

## Specification A Model of Mobility Habitus into Public Transport Against Covid-19

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**Submitted:** 14 Dec 2021; **Accepted:** 20 Dec 2021; **Published:** 03 Mar 2022

**Citation:** Cruz García Lirios (2022) Specification A Model of Mobility Habitus into Public Transport Against Covid-19. *J Nov Psy* 3(1): 22-25.

### Abstract

The objective of the present work was to specify a model for the study of mobility habitus. A documentary work was carried out with a selection of sources indexed to international repositories, considering the publication period from 2015 to 2020, as well as the search by keywords. An axis, trajectories and relationships between categories and variables were modeled, although other elements such as post materialism may be included. Such inclusion will allow the redesign of analytical sequences for the systematic observation of the proposal.

**Keywords:** Periphery, Centrality, Knowledge, Rationality, Sustainability

### Introduction

As of this writing, the SARS-CoV-2 coronavirus and COVID-19 worldwide have infected 17 million, sickened 9 million, and killed 700,000. In Mexico, 700,000 have been infected, 400,000 become ill and 45,000 have died.

Governments have implemented health policies for the mitigation of the pandemic through the confinement of people, social distancing, the use of masks and hand washing, but the restriction on mobility has not prevented the occurrence of closed spaces in closed spaces. most of them infections.

In the Metropolitan Zone of the Valle México (ZMVM) about 45% of the vehicle fleet transfer belongs to the public transport concession followed by private cars to 29% and use taxi 11%. Inflation (4% accumulated) of magna gasoline has grown by 40%, premium with 30%, diesel with 48%, while the salary only increased by 28% (INEGI, 2020). Mexico City occupies the last places in terms of pedestrian movement with a figure close to 2%, followed by New York City with 10% and the City of London with 20% while in the city of Bombay 55% of journeys are on foot. Regarding the family economy, transportation spending is divided into 50% for buses or minibuses, 30% for urban buses, 16% for taxi radio and 2% for metro. In this context, it is possible to note that the sustainability of public transport implies the establishment of a charging system according to peri urban mobility capabilities.

Precisely, the objective of this work is to specify a model for the study of mobility in public transport, considering the health policies to mitigate the pandemic which consist of social distancing, confinement of people and the use of face masks in spaces closed or semi-open.

What are the dimensions of mobility habitus reported in the literature regarding risk events or contingencies?

The hypothesis that answers the question is that since the habitus of mobility is a construct of expressiveness, reasoning, morality and aesthetics, the representation of its image is focused on safety and efficiency, as well as the cost of transportation and the potential benefits.

Thus, in the first section the theories of the habitus of mobility are exposed, and its dimensions related to expressiveness (eidos), aesthetics (aesthesis), logic (hexis) and ethics (ethos) as foundations of rupture with the immediate environment, the journey, stay and real or symbolic return of the residents of the periphery with respect to the inhabitants of the centrality. A second section includes updated and specialized results on the subject. In the third section, the axes, trajectories and relationships between categories and explanatory and predictive variables of the phenomenon are established.

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## Theory of Mobility Habitus

In this section, the theory that explains the habitus of mobility is understood, understood as a self-managed liberation against the symbols of power that the State implements to legitimize the confinement of people, the restriction on their mobility and the suspension of their individual guarantees.

In the framework of the confinement of people, social distancing and the restriction to the habitus of mobility, the corresponding theory is distinguished by explaining the symbolic liberation of people to confinement through a complex process of capitals and fields of power and influence between the parties involved. In public transport [1]. Political and social actors, public and private sectors participate in restoring a balance between demands from the environment and internal resources. It is about the prevalence of archetypes versus media representations derived from the pandemic.

The habitus theory, unlike the explanatory theoretical and conceptual frameworks of mobility in public transport, is distinguished by its specialization in the symbolic sphere of power construction and the influence of archetypes, representations and expectations [2]. It is a process of interpretation of meanings guided by the asymmetric relationships between rulers and ruled. While traditional theoretical approaches see public transport as an instrument of power or influence, the habitus theory warns of this duality as an intermediate phase towards the symbolic liberation of people from the political or strategic dispositions of their rulers.

Consequently, the structure of the habitus theory is complex; it includes esthetic provisions that explain the tendency of people to move towards distant archetypes in terms of their effects or close in terms of their causes [3]. This is the case of the epidemic attributed to China, which was initially perceived as distant with minimal consequences. It also includes logical provisions (eidos) that explain compliance with restrictive mobility policies and social distance. Or, resistance to the use of closed spaces or face-to-face contact services. It also alludes to expressive provisions (hexis) from which the appropriation and use of the closed or semi-open public space is interpreted to the differences between migrant flows or floating natives. Finally, the principles (ethos) that guide the transfer of people from periphery to centrality or from semi-periphery to semi-centrality suggest provisions against or in favor of identity and attachment to the place of origin.

In short, the habitus theory explains the restrictive policy of individual liberties and guarantees from a symbolic order from which individuals, groups or communities build archetypes of power and influence [4]. These are four dimensions related to expressiveness, morality, logic and aesthetics that represent symbols associated with the pandemic, such as social distancing. In this framework of meanings, the theory anticipates a scenario of freedom of choice that would be associated with the emancipation

of the governed. Citizen participation would be the embodiment of this habit of mobility provided that the parties involved generate differences, negotiations, agreements and joint responsibilities.

## Studies of Mobility Habitus

The capabilities of public service users are related to mobility opportunities and the responsibilities that they imply. In this sense, Human Development is the result of a system of freedom of choice in which as planning margins expand. In this sense, the public transport situation can be discussed from its fare system as a factor of mobility opportunities and connection capabilities [5]. From this relationship emerge proposals for intervention in areas that allow citizens to clarify the limit values anthropocentric development sustainable, as well as the values egocentric enhancing sustainability and urban energy.

In the future natural resources will be reduced not by their availability or consumption, but by their relationship with anthropocentric, egocentric, biosphere, altruistic or selfish values [6]. It is a scenario in which humanity develops technology while observing how its consumption possibilities are also minimized at the cost of preserving the resources that are considered indispensable for subsequent generations. In this sense, the administration of public transport will no longer be managed from consensus, but from dissent since once a high social status has been reached, the discussion about the emergence of alternative resources will guide decision-making regarding its consumption and administration.

The dimensions from which this author has constructed the discourse of the sustainability of public transport and of which he has been criticized, although from such objections it is possible to reconstruct the proposal of knowledge dialogue to find a way of distributing resources between social groups [7]. The qualifications of the expert judges in the subjects of interurban public transport are oriented towards a consensus regarding satisfactory experience and choice of destination. Both categories permeate the criteria of the participating judges, orienting the excuse towards risks along the way.

However, the disruption in the positions of the judges lies in the acceptance of video surveillance technology, as some consider that they violate the privacy rights of Internet users, but others warn an extension of public security devices [8]. In this sense, crime prevention, the delivery of justification and social rehabilitation are peripheral categories to interurban public transport, although a new category regarding semi-public or semi-private security emerges, consisting of the social representation of violence and emotions such as anger, anxiety, worry or outrage. In this way, the asymmetry between the cost of the interurban public transport service and the quality of the experience, as well as the safety of the route and the satisfaction of the use of the system, stand out as central axes of discussion and evaluation.

Consequently, the sustainability of inter-urban public transport lies in the balance of costs and benefits no longer in terms of satisfactory experience, comfort in transportation, but in security such as crime prevention, video surveillance, monitoring, seizures or inspections [9]. Regarding the perceptions of the genders regarding the tariffs and environmental impact of transport in general, differences were also found. However, regarding the high, medium and low income, the differences were confined to the use of bicycles, rickshaw, motorcycle taxi and trolleybus.

The public transport was established as multidimensional due to its socio-political context and the daily use of in the present study, it has been shown that the hypotheses regarding the econometric knowledge and its impact on the perceptual differences between men and women complement the findings [10]. However, the hypothesis regarding social postmaterialist in which high incomes correspond to the use of sustainable transport rather than conventional seems to show that habitus around the use of public transport are oriented by materialistic and therefore anthropocentric visions rather than by egocentric habitus and postmaterialists.

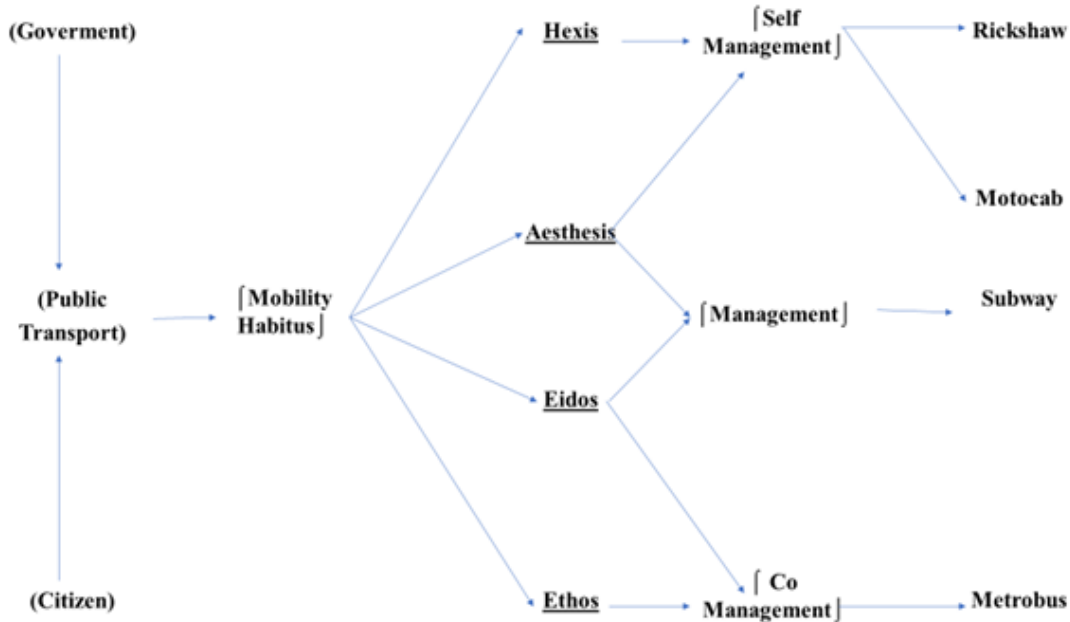
However, it supports the hypothesis of complexity of transport public because it is organized systems negentropic in which habitus anthropocentric and materialistic coexist with habitus egocentric and post materialistic [11]. Perceptions related to

knowledge and gender perspectives that establish significant differences between users. Therefore, the conventional public service in comparison to the system called sustainable as being considered asymmetric, explain the transition from environmental knowledge to environmental rationality.

However, a preponderant factor in the transition to sustainability is postmaterialist. In this paper, the hypothesis of differences between economic incomes does not support the difference between perceptions related to the use of sustainable transport in relation to the disuse of conventional and polluting transport [12]. In this way, the sustainability of public transport should be explained based on the effect that transport policies have on user groups. Such a study will allow to anticipate scenarios of conflicts between authorities regarding public services in the matter of route reordering and establishment of tariffs, as well as replacement of units.

### Modelling of Mobility Habitus

From the theoretical, conceptual and empirical frameworks related to the habitus of mobility, it is possible to model, trajectories and relationships between categories and explanatory variables of the differences between rulers and ruled with respect to their symbolic representation of mobility, social distancing and the confinement of people as preventive measures for contagion, illness and death by COVID-19 (see Figure 1).



Note: Elaborated with literature review; () = Analytical category, [] = Construct, \_\_\_\_ = Factor

Figure 1: Modelling of mobility habitus

The model includes a single analytical axis of the habitus in reference to mobility in public transport. It includes four explanatory factors that address the aesthetics, logic, ethics and expressiveness of user's around restrictive use. It is an explanatory trajectory of contingent situations or risky scenarios, but also predictive of self-management or co-management relationships.

In the first case, when restrictive mobility policies are expressed, reasoned, valued or viewed unfavorably, civil self-management emerges. This is the case of public transport by motorcycle taxi or rickshaw which include few users with informal transportation routes. In the second case, the discussion between the public and private sectors, political and private actors entail a system of co-responsibility in which the State and individuals negotiate the transfer of people for work or school reasons. This would be the case of the system known as Metrobus.

In summary, the symbolic liberation structure of the users with respect to the policy of distancing and restricting mobility involves two systems; one self-managing and the other co-managing. Both cases can be observed, measured and compared with other systems managed by the State, but whose control is adjusted to the disposition of confinement of people. On the other hand, the emergence of a co-management and even more self-management system allows the mobility of users. The risks involved are high, but being perceived as potentially necessary, they are widely used by the parties involved.

### Final Considerations

The contribution of this work to the state of the question lies in the modeling of categories and explanatory variables of the impact of mitigation policies on the mobility of users of public services. It is a proposal in which the management, self-management and co-management of mobility through public transport would be systematically observed.

In relation to the habitus theory which observes the symbolic liberation of users with respect to restrictive policies, the present work proposes a sequence of dispositions against and in favor of isolation, distancing and segregation. The differences and similarities between the parties involved can be seen from the management, self-management and co-management of mobility.

Regarding studies of mobility habitus where relationships with post materialism stand out, this study shows a symbolic axis of analysis. In other words, cost and benefit research limits the observation of asymmetries between rulers and ruled, as well as the emancipation of the user from his authority through self-management. Lines of discussion around postmaterialist mobility and the dimensions of the habitus will allow us to notice a structure of meanings. Such a sequence of archetypes would reflect power and influence between the interlocking parts.

In relation to the modeling of the categories and the variables where an axis of analysis that spreads in various routes of symbolic interpretation lies, this work highlights the aspect of self-management. It is a ramification of senses unrelated to the differences between rulers and ruled. Regarding public transport,

similarities prevail such as the connection to the centrality (subway), but the imponderables such as the informality of fares stand out.

In short, the habitus of mobility as an emancipatory symbolism of the safeguard by the COVID-19 allows us to inquire about its differential structure. Authorities and users seem to distinguish themselves by their dispositions towards mobility when materializing the meaning of a type of transport. While citizens build a self-management of meanings in their informal transfer, the State seems to move towards a logic of aesthetics. Said in media terms, the government opts for the image of destiny and the user for its representation of confinement [13].

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