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‘Cyclo’ Neologisms: Encouraging Active Mobility Culture

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ABSTRACT: Neologisms reflect and reinforce the values and perspectives of the cultures that create them. Active mobility culture has developed its own lexicon to facilitate thematic communication, including the term “cyclogeography”, the sensory experience of encountering the natural and anthropogenic worlds while riding a bicycle. We examine this particular neologism and extrapolate the application of the ‘cyclo-’ prefix to several neologisms, i.e. cyclopolitic, cycloidentity, cyclosensuality, etc. We discuss some possible meanings and suggest implications of these new words within an active mobility culture. Ultimately, we propose that defining, validating, and encouraging adoption of these ‘cyclo-’ words has a positive impact in communicating and reinforcing facets of a sustainable active mobility culture.

KEYWORDS: Cycling; Cyclogeography; Linguistics; Ethnography; Cultural studies; Political communication; Education.

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Introduction

Day (2015) employs the neologism “cyclogeography,” synonymous with vélomobility, to describe his experience of being in a landscape when riding a bicycle, in this case, to document his interactions with the maze of routes in London, England as a bike courier. He also uses “psychogeography” to emphasize the link between the physical experience of riding a bicycle and the psychological experience of existing within a landscape. Similarly, van Hulst (2017) uses “cyclogeography” to describe the feeling of cycling the intangible border between Ireland and Northern Ireland. He concludes that cyclogeography is “...understanding the world through the perspective of the bicycle” (p. 79). This neologism allows us to understand *how* Day and van Hulst experienced cycling within specific environments. de San Eugenio-Vela (2014) states that the special connection that occurs between a landscape and an individual requires an appropriate language and with it, a new lexicon. Spinney (2019) recognizes that the bicycle as a technology has already spawned many new words (p. 14). To take this a step further, is there a role for using *deliberately created* neologisms, using a pattern language approach (te Brömmelstroet et. al. 2018), to encourage active mobility culture? We propose that neologisms are underutilized and in the spirit of Day and van Hulst, suggest that many words invite the prefix ‘cyclo-.’

1.1. Language and neologism

Neology, the coining of new words to address a particular subject, allows languages to keep current with changes in culture. Neologisms are especially important with new technologies such as the internet (Liu & Liu, 2014). Examples of neologisms in the tourism industry are the terms ‘staycation’ and ‘daycation’, which reflect contemporary vacation practices (Frank, 2014). Neologisms – in any culture – stem from us *and* influence us. As Berger and Luckman (1966) put it, “The words we use help to fashion our identity; our values, norms and predispositions are embedded in our vocabulary” (as cited in Becker, 2015).

Neologisms can clarify or refine concepts that the current language misses yet may also be controversial; some consider them unnecessary and confusing for non-native language speakers (Belina, 2005); others suggest that neologisms can be “reductionist” and “nominalist” (Chaouachi, 2007). Typically, new words tend to arouse suspicion: in the 1970s, R. Murray Schafer’s creation of

the term ‘soundscape’ was mocked as a nonsensical, trivial spinoff of the term ‘landscape’ (Schafer, 1977). However, since then, several other ‘scapes’ have been made to describe broadly occurring phenomena, including moonscape, dreamscape, streetscape, xeriscape, and “traumascape” (Tumarkin, 2005). Larsen (2014) and van Duppen and Spierings (2013) use sensescape to describe the embodiment of experiencing the landscape on a bicycle, perhaps as an approximation of cyclogeography. These ‘-scape’ terms reflect new ideas /concepts that might otherwise go unrecognized, and thus are a sign of evolution, or more specifically, innovation within language. Innovative language prompts innovative thinking. When we hear, read, or use a word such as ‘xeriscape,’ we most likely start imagining changes we can make with irrigation practices and plant choices within a landscaped space.

1.2. Neologisms as agents of change

In his introduction to *New Words*, Hargraves (2004, p. ix) reports that “...changes and innovations in human activities is one of the main engines of neology.” But might neology itself be a driving force behind “changes and innovations”? New words reflect current concerns and trends within culture; they also help to invigorate and disseminate those concerns and trends using appropriate language. Use of a word such as “cyclogeography” reflects *and* contributes to a deeper “concern with the environment and our impact upon it” (Hargraves, 2004, p. ix). While Cox (2019, p. 147) argues that where cycling is already normalized, there is little use for cycling-specific language or terms, in places *without* a robust cycling culture such terms are useful.

Thus, when we encounter a ‘cyclo-’ neologism, might it also prompt us to approach and engage in the social or environmental implications of active mobility culture in new ways? Active mobility culture spans from a greater society to a city to a neighbourhood to an individual (Götschi et. al., 2017). Common across this spectrum is the need/desire to communicate effectively within and about that culture, particularly regarding newly identified concepts (e.g. with pattern language (te Brömmelstroet et. al., 2018)), which in turn requires a subject- or culture-specific vocabulary that may be either spontaneously occurring or a product of deliberate design (Skjaerven et. al., 2019). We began with the word “cyclogeography” and noted that this word, as a neologism, has expanded the language of active mobility culture. To examine whether neologisms can genuinely induce change, here we apply the prefix ‘cyclo-’ to create terms such as cyclopolitic, cycloidentity, cyclosensuality, and cycloart, delving into their meanings and potential implications. Some of these terms are grounded in established concepts, even if they are not yet commonly used, while others are entirely

novel, introduced here to provoke thought, introduce new ideas, and, ultimately, to inspire others to create additional ‘cycloneologisms.’ Ultimately, we propose that by creating these new words, abstract concepts associated with the bicycle can be transformed into tangible realities, influencing cultural, political, and educational spheres. These terms can serve as a linguistic toolkit to articulate and promote cycling and the bicycle.

2. The affix ‘cyclo-’

Cyclo is a combining form that originates from the Greek word for circle (κύκλος). By examining a selection of words from the OED that take this prefix, however, it becomes clear that its meaning expands beyond the word ‘circle.’ It can mean a shape (circle, whorl, round) or a process (cycle, seasonal, cyclic, recurrent). In terms of the bicycle, it reflects the shape of the wheels as well as their movement, the static object (bicycle) as well as the movement of that object (cycling). The prefix ‘cyclo-’, then, encompasses both the mechanical object (bike-culture, bike-economics, bike-geography) and its movement (cycling-culture, cycling-economics, cycling-geography) *sensu* Engstrom (2017).

This prefix, which is both object and process, is inherently expansive. If one were to consider the neologism ‘cycloeconomics’, the word could mean revenue or costs generated *from* and *for* bicycles and cyclists, reflecting economic principals through the impact of bikes *and* bike riding on the economy. Hence the prefix offers a two-fold meaning, just as it does for words unrelated to bikes⁶ by encompassing both shape (object-bike) and process (activity-cycling). Via this prefix, then, we may explore *e.g.* the economic effects of both the object and the activity. Bikes are objects that have a long history of being manufactured (Norcliffe, 2016), bought and sold, stolen and re-sold, while cycling is an activity that can improve human health (via exercise, exposure to the outdoors, reduction in emissions, *etc.*), affect transport spending, and boost community revenue via tourism (Koszowski et. al., 2019). Because the prefix is expansive, it allows for flexibility when transforming subjects such as ‘economics’, ‘geography’, ‘politics’, ‘identity’, ‘sensuality’, or ‘art’, to name just a few.

⁶ “Cyclocentric, a term applied to those *coiled* shells which have a starting-point of the *spiral* at a little distance from the centre, so that the first *whorl* runs around it” vs. “Cyclomorphosis *Biol.* The phenomenon in certain organisms, esp. planktonic animals, of undergoing *recurrent seasonal* changes in form.” OED, our italics

2.1. ‘Cyclo-’ prefix and sustainability

Added to the object and process meanings is the fact that the cycle – as in seasonal cycle, recycling, repurposing – points to environmental sustainability. The prefix ‘cyclo-’ captures the values of an active mobility culture, that is being sustainable, thinking sustainable, planning sustainable, making it no surprise that the bicycle has become a symbol of environmental activism (Horton, 2006). By not contributing to air pollution, by providing exercise for the sedentary office worker or student, by allowing for humans to connect with nature, the bicycle contributes to a whole host of ‘cycles’: predictable seasons, healthy water, proper functioning plant and animal (including human) life cycles. The prefix suggests a favourableness towards circular or eternal perpetual processes, so that when we use a word like ‘cycloculture’ we immediately bring to mind a culture that, through the means of the bicycle, promotes environmentalism via sustainable land-use practises and reduced carbon footprint measures. Therefore, as part of an ecolinguistics perspective (Caimotto, 2023), neologisms with ‘cyclo-’ contain the inherent sustainability message embedded within active mobility culture.

2.2. Cyclopolitic

Bicycles have been a symbol for socio-political causes since as early as 1885 (Pivato 1990). The number of political themes that are somewhat influenced by the bicycle is now vast: crime, poverty, identity, healthcare, and public infrastructure, to name some. As part of any society’s culture, especially that of a mobility culture, bicycle politics are significant and multi-faceted (Cox and Koglin, 2020). Here, we touch lightly on some aspects, recognising that their treatment here is neither comprehensive nor complete.

2.2.1. *Cyclopolitic: Socio-economic implications*

The rise of cycling in modern London reflects a decline in investment into public transportation and the desire of municipalities to bear the costs for public conveniences (Day, 2015). Cycling can symbolize the anti-capitalist (Morhayim, 2018) or pro-environmental attitudes of riders (Horton, 2006). The bicycle is often the transportation of choice for the homeless/transient community (Ferrell, 2006); in British Columbia, VanWynsberghe (2016) reports that the disadvantaged (*i.e.* low-income, developmentally challenged, those with mental health or addiction issues, *etc.*) are recommended to use bicycles in ‘green jobs’ employment and community development schemes. Heesch et. al. (2014) document different attitudes towards cycling depending

upon socio-economic status. The association of bicycles with the disadvantaged in the modern, urban world seems clear: bikes are frequently for those not wealthy enough to have ‘real’ transportation options, whose health is at jeopardy such that they are not eligible to drive, who have been convicted of a driving infraction, etc. Cyclists who display their class and / or political ideology due to their appearance, type of bike, and style of riding can face stigma (Aldred, 2013a). Using a term such as ‘cyclopolitic’, then, leads us (and town planners) to reconsider power imbalances between bike and car users in our communities.

2.2.2. *Cyclopolitic: Liberalizing freedom*

During childhood and adolescence, young people engage in what one might call cyclosocialization, riding as play, riding to meet others, and riding to expand spatial boundaries. Markides (2014) posits that children learn independence when cycling. Evidence points towards childhood cycling as a good predictor of active transport choices as an adult (Yang et. al., 2014). Dietrich (2013) recognized the lack of cycling opportunities and experiences in secondary school students, creating a new course to be taught in schools to give students experiential learning. Integrating ‘cyclo’ vocabulary into elementary and high school curricula may further assist in expanding and reinforcing a community’s active mobility culture.

In the early days of bicycle travel, the bicycle liberated people by providing them with access to greater mobility (Horton, 2006). In the non-western, developing world, the bicycle often forms a part of rural economic life and may represent improved health through better access to medical resources (Gauthier, 2004). Its usage can be used as an indicator of development (Hanlon & Smart, 2008) in developing nations as well as a means to achieve gender equality (Kunieda & Gauthier, 2007).

Today, in tech-driven societies, cycling liberates individuals from the insularity that takes place in front of the computer or phone screen. Via the internet, many citizens tune in to what is happening globally, but the experience of being outside, of connecting with people in the community is often not part of daily life, hence the creation of initiatives such as *Unplug and Play Week* and *Go by Bike Week*. The mild depressive effects of being indoors in front of a screen can be effectively remedied by a bicycle ride. In *More Pricks than Kicks*, Samuel Beckett describes the bicycle as “a treat to ride,” a place where “sadness [falls]... like a shift” (Raab, 2012). Nurturing healthy

citizens – starting in childhood – who are plugged into community and the outdoors through what Horton (2006) describes as “‘re-peopling’ and ‘re-humanising’ the cityscape” (p. 46) means promoting the cyclopolitic. Conversely, cyclists may choose to “plug in” to online cycling apps where they can connect virtually with other cyclists from all parts of the world.

2.2.3. *Cyclopolitic: Bikes as tools of subversion*

Inspired by Taylorism in the early 1900s, employers were encouraged to stamp out “inappropriate and superfluous embodied movements” in their employees and to encourage “efficient movements.... [T]oo much mobility or the wrong type of mobility [was] pejoratively labelled as excessive or transgressive” (Spinney, 2009, p. 822). In contrast to such restrictiveness, bikes offer movement which can often be “inappropriate” (riding on curbs), “superfluous” (circling an empty parking lot), and “excessive” (trail riding). These joys are not lost to the modern cyclist, who, although often a commuter, is still free to meander and cruise, to engage happily in “the wrong type of mobility” (Spinney, 2009, p. 822). Unlike automobile drivers, who are easier to corral and control through licensing, traffic regulations, and fines, cyclists might overlook regulations by riding on sidewalks, against traffic flow, through pedestrian alleys or over grassy areas, as examples. Bouclin (2015) describes how police officers intentionally stop street-involved persons on bicycles for minor infractions. Blickstein (2010) suggests that the New York City Police follow a deliberate practice of deterring cyclists from riding, especially those interested in cycling as protest. Perhaps law enforcement officers deter cyclists (Blickstein, 2010) because, like jaywalking pedestrians, cyclists tend to follow common sense first, regulations second, or as Atherton puts it, they “follow rules that make sense to them” (2018).

2.3. Cycloidentity

Kiernan (2017) in his book *Language, Identity and Cycling in the New Media Age* posits that “...language and identity often signal broad sociocultural concerns associated with education, culture, power and society, typically with implications for language policy, rather than with a sport of leisure interest like cycling” (p. 3). He claims that these identities within the cycling community are complex, diverse, and fluid, presenting as sub-cultures. Here, we discuss a number of these ‘cyclo’-identities.

2.3.1. *Are you a Cyclist? Mountain biker? Roadie? Commuter?*

Kiernan (2017) asks the question “how is it that a leisure interest/professional sport like cycling has become an important focus of human identity for many people?” (p. 8). Indeed, of all leisure activities, why does cycling generate such a visceral response? Is it the ease with which it can be associated with an identity, such as environmentalism (Horton, 2006) or some other cause (Norcliffe, 2016)? Koorey (2007) raises the concern with addressing people that ride bicycles as ‘cyclists’, suggesting it establishes bias. Spinney (2009) and others (Skinner & Rosen, 2007) recognise different “cyclist identit[ies],” *e.g.* women, racers, commuters are long recognized (Norcliffe, 2016; Spinney, 2009; Skinner and Rosen, 2007). Cyclist identity can be critical for the individual rider. Does your bicycle say who you are because of what kind of riding you do?

Aldred (2013b) describes identity as a critical factor with participants in the *Londoners on Bikes* pop-up campaign. Many cyclists didn’t identify with other individuals because of type of bike, riding style, clothing, *etc.*; however, they all identified as residents of London. Tilley and Cameron-Daum (2017) document the association individual mountain bike riders had with one another because of a particular riding style and culture. These groups share a common language and have their own specific lexicon, *e.g.*, a phrase such as ‘rock garden’ for a mountain biker means a path through and over boulders. Spinney (2009) regards cycling cultures as made up of individuals in a group that ride similarly.

The concept of cycloidentities may be at the heart of many disagreements between road users, as Atherton (2018) states in an open letter to the editor:

Some ride as a sport. They wear the tight outfit, ride fast and in groups... If the group takes up space on the road, they are doing so for safety...

Many people you see riding around Kelowna all day are homeless. A bicycle is a very efficient and affordable way to get around. If they cut across the road or ride on the wrong side, it’s because it makes sense to them. Living on the margins of society and trying to survive day-to-day probably puts road rules and etiquette low on their list of priorities...

Most other riders are cycling to school, to work, to get groceries, to visit friends or cruising to the beach. I believe 95 per cent of these cyclists ride slowly, follow rules that make sense to them, and try to communicate politely with other road users...

Cyclists navigate public spaces differently depending on their specific cycloidentities. The term cycloidentity clarifies that cyclists are not all the same and the adoption of this term, or its sub-cultural identities, when discussing conflicts between road users may even help reduce friction.

2.3.2. *Cyclofeminism*

Susan B. Anthony memorably argued that the bicycle “has done more to emancipate women than anything else in the world” (Raab, 2012, p. 24). Mackintosh and Norcliffe (2006) claimed that by the 1890’s, women could “ride without restriction” (p. 34). Simpson (2007) notes that women were racing bicycles as early as the late 19th century. Bicycles may have been a key factor in promoting equality in dress between the genders (Winkworth, 1989). Women also used the bicycle as a form of social presence (Mackintosh & Norcliffe, 2007), which feminist research foregrounds in plentiful accounts of women cyclists (Smith, 2012; Stewart, 2018). In the tradition of using the bicycle to emancipate and empower women (Maciel, 2017), getting more women and girls on bikes is a priority if feminist policy makers are to influence change to current bike infrastructure (Fullagar & Pavlidis, 2012; Ravensbergen et. al., 2019). Adoption of the term cyclofeminism may contribute to reaching this goal, as already demonstrated in a study of women’s rights to their city on bicycle (Maciel, 2017).

Despite its emancipatory effect, the bike is still associated more with men than with women (Shaw et. al., 2020). Depictions of cyclists are often biased towards males (Osborne & Grant-Smith, 2017). Bicycles were marketed deliberately to boys (Turpin, 2018) in the 19th and 20th centuries. In classic 1980’s movies such as *The Goonies* and *E.T.*, boys were the confident, risk-takers on bikes. Film also gave us the newspaper *boy*, who rode up onto sidewalks and over lawns, throwing rolled newspapers at doors, falsely suggesting that confidence and physical dexterity were largely the domain of boys. Through gendering, then, it is no surprise that the aggressiveness and confidence often needed for urban cycling leads to some people buying into “structural stories” that Freudendal-Pedersen (2015) argues tend to malign cycling as dangerous for females or children and appealing to egoists and males.

2.4. Cyclosensuality: Sensuality vs. senses vs. sense

Spinney (2007) distinguishes between the non-place place (*i.e.* the lack of acknowledgement or sensing of a place when travelling by car) and place, where the senses and movement are involved in experiencing and recognising the landscape *in toto*. He goes on to suggest that with a bicycle, a sense of place can be created from a non-place because of the heightened awareness of one's surroundings using more than just visual recognition. It could be said that a geography (a place) is created from nothing because of the kinesthetic experience of the bike. Here, we explore that experience.

2.4.1. *Cyclosensuality: Your body*

The choice of clothing for sport can be significantly influenced by the need to appear in a certain way, rather than simply for comfort (Teyeme et. al., 2021) or safety (de Rome et. al. 2014). Recreational or commuter cycling offers more opportunities to draw attention to the body, specifically with clothing. Ferrero-Regis (2018) describes the Lycra®-clad male rider as a modern-day dandy, while Clark (2015) selects cycling clothing to provide an erotic experience, connecting it with sweat, endorphins, and heavy breathing.

Guttmann (1996, p. 1) states that the attitude in Victorian times towards bicycles was that "...a number of medical experts complained that the craze for the newly invented bicycle was a thinly disguised desire for the illicit pleasures of masturbation. It was charged that the bicycle seat induced 'priapism.'" Garvey (1996) summarizes much of the misogyny associated with women riding bicycles, including the fear of self-gratification. Curiously, Leiblum and Nathan (2001) report just such a phenomenon using a bicycle saddle. Regardless of riders' relationships to their saddles, many cyclists would agree that cycling provides a better quality of life through increased fitness, including a healthy sexual life (Levin, 1993). McCormick Weng (2016) explores the role the 'bisexycle' has in propelling women in society, while Ravensbergen (2022) claims that cycling allows people to be aware of their body fluids, how sweating connects them to their outer world. The term 'cyclosensuality' opens the door to new directions in research between the human body and the process of cycling.

2.4.2. *Cyclosensuality: Smell the roses, hear the birds, see the trees*

Cyclosensuality can also mean using the senses to perceive and enjoy the sounds and smells of the physical environment when riding a bike (*i.e.* sensescape). Adjacent greenspace is a predictor

of bicycle use (Mäki-Opas et. al., 2016) and increased greenspace is correlated with increased health (Maas et. al., 2008). Although poor weather can be a deterrent to cycling, many people choose the bicycle as a mode of transportation *because* they want to be close to the elements, expressing the need to feel the city through the senses rather than be “caged in a metal box” (Freudenthal-Pedersen, 2015). Others talk about how little we use our bodies during the day, the “stranglehold of nine to five” (Day, 2015, p. 45), or the need to break out of “tightly controlled spaces: cars, cubicles and offices” (p. 53). Bonham and Koth (2010) spoke of the joy in riding past rows of gridlocked cars, the remembrance of first cycling experiences as children, and the ability to squeeze in a much-needed workout. Ultimately, cyclosensuality – experiencing the textures, smells, sounds, and sights of the landscape – is a central tenet of sustainable active mobility culture.

2.5. Cycloart

Cycloart can include art created about bicycles and cyclists, art that mimics bicycle or cycling-like patterns, or even art that contains (parts of) bikes, reflecting the duality of cycle as both object and process. Images of the cycling lifestyle have been used to market bicycles since their inception (Petty, 1995). Aside from visual art, literature has also had links to cycling since the late 19th century; novels, poems, plays, and screenplays frequently employ bicycle imagery to symbolize a character’s feelings of or need for freedom (Chen, 2017).

2.5.1. *Cycloliterature: The reading and writing journey*

The parallel of post-modern reading and recreational cycling is unmistakable: one may choose a cycling route but then randomly choose a new direction at any intersection of another street, path, or track. For many, the joy is in the journey rather than in getting ‘from A to B’ in the least amount of time, without detours or distractions. Reading, once limited to monographs which had a distinct beginning, middle, and end, have been generally supplanted by a new kind of text--hypermedia, where reading in one direction is, with a click of a mouse (or a tap of a screen), changed to a new link in a new direction. This characteristic of reading is relatively recent, arriving only with electronic literature and offers a different (not better or worse) cognitive experience than static literature (Murray, 2017).

Rosner et. al. (2015) describe Ingold's practice of wayfaring, where there is a link between walking and storytelling. This may well apply to cycling, "...wherein the line of the path or tale unfolds through space and time. Like a story one has heard before, the line has a way forward but no particular end and may ebb and flow..." (p. 399). Thus, movement on the landscape and the idea of 'story' have similar patterns, of finding a journey rather than seeking a destination (Manwaring, 2022).

Cyclopoetics is another possible term that should be considered. We are not (only) referring to the cycling-themed fridge magnets with which one can continuously create/edit/erase poems or to the bicycle themed poem (e.g. Connolly, 2012; Woods, 2012). Cyclopoetics might be described as writing that resists the linear and formulaic--that highlights the many directions a reader might go in due to the inherent slipperiness of the poetic image, prioritizing what Spinney (2006) calls the "intangible and ephemeral, the meanings that accrue in the context of the journey itself" (p. 821). Whether writing/reading a poem or riding a bicycle, this attention to the details, to the in-between spaces undermines the capitalistic tendency to prioritize product over process, destination over journey. Spinney (2006) writes: "Movement straitjacketed as transport is overwhelmingly utilitarian in nature and consequently there is an enormous expanse of lived experience that such an approach fails to make visible" (p. 819). If we are always thinking in terms of "origins and destinations" (*ibid.*), we are unable to fully experience the ride. In connecting this observation to the process of both writing and reading, just as someone views cycling merely as transport and refuses to ride due to "constraints of time and distance" (*ibid.*), the writer or reader who is focused on finishing the poem or story fails to notice or appreciate the pleasure of the act of writing/reading. Like words in a poem, cyclists and their various and ever shifting formations (McIlvenny, 2014) of "riding with" resist closure while still maintaining a concrete presence: "Despite the contingencies of a fast-changing mobile environment, co-riders maintain a flexible formation— one might say a slipstream—of co-presence that coalesces in and through talk between co-riders" (p. 137). Reading a poem has a similar "slipstream" effect on the reader in that a word can be read "riding with" another word in one reading only to shift on a subsequent reading.

On another whimsical note, we point out that Howard (1973) found that no correlation existed between those who practice reading and those who practice cycling as leisure activities. Cyclists didn't read more or less than others, though he did find a positive correlation between

cycling and playing a musical instrument. Similarly, others have found a correlation between music and athletic performance (Simpson & Karageorghis, 2006; Karageorghis et. al., 2013). We posit here that the rhythm of riding, the cadence of poetry, and the time signatures of music are related; however, research is needed to fully explore the relationships within cyclopoetics.

2.5.2. *Cyclonarrative: Language and stories*

Naturally, cycling is fodder for great film, theatre, poetry, fiction and nonfiction, a topic that has been explored extensively in *Culture on Two Wheels: The Bicycle in Literature and Film* (Withers & Shea, 2016). The cinematic world, as an example, has featured bicycles in film for decades, used for purposes such as social commentary (e.g. *Bicycle Thieves* (Ladri di biciclette), 1948) comedy (e.g. *The Triplets of Belleville*, 2003) or adventure (e.g. *BMX Bandits*, 1983). In 2018, Schwinn released a limited-edition version of a bike from the popular streaming series, *Stranger Things*: Mike's Bike. This is an example of storytelling popularizing the cycling culture of a former era, in this case the 1980s: cyclonarrative at work.

But, more simply, stories about cycling can be carried from one person to the next via conversation. Language can go a long way to inspiring more riding. One participant in the movement *Londoners on Bikes* noted that joining LOB provided a “vocabulary” for advocating for bike safety and access. Another participant mentioned noticing that LOB was such a new protest movement that it hadn't yet generated its own protest songs. Common vocabulary linked to chants, songs, and narratives leads to the dissemination of ideas. Cycling advocates can only benefit from the inclusion of new cyclo-terms to familiarize people with their visions for change. If, as Bonham and Koth (2010, pp. 98-99) argue, the motorist is posited as “normal” and the cyclist as “abnormal,” no amount of bike lockers, showers for commuting office workers, and proper road signage will inspire people to get on their bikes.

Changing the conception of bikes and biking from abnormal, infantile, inconvenient, slow, unreliable, dangerous, *etc.* will require both a shift in vocabulary and “structural stories” (Freudendal-Pedersen, 2015). These “structural stories” are adopted unconsciously and then used when making decisions about riding. Even in urban bike utopias such as Copenhagen, citizens invent plausible narratives to avoid using a bike or allowing their children to ride. Freudendal-Pederson (2015) refers to two such narratives; alongside distance, time, family make-up, finances, and weather, come

premade narratives such as “it is too dangerous for kids to cycle in Copenhagen” and “Copenhagen cyclists are really egoistical” (p. 32). These stories, although rooted in truth, serve to exaggerate and obscure reality, keeping potential cyclists off the road (Steinbach et. al., 2011). “Structural stories” about cycling – *e.g.* cyclonarratives – within our communities prevent us from correcting misconceptions about the dangers of riding. The proliferation of these narratives leads more people to choose to drive, which leads to roads that are even more congested, noisy, polluted, and dangerous – roads that even confident cyclists prefer to avoid. Explaining this vicious cycle using the precise term ‘cyclonarrative,’ as opposed to the more general term “structural stories,” could be valuable.

3. Implications

The value of neology is in identifying a new, real concept by its name: the pattern language approach to making the ephemeral concrete. Encouraging the adoption of ‘cyclo-’, neologisms, such as cycloart or cycloeconomics, forces the connection between the bicycle and the word to which it is attached. Terms like cyclopolitic and cycloidentity may strengthen the legitimacy of communities that ride and promote discussion of socioeconomic issues pertaining to active mobility. As more specific terms are employed, such as cyclofeminism or cycloethnicity, equity issues with respect to gender or ethnicity within a mobility construct are better addressed (Jahanshahi et. al., 2023). These new words may be a catalyst in identifying research gaps, *e.g.* is there a cyclomorality? The ‘cyclo-’ prefix can be used with many more aspects not discussed here, leading to a wider, more robust, and respected analysis of the bicycle’s contribution to society, *e.g.* cyclotherapy, the use of cycling for physiotherapeutic rehabilitation in children (Chuchnowska et. al., 2014) and older adults (Kardan et. al., 2023). This process of concept identification via neology has the potential to encourage sustainable active mobility culture, a cycloclimate. Creating ‘cyclo-’ neologisms can help us to reconsider assumptions and reduce cyclophobias and cycloaversions. Promoting these words in the public sphere, for example, in advertising, city planning, education, government, and media (Kiernan, 2017), would make way for further research into their impact on how, where, and why we ride. Including cycloacademics within the post-secondary education sector is clearly necessary, albeit currently rare. In 2016, the University of Victoria offered Geog 491 #biketoria+, a “unique applied learning experience for UVic students to explore and creatively engage with a range of urban transportation issues” (UVic, 2016). These words might inspire the creation of programs that teach

the contribution and benefits of the bicycle to society and how bicycle infrastructure plans are implemented, e.g. a Bachelor of Arts in cycloplanning or cyclourbanism. If deliberately created ‘cyclo-’ neologisms help reinforce the values and perspectives of active mobility culture, we have an obligation to encourage their creation and subsequent application. We propose that every post-secondary institution’s geography department develop a cyclogeography course, perhaps cross-listed in partnership with communications, English, sociology, or psychology, to rewrite the cyclonarrative, to close the gap between what we say about cycling and how we actually ride (Kollmus and Agyeman 2002).

Conclusion

To understand cycling and the bicycle as object and process, beyond basic transport, we enter the cycloimaginary, the plethora of all possible connections that involve cycling. The neologisms used here are part of this “imaginary.” Through the prefix ‘cyclo-’ we can re-imagine urban spaces and ways of navigating them that possibly do not yet exist. Spinney (2009) warns of the bicycle being restricted in its interpretation, its relevance in society as “...an environmental and transport practice...bicycle activism, bicycle messengers, urban cycling, road racing, mountain biking....” (p. 824) and suggests it instead be understood from an “embodied experience” perspective. Active mobility culture then, with its language and movement (the process) reflects the human experience. The bicycle is a disruptive technology (the object), with the potential of changing the patterns of human cultures. With the bicycle, we interact differently both with our environment and with each other. Cycloneologisms have the potential to bring bicycles and cycling into the spotlight, where they inspire us to embrace that difference.

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