

JMLC

Journal of Maritime Literature and Culture

***JMLC*, Vol. 1, No. 2, 2026, pp. 364–381.**

Print ISSN: 3107-1821; Online ISSN: 3107-183X

Journal homepage: https://www.mlcjournal.com

DOI： https://doi.org/10.64058/jmlc260234fdmmr

HIEP
Academic Publishing

Four Dimensions of Maritime Mobility

Du Mengshang, Zhu Hua

Abstract: Against the backdrop of the mobilities-turn paradigm, the ocean is reconceptualized as a productive fluid space. Maritime mobility goes far beyond the physical displacement of vessels and has become a comprehensive research subject encompassing capital flows, bodily perceptions, social orders and legal practices. Drawing on cutting-edge theories of maritime mobilities, logistics geography and oceanic humanities, this paper constructs a four-dimensional analytical framework for maritime mobility. The global logistics network focuses on ocean shipping as a material carrier of capital accumulation and imperial imagination, exposing embedded power inequalities and labor alienation within global shipping systems. From the perspective of wet ontology, the displaced perceptual experience explores how the ocean's unique volume, materiality and temporality trigger spatio-perceptual disorientation among seafarers and reshape their bodies and cognition. Regarded as moving islands, ships are examined in the dimension of dynamic hierarchical space, which analyzes how class and racial power from terrestrial societies materialize onboard, as well as constant power reconstruction and resistance generated within enclosed nautical environments. The dimension of marginal transgressive behaviors dissects the inherent contradictions between oceanic spaces and territorial laws, investigating mutinies, piracy, extreme survival ethics and other phenomena in the legal grey zones of the high seas, and distinguishing moral choices from structural violence behind individual transgressions. Interconnected with one another, the four dimensions constitute an interdisciplinary analytical tool with theoretical depth and textual adaptability for interpreting Euro-American maritime-literary, historical and cultural texts.

Keywords: Maritime Mobility; Global Logistics Network; Displaced Perceptual Experience; Dynamic Hierarchical Space; Marginal Transgressive Behaviors

Received: 08 Sep 2026 / Revised: 08 Sep 2026 / Accepted: 26 Oct 2026 / Published online: 10 Nov 2026 / Print published: 10 Dec 2026.

Author Biographies: Du Mengshang, student of Master degree study at the College of Foreign Languages, Shanghai Ocean University, majoring in Foreign Language and Literature. Her research focuses on world maritime literature. E-mail: 1368847786@qq.com. **Zhu Hua** (Corresponding author) is a professor of literature at the Department of English, Shanghai Ocean University, Shanghai, China (201306). His research focuses on world maritime literature, Arctic writings, Sino-American transnational writings, diaspora and transnationalism. E-mail: 1522983499@qq.com.

题目：论海洋移动性的四个维度

摘要：在移动性转向研究范式下，海洋被重新理解为具有生产性的流动空间，海洋移动性也超越单纯船舶物理位移，成为涵盖资本流动、身体感知、社会秩序与法律实践的综合性研究对象。本文依托海洋移动性、物流地理学与海洋人文学的前沿理论，构建海洋移动性的四维分析框架：全球物流网络聚焦海运作为资本积累与帝国想象的物质载体，揭示全球航运体系内含的权力不平等与劳工异化；错位感知体验引入湿本体论视角，探究海洋独特的体积、物质性与时间性如何引发海上个体的时空感知错位，完成身体与认知层面的重塑；动态等级空间把船舶视为移动孤岛，分析陆地社会的阶级、种族权力在船舶空间的物质化表达，以及封闭航海环境中不断发生的权力重构与抵抗；边缘逾矩行为剖析海洋空间与属地法律的内在矛盾，考察公海法律灰色地带下叛乱、海盗、极端生存伦理等现象，区分个体越界行为背后的道德选择与结构性暴力。四个维度相互勾连，为阐释欧美海洋文学、海洋历史与海洋文化文本提供一套兼具理论深度与文本适配性的跨学科分析工具。

关键词：海洋移动性；全球物流网络；错位感知体验；动态等级空间；边缘逾矩行为

作者简介：杜梦赏，上海海洋大学外国语学院，外国语言文学专业硕士研究生，研究方向：世界海洋文学。电子邮箱:1368847786@qq.com。**朱骅**（通讯作者），上海海洋大学外国语学院英语系教授，文学博士，研究方向：世界海洋文学、极地书写、中美跨国书写、离散与跨国主义理论等。电子邮箱:1522983499@qq.com。

Maritime mobility is one of the oldest and most fundamental forms of mobility in human civilization. In temporal terms, it predates both the railway mobility brought about by the Industrial Revolution and the aerial mobility that emerged in the twentieth century. Unlike railway mobility, which depends on tracks, and road mobility, which is constrained by terrestrial space, maritime mobility possesses a natural quality of diffuseness and globality. Maritime mobility does not merely refer to the physical displacement of vessels on the water; it is a comprehensive category encompassing geographical expansion, capital flows, sensory experience, social construction, and legal discipline. Within the contemporary mobilities turn, the ocean is no longer a passive, placeless wilderness but a vibrant and productive space.

Tracing the origins of Western civilization, maritime mobility played a decisive role. The flourishing of ancient Greek civilization was, in essence, a product of mobility across the Aegean. From the seafaring

wanderings of the *Odyssey* (ca. 800 BCE) to the establishment of Athenian naval hegemony, maritime mobility not only facilitated trade among city-states but also fostered the spirit of openness and exploration often associated with Western civilization. Socrates (470–399 BCE) compared the Greeks to "ants or frogs about a pond" (Plato 375), with the Mediterranean serving as that "pond." In the Roman period, with the emergence of the concept of *Mare Nostrum* ("Our Sea"), maritime mobility was incorporated into the grand administrative and military networks of empire, and the Mediterranean became the ancient world's first blue highway.

Yet it was the Age of Discovery that truly transformed maritime mobility into a global force of domination. In the late fifteenth century, Christopher Columbus (1451–1506) reached the Bahamas in 1492, marking the advent of what may be understood as a "maritime age" in the fullest sense. Vasco da Gama (1469–1524) subsequently opened the sea route to India by sailing around the Cape of Good Hope, while Ferdinand Magellan's (1480–1521) fleet completed the first circumnavigation of the globe between 1519 and 1522. These voyages not only "discovered" the New World but also fundamentally transformed human understandings of the shape of the earth and the distances separating its regions. The ocean ceased to be the edge of the world and became the heart of a global network.

The Age of Discovery generated the first wave of globalization in human history. This globalization, driven by maritime mobility, differed fundamentally from the terrestrial mobility that later depended on steam locomotives and fossil fuels. Railway mobility is a paradigmatic expression of the industrial society's time-over-space effect: it is governed by strict timetables and fixed tracks and embodies a rational imperative. Aerial mobility pushes the pursuit of speed to its extreme, abstracting movement into point-to-point traversal. Maritime mobility, by contrast, is characterized by greater unpredictability and heterogeneity. Before the nineteenth century, maritime movement depended largely on wind and ocean currents, meaning that vessels often followed nonlinear and contingent trajectories. Maritime mobility also entails an intensified sense of embodied participation and existential tension. In maritime fiction such as Herman Melville (1819–1891)'s *Moby-Dick* (1851), Edgar Allan Poe (1809–1849)'s *The Narrative of Arthur Gordon Pym of Nantucket* (1838), Prosper Mérimée (1803–1870)'s *Tamango* (1829), Robert Louis Stevenson (1850–1894)'s *Treasure Island* (1883), Daniel Defoe (1660–1731)'s *Captain Singleton* (1720), and Joseph Conrad (1857–1924)'s *Typhoon* (1902), mobility signifies not merely geographical passage but also profound transformations in characters' physical and psychological states.

Maritime mobility constitutes an infrastructure for global capital flows and thereby produces an extensive global logistics network. Nantucket, the port from which the Pequod departs in *Moby-Dick*, for example, was not merely a whaling port but also a crucial node in the complex logistics network of nineteenth-century global whaling. The long trajectory from Nantucket across the South Atlantic to the Antarctic seas exemplifies the deep integration of maritime mobility with the expansion of global capital. At the level of those who participate in seafaring, maritime mobility also generates distinctive physical illusions. On a solitary vessel far from land, an individual's frame of reference becomes unstable, and absolute displacement may be experienced as relative stillness or aimless drifting. The predicament of mobility can produce affective alienation and cognitive rupture. Such sensory dislocation is a psychological marker distinguishing maritime mobility from

the more stable forms of terrestrial movement. Every vessel at sea is a moving island, a relatively enclosed social system in which spatial arrangements—such as decks, cabins, and holds—are closely tied to hierarchies of power. When a vessel is in motion, these hierarchical relations are both stable, because they are necessary for navigational efficiency, and fragile, because they are vulnerable to external storms and internal conflicts. The recurring mutinies aboard ships are miniature manifestations of the collapse of such mobile-island societies. Mutiny, and even episodes of cannibalism under extreme conditions, force us to confront another problem: transgressive behavior within maritime mobility. The vastness of the ocean and the lag in the rule of law render maritime mobility inherently akin to a lawless zone. Under extreme survival pressures, the moving ocean can become a vacuum of law and ethics, and the violence enacted by seafarers in desperate circumstances represents an ethical deformation generated through movement away from established civil order.

Maritime mobility is not only a driving force in humanity's movement from antiquity to modernity and from the local to the global; it is also a key to understanding Euro-American maritime literature, especially the deep anxieties about order and the desire for exploration characteristic of the age of sail. It not only shaped Western strategies of global expansion but also provided a unique laboratory for observing how human beings define self and other within extreme, fluid, and heterogeneous spaces. As a connective tissue of global markets, the ocean transports not only commodities but also power, desire, and imaginaries of elsewhere. Maritime mobility can therefore be understood through the following four dimensions.

1.0 Global Logistics Networks

Within the genealogy of contemporary mobilities research, the global logistics network constitutes the most foundational and macro-level analytical dimension for understanding maritime mobility. Global logistics does not merely denote the technical arrangements of transporting goods; it refers to a global circulation system jointly constituted by ports, routes, ships, standardized containers, and institutional norms, as well as to the ways in which this system profoundly restructures spatial relations, produces cultural imaginaries, and embeds local experience within global networks. The central claim of this dimension is that maritime circulation systems are not neutral infrastructures but sites in which power structures, capital accumulation, and imperial imaginaries operate together. Understanding this dimension requires an approach situated at the intersection of logistics geography, transport studies, and cultural criticism, attentive to the ocean's dual significance in economic and cultural history.

In the introduction to *Maritime Mobilities* (2017), Jason Monios and Gordon Wilmsmeier systematically articulate the necessity and methodological implications of bringing the mobilities paradigm into the study of maritime transport. They argue that

> Understanding the social and political construction of movement is essential to any analysis of transport systems. This is perhaps even more true of maritime transport than other modes due to the large range of scales from the very local to the global, to the peopled space of ships

> and ports and the temporal nature of the changing industry and the transitoriality of placemaking as people and goods move through a space that is variously striated and smooth. (1)

They further emphasize that systemic problems in global shipping arising from "blockages and inefficiencies, delays and wastage of resources, negative externalities, and power relations" are not merely operational challenges but reveal deep structural inequalities between winners and losers in globalization (1). This epistemological position transforms maritime transport from a purely technical and economic object of study into a field for analyzing social, cultural, and power relations, providing an important methodological reference for literary criticism.

Deborah Cowen argues in her work on logistics geography that the central contribution of the logistics revolution was to elevate "distribution" from an after-the-fact, ancillary function of production to a core value-adding mechanism (614). This observation reveals a significant historical transformation: since the nineteenth century, the ocean has ceased to be merely a passage connecting different continents and has become a key site for the circulation and accumulation of capital. The rise of port cities, the opening of ocean routes, and the gradual establishment of international trade rules together constituted a global logistics system organized around the sea. Within this system, spatial distance was remeasured through the power of capital: distant places ceased to be inaccessible and were incorporated into a unified global market through commercial networks and freight routes. Craig Martin's analysis of containerization further demonstrates that the standardizing technologies of logistics create, by making "difference compatible," a global logistics surface that appears ideologically "seamless"; behind this seamlessness, however, unequal power relations are continuously reproduced (1031). Within David Harvey's framework of the "spatial fix," Monios and Wilmsmeier likewise point out that ports, as concentrations of fixed capital, occupy a central position in the continual formation and restructuring of global capital, and that their transformations reveal the deeper logics of power and control in capital accumulation (44–45).

With regard to the production of cultural imaginaries, Alexandra Ganser and Charne Lavery's introduction to *Maritime Mobilities in Anglophone Literature and Culture* (2023) systematically traces the shift in Anglophone literary studies from regional approaches toward a transnational framework centered on the sea, offering an important humanities perspective on the cultural effects of global logistics networks. They note that Paul Gilroy's concept of the "Black Atlantic" rethinks transnational mobility and the politics of the African diaspora through "the image of ships in motion across the spaces between Europe, America, Africa, and the Caribbean" (4), thereby revealing the centrality of maritime mobility to imperial formation and practices of resistance (Ganser and Lavery 4–5). Building on this, Anyaa Anim-Addo, William Hasty, and Kimberley Peters propose that ships are both "mobilities of ships" and "shipped mobilities"; the two are conceptually intertwined and together constitute the dual character of maritime mobility (338). This framework is significant for cultural analysis: when ships move across the ocean, they carry not only goods and people but also meanings, values, and relations of power. The selection of routes, calls at ports, and types

of cargo all reflect the geopolitical configurations and cultural imaginaries of particular historical periods.

Ganser and Lavery further observe that emerging labels such as "blue cultural studies," "oceanic humanities," and "wet globalization" signal attempts to theorize maritime mobility on a more expansive scale (3). In their view, the contemporary urgency of ocean studies lies not only in the thousands of refugees who have died while crossing the Mediterranean and Atlantic but also in the ecological, social, and political crises generated by a global economy founded on the movement of commodities. Maritime mobility has thus become a crucial issue for "the development of viable futures—social, economic, environmental, political, as well as imaginative" (Ganser and Lavery 2). This argument provides strong ethical and political grounds for literary studies to engage with maritime mobility.

The labor dimension within global logistics systems deserves particular attention. Using Chinese seafarers as a case study, Tang Lijun and Chen Gang show how the global labor market constructs a new form of exploitation based on mobility through systematic differences in nationality, contract duration, and technical skill, such that some people's "high mobility" is built upon the "forced immobility" of others (Monios and Wilmsmeier 91-102). Maria Borovnik's ethnographic research on life aboard container ships reveals this structure from within: amid highly mobile globalization, seafarers experience profound immobility—they remain confined aboard ships for long periods, their shore activities are compressed, and their bodies and emotions are effectively "imprisoned." Borovnik distinguishes between "immobility" and "moorings": the former is a negative force driven by global capital and national security that deprives seafarers of agency, whereas the latter describes positive spaces actively constructed in shipboard life to provide emotional and social support (59–82). This insight suggests that global logistics networks are not monolithic technological apparatuses but fields of tense social relations in which actors continually construct meanings and negotiate space under structural constraints.

From a broader historical perspective, Jo Stanley's study of British ocean-liner stewardesses between the two World Wars reveals a neglected labor experience within global logistics networks. Her research challenges the assumption that only paying passengers are travelers, showing how working-class women acquired the right to travel through labor and constructed their identities as travelers under the dual constraints of class and gender (437–454). This perspective reminds us that global logistics has never been an automatic technological process; it depends upon the bodily labor and emotional investment of large numbers of systematically undervalued workers—from seafarers and dockworkers to onboard service staff.

At the intersection of logistics networks and cultural imaginaries, Till Kinzel's study of maritime mobility in seventeenth- and eighteenth-century British autobiographical writing demonstrates that early modern maritime narratives not only recorded the material process of geographical expansion but also constructed cultural imaginaries of freedom, adventure, and national destiny (111–132). The pirate figures in Daniel Defoe's writing represent a literary distillation of the cultural significance of maritime mobility at precisely the historical moment when global logistics networks were expanding rapidly: the ocean is at once an imagined space of wealth and adventure and a cultural symbol of danger and disorder.

The global logistics dimension provides a macro-historical and political-economic framework through

which maritime mobility narratives can be examined in the context of expanding global commercial capitalism. Global logistics networks are not merely material infrastructural arrangements; they are mechanisms that produce cultural imaginaries, imperial desires, and relations of power. The logistics revolution elevated distribution into a core mechanism of value creation, while standardizing technologies integrated difference into a "seamless surface." Ports, as "seam spaces," became sites of power struggles in which sovereignty is blurred and legal gray zones emerge. In labor terms, the high mobility of some has consistently depended upon the forced immobility or bodily exploitation of others. At the cultural level, maritime writing continues to produce imaginaries of expansion, freedom, and order, thereby helping shape imperial ideologies in different historical periods. This raises a key question: how did maritime writing in particular historical periods participate in, challenge, or reconstruct dominant social imaginaries of the sea, globalization, and imperial expansion?

2.0 Displaced Perceptual Experience

The macro-structures and historical contexts of maritime mobility shape global logistics networks, whose overall picture is often regarded as optimistic; yet the bodily experience and affective perception of individuals participating in these systems may be far less so. It is therefore necessary to examine how physical illusions arising from relative movement affect emotional states and cognitive frameworks. This dimension can draw on the "affective turn" and "material turn" that have emerged in mobilities research and human geography. These approaches understand mobility not merely as spatial displacement but as a profound bodily and affective experience in which moving bodies remain in dynamic perceptual relations with their environments. The fundamental difference between maritime and terrestrial movement lies in the boundlessness, fluidity, and three-dimensionality of oceanic space, which can destabilize bodily perception in ways rarely possible on land.

Philip Steinberg and Kimberley Peters propose the conceptual framework of "wet ontology," which provides an important philosophical foundation for understanding the perceptual dimension of maritime mobility. Their landmark article systematically critiques the long-standing terra-centrism of human geography. They argue that the ocean is not merely the "background" or "medium" of spatial movement but an agent with its own ontological properties, whose three core dimensions—volume, materiality, and temporality—together constitute a perceptual field distinct from terrestrial experience. Steinberg and Peters challenge Carl Schmitt's conception of the ocean as a space that cannot be engraved, arguing instead that the "waves" themselves—suspended between repetition and variation, volume and flow, background and foreground—constitute an essential feature of oceanic ontology (248–250). In terms of volume, the ocean's depth produces a form of invisibility: deep water defeats direct vision and can be perceived only indirectly through technological mediation; the water itself continually moves under the forces of currents and tides, making "location" temporary rather than fixed. In terms of materiality, the ocean is not an abstract metaphor of "flow" but a material substance with texture, weight, temperature, and salinity, all of which directly affect bodily experience aboard ship. In terms of temporality, the rhythms of the ocean are nonlinear and cyclical: waves

repeat while varying, tidal cycles are governed by lunar gravitation, and local wave heights are difficult to predict precisely (Steinberg and Peters 252–256). Together, these dimensions constitute a "wet" mode of being sharply contrasted with the solidity and calculability of land.

Steinberg emphasizes that the ocean is not "a flat, stable surface" but a three-dimensional space full of "depth, vertical displacement, particle movement, and fluid-dynamic (as well as social) forces" (36). From the perspective of transport geography, this position corroborates the philosophical claims of wet ontology while exposing the ideological illusion of reducing the sea to a dematerialized surface of coordinates. It is precisely this materiality, concealed by ideology, that makes the perceptual experience of maritime mobility distinctive: what moving subjects confront is not simply displacement from A to B but sustained interaction with a fluid environment that is constantly moving, unfathomably deep, and rhythmically cyclical. The dislocations produced by this interaction at the perceptual level are crucial to understanding the psychological states, affective structures, and cognitive frameworks of those who move at sea.

At the level of concrete perceptual experience, one of the most characteristic features of maritime mobility is the physical illusion generated by relative movement. When a vessel pitches in waves or drifts in currents, people aboard often find it difficult to judge accurately their position and speed relative to the external world. This "perceptual dislocation" is not merely physiological; it has deep affective and cognitive consequences. Paul Ashmore's study of passenger experiences on ocean liners between the two World Wars offers a particularly nuanced empirical analysis. By tracing the travel diary of the passenger R. L. P. Bell, Ashmore shows that "becoming a passenger" is a dynamic, processual affective achievement. As the voyage progresses, the calm atmosphere created by the sea, the bodily discomfort caused by tropical heat, and the social friction produced by prolonged enclosure together form a shifting "affective atmosphere" through which passengers' identities and self-perceptions are continually reshaped. Ashmore identifies three affective phases of the sea voyage: tranquil anticipation at departure; a shift from pleasure to irritation amid "forced intimacy" during the journey; and estrangement combined with anticipation before arrival (595–611). These changes do not arise solely from travelers' subjective will but are produced through the interaction of material conditions—calm or heat on the sea, the ship's motion or stillness—social relations with other passengers, and affective atmospheres. Particularly significant is the cumulative effect of prolonged "visual deprivation": the absence of external reference points forces passengers to use activities aboard ship as temporal markers. This finding confirms the distinctiveness of oceanic space: on land, people remain embedded in rich visual-spatial systems of reference, whereas in the open ocean those systems are fundamentally withdrawn, producing dislocation in perceptions of time, space, and one's own position.

Peters's detailed analysis of "drifting" as a distinctive form of mobility further enriches the theoretical meaning of displaced perceptual experience. Drifting is a characteristic state of relative movement: vessels or people carried by wind, currents, and tides deviate from predetermined routes and directions, entering a perceptual state that is neither fully active nor fully passive. From an etymological perspective, Peters notes that as a noun "drift" denotes the accumulation or movement of objects; as a verb it describes slow, purposeless, externally driven movement away from a route; and as an adjective it characterizes movement as slow, smooth,

and directionless ("Drifting" 264). This distinctive mode of motion produces distinctive perceptions of time and space: spatial direction becomes blurred, temporal rhythms unpredictable, and bodily control over one's own position is greatly diminished. Peters analyzes the politics of drifting through three cases. In Nansen's "Fram" expedition, deliberate drifting used Arctic currents to move northward, yet the slow pace generated anxieties over national honor and personal achievement, revealing the politics of speed. The radio ship "Mi Amigo", dragged toward the British coast after its anchor broke in a storm, illustrates the politics of loss of control and danger. The missing ghost ship "MV Lyubov Orlova" reveals the politics of invisibility and loss of control, since drifting vessels may become vehicles for smuggling, clandestine migration, or terrorism ("Drifting" 267-270). These cases show that drifting is not merely a distinctive perceptual state but also a political phenomenon deeply entangled with power, security, and sovereignty. Monios and Wilmsmeier likewise incorporate Peters's concept of drifting into their analysis of global shipping, arguing that concepts such as "drifting, moorings, and turbulence" can expose the uncertainty and loss of control beneath the apparently smooth flows of global shipping systems (17).

Emma Spence's research on superyachts proposes the innovative framework of a "more-than-sea geography" and, through close attention to the experiences of crew and guests on superyachts off the Côte d'Azur, reveals another dimension of perceptual dislocation. Spence pays particular attention to seasickness: deck crew, who encounter the waves directly in their daily work, can learn to anticipate the rhythm of the sea even while sleeping, whereas interior service staff, who have less direct contact with the sea, are more likely to experience severe seasickness (205–206). This finding demonstrates that perceptual capacity is differentiated: perceptual dislocation is not a uniform human experience but is shaped by differences in occupational roles, spatial positions, and embodied practices. Spence also analyzes the "cabin fever" experienced by crew when guests request two consecutive weeks without going ashore. The condition is triggered not by the ship itself but by a rupture in the "ship-shore relationship" (206–207). This case shows that perceptual dislocation arises not only from direct interaction with the oceanic environment but also from the relational structures connecting mobile subjects to terrestrial spaces.

Through specific literary cases, Ganser and Lavery further reveal the multiple dimensions of displaced perception in literary representation. In Chapter 11 on refugee narratives, Ganser examines the "necropolitics" of maritime mobility. During escape by sea, refugees experience extreme perceptual and affective distortion: the pitching and drifting of the cabin, the complete loss of direction, and the bodily sense that death may arrive at any moment together constitute an extreme experience that cannot be fully contained by rational narrative frameworks. Edwidge Danticat's short story *Children of the Sea* (1995), for example, renders the existential depth of perceptual dislocation in an extreme context through a narrative of "stagnant materiality and shipwreck and death": the loss of spatial orientation is no longer a correctable illusion but an existential predicament in which the boundaries between life and death and between self and other dissolve simultaneously (Ganser and Lavery 211–234).

In their programmatic essay on deepening and expanding maritime mobilities research, Peters and Rachael Squire further argue that wet ontology must move beyond the traditional conception of oceanic

"connection at the surface" to attend to the ocean's three-dimensional character, including underwater, deep-sea, and vertical mobilities (102). This call has significant implications for the perceptual dimension: it requires attention not only to experiences on the sea surface but also to the ways in which the ocean's depth shapes perception—from the deep-sea perceptual experiences of submarine crews to fishers' embodied knowledge of oceanic depth. The perceptual map of maritime mobility is therefore far more three-dimensional and complex than is usually assumed.

The dimension of displaced perceptual experience provides maritime mobility studies with an analytical vocabulary focused on bodies, perception, and affect. Wet ontology reveals the fundamental challenges that oceanic volume, materiality, and temporality pose to human perception; affective-atmosphere theory explains how perceptual experience is dynamically produced through the interaction of material environments, social relations, and affective fields; research on drifting demonstrates how the loss of direction and control acquires a distinctive political dimension; and comparative studies reveal the heterogeneity of perceptual dislocation across occupational roles, spatial positions, and contexts. In narratives of maritime mobility, perceptual distortion and affective alienation are not merely embellishments to adventure plots but carry profound epistemological significance: they show how maritime movement can fundamentally destabilize stable human conceptions of space, time, and self, forcing mobile subjects to reconstruct their relation to the world through perceptual rupture.

3.0 Dynamic Hierarchical Space

It is people who operate ships and construct global logistics networks. Ships therefore resemble moving islands, and those who live on board inevitably carry their pre-existing social constructions with them. When the enclosure of the ship is combined with mobility, it generates a social laboratory difficult to reproduce in terrestrial society: it possesses its own comprehensive hierarchy of power and spatial divisions, yet its continuous movement gives it a distinctive dynamism unavailable to any fixed land-based society. Once a ship leaves port and enters the open ocean, it becomes, in a certain sense, a self-contained miniature society whose internal power relations both reflect the ordering logics of terrestrial society and undergo transformation and reconstruction under the distinctive pressures of the marine environment.

Monios and Wilmsmeier understand port and ship spaces as "capitalist spaces," revealing the intimate relationship among power, capital, and spatial hierarchy (42–56). Capitalism overcomes crises of overaccumulation by continually creating and reconstructing social and material landscapes favorable to itself, with ports and ships serving as key nodes in this process. Spatial hierarchies aboard ships are therefore not isolated social phenomena but material manifestations, at the micro-level, of capitalist relations of production and global logistics. The arrangement of decks, the stratification of cabins, and the separation of cargo hold from living quarters all express the geometry of power within this "mobile capitalist space." This insight places the analysis of hierarchical space within a broader political-economic context, making it not merely a description of shipboard social relations but a critical examination of how the logic of capital accumulation becomes materialized within a distinctive mobile space.

William Hasty's study of seventeenth- and eighteenth-century pirate ships provides one of the most penetrating historical case studies for the dimension of hierarchical space. He criticizes the tendency to reduce the ship to a "metaphor" or "static container" and instead argues that it should be understood as a "processual space" continuously reconstructed through material, social, and political change. Hasty pays particular attention to pirates' material modification of captured ships—clearing decks, flattening structures, and hoisting flags—and shows the dual significance of these interventions: practically, they improved speed and maneuverability; politically, by dismantling superstructures and reducing spatial segregation, they symbolically proclaimed an egalitarian social ideal. Yet Hasty also stresses that this "equality" was largely superficial. A "flattened" deck did not produce an egalitarian social structure. Pirate ships were not genuine power vacuums but reconstructed their own hierarchies through new mechanisms of authority: captains could retain privileges, forced labor and violent punishment persisted, and "forgotten groups" such as impressed workers, skilled specialists (including carpenters and surgeons), and enslaved people remained subject to strict constraints on mobility. Only by treating the ship as a processual space rather than a fixed result can we recover the presence and agency of groups neglected in dominant histories of piracy (Hasty 350–368). The methodological implication is clear: hierarchy aboard ship is not statically given but continually produced, challenged, and reshaped through material practices, political struggles, and spatial reconstruction.

Hasty and Peters's review article further distinguishes and connects two research approaches: "the ship in geography" and "the geographies of ships." The former treats the ship as a means for studying other issues, whereas the latter makes the ship itself the object of inquiry. They note that Greg Dening's study of the *Bounty* mutiny demonstrates how spatial divisions aboard ship and the use of language become central to struggles over power: the deck is a "site of performance and symbolism," the afterdeck is a space of authority, and whoever may move on the afterdeck possesses power; whether the captain's cabin door is open or closed signifies fundamentally different power relations (Hasty and Peters 660-676). Such micro-spatial politics constitute a central object of analysis for hierarchical space.

Ganser and Lavery's volume systematically demonstrates from a literary-critical perspective how Anglophone literature represents hierarchical shipboard space and class differentiation. In Sandell's study of the 1907 immigrant voyage, the famous photograph *The Steerage* by Alfred Stieglitz is treated as a key text for analyzing class stratification, medical inspection, and identity falsification aboard a transatlantic immigrant ship. The spatial separation between steerage and first class is not merely material segregation but an embodied expression of class, racial, and national order (Ganser and Lavery 150–154). This spatial division is not simply a difference in comfort; it subjects migrant groups to a form of power inspection even before arrival—medical examination, identity verification, and racial classification are implemented within the moving space of the ship, so that migrants undergo a complete procedure of sovereign discipline before reaching shore. In Massnick's analysis of slave-ship narratives, Herman Melville's *Benito Cereno* (1855) is interpreted as a "specific textual space" in which the ship's objects, order, law, and mutiny collectively embody the politics of mobility (83–98). These literary cases reveal a consistent theme: hierarchical shipboard space is a materialized field of power, and the maintenance and subversion of hierarchy acquire an intensity unavailable to terrestrial

society under the special conditions of movement.

Andrew D. Davies's study of the 1946 Royal Indian Navy Mutiny provides another analytically valuable historical case from the perspective of colonial military history. He shows that naval vessels functioned both as spaces of colonial discipline and as sites for the formation of anticolonial consciousness. Strict spatial hierarchies aboard ship—officers in the after compartments and ratings in the forward compartments—together with racialized relations of power materially embodied colonial order. Yet the contradictions embedded within this order—including cross-regional contact enabled by maritime mobility and political awakening through co-presence with Indian National Army prisoners of war—eventually generated a fundamental challenge to colonial hierarchy (Davies 384–400). Davies reveals a profound paradox: the mobility used by the colonial navy to discipline its sailors, including ocean crossings and contact with the outside world, became the medium through which anticolonial consciousness emerged. During stays in Britain, Egypt, and Burma, sailors observed democratic institutions; the Indian National Army prisoners they transported transmitted anticolonial political ideas during weeks of shared voyages; and ports functioned as "exchange stations of ideas," enabling sailors to encounter newspapers, pamphlets, and banned books. Shipboard hierarchical space is thus not an impenetrable container of power but a "processual space" full of contradictions and fissures: spaces of discipline simultaneously generate resistance, and enclosed voyages can open political possibilities. Monios and Wilmsmeier's discussion of Chinese seafarers similarly echoes labor issues in the context of global logistics, briefly revealing labor stratification within the modern shipping industry: the global labor market, relying on differences in nationality, contract duration, and technical skill, builds an exploitative system founded on mobility (91–102).

For Gilroy, ships represent "the moving to and fro between nations, crossing borders" as well as "micro-systems of linguistic and political hybridity" (12) at sea. Along with forms of personal movement, Gilroy foregrounds "the circulation of ideas…as well as the movement of key cultural and political artefacts" in the context of Afrodiasporic cultural and political exchange throughout the Black Atlantic world (4). This insight points to another aspect of shipboard hierarchy: although ships are sites of disciplinary power, they also serve as platforms for cross-cultural contact, knowledge circulation, and political consciousness. From Peter Linebaugh and Marcus Rediker's historical research on the "Atlantic proletariat" to Hester Blum's literary studies of sailors in the antebellum United States, these studies, through systematic analysis of maritime narratives in multicultural contexts, further reveals the historical depth and geographical variation of hierarchical space (Ganser and Lavery 5–6). The Anglophone maritime tradition repeatedly confirms that shipboard hierarchy is both an instrument of oppression and an incubator of resistance and liberation.

Emma Spence's research on superyachts reveals a new form of hierarchical space in contemporary elite mobility. On superyachts, the division of labor between deck crew, who are predominantly men, and interior service staff, who are predominantly women, affects not only their perceptual relationship with the sea—the former have direct contact with the ocean, while the latter are relatively insulated from it—but also reflects the unequal distribution of gendered power within yacht space. Guests occupy the ship's spaces with few restrictions, while crew must absorb the pressures of work within limited private quarters and release tension

through intensive social activity when ashore (Spence 203–209). This case shows that even in the most luxurious forms of maritime mobility, the logic of hierarchical space continues to operate in subtle and systematic ways.

In sum, the dimension of hierarchical space reveals a central proposition running through the history of maritime mobility: the division of space and hierarchy of power within ships as societies of moving islands are not randomly formed but are materializations, within mobile space, of the social orders, relations of production, and political configurations of particular historical periods. Yet this materialization is not fixed. The distinctive conditions of maritime mobility—enclosure, continuity, and distance from terrestrial order—mean that shipboard hierarchies both tend to reinforce land-based order and, because of their distinctive dynamism, continually generate possibilities for subversion and reconstruction. From the symbolic dissolution of feudal hierarchy aboard pirate ships, through the cultivation of anticolonial consciousness in colonial navies, to new forms of mobility-based exploitation among contemporary maritime workers, hierarchical space demonstrates how maritime mobility becomes simultaneously a field for the reproduction of social order and a stimulus to social change.

4.0 Marginal Transgressive Behaviors

When ships leave the effective jurisdiction of terrestrial law and enter the high seas, people often cross the boundaries of social norms under the pressure of survival. How, then, is legal order mobilized, transformed, or even rendered ineffective under the distinctive conditions of the sea? The geographical characteristics of the ocean—vastness, remoteness, and mobility—exist in structural tension with the territorial principle of law, making the sea an ambiguous zone that has historically remained between effective jurisdiction and a legal vacuum. This ambiguity is not accidental but intrinsic to maritime mobility: the ocean contains no fixed landmarks and leaves no durable tracks, while currents and winds give movement an unpredictable contingency. The tension between these material properties and the territorial logic of law creates the structural conditions under which transgressive behavior can occur. Flags of convenience, offshore tax avoidance, illegal maritime labor, and the externalization of environmental pollution all exemplify the contemporary legal marginality of global shipping.

Peters's study of surveillance and maritime mobility, using Britain's regulation of the pirate radio station "Radio Caroline" in the 1970s as a case, exposes the difficulties of state power in the oceanic space. Governments could not directly exercise jurisdiction over international waters and therefore had to regulate "accessible" movement, such as supply vessels, in order to indirectly control "inaccessible" movement, such as radio waves (Peters, "Tracking" 414–431). The case reveals three major challenges for maritime surveillance: the fluidity of legal boundaries, as territorial-sea boundaries change with tides and cannot be marked materially as they can on land; the materiality of the ocean, whose vast spaces make continuous surveillance nearly impossible; and legal pluralism, through which supply vessels can fly foreign flags to evade domestic law. Peters notes that contemporary maritime security threats such as drug trafficking, irregular migration, and piracy face similar difficulties. International cooperation, flexible mobility, and three-

dimensional surveillance involving sea-air coordination are therefore crucial responses to maritime threats, itself demonstrating that the legal marginality of ocean space is structural rather than accidental (Peters, "Tracking" 427–428).

Hasty's research on pirate ships provides the clearest historical case for the dimension of transgressive behavior. He argues that pirate violence is not simply a matter of lawlessness but operates within particular material conditions and social logics. Pirate ships' internal regulations—electing captains, distributing prizes, and caring for the sick and injured—embody an alternative legal order, one constructed precisely through escape from terrestrial law. Yet the legitimacy of this "alternative order" remains precarious because it is founded on systematic violence against "outsiders," including merchant seamen and captives, conduct clearly defined as criminal within the legal systems of sovereign states (Hasty 350–368). Ganser's study of piracy in American narratives further traces the historical evolution of legal crisis and constructions of legitimacy in transatlantic piracy narratives from 1678 to 1865, showing that pirates were both threats to imperial order and figures exposing its contradictions and instability (3).

Ganser and Lavery's volume provides richer historical and cultural dimensions for the study of transgressive behavior from a literary-critical perspective. In Chapter 6, Melissa Kennedy examines the "South Seas" in eighteenth-century British literature as a historical case in which the region became a metaphor for financial speculation: literary constructions by Defoe and others represented the Pacific as a "largely imaginary space," thereby providing narrative legitimation for unregulated speculative activity (Ganser and Lavery 99–118). In Chapter 5, Thomas Massnick's comparative analysis of Melville's *Benito Cereno* and Frederick Douglass's *The Heroic Slave* (1853) reveals the legal philosophy embedded in slave-ship mutiny narratives: within a "contested oceanic space," particular groups are especially vulnerable to colonial discourses with real legal consequences (Ganser and Lavery 83–98). The slave ship is a composite of hierarchical and transgressive space: it is an instrument of legitimate commerce and at the same time an apparatus for the systematic denial of fundamental human rights. Mutiny is legally defined as a crime yet morally points toward liberation. Melville and Douglass approach the same historical material from different narrative positions, exposing the fundamental tension between law and morality in narratives of maritime transgression.

In her research on logistics geography, Cowen uses the concept of "seam space" at ports to reveal the distinctive legal character of oceanic space. At the land-sea interface, she argues, the boundaries between police and military authority become blurred, the distinction between crime and terrorism becomes blurred, and the legal spaces of domestic and foreign jurisdiction become blurred (603). Such legal ambiguity is not accidental but results from the interaction between maritime mobility and the territorial principle of law. When ships sail on the high seas, international law in principle recognizes "flag state sovereignty," meaning that the state whose flag a vessel flies has jurisdiction over it. In practice, however, this principle is often reduced to formality by limited enforcement capacity, lax flag-state regulation, and the vastness and remoteness of the high seas. Cowen also shows how post-9/11 security discourse has defined ports as "critical infrastructure," enabling states to establish "special security zones," subject workers to biometric surveillance, and redefine

labor action as a "security threat" (605–610). This analysis demonstrates that the legal marginality of ocean space is not merely an enforcement difficulty caused by geographical remoteness but a condition actively produced and maintained by power: states may intensify control over maritime space through securitizing discourse when necessary, while at other moments the "legal vacuum" can shelter capital's strategies of evasion.

Peters and Jennifer Turner's study of convict transport ships presents, from another angle, the complex relationship among law, violence, and mobility at sea. They argue that the convict ship is a "a prison that moves" (850), in which legal discipline of prisoners—through bodily control, spatial restriction, and time management—coexists with everyday resistance to discipline, as prisoners create friction through "slowdowns," feigned illness, and refusal to work (847). Applying Cresswell's framework of the "politics of mobility," Peters and Turner analyze how six elements of mobility—force, speed, rhythm, friction, route, and experience—are systematically manipulated aboard convict ships to maintain hierarchy, and how prisoners create friction to secure small spaces of autonomy (844–862). Their study reveals a central paradox: "mobility" and "confinement" on convict ships are not opposites but mutually constitutive. Macro-geographical movement from Britain to Australia becomes the vehicle for micro-level bodily confinement and legal discipline.

Monios and Wilmsmeier's case study of shipbreaking in Pakistan also reveals, from a critical perspective, the violent logic operating at the end of the global shipping system. Shipbreaking workers handle toxic materials under extremely dangerous conditions, and their bodies and lives become the ultimate recipients of global capital's "mobilities of waste" (138–57). This case extends the transgressive-behavior dimension from historical legal deviance to structural violence: the legal ambiguity of shipbreaking—carried out on beaches in Bangladesh, Pakistan, and elsewhere to evade environmental regulations in developed countries—constitutes a systemic arrangement through which global shipping transfers hazardous waste into legal havens. Here, legal transgression is not produced by particular individuals acting out of moral corruption but by global capital systematically seeking regulatory gaps. Cases from different historical periods and geographical contexts thus reveal a deep structural relationship among maritime mobility, violence, and law.

Resource scarcity, as an extreme form of survival pressure, often pushes maritime violence toward still more severe ethical boundaries. When food, fresh water, and other basic resources become critically scarce aboard ship, moral constraints can be sharply compressed by the survival instinct, leading to forms of violence difficult to imagine under ordinary social conditions. In her analysis of North American refugee fiction, Ganser notes that Edwidge Danticat's short story *Children of the Sea* (1995) presents the extreme circumstances of people drifting at sea, which reveals the humanitarian significance of the dimension of transgressive behavior: under extreme survival pressure, "transgression" is often not a moral choice but a last resort after all alternatives have been taken away (Ganser and Lavery 211–234). This insight suggests that analyses of extreme maritime-violence narratives should avoid reducing them to individual moral degeneration and instead situate them within the structural violence of maritime mobility. Within the Anglophone maritime literary tradition, cannibalism—especially ritualized decisions by lot over who will become food—functions

as one of the most brutal forms of transgressive behavior under extreme survival pressure; it is both a literary representation of real historical events and a narrative device for exploring human moral nature and the boundaries of civilization.

In sum, the dimension of transgressive behavior provides maritime mobility studies with an analytical tool centered on law, violence, and survival ethics. The legal marginality of ocean space is not an accidental geographical fact but the product of structural tension between the intrinsic properties of maritime mobility and the territorial principle of modern state law. From pirates' alternative orders and the legal-philosophical dilemmas of slave-ship mutiny, through the mutually constitutive relations of discipline and resistance aboard convict ships, to the systematic suppression of workers' rights through contemporary port securitization, transgressive behavior permeates every layer of the history of maritime mobility. In the most extreme circumstances, resource scarcity and survival pressure push human beings toward the absolute boundary of morality, forcing them to confront existential limits in situations where all other choices have been removed. Literary and cultural narratives of these extreme experiences do more than record history; they continually interrogate human moral nature and the boundaries of civilization under conditions of extreme mobility.

5.0 Conclusion

By systematically reviewing the critical framework developed by Monios and Wilmsmeier from transport geography and political economy, the interdisciplinary perspectives developed by Ganser and Lavery from the humanities and cultural criticism, and the geographical and mobility studies of Peters, Steinberg, Hasty, and others, this article establishes four analytical dimensions for the study of maritime mobility. The global logistics dimension addresses the macro-historical and political-economic framework of maritime movement; displaced perceptual experience focuses on the distortion and reconstruction of individual bodies and affects in movement; hierarchical space examines power hierarchies and dynamic struggles within ships as societies of moving islands; and transgressive behavior investigates the literary representation of legal marginality and the ethics of violence under survival pressure. These dimensions are not discrete. They intersect theoretically and resonate with one another at the textual level, together constituting a multilayered analytical framework intended to offer interpretations of maritime literary, cultural, and historical texts that are theoretically rigorous while remaining attentive to textual texture.

Funding: This research receives external funding of 2026 Shanghai Ocean University Teaching Research and Reform Project "Construction of a Foreign Language Practice Curriculum to Enhance the Dissemination and Influence of Chinese Civilization".

Conflicts of Interest: The authors declare no conflict of interest.

ORCID

Du Mengshang [ID] https://orcid.org/0009-0000-6923-2158

Zhu Hua [ID] https://orcid.org/0009-0004-5920-0717

Works Cited

Anim-Addo, Anyaa, William Hasty, and Kimberley Peters. "The Mobilities of Ships and Shipped Mobilities." *Mobilities*, vol. 9, no. 3, 2014, pp. 337–349. DOI: https://doi.org/10.1080/17450101.2014.946773

Ashmore, Paul. "Slowing down Mobilities: Passengering on an Inter-War Ocean Liner." *Mobilities*, vol. 8, no. 4, 2013, pp. 595–611. DOI: https://doi.org/10.1080/17450101.2013.769721

Bomhauer-Beins, Lars, and Anke Strüver. "Mobilities of waste, value and materials in the shadow of the maritime transport system." *Maritime Mobilities*, edited by Jason Monios, and Gordon Wilmsmeier, Routledge, 2017, pp. 138–157.

Borovnik, Maria. "The Mobilities, Immobilities and Moorings of Work-Life on Cargo Ships." *Sites: A Journal of Social Anthropology and Cultural Studies*, vol. 9, no. 1, 2012, pp. 59–82. DOI: https://doi.org/10.11157/sites-vol9iss1id194

Cowen, Deborah. "A Geography of Logistics: Market Authority and the Security of Supply Chains." *Annals of the Association of American Geographers*, vol. 100, no. 3, 2010, pp. 600–620. DOI: https://doi.org/10.1080/00045601003794908

Davies, Andrew D. "Learning 'Large Ideas' Overseas: Discipline, (Im)Mobility and Political Lives in the Royal Indian Navy Mutiny." *Mobilities*, vol. 9, no. 3, 2014, pp. 384–400. DOI: https://doi.org/10.1080/17450101.2014.946769

Ganser, Alexandra. *Crisis and Legitimacy in Atlantic American Narratives of Piracy*. Palgrave Macmillan, 2020.

Ganser, Alexandra. "Going Nowhere: Oceanic Im/Mobilities in North American Refugee Fiction." *Maritime Mobilities in Anglophone Literature and Culture*, edited by Alexandra Ganser, and Charne Lavery, Palgrave Macmillan, 2023, pp. 211–234.

Ganser, Alexandra, and Charne Lavery. "Introduction: Maritime Im/Mobilities." *Maritime Mobilities in Anglophone Literature and Culture*, edited by Alexandra Ganser, and Charne Lavery, Palgrave Macmillan, 2023, pp. 1–17.

Gilroy, Paul. *The Black Atlantic: Modernity and Double Consciousness*. Harvard UP, 1993.

Hasty, William. "Metamorphosis Afloat: Pirate Ships, Politics and Process, c. 1680-1730." *Mobilities*, vol. 9, no. 3, 2014, pp. 350–368. DOI: https://doi.org/10.1080/17450101.2014.946774

Hasty, William, and Kimberley Peters. "The Ship in Geography and the Geographies of Ships." *Geography Compass*, vol. 6, no. 11, 2012, pp. 660–676. DOI: https://doi.org/10.1111/gec3.12005

Kennedy, Melissa. "South Seas Speculation in Finance and Fiction." *Maritime Mobilities in Anglophone Literature and Culture*, edited by Alexandra Ganser, and Charne Lavery, Palgrave Macmillan, 2023, pp. 99–118.

Kinzel, Till. "Mobility and Autobiography on Land and Sea: Samuel Pepys's Diary, Daniel Defoe's the King of Pirates and Mary Lacy's the Female Shipwright." *REAL Yearbook for Research in English and American Literature*, vol. 1, 2012, pp. 111–132.

Lijun Tang, and Chen Gang. "Costs and benefits of mobility." *Maritime Mobilities*, edited by Jason Monios, and Gordon Wilmsmeier, Routledge, 2017, pp. 91–102.

Martin, Craig. "Shipping Container Mobilities, Seamless Compatibility, and the Global Surface of Logistical Integration." *Environment and Planning A: Economy and Space*, vol. 45, no. 5, 2013, pp. 1021–1036. DOI: https://doi.org/10.1068/a45

171

Massnick, Thomas. "Reading and Writing the Ship in 'Benito Cereno' and 'The Heroic Slave'." *Maritime Mobilities in Anglophone Literature and Culture*, edited by Alexandra Ganser, and Charne Lavery, Palgrave Macmillan, 2023, pp. 83–98.

Monios, Jason, and Gordon Wilmsmeier. "Introduction: applying the mobilities paradigm to the maritime sector." *Maritime Mobilities*, edited by Jason Monios, and Gordon Wilmsmeier, Routledge, 2017, pp. 1–21.

Monios, Jason, and Gordon Wilmsmeier. "Ports as capitalist spaces." *Maritime Mobilities*, edited by Jason Monios, and Gordon Wilmsmeier, Routledge, 2017, pp. 42–56.

Peters, Kimberley. "Drifting: Towards Mobilities at Sea." *Transactions of the Institute of British Geographers*, vol. 40, no. 2, 2014, pp. 262–272. DOI: https://doi.org/10.1111/tran.12074

---. "Tracking (Im)Mobilities at Sea: Ships, Boats and Surveillance Strategies." *Mobilities*, vol. 9, no. 3, 2014, pp. 414–431. DOI: https://doi.org/10.1080/17450101.2014.946775

Peters, Kimberley, and Jennifer Turner. "Between Crime and Colony: Interrogating (Im) Mobilities Aboard the Convict Ship." *Social & Cultural Geography*, vol. 16, no. 7, 2015, pp. 844–862. DOI: https://doi.org/10.1080/14649365.2015.1009853

Peters, Kimberley, and Rachael Squire. "Oceanic Travels: Future Voyages for Moving Deep and Wide within the 'New Mobilities Paradigm'." *Transfers*, vol. 9, no. 2, 2019, pp. 101–111. DOI: https://doi.org/10.3167/trans.2019.090207

Plato. *Euthyphro. Apology. Crito. Phaedo. Phaedrus*. Translated by Harold North Fowler, Harvard UP, 1995.

Sander, Sarah. "Precarious Passages: On Migrant Maritime Mobilities, ca. 1907." *Maritime Mobilities in Anglophone Literature and Culture*, edited by Alexandra Ganser, and Charne Lavery, Palgrave Macmillan, 2023, pp. 145–170.

Spence, Emma. "Towards a More-Than-Sea Geography: Exploring the Relational Geographies of Superrich Mobility between Sea, Superyacht and Shore in the Cote d'Azur." *Area*, vol. 46, no. 2, 2014, pp. 203–209. DOI: https://doi.org/10.1111/area.12101

Stanley, Jo. "Co-Venturing Consumers 'Travel Back': Ships' Stewardesses and Their Female Passengers, 1919-55." *Mobilities*, vol. 3, no. 3, 2008, pp. 437–454. DOI: https://doi.org/10.1080/17450100802376746

Steinberg, Philip, and Kimberley Peters. "Wet Ontologies, Fluid Spaces: Giving Depth to Volume through Oceanic Thinking." *Environment and Planning D: Society and Space*, vol. 33, no. 2, 2015, pp. 247–264. DOI: https://doi.org/10.1068/d14148p

Steinberg, Philip E. "Maritime Cargomobilities: The Impossibilities of Representation." *Cargomobilities: Moving Materials in a Global Age*, edited by Thomas Birtchnell, Satya Savitzky, and John Urry, Routledge, 2015, pp. 35–47.