

**ADM05- Studio**

MA Sustainable Design

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# Micro (im)Mobilities: Frictions and Freedoms of Movement

# STATEMENT OF INTENT

## Frictions and Freedoms of Movement

### An exploration of barriers to mobility through the lens of Mobility Justice principles.

Isolation is often considered an issue for the elderly and disabled, but in reality, all intersectional communities experience frictions to their mobility that manufacture isolation and oppression.

Using a series of case studies, I have explored the different frictions and freedoms that impact (im)mobilities<sup>2</sup> in both disabled and able-bodied intersectional communities of Brighton and Hove. By using Mobility justice<sup>3</sup>, Design Justice<sup>4</sup>, visual communication, Universal design. Ethical research techniques and data mapping producing outcomes that highlight different aspects of how to create change through prioritising (im)mobilities<sup>5</sup> to mitigate the impact of the manufacture of isolation.

This paper aims to explore ways in which we can champion the voices of intersectional communities local to Brighton and Hove City, whilst also minimising the placement of the burden of change on their shoulders.

Much of the talking space around disability rights activism is taken up by straight white CIS women<sup>6</sup> and being one of those women I have chosen to only cite Trans and/or LGBTQ and/or BIPOC voices such as Leah Lakshmi Piepzna-Samarasinha when discussing disability related points. Similarly, current academic design discourse is dominated by straight white CIS male voices therefore I have mostly cited female/femme and/or Trans and/or LGBTQ and/or BIPOC voices such as Sasha Constanza-Chock and feminist qualitative research methodologist such as bell hooks, Lesley Murray, and Sandra Harding. This citation standpoint is not only to ensure that underrepresented voices are included in academic discourse, but also because they resonate strongly with my own ideologies, standpoint, and research methodologies. I have chosen to only include macro data sources and medicalised information on disability as a counterpoint to my own positioning and arguing why they are inadequate research methods for the sustainable change.

1 Mimi Sheller, *Mobility justice: the politics of movement in an age of anxiety* (London: Verso, 2018). <https://go.exlibris.link/gkNcrkxx>.

2 Sheller, *Mobility justice: the politics of movement in an age of anxiety*.p6

3 Sheller, *Mobility justice: the politics of movement in an age of anxiety*.

4 Sasha Constanza-Chock, *Design justice: Community-led practices to build the worlds we need* (The MIT Press, 2020).

5 Sheller, *Mobility justice: the politics of movement in an age of anxiety*.p6

6 Leah Lakshmi Piepzna-Samarasinha, *Care work: Dreaming disability justice* (arsenal pulp press Vancouver, 2018).p15



Fig 1: Seaford Beach Access walkway- designed for wheelchair users to access the beach - Seaford Beach East Sussex 2021  
Photo by author for She rides and reviews blog.[www.cspencerdesign/blog](http://www.cspencerdesign/blog)

Understanding Isolation in relation to sustainability lies in understanding the factors that cause it, and the outcomes that come from it<sup>7</sup>. Through this we can see that the issue of isolation fits within almost all the UN's 21 sustainability goals. As I wrote in my previous paper Cards against Mobility<sup>8</sup> these causes are barriers to (im)mobilities. The Mobility Justice lens enables me to focus on those causes as the radical issues. Putting those issues at the centre of my work, emphasises the systemic nature of this manifestation of oppression. In this paper I show a series of different interrogations of these causes and highlight how they can be discovered, changed and sign posted towards.

Tackling isolation in the UK is a complex and truly entangled<sup>9</sup> problem. A "knotty object"<sup>10</sup> that has no real definition and works differently for many. To attempt to "tame the wicked problem"<sup>11</sup>, just enough so that I could begin to work with it, I employed my empathy Spectrum model<sup>12</sup>. The idea of using this model is the acceptance that no one design solution will solve the wicked problem of isolation in the UK. This model accepts complexity and uncertainty whilst also creating a starting point to work against "the inertia of perfection seeking"<sup>13</sup>.

"I have used mobility justice and design justice principles as a type of overlay onto other more apolitical design modes"<sup>14</sup>, to work on my outcomes. Leaving behind the traditional models for universal design and working on outcomes that shift the Kinopolitical<sup>15</sup> landscape, with provocative design outcomes that offer sustainable resolutions to parts of this wicked problem.

Another important element to the sustainability of these outcomes has been the consideration of the

7 Chantal Spencer, *isolation in the disabled community*, 2020, [www.cspencerdesign.co.uk.p2](http://www.cspencerdesign.co.uk.p2)

8 Chantal Spencer, *Cards Against Mobility*, 2022, [www.cspencerdesign.co.uk](http://www.cspencerdesign.co.uk).

9 Neri Oxman, "Age of entanglement," *Journal of Design and Science* (2016).

10 Oxman, "Age of entanglement."p9

11 Ben Sweeting, "Wicked Problems in Design and Ethics," (2018).

12 Chantal Spencer, *Empathy spectrum workshop*, 2021, [www.cspencer.co.uk](http://www.cspencer.co.uk).

13 Spencer, *Empathy spectrum workshop*.p13

14 Spencer, *Cards Against Mobility*.p6

15 Sheller, *Mobility justice: the politics of movement in an age of anxiety*.p13



Fig 2: Diagram of empathy spectrum for disability. From author's previous paper "the empathy spectrum workshop". Artwork by author. Brighton UK 2020

placement of the burden of change on the shoulders of the oppressed. Using this as a core principle to my work I have created enriched design solution that not only support the people that I am designing for but also myself. I use the word **Crip** and or **Crippling** to describe this positively resolved element to the work. The word **Crip** originates from the slur **cripple**, it is widely used now in the disability rights movements to reclaim the word and change it into something positive. I use it as a celebration of disability, a way of being that disrupts neoliberal discourse that has promoted unconstrained exploitation of people<sup>16</sup>.

This series of outcomes explores ways in which Micro-(im)mobilities manufacture isolation and in turn have an impact on an individual's quality of life. Quality of life and wellbeing discourse is moving away from "macro-economic statistics such as GDP"<sup>17</sup> and into a more nuanced view that understands a "GDP only provides a partial perspective"<sup>18</sup>, to get a better

16 Chris Riedy, "Discourse coalitions for sustainability transformations: common ground and conflict beyond neoliberalism," *Current opinion in environmental sustainability* 45 (2020), <https://doi.org/10.1016/j.cosust.2020.09.014>, <https://go.exlibris.link/Qwj2JVHj.p100>

17 OECD, *How's Life?: Measuring well-being*, United Nations (OECD Publishing, 2011), <https://unstats.un.org/unsd/broaderprogress/pdf/How's%20life%20-%20Measuring%20well-being.pdf.p14>

18 OECD, *How's Life?: Measuring well-being*.p14

understanding one must discover the micro factors of quality of life. My argument is that reports like the OECD How's life report are still using euro-centric macro perspectives to measure quality of life. See fig 4: to see where these could go deeper into the micro-(im)mobilities<sup>19</sup>. I also argue that reports like The World Happiness Report 2017- Key Determinates of Happiness create a biased, ableist,patriarchal, eurocentric perspective of happiness and what causes misery. The report states :“The worst thing of all for a child’s emotional health and behaviour is a mother who is mentally ill.”<sup>20</sup>

This statement was derived from data that was skewed from the start. The data was taken from people that had been officially diagnosed by a doctor or had led to treatment<sup>21</sup>.The reason for this data set was because they were struggling to find a base line for their quantitative data, so they invented one without properly considering some key (im)mobilities factors. In the uk, for example, “Men are less likely to access psychological therapies than women: only 36% of referrals to NHS talking therapies are for men”<sup>22</sup> and yet “Men aged 40-49 have the highest suicide rates in the UK “<sup>23</sup> and “Men are nearly three times as likely as women to become dependent on alcohol, and three times as likely to report frequent drug use”<sup>24</sup>,to name but a few statistics about men’s mental health and the issues with getting men to engage in treatment. Only measure mental health statistics around those who have accessed treatment creates a large disparity between the data and the reality it exists in. What the report is actually showing is that Mother’s with mental illnesses are significantly better at seeking diagnosis and support than their male counterparts. For the sake of brevity, and because I feel that the example I have used is proof enough, I will not go into several other issues that exist in that report. The omission of those data

19 Sheller, *Mobility justice: the politics of movement in an age of anxiety*.p2

20 Andrew E Clark et al., "The key determinants of happiness and misery," (2017).p130

21 Clark et al., "The key determinants of happiness and misery."p125

22 Office of National Statistics, *Mental Health Act Statistics,Annual Figures (NHS, 2019-20)*, <https://files.digital.nhs.uk/99/3916C8/ment-heal-act-stat-eng-2019-20-summ-rep%20v1.1.pdf>.

23 Office of national statistics, *Suicides in England and in Wales (gov.uk, 2019)*, <https://www.ons.gov.uk/peoplepopulationandcommunity/birthsdeathsandmarriages/deaths/bulletins/suicidesintheunitedkingdom/2019registrations>.

24 "KEY DATA: MENTAL HEALTH Statistics on mental health and men.," 2017, accessed 02/05/22, 2022, <https://www.menshealthforum.org.uk/key-data-mental-health>.

points throws the validity of the entire report out of the window. This is one example of how easy it is to reproduce systemic oppression by reductionist quantitative research methodologies and why I chose qualitative reasearch methodologies as a basis for this work.

The series of outcomes within this paper begin to unpick some of the (im)mobilities, but none are certain, they are all a snapshot of a particular space, place, time, and perspective. Uncertainty and the acceptance of it is at the core of my sustainable design principles. I design to redesign another day, I think to rethink one day, I inform to learn what I don't yet know.

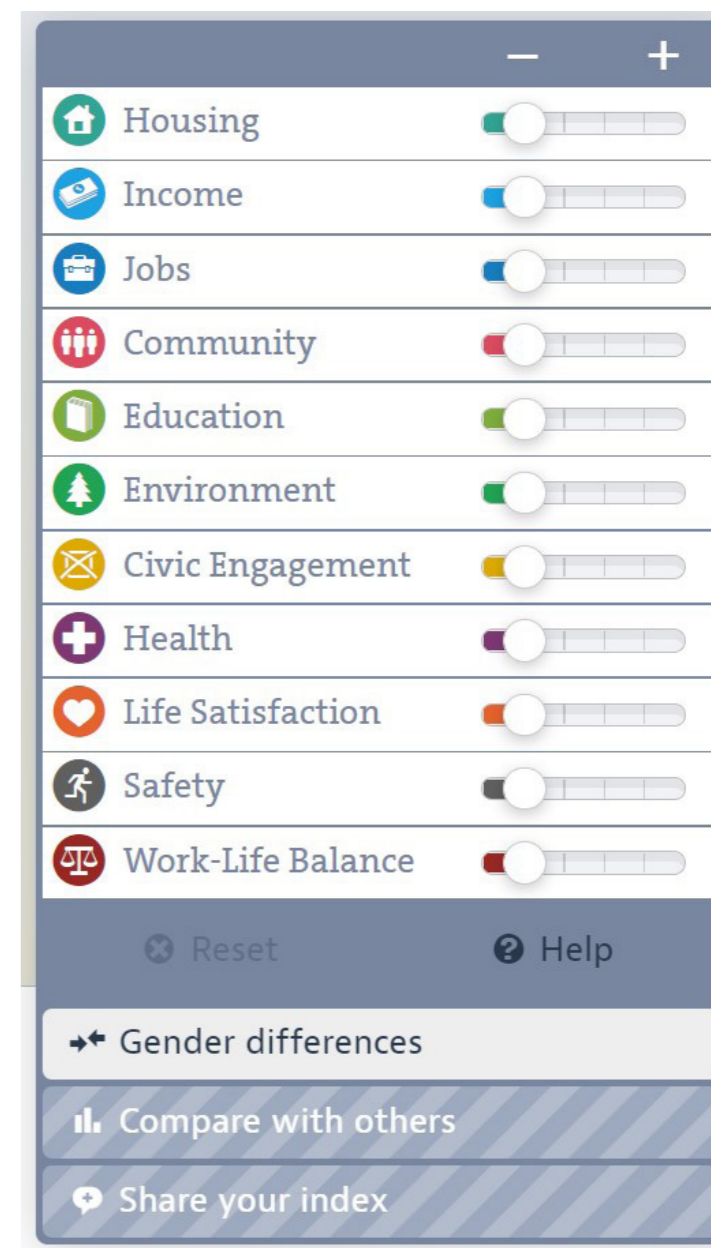


Fig 3: Screenshot of OECD Better Life Index, interactive quality of life measuring tool on their webpage. [www.oecdbetterlifeindex.org/](http://www.oecdbetterlifeindex.org/).2022

Fig 4: Interactive diagram that illustrates the differences between micro and macro (im)mobilities. Artwork By Author.Brighton UK.2022



Here is an interactive diagram that hilights some of how micro perspectives are a more accurate way of measuring quality of life than that macro perspcatives suggested by the OECD How's life report. It is in not an exhaustive list.



**WELL-  
BEING**

**MOBILITY**

**QUALITY  
OF  
LIFE**

Fig 5: Carboard puzzle pieces used as a visualisation of the concept of mobility and the part it plays connecting wellbeing to quality of life. Artwork by Author. Brighton.2021

# OUTCOME

## Labour Of Participation Index

### About

The participation index is a tool for researchers to measure/record how laborious the role of the participants is within their research. It is also a useful tool to measure one's own labour, something which is vital for disabled researchers and arguably, good practice for non- disabled researchers also.

By using this method of analysis, the researcher/ participant can better determine what will be expected of them during the research process and whether they have the *spoons*<sup>25</sup> to endure it.

The tool is divided into four sections. Physical: how much physical activity is going to be needed for this project? E.g.: An hour-long web chat will be significantly less physically challenging than an 8 hour in person workshop. Time: this element is about how much disposable time they have. E.g.: family commitment, health issues or work. The next is emotional: This gives voice to the emotional labour that might be required for a research activity. E.g.: talking about oppression in anyway will be far more emotional labour than discussing what brand of shampoo a person might use. The final element is the mental one: This is about recognising the creative labour that some research activities require. e.g.: asking participants to co-design a space will be more creatively laborious than asking participants to talk about their general experiences. This shines light on the value of this creativity as labour/ work, not to be mined by those performing the research without proper recognition and sensitivity.

### Target

This is a resource for academic researchers to improve their ethical understanding of the labour of participation, both for them selves and the participants. It was initially designed to create a mindful space for researchers to better understand how to work with oppressed groups.

As a way to mitigate paternalistic dominance and mining the oppressed for their life experiences without giving adequate value to that labour.

### Format

This would be used as a paper or electronic document. The researcher initially uses their own empathy and judgement to set out their baseline analysis for the labour of participation of the activity. This is slightly problematic as it is a reductionist methodology, this is an aspect of the index that I will be continuing to work on, but currently this is how the index works. Each participant is asked to fill out their own individual index to self-advocate what they perceive as their level of engagement means in terms of the four elements of labour. That information is then overlaid onto the baseline model for the activity and then that in turn will give an idea of how laborious that activity will be for that participant. This process could and should be repeated as a reflective tool also. Allowing the participants to gauge how they feel the labour of participation occurred once they have completed the activity.

### Change

The change is, minimising the labour of change on the shoulders of the oppressed by creating a framework that allows agency to the participants to self- identify their needs and their experiences. As well as a space for researchers to analyse the nature of their own research upon themselves. This way of *cripping* our ways of working enables sustainable long-term change, as Leah Lakshmi Piepzna-Samarasinha writes:

**“it’s not about self-care, it’s about collective care”**<sup>26</sup>

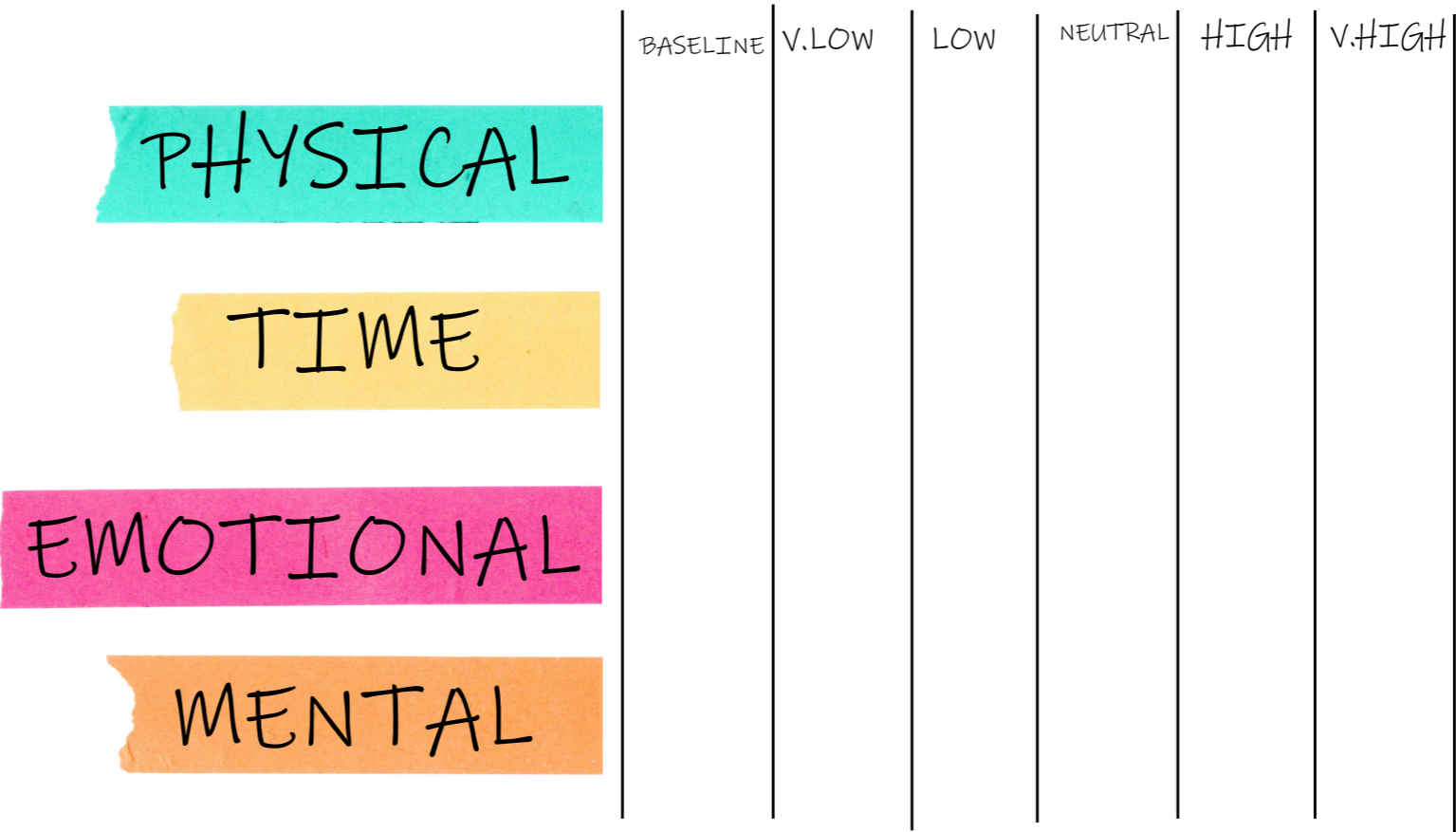
## Individual Participation Index

PARTICIPANT 1

PARTICIPANT 2

PARTICIPANT 3

## Labour Of Participation



<sup>25</sup> Emma Partlow, "Keeping your life on track: living one spoon at a time," in *How to Keep your Doctorate on Track* (Edward Elgar Publishing, 2020).

<sup>26</sup> Leah Lakshmi Piepzna-Samarasinha, *Care work: Dreaming disability justice* (arsenal pulp press Vancouver, 2018).p108



Fig 6: Interactive Diagram that illustrates measuring the labour of participation through the use of an index. Artwork by Author. 2022

# LABOUR OF PARTICIPATION

In terms of research methodology, I am utilising the ideology of minimising the placement of the burden of change on the shoulders of the oppressed to inspire me to create work that is both sustainable to me, the beneficiaries of my work and the participants in my research itself. As a disabled woman with fluctuating health, I need to create my own sustainable working methodology that is not too taxing for me. In doing so I am also mindful of the labour that comes with asking individuals to disclose information about the ways in which oppression affects their lives, to do anything else would be hypocritical at best and ableist at worst. I am working towards a balance between paternalistic speaking for others and the idea of **“Nothing About Us Without Us”**<sup>27</sup>. Having said that, I feel strongly that intersectional communities should be represented and be in decision making positions of power. Additionally, I concur that “in some instances speaking for others constitutes a violence”<sup>28</sup>. However, I would argue that in many instances requiring others to speak for themselves to attain basic human rights is also a violence. For example, I would very much like to attend a meeting where I will be discussing ways in which to improve mobility in my city. However, I do not want to have to tell the architect how to build that building in such a way so that I can attend said meeting. That may seem like an extreme example, but as a person who wheels, that is a daily reality, amongst many others. In many cases I am lacking people to speak for me. I feel that the tension within that complexity is an important space for research with regards to academic research and I am only beginning to unpick my own positioning on it.

**“Give me a place to stand, and a lever long enough, and I will move the world.”**

**Archimedes**

I use these next two projects as an example of how the labour of participation can and should affect the direction of a research project. They are both on-going projects that focus on Gender Based violence (GBV). However, I am using them as an example of research around oppression in general, these two projects highlight methodology differences that illustrate where my current thinking on the subject is. The first the Cheer Up Luv campaign by Eliza Hatch<sup>29</sup> and the second is The Immobilities of Gender-Based Violence In the Pandemic , a collaborative research project led by Lesley Murray<sup>30</sup>.

The Cheer Up Luv campaign uses stories to raise awareness of issues as a way of empowering women to speak up about them. This standpoint begins to come unpinned when viewed from a participatory labour focused point of view. Hatch’s Cheer Up Luv project highlights issues of cat calling and other GBV against women in public spaces. She shares the stories sent to her by women about their experiences of GBV to raise awareness about the issue. In terms of the labour of participation for those who are sharing their stories, this may fluctuate wildly between participants. Some might find it intensely difficult to talk about this subject, to feel brave enough to not only put their story out there but also a full body photograph of themselves next to it. There are several problematic elements to this type of labour, I will cover a few but this is in no way an exhaustive list. Firstly, it is not addressed in any of the posts, it is assumed that all the participants are empowered women able to participate in this project with no negative effects. Secondly, what is the purpose of the necessity of a full body image? Is it to reinforce that our female bodies should be seen without sexualisation or is it to gain favour with the Instagram algorithms? Lastly that platform itself encourages this type of sexualisation, is the Cheer Up Luv campaign recolonising the space? Or simply using its abundance to have a successful hashtag campaign? One of the biggest concerns with this project is also about the labour of participation of the readers.

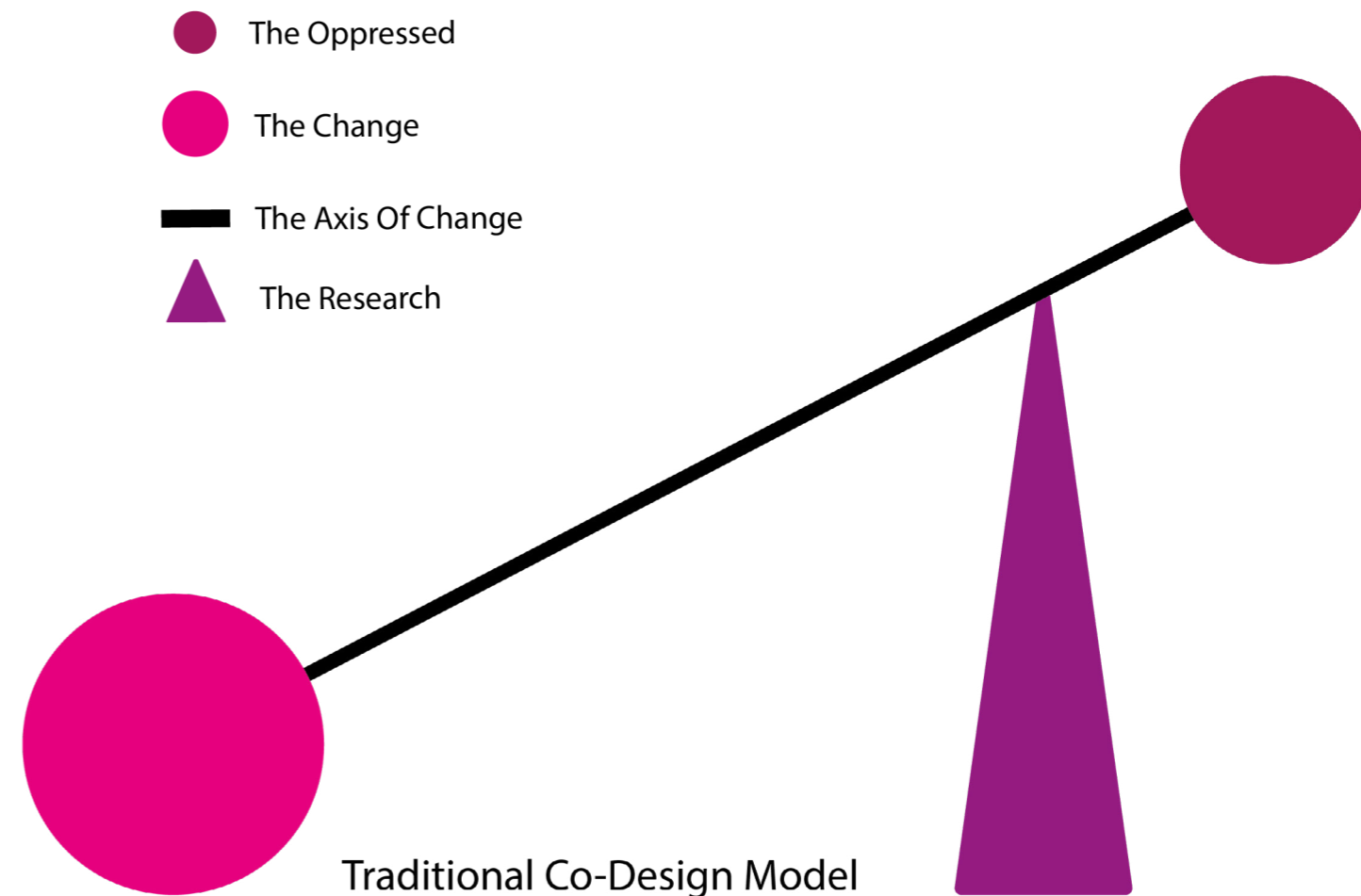


Fig 7: Abstract diagram, representing the labour of change on the shoulders of the oppressed and how we can reduce that labour by refocusing our research practices on less labour intensive methodologies Artwork by Author. Brighton UK.2022

27 Penny Germon, “Nothing about us without us: Disability oppression and empowerment,” *Disability & Society* 15, no. 6 (2000).

28 Linda Alcoff, “The problem of speaking for others,” *Cultural critique*, no. 20 (1991).p20

29 “Cheer Up Love- Stories,” 2019, accessed 15/04/22, 2022, [www.cheerupluv.com/STORIES.html](http://www.cheerupluv.com/STORIES.html).

30 “The immobilities of gender-based violence in the Covid-19 pandemic”, 2021, accessed 15/04/22, 2022, <https://immobsgbv.edublogs.org/>.

## As Alcof writes “the context of the hearers is partially determinant”<sup>31</sup>,

and in this case the context of the *hearers/readers* is paramount to the story being told. Nearly all the Cheer Up Luv Instagram account followers are women, this means that they are the ones having to endure the labour of reading about these traumatic events so close to their own. One might say that people have the choice to follow, but the reality is that these types of projects reinforce the idea that those who would opt out for the sake of their mental health would be *traitors to the cause*. None of this is addressed by the project. Would it not be time better spent to be working on a way to get those stories out to the perpetrators themselves and shift the shame of opting out on to them? What about creating a space where perpetrators talk about their own experiences as an opportunity to educate other would-be perpetrators?

In comparison The Immobilities Of Gender-Based Violence in the Covid-19 Pandemic<sup>32</sup> project there is a considerable shift in terms of the labour of participation. Although the tasks required are even more laborious to participants, the way that they are managed and the reasoning for the project itself justifies the labour. Using story telling as a feminist qualitative research method to uncover how the pandemic had/s disproportionately affected women and femmes in the UK across a multitude of areas. This work was carefully designed by a group of expert researchers who wanted to gain knowledge and

insight at the same time as creating spaces of healing for their participants. The work spanned many ways to reach stories of GBV, from collecting stories already out in the open, hosting drop in cafés with counselling support available, to the research team collaborating on their own creative writing piece about their own experiences with GBV during lockdown. All of which are intensely laborious for the participants on all levels, even with the benefits of having a shared spaced and counseling to process the issues discussed. However, that labour is meticulously inspected, respected, and mitigated against wherever possible.

My critique of these two projects is in no way exhaustive, but I feel they explain some important aspects of how we can use the minimization of the burden of change on the shoulders of the oppressed to inform ethical research methodologies. This ideology has informed all of the outcomes in this workbook. I am focused on how I can gain the most change for intersectional communities with the least amount of intrusion and labour. The issue of labour then falls on the those who have opted to be advocates and those from dominant cultures that have a disproportionate amount of energy to spend on the Change than the Oppressed.

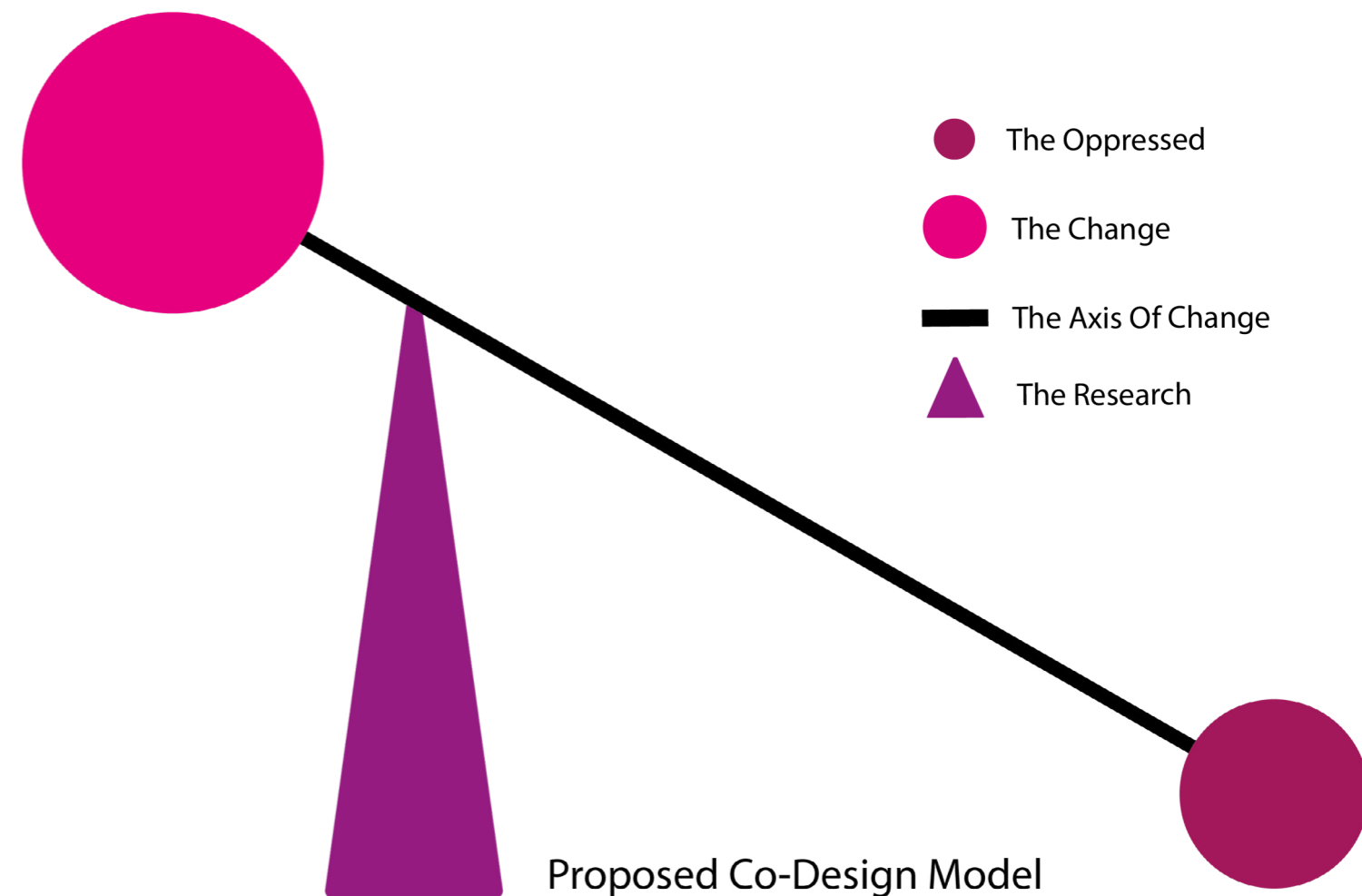


Fig 8: Abstract diagram, representing the labour of change on the shoulders of the oppressed and how we can reduce that labour by refocusing our research practices on less labour intensive methodologies Artwork by Author. Brighton UK.2022

31 Alcoff, “The problem of speaking for others.”p15

32 “The immobilities of gender-based violence in the Covid-19 pandemic “.



# OUTCOME

## She Rides And Reviews Blog

### About:

We all know how important accessing green spaces is for our mental and physical health. Unfortunately, due to access issues these green spaces are often inaccessible to those with physical impairments. When I became the beneficiary of my very own mobility scooter, the first outing I attempted on it was a nice country *walk* with my children and partner. I found it excessively difficult to find any information about accessibility of green spaces online. Difficulties such as these, especially for a person who is approaching the end of their master's degree and would consider themselves a skilled researcher, are worrisome. They are indicative of the frictions to movement that manufacture isolation. Eventually I found Ditchling common, the website said it was accessible, Google maps showed me what I thought was a fairly good path and so we headed off for our family day out. I was over the moon to be able to do such a thing that had been impossible for me for over 2 years. Within 10 mins of being there, I had a puncture from the sharp stone path and had to hobble back to the car, tears streaming down my face from the agony of walking and letting my family down. I'd like to say that it was from that moment on that I decided to get blogging and be the change I needed to see. In reality it took me weeks to recover from the emotional and physical trauma of the event and even now I will never go to a new place with my children in case this situation happens again. Having said that, I did eventually decide that I still very much wanted to get out and be in the green again. In fact, it was essential for my wellbeing as I was exclusively shielding during the first 18 months of the pandemic. I felt it would be a great way to gain knowledge, give knowledge and to improve my health whilst also immersing myself in the wicked problem as a sustainable designer.

### Target:

The idea around doing the blog itself was to create a resource of green spaces around Sussex that were accessible for wheeled users with street standard wheelchairs,

mobility scooters and rollators. A lot of tracks are labelled accessible e.g.: Miles without stiles<sup>33</sup>, which are in reality very rough terrain that are only useable for those with off road mobility scooter that can cost up to £15k.

### Format:

She Rides, and Reviews is a blog page that is written by me and hosted on my website. The blog contains a detailed written description of the walk. It also contains photographs of the interesting spots on the route so that people can measure their expectations against the amount of energy/time they have. The blog also includes a video of the path the entire way around the walk, something that is entirely missing in any other resources that were available online: Alison's trails<sup>34</sup>, west Sussex trails<sup>35</sup> etc..

### Change:

The blog creates a resource that has enough information on it for people to easily make judgement calls around whether they can manage to do the journey. It has also given dozens of people that I know the confidence to go out and experience the green spaces that are accessible. This is also a tool that has been used to lobby the council to improve walkways for disabled people, with great success at Hollingbury Woods Easy Access Trail<sup>36</sup> in Hollingdean Brighton. As well as a resource to post on social media to bring about conversation around disability, raising awareness and challenging the ableist and problematic paradigm that disabled people should only be catered for in medical or geographies essential to life. It has also helped my physical and mental health, both in the physical process of going out and enjoying myself but also as a cathartic creative outlet that enables me to process the sometimes-difficult situations that come about with such explorations. This final point is important as it enables me to create sustainable ways of performing research with my complex health needs in mind.

<sup>33</sup> "Miles Without Stiles," southdowns.gov.uk, 2022, accessed 03/05/2022, 2022, <https://www.southdowns.gov.uk/all-abilities/miles-without-stiles/>.

<sup>34</sup> "Alison's top 5 most accessible spots in the south downs national park.," southdowns.gov.uk, 2022, accessed 03/05/22, 2022, <https://www.southdowns.gov.uk/allisons-top-five-accessible-spots-south-downs-national-park/>.

<sup>35</sup> Jennifer Fox, Easy Countryside Trails in West Sussex, (www.westsussex.gov.uk: west Sussex county council), <http://www2.westsussex.gov.uk/leisureandtourism/prow/pdfs/EasyCountrysideTrails%20Final.pdf>.

<sup>36</sup> Brighton and Hove City Council, Hollingbury Woods Easy Access Trail, (www.brighton-hove.gov.uk: Brighton and Hove City Council), [https://www.brighton-hove.gov.uk/sites/default/files/migrated/article/inline/downloads/countryside/C.S\\_Hollingbury\\_2007\(lowres\).pdf](https://www.brighton-hove.gov.uk/sites/default/files/migrated/article/inline/downloads/countryside/C.S_Hollingbury_2007(lowres).pdf).



Fig 9: Screenshot of She Rides And Reviews Blog Page. Interactive button will redirect the user to the blog webpage. Photograph By Author. Brighton UK. 2022



Fig 10: Mobility Scooter in front of view fro Mill Hill Shoreham-by-Sea. 2021  
Part of She Rides And Reviews greenspace accessibility blog- Photograph By Author



Fig 11: New wheelchair accessible path in Stamner Park, Brighton. 2021  
Part of She Rides And Reviews greenspace accessibility blog- Photograph By Author

Using a blog as a type of research methodology enabled me to behave with a certain level of freedom that is sometimes compromised within a traditional academic research setting. It allowed me to be emotional, reactive and delve deeply into the experiences that I was having. Feminist standpoint theory<sup>37</sup> around the value of such experiences as a feminist qualitative research methodology allowed me to champion these challenging experiences as valid enquiry. As bell hooks puts it best:

**“Let me begin by saying that I came to theory because I was hurting-the pain within me was so intense that I could not go on living. I came to theory desperate, wanting to comprehend-to grasp**

**what was happening around and within me. Most importantly, I wanted to make the hurt go away. I saw in theory then a location for healing.”**<sup>38</sup>

I call this **Crippling** my work. This ability to create a space of healing for myself within my own research methodologies is paramount to my ability to actively continue as a disabled academic researcher. Although I would argue that we should all **Crip** our methodologies to work for us, whenever they can, and move away from old patriarchal norms of working until you break. As I mentioned earlier in this workbook, the labour of participation is always important to consider, especially for marginalised people who have so many barriers to their daily (im)mobilities<sup>39</sup> as it is.

37 Sandra G Harding, *The feminist standpoint theory reader: Intellectual and political controversies* (Psychology Press, 2004).

38 Bell Hooks, “Theory as liberatory practice,” *Yale JL & Feminism* 4 (1991).p1

39 Sheller, *Mobility justice: the politics of movement in an age of anxiety*.

40 Carl DiSalvo, *Adversarial design* (Design Thinking, Design Theory, 2015).p234

41 Edward W Soja, *Seeking spatial justice*, vol. 16 (U of Minnesota Press, 2013).p4

This piece of work also has an element of protest to it, a thread of agonistic enquiry that “works towards revealing a hegemony”<sup>40</sup> that must be dislodged for the sake of equitable resolutions to intersectional freedoms of movement. The UK countryside has long been the domain of the white, affluent abled bodied human. Julian Agyeman writes: “What is it about the countryside that keeps black people away?”. It seems that the Kinopolitical landscape is firmly intertwined within this geographical landscape of the UK. Poor, non-white, disabled people are dramatically under-represented in this area. As Soja writes:

**“space is actively involved in generating and sustaining inequality.”**<sup>41</sup>

The issues with intersectional communities accessing green spaces lie much deeper than simply creating physically accessible paths.

Friends of Hollingbury and Burstead Woods  
29 October · 🌐

The FHBW Committee have been out today walking the Easy Access Trail (See the link to the walk below) with the Council's Public Access Officer and our lead Council Ranger. Plans are afoot to improve the surface of this trail in the sections where its most weathered, and return it to full use for people with mobility issues or pushchairs. The heavy duty work will be carried out by Contractors and then FHBW Volunteers will do the rest. We'll keep you informed of the plan!  
[https://www.brighton-hove.gov.uk/.../App\\_x\\_Hollingbury...](https://www.brighton-hove.gov.uk/.../App_x_Hollingbury...)



Yes, many thanks to Chantal Spencer for braving the Easy Access Trail as it is now, which is not at all easy, and writing a spot-on, detailed article about it. The Council have taken it very seriously and all of us at Friends of Hollingbury Woods are really pleased that its looking like the improvements will go through.

Love · Reply · 6 w

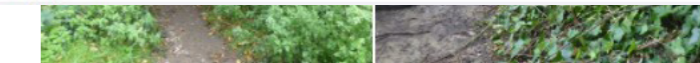


Fig 12: Screen shot of facebook post by “The friends of Bursted Woods” Describing their win at getting funding and support from the council to improve access. This was in part due to the blog that I wrote. <https://www.facebook.com/FriendsofHollingburyandBursteadWoodsinBrighton/photos/pcb.5059813490723853/5059790507392818>. Brighton. 2022

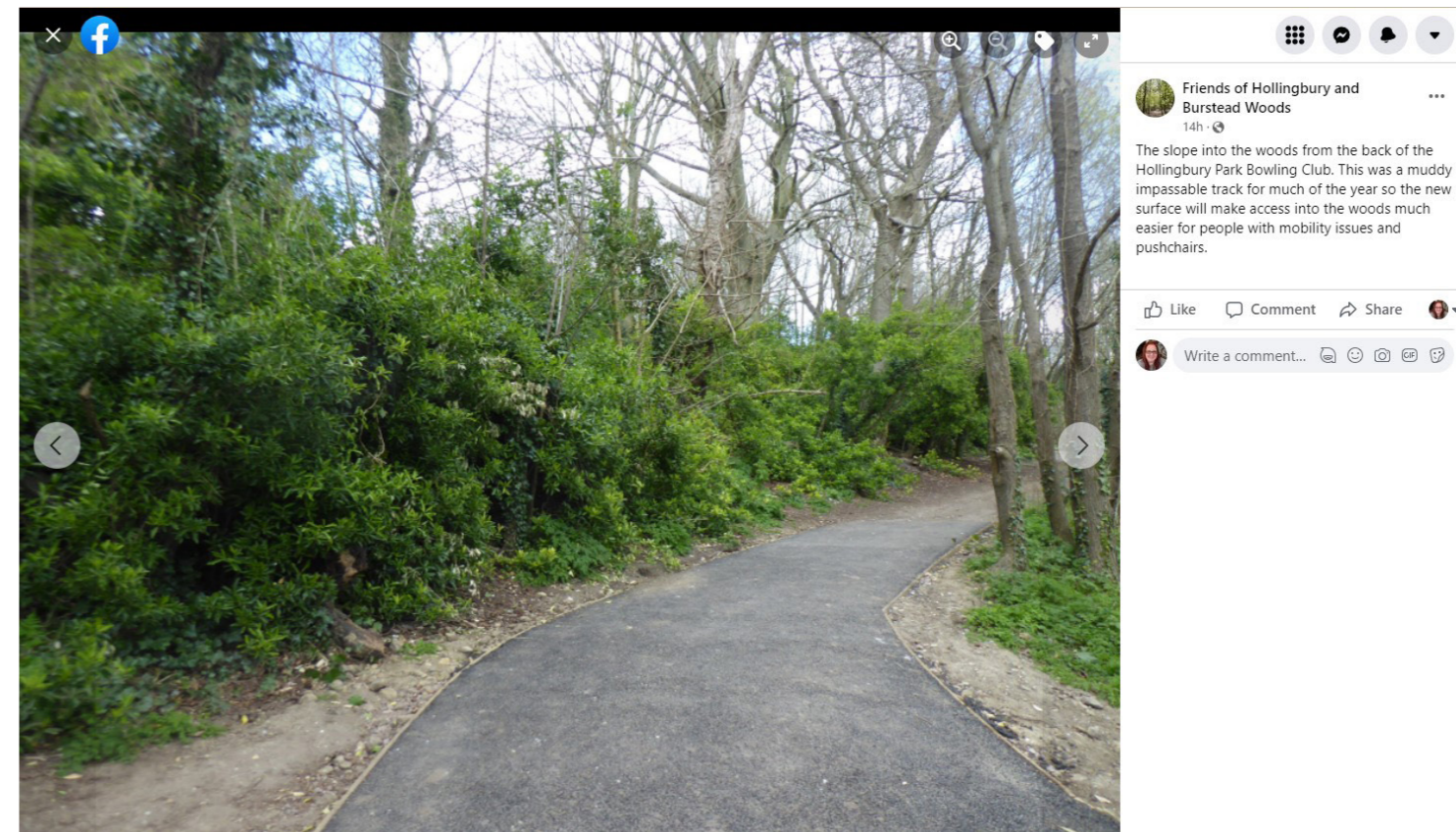


Fig 13: Screen shot of facebook post by “The friends of Bursted Woods” new accessible paths . This was in part due to the blog that I wrote. <https://www.facebook.com/FriendsofHollingburyandBursteadWoodsinBrighton/photos/pcb.5059813490723853/5059790507392818>. Brighton. 2022

# OUTCOME

## Liveable Neighbourhood Talk

### About:

The Hanover Livable Neighborhood was a prime example of how physical geographies manifest as barriers to (im) mobilities that manufacture social issues including isolation. This “socio spatial dialectic”<sup>42</sup> was what I focused on for this talk. Hanover has one of the most tightly knit communities in Brighton. It sports rows of tiny buildings designed and built cheaply to house miners several generations ago, riddled with mold and damp issues permeating from the bungaroosh walls. Residents complain about rubbish collections, terrible parking and noisy student parties. There was even a house fire a few years ago that turned into a significant problem when the fire trucks were unable to get down the tiny streets crammed with cars. And yet still, house prices in Hanover are extortionately high, and the area is considered extremely desirable. Somehow amongst all these inhospitable geographies Hanover thrives, and I believe it does so because of the *community spirit* that envelopes it. Street parties, doorstep sales, advent calendar house walks to name but a few all feed into this utopian image that keeps Hanover at the top of the list of places to live in Brighton and Hove city. There is a significant issue for those with physical disabilities though, the paths are narrow, the old roads are cambered to such a degree that they are dangerous for wheeled users and the lack of drop kerbs creates large pockets of Hanover that are inaccessible for wheeled users. This was the reason I was asked to do a talk on the matter.

### Format:

This was a talk that aired on Zoom, hosted by Cllr Elaine Hills of the Green Party. I was invited to talk as part of a group of people discussing the reasons why a livable neighborhood would benefit the residence of Hanover. There were between 60 and 70 attendees. Each speaker had a 15-minute talk covering various aspects of the livable neighborhood ideology. Once the talks had occurred participants were invited to ask the speakers questions.

### Target:

The target of my talk was to reach the able-bodied community of Hanover and to get them thinking about how damaging these barriers to mobility can be and to consid-

er how the disabled residence of Hanover cope with such difficult geographies. The aim was also about building connections with people that were working towards Mobility justice in my city. Getting involved in local projects like this enabled me to understand firsthand the frictions and freedoms to the movement of such projects.

### Change:

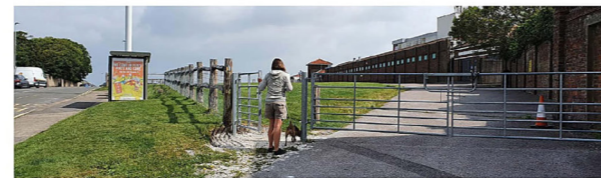
The change is about bridging the conversation between physical geographies and socio emotional impacts on the individual. To get a disabled persons voice at the table during important discussions and projects. Changing minds about the idea that accessibility is only in favor of the disabled people, by talking about the purple pound and how it could feed back into local business if there was the physical access.

News from Elaine Hills, Green councillor for Hanover & Elm Grove.

25

### Hanover & Elm Grove Councillor News

As well as dealing with residents' issues, councillors have to make decisions to improve the wellbeing of everyone across the city.



A new gate at the racecourse; photo by Clare Rainey

The latest report by the International Panel on Climate Change revealed the shocking pace of environmental destruction and the need to drastically cut the amount of CO2 in the atmosphere. A major way to lower emissions is to reduce the dominance of motorised vehicles in cities by creating safe walking and cycling infrastructure. The Environment, Transport and Sustainability Committee, which I sit on, recently agreed to continue work on improvements to walking and cycling on the A259 seafront road, along Western Road and on the A23 from Preston Circus to Patcham roundabout.

But it was of great sadness to Greens that Conservative and Labour councillors voted for the removal of the temporary cycle lanes on the Old Shoreham Road. This is a huge blow to the people who have written to councillors saying they need the lanes to feel safe cycling to school and work. And the decision means that the council is likely to lose Government funding for further improvements to our roads. Greens will continue to push for a network of cycle lanes across the city.

In July I hosted a second 'liveable neighbourhood' webinar. Chantal Spencer, a local disability activist, spoke of the difficulty in navigating a wheelchair or mobility scooter along our narrow pavements, which are

often blocked by bins and don't have enough dropped kerbs. Local charity Possibility People will be carrying out an accessibility audit in the coming months. The needs of our most vulnerable residents must be a key part of the Liveable Hanover and Tarnar scheme.

Another measure to complement the scheme could be an electric car-sharing club. Brighton EV Share expects the first cars to be on Ewart Street, but residents will be consulted first. To find out more, contact bhevshare@gmail.com

The recent installation of fencing around the racecourse made it difficult for residents to access the area so I asked council officers to look into ways to restore it. They met with racecourse managers who have put in two accessible gates.

An exhibition of 'My Dream Street' posters goes on display in the foyer at Jubilee Library, 13-26 September. Come and see what the children of local schools would like their streets to look like and have a go at designing your own.

Finally, as I write this, I'm down with Covid. It's like a nasty cold, but could have been a lot worse without having received the vaccine. Please keep yourself and those around you safe by getting vaccinated, if you haven't already. Go to nhs.uk to find out more.

HANOVER

Have a local editorial item? Email [info@brightonandhovemagazines.co.uk](mailto:info@brightonandhovemagazines.co.uk)

Fig15: Screenshot of local news article covering some of the things I talked about. Brighton UK. 2021



Fig14 : Screenshot of Youtube Recording of “hanover Liveable neighbourhood Scheme” Webinar. Interactive button, click to redirect reader to the webpage. Photograph by Author. Brighton UK. 2021

**“There exists a mutually influential and formative relation between the social and the spatial dimension of human life.”<sup>43</sup>**

It was interesting to analyze a physical location such as Hanover through this lens. Hanover *community spirit* and how inaccessible it is to disabled people is a classic example of how the word community<sup>44</sup> is a flawed way of measuring quality of life; You might think a person living in Hanover would be well supported, but what if they can't access any of that community because of



Fig 16: original map for “hanover liveable Neighbourhood scheme. Brighton. 2020

This project was an analysis and report on how physical geographies feed into social and emotional issues. My argument is that by creating *crip friendly spaces*, allowing/inviting people with wheelchairs and other visible disabilities into public and social spaces, you are sign posting safe spaces for other invisible disabilities as well as creating an environment that challenges damaging toxic positivity narratives about *the body perfect* and mental *strength*. Design justice states:discriminatory design often operates through standardization<sup>46</sup> and this is the route of the issue, there is no standard human. None of the Hanover pubs are wheelchair accessible or have disabled facilities like accessible toilets because, why would they? There is no way for disabled



Fig 17: original map for “hanover liveable Neighbourhood scheme”. Edited by author to show drop kerb distribution. Brighton. 2021

barriers to (im)mobilities? E.g.: Having physical disabilities, mental health issues or being neurodivergent etc. As Leah Lakshim Piepzna-Samarasinha writes: “her whiteness and extroversion and neurotypicality are factors that aid her in being able to access an abundance of care”<sup>45</sup>.

Understanding a person's care web in relation to their needs and acknowledging the uncertainties that exist within it is a much more accurate way of measuring a persons quality of life with regards to their community.

people to get in there.

I used the Hanover pubs as a way to illustrate this point, because they are arguably the heart of this community. Chock writes: “designed affordances match perceptual cues with action”<sup>47</sup>. By crippling out the space with visible disabled access doors, toilets, bars, seats etc. as designed affordances are to show that this is a *crip friendly space*. This spatial dialogue will

not only draw in wheelchair users but also those with invisible disabilities. Not having these physical access cues creates a disaffordances narrative, in terms of safe space for disabled people. This disaffordance narrative runs from the streets outside into the pubs themselves, creating a geography that disappears disability. People with visible physical disabilities are forced into their cars and made to visit other large chain establishments that are out of their local community. One of the most important aspects of this talk was to shift over the traditional paradigm of isolation, during a time when the whole of the uk had just experienced 18 months of varying degrees of restriction to their



Fig 18: original map for “hanover liveable Neighbourhood scheme”. Edited by author to show access issues or inaccessible areas for wheelchair users. Brighton.UK.2022

movements. I wanted to talk strongly about the power of being able to take care of small needs like buying milk at the local shop or being able to leave your house safe in the knowledge that a recycling box or overflowing wheelie bin won't keep you from your life outside the home. Rephrasing barriers to access as micro-aggressions, a violence that manufactures isolation and pushing back at the medical model of disability that would put the reasons for a person's isolation firmly on the shoulders of their own impairments.

I argue that we need to look at the systemic issues that imprison our disabled communities inside their houses, and to use

**“design to produce a shift towards action that models alternative presents and possible futures .”<sup>48</sup>**

This reinforces the importance of the “knotty Object”<sup>49</sup> that is a care web, as Tham writes: “Human's exist only as a web of living co-vulnerabilities”<sup>50</sup>. I resonate strongly with that statement and believe that sustainable system design change needs to focus on those co-vulnerabilities over the creation of spaces for a homogenic imaginary human that doesn't exist. My conclusion is that by creating these spaces where



Fig 19: original map for “hanover liveable Neighbourhood scheme”. Edited by author to show access issues or inaccessible pubs for wheelchair users. Brighton.UK.2022

people with visible physical impairments can move freely and are welcome, we can create a better environment for everyone. One where we can undo some of the damaging social constructs and embrace our vulnerabilities in a healthy and healing way.

43 Soja, *Seeking spatial justice*.p4

44 OECD, *How's Life?: Measuring well-being*.

45 Piepzna-Samarasinha, *Care work: Dreaming disability justice*.p46

46 Costanza-Chock, *Design justice: Community-led practices to build the worlds we need*.p43

47 Costanza-Chock, *Design justice: Community-led practices to build the worlds we need*.p39

48 Costanza-Chock, *Design justice: Community-led practices to build the worlds we need*.p220

49 Oxman, “Age of entanglement.”p9

50 Tham, M. (forthcoming). *Metadesign meditation to find agency for careful Earth work from within a ball of yarn*. In *Metadesigning Designing in the Anthropocene*. John Wood (ed.). London: Routledge

# OUTCOME

## Brighton's 1st Wheelchair Accessible Pub Crawl

### About:

Brighton's first wheelchair accessible Pub crawl is, primarily, a protest piece about the complexity of frictions to (im)mobilities that disabled people face. Of how spatial and geographical elements reinforce structures of oppression that lead to isolation. It is also a resource for disabled people to be able to know where they can go and have a pint or two with their friends. At the same time as championing the establishment that ARE thinking about disabled people's access needs. The project is a recombinant of ideas from the previous project Hanover Community Liveable Neighbourhood talk and issue that came about during the height of the pandemic last year, when pubs and cafes were creating access barriers for physically impaired people with large amounts of tables and chairs being put out. This stemmed from the safety guidelines that did not allow groups of people to mix indoors.

### Target:

As mentioned previously, The Pub Crawl is primarily a protest piece of adversarial design aimed at highlighting disability injustice through the lens of (im)mobilities. It is aimed at people with ableist views, ableist establishments that do not offer access to wheelchair users. It is also aimed at disabled people to be used as a resource for places to go out, and pubs that accommodate disabled customers with facilities that enable them to use the establishments.

### Format:

Accessible pubs are nominated or can nominate themselves. They must display their membership on their website, along with their accessibility information and a link to their listing on Euan's Guide<sup>51</sup>. Once the establishment has received 3, 4 star or above reviews on Euan's' guide they are then considered a member. These memberships will be reviewed yearly, and poor reviews will lead to being removed from the list or demotion back to nominee.

### The change:

Raising awareness for disabled access issues by creating social media content that talks positively about it. Creating an incentivised system that champions businesses that are in need of help. This transformative narrative puts the disabled people at the forefront of the change as the help GIVERS. Making the point the £274bn<sup>52</sup> purple pounds that are spent in the uk, are not spent by people "in need" but a target market worth investing in.

51 "Disabled Access Reviews," 2022, accessed 03/05/22, 2022, <https://www.evansguide.com/>.

52 "Disability facts and figures," 2019, accessed 03/05/22, 2020, <https://www.scope.org.uk/media/disability-facts-figures/>.



Fig 20: Screenshot of Brighton's 1st Wheelchair Accessible Pub Crawl website, designed and built by author. Interactive button , click to be redirected to the website. Brighton UK.2022



Fig 21: Screenshot of Brighton's 1st Wheelchair Accessible Pub Crawl live google map, designed and built by author. Interactive button , click to be redirected to the live google map. Brighton UK.2022



*Fig 22: Certificate of nomination/membership for Brighton's 1st Wheelchair accessible Pub Crawl.click the buttons on the right of this page to see the larger version. Artwork by Author Brighton UK.2022*

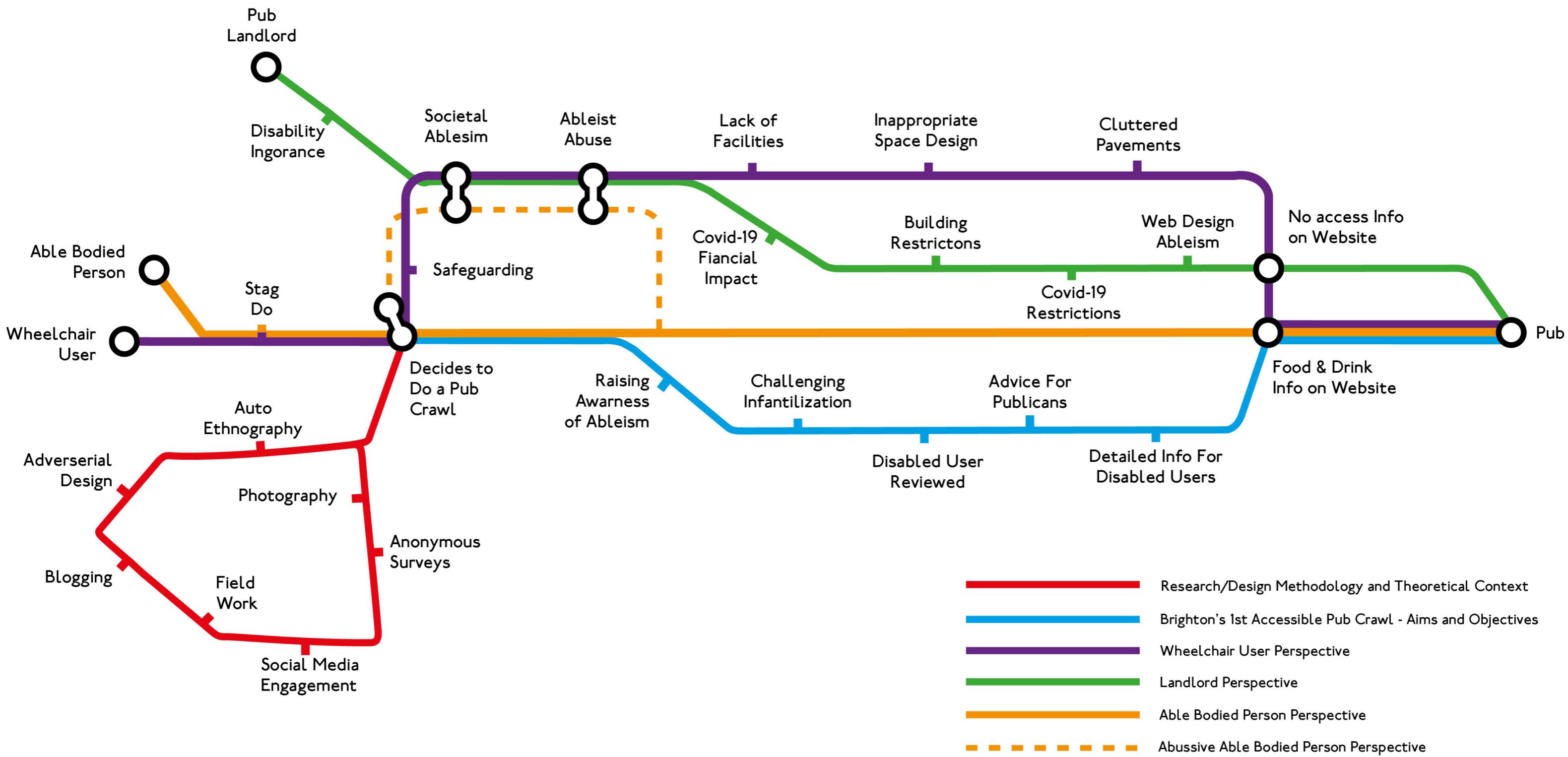


Fig 23: Tube map representation of the concept around Brighton's 1st Wheelchair accessible Pub Crawl Project. Artwork by Author. Brighton UK.2022





Fig 24: Image of crowded town centreduring covid 19 restriction of how many people could mix indoors. Cafe's and bars causing obstructions to access for disabled people with street furniture. Photo by Author. Brighton .2021UK.2022

There is a particular feeling of powerlessness that can occur when you are confronted with a string of offensive comments on social media, especially when they span over a few weeks and even months. If you respond in kind, you are likely to invite more hurtful comments, or the algorithms will pick up on your misery and feed you the same type of mentally exhausting posts. If you ignore the issue, you become complicit to this “Matrix of domination”<sup>53</sup> and must instead manage your own feelings of guilt and shame around that. You might choose to stay off social media, which means seceding your own (im)mobilities further. For many people, especially those with disabilities, social media is a community space as important as the outside world. Navigating this hotbox of tension between the

53 Costanza-Chock, *Design justice: Community-led practices to build the worlds we need.*

meagre amount of empathy for Brighton’s physically impaired residents and visitors versus the powerhouse of empathy for Brighton and Hove’s pandemic weary hospitality industry, was exhausting and toxic. A daily reminder of “the feeling of being smothered as one was not allowed to participate”<sup>54</sup> in life, either online or in the outside. It was from that frame of mind that I began to work through possibilities of how to ameliorate this situation. Given who I am and what I know, I felt I was “in a unique position to contribute to this fight in this way”.<sup>55</sup>

54 bell hooks, “Talking Back,” *Discourse* 8 (1986), <http://www.jstor.org/stable/44000276>.p123

55 equityXdesign, “Racism and inequity are products of design. They can be redesigned.,” *equityxdesign*, 14/04/22, 2016, <https://medium.com/equity-design/racism-and-inequity-are-products-of-design-they-can-be-redesigned-12188363cc6a#:~:text=equityXdesign%20is%20a%20practice%20that,critical%20for%20this%20new%20process>.

This issue was not inherently going to solve itself, Brighton and Hove city council paved over disabled parking bays to make walkways bigger, and cafes just put more tables and chairs out. In this unwinnable fight I felt there had to be some learning that could come from it. I empathised with all those in the hospitality industry that were seeing their livelihoods torn to pieces from the Lock downs and restrictions put in place to keep the pandemic at bay. So, I turned my attention to the wider issue, zooming out to understand the bigger picture and look at this from a systemic point of view. How can this discomfort spark sustainable long-term change that benefits disabled people (including me) and Brighton’s struggling hospitality industry?

Using a classic lad culture trope like a *pub crawl* to talk about disability was intended as an adversarial element to the project. The aim was to push back at the infantilisation of disabled people and reinforce the reality that wheelchair users are just as likely to want to have a night on the tiles as able-bodied people. This whole idea was designed to create discomfort in those people with ableist views. Highlight that they are, in fact, ableist views that support an ableist system responsible for manufacturing isolation in the disabled community by creating frictions to (im)mobilities. “It is only when a disruptive event occurs that people often realise this system dependence”<sup>56</sup>

I design the tube map diagram (see fig 23) as a way to show critique and possibility” much like Joseph Beuys’



diagram: how the dictatorship of the parties can be overcome “<sup>57</sup>. The critique was simple, but the possi-

56 John Urry, *What is the Future?* (John Wiley & Sons, 2016).p73

57 Patricio Davila, “Diagrams of power [Exhibition Catalogue],” (OCAD University, 2018).p77



bility is more difficult. How can I create a sustainable change that minimises the burden of change on my shoulders? I feel I have somewhat mitigated that burden with the design of this project, yet there is still an aspect of ongoing work that I will have to do.

The project didn’t stop the comments online, but it has created a platform for a more positive discourse. It is an imperfect solution though, I should not have to work at creating a space without oppression for myself, but for now it is an interesting resolution to a much bigger issue than the initial one. And maybe the payment for my labour comes in

**“the strength and power that emerges from sustained conviction that these forces can be healing, can protect us from dehumanizing and despair”<sup>58</sup>**

58 hooks, “Talking Back.”p126

# OUTCOME

## Fix My Street Accessibility Plug In

### About:

The Fix my street plug in will enable users to report vehicles that are blocking drop kerbs, inaccessible pavements and areas that are inaccessible to wheelchair users. I have used these three examples for this paper but there are a lot of their accessibility application possible too. These three are important as they all traditionally would have different places to report the information to. A vehicle blocking a drop kerb is matter for the police. Inaccessible pavement is a matter for the council. And currently there is not simple public facing way to complain about accessibility issues brought about by the geography or the streets and pavements. These are all particularly common in the outskirts of the Brighton and have area. Many people struggle to leave their house because of it, as I covered in my previous project the Hanover Community Liveable Neighbourhood talk.

This is also a way for me to gain data and information on street accessibility in the Brighton and Hove area, which is vital knowledge for my future work on (im) mobilities. I see this as another way of crippling my work, by using already set up data sites and work with them to develop their product at the same time as create quantitative data collection for my research projects.

### Format:

Using the Fix My Street reporting tool to report any access issues. They collect the data that is all public access information and share it with me or any other researchers that may be interested.

### Target:

Disabled users, councils, police and other academic researchers interested in mapping (im)mobilities

### The Change:

Cripping up my work at the same time as creating a resource for change. Growing community reporting as a tool to help to work towards lobbying for change. Currently reporting all these things takes a lot of time and energy that a lot of disabled people simply do not have, allowing this information to go into a pool will enable advocates to speak for many.



Fig 25: Edited screenshot of Fix My Street.com reporting tool. Edited by Author. Interactive button that will redirect user to the [www.fixmystreet.com](http://www.fixmystreet.com) home page. Brighton UK. 2022



Fig 26: Van illegally parked in front of drop kerb, creating accessibility issue for wheelchair and mobility scooter users. Photograph by Author. Hollingdean, Brighton. 2022

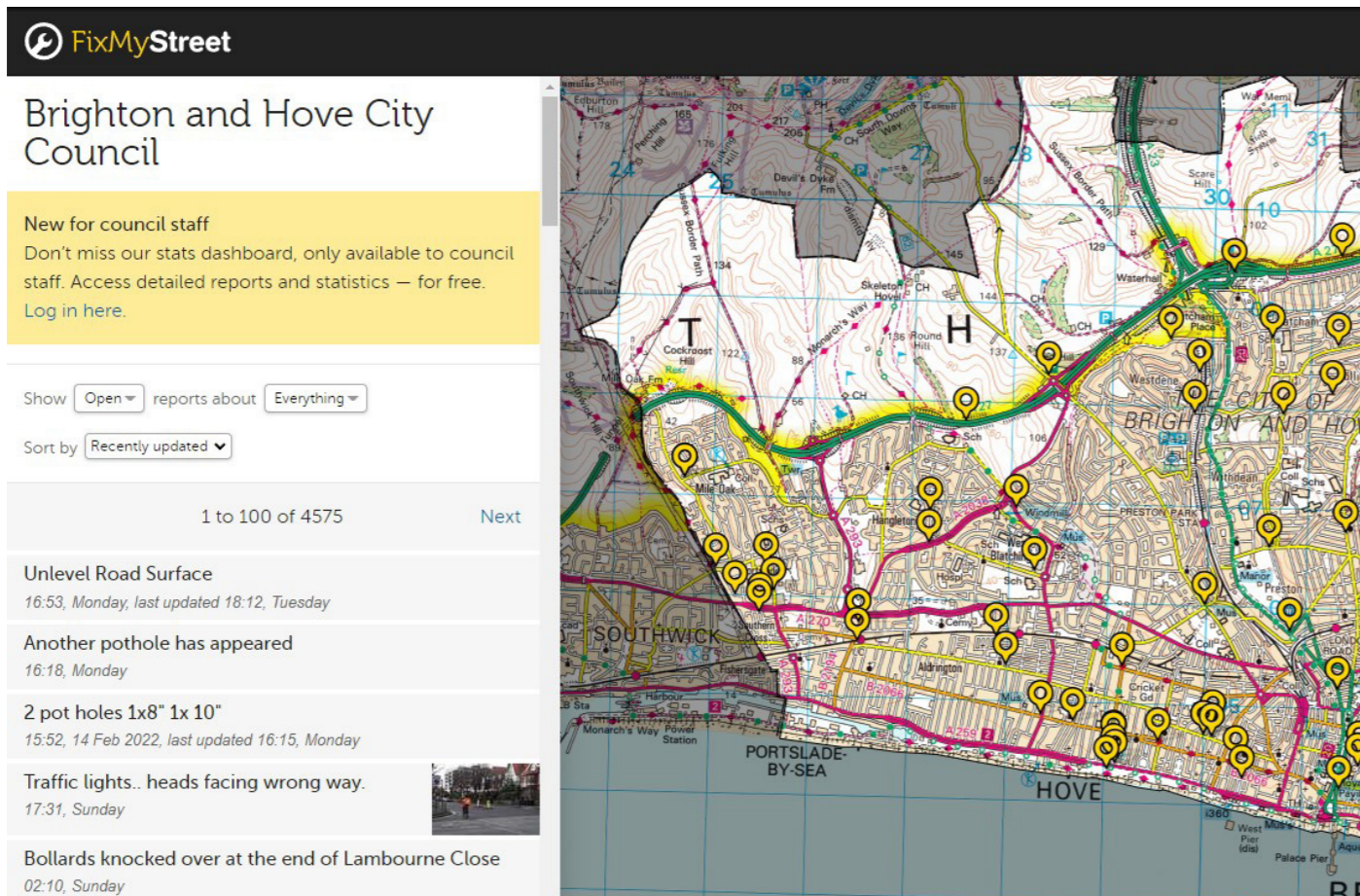


Fig 27: Tube map representation of the concept around Brighton's 1st Wheelchair accessible Pub Crawl Project. Artwork by Author. Brighton UK.2022

I would like to take this project further and explore how community reporting tools like fix my street could be used to address more than physical barriers to mobility. I am interested in looking at how we can use it to improve reporting of hate crimes and micro-aggressions as a way to begin to collect data around these issues. Creating a better understanding of safety than the OECD version<sup>59</sup> that relies on data about assaults and murders. The reasoning behind this is that police statistics are not reliable data for e.g., "Rape crisis uk reports that 5 in 6 women who are raped don't report – and the same is true for 4 in 5 men"<sup>60</sup>. , Victim Support UK also state that "hate crime is under reported"<sup>61</sup> .

There may be several factors that add to this issue, I am hypothesising on one of these factors for the sake of this project. It appears that there is an element of distrust of the police as an institution by those from intersectional communities, this distrust can be said to exist in many of the global north countries including the uk.

In Canada "The research shows that victims who had prior experiences with police discrimination were significantly less likely to report hate crimes to police compared to victims of non-hate-based crimes."<sup>62</sup> . In a chapter called "resisting the criminalization of

disability"<sup>63</sup> Fritsch, Monaghan and Van Der Meulen discuss many ways in which mental health has been criminalized through police violence. Citing specific cases in Canada but alluding to a larger discussion that has international relevance. Another report on hate crimes in the uk describes: "In general, trans people felt that the police are not effective at policing anti-LGBT hate crime, and they are not respectful toward them as victims"<sup>64</sup>

The development of the fix my street project to encompass a hate crime reporting tool would be a research enquiry based on creating a community owned space to report crime as a way to mitigate some of the feelings of mistrust. As Alcoff writes when discussing the act of speaking to issues:

**“Certain contexts and locations are allied with structures of oppression. And certain others are allied with resistance to oppression. Therefore, all are not politically equal, and, given that politics is connected to truth, all are not epistemically equal.”<sup>65</sup>**

This also brings into question the argument of who holds the data for these crimes. Should the police, who are mistrusted and considered by some to be an organisation that allies itself with structures of oppression, be the only ones to hold the data on these crimes? And what of micro-aggressions that would barely register as a crime? Could I argue that the only disabled access lift at my local Sainsbury's supermarket has been broken for the last 3 months

be construed a micro-aggression? the answer for me is yes, the lack of care and consideration for disabled shoppers does constitute as a micro-aggression to me. Those micro aggressions build on each other and create significant biopsychosocial issue. I'm interested in using this community reporting as a tool for co-design, using it as a designing with mind-set<sup>66</sup>. Seeing the research participants as catalysts<sup>67</sup> to change. Their information can go into making a coordinated strategy on how hate crime and micro-aggressions can affect daily lives and eventually leading to a strategy to measurable, sustainable change to the quality of life of marginalised communities.

In terms of the labour of participation, being able to use an app and mitigating the negative effect of dealing directly with the police or organisation means that it falls within the ethical parameters of my future research plans. It also bears in mind the role of chrono-normativity<sup>68</sup> within the role of the reporter and how disability can affect that. People are expected to report crimes straight away and be able to give in-depth answers. Depending on a person's life experiences and neurotype, this might be wholly impossible. A neurodivergent person may take longer to process that an event was in fact a hate crime and be unable to verbalise it with an intimidating institution like the police.

Using apps and another already established website to drive data for my research is again another form of crippling my work. I'm hoping to create a **fear map** of Brighton to better understand and communicate the issue.

59 OECD, *How's Life?: Measuring well-being*.

60 "Statistics of sexual violence," 2021, accessed 18/04/22, 2022, <https://rapecrisis.org.uk/get-informed/statistics-sexual-violence/>.

61 "Hate crime linked to race is on the rise, data by Victim Support

reveals," 2021, accessed 18/04/22, 2022, <https://www.victimsupport.org.uk/hate-crime-linked-to-race-is-on-the-rise-data-by-victim-support-reveals/>.

62 Caroline Erentzen and Regina Schuller, "Exploring the dark figure of hate: Experiences with police bias and the under-reporting of hate crime," *Canadian Journal of Criminology and Criminal Justice* 62, no. 2 (2020).p1

63 Accessible Decarceral Futures, "Resisting the Criminalization of Disability," *Disability Injustice: Confronting Criminalization in Canada* (2022).P3

64 Mark A. Walters et al., "Hate Crimes Against Trans People: Assessing Emotions, Behaviors, and Attitudes Toward Criminal Justice Agencies," *Journal of Interpersonal Violence* 35, no. 21-22 (2020), <https://doi.org/10.1177/0886260517715026>, <https://journals.sagepub.com/doi/abs/10.1177/0886260517715026>.

65 Alcoff, "The problem of speaking for others."p15

66 Liz Sanders and Pieter Jan Stappers, "From designing to co-designing to collective dreaming: three slices in time," *interactions* 21, no. 6 (2014), <https://doi.org/10.1145/2670616>, <https://doi-org.ezproxy.brighton.ac.uk/10.1145/2670616.p30>

67 Sanders and Stappers, "From designing to co-designing to collective dreaming: three slices in time."p32

68 Julie Cosenza, "The Crisis of Collage: Disability, Queerness, and Chrononormativity," *Cultural Studies ↔ Critical Methodologies* 14, no. 2 (2014), <https://doi.org/10.1177/1532708613512272>, <https://journals.sagepub.com/doi/abs/10.1177/1532708613512272>.

# OUTCOME

## Community Impact Strategy

### About:

This project is an exploration into how to integrate a gentrifying presence into a community predominantly resident to low-income families and individuals. It is a model designed to facilitate sustainable positive social impact, co-designed by the local community and the gentrifying presence itself.

The project aims to mitigate the negative impact of gentrification on poorer neighbourhoods through the lens of frictions and freedoms of movement. Using (im)mobilities privilege as a measure of difference and as a way to come together.

### Target:

The target for this type of model is corporate or gentrifying organisations that build premises near or within poorer areas. At the moment the idea is focused on an area in Brighton and Hove, but the model should be internationally useable and scalable.

### Format:

The format is a working step by step model of how to produce co-designed resolutions to mitigate gentrifications negative impact on poorer areas. This is a document that outlines a strategy for change aimed that will be led and funded by the gentrifying presence themselves.

### Change:

The change that this project can bring, is sustainable managed mitigation of negative aspects of gentrification. Pricing out of properties and generally taking up spatial geographies that are exclusionist to the local residents.



Fig 28: Front cover of Community Impact Strategy proposal. This is an interactive button, please click on it to be redirected to view the full proposal. Artwork by Author. Brighton UK. 2022



Fig 29: Cards Against Mobility - Housing Security. Artwork by Author. Brighton UK.2022

The challenge with this project was to go from place A (see fig 29) to a place where an institution of gentrification could become a positive addition to the local community, generally populated by low-income working-class families. How can we take heed of the Mobility justice principles set out by the Untokening? “when people live at the intersection of multiple vectors of oppression, unfettered access to mobility and public spaces are not guaranteed. Racism, sexism, classism, ableism, xenophobia, homophobia, and constraints imposed on gender non-conforming folks can make the public space hostile to many.”<sup>69</sup> The aim of the model is to create a balance that would be workable for both sides of this ethical conundrum, neither will be served wholly. In the words of Dilnot:

**“Action therefore becomes necessarily a matter of negotiating incommensurability. Design, which in its essence is the negotiation of incommensurability”<sup>70</sup>.**

The issues begin in defining all the actors and actants in the field, what is the community? I have previously described the perils of using this kind of language to describe a measure of quality of life. The complexity theory describes our “phenomenal world to be non-linear, mutual and participatory”<sup>71</sup>, and in that so are

70 Clive Dilnot, “Is there an ethical role for the history of design? Redeeming through history the possibility of a humane world,” *Proceedings from the 9th International Committee Design History and Design Studies* (2014).p12

71 Heesoon Bai, “Out beyond the ideas of wrongdoing and rightdoing,” *Complicity: An International Journal of Complexity and Education* 5, no. 1 (2008). p113

69 “The Untokening is a multiracial collective that centers the lived experiences of marginalized communities to address mobility justice and equity,” 2020, accessed 03/05/22, 2022, <http://www.untokening.org/summary>.

communities. A postcode and socioeconomic data give us clues about a certain area but

**“if we focus solely on placemaking, and not on more equitable mobilities, we simply design the poor out of the way, turning liveability into a luxury for those with high network capital.”<sup>72</sup>**

Using mobilities as a critique is “problematization of social problematisations”<sup>73</sup>, and in those problematisations we must work to see beyond the ideas of rightdoing and wrongdoing<sup>74</sup>. The work must choose a common goal to head towards. Creating a discourse community<sup>75</sup> that is a living breathing entity, working together to innovate into new spaces of mutual understanding and support. Allowing both parties to

Hub and Housing Project March 2021<sup>76</sup>, where more than 224 individuals made over 1700 suggestions for the area. This is a huge piece of work to have yielded very little, new, or surprising information. The local residence said they needed a GP, dentist, and for the teenagers to have somewhere to go in the evening. All those things were basic human needs. My point in discussing this piece of research is to say that this model and the work that comes from it must be better than this in terms of outcomes and methodology. If we have the chance to bring over 200 people together in one space, we must aim to innovate in a spectacular fashion, to honour the Labour of participation that all those people put together requires.

This social impact strategy is a space for me to work through ideas on a smaller scale that might eventually work over a whole city. I am currently consulting on the new Accessibility strategy for Brighton and Hove city, and I aim to let this work feed into and inform that

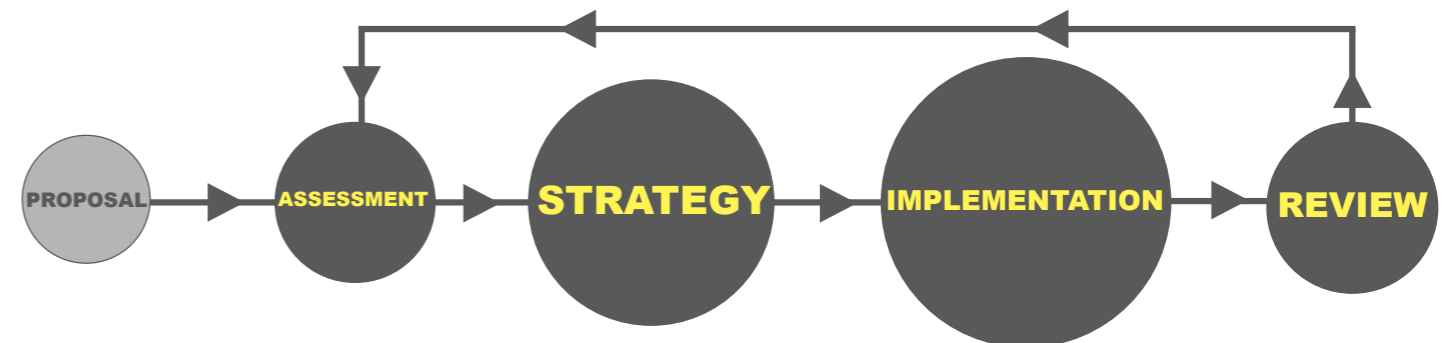


Fig 30: Diagram of Community Impact model. Artwork by Author. Brighton UK.2022

acknowledge what they perceive as a positive and negative trait that might be worked on to create change. Working with community advocates and groups as well as professionals to streamline the process of change.

Brighton and Hove city council recently undertook a large research project of the area called, Moulsecoomb

piece of work. I would also like to move forward with the idea of creating these types of discourse communities as a way of producing research methodologies for my work on mobilities as a whole.

72 Sheller, *Mobility justice: the politics of movement in an age of anxiety*. p73

73 Katharina Manderscheid, “Critical mobilities—mobilities as critique?,” in *Handbook of Research Methods and Applications for Mobilities* (Edward Elgar Publishing, 2020).p365

74 Bai, “Out beyond the ideas of wrongdoing and rightdoing.”

75 Bai, “Out beyond the ideas of wrongdoing and rightdoing.”p112

76 Brighton and Hove City Council, *Moulsecoomb Hub and Housing Project March 2021*, Brighton and Hove City Council (2021), <https://www.brighton-hove.gov.uk/planning/moulsecoomb-housing-and-community-hub-proposals/moulsecoomb-hub-and-housing-project-march-2021>.

This body of work spanning over 15 months, the fact that several of those months were mostly indoors shielding myself and my family from Covid 19 compared to now where I am out and about regularly and shielding is down to a minimum, is a tangible example of how any research is time stamped. We can only speak of the work that happened then and let it inform the work we do in future. But there will always be a lag, an imperfection. Being able to embrace that imperfection and let it inspire my future work has been a part of all these projects, a silent unseen factor that has dominated my methodology, intentionally or not. As you can see many of these outcomes are linked or have tangible connections. If I have learned anything from this series of outcomes, it is that the imperfection and temporality of any resolution is a gateway to more work and understanding. This is something I will be taking forward into my future work.

The she rides and reviews blog was an example of this, it meant so much at the time. As I was discovering how to be in the world only as a disabled woman, but also a person shielding

from covid 19. The power in those *walks* was immense. The learning about how it feels to be disabled and outside and coping with all the other issues of the time. It was of it's time, and was a very useful tool to understanding isolation from the outside in. As previously I had experienced it only from the inside out. Being able to get outside and put my finger on exactly what needed to be fixed was extremely important. Although I will continue to write my blog as a resource for others and myself, I feel now that it has run its course in terms of my academic research. It was a moment in time to be recorded and was an extremely important part of me understanding (im)mobilities, but that time is over now, and I am often moving myself around outside of my house on my mobility scooter. However, that personal (im)mobility will still be a source of inspiration for further work as I am interested to do work into how micro-aggressions impact our (im)mobilities in a city.

The pub crawl, Liveable neighbourhoods and fix my street work will continue to move forward. They are all connected, and I think have led me

to see clearly where my focus is heading. I have always lived in big cities. When I was younger, I lived in London and spent half the year in New York with my father, then at 19 I moved to Brighton. For me city life is the only life I have known, and I have seen it from many different perspectives of (im)mobilities. I see my work moving more firmly in that direction, looking at how (im)mobilities play out within a city and how that affects people's quality of life. I will be working with Brighton and Hove City Council on their new accessible city strategy this year, and I will be working with Anna Bertmark and Matt Sanderson on a possible collaborative business idea that focuses on Sustainable Social Impact of Corporate entities in the city.

Lastly, I will be carrying on championing the **Crippling** of my work and encouraging others to do so. I will continue to work on my positioning on the burden of change on the shoulders of the oppressed. I will be presenting a round table discussion at the Really Sayin' Somethin' symposium at the University of Brighton (20th May 2022) on the topic. I will also be Running a creative research workshop (13th June 2022) at

the Everyday Creative Conference at the university of Brighton, that will be an exercise for researchers to self-reflect their own implicit bias and beliefs on a subject as a way to minimise the burden of change on their participants. Once I have completed both of these events, I feel I will be in a good position to send off a 1000-word application to the RSD11 conference and produce a 2000 word working paper after that. I feel that this subject is as much about the way other researchers think and do as it is about my own perspectives, so I am using these 3 conferences to inform my work through the feedback and conversations I have with other researchers.

To echo the words I wrote at the start of this paper, this series of outcomes within this paper begin to unpick some of the (im)mobilities, but none are certain, they are all a snapshot of a particular space, place, time, and perspective. Uncertainty and the acceptance of it is at the core of my sustainable design principles. I design to redesign another day, I think to rethink one day, I inform to learn what I don't yet know.

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