

Cycling trauma as ontological violence

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Cycling may not only be understood as an alternative, active and sustainable, mode of transportation, or a specific technology used to get from A to B, or a sociality that involves a specific mode and technology of leisure activity. Traditional understandings of automobility within the mobilities literature revolve around the car or car culture (Edensor, 2004); the systemic interrelations of socialities and infrastructures (Urry, 2004, 2006); or the subjectivities that are created by the political form that is called a regime or an apparatus (Böhm, Campbell, Land, & Paterson, 2006; Manderscheid, 2014). Automobility may also be understood as a global spatial and political imaginary; a political order that governs mobile relations of humans and non-humans across the Globe.

This hegemonic global order, that we elsewhere have called the automobility nomos, has (a specific form of) power/violence at its core (Robert Braun & Randell, 2021). This violence is not a means to any end that might or might not justify it. It is a constitutive property of the spatially visible political and social order that is the automobility nomos. Violence creates and sustains the spatial reality in which existence is experienced in automobilized societies – speed, comfort, convenience, autonomy and so forth. It ensures that operators of slow vehicles, pedestrians, cyclists and others, under pain of death or injury, grant access to automobile traffic. It is an example of constituent power: an originary and unconstrained form of power that is grounded in violence that puts in place and constitutes a new law. We also argue that violence is not only physical, but (may also be) slow, epistemic or ontological; power/violence of the nomos is world-making (R. Braun & Randell, 2022).

In this paper we argue that cycling is part of the hegemonic imaginary of automobility that is the global nomos. We interrogate how does automobility power/violence constitute cycling as a component of this imaginary and argue that the cyclist is the epistemic Other that is constituted by the epistemic violence s/he is coerced into enduring (cf. Fricker, 2010; Spivak, 1988). At the core of cycling *Othering* and *Saming* is not only a socio-cultural force of identification and subjectification (Dawson, Day, & Ashmore, 2020), but also ontological violence related to different forms of human-technology cyborg-selves (Bednar, 2020), which are animated by a dromological ontology (speed and power) (Virilio, 2006). Trauma thus is an epistemic and ontological operator of the cyclist's cyborg-self in the automobility nomos.

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