of faster coordination processes. And also mobile phones are more ubiquitous now than watches were in the past. Therefore, "Trains, buses and cars are no longer characterized by "isolation", as when Simmel wrote, but by connectivity and "communicative travel" because of deeper integration of transport and devices in everyday activity [7, p. 60].

Simmel analyzed the space in "Sociology of Space" and in "On the Spatial Projections of Social Forms" [2]. Moreover, it's a common field with Urry who was also interested in space and sociology of space [2]. An extremely significant point is the fact that Simmel's writing on schedules, punctuality, and routes was not particularly extensive. For example, in "The metropolis and mental life" which is cited a lot by many modern researchers in this context, Simmel just mentioned it in one page [18, p. 324-340]. This indicates that even a short mention in an essay could be considered as a fresh, innovative idea. Simmel's laconic writing style has not prevented him from influencing the thinking of modern researchers. Many of them have built upon his ideas of routes, schedules, and paths, attempting to systematize his thoughts. Sometimes we can find Simmel's ideas in unexpected fields of study, like rhythmology [10]. This is understandable, Simmel made some initial attempts to understand the rhythm of life in big cities. It is not so much that researchers considered Simmel an explorer of these notions, but rather as a creator in sociological and philosophical discourse. Later, Urry delved deeper into the study of mobility, exploring not only the city but also the concepts of route, movement, and schedule. Simmel's essay provides relatively little information on the topic of schedules, but it still left an impression on Urry and other researchers, who expanded the subject matter more widely.

Simmel paid attention to the notion of "location" and movement between each of them. Path (or road) was considered as the first primitive symbol of connection, which became the basis of communication, trade, building relationships, etc. Simmel started to write about space like a sociologist and this topic became popular after WW2. Some other kinds of scientists (not only Urry) have mentioned Simmel and his vision of space.

What is more interesting, Simmel focused on the importance of schedules in big cities, the time factor, and punctuality. It may not seem relevant to contemporary society, but at the start of the previous century, it was a new phenomenon that needed to be described, as schedules and Greenwich Mean

Time (GMT) were invented in the middle of the 19th century. Simmel wrote about time and schedules as factors of change in life, especially in cities. John Urry later described this kind of time revolution and its consequences for humanity. It seems implausible for modern society, but these seemingly simple things were invented not long ago. Urry provided an extensive description of this process about time and schedules, and he made excellent observations about the history of this process [26].

In an essay "The Stranger" we can find ideas about strangers in the context of culture. Simmel says that we generalize the stranger (as a stranger in a country or in a cultural context) – that is, they are a stranger to us and we evaluate them based on their "strangeness" rather than as an individual. The stranger is both distant and close to us at the same time. Because on the one hand – he wants to understand the new place, new culture and people, he is a guest. But on the other hand, he himself is a bearer of a foreign culture, he is a stranger and this scares off. In his other idea about adventure, Simmel described this experience like something special in routine life, as a "dropping out of the continuity of life" [22]. Tourism could be a kind of special practice when a person breaks free from usual habits and for a short and emotional period of time becomes someone else.

Urry wrote that over time, the line between one's own and the other's is blurred, there is more and more common space and common locations. Mobility helps to push boundaries and rethink them – because now there will be more places where everyone can be guests, not residents. It turns out that each of us is a permanent tourist in the age of mobility, wherever he or she is. Because we are all in the movement: "Indeed acting as a tourist is one of the defining characteristics of being "modern" [30, p. 2]. Urry was mentioning tourists as people who want to be a part of a new culture for a short period of time. His description is very similar to Simmel's opinion about adventure time as something divided, special and brightened. He also wrote about the specific "tourist gaze" and the practice of "consuming" new places through mediums such as photography [30, 25].

Simmel's ideas were not always clear, but they left room for future interpretation, as we do today. Nevertheless, his writings introduced many new ideas for his time and had a lasting impact on social and humanities research. The fact that his work was used in an active interdisciplinary approach to study various types of mobility speaks of the author as an influential scientist, albeit not a grandiose one.

In turn, John Urry helped make science more mobile rather than static. He started his practical and concrete studies of mobility around the world by considering Simmel's basic ideas, which apparently inspired him to conduct a broader study on this topic.

### Conclusion

The idea of Simmel's influence on Urry is not a new discovery. But given the unrevealedness and vast nature of Simmel's philosophy, it is likely that not all aspects of his influence on not only Urry, but also other philosophers have yet been discovered. Simmel raised questions which were not important for his age and he established the groundwork for further research.

It's important to remember that despite Simmel's essayistic style, his ideas have had a significant impact on the development of the humanities and social sciences. Therefore, we can't say that Simmel's impact was explored fully. Within the context of studying issues related to mobility, references to Simmel are frequently cited. He is also cited in the context of culture, space, society, and others. A similar description of some of Urry's and Simmel's ideas about tourism, movement, routes, and locations showed that Urry was developing Simmel's ideas in the context of the mobility system. He paid particular attention to the concept of cities, movement within them, and developed the idea of creating and changing different locations. He was observing technical progress.

And while Simmel wrote about expanding life frames and fighting against the principle of forms, Urry called it mobility processes. Simmel focused on the changes taking place at the start of the 20th century, and it appears that he not only thought about them but also experienced them. Simmel couldn't use the term "mobility" because this notion was not yet applied to these active processes in the world, but the concept was very similar to what Urry later described.

Georg Simmel also touched on the topic of schedules and had some ideas about the active liferhythm in big cities. However, Urry expanded and developed these ideas further, including the understanding of different locations, traveling, and walking. Urry gave these ideas a truly scientific approach by summarizing the results of other scientists who also drew on Simmel's ideas. This is the most interesting part of Urry's "Mobilities" and other publications, even though it all began with Simmel's "Bridge and Door". Urry was not an essayist but a sociologist who conducts applied research. Therefore, Simmel's original somewhat ambiguous reflections are well transformed into a coherent system in Urry's hands. This is particularly evident in the example of tourism, where Simmel's ideas were somewhat superficial and unclear about the experience of the stranger and adventure. It is Urry who turned these ideas into a genuine "tourist gaze," which "consumes" new places.

Further research may reveal additional points of convergence between Urry's practical explorations of mobility and Simmel's theoretical reflections in

his numerous essays. It is possible that further studies on this topic could illuminate new aspects of Simmel's interaction and influence not only on Urry but also on other philosophers. This study contributes to the further study of the influence of Simmel's philosophy on the ideas of the modern mobility system formed by John Urry.

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### Summary

**Lobanova K. O. Philosophical perspectives on mobility: a comparative study of the legacy of Georg Simmel and John Urry.** – Article.

The article explores the relationship between Georg Simmel and John Urry's perspectives on various mobility concepts, such as tourism, cities, routes, and movement. It highlights Simmel's impact on Urry's research and identifies common threads between their ideas.

Simmel's early attempts to describe mobility processes are analyzed, and Urry's development of these ideas in his own publications is discussed. This research briefly mentions changes in technical progress and philosophically observes some of the most important inventions of the previous century. Considering the significant step forward in the development of technology, the article draws attention to how this factor is part of mobile processes. Despite the extensive description of mobility by John Urry and its active study over the past decades, it is important to note that exactly the philosophical understanding of mobility allows us to see its origins in the ideas of Simmel, who wrote at the beginning of the previous century.

The article emphasizes the continuing relevance of Simmel's work in contemporary philosophical and social studies and highlights the need for further exploration of Simmel's philosophy. Ultimately, this research offers significant opportunities for further investigation into Simmel's enduring influence on modern studies. Therefore, it is worth noting that there are other unexplored aspects of Simmel's influence on Urry, particularly his numerous but not widely recognized yet essays. The article allows us to examine the authors, Urry and Simmel, from a different, previously little-studied angle. On the one hand, the study of Urry not only as a sociologist but also as a philosopher will help to highlight his influence on modern philosophical thought and various directions of research. On the other hand, this comparison also enables us to consider Simmel as a philosopher of mobility, emphasizing his not fully matured or clear but nevertheless fresh and pioneering ideas about the changing world and movement within it.

**Key words:** Simmel's influence, mobility concepts, Simmel's legacy, mobility system, tourism, route, movement, technical progress.

### Анотація

**Лобанова К. О. Філософські погляди на мобільність: порівняння спадщини Георга Зіммеля та Джона Уррі.** – Стаття.

У статті досліджується зв'язок між поглядами Георга Зіммеля та Джона Уррі на різні концепції мобільності, такі як туризм, міста, маршрути та пересування. Підкреслюється вплив Зіммеля на дослідження Уррі та визначаються спільні риси між їх ідеями.

В статті аналізуються ранні спроби Зіммеля описати процеси мобільності та зазначається розвиток його ідей у публікаціях Уррі. У цьому дослідженні коротко

згадуються останні зміни в технічному прогресі та по-філософськи розглядаються деякі з найважливіших винаходів минулого століття. Враховуючи значний крок вперед у розвитку технологій, у статті звертається увага на те, як цей фактор є частиною мобільних процесів. Незважаючи на широкий опис мобільності Джоном Урі та її активне вивчення протягом останніх десятиліть, важливо відзначити, що саме філософське розуміння ідеї мобільності дозволяє побачити її витoki в ідеях Георга Зіммеля, який писав про цей процес ще на початку попереднього століття.

Стаття наголошує на незмінній актуальності робіт Зіммеля в сучасних філософських і соціальних дослідженнях і підкреслює необхідність подальшого дослідження філософії Зіммеля. Зрештою, це дослідження відкриває значні можливості для подальшого вивчення

тривалого впливу Зіммеля на сучасну науку. Зазначається, що існують інші, поки не вивчені аспекти впливу Зіммеля на Урі, зокрема у його численних, але все ще маловідомих есе. Стаття дозволяє поглянути на Урі та Зіммеля з іншого, маловивченого ракурсу. З одного боку, погляд на Урі не лише як на соціолога, а й як на філософа допоможе в подальшому висвітлити його вплив на сучасну філософську думку та її різноманітні тенденції. З іншого боку, це порівняльне дослідження також дозволяє нам розглядати Зіммеля як філософа мобільності, підкреслюючи його не зовсім зрілі та чіткі, але все ж свіжі та новаторські ідеї про мінливий світ і рух у ньому.

*Ключові слова:* вплив Зіммеля, концепції мобільності, спадщина Зіммеля, система мобільностей, туризм, маршрут, рух, технічний прогрес.