

**UCLA**

**Capstone Projects**

**Title**

The Movement Towards Mobility Justice in Los Angeles: Building a Framework Grounded in Popular Education & Community Knowledge

**Permalink**

<https://escholarship.org/uc/item/12k791n6>

**Author**

Juarez, Zully

**Publication Date**

2020

**DOI**

doi:10.17610/T6RW2M



A comprehensive project submitted in partial satisfaction of the requirements for the degree Master of Urban & Regional Planning

## The Movement Towards Mobility Justice In Los Angeles Building a Framework Grounded in Popular Education & Community Knowledge

Zully Analyt Juarez Munoz

June 2020

Client: People for Mobiltiy Justice Advisor: Ananya Roy

# Technical Report Documentation Page

<b>1. Report No.</b> N/A	<b>2. Government Accession No.</b> N/A	<b>3. Recipient's Catalog No.</b> N/A	
<b>4. Title and Subtitle</b> The Movement Towards Mobility Justice in Los Angeles: Building a Framework Grounded in Popular Education & Community Knowledge		<b>5. Report Date</b> 2020	
		<b>6. Performing Organization Code</b> UCLA-ITS	
<b>7. Author(s)</b> Zully Juarez		<b>8. Performing Organization Report No.</b> LAS2019	
<b>9. Performing Organization Name and Address</b> Institute of Transportation Studies, UCLA 3320 Public Affairs Building Los Angeles, CA 90095-1656		<b>10. Work Unit No.</b> N/A	
		<b>11. Contract or Grant No.</b> N/A	
<b>12. Sponsoring Agency Name and Address</b> UCLA Institute of Transportation Studies <a href="http://www.its.ucla.edu">www.its.ucla.edu</a>		<b>13. Type of Report and Period Covered</b> Final	
		<b>14. Sponsoring Agency Code</b> UC ITS	
<b>15. Supplementary Notes</b> DOI: doi:10.17610/T6RW2M			
<b>16. Abstract</b> <p>As a response to the shortcomings of Vision Zero, People for Mobility Justice (PMJ), an organization focused on addressing the transportation needs of communities of color, created the "5 D's"; Decolonize, Decongest, Decriminalize, Dignify and Dream, as an invitation to collectively define safe streets. This project uses a mixed-methods qualitative approach to address the following question: What are the ways mobility justice is defined under the threshold of the 5 D's; Decolonization, Decongest, Decriminalize, Dignify, and Dream?</p> <p>Findings: Mobility justice exists between this growing body of literature and advocacy work that pays attention to racial geographies. From all the 5 D's, Decriminalize was spoken about the most amongst all participants. Interviewees tied it to the policing of Black people and their movement in public space. Participants connected these discussions to historical legacies of slavery, state violence, redlining, police brutality, and enforcement, as well as highlighting platforms of resistance such as Black Lives Matters, and abolitionist movements.</p> <p>Recommendations: PMJ has the potential to strengthen abolitionist movements such as the Movement for Black Lives. There is room to build stronger relationships between mobility justice and environmental justice. PMJ can create employment opportunities for the Leimert Park participants to help facilitate workshops for their programs. PMJ can engage in conversation about the freedom to remain in place as a way to address power and policing as it relates to Decriminalize and Decolonize.</p>			
<b>17. Key Words</b> transportation planning, California, vision zero, social justice, equity analysis, pedestrian planning, bicycle planning, equity, travel behavior		<b>18. Distribution Statement</b> No restrictions.	
<b>19. Security Classif. (of this report)</b> Unclassified	<b>20. Security Classif. (of this page)</b> Unclassified	<b>21. No. of Pages</b> 82	<b>22. Price</b> N/A



## Disclaimer

This report was prepared in partial fulfillment of the requirements for the Master in Urban and Regional Planning degree in the Department of Urban Planning at the University of California, Los Angeles. It was prepared at the direction of the Department and of People for Mobility Justice as a planning client. The views expressed herein are those of the authors and not necessarily those of the Department, the UCLA Luskin School of Public Affairs, UCLA as a whole, or the Client.



## Acknowledgements

I would like to thank my client, People for Mobility Justice (Rio Oxas & Dr. Adonia Lugo) and my advisor, Professor Ananya Roy for all the support on this journey. For helping envision a future where we have the freedom to move in public spaces with love and dignity. Thank you to the Leimert Park Community Think Tank for sharing your stories and experiences.

Thank you to my friends, classmates, and community who continuously believed in me. Muchas gracias a mi familia, especialmente mis padres Isaac y Vicenta por todo el amor y apoyo!

With support from the UCLA Institute of Transportation Studies

# TABLE OF CONTENT

---

## *Executive Summary*

<b>01</b>	<i>Introduction</i> .....	<b>9</b>
<b>02</b>	<i>Literature Review</i> .....	<b>14</b>
<b>03</b>	<i>Data &amp; Methods</i> .....	<b>26</b>
<b>04</b>	<i>Findings &amp; Analysis</i> .....	<b>30</b>
<b>05</b>	<i>Conclusion &amp; Recommendations</i> .....	<b>66</b>
<b>06</b>	<i>References</i> .....	<b>69</b>

# EXECUTIVE SUMMARY

---

## Project Justification and Motivation

In 2015, Los Angeles Mayor Eric Garcetti launched the citywide Vision Zero initiative to reduce traffic fatalities citywide by 20% by 2017. This initiative prioritized reducing pedestrian and traffic fatalities citywide to zero by 2025. However, a lack of implementation by Mayor Garcetti and the Los Angeles Department of Transportation has led to a strong increase in traffic fatalities (Dalton, 2019). Meanwhile, Los Angeles now sees about 30% more annual traffic fatalities than New York, despite being only half the population of New York. According to the U.S. Department of Transportation, Los Angeles sees about five traffic fatalities per week, that's eight fatalities per 100,000 residents, per year (Dalton, 2019). Vision Zero applies measures that are referred to as the three "E's": Engineering, Education, and Enforcement. Enforcement of traffic laws is a strategy used to increase street safety. However, even with the lack of implementation, it has brought up concerns of racial profiling and police violence and the overall impact of policing on communities of color (Abonour, 2018).

As a response to the shortcomings of Vision Zero, People for Mobility Justice (PMJ), an organization focused on addressing the transportation needs of communities of color, created the "5 D's"; Decolonize, Decongest, Decriminalize, Dignify and Dream, as an invitation to collectively define safe and secure streets in low-income communities of color. PMJ published a blog post titled "Vision Incomplete" in 2018, where they state that Vision Zero is being implemented as Black Indigenous People of Color (BIPOC) are being heavily policed and displaced physically, culturally, and psychologically. It is in this context that PMJ introduces the 5 D's, meant to inspire critical dialogue.

According to PMJ, mobility justice calls attention to the fact that individuals face different challenges in transportation because the way people are socially controlled in public spaces manifests differently. PMJ acknowledges the intersections between transportation and other parts of people's lives, and organizes towards radical safety for all through multiracial organizing, self-determination, and economic empowerment (PMJ Mission, 2019). Through this framework PMJ intends to create a Mobility Justice Certification Program geared towards community-based activists grounded in the 5 D's, which are defined in the literature review. This applied planning research project, which will be referred to as project, will examine the 5 D's as identified by PMJ and its relevance to mobility justice in Los Angeles County.

## Research Question

PMJ is interested in producing and refining their concept of mobility justice for their Mobility Justice Certification Program. This research project will examine the 5 D's as identified by PMJ and operationalizes these constructs by looking at key studies, conceptual frames, and community-based work on mobility justice. This project addresses the following question: What are the ways mobility justice is defined under the threshold of the 5 D's; Decolonization, Decongest, Decriminalize, Dignify, and Dream?

## Methods

This project uses a mixed-methods approach. It includes a literature review of key text, ideas, frameworks of mobility justice, and research about the 5 D's. This project also includes case studies such as the Bus Riders Union, The Untokening, the Movement for Black Lives, and Vision Zero policies across the United States to supplement the ways other cities have implemented the frameworks around mobility justice. This project includes observational research of PMJ community meetings, workshops, and training, through the development of their Mobility Justice Certification Program. This includes a workshop with 25 parent leaders from Partnership LA, the Leimert Park Community Think Tank which included 10 participants, surveys from the participants of the Think Tank, and four semi-formal interviews with participants and facilitators. The outcomes from this project will support PMJ's work in producing and refining their concept of mobility justice.

## Findings & Conclusions

In summary, the common understanding of mobility justice by participants was the ability and freedom to move through space in a just and safe way. Through the participants' understanding of mobility justice, we observe how it provides the opportunity to engage in multiple academic discipline and social justice movements. This was apparent during community meetings with participants in a Partnership LA workshop and the Leimert Park Community Think Tank that centered residents' experiences and knowledge to address safety and mobility justice. The conversation naturally spoke on other topics of racial justice, environmental justice, abolition, economic justice, and what these mean for communities of color throughout the 5 D's framework. The literature around mobility justice is also configured around the way it relates to other social movements such as racial justice, environmental justice, and immigration rights (Sheller, 2018).

The 5 D's framework served as the foundation to guide the conversation around mobility justice and street safety. A common key point was the importance of acknowledging historical legacies by centering historically marginalized communities, specifically Black lives in this work. From all the 5 D's, Decriminalize was spoken about the most amongst all participants. Historical context on the criminalization and policing of Indigenous, Black, and Latinx communities was key to guiding conversations on how it shapes people's realities today. When discussing Decriminalize, interviewees specifically tied it to the policing of Black people and their movement in public space. Participants connected these



discussions to historical legacies of slavery, state violence, redlining, police brutality, and enforcement, as well as highlighting platforms of resistance such as Black Lives Matters, and abolitionist movements were common reactions.

Residents in the communities studied have long been impacted by mobility injustices. As explored in this research, mobility represents the freedom and ability to move through space in a just and safe way but also a manifestation of structural inequities embedded within historically oppressed communities and the impacts it has on the ability to access resources to live a quality life. Mobility justice exists between this growing body of literature and advocacy work that pays attention to these racial geographies. It is important to recognize that race is also about access to space, movement, and geography, therefore the battle for true mobility justice and safety in public spaces is also about recognizing and organizing against white supremacy.

Due to the impacts of COVID-19, communities are being forced to rethink so much during this time to survive. As we see more policing and criminalization of the movement of BIPOC by police forces, mobility justice must continue to center the most vulnerable community members and embrace the collective responsibility we have to each other's safety and mobility.

## Recommendations

- Due to COVID-19 communities are being forced to rethink so much during this time to survive. Mobility justice will have to focus even more on the criminalization of the movement of BIPOC by police forces. Principals for decreasing policing and ultimately defunding the police in the COVID-19 era should be established between community members and the City of Los Angeles to ensure safety and accountability.
- PMJ has the potential to strengthen abolitionist movements such as the Movement for Black Lives. Given that participants from the Leimert Park Think Tank are involved with the Movement for Black Lives they can collaborate on ways to identify frameworks that can help move forward Movement for Black Lives 5-year vision plan. For example, PMJ can allocate resources, whether that is grants or securing funding for organizing efforts that center conversations around alternatives to policing. This can be an expansion of phase two of the Decriminalize module.
- For the next phases of the Mobility Justice Certification, I recommend that PMJ create leadership and employment opportunities for the Leimert Park Think Tank to help lead, organize, or facilitate workshops for the program. This way they can engage and further develop the cohort.
- Continue to center the lives of BIPOC people, specifically BIPOC frontline workers and their communities.

- Support collectivism and mutual aid networks to protect the most vulnerable community members. The Leimert Park Community Think Tank offered community strategies to support and uplift community members during COVID-19. This includes strategizing with existing organizations such as food drives, creating phone trees to check-in with people especially the elderly, and community gardens to maintain access to food. This can be done through the networks that exist at the Crenshaw High School community garden.
- There is room to build stronger relationships between mobility justice and environmental justice movements. Many local environmental justice organizations are involved in conversations around active transportation and sustainable transportation. PMJ has the potential to expand that discourse and framework to include mobility justice in the movement for zero-emission transportation systems that can add to their Decongest framework.
- A vision towards mobility justice includes the dual themes of the freedom of movement and the freedom to remain in place such as dwelling, equity around residency, and anti-displacement. I recommend PMJ to engage in conversation about the freedom to remain in place as a way to address power and policing as it relates to Decriminalize and Decolonize.

# - 01 INTRODUCTION

## Background and Project Context

In 2018, an estimated 40,000 people lost their lives to car crashes in the United States, with only a 1% decline from 2017 of 40,231 deaths and 2016 of 40,327 deaths (National Safety Council, 2018).

Alarmed policymakers, community organizations, residents, and victims are viewing the “U.S. pandemic of traffic deaths” as a preventable public health crisis (Conner, 2017). Many have turned to Vision Zero, a traffic safety framework from Sweden, centered on the belief that it is possible to eliminate all traffic deaths and serious injuries while increasing safe, health, and equitable mobility for all (Vision Zero Network, 2018). The United States began to adopt Vision Zero in 2014 in cities such as San Francisco, New York, and Los Angeles. Each city varied in their approach and design regarding traffic safety.

### Local Los Angeles Context and Project Justification

In 2015, Los Angeles Mayor Eric Garcetti launched the citywide Vision Zero initiative to reduce traffic fatalities citywide by 20% by 2017. This initiative prioritized reducing pedestrian fatalities and reducing traffic fatalities citywide to zero by 2025. Los Angeles now sees about 30% more annual traffic fatalities than New York despite being only half the population of New York (Dalton, 2019). According to the U.S. Department of Transportation, Los Angeles sees about five traffic fatalities per week, that’s ~8 fatalities per 100,000 residents, per year (Dalton, 2019). It is clear that Los Angeles has a problem with traffic fatalities; however, Vision Zero fails to address root causes of this tragedy. Vision Zero applies certain measures that are referred to as the three “E’s”: Engineering, Education, and Enforcement. Enforcement of traffic laws is a strategy used to increase street safety. However, even with the lack of implementation, it has brought up concerns of racial profiling and police violence and the overall impact of policing on communities of color (Abonour, 2018).

As a response to the shortcomings of Vision Zero, People for Mobility Justice (PMJ), an organization focused on addressing the transportation needs of communities of color, created the “5 D’s”; Decolonization, Decongest, Decriminalize, Dignify and Dream as an invitation to collectively define safe and secure streets in low-income communities of color. PMJ published a blog post titled “Vision Incomplete” in 2018, where they state that Vision Zero is coming in as Black Indigenous People of Color (BIPOC) are being heavily policed and displaced physically, culturally, and psychologically. It is in this con-

text that PMJ has introduced the 5 D's meant to inspire critical dialogue. PMJ intends to create a Mobility Justice Certification Program geared towards community-based activists grounded in the 5 D's, which are defined in the literature review. This research project will examine the 5 D's of safety as identified by PMJ and its relevance to mobility justice in Los Angeles County.

### **Client Overview**

People for Mobility Justice (PMJ) is a Black Indigenous People of Color (BIPOC) organization that seeds critical consciousness about mobility justice across all communities. Founded in 2008 as City of Lights/Ciudad de Luces (Col), then becoming Multicultural Communities for Mobility. Now known as People for Mobility Justice, the organization remains focused on documenting and addressing the transportation needs voiced by Los Angeles communities of color, who have been disproportionately impacted by deaths and injuries caused by motor vehicles. PMJ envisions a world where people have the freedom and resources to move in public spaces with love and dignity. Their strategy entails three main pillars, Thriving Communities, Inspiring Growth, and Building Power (PMJ Mission, 2019).

### **PMJ Programs**

On March 20, 2019, PMJ was granted a \$92,000 award by The Shmidt Family Foundation, to initiate the "Staying Alive Leimert Park" two-year project. This project uses popular education and community research methodologies to bring critical consciousness around the various issues that affect Leimert Park residents. This area includes three corridors that are part of the City of Los Angeles' High Injury Network and categorized by CalEnviroScreen 3.0 as a severely disadvantaged community (Just Transit Grant Narrative 2019). PMJ's approach to addressing mobility and greenhouse gas emissions reduction goals through popular education and community research include:

- **Mobility Justice Curriculum:** Formerly called the Hood Planners certification program, a curriculum builds on the '5 Ds Framework' to raise critical consciousness among Leimert Park community members on grassroots approaches to traffic safety and pollution.
- **Mobility Justice Research and Policy Lab:** Where PMJ engaged researchers at UCLA, USC, and CSU Los Angeles to deepen their team's and cohort's understanding of environmental health, urban and transportation planning, and community survey design in order to develop alternative and sustainable solutions to car-dominant and pollution burdened environments.
- **Staying Alive Leimert Park Cohort (also referred to the Leimert Park Community Think Tank):** An intergenerational group of Leimert Park community members who participated in the Mobility Justice curriculum, that was convened to develop and disseminate an active transportation survey, and build skills and narratives to influence transportation and land use decisions impacting their community.

- Life-Saving Education Series: Working with a local partner, Ride On!, A Black Worker-Owned Cooperative, who produced a series of community events to teach basic bicycle safety and other life-saving skills.

This research analyzes PMJ's strategies for the creation of the Mobility Justice Curriculum and Staying Alive Leimert Park Cohort/Leimert Park Think Tank.

### **Mobility Justice Overview**

Mobility justice is defined by the interdisciplinary field of mobility studies and sociocultural research within the transportation planning field. According to PMJ, mobility justice calls attention to the fact that individuals face different challenges in transportation because the way people are socially controlled in public spaces manifests differently. To move toward more just mobility, they believe transportation advocates and professionals should seek to end discrimination based on race, class, legal status, ability, gender, or age in how our travel is regulated and accommodated (PMJ Mission, 2019). PMJ acknowledges the intersections between transportation and other parts of people's lives, and organizes towards radical safety for all through multiracial organizing, self-determination, and economic empowerment (PMJ Mission, 2019).

Mobility justice moves beyond transportation within cities. Many grassroots community organizations have already made the connections between contemporary racial inequities in mobility and urban access to long histories of colonialism, capitalist exploitation, and appropriation of land. According to scholars like Mimi Sheller, Professor of Sociology and Director of the Center for Mobilities Research and Policy at Drexel University, these processes have displaced people, disrupted their forms of moving and settling, and made alternative forms of life untenable (Sheller, 2018). In the book, *Mobility Justice: The Politics of Movement in an Age of Extremes*, Sheller states mobility justice is about the smaller micro-mobilities that are regulated by racial and classed processes, gender practices and social shaping of disabilities and sexualities and larger macro-mobilities, such as access to water and food (Sheller, 2018). In her recently published academic work, Sheller overall draws on a mobility paradigm that involves new theoretical approaches and methodological innovations for analyzing the complex movement of people, objects and information, and the power relations behind the governance of mobility and immobility, as further explored in the literature review.

In a more recent book, *Collisions at the Crossroads: How Place and Mobility Make Race* Genevieve Carpio, an Assistant Professor in the César E. Chávez Department of Chicana/o and Central American Studies at UCLA, demonstrates how mobility and place-making have been central to constructing uneven power relations in the United States (2019). Building upon a foundation of interdisciplinary scholarship concerned with the production of space and place, Carpio demonstrates that we cannot fully understand racial formation without also considering the role of mobility. Carpio argues that mobility has been an active force in racialization over the twentieth century, one that has operated

alongside “place” to shape regional memory and belonging in multiracial communities. Mobility justice exists at the intersection of this growing body of critical theory and grassroots advocacy, both attentive to racial geographies.

## Research Question

PMJ is interested in producing and refining their concept of mobility justice for their Mobility Justice Certification Program. This research project will examine the 5 D’s as identified by PMJ and operationalizes these constructs by looking at key studies, conceptual frames, and community-based work on mobility justice. This project addresses the following question: What are the ways mobility justice is defined under the threshold of the 5 D’s; Decolonization, Decongest, Decriminalize, Dignify, and Dream?

This project uses a mixed-methods approach. It includes a literature review of key text, ideas, frameworks of mobility justice, and research about the 5 Ds. This project will also include case studies such as the Bus Riders Union, Untokening, the Movement for Black Lives, and Vision Zero policies across the United States to supplement the ways other cities have implemented the frameworks around mobility justice. This project will include observational research of PMJ community meetings, workshops, and training, through the development of their Mobility Justice Certification Program. This includes a workshop with 25 parent leaders from Partnership LA, the Leimert Park Community Think Tank which included 10 participants, surveys from the participants of the Think Tank, and four semi-formal interviews with participants and facilitators. The outcomes from this project will support PMJ’s work in producing and refining their concept of mobility justice.

## Review of Significant Findings

In summary, project participants shared an understanding of mobility justice as the ability and freedom to move through space in a just and safe way. Through the participants’ understanding of mobility justice, we observe how it provides the opportunity to engage in multiple academic disciplines and social justice movements. This was apparent during the community meetings with Partnership LA participants and Leimert Park Community Think Tank that centered residents’ experiences and knowledge to address safety and mobility justice. The conversation naturally included other topics of racial justice, environmental justice, abolition, economic justice, and what these mean for communities of color throughout the 5 D’s framework. The literature around mobility justice is also configured around the way it relates to other social movements such as racial justice, environmental justice, and immigration rights (Sheller, 2018).

The 5 D’s framework served as the foundation to guide the conversation around mobility justice and street safety. A common key point was the importance of acknowledging historical legacies by centering historically marginalized communities, specifically Black lives in this work. From all the 5 D’s, Decriminalize was spoken about the most amongst all participants. Historical context on the criminalization and policing of Indigenous, Black, and Latinx communities was key to guiding conversations on how it shapes people’s reali-

ties today. When discussing Decriminalize, interviewees specifically tied it to the policing of Black people and their movement in public space. Connecting it to historical legacies of slavery, state violence, redlining, police brutality, and enforcement as well as highlighting platforms of resistance such as Black Lives Matters, and abolitionist movements were common reactions.

Residents in the communities studied have long been impacted by issues of mobility injustices. As explored in this research, define safe and secure streets in low-income communities of color of structural inequities embedded within historically oppressed communities and the impacts it has on the ability to access resources to live a quality life. Mobility justice exists between this growing body of literature and advocacy work that pays attention to these racial geographies. It is important to recognize that race is also about access to space, movement, and geography, therefore the battle for true mobility justice and safety in public spaces is also about recognizing and organizing against white supremacy.

Due to the impacts of COVID-19, communities are being forced to rethink so much during this time to survive. As we see more policing and criminalization of the movement of BIPOC by police forces, mobility justice must continue to center the most vulnerable community members and embrace the collective responsibility we have to each other's safety and mobility.

# - 02 LITERATURE REVIEW

## Introduction

The literature review includes key text, ideas, frameworks, and methods of mobility justice. Given that mobility justice is an emergent concept that is still in development across academic and practitioner dialogues in the United States, the literature review also includes research about the 5 D's. This creates a more accessible concept to community members than mobility justice at this point in time. In addition to the literature review, this project also includes case studies to supplement the ways other cities and organizations have implemented frameworks relevant to mobility justice.

The core constructs in this research project are mobility justice through the 5 D's framework; Decolonize, Decongest, Decriminalize, Dignify, and Dream. Mobility Justice is defined by the interdisciplinary field of mobility studies and sociocultural research and is starting to gain notice within the transportation planning field. The 5 D's are defined by community-based organizations and allied researchers working for change. I operationalize these constructs by looking at key studies, conceptual frames, and community-based work on mobility justice.

PMJ's definition of mobility justice, transportation equity, and the 5 D's is central to the research design and is introduced first as key ideas that contribute to the literature review to provide more foundational content, also found in Appendix A.

- Mobility Justice: "Mobility justice calls attention to the fact that individuals face different challenges in transportation because the way we are socially controlled in public spaces manifests differently. To move toward more just mobility, we must end discrimination based on race, class, legal status, ability, gender, or age in how our travel is regulated and accommodated. PMJ acknowledges the intersections between transportation and other parts of people's lives and we strive toward radical safety for all through multiracial organizing, self-determination, and economic empowerment."
- Transportation Equity: "Transportation equity refers to correcting past discrimination in how public transportation benefits and burdens are allocated, maintained, and developed. Those who have had the least should be given the most. Mobility justice includes holding government agencies accountable to the principles they have set out in defining transportation equity and related topics such as environmental justice and transit justice."



- Decolonize: “May our approach in any urban planning, design, and decision-making be rooted in the ancestral land in which we work, live, and play to honor the indigenous people and the native flora and fauna. Additionally, we are committed to halting the colonial practices that displace our people to ensure that long-term residents will be protected and have full rights to stay in their communities be it as tenants, homeowners, or business owners.”
- Decongest: “May everyone have access to transportation and streets that support our full well-being and keep us alive.”
- Decriminalize: “May Black, Brown and Undocumented people have the freedom to move in public spaces without state harassment, deportation or death.”
- Dignify: “May the people who are houseless, have disabilities, are LGBTQIA+, and work the streets (sex workers, street vendors, etc.) have immense protection for their lives and the resources they need to support their well-being.”
- Dream: “May our BIPOC communities have the right to self-determination, which we define as ensuring that our voice and leadership are valued monetarily, from expert advice to implemented reality on our streets” (People for Mobility Justice, 2018)

## 5 D's

This literature review is divided into the concepts of the 5 D's to conceptualize how PMJ operationalizes mobility justice in popular education.

### What is Mobility Justice?

In the book, *Mobility Justice: The Politics of Movement in an Age of Extremes* Mimi Sheller, Professor of Sociology and Director of the Center for Mobilities Research and Policy at Drexel University, defines mobility justice as the process through which unequal spatial conditions and differential subjects are made (Sheller, 2018). Sheller highlights a worldwide crisis about how people move. Naming it “The Triple Crisis,” Sheller argues that the common denominator to the crises of climate, urbanization, and migration is that they revolve around questions of mobility and immobility, and together they bring into focus the unjust power relations of uneven mobility (Sheller, 2018). The book focuses on the politics of unequal capabilities of movement and on unequal rights to stay in a place. To Sheller, mobility justice reveals the relation between the urban crisis, the migration crisis, and the climate crisis.

This book connects these three crises by showing how they arise out of a common problem: The politics of power relations of (im)mobilities (Sheller, 2018). The use of “(im) mobilities” signals that mobility and immobility are always connected, relational and co-dependent. Sheller describes that they are not binary opposites, but rather constellations of multiple scales, simultaneous practices, and relational meanings (Sheller 2018).

Sheller defines scale (and movement) as a social construction, that which makes and remakes space-time and entangles different scales. For Sheller, practices are the ways in which social relations are assembled, stabilized, and moved, involving human and non-human actors and material processes in ongoing combinations. Lastly, meanings are defined by Sheller as the ways we make sense of and tell stories about the particular space-time contexts that we make, transform, and inhabit throughout ongoing lived (im)mobilities.

Mobility justice moves beyond transportation within cities. Many grassroots community organizations have already made the connections between contemporary racial inequities in mobility and urban access to long histories of colonialism, capitalist exploitation, and appropriation of land, a process that has displaced people, disrupted their forms of moving and settling and made alternative forms of life untenable. Mobility justice is about the smaller micro-mobilities that are regulated by racial and classed processes, gender practices, and social shaping of disabilities and sexualities and larger macro-mobilities, such as access to water and food. As a more recent published academic work, Sheller overall draws on a new mobility paradigm that involves new theoretical approaches and methodological innovations for analyzing the complex movement of people, objects and information, and the power relations behind the governance of mobility and immobility (Sheller 2018). In a recently published book, *Collisions at the Crossroads: How Place and Mobility Make Race* Genevieve Carpio demonstrates how mobility and placemaking have been central to constructing uneven power relations in the United States (2019). Carpio specifically demonstrates particular practices that protect unequal access to land, labor, and claims to citizenship and even accommodations of hierarchical race relations in Southern California (Carpio, 2019). Building upon a foundation of interdisciplinary scholarship concerned with the production of space and place, Carpio demonstrates that we cannot fully understand racial formation without also considering the role of mobility. Carpio argues that mobility has been an active force in racialization over the twentieth century, one that has operated alongside “place” to shape regional memory and belonging in multiracial communities.

Through her work, Carpio examines mobility and tensions between police officers and communities of color to address the ways criminalization of certain forms of mobility provided some groups grounds for making spatial claims while prohibiting others. While also bringing into the discussion how mobility is tied to vagrancy laws, slave codes, immigration enforcement, sobriety checkpoints, joyriding ordinances, and other means of policing movement share continuities or ruptures with one another. In summary, Carpio demonstrates how contests over movement have shaped racial hierarchies and regional attitudes towards a diverse set of migrant and resident groups (2019).

The capacity to move and also the right to remain in place both fit into the framework of mobility justice as defined by PMJ, Sheller, and Carpio. A vision towards mobility justice includes the dual themes of the freedom of movement and the freedom to remain in place such as dwelling, equity around residency, and citizenship. Through this framework we understand that mobility is crucial to politics, power and resistance.

## Decolonize

*Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder. But it cannot come as a result of magical practices, nor of a natural shock, nor of a friendly understanding. Decolonization, as we know, is a historical process: that is to say it cannot be understood, it cannot become intelligible nor clear to itself except in the exact measure that we can discern the movements which give it historical form and content.*

-Frantz Fanon, *The Wretched of the Earth*, 1963, p. 36

There is great concern amongst scholars about the easy adoption of decolonizing discourse by education advocacy and scholarship, evidenced by the increasing number of calls to “decolonize schools”, through “decolonizing methods,” to “decolonize student thinking” which turns decolonization into a metaphor (Tuck and Yang 2018). In the article “Decolonization is Not a Metaphor,” Tuck and Yang describe how decolonization brings about the repatriation of Indigenous land and life and not a metaphor for other things we want to do to improve our societies. The article analyzes multiple settlers’ move towards innocence in order to forward “an ethic of incommensurability” that recognizes what is distinct and what is sovereign for project(s) of decolonization in relation to human and civil rights based on social justice projects. They point to unsettling themes within transnational/Third World decolonization, abolition, and critical space-place pedagogies, which challenge the coalescence of social justice endeavors, to make room for potential alliances.

Another text that helps guide Native political agendas and struggles is the “The Red Deal” platform created by The Red Nation which was named after the Green New Deal (GND) of 2019 and Roosevelt’s New Deal during the Great Depression. In February 2019, the Green New Deal (GND) was a proposed package by the United States legislation that aims to address “an equitable transition to a 21st-century economy and clean energy revolution” (Ocasio-Cortez, 2019). It is a 10-year plan to mobilize every aspect of American society to 100% clean and renewable energy by 2030, a guaranteed living-wage job for anyone who needs one, and a just transition for both workers and frontline communities (Ocasio-Cortez, 2019). According to the Red Deal, GND does not go far enough. The Red Nation is a coalition of Native and non-Native activists, educators, students, and community organizers dedicated to the liberation of Native people from capitalism and colonialism. They created The Red Deal as a movement-oriented document for climate justice and grassroots reform and revolution. Keeping the Green New Deal in mind as a legislative proposal to address climate change and income inequality, The Red Deal centers and builds on the ways Indigenous people have always been at the forefront of climate change but also proposes four principles for the fulfillment of treaty rights, land restoration, sovereignty, self-determination, decolonization, and liberation, speaking to the work of Tuck and Yang.

Both pieces of literature contribute to our understanding and critique of PMJ’s use of

“decolonize,” as they make a connection to mobility justice in their work. For PMJ the use of Decolonize is used to specifically name partnership with local tribes such as how they build relationships with Tongva people in Los Angeles. For PMJ, Decolonize in mobility is to uplift local Indigenous leadership in mobility planning for the future. These frameworks which underline all other Ds also allows us to make sense of contemporary urbanism and their histories.

## Decongest

PMJ’s use of Decongest is meant to connect transportation planning language around highway congestion pricing with environmental justice language around air pollution as a burden on communities of color. Within the GND, one of the most important aspects of its just transition is the post-carbon transition for fossil-fuels based transportation systems. In her talk, “Why the Green New Deal needs Mobility Justice”, Mimi Sheller advocates for greater precision and critical analysis in transportation-related policy work. Sheller proposes “strong green” proposals that are more radically grounded in challenging industry, internationalizing the transition, mobilizing workers, and decriminalizing the state (Sheller 2019). She further discusses how sustainable infrastructure cannot be built without paying attention to ways in which transportation infrastructures shape space and reproduces intersectional inequalities of social class, race/ethnicity, gender/sexuality, and nationality/citizenship. In addition, she shares how infrastructure-shaping projects will not achieve “green” outcomes if they do not acknowledge the relationship between infrastructure, spatial inequality, and deeply entrenched histories of mobility injustice (Sheller 2019). Sheller draws on the field of critical mobility studies, offering perspectives on the relationality of (im)mobilities, the making of splintered infrastructure, the experience of differential mobilities, and questions of mobility justice (Sheller 2019). This offers theoretical frameworks that have been ignored within mainstream transportation planning and modeling.

Sheller outlines the principles of mobility justice that she believes are missing in the GND and are necessary to make it socially equitable. She does this by focusing on four elements that she believes are missing in the currency GND policy proposals. The first is a vision for transportation equity that includes an understanding of uneven impacts of infrastructure on racially inequitable land use patterns and accessibility. The second is the need to set limits on the dominant system of private automobility and reduce the consumption of fossil-fueled mobility and the carbon infrastructure. The third is scaling the GND project to include transnational relations of resource extraction and energy circulation that underpin large-scale infrastructure transitions. The fourth is including community-based organizations that are already organizing around transportation equity and mobility justice in the planning process for green infrastructure.

As Sheller notes, it is key to engage BIPOC movements who have been working on these issues for many years and bring critical perspectives and solutions. In Los Angeles, this includes environmental justice organizations such as Communities for a Better Environ-

ment (CBE) and East Yard Communities for Environmental Justice (EYCEJ). Founded in 1978, Communities for a Better Environment mission is to build people’s power in California’s communities of color and low-income communities to achieve environmental health and justice. Their vision is to fundamentally transform our society from values based on “profit-before-all” to an approach based on meeting people’s fundamental needs. To CBE, lasting solutions happen from the ground up—with the participation and leadership of residents and workers most directly affected by pollution and environmental degradation (CBE 2020).

Similarly, East Yard Communities for Environmental Justice is a community-based organization that works to facilitate self-advocates in East Los Angeles, Southeast Los Angeles, and Long Beach. EYCEJ recognizes and promotes full and authentic community participation in making policies that affect residents directly, promoting the implementation of environmental justice guidelines for local, state, and federal governments and agencies as well as industry. An example of how both CBE and EYCEJ have challenged transportation infrastructure inequities is by organizing against the proposed expansion of the I-710 freeway that connects the Port of Long Beach and Port of Los Angeles to East and North-East Los Angeles. They refer to it as a “global issue with local impacts” because the freeway expansion means more diesel trucks and further exposure to diesel emission which lead to various health impacts in addition to the demolition of homes and local businesses along the freeway. Both CBE and EYCEJ are members of the Coalition for Environmental Health and Justice (CEHAJ) and the California Cleaner Freight Coalition to move zero-emission freight pathways. What is significant about the work of CBE and EYCEJ are their community-based strategies of developing local community leaders into advocates who can mobilize their communities to advance demands for health, clean air, and improved quality of life which address the underlying issues of congestion.

In addition, cities around the country are starting to plan for and seriously consider congestion pricing, charging people to drive in busy places at busy times as a remedy for traffic and climate pollution. Earlier in 2018, PolicyLink hosted a webinar titled, “How Can Congestion Pricing Advance Transportation Equity?” Through this webinar, they highlight how if done wrong, congestion pricing can have a disproportionately negative impact on low-income people and communities. But done right, congestion pricing can open up exciting possibilities for transportation equity and justice. Their webinar further discussed how pricing can advance equity, discuss the challenges and risks, hear about plans for congestion pricing in cities around the country, and strategize with other mobility justice advocates about how to steer pricing policies in the right direction (PolicyLink, 2019).

## **Decriminalize**

Through Decriminalize, we are able to analyze the tensions between the understandings of what is considered “criminal” or dangerous, policing, and enforcement. The framework of mobility justice is interconnected with those of prison abolition. For prison abolition-

ists like Ruth Wilson Gilmore, “you don’t solve a problem with state violence or with personal violence, instead, you change the conditions under which violence prevailed” (Kushner, 2019). Gilmore looks at prison abolition as a movement is both a long-term goal and a practical policy program calling for government investment in jobs, education, housing, and health care, elements required for a violence-free life. Instead of trying to fix the carceral system, she is focused on policy work to reduce its scope and footprint by stopping new prison construction and closing prisons and jails one facility at a time, with painstaking grassroots organizing and demands that state funding benefit, rather than punish vulnerable communities. When thinking about protecting communities, abolition work is central to this conversation in looking at ways to invest in communities and defund prison systems. Climate Justice Toronto, a community organization that organizes around climate justice believes that movements such as abolition are necessary for confronting the climate crisis. They argue that human beings are not inherently “criminal” but that systems of capitalism, colonialism, and white supremacy create the conditions for risk and crime (Climate Justice Toronto, 2020). They state how abolition is about radically transforming the systems that make prisons possible. Calling for a need to build systems of support and care that make harm less likely to occur and how justice can be transformative to those harmed (Climate Justice Toronto, 2020).

To add to the discussion of policing and criminalization, in a speech titled, “Why Geography Matters in the Struggle for Racial Justice”, Professor Rashad Shabazz from Arizona State University speaks of mobility as “what Blackness was not supposed to have” (Shabazz, 2016). He makes connections to the Atlantic slave trade and slavery that created “an entire knowledge base and punishment that drew specifically on space, place, and immobilities” (Shabazz, 2016). Shabazz begins his talk by stating that the very ideas of Black freedom that informed the politics and activism of anti-slavery, civil rights, anti-colonialism, and Black power rest on principles like mobility, the ability to use and access public space. And the right to live where one chooses, to walk the streets in safety, and to have one’s body be safe from harm (Shabazz, 2016). Shabazz shares how geography generally has always been at the center of struggle and racial justice.

In the book, *Policing the Open Road*, Sarah Seo writes how the rise of the car, the symbol of American personal freedom, led to more intrusive policing and far-reaching consequences for racial equality in the American criminal justice system. Seo reveals how with more drivers behind the wheel, police departments rapidly expanded their forces and increased officers’ authority to stop citizens who violated traffic laws. She further highlights how constitutional challenges to traffic stops largely failed, and motorists “driving while black” had little recourse to question police demands (Seo, 2019). Seo shows how procedures designed to safeguard people on the road ultimately undermined the nation’s commitment to equal protection before the law (Seo, 2019).

Many advocates and scholars alike were concerned that a pillar of Vision Zero is increased police enforcement of traffic violations in a time where residents specifically Black and Brown communities were protesting in the United States to call attention to the deadly

effects of racial profiling in policing. Dr. Adonia Lugo, an urban anthropologist and a co-founder of PMJ writes in a blog post titled “Unsolicited Advice for Vision Zero” that her biggest concern with Vision Zero stems from its overlap with but disconnect from the movement of Black Lives Matter. Given the amount of media attention that has gone to the issue of police violence against criminalized black and brown people, she sees enforcement as increasing opportunities for police to apply their biases to street users through increased enforcement of traffic laws. She shares, “It really doesn’t seem like Vision Zero was designed to admit the problems that are an unfortunate reality for many in this country, a reality that other groups are working very hard to bring to light. It’d be great to see the development of a street safety strategy that starts with a dialogue on what ‘safety’ means and whose safety we have in mind, taking it for granted that we don’t all face the same safety problems” (Lugo, 2015). From the overwhelming concerns about the enforcement, Vision Zero should implement support for police violence reform because as Lugo concludes traffic violence is a problem but not everyone sees policing as a solution.

In relation to mobility justice, the scholarship of Sheller, Carpio, and Lugo lead us to think of security as a racial mobility project through the actions of traffic enforcement. As previously mentioned, enforcement of traffic laws as observed in the Vision Zero initiative has brought up concerns with racial profiling and police violence and the overall impacts of policing on communities of color (Abonour, 2018). In the article, *Vision Zero’s Enforcement Problem: Using Community Engagement to Craft Equitable Traffic Safety Strategies*, the author Abonour analyzes the relationship between Vision Zero and racial justice. The research focuses particularly on task force-style community engagement conducted by cities, along with community concerns about racially biased policing and city effectiveness at addressing these concerns in Vision Zero plans. By talking to government officials and activists in four cities — Portland, Los Angeles, San Francisco, and Chicago — Abonour identified major shortcomings of existing Vision Zero processes and developed a set of recommendations to help address these issues. The major shortcomings found include: 1) Resource constraints limit both planners and community members. Government staff is often pressured to create Vision Zero plans in just a year, leaving activists and community members little time to meaningfully participate to shape the plan. 2) Lack of inter-agency coordination can hamper plan implementation. Vision Zero requires cooperation between multiple city departments, most notably transportation and police. Because neither agency oversees the other, they can become gridlocked over the role of Enforcement. 3) Stakeholders often lack defined roles in the planning process. In some cities, activists are brought onto a task force, while other cities convene a task force made up of government representatives but hold open meetings or invite a limited number of activists. When stakeholders concerned about racial justice are more fully included in the process, they are more able to affect the final plan.

Similarly, the article, *Traffic Justice: Achieving Effective and Equitable Traffic Enforcement in the Age of Vision Zero*, Conner examines the role of traffic enforcement, analyzes its efficiency to deter dangerous driving, and suggests a new framework for traffic enforcement suited to the goals of Vision Zero. It argues that the primary goal of Vision Zero related

traffic enforcement must be to create long-lasting general deterrence of dangerous driving behavior if cities are to reduce crashes and eliminate traffic fatalities and serious injuries. Significantly, the article highlights deterrence theories and concepts of fairness as central to understanding solutions to dangerous driving. The enforcement policies advanced in this article focus on deterring future dangerous driving, in line with the goal of Vision Zero.

To go more in-depth, the following case studies in Portland, Oregon and Chicago, Illinois examine the way cities are addressing the impacts of Vision Zero in their cities. Vision Zero was established in Portland in 2014. Portland's Vision Zero Action Plan was guided by the Vision Zero Task Force, a task force composed of leadership from diverse communities with a mix of government agencies and community stakeholders that engaged and centered early on in discussions around equity. This investment was critical in their commitment and efforts to their guiding principles; Equitable, Data-Driven and Accountable (PBOT, 2016). In 2017, Chicago released its Vision Zero Action Plan from 2017 to 2019. Chicago's Vision Zero Action Plan's executive summary reference enforcement through the establishment of a citywide policy to "police traffic fairly, focusing on educational and the dangerous driving behaviors that cause most severe crashes." Within the plan, they specify that increased citations are not an indicator of success and commit to prioritizing education over fines by working with Cook County Courts to minimize excessive burdens that fines put on low-income individuals. Chicago identified speed as a major factor in fatal crashes, therefore they proposed working with communities to determine ways to prevent speeding. The project further outlines roles for each agency stating that the role of the Chicago Police Department is to "educate Chicagoans on safe driving and traffic laws to prevent dangerous behaviors that lead to death and serious injury from traffic crashes" (Abonour, 2018).

## Dignify

Popular education plays a key role in the pedagogical approach to mobility justice. It is rooted in the knowledge and experiences of people. Nik Theodore's piece titled, *Generative Work: Day Labourers' Freirean Praxis*, explores how popular education provides a flexible framework through which leadership development and worker involvement can be numbered among workers, specifically in the labor movement. It discusses how solutions come from the working-class. They are the experts of their lived experiences therefore are the ones to identify the solution. This article defines popular education as the "pedagogical theory and practice designed to raise the consciousness of its participants and enable them to become more aware of how an individual's lived experiences are connected to broader socio-political forces" (Theodore, 2014). Popular education puts power and dignity in the hands of the communities most impacted.

A prominent case study in Los Angeles is that of The Bus Riders' Union organized by the Labor/Community Strategy Center, which was founded in 1989 with the mission to help rebuild vibrant, democratic working-class movements that directly challenge corporate



power and corporate-dominated government agencies. While their work focuses on and is led by working-class communities of color, those most hurt by corporate and corporate-state policies, they encourage participation by people of all classes and races (Ray 2006). In 1992 the Bus Riders' Union (BRU) organizers and members rode thousands of buses and began to build a dues-paying membership of 2,500 persons with an active leadership core of 200 riders. Many members were active for five or more years, with about 40,000 people bus riders who supported their work and many who participated in BRU fare strikes and other actions (Ray, 2006).

Through BRU's legal advocacy and grassroots organizing, in 1996 the Los Angeles Metropolitan Transportation Authority agreed for dramatic improvements in the bus systems to improve low-income transit-dependent riders. These victories include reducing the monthly bus pass, replacing 2,100 dilapidated diesel busses with compressed natural gas buses, expanding the bus fleet by more than 300 buses and generating the first Rapid Bus lines that dramatically reduce transit times on major surface streets (Ray 2006). Through this advocacy, BRU began to change the dominant terms of transit debate, opening up the region of ten million people to concepts of "transit racism". They argued that civil rights and the environment come together powerfully in mass transit struggles and that working-class transit needs should drive overall transit policy in Los Angeles. Through this victory, their long-term objective was to rebuild a national and international movement led by the working-class, communities of color, and women, whose enemy is the corporate system that, by definition, prioritizes profit maximization, deregulation, exploitation, and repression over civil rights, environmental justice, and human need (Ray, 2006).

## Dream

PMJ approaches Dream as a way to center how people are building the new, the future. This is examined through organizations and groups that are dreaming about the kind of world they want to create. Mobility just can be an actionable way of looking at how organizations and groups are dreaming or being futurist with the kind of world they want to create. Laura Harjo speaks of indigenous futurity as the enactment of theories and practices that activate our ancestor's unrealized possibilities, "the act of living out the future we wish for in a contemporary moment, and the creation of these conditions for these futures" (Harjo, 2019). Harjo examines futurity as a way to operate in service to our "ancestors, contemporary relatives, and future relatives" (Harjo, 2019).

There are various organizations that are putting Dream into practice, To add to grassroots efforts of mobility justice, The Untokening collective and their approach to mobility justice serves as a case study. The Untokening is a multiracial collective whose activities center the lived experiences of marginalized communities to address mobility justice and equity from the perspective of people who have been "tokenized" in the transportation field. Each year they host a national convening that creates space to focus on the personal and interpersonal work it takes to be Black, Indigenous, People of Color (BIPOC) in mobility advocacy, planning, and policy spaces. While this is a national gathering, they center

and elevate the expertise of mobility leaders and the challenges and issues within the local host community (Untokening). At their convening titled, *The Untokening: A Convening for Just Streets & Mobility*, held in Atlanta in 2016, they created two reports; *Untokening 1.0 Principles of Mobility Justice 2017* and *Untokening Mobility; Beyond Pavement, Paint and Place 2018* that reflect group discussions gathered at the convening. Their *Untokening 1.0 Principles of Mobility Justice* outlines recommendations for mobility justice that are rooted in the liberation of historically marginalized communities. Each principle is broken into three parts: Problem, Principle, and Practice. Problem challenges the current paradigm by illuminating the range of barriers to mobility access that have plagued marginalized communities. The principle offers a new vision that lays the foundation necessary to pursue mobility justice. Practice suggests approaches that can help justice advocates work towards an alternative paradigm, either in white centered planning spaces or in their own work in marginalized communities.

According to *Untokening*, mobility justice demands one to fully excavate, recognize, and reconcile the historical and current injustices experienced by communities - with impacted communities given space and resources to envision and implement planning models and political advocacy on streets and mobility that actively work to address historical and current injustices experienced by communities. According to *Untokening*, identity influences vulnerability, people living at the intersection of multiple vectors of oppression, access to mobility, and public space are not guaranteed. Racism, classism, sexism amongst other oppressive forces can make public space hostile for many. People face different risks and have different needs. Mobility justice demands that “safety” address the social-economic, cultural, and discriminatory barriers to access and comfort different communities. Therefore, shifting focus from the modes of transit people use to the identities of the people using those modes by centering the experiences of marginalized individuals and the most vulnerable communities (Collective U, 2017).

Another example is the Movement for Black Lives (M4BL) which seeks to reach, mobilize, and organize tens of thousands of people so that Black political power is a “force able to influence national and local agendas in the direction of our shared Vision for Black Lives” (About Us, Movement 4 Black Lives). Their movement is driven by leadership anchored to 6 tables: Policy, Organizing/BaseBuilding, Electoral Justice, The Rising Majority, Culture, and Resource. Each table is part of this multi-functional, highly adaptive hub, and is responsible for a different strategy and programming that feeds into their larger long-term visions. Their vision for Black Lives includes Policy Demands for Black Power, Freedom & Justice articulates M4BLs vision of a fundamentally different world, while also making policy recommendations to address the material conditions of Black people (About Us, Movement 4 Black Lives). Their five organizational pillars, each with their own constituency of Black governance and organizational partners, drive each of their Black Power Rising 2024 goals: mass engagement, local power, building across movements/multiracial strategy, leadership development, and electoral strategy.

Over the next 5 years, they plan to create a popular strategy rooted in transformative goals that can impact the millions of Black people looking for direction and leadership at this

moment. Black governance and ultimately positioning their communities to set agendas sits at the center of M4BL Project 2024: Black Power Rising. Previously, M4BL had a policy platform known as the “Vision 4 Black Lives,” which laid out six core platforms around criminal justice, reparations, investment and divestment, economic justice, community control, and political power. This platform included demands to add special protections for trans, queer, and gender-nonconforming people to anti-discrimination laws, a call for free education for black people, and a proposal to implement black economic cooperatives (Newkirk II, 2016). As Karl Kumodzi, a member of the platform’s core policy development group explained in an interview with *The Atlantic* that in the aftermath of Ferguson there were a set of six broad visionary demands, many of which were pulled from the Black Panthers’ Ten-Point Program (Newkirk II, 2016). Although M4BL has taken this policy platform down, since it is no longer found on their website, their platform continues to provide insight to the state of black activism and the political moment. An agenda that allows Black folks to articulate their vision on their own terms.

As previously mentioned, The Red Nation also provides principles through *The Red Deal* as a movement-oriented document for climate justice and grassroots reform and revolution. Through a set of four principles, they draw on Black abolitionist traditions to call for disinvestment from prisons, military, detention centers, and fossil fuels.

## Conclusion

In summary, the literature around mobility justice is configured around the way it relates to other social movements such as racial justice, environmental justice, and immigration rights (Sheller, 2018). There are also connections to larger power structures and dynamics that explain the ways different people are policed and monitored in public space, as depicted through the work of Carpio and The Untokening Collective. This literature review provides an overview of the significant research which has occurred in the area of local government agencies, local community-based organizations and policy. The remainder of this literature review provides a critical review of the current literature in this field and how this study will fit with existing scholarship.

### Potential for Collaboration within the Literature

Mobility justice frameworks have the potential to add to the conversations and substantial literature around environmental justice. This is mostly addressed in Sheller’s work regarding the climate crisis and her analysis on the GND. Sheller recommends envisioning the ways transportation systems can reduce the consumption of fossil-fueled mobility and the carbon infrastructure. Specifically, dependence on automobility and its infrastructure, along with the concepts of “decongest”, can be linked with the impacts to the environment and public health. Ultimately, she states that infrastructure-shaping projects will not achieve “green” outcomes if they do not acknowledge the relationship between infrastructure, spatial inequality, and deeply entrenched histories of mobility injustice. There is room for conversations between mobility justice and environmental justice literature that can potentially form emerging forms of scholarship and studies.

# - 03 DATA & METHODS

## Research Question

PMJ is interested in producing and refining their concept of mobility justice for their Mobility Justice Certification Program. This research project will examine the 5 D's as identified by PMJ and operationalizes these constructs by looking at key studies, conceptual frames, and community-based work on mobility justice. This project addresses the following question: What are the ways mobility justice is defined under the threshold of the 5 D's; Decolonization, Decongest, Decriminalize, Dignify, and Dream?

## Research Characteristics

### Unit of Analysis

The unit of analysis is studying PMJ, as they work to develop their Mobility Justice Certification programming and curriculum which is meant to serve as a popular education tool that builds on their comprehensive 5 Ds framework. Meant to develop the critical consciousness among Leimert Park community members on grassroots approaches to traffic safety and pollution. The specific units of analysis are described under Evidence.

### Evidence

This research project uses a mixed-methods approach. The evidence falls into five main categories: a literature review, case studies, participant observations, surveys, and interviews. The components of each category of evidence are detailed below.

- **Literature Review:** The literature review includes key text, ideas, frameworks, and methods of mobility justice. Given that mobility justice is an emergent concept that is still in development across academic and practitioner dialogues, the literature review also includes research about the 5 Ds. This creates more accessible concepts to community members than mobility justice at this point in time.
- **Case Studies:** The case studies, which are included in the literature review add a more in-depth analysis of community-based policies as well as the ways organizations and agencies have implemented pedestrian safety. This provides the opportunity to consider the specific contexts of each case study. The case studies examined are the Bus Riders Union, The Untokening, the Movement for Black Lives and Vision Zero policies across the United States. Each case study exemplifies how cities have implemented mobility justice through community organizing and policy platforms.

- **Participant Observations:** Observations were conducted to understand the implementation process of the PMJ curriculum and the interactions and discussion with PMJ staff and with each other. Meetings included a one time workshop with Partnership for Los Angeles Schools (Partnership LA), four webinars of the 5 D's and four meetings with the Leimert Park Think Tank. At each meeting, I took handwritten notes and recordings of the 5 D Webinars and voice recorded three of the four Leimert Park Community Think Tank meetings. The meetings are described in more detail below:
  - **'Decolonize' and 'Decriminalize' Workshop with Partnership LA:** People for Mobility Justice (PMJ) collaborated with Partnership LA to hold a workshop with a group of parent leaders to discuss street safety in their communities. The meeting was facilitated by Rio Oxas, PMJ Building Power Director, and took place in November 2019 in Downtown Los Angeles for two hours. This meeting had an attendance of about 25 residents from three Los Angeles neighborhoods including Watts, Boyle Heights, and South Los Angeles. In addition to being an observer, I partook in one of the smaller group breakouts. This method was encouraged by the facilitator of the workshop to get more detailed information in the smaller group discussions. Participants were not aware of my role as a researcher and I also took handwritten notes but no recordings.
  - **5 D's Webinars:** PMJ hosted a series of four webinars on the 5 D's framework each approximately two hours through Zoom video communication between November 2019 to December 2019. These webinars were facilitated by Rio Oxas as an introductory module of the 5 D's for PMJ staff and members to familiarize them with the concepts. Similar to a "training for trainers" course but also a way to gather feedback from staff to collectively refine the mobility justice curriculum for the purpose of presenting it to the Leimert Park Think Tank. Through this process, I was able to examine the ways that PMJ cultivated the 5 D's curriculum for the Leimert Park Community Think-Tank. This included conversations on best teaching strategies, culturally relevant curriculum and concepts organizers felt were most useful for community residents to discuss. As an observer, I was known and recognized by the participants of the webinar as a researcher, and participants knew the research goals of the project. I took handwritten notes and the Zoom video calls were recorded with the consent of the participants.
  - **Leimert Park Community Think-Tank:** This Think Tank included 10 community members who identify as artists, cultural bearers, and local civic leaders and are affiliated with Leimert Park grassroots organizations: Crenshaw Subway Coalition, We Love Leimert, and Leimert Park Village Inc. This cohort included youth and elders organizing around racial justice, economic justice, cultural preservation and anti-displacement efforts. Participants were invited to join the cohort by Kaya Dantzler, The Staying Alive Leimert Park Assistant who organized and coordinated the cohort. PMJ held four meetings with the Leimert Park Think Tank, each two hours long with about seven to ten residents at each meeting. The

meetings began in November 2019 and ended in March 2020, held on the weekends or evenings. The meetings followed the structure of the 5 D's framework, the first meeting was a kick-off/introductory meeting that coincided with the Leimert Park Village's Great Streets Leimert Park Radical Imagining event. The second meeting was on the topic of Decongest which was facilitated by GRID Alternatives, followed by Decolonize, facilitated by PMJ Staff Kaya Dantzer and Jesi Harris and the fourth meeting was Decriminalize facilitated by Rio Oxas and Kaya Dantzer. Three of the meetings took place at the Metaphor Club, a Black-owned creative co-working space located in Leimert Park. Due to the public health impacts of COVID-19, the last module Decriminalize was conducted as a webinar through a Zoom video call rather than in person. As an observer, I was known and recognized by the participants as the researcher and participants knew the research goals of the project. I took handwritten notes and voice recorded the meetings with verbal consent.

- Surveys: A pre-modules paper survey, in the form of a questionnaire, was used to obtain information from the Leimert Park Community Think Tank before beginning meetings. It was intended to assess their familiarity with the subjects. The survey included nineteen questions where a total of six people completed the survey. An evaluation survey, in the form of a questionnaire, was distributed after the Decongest workshop with the Leimert Park Think Tank. However, the meeting had gone over time and I encouraged participants to take it home and return at the next meeting to be respectful of their time. A total of two responses were submitted. After realizing that the evaluations took longer than anticipated, I decided to only ask for an evaluation survey at the end of the final meeting rather than at each meeting. Due to the public health impacts of COVID-19, an evaluation was emailed out in a Google Form, rather than distributed in person during the final meeting. A total of zero responses were submitted. The survey and evaluation questions can be found in Appendix B.
- Interviews: Conducting one-on-one interviews allows for a more in-depth examination of participants' understanding of mobility justice on a personal level. An announcement was made at two of the Leimert Park Community Think Tank meetings for anyone interested in being interviewed. A total of four interviews were conducted, including two participants and two facilitators of the Leimert Park Community Think Tank. The participants included Reverend Clarence Washington and Adé E. Neff. The two PMJ facilitators and staff were Rio Oxas and Kaya Dantzer. The interview with Reverend Washington took place in his work office and the interview with Adé took place at his Ride On! Bike Shop/Co-Op, both in Leimert Park. Due to the public health concerns of COVID-19, the interviews with Kaya and Rio were over the phone. All four interviews were semi-informal, each about an hour long. Each interviewee was asked approximately twenty-four questions, ranging from direct questions to more open-ended questions. This included questions about their involvement in their community, involvement with PMJ, and their thoughts about mobility justice and the 5 D's framework. The interview questions and quotes are found in Appendix C.

## **Geographic Scope**

The period of study began in November 2019 and concluded in May 2020. The geographic scope focused on the areas where PMJ conducts its work which is in Los Angeles County with a particular focus in Leimert Park as part of their Staying Alive Leimert Park project. Leimert Park is known as the hub of Black arts and culture in Los Angeles. Located in South Los Angeles, this 1.2 square-mile neighborhood has the third-highest Black population in Los Angeles County, making up 79.6% of the population in the neighborhood (Leimert Park, LA Times). The neighborhood's median income is \$45,865 (2008 dollars), about average for the city of Los Angeles but below for the county (Leimert Park, LA Times). Leimert Park includes three corridors that are part of the City of Los Angeles' High Injury Network, which spotlights streets with a high concentration of severe injuries and deaths, with an emphasis on those involving people walking and bicycling. Leimert Park is also categorized by CalEnviroScreen 3.0 as a severely disadvantaged community. CalEnviroScreen 3.0 is a mapping tool that helps identify communities that are affected by many sources of pollution, and communities that are vulnerable to pollution's effects.

## **Challenges**

Limitation during the research methods was PMJ's uncertainty in their timeline to carry out the Leimert Park Community Think Tank meetings. It was put on hold for three months due to a staffing change and conflict within PMJ over how to move the Mobility Justice Certification Program forward. This discussion was held in January 2020 by the advisory board. In addition, due to the public health concerns of the Coronavirus (COVID-19) global pandemic, the Mayor of Los Angeles issued a Stay at Home and physical distancing orders in March 2020. Therefore the "Decriminalizing" Leimert Park Think Tank meeting was moved to an online webinar which shifts the dynamics of my participant observations because it was no longer in person. This also impacted the collection of evaluation surveys at the last meeting because they were not in person and it might have gotten confused with another survey that PMJ requested the Think Tank to collect resulting in zero submissions. Also because of the impacts and uncertainties of COVID-19 people were occupied with other responsibilities which also might have led to less participation. Lastly, the culminating event that was originally supposed to take place in April was postponed. This event was envisioned to be a convening where participants in Leimert Park can share their work with the larger community. Lastly, the lead staff who was leading the project also transitioned out of the organization in May 2020 which may also delay the next phases of the mobility justice certification program.

# - 04 FINDINGS & ANALYSIS

## Research Question

PMJ is interested in producing and refining their concept of mobility justice for their Mobility Justice Certification Program. This research project will examine the 5 D's as identified by PMJ and operationalizes these constructs by looking at key studies, conceptual frames, and community-based work on mobility justice. This project addresses the following question: What are the ways mobility justice is defined under the threshold of the 5 D's; Decolonization, Decongest, Decriminalize, Dignify, and Dream?

## Findings

The core constructs in this research project are mobility justice and the 5 D's, Decolonize, Decongest, Decriminalize, Dignify, and Dream. The literature review supports the foundation of each of the 5 D's as implemented by PMJ with community members. As expected, PMJ's approach to community engagement speaks to all 5 D's with room for growth in the engagement of Decolonize. Their work serves as a guide on how the 5 D's can be implemented into practice. Both the literature and participant observations of PMJ's community meetings include key text, ideas, frameworks and methods of mobility justice in Los Angeles.

## Review of Significant Studies

In the literature, "Mobility justice: the politics of movement in an age of extremes" by Mimi Sheller, Sheller identifies a worldwide crisis about how people move. Naming it, "The Triple Crisis", Sheller identifies the common denominator to the crisis of climate, urbanization, and migration are that it revolves around questions of mobility and immobility, and together they bring into focus the unjust power relations of uneven mobility (Sheller 2018). Focusing on the politics of unequal capabilities of movement and on unequal rights to stay in a place. To Sheller, mobility justice reveals the relation between the urban crisis, the migration crisis, and the climate crisis. PMJ's community engagement aligns with what Sheller identifies as the relationship and interconnectedness of disinvestment/displacement (urban crisis), safety (migration), and environmental injustice (climate crisis). All which were themes discussed in PMJ's workshop and further discussed under the 5 D's as listed below.



## Analysis of 5 D's of Safety

This section is divided into the following events: 'Decolonize' and 'Decriminalize' Workshop with Partnership LA, 5 D's Webinars, Leimert Park Community Think Tank, Survey from the Leimert Park Think Tank and Interviews with Leimert Park Community Think Tank.

### 'Decolonize' & 'Decriminalize' Workshop with Partnership LA

People for Mobility Justice (PMJ) collaborated with Partnership for Los Angeles Schools (Partnership LA) to hold a workshop with a group of parents on November 5th, 2019, bringing together twenty-five participants to discuss street safety in their communities, Figure 1. Partnership LA is a non-profit, in-district public school transformation organization working with eighteen LA Unified Schools. The parent leaders that participated were mostly residents from Boyle Heights and East Los Angeles, the second-largest group were residents from Watts, and the rest were from South Central Los Angeles. The participants from Watts were the most diverse, including participants who identified as Latinx and Black; the rest of the group were predominantly Latinx from a range of different countries. According to PMJ, the intention to bring residents from three lower-income neighborhoods of color created thoughtful discussions and important analysis on the ways in which racism and classism determined each communities' access to resources, opportunities, and well-being.



Figure 1. Partnership LA, People for Mobility Justice. Photo by Zully Juarez

This workshop was facilitated by Rio Oxas from PMJ where they began with a presentation reviewing data from each neighborhood including poverty percentage and higher education attainment level. From the data presented, Rio highlighted the commonalities between each community, such as how only four to five percent of people have higher education in the communities and high poverty rates. The facilitator then asked each group to identify things in their community that makes them feel unsafe and things in their community that they see as positive. Each group then presented bullet points that were discussed in smaller groups to the larger group followed by a discussion. Some elements identified as unsafe were speeding cars, lack of lighting, and pedestrian signs. Things that they identified as positive in the neighborhood were having schools, parks, wellness centers, and public transportation. Overall their discussions touched on themes of historic disinvestment, racist land use and transportation decisions, and the health and safety impacts of these decisions on communities. I have organized elements of their discussion under the elements of the 5 Ds.

### **Decriminalize**

The parents from Watts lead the conversation and set the tone of the meeting by sharing their knowledge and experiences with injustices and inequalities. What made this presentation unique to all other presentations was that the Watts residents began by sharing historical contexts of the various injustices that Black and Latinx people faced in the past that help shape Watts today. This included the Watts uprising in 1965, the LA uprising in 1992, the displacement of the Mexican-American community from Chavez Ravine and their relocation to Watts, and the ways that the Alameda Corridor, which includes a freight and Metro train track, industrial land uses, and strategic redlining left out working-class Black and Latinx people from resources and isolated them from opportunities. They also identified the sources of many of the social problems within Watts, including the large percentage of single mothers and the high levels of concentrated poverty in the large public housing projects in the community.

The Boyle Heights parent leaders expressed their concerns over development and displacement occurring in their communities that was putting pressure on rents and forcing long-term residents out of their homes. They highlighted the number of ways in which a lack of viable work opportunities led to so many social ills that included their loved ones turning to sell drugs or prostitution to survive, leading to streets that made it unsafe for their children to walk alone. At the root of these issues was the sense that the city was not doing enough to protect long term residents and the lack of jobs that lead to survival strategies that were unsafe and unhealthy for the individuals and their communities.

Finally, the South Central LA residents also shared similar concerns with the other two communities but highlighted the fact that their community lacked organizing efforts that exist in Watts and Boyle Heights. One of the major issues for South Central LA was the presence of USC. One resident shared that although he attended a high school operated by USC, the standards of education were lacking in comparison to the amount of wealth and resources the academic institution had.

The multiple layered experiences of injustice and lack of opportunity faced by these residents highlight the importance of recognizing the multiple social, economic, and health obstacles children and students face at home and in their communities before their commute to school even begins. This highlights the importance of why initiatives like Vision Zero or Safe Routes to School programming should be tailored to understand and respond to the needs of low-income communities of color. In relation to mobility justice, we must think of security as a racial mobility project through the actions of traffic enforcement. Vision Zero applies certain measures that are referred to as the three “E’s” engineering, education, and enforcement. Enforcement of traffic laws is a common strategy used to increase street safety. The literature highlights how enforcement has brought up concerns with racial profiling and police violence and the overall impacts of policing on communities of color (Abonour 2018). Chicago’s Vision Zero Action Plan addresses this issue by having police traffic fairly, specifying that increased citations are not an indicator of success and commit to prioritizing education over fines by working with Cook County Courts to minimize excessive burdens that fines put on low-income individuals (Abonour, 2018). It is clear that residents’ experiences resonate with concerns from what the literature discusses.

The experiences shared by Watts and Boyle Heights residents reflect the work of Carpio which examines mobility and tensions between police officers and communities of color to address the ways criminalization of certain forms of mobility provided some groups grounds for making spatial claims while prohibiting others. Carpio further discusses in her work how mobility is tied to vagrancy laws, slave codes, immigration enforcement, sobriety checkpoints, joyriding ordinances, and other means of policing movement share continuities or ruptures with one another. Residents’ experiences and fears about displacement, redlining, policing, and disinvestment demonstrates how contests over movement have shaped racial hierarchies and regional attitudes towards a diverse set of migrant and resident groups (Carpio, 2019).

### **Decongest**

Although the word Decongest or congestion was not precisely mentioned, residents brought up a larger conversation on climate change, environmental health and justice, and transportation equity. Specifically, residents provided environmental context for another large disparity among young children--chronic absenteeism--stating that this is directly connected to the high rates of health-related diseases, including asthma. Health impacts like asthma were very common in the discussion as people pointed to traffic congestion and the cumulative impacts of air pollution in their community. Sheller’s work on climate change and its importance to mobility justice speak to environmental changes and how it impacts our mobility (Sheller 2018), as discussed by community residents.

### **Decolonize**

Although topics of displacement and dispossession were mentioned, there was no explicit use of the word “Decolonize”, “Colonize” or “Colonization”. For these reasons it is difficult

to analyze it, however, their lack of mention of “decolonization” also speaks to its absence. Tuck and Yang refer to “decolonize” as reparation of Indigenous land and life. There was no mention to Indigenous communities and life at the meeting which supports Tuck and Yang’s argument of using decolonize as a metaphor. The great concern amongst scholars about the easy adoption of decolonizing discourse by education advocacy and scholarship, evidenced by the increasing number of calls to use “decolonizing methods,” or, “decolonize student thinking” turns decolonization into a metaphor (Tuck and Yang 2018). In the article “Decolonizing is Not a Metaphor,” Tuck and Yang describe how decolonization brings about the repatriation of Indigenous land and life, and not a metaphor for other things we want to do to improve our societies. This article contributes to our understanding and critique of PMJ’s use of “decolonize,” as they attempt to make a connection to mobility justice in their work.

### **Dignify**

Popular education plays a key role in the pedagogical approach to mobility justice. It is rooted in the knowledge and experiences of people. Nik Theodore’s piece titled, *Generative Work: Day Labourers’ Freirean Praxis*, explores how popular education provides a flexible framework through which leadership development and worker involvement can be numbered among workers, specifically in the labor movement. It discusses how solutions come from the working-class in which they are the experts of their lived experiences therefore are the ones to identify the solution. PMJ’s facilitation approach of centering the lives and lived experiences of community members led to powerful moments of knowledge sharing among the participants. Intentional space was created for community leaders to present and share their neighborhood contexts, the inequities and injustices experienced, and the assets that exist in their neighborhoods. This was accomplished by dividing people into small groups where they were able to share with each other and identify two representatives per group to present the main themes discussed to the larger group. PMJ had a language interpreter and translation devices to help monolingual Spanish and English speakers as well as notepads and whiteboards accessible for people to use. This created a healthy and productive environment for parent leaders to share with each other their shared struggles and hear ideas for ways their community members are navigating their communities. Through these discussions, there were opportunities to discuss street and traffic safety concerns, safe routes to school, and obstacles and hardships that children, young people, and families face.

In addition, part of the activity included a discussion on community resources and assets. All three groups highlighted the cultural knowledge of foods, arts, and music in their community. The residents of Watts expressed their shared solidarity across racial differences through a grassroots organization called ‘We Love Watts,’ made up of community members who raise money for families in crisis as a way to strengthen community networks in times of need. The Boyle Heights parents highlighted the existing community leadership and education programs that help keep children safe. For example, one of the parent organizers shared how she saw a young child walking across the street alone to school because her grandma was not capable of walking with them leading her to inter-

vene and assist the young child. This example was shared to illustrate the urgent need for pedestrian education and the need to hire and pay community members a living wage to be crossing guards. Others highlighted the ways in which churches, nonprofits, and local businesses did a great deal in helping out their community. They all identified the need for the city to invest in residents and these organizations to more effectively have community members engage in planning their neighborhoods.

## **Dream**

Towards the end of the workshop, the three groups of parents were asked to discuss their top priorities in creating their dream neighborhood that would help lead to safer and more secure neighborhood zones. They ranged from direct investment into the community members to pedestrian infrastructure improvements. These are their top priorities as summarized by the facilitator:

### *Investments in People, More eyes on the street*

All three communities agreed that there was a need for more eyes on the street through the regular presence of paid crossing guards and maintenance crews that would help keep the streets clean and accessible for all users (strollers, wheelchairs, etc). They went on to elaborate that they'd prefer not having so much police presence, except for emergencies, because some of them feared deportation and racial profiling. They suggested the idea of creating an accountability model. One that was led by community members would help create safer streets.

### *Local Grassroots Investments*

The community members identified increased investments in grassroots nonprofits, churches, local small businesses as a way to enhance community safety for their children. Many identified the sources of unsafe behavior that came from those, often loved ones, who are selling drugs, engaged in prostitution, in the streets. They saw investments to expand community resources such as job placements, cultural services, arts education would instill a sense of ownership and pride in their own neighborhoods. The parents identified strong community anchors like Homeboy Industries, Corazones Unidos, and Mercado la Paloma as great examples of community assets and wanted to see more of these available. Additionally, community leaders underscored how income and job creation are key contributors to neighborhood safety.

### *Infrastructure Upgrades*

The parents wanted to see sidewalks repaired and evened out to ensure that they were ADA-compliant. Additionally, they wanted to see more streetlights in their communities that were placed lower to the ground to create a sense of safety for all users.

### *Public Transit Improvements*

Finally, the parents wanted to see improvements in public transportation in their neighborhoods that would decrease the reliance on cars, reduce congestion, and improve commute options for their children and other community members.

## 5 D's Webinars

PMJ hosted a series of four webinars on the 5 D's framework, each webinar was approximately two hours long and took place between November 2019 to December 2019. These webinars were facilitated by Rio Oxas as a series of introductory modules of the 5 D's framework for PMJ staff and members to internally familiarize themselves with the concept of mobility justice and the 5 D's. During an interview, Rio shared that the webinars were developed particularly for PMJ staff and members as a high-level brainstorm not meant to be the final product of the 5 D's modules but an opportunity to gather feedback to refine the curriculum. The webinars were the first phase of the 5 D's module where they were reviewed and refined by PMJ internally, then shared with the Leimert Park Community Think Tank as a second phase that was even more refined by community members and the final phase would be the Mobility Justice Certification, adaptable to various audiences having been reviewed by PMJ staff and the Leimert Park Think Tank.

Through this process, I was able to examine the ways that PMJ cultivated the 5 D's curriculum for the Leimert Park Community Think-Tank. This included conversations on best teaching strategies, culturally relevant curriculum and concepts organizers felt were most useful for community residents to discuss. There was a total of five participants, some were PMJ staff, consultants, and members including a board member. Each participant represented a different kind of expertise, for example, there was a consultant who was supporting PMJ to create their work into a community-based online learning curriculum, as well as residents and organizers of Leimert Park, participants who had experience creating curriculum and participants who were practitioners and researchers. PMJ was intentional with who they invited to the webinars, ensuring there was a variety of knowledge and skills in the space. The following descriptions are key observations from each module.

### **Decolonize Module Turtle Island**

The first module was titled "Decolonize: Module Turtle Island" and was presented by Rio Oxas, the Building Power Director at PMJ where they began by sharing the goals and objective of the modules making it clear to participants that their feedback is crucial to the process of refining the modules. They did this by mentioning it at the beginning but also by pausing throughout the presentation asking folks if they had questions, feedback, or thoughts to ensure a more popular education approach. Rio also made it clear that they created this module knowing who their audience was going to be and acknowledging that some of the work is high level. However, they mentioned that they would like to create it for two audiences; people who are familiar with this language and those who are not, in the hopes of making it accessible to parents and community residents.

Key takeaways that were identified in this module about the topic of Decolonize is the recognition of Indigenous people, land and geography, the importance of understanding the historical moments that shifted how colonialism happened in the United States, and the ways it is carried out today. The first slide is an image of a map of Alaska to Central America with an image of a turtle across the center, Figure 2. Rio shares, "It is important

to acknowledge the Indigenous people of this land first, through calling it turtle island, to me that is going to be the first step of decolonizing because we are in the context of this landscape.” This acknowledgment situated the context to the module specifically that of the Tongva, Chumash, and Tataviam communities that are within the geographic scope of this work or Los Angeles. As a participant you are aware of the significance that is put on this framework.



Figure 2. Decolonize: Module One Turtle Island, People for Mobility Justice

A strategy used to understand Decolonizing was through historical events in United States History. The facilitator shares that colonialism is often used in the context of something positive and would personally rather frame it as “invasion” to juxtapose it to the current “invasion” that is going in the context of gentrification. What was presented on a slide that addressed this point was “Violent Stealing of Land and its iteration,” which included a list of historical moments that shifted how colonialism happened and the role of transportation in the United States. Events such as “1620 Mayflower (colonization),” “1776 Independence Day,” “1883 Trail of Tears,” “Manifest Destiny,” “Union Pacific,” “1930 Urban Renewal,” “1950 White Flight/Suburbanization,” “1999 Gentrification,” and “2018 Transit Oriented Development.” The facilitator briefly reviewed each event listed but both facilitator and participants recognized that this is a lot of information for participants to observe and suggested perhaps using a few examples or grouping participants to discuss the different time frames.

In tying these historical events to current issues, Rio presents the words “gentrification” and “urban planning” as a way to describe colonization. The words “gentrification” and “urban planning” are described as words that discuss land use, where according to the facilitator “...the root of colonization is land use, colonization of the land.” In the presentation, gentrification is defined as “The process of RENEWAL and REBUILDING accompanying the influx of middle-class or affluent people into DETERIORATING areas that often displaces poorer residents,” retrieved from Merriam Webster’s. Urban planning is defined as the “Design and regulation of the uses of space that focus on the physical form,

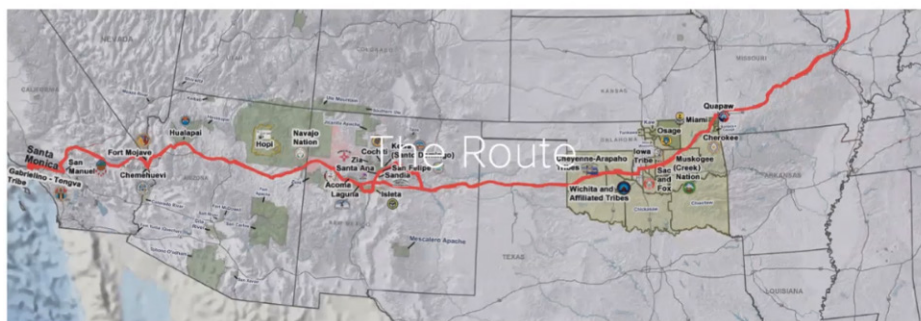
economic functions, and social impacts of the urban environment and on the location of different activities within it...” retrieved from the Britannica Encyclopedia.

Three different community profiles are used to describe the impacts of land use through the funding and construction of highways and roads in the US. For example, in the 1890s Buffalo Soldiers, as shown in Figure 3, were a small group of African American soldiers who used bicycles to test a new US military mode of transportation. At the same time that this was being tested the highways were also being introduced. The Buffalo Soldiers are important because highways and road movement were inspired by the Buffalo Soldiers, but it is information that is often forgotten.



Figure 3. Decolonize: Module One Turtle Island, People for Mobility Justice

A second example is a group called, American Indian and Route 66 that highlights how Route 66 goes through twenty-five tribal nations, Figure 4. Rio calls attention to the “rupture and divides both human and animal communities” through the construction of Route 66 by looking at how highways have disrupted Native American people through land use and transportation.



“Route 66 was an officially commissioned highway from 1926 to 1985. During its lifetime, the road guided travelers through the lands of more than 25 tribal nations. It was a give and take relationship between the asphalt and the American Indian people—from the physical intrusion of the road on American Indian lands to the new commerce the road introduced.”

Figure 4. Decolonize: Module One Turtle Island, People for Mobility Justice



A third example is a mural titled “Division of the Barrios and Chavez Ravine” by UCLA professor Judy Baca. This mural shows how highways and developments disrupt communities, Figure 5.

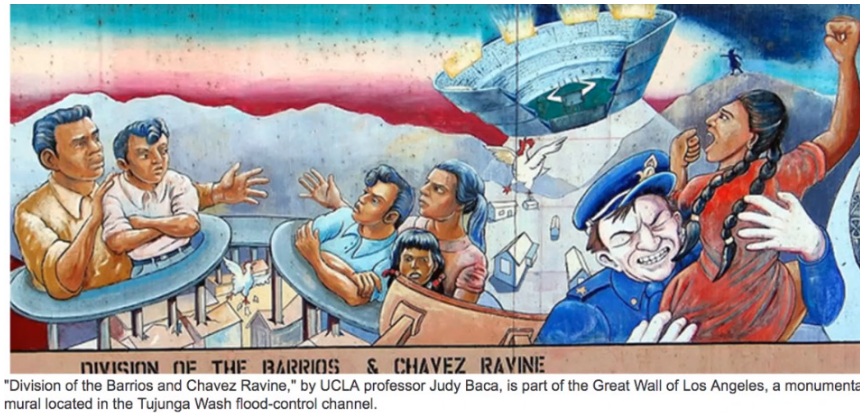


Figure 5. Decolonize: Module One Turtle Island, People for Mobility Justice

These three examples outline three different communities that experienced different “attacks” but similar impacts with land displacement and land disconnections. This goes to show the ways freeways are used to disrupt, isolate, and segregate communities, such as military transportation used by the Buffalo Soldiers, Native American communities, and working-class communities.

The last piece of the webinar was the connection to what the facilitator is calling “Re-Colonization” that looks at the market cycle and how it shifts property changes so that they can dictate profit. Such as the “Re-Market Development Cycle” that is reviewed in five phases (Phase I Recovery, Phase II - Expansion, Phase III - Hypersupply, and Phase IV - Recession) as in Figure 6.

## RE MARKET DEVELOPMENT CYCLE

*Rental growth rates can be characterized in different parts of the market cycle, as shown below.*

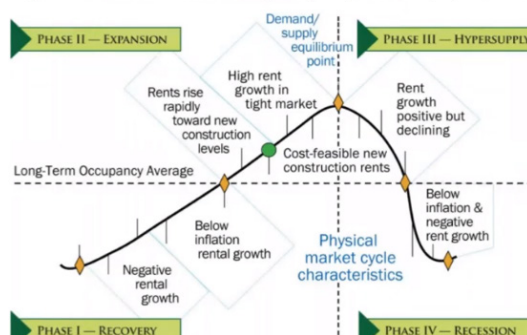


Figure 6. Decolonize: Module One Turtle Island, People for Mobility Justice

These pieces help participants understand the market development cycle to connect shifts in housing development in Los Angeles neighborhoods. The takeaway piece of this is

to make the participant understand that historically oppressed communities are being subjected to a cycle of events like gentrification or the increase of housing, that may seem new to people but are actually, as Rio puts it, “similar kinds of oppression that we have experienced since the initial invasion.” The conversation then closes with resistance to the violence of displacement that leads to the topic and intersections of Decolonial invasion and Decolonization.

### **Decriminalize Module History of Body and Movement Control**

The second module presented by Rio Oxas was titled, Decriminalize Module History of Body and Movement Control, discussing the ways that people have been controlled through their bodies and through the ways they move spatially. Below in Figure 7, is an illustration created by Grace Lynne for PMJ and was presented at this module.

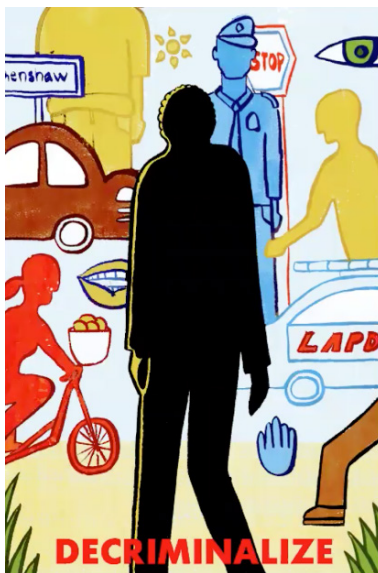


Figure 7. Illustrator Grace Lynne for Decriminalize: Module History of Body Movement Control, People for Mobility Justice

This module focused on providing historical examples beginning with the Trail of Tears and the forced movement of Native Americans. It also included information on Slave Codes and the ways enslaved people were not allowed the right to assemble, without the presence of a White person, or had special curfew hours. Ultimately this is an example of the ways Black people’s movements have been controlled or prevented from moving in space and in time. Other examples were the Montgomery Bus Boycotts, a civil rights protest to boycott seating segregation, in which PMJ calls Rosa Park a “mobility justice champion.” More recent examples that were shared were the impacts of 9/11 on people’s movement and the increasing policing and enforcement of security efforts, such as the Transportation Security Administration. Other examples included immigrant persecution, gang injunctions and “Walking While Black” which highlight the cases of Black and Brown men who felt they had at some point been unfairly stopped by police.

What sparked the most discussion and primarily led the conversation during this module was the topic of “Security Research,” abolition and the ways to engage people in a discussion about finding alternatives to police systems and enforcement. On the second to last slide titled “Security Research,” Rio shares a study by the PEW Research Center that shows how “public perception of crime rate is at odds with data”. In its analysis of the crime decline’s causes, the Center found a “modest, downward effect on crime in the 1990s, likely 0 to 10 percent” from increased hiring of police officers. This information sparked the conversation about the way’s society relies on police and other government structures to address community-based issues, leaving people without other options. All participants were in agreement that this module should encourage people to think of other options rather than rely on the police. Although participants saw the importance of this module is to spark these conversations, they also acknowledged how complex and big of a concept this can be for people. Abolition was also discussed as a key framework to be incorporated in the practice of mobility justice, but participants were in agreement that it is also a very difficult conversation to have and for most people to understand. A participant referenced Guardian Angeles as a potential alternative to police. The Guardian Angels were a group of young community members in the 1980s from the East Coast that would wear t-shirts and identify themselves as “eyes on the streets” or in the subway and would walk around to make people feel safe. Black Lives Matter was also discussed as a source of information and resource to help guide this conversation through their organizing efforts.

Participants saw this module as a way to make the connections between the forced removal of Native Americans from their homes and land, forced movement of Black people across the Atlantic Ocean, and today’s prison industrial complex. Through this consciousness, the work of abolition and Black Lives Matter begins to overlap with the other two D’s, Dignity and Dream as a platform to envision and work towards a dignified future.

### **Decongest Module Climate Change**

The Decongest module was also presented by Rio Oxas with two participants in attendance, making it the least attended module. This module’s curriculum was a collaboration between Rio from PMJ and Ximora Chavez, the Clean Mobility Program Assistant with GRID Alternatives. GRID Alternative is a nonprofit organization that brings the benefits of solar technology to low-income communities. Rio shared in the beginning that this is the first module curriculum that PMJ is given to moderate, rather than creating it themselves making it a new strategy that they were testing. The topic of Decongest is something that PMJ is hoping to understand more, which is why they reached out for assistance in creating this module.

This module was an introductory curriculum to climate change, greenhouse gases, air pollution, and further explored the intersection of transportation. It reviewed information such as the Earth’s atmospheric composition, greenhouse gases, greenhouse gases by economic sector, and its effects. As well as air pollution and the different climate drivers such as exposure pathways, health outcomes, and the social and behavioral context as well as the environmental and institutional context.

The second half included questions such as “What is our part in fighting Climate Change?”, meant to encourage participants to look at the individual, community, and government level of involvement. A participant shared how they feel it can be difficult for community members to know how they can have an impact or what kind of impact they want to have in regard to this question. They suggested giving people more of an idea of “how-to”, so they can form a response to this kind of question. This suggestion acknowledges that the initial question might be difficult to answer due to the lack of familiarity most people might have around the topic of climate change or how to engage in such advocacy.

The second half also explored Leimert Park more in detail as a greenhouse gas impacted community. Exploring the various modes used for movement, this module shared the high concentration of Metro buses in Leimert Park, high ridership, high overcrowding, loading delays, and high congestion. Although there is a high ridership in Leimert Park, it is a car-centric neighborhood. In addition, Leimert Park includes three corridors that are part of the City of Los Angeles’ High Injury Network, meaning that there is potential for high injury for pedestrians or cyclists. This information drove the conversation to congestion pricing and the interest in exploring if congestion pricing can be a potential solution. Rio continued to remind the participants that this module is the one that needs the most work because they are less familiar with the topic but how it might also be the most important module that can spark very interesting conversations.

This module provides an introduction to climate change, greenhouse gases and the impacts it has on mobility. Although all these pieces are important to address, there seems to be room for ways to strengthen the connections between climate justice and mobility justice. In the literature, Sheller does highlight the ways mobility justice reveals the relation between the urban crisis, the migration crisis, and the climate crisis. Naming it “The Triple Crisis,” Sheller identifies the common denominator to the crisis of climate, urbanization, and migration is that it revolves around questions of mobility and immobility, and together they bring into focus the unjust power relations of uneven mobility (Sheller 2018). Although Sheller makes the connection between the role of climate issues and mobilities, the connections between climate justice and mobility justice is one that needs stronger scholarship. It is also evident in the challenges and unfamiliarity PMJ had at this stage of the Decongest module.

### **Dignify Module Self-Worth and Dream**

The two remaining D’s, Dignify and Dream, were grouped together and took place in person at the Metaphor Club, a Black-owned co-working space in Leimert Park. I was unable to attend but I had a phone call with Jesi Harris the Inspiring Growth Manager with PMJ, who participated in the meeting and shared key takeaways. The meeting was facilitated by Rio and had four participants in attendance. The meeting began with check-in questions, giving participants the opportunity to share how they are feeling at the moment before beginning the curriculum. Jesi recalls the day being heavy for most participants due to

personal challenges they were dealing with but that the check-in exercise itself was part of the practice of Dignify where participants were given the space to acknowledge the dignity of their personal lives. This was then followed by a PowerPoint presentation on the Dignify Module Self-Worth that discussed vulnerable populations in public spaces such as transgender people, houseless youth who are LGBTQIA+, sex workers, disabled people, street vendors, and undocumented immigrants.

A key takeaway for Jesi was the Mind Mapping exercise that asked participants the question, “How do other non-human beings and earthly elements fit into this?” This question encouraged them to think about tracing the sources and resources used for everyday products. For example, you choose a product, like toothpaste, and begin to trace what resources were used to make it, transport it, and the manufacturing process, piecing it all together to create a story and summary of this product. Jesi felt this was a great activity because in an industrial economy we often don’t think about this and are very disconnected with our everyday commodities which encouraged people to think about the resources needed to create it.

The Dream presentation began by reviewing the Medical News Today definitions of the word “dream,” some of these definitions were “offline memory reprocessing and reflecting unconscious mental function in a psychoanalytic way.” This was followed by examples of the ways cities abroad have used urban planning to create sustainable cities. Cities discussed were Tokyo, Singapore, Toronto, and Curitiba. What stood out the most to Jessi from this presentation was a video that was shared about the City of Curitiba, Brazil. This video stood out to Jesi because it depicted how urban planning was used to emphasize “the value of land in a way that it honored environmental justice, ecosystems, and health”. This module concluded by encouraging participants to think about how to Dream neighborhoods, with a focus on Leimert Park. Questions included, “What are things needed in neighborhoods to increase active transportation modes of travel? What are things needed in neighborhoods to ensure healthy and joyful people? What does it mean to have healthy & joyful people?” Although I was unable to attend the meeting, the call with Jesi allowed me to understand the key takeaways from this module which were allowing space for people to share what they are feeling, center the most vulnerable populations, and envision and reimagine people’s connections to land, movement, and connectivity.

### **Leimert Park Community Think Tank**

Participant observations were conducted at the “Leimert Park Community Think-Tank”. The Leimert Park Community Think Tank included 10 community members who identify as artists, cultural bearers, and local civic leaders, Figure 8. Many are affiliated with Leimert Park grassroots organizations: Crenshaw Subway Coalition, We Love Leimert and Leimert Park Village Inc. This cohort includes youth and elders organizing around racial justice, economic justice, cultural preservation, and anti-displacement. The urgency to organize for cultural preservation and resist displacement comes with the rapidly changing neighborhood due to the construction and opening of the new Metro Crenshaw Line,

which fueled the increase in new developments that are accessible for current residents. To PMJ, this is a mobility justice issue, as higher-income residents who are less reliant on transit displace longtime residents that depend on active and public transportation to move around.



Figure 8. Leimert Park Community Think Tank Orientation, People for Mobility Justice.  
Photo by PMJ

The goals of this cohort were to ensure that the group is able to exchange knowledge, deepen PMJ's collective understanding of mobility justice, and strengthen current efforts in Leimert Park that will direct public investments towards making the streets safer and accessible for current residents. Participants were invited to participate by Kaya Dantzer, The Staying Alive Leimert Park Assistant who organized and coordinated the cohort. PMJ held four meetings with the Leimert Park Think Tank, each approximately two hours long with about seven to ten residents at each meeting. The meetings began in November 2019 and ended in March 2020, held on the weekends or evenings. Three of the meetings took place at the Metaphor Club, a Black-owned creative co-working space located in Leimert Park. The meeting took place in one of the Metaphor Club's conference rooms where participants sat along with two rectangular desks and the facilitators sat in the middle, in front of a television that was used to display the PowerPoint presentations as in Figure 9.



Figure 9. The Metaphor Club. Leimert Park Community Think Tank Orientation, People for Mobility Justice. Photo by Zully Juarez

Due to the public health impacts of COVID-19, the last module Decriminalize was conducted as a webinar through a Zoom video call rather than in person. As an observer, I was known and recognized by the participants as the researcher and participants knew the research goals of the project. I took handwritten notes and voice recorded the meetings with verbal consent. The meetings, with the exception of the first orientation meeting, followed the structure of the 5 D's framework as outlined below.

The first meeting was an orientation that coincided with the Leimert Park Village's Great Streets Leimert Park Radical Imagining event. PMJ did an introduction to the organization and reviewed the program requirements for the Think Tank which included abiding by the code of conduct which are the community agreements that were collectively creat-

ed by participants. These agreements also included attending seven events including the kickoff, three workshops and the culminating event. Participants were also required to attend two community events and make public comments informed by the cohort's values and priorities. Participants received a stipend each, distributed in three payments.

After introductions and reviewing program logistics, PMJ had an activity with their Mobility Justice Deck playing cards. This Mobility Justice Deck (playing card deck) is a popular education tool that shares important milestones for mobility (in)justice from the 1840s to the present. The deck was developed by a team of researchers, artists, graphic designers, and writers, including Chynna Monforte, Hector Benavides, Grace Lynne, and PMJ staff. The facilitators divided participants into smaller groups to discuss sections of the deck and after had a share out to the larger groups about key takeaways. This activity allowed participants to think about the historical time periods that impacted people's mobility while allowing participants to continue cataloging the history of the movement taking shape today by sharing their own experiences. Each group had an elder, adult, and youth present to provide an intergenerational knowledge share.

After the activity, participants walked to the Leimert Park Plaza to participate in the Radical Imaginings Great Streets Leimert event. This event was part of an effort to win a larger grant to redesign streets that center pedestrians in Leimert Park. The activity titled, Radical Imagining #2: If People Street Could Talk encouraged residents to vote on different designs for a public plaza for the community on 43rd Place and Degnan Boulevard. This activity encouraged participants to place stickers on display boards with designs that they prefer to see in their community, as shown in Figure 10. The designs were a result of a previous community meeting held a month prior titled "Designing Degnan Blvd." The consulting firm that created the designs was also present to facilitate discussion with members and answer questions as shown in Figure 11. Through these activities, participants were able to reflect on historical events that impacted mobilities as well as engage in an activity that will potentially impact their community's design for pedestrian mobilities. A key role in the pedagogical approach to mobility justice is rooted in the knowledge and experiences of people. Both of these activities centered on the discussion and feedback of those most impacted, the residents of Leimert Park.





Figure 10. Radical Imaginings Great Streets Leimert Leimert Park Community Think Tank Orientation, People for Mobility Justice. Photo by Zully Juarez.



Figure 11. Radical Imaginings Great Streets Leimert Leimert Park Community Think Tank Orientation, People for Mobility Justice. Photo by Zully Juarez.

## Decongest

The second meeting was on the topic of Decongest, which was facilitated by Xiomara Chavez, the Clean Mobility Program Assistant with GRID Alternatives. The key framework for this module was looking at greenhouse gas emissions through an environmental justice and mobility justice framework. The way PMJ discussed greenhouse gas emissions was not that the Leimert Park community needs to be working on reducing further gas emissions, a narrative that was used by previous funders, but rather Leimert Park and other similar communities are heavily impacted by greenhouse gas emissions due to larger structural entities. The curriculum is similar to the Decongest webinar which covers an introduction to climate change, greenhouse gases, air pollution, and exploring the intersection to transportation. The presentation itself was presented as “high level” information and Ximora encouraged participants to ask questions. Rio also reminded participants to pay particular attention to how they can frame this information to people who may not have the community’s best interest in mind or may not agree with them, whether it be the “government or firms”, this is the challenge that PMJ presented to the Think Tank.

People were encouraged to ask questions during the presentation. Participants mostly shared their thoughts or provided further examples of the topics discussed, but not as much engagement since the presentation took the form of a lecture. Through my observations, it was evident that the conversation was dominated by the elders in the room. Only one youth asked a clarifying question but did not participate as much. Not too many questions were asked about the material of the curriculum but participants, mostly the two elders in the room, added examples of environmental injustice. For example, when discussing climate disaster one of the elders added that disasters impact poor communities the most such as New Orleans, Haiti and Puerto Rico. The second elder adds to this by including how the response is also inequitable because the wealthiest places receive aid first after a natural disaster. There was an instance when an elder spoke for a longer period of time and one of the facilitators noticed they were taking up more time than most people and decided to announce a time-check, acknowledging the importance of his input but also wanting to ensure we get through the entire material of the curriculum. Although intergenerational circles carry a high value for learning, through my observation’s elders took up more space. The facilitator handled it very well, ensuring the workshop remains on time but also acknowledging the importance of their words.

Halfway into the presentation one of the adult participants asked for clarity on the structure of the presentation and program asking, “I’m still trying to figure out how this, what we are doing now, the workshops, and then the culmination is some sort of public presentation. So is there research and data collection right now or is that what we are doing internally?” Rio responds, “This work here is to help us find the gaps in our presentation so that we can address them before we set it up. Because part of the gaps for me that’s really important is that often we don’t start from the community, we often start from the academics to be teaching, but it really should always start from the community. It is a process that is happening as it’s going, which is why we’ve talked about it as a Think Tank.” What this question highlighted to me was that there was still confusion about the strategies and

outcomes of the meeting, whether it was for research collection or discussion. Rio did clarify that this space is where residents are able to provide expertise and opinions on the curriculum before it is fully created. Although Rio has mentioned this a few times it seems to be difficult for people to grasp and understand.

The presentation was running behind schedule which did not allow for much time for questions or discussion at the end, but Kaya did ask one of the participants to share closing words and close with an mediation activity. During the activity, the participant shared that she felt grateful for this information but also that she was reminded about the sad and depressing patterns of oppression that take place in the community and wanting to transition into a more empowering place. Through these discussions, the Think Tank helped identify that participants wanted to feel more empowered during the meetings. Their feedback was incorporated in the remaining modules where elements of Dignify and Dream were included in each module, not as separate modules.

### **Decolonize**

Decolonize was the third meeting, facilitated by PMJ staff Kaya Danzler and Jesi Harris. Unlike the previous presentation, this workshop had questions throughout the workshop which invited participants to have more discussion. The conversation was still dominated mostly by adults and elders but there was also more participation by younger people. The discussion on Decolonize covered multiple topics such as criminalization, environment, health, food security, economic stability, and housing stability.

Some of the questions asked at the presentation allowed participants to share their experiences and knowledge, such as, “What ways of living and ways of being that are already happening in your family or communities positively impact our environment?” This question allowed participants to share examples of the way they see this applied to their everyday lives. People shared riding bicycles, growing food, exchanging harvest, and community gardens as examples. Throughout the presentation, participants were reminded by Kaya that this space was created for people to talk and share with one another. At a certain point, Kaya intentionally made a point that she wanted to provide space for people in the room to share the work that they are doing to decolonize. As someone who is familiar with the work of the participants, she used her facilitation role to connect people’s work to the topic and create the space for particularly younger people in the meeting to share their work. She shared, “to me decolonize is reclaiming sovereignty, recognizing people in the group to share the ways they are reclaiming sovereignty.” When one of the younger participants began to share about the work they are doing with the community garden at Crenshaw High School, an older member mentioned he knew the person who started that garden in 1990 and can connect them with each other. This is an example of the benefits of having intergenerational spaces and knowledge shares.

Two strategies that were used in this module and not the previous module was when Kaya shared a few social media posts from Black twitter that shared Black dissertation titles that really looked at cultural norms and how people are tapping into theories. In the end the facilitators also shared a short video clip of Curitiba, Brazil as a way that other cities plan

for sustainable cities. This use of media resulted in participants being engaged and willing to share their thoughts. The meeting ended with the question, “What does the future of active transportation look like? Or what is needed to ensure people are healthy and joyful?” People shared that the future included safety and health.

### **Decriminalize**

The fourth meeting was Decriminalize, facilitated by Rio Oxas and Kaya Dantzer. Unlike the prior modules, due to the public health impacts of COVID-19, the Decriminalize module was conducted as a webinar through a Zoom video call rather than in person. All participants were virtually present during this last module. The module followed the structure of the webinar module which began with looking at how Indigenous and Black people are constantly monitored, while acknowledging that people are impacted differently especially how Black individuals experience criminalization.

What was different about this module was that the facilitators incorporated a few questions throughout the module for participants to share their thoughts. The conversations during this module were shaped by the impacts that COVID-19 has had and will have on mobility. The first question asked was, “How does fear guide our decision-making in times of crisis?” As public health experts and the Mayor of Los Angeles are ordering for people to practice social distancing, and to quarantine at home, participants discussed the impacts of restrictions on movement and the power of fear to dictate mobility. The major theme discussed was the role of the state and police forces using a criminalization lens to police people’s movement. As one participant shared, “the fear of COVID-19 is what’s being used to sort of shape our relationship to movement and our relationship to police forces and enforcement and militarism, and all of that. They’re all the same fear. I think they’re all rooted in the same place.”

The next questions asked, “How do we protect ourselves and each other while honoring the human need for mobility?” In response to this question, participants discussed the importance of organizing and community strategies. One participant encouraged people to think about this by asking, “What are community-based strategies that we are engaging right now and how are we building community-based networks to be mobile and have migrations that are beneficial to a better quality of life?” This same participant shared how his family in New Orleans have a mutual aid society where each block was connected to one another. An elder from the group responded with the use of phone trees in terms of communication and affirmations where people can check in with people. Both commented that these strategies derive from ancestral knowledge, “We have the models for this in our own culture, our ancestral knowledge. It’s right there in front of us.” Another participant mentioned how more people are reaching out to different collectives and resource centers due to the lack of resources and lack of safety from the virus. Expanding on that comment she shared how youth in the community are putting together a food giveaway “Slauson Girl, SUPRMARKT, and Hood Healer, “Those three young women have banded together. I think they’ve collected like almost a ton of food like 1400 pounds of dry goods that they’re planning to give out tomorrow that they’re distributing to people in South LA

who can't make it to the grocery store or don't have the resources to buy goods." Overall collective action, mutual aid and organizing for disaster preparedness without depending on the government were shared thoughts.

The last question asked, "What and how do the governments (local and federal) current measures make you feel?" Kaya, the facilitator encouraged people to think about what it would look like to have a government structure that isn't punitive about policing and further criminalizing people but about mutual aid. A participant shared how the current measures made her nervous, fearing going outside, paranoid due to personal experiences with police. She shares, "I'm a felon, this makes me nervous because I don't know where that leaves me at. Just going outside I'm super paranoid about getting pulled over because my personal experience has not always been the best with cops. But for them to have that power over me that they can just pull me over and their first question is always, 'have you ever been arrested?' and yes, and then you look at me, a queer brown woman. It's going to be easy for them to lock people away." Another participant shares the need to organize and propose some kind of police principals that the community can push the city to follow. She shares, "Police are using this as an opportunity to incarcerate people for prior things. It seems like there should be a list of things that we want from our City, from our police as we respond to this particular virus and coming up with some solutions. [The discussion] is internal first as to what we want, but I think that the solution is a program that you present to the Mayor." The participant saw this as an opportunity to talk amongst community members to propose new principals on how policing needs to be conducted and prepare to make them into policy. Through these discussions, participants share how the fear of COVID-19 is not only about public health concerns but also the social and economic impact to mobility for communities that are already overpoliced.

## **Surveys from the Leimert Park Think-Tank**

A pre-modules paper survey, in the form of a questionnaire, was used to obtain information from the Leimert Park Community before beginning the 5 D's Workshops. It was intended to assess their familiarity with the subjects at the beginning of the Decongest workshop. The survey included nineteen questions, a total of six people completed the survey. From the survey we know that participants age range from younger than 18 years old to older than 60 years old but the majority of participants are over 60 years old and young adults between the age of 20 to 25 years old. All participants are Black or African American, half identified as female and half as male. All participants are from the Los Angeles area, some from Hawthorne, Windsor Hills, Baldwin Hills, and Leimert Park.

When asked about their familiarity to a particular word or theme the range was on a five option Likert scale of "a great deal, a lot, a moderate amount, a little and none at all." When asked about their familiarity with mobility justice the responses were mostly a "moderate amount." When asked what mobility justice means to them, they answered:

What does Mobility Justice mean to you?	
Participant 1	Safe and healthy passage. Transportation as a restorative justice practice.
Participant 2	To me, Mobility Justice is an organization created to help people have safer communities to travel in.
Participant 3	It means that all people will have access to transportation and also that the routes are safe and clean, those with different abilities (like wheelchair...etc) are included in these plans... also that my community has apparent bikes and lanes and on-ramps.
Participant 4	Access to ALL modes of transportation regardless of income, geography, ethnicity, and mobility impairment.
Participant 5	mobilizing and education, smartly, nativists.
Participant 6	Efficient transportation for the community.

When asked about their familiarity with Decongest the responses were mostly a “moderate amount.” When asked what decongest means to them, they answered the following:

What does “Decongest” mean to you?	
Participant 1	-
Participant 2	-
Participant 3	To me decongest means that people find ways to carpool, use public transportation, as well as bikes, scooters so that there are less cars on the road.
Participant 4	Reduce traffic, reduce density, removal of obstacles that impede (time, energy) movement
Participant 5	-
Participant 6	To decongest means to ease up traffic and car population

When asked about their familiarity with the framework of Decriminalize the responses were mostly an “a great deal.” When asked what Decriminalize means to them, they answered the following:

What does “Decriminalize” mean to you?	
Participant 1	To delete past convictions of former crimes.
Participant 2	Decriminalize to me means to make aware the perspective of someone being a threat to someone else.

Participant 3	-
Participant 4	Remove certain socially perceived infractions or alternative behaviors from vulnerability to criminal justice process.
Participant 5	-
Participant 6	Decriminalize means to adjust a law so it isn't considered illegal

When asked about their familiarity with the framework of Dream the responses were mixed. When asked what Dream means to them, they answered the following:

What does "Dream" mean to you?	
Participant 1	-
Participant 2	To me, a dream is a wish, goal, or aspiration that you would like to make reality
Participant 3	To dream means to have visions and hope for the future! Of better days and greater outcomes
Participant 4	A desired outcome one aspires to, or one with little possibility of happening
Participant 5	peace, success, empowerment. 1. Political 2. Economic 3. Health
Participant 6	Dream is to visualize

When asked about their familiarity with the framework of Dignify the responses were either "a great deal" or "not at all". When asked what Dignify means to them, they answered the following:

What does "Dignify" mean to you?	
Participant 1	Honor, validate, raise up.
Participant 2	Dignify to me means to give pride to something
Participant 3	To make honorable, to bring value, to remind of greatness
Participant 4	to give respect or difference
Participant 5	Maát
Participant 6	To dignify is to give integrity

The last question on the survey asked, "How informed are you about the new development and city plans in your neighborhood?" most responses were "a great deal."

A second paper survey, in the form of a questionnaire was distributed after the Decongest workshop with the Leimert Park Think Tank. However, the meeting had gone over time and I encouraged participants to take the survey home and return at the next meeting



to be respectful of their time. A total of two responses were submitted. When asked for their overall assessment of the Decongest Module meeting, the two respondents answered “excellent”. When asked about the topics or aspects of the workshops they found most interesting or useful, they answered with “greenhouse gas” and “climate change”. When asked if the workshop achieved the program’s objectives they answered with “yes.” When asked to share some knowledge and information gained from participation at the event, the responses were left blank by both participants. According to the survey, the module did meet their expectations and the modules were “definitely” useful. When asked how the module can be effective, one person responded with “it was perfect time” and the other left a blank response. Both believed the organization of the event was “excellent” and when asked for any comments or suggestions, one participant recommended it to be “more hands-on.”

After realizing that the surveys took longer than anticipated to answer, I decided to only ask for an evaluation survey of all modules at the end of the final meetings. However due to the public health impacts of COVID-19, an evaluation was emailed out in a Google Form, rather than distributed in person during the final meeting. Zero responses were submitted. Although there was a low response rate for the evaluations, the pre-module survey provides information on peoples familiarity with the framework of mobility justice and the 5 D’s. All survey and evaluation questions can be found in Appendix B.

### **Interviews with Leimert Park Community Think Tank**

A total of four interviews were conducted, including two participants and two facilitators of the Leimert Park Community Think Tank. Conducting one-on-one interviews allows for a more in-depth examination of participants’ understanding of mobility justice on a more personal level. These interviews were semi-informal, each about an hour long. Each interviewee was asked approximately twenty-four questions, ranging from direct questions to more open-ended questions. This included questions about their involvement in their community, involvement with PMJ and their thoughts about mobility justice and the 5 D’s of Safety.

The first interview was conducted with Reverend Clarence Washington, Figure 12, who is 75 years old, identifies as Nubian African, retired engineer, veteran, minister, and educational consultant. He grew up in Watts, California, and has lived in West Los Angeles for the last 45 years. Reverend Washington is heavily involved in community organizing groups such as the South California Organizing Committee, veteran advocacy groups, Black Lives Matter, a conflict resolution mediator for the district attorney, and also involved with the We Can Foundation which expands educational advancement through the application of computer- and communications-based technology. Reverend Washington was recruited as an elder by Kaya, PMJ’s Staying Alive Leimert Park Assistant, to listen to what’s being said and bring his knowledge as an elder to the space.



Figure 12. Reverend Clarence Washington outside of the We Can Foundation office in Leimert Park. Photo by Zully Juarez

The second interview was with Adé E. Neff who is a 50 years old, Black and Haitian resident of View Park - Windsor Hills. In the last 25 years, he has always lived no further than five miles away from Leimert Park. He is originally from Boston but has lived in Los Angeles since the 1990's. Adé is an entrepreneur, he is the business owner of Ride On! Bike Shop and Co-op located in Leimert Park, Figure 13. Adé has been engaged in mobility work in South Los Angeles for many years, specifically on bike safety, transportation, and infrastructure. Working on projects like the Great Streets Project in District 8, Vision Zero, and multiple projects with PMJ like the Blue Line First and Last Mile Community Based Process and Plan. Adé was part of the conversation behind the inception of the Staying Alive Leimert Park Grant which is part of the 11th Hour Just Transit Challenge in which he advocated for the grant to focus on Leimert Park. In collaboration with Ride On! Bike Shop and Co-op and We Love Leimert, PMJ applied and was awarded the Staying Alive Leimert Park grant funding to carry this work. The Leimert Park Community Think Tank is an initiative under the Staying Alive Leimert Park programming. Due to the infrastructure changes happening in the community like the new Crenshaw/LAX Metro Line, Adé felt the need to focus the project in Leimert Park because access to alternative transportation and equity has always been an issue.



Figure 13. Ride On! Bike Shop and Co-op in Leimert Park. Photo by Zully Juarez

The third interview was with Kaya Dantzer. Kaya is a 27 years old African American and Guatemalan American resident of Inglewood who grew up in South Central Los Angeles. Kaya is currently a communications manager at a nonprofit organization and also a community and cultural organizer and artist. Kaya's cultural heritage as Garifuna from the Caribbean coast of Central America, informs her work in advocating for underrepresented populations, particularly Black and Brown people. Kaya organizes with Black Lives Matter and is the lead organizer for We Love Leimert. We Love Leimert a grassroots organization of primarily Black people who are artists and activists that are interested in ensuring the cultural continuity and preservation of Leimert Park Village. We Love Leimert was formed because there was an interest among Black youth to figure out how they can come into leadership at Leimert Park which is known as the African American cultural hub of Los Angeles. They also address concerns around the Crenshaw Metro Line and gentrification as a way to protect their cultural hub as Black people are being pushed away from the city. Kaya heard about PMJ through Adé Neff and when hearing about the Staying Alive Leimert Park project she reached out to participate, eventually joining PMJ as the Staying Alive Leimert Park Assistant. Kaya outreached and recruited participants for the Leimert Park Think Tank, where a key aspect of the group was for it to be intergenerational. Kaya was also a co-facilitator of the Leimert Park Think Tank with Rio Oxas.

The fourth interview was conducted with Rio Ogas, a resident of Los Angeles, of Central American roots, specifically of Nahuatl Pipil, Maya and Spanish lineage. Rio is a consultant and social justice and earth rights advocate. Since 2002, they have focused their work on mobility justice, transportation equity, food justice, and equitable access to the outdoors to name a few. Rio led and facilitated PMJ's programming as the Building Power Director including the Staying Alive Leimert Park programming, 5 D's webinars and co-facilitated the Leimert Park Community Think Tank. Since then Rio transitioned out of their role with PMJ to deepen this work in their newly created consulting firm called Rahok.

Elements of each interview are organized under the threshold of the 5 Ds of Safety, including mobility justice, which is presented below.

### **Mobility Justice**

From the information gathered about each individual, it is clear that each person interviewed is involved in various social justice movements, whether that be organizing for education justice or organizing with Black Lives Matter. However, familiarity with mobility justice varied with each participant. Rio and Adé were more familiar with the term and the work of mobility justice and shared that they have been actively involved in the work through PMJ but also prior to working with PMJ. Although they were not necessarily using the term "mobility justice", they tie this work to past experiences conducting bike safety and transportation equity workshops to address safe mobility for communities such as Vision Zero and Great Streets Projects in South Los Angeles. Kaya and Reverend Washington were introduced to the term more recently through their participation in PMJ's Leimert Park Community Think Tank that began in November 2019.

The common understanding of mobility justice was the ability to move through space in a just and safe way. As well as the intersections of mobility justice with other disciplines and social justice movements that center on the most vulnerable people. In the words of Adé, mobility justice is "the idea of folks being able to navigate the city and be able to move and having a safe way and in an effective way to do so." This definition touches on a few key concepts, access, ability, justice, and of course movement. Therefore, this framework as defined by residents and practitioners allows for mobility justice to be in conversation with multiple disciplines and social justice movements. According to Rio, mobility justice "Lies at the intersections of every single social justice movement, it literally means the arteries of every single movement." To Rio, mobility justice addresses the way people need to move through space to reach resources and necessities such as a health provider, education, parks, etc., centering the most vulnerable populations. Therefore it is important to situate mobility justice in every single social justice movement and as mobility justice advocates also ensure one is being an advocate for people with disabilities, people who live in poverty, people who live in "concrete jungles" and people who do not have access to green spaces. Kaya shares that she had never heard the term mobility justice before getting to know PMJ but was deeply interested in this work and these theories because "it is in the intersections of a lot of issues that we face when we think about oppression." Kaya high-

lights in her interview how in other spaces she hears about oppressions related to environmental racism, and oppression of women or the impact of poverty and income inequality as separates things but mobility justice engages with social justice in a way she has never encountered before. According to Kaya, this is done by starting at the individual and looking at people's movements and the ability to traverse a place. It confines disciplines like urban planning, geography, and critical study lens.

Reverend Washington understands mobility justice as dealing with the environment, health, and economics. He shares, "if I have a car, I have to financially maintain my car... and what impact does the car have on traffic congestion" representing the economic responsibility of the car and the ways it contributes to traffic congestions touching on impacts on the environment. Lastly, he shares how active transportation like walking helps maintain health and helps people become cognitively aware of their surroundings. The connections the interviewees have made about the multiple way's mobility justice speaks to various disciplines and movements resemble the work of Mimi Sheller in which mobility justice reveals the relation between the urban crisis, the migration crisis, and the climate crisis as described in the literature review.

What was also key to the conversation for the interviewees are the ways mobility justice is not granted to particular people and their identities. When asked about mobility justice, they described the challenges of mobility justice for Black people and the importance to contextualize historical legacies. Adé shares, "Black folks in this country have been dealing with mobility injustice ever since the Europeans came over here and enslaved people, you know we had the Black Codes back in the day, you had to have an ID with your and papers for you to go from one plantation to another plantation. You had to have somebody's permission to go from one place to another. There's always been a lack of mobility justice for Black folks. Then you talk about driving while Black, stop and frisk. You know, it's all about folks being able to move from one place to another, and not being safe in being able to do it." Adé connects the ways Black people have historically been controlled, policed, and criminalized and the ways it plays out today through tactics such as stop and frisk or "driving while Black" that is a way to racial profile people. Adé continues to share how everything that is happening to Black folks now has a history and legacy; it is a legacy that is connected to safe streets "without being harassed." According to Adé what mobility justice is trying to do is change the legacy of white supremacy. Through participants' understanding of mobility justice we observe how it provides the opportunity to engage in multiple fields of discipline and social justice movements. But with the importance of acknowledging historical legacies by centering historically marginalized communities, specifically Black lives.

### **Decongest**

When asked about Decongest, the common themes across the interviews are its relevance to the environment, specifically greenhouse effects, health, specifically to respiratory health like asthma and active transportation. According to Adé the primary issues are the greenhouse effect, how cars are affecting the environment, and ultimately impacting

the air. In addition, Adé calls attention to freeways in the neighborhoods that contribute to the effects of health which drive the focus of decongestion to get more cars off the road and concentrate on alternative transportation like walking, cycling, and public transportation. What this speaks to are the conditions that many Black and Brown people live in, environmentally unjust communities. Rio shares how these communities face “an onslaught of pollution, climate crisis, and soaring asthma rate.” Like Rio, Kaya, and Reverend Jackson specifically related decongest to environmental racism. Reverend Washington shares, “It [Decongest] deals with environmental racism and fighting to keep them from building those incinerator plants that were burning all the stuff along Central and Alameda, damaging the community, including the environment, toxic dump sites and things of that nature.” When asked about Decongest, Kaya also alludes to sources of pollution in her community. She shares that although she has not done a lot of environmental justice activism she has always been interested because of where she grew up specifically stating that she herself was in tune with “environmental racism with my proximity to the airport and the pollution that I have to deal with like respiratory symptoms”. Although the Decongest workshop was led by an invited guest from GRID Alternatives, Kaya’s lens was geared towards looking at “how corporations emit the majority of CO2 emission and that macro-level impact instead of focusing on what people are doing in their daily lives and not scrutinizing people’s daily lives”. From all of the 5 D’s, Decongest was the one D that interviewees had less to share about due to their unfamiliarity with what they perceived it to be.

### **Decriminalize**

When discussing Decriminalize, interviewees tied it to the policing of Black people and their movement in public space. Connecting it to historical legacies of slavery, state violence, redlining, police brutality and enforcement as well as other platforms of resistance such as Black Lives Matters, and abolitionist movements were common reactions. Adé shares that enforcement is not good for his community because Black people are presumed to be criminals or what he calls an “automatic stigma on us.” For Staying Alive Leimert Park the intent was to come up with an alternative to envision what Vision Zero was doing, he shares, “For me, the enforcement piece was always problematic because they’re not enforcing anything and they’re killing us. So, the whole idea for the Vision Zero thing just didn’t make sense. You know, it was happening in Europe, but the context isn’t the same, the environment isn’t the same. And when we already have issues with the police, police are killing black folks all day every day already, you know, for being black. So now you’re going to add a thing like Vision, we’re like, okay, they’re gonna police communities for traffic violations.”

Rio goes on to share aggravated feelings with Vision Zero, they share, “Vision Zero is very Eurocentric, it doesn’t take into account how Black people, how Indigenous people are experiencing the street. And one of those problematic things under the five E’s is enforcement...enforcement leads to death on the streets, a really complicated experience and that actually street safety was not just about traffic violence, it was also about state violence and also about community violence, rooted in poverty rooted in systemic forms of racism.”

This response to Vision Zero's Enforcement initiative is tied to historical legacies, as Reverend Washington put it, "There is a historical reason when it comes to justice in this community and I call it apartheid LA, oppression still happens to some degree. Blacks couldn't go to certain areas. They had sundown rules in Glendale, Burbank, if you got caught up there it was a tragedy. You couldn't move beyond Crenshaw. This is a redlined area too, it was 1965 when this opened up." The experiences shared by Rio and Reverend Washington builds on concerns pertaining to Vision Zero's enforcement traffic laws and racial profiling and police violence as analyzed in Abonour's work. Abonour focuses particularly on task force-style community engagement conducted by cities, along with community concerns about racially biased policing and city effectiveness at addressing these concerns in Vision Zero plans.

Through the interviews, we are also able to see the key role of community resistance to historical legacies of state violence. Rio shares how Black Lives Matter is really fundamental in bringing to light state violence against the Black community in the United States. They share the example of Oscar Grant III who was killed by a BART Police Officer in Oakland, California in 2009. This act of state violence highlighted what many Black Americans had already been facing, "Centering disproportionate policing enforcement and state violence including death because of the policies that have particularly been put on Black Americans since the slave codes." Similarly, when asked about Decriminalize Kaya ties it with the similar mission of Black Lives Matter, Black resistance and abolition work.

Solutions and alternatives were also discussed during the interview. Rio states how many people including PMJ had strong feelings of dissonance towards Vision Zero leading them to publish a blog post titled Vision Incomplete in 2018. The blog was written by Rio and was intended as an invitation to collectively define safe and secure streets in their communities. They state that Vision Zero is coming in as BIPOC are being heavily policed and displaced physically, culturally, and psychologically. This is the context in which PMJ introduces the 5 D's meant to inspire critical dialogue. After the blog was published, Rio shares that they received interest among transportation and mobility justice organizers. In addition to the 5 D's, Adé argues that the police do not have to be involved in riding the trains or even making sure people are paying their fare. He shares that in the East Coast, he grew up with Guardian Angeles, community members who were similar to a neighborhood watch who would ride the trains, buses, and walk the streets making sure people were safe from crime. He shares, "Guardians Angeles would just literally just ride the trains and make sure nothing was going on that was making people feel unsafe. And that's the community taking care of itself. It doesn't need a police presence for that. It can happen here, community residents and citizens really taking ownership of their safety and doing things to make sure that they're safe without a police presence. The community just started taking care of their own." The Guardian Angeles is a direct response to police violence, one where community residents understood police presence does not equate to safety and took matters of safety into their own hands. In relation to mobility justice and to build upon the scholarship of Sheller and Carpio, lead us to think of security as a racial mobility

project through the actions of traffic enforcement and racial justice. It is clear that recognizing access to space, movement, and geography for BIPOC, particularly Black folks, is rooted in safety from white supremacy and state violence.

## **Decolonize**

Through the discussion of Decolonize, common themes were displacement, forced removal, and dispossession, with a specific fear of losing home and place. For example, Kaya shares that she is familiar with the framework through African History courses in college that deal with the impact of colonization. Her relationship with it specifically are from “the development of cultural change looking at the impacts of the Atlantic Slave Trade and how that transformed and heavily influenced the global system we live in today”. Reverend Washington explains it through his understanding of colonization which to him means forced removal. He states, “If you look at what’s happening to Blacks in terms of forced mandated moves, so I move you out if you’re living in this community and make it impossible for you to live and give you a voucher system and the voucher systems take you out of your community and put you in Palmdale or Burbank.” Reverend Washington is connecting colonization to forced removal, a tactic that was used among indigenous people in the United States and to what he argues is happening to the Black community from urban areas to the periphery of the city. He goes on to describe how eminent domain plays a role in this, “It has always been the colonizer’s effort to disrupt your residency by pure convenience and necessity. So, you have elimination or cutting into a lifestyle that’s been established by Black or Latino folks. You know, you had the 10-freeway cut right through Sugar Hill, which was right around Crenshaw. Then you had the 105 [freeway], those homes in Imperial, so they took from those blocks that were there. Then you look at East LA and where they had the Chavez Ravine issues. They came in to replace it with a baseball field, they removed people who were together, they came in and moved them out. So, one can say remove is colonizing too, you move or make it so that people have to move out”. Reverend Washington ties colonization to disruption of residency, elimination of a lifestyle, and overall forced removal which is common for Black and Latino neighborhoods in the United States, such as the development of freeways that cut through BIPOC communities.

With the construction of the Crenshaw/LAX Line, a light rail line that will run through southwest Los Angeles, in a north to south direction with a stop in Leimert Park, there is a fear that this development project will also disrupt or remove the community. It is important to note that Leimert Park is the center of both historical and contemporary African American art, music, and culture in Los Angeles. Kaya shares, “Leimert Park is a cultural hub in the community, and intellectual community as well and represents the diaspora across the board and the culture that comes out of the space focused on Black American culture.” For interviewees, the construction of the new Metro line brings up concerns of gentrification and displacement of its Black community. Adé shares, “I feel the community and businesses and residents have to push to make sure our voices are heard and that we are not displaced, in the name of this project [Crenshaw/LAX Line]. That the project doesn’t become a graveyard, a tombstone for the Black people that used to be here. That’s the danger of the project.” The conversation of gentrification and displacement, disposes-



sion, or forced removal was interpreted as a form of colonization therefore to organize and resist against it is a form of decolonization for the interviewees. What is not discussed in this conversation is the repatriation of Indigenous land and life. As Tuck and Yang argue that decolonization brings about the repatriation of Indigenous land and life, and not a metaphor for other things we want to do to improve our societies.

To Rio, Decolonize meant engaging with local Indigenous people. They share, “We often forget about the fact that even though we as long term residents of color get asked about infrastructure changes, changes to our cities or to our rivers and parks like ultimately we are still guests to the land and like one of the experiences Indigenous people have is a complete erasure of their connection to the land into the geographic space.” Rio goes on to add, “Part of decolonialism is the fact that a lot of folks of color are impacted by colonialist systems that have forced migration, whether it be to meet the economic constraints in our own country or warfare etc. that we ourselves have had to move. Without actually being an authentic choice. So, I think that it also needed to cover displacement, forced migration, etc.” Decolonize is such a big project that connects many other dynamics and D’s in this research. Through these interviews, we are able to observe the knowledge of people locally resisting and respecting that knowledge of resistance is key to building the future. We examine this kind of resistance through The Red Nation and its platform of The Red Deal that builds a decolonial future. This analysis connects to observations made in the following two D’s, Dignity, and Dream.

### **Dignify**

When asked about Dignify, participants mostly referred to it as “dignity” and in relation to mobility justice, they expressed it as a sense of being valued, being included in planning processes, recognition of histories of resistance and resiliency, and recognition of the diversity that exists within the Black community. To Rio, dignify looks at the way communities are resilient and thriving, they share, “Highlighting current movements, current forms of resilience, and thriving that our communities have taken upon. Whether it’s through mutual aid work that people have been doing collaboratively or grassroots organizing that has been happening already.” They point to looking at the way’s communities are actively working towards building stronger and resilient communities through organizing and mutual aid.

In the context of mobility justice, Adé identifies Dignity as value and inclusion, “the need to be valued in showing us some dignity when it comes to the work and projects being put in place, to be inclusive. Like for example when you’re thinking about putting a rail line down Crenshaw to the airport because that is going to be good for people who live in Santa Monica but what about the community that is the train lines going through? How’s that going to serve the community? Like the Blue Line [Metro light rail] project didn’t serve any communities that it went through. They just went through the community, they didn’t give a fuck about people who live there, and what their needs were. So, I think that’s what that [Dignify] looks like, when you treat the community with the dignity it’s like they’re at the table, they are in the discussion, in the conversation and help make the decisions.”

In this statement, Adé highlights the importance of being included in planning processes, specifically light rail projects. He uses the example of the Blue Line (now renamed as the A-Line) a 22.0-mile light rail line running north-south between Los Angeles and Long Beach. In the interview, he discussed the lack of efforts from Metro in incorporating community participation by residents in South Los Angeles when the Blue Line was being developed. He ties it with the Crenshaw/LAX Line where he discussed how there was no plan to have a Metro stop at Leimert Park which to him was outrageous given the significance of Leimert Park as a cultural and intellectual hub. But due to community organizing and pressure, Metro decided to add a stop in Leimert Park. Adé highlights the importance of community participation in the decision-making process.

In addition to being valued and included in decision-making processes, participants shared how recognition about the history of resistance and the diversity of people, particularly the Black community, was a key part of Dignify. Kaya shares, “Dignify is recognizing the diversity of folks, in terms of cultural heritage or ethnic background but also just like celebrating differences of people and honoring the diversity of people. Dignify really shows up in the community specifically when we think about the history of resistance that happens in the space [Leimert Park], a safe space for Black people across Southern California to come and be themselves. Leimert Park is the perfect place that disproves all the white supremacy about Blackness being monolithic and Black people being all the same. You have a community that is primarily Black, but you get different ideologies and lifestyles. A place where Black people in LA go to be fulfilled, dignify, to be themselves.” In this statement, we can see two main points, the importance of the history of resistance of a place like Leimert Park and also the diversity within the community. This diversity is described as ethnic and cultural diversity but also diversity in ideologies. This statement examines how Leimert Park itself puts Dignity into practice because it is a safe space where Black people can be themselves. This touches on the previous analysis with Decriminalize and the work of the Guardian Angeles where we are able to examine what safety looks like in practice by community members in Leimert Park and the ways they are building dignified spaces for themselves.

The Leimert Park Community Think Tank is also another example of a dignified space. When PMJ was thinking about creating a Think Tank and a cohort they intentionally wanted it to be intergenerational. Kaya who conducted the outreach for the cohort shares, “Essentially when we’re thinking about creating a Think Tank and a cohort of people who will be able to have conversations and ideas around this process we knew it needs to be intergenerational so that we could get different perspectives because we didn’t want to just have, you know, one-sided results. It’s always important to make sure there’s diverse stakeholders when you’re trying to come up with some sort of consensus about what a community is thinking about. Also, people who were not well versed in some of the theories that are really representative in PMJ, in terms of the five D’s framework, but also had that orientation or curiosity.” When asking Reverend Washington why he decided to join the Leimert Park Community Think Tank he shares, “they need an elder to come in and sit down and listen to what’s being said and bring an in-depth background based upon expe-

riences.” This goes to show how PMJ practices Dignify through the inclusion of a diversity of people in the community and the importance of valuing their knowledge and presence as observed through the selection process of the Leimert Park Community Think Tank. These strategies create a framework in which leadership and expertise come from those most impacted, as explored in Theodore’s work the use of popular education places power and dignity in the hands of the community.

## **Dream**

There were similarities between Dignify and Dream, where Dream is very much an extension of Dignify. Common themes for Dream were about envisioning and creating future societies that participants would want to live in. In the words of Reverend Washington, Dream is to “Envision an idea of what community can look like. Feeling safe, wider sidewalks, ideal place people can move with no interruptions, to have dignity and value in their journey.” Similarly, Kaya looks at Dream as “conversations to construct and think about what people want societies to look like. We know what currently does not work, what are the details of a framework of what we do want.” During the interview, Kaya was reflecting and feeling grateful for her role going into the workshops, always having to lift up Dignify and Dream in conversation and thinking about what it looks like in practice. Kaya further shares, “Personally I always work and organize but a lot of the work I do is in reaction to or a critique of something. Once you have done that for many years you get to a point where you get people onboard to abolish the prison system and what does it look like to rebuild society and spend time to think about what we can construct and what to construct instead of always a critique mode.” For Kaya, Dignify and Dream in practice means thinking about what the next step is, such as what does abolition look like in practice.

To Adé, this project itself is a dream. Being able to have this opportunity to do the work in a concentrated community, his community, and then also just being able to bring up different generations into the space to learn from each other. He sees the participants of the Leimert Park Community Think Tank as “ambassadors,” building a cohort of folks that can get familiar and understand the five D’s so then those ambassadors can actually share it with other people for the purpose of growing the community and the knowledge around the five DS. He shares, “If you think of the whole project as like a plant, the Think Tank is kind of like the seeds being watered. Then the Staying Alive Leimert Park is a larger project, which includes the community and more folks. So now the seed has sprouted because the information is going out to more people but right now, we are concentrating on a few to have a strong foundation to then share information reaching out to the larger community and doing presentations and workshops.” As Harjo further examines in her text, indigenous futurity is the enactment of theories and practices that activate our ancestor’s unrealized possibilities. It is the act of living out the future we wish for in the present time and creating the conditions for these futures as similarly described by the participants. Harjo examines futurity as a way to operate in service to our “ancestors, contemporary relatives, and future relatives” (Harjo, 2019).

# - 05 CONCLUSION & RECOMMENDATIONS

## Conclusion

In summary, the common understanding of mobility justice was the ability and freedom to move through space in a just and safe way. Through the participants' understanding of mobility justice, we observe how it provides the opportunity to engage in multiple fields of discipline and social justice movements. This was apparent during the community meetings with Partnership LA participants and Leimert Park Community Think Tank that centered residents' experiences and knowledge to address safety and mobility justice. The conversation naturally spoke on other topics of racial justice, environmental justice, abolition, economic justice and what these mean for communities of color throughout the 5 D's framework. The literature around mobility justice is also configured around the way it relates to other social movements such as racial justice, environmental justice, and immigration rights (Sheller, 2018).

The 5 D's framework served as the foundation to guide the conversation around mobility justice and street safety. A common key point was the importance of acknowledging historical legacies by centering historically marginalized communities, specifically Black lives and in this work. This was apparent mostly under the Decriminalize modules. From all the 5 D's, Decriminalize was spoken about the most amongst all participants. Historical context on the criminalization and policing of Indigenous, Black, and Latinx communities was key to guiding conversations on how it shapes people's realities today. When discussing Decriminalize, interviewees specifically tied it to the policing of Black people and their movement in public space. Connecting it to historical legacies of slavery, state violence, redlining, police brutality and enforcement as well as highlighting platforms of resistance such as Black Lives Matters, and abolitionist movements were common reactions. The experiences shared by community residents reflect the work of Carpio which examines mobility and tensions between police officers and communities of color to address the ways criminalization of certain forms of mobility provided some groups grounds for making spatial claims while prohibiting others. Carpio further discusses in her work how mobility is tied to vagrancy laws, slave codes, immigration enforcement, sobriety checkpoints, joyriding ordinances, and other means of policing movement share continuities or ruptures with one another. Residents' experiences and fears about displacement, redlining, policing, and disinvestment demonstrates how contests over movement have shaped racial hierarchies and regional attitudes towards a diverse set of migrant and resident groups (Carpio, 2019).

From the 5 D's framework, Decongest was the least discussed. It was the topic where both PMJ facilitators and participants had less to share about due to their unfamiliarity with what they perceived it to be. Although the words "Decongest" or "congestion" were used less and mentioned the least, for community members it brought up a larger conversation on common themes such as climate change, environmental health, and justice, specifically to respiratory health like asthma, environmental racism and active transportation.

Mimi Sheller advocates for greater precision and critical analysis in transportation-related policy work as the state works towards a post-carbon transition for fossil-fuels based transportation systems. Sheller discusses how infrastructure-shaping projects will not achieve "green" outcomes if they do not acknowledge the relationship between infrastructure, spatial inequality, and deeply entrenched histories of mobility injustice (Sheller 2019). This offers theoretical frameworks that have been ignored within mainstream transportation planning and modeling. Decolonize is such a big project that connects many other D's in this research. Throughout the discussion of Decolonize, common themes were displacement, forced removal, and dispossession, with a specific fear of losing home and place.

There were similarities between Dignify and Dream, where Dream is very much an extension of Dignify as key to building and envisioning a dignified future. Dignify was expressed as a sense of being valued, being included in planning processes, recognition of histories of resistance, resiliency, and recognition of the diversity that exists within the Black community. Common themes for Dream were about envisioning and creating future societies that participants would want to live in. As Harjo further examines in her work, indigenous futurity is the enactment of theories and practices that activate our ancestor's unrealized possibilities. It is the act of living out the future we wish for in the present time and creating the conditions for these futures as similarly described by the participants. Harjo examines futurity as a way to operate in service to our "ancestors, contemporary relatives, and future relatives" (Harjo, 2019).

Residents in the communities studied have long been impacted by issues of mobility injustices. As explored in this research, mobility represents not only the freedom and ability to move through space in a just and safe way, but a manifestation of structural inequities embedded within historically oppressed communities and the impacts it has on the ability to access resources to live a quality lifestyle. It is important to recognize that race is also about access to space, movement, and geography, therefore the battle for true mobility justice and safety in public spaces is also about recognizing and organizing against white supremacy. Due to consciousness-raising efforts by groups like PMJ and Black Lives Matters, the Vision Zero Alliance has had to respond to concerns around policing. As Founder and Executive Director of the Vision Zero Alliance Leah Shahum states in a blog post in 2016, "Personally, I am thinking differently about Vision Zero. Not only as it relates to law enforcement, but also in other ways that U.S. communities are interpreting and implementing Vision Zero efforts as they relate to social justice and equity" (Shahum, 2016).

## Recommendations

- Due to COVID-19 communities are being forced to rethink so much during this time to survive. Mobility justice will have to focus even more on the criminalization of the movement of BIPOC by police forces. Principals for decreasing policing and ultimately defunding the police in the COVID-19 era should be established between community members and the City of Los Angeles to ensure safety and accountability.
- PMJ has the potential to strengthen abolitionist movements such as the Movement for Black Lives. Given that participants from the Leimert Park Think Tank are involved with the Movement for Black Lives they can collaborate on ways to identify frameworks that can help move forward Movement for Black Lives 5-year vision plan. For example, PMJ can allocate resources, whether that is grants or securing funding for organizing efforts that center conversations around alternatives to policing. This can be an expansion of the Decriminalize module.
- For the next phases of the Mobility Justice Certification, I recommend PMJ to create leadership and employment opportunities for the Leimert Park Think Tank to help lead, organize, or facilitate workshops for the program. This way they can engage and further develop the cohort.
- Continue to center the lives of BIPOC people, specifically BIPOC frontline workers and their communities.
- Collectivism and mutual aid networks to protect our most vulnerable community members. The Leimert Park Community Think Tank offered community strategies to support and uplift community members. This includes the use of joining forces with existing organizations such as food drives, creating phone trees to check-in with people especially the elderly, and community gardens to maintain access to food. This can be done through the networks that exist at the Crenshaw High School community garden.
- There is room to build stronger relationships between mobility justice and environmental justice movements. Many environmental justice organizations are involved in conversations around active transportation, which leads me to think that there is potential to expand that discourse and framework to include mobility justice. This collaboration can be around the connections between zero-emission transportation systems and decongest.
- A vision towards mobility justice includes the dual themes of the freedom of movement and the freedom to remain in place such as dwelling, equity around residency, and anti-displacement. I recommend PMJ to engage in conversation about the freedom to remain in place as a way to address power and policing as it relates to Decriminalize and Decolonize.

# - 06 REFERENCES

## Work Cited

Abonour, Rabi. (2018). Vision Zero's Enforcement Problem: Using Community Engagement to Craft Equitable Traffic Safety Strategies. UCLA: Institute of Transportation Studies. Retrieved from <https://escholarship.org/uc/item/4hq3k9g2>.

Brown, Charles, and Cox, Stefani. Silent barriers to bicycling, part I: Exploring Black and Latino bicycling experiences, from <http://betterbikeshare.org/2017/02/15/silent-barriers-bicycling-part-exploring-black-latino-bicycling-experiences/>

Brown, A. M. (2017). Emergent strategy: shaping change, changing worlds. Chico, CA: AK Press.

CalEnviroScreen. California Office of Environmental Health Hazard Assessment. (n.d.). Retrieved April 9, 2020, from <https://oehha.ca.gov/calenviroscreen>

Carpio, G. (2019). Collisions at the Crossroads: How Place and Mobility Make Race. University of California Press.

Climate Justice Toronto (2020, May 18). #AbolitionIsClimateJustice. Twitter. Retrieved from: <https://twitter.com/CJusticeTO/status/1262387913804992514/photo/1>

Collective, U. (2018, January 27). Untokening Mobility: Beyond Pavement, Paint and Place. Retrieved November 13, 2019, from <http://www.untokening.org/updates/2018/1/27/untokening-mobility-beyond-pavement-paint-and-place>.

Collective, U. (2017, November 11). Untokening 1.0 - Principles of Mobility Justice. Retrieved November 13, 2019, from <http://www.untokening.org/updates/2017/11/11/untokening-10-principles-of-mobility-justice>.

Communities for a Better Environment Mission & Vision. (n.d.). Retrieved from <http://www.cbecal.org/about/mission-vision/>

Conner, M. (n.d.). Traffic Justice: Achieving Effective and Equitable Traffic Enforcement in the Age of Vision Zero. Retrieved from <https://ir.lawnet.fordham.edu/ulj/vol44/iss4/2>.

Dalton, R. P. (2019, October 29). Vision Non-Zero: The Human and Financial Toll of LAs' Dangerous Roads. Retrieved March 23, 2020, from <https://la.streetsblog.org/2019/10/29/vision-non-zero-the-human-and-financial-toll-of-los-angeles-dangerous-roads/>

East Yard Communities for Environmental Justice. About. (2018, May 17). Retrieved May 18, 2020, from <http://eycej.org/about/>

Harjo, L. (2019). *Spiral to the stars: Mvskoke tools of futurity*. Tucson, AZ: The University of Arizona Press.

High Injury Network City of Los Angeles. (n.d.). Retrieved May 9, 2020, from <http://geo-hub.lacity.org/datasets/ladot::high-injury-network>

Just Transit Grant Narrative (2019, November 1). Los Angeles.

Kushner, R. (2019, April 17). Is Prison Necessary? Ruth Wilson Gilmore Might Change Your Mind. Retrieved May 10, 2020, from <https://www.nytimes.com/2019/04/17/magazine/prison-abolition-ruth-wilson-gilmore.html>

Leimert Park. LA Times Mapping L.A. Neighborhoods. (n.d.). Retrieved April 9, 2020, from <http://maps.latimes.com/neighborhoods/>

Lugo, A. E. (2015, September 30). Retrieved from <http://www.urbanadonia.com/2015/09/unsolicited-advice-for-vision-zero.html>

Marco Conner, *Traffic Justice: Achieving Effective and Equitable Traffic Enforcement in the Age of Vision Zero*, 44 *Fordham Urb. L.J.* 969 (2017). Available at: <https://ir.lawnet.fordham.edu/ulj/vol44/iss4/2>

Mission. (n.d.). Retrieved December 12, 2019, from <https://www.peopleformobilityjustice.org/mission>.

Newkirk II, V. R. (2016, August 4). This Is Why Black Lives Matter Is Not Going Away. Retrieved March 26, 2020, from <https://www.theatlantic.com/politics/archive/2016/08/movement-black-lives-platform/494309/>

Ocasio-Cortez, A. (2019, February 12). Text H.Res.109-116th Congress (2019-2020): Recognizing the duty of the Federal Government to create a Green New Deal. Retrieved May 17, 2020, from <https://www.congress.gov/bill/116th-congress/house-resolution/109/text>

On The Road. (n.d.). Retrieved November 15, 2019, from <https://www.nsc.org/road-safety/safety-topics/fatality-estimates>.

Oxas, R. (2018, November 9). VISION INCOMPLETE. Retrieved November 10, 2019, from <https://www.peopleformobilityjustice.org/news/2018/11/8/vision-incomplete>.



PolicyLink. How Can Congestion Pricing Advance Transportation Equity? (2019, November 13). Retrieved from <https://www.youtube.com/watch?v=1DZFYQdbI-8&feature=youtu.be>

Rashad Shabazz: 'Why Geography Matters in the Struggle for Racial Justice'. (2016, February 9). Retrieved April 2, 2020, from <https://www.mprnews.org/story/2016/02/09/rashad-shabazz-why-geography-matters-in-the-struggle-for-racial-justice>

Ray, Geoff. LA Bus Riders' Union Rolls Over Transit Racism. *Race, Poverty & the Environment*, Vol. 12, No. 1, *Moving the Movement: Transportation Justice: 50 Years after the Montgomery Bus Boycott* (Winter 2005/2006), pp. 54-55

Seo, S. A. (2019). *Policing the open road: how cars transformed American freedom*. Cambridge, MA: Harvard University Press.

Shahum, L. (2016, September 02). *Vision Zero, Equity & Law Enforcement*. Retrieved from <https://visionzeronetwork.org/vision-zero-equity-law-enforcement/>

Sheller, M. (2018). *Mobility justice: the politics of movement in an age of extremes*. London: Verso.

Sheller, M. (2019, November). *Why the Green New Deal needs Mobility Justice*. Why the Green New Deal needs Mobility Justice. San Francisco.

The Movement for Black Lives. About Us. (n.d.). Retrieved April 26, 2020, from <https://m4bl.org/about-us/>

The Red Deal; Indigenous Action to Save our Earth Part Two Heal Our Bodies. (n.d.). Retrieved February 5, 2020, from <https://therednation.org>

The Untokening. (n.d.). Retrieved November 15, 2019, from <http://www.untokening.org/>.

Theodore, N. (2014). Generative work: Day laborer's Freirean praxis. *Urban Studies*, 52(11), 2035–2050. doi: 10.1177/0042098014523071

Tuck, E., & Yang, K. W. (2018). *Toward What Justice? Decolonization Is Not a Metaphor*. doi: 10.4324/9781351240932

Vision Zero Action Plan. The City of Portland. 2016. (n.d.). Retrieved November 15, 2019, from <https://www.portlandoregon.gov/transportation/71730>.

What is Vision Zero? (2018). Retrieved November 15, 2019, from <https://visionzeronetwork.org/about/what-is-vision-zero/>.


## Appendix A

PMJ's definition of mobility justice, transportation equity, and the 5 D's  
Source: <https://www.peopleformobilityjustice.org/mission>


Mobility Justice:

### What is Mobility Justice?

Mobility justice calls our attention to the fact that individuals face different challenges in transportation because the way we are socially controlled in public spaces manifests differently. To move toward more just mobility, we must end discrimination based on race, class, legal status, ability, gender, or age in how our travel is regulated and accommodated. PMJ acknowledges the intersections between transportation and the other parts of people's lives and we strive toward radical safety for all through multiracial organizing, self-determination, and economic empowerment.



Transportation Equity:



### What is Transportation Equity?

Transportation equity refers to correcting past discrimination in how public transportation benefits and burdens are allocated, maintained, and developed. Those who have had the least should be given the most. Mobility justice includes holding government agencies accountable to the principles they have set out in defining transportation equity and related topics such as environmental justice and transit justice.

5 D's Definition:

**DECOLONIZE:** May our approach in any urban planning, design and decision-making be rooted in the ancestral land in which we work, live, and play to honor the indigenous people and the native flora and fauna. Additionally, we are committed to halting the colonial practices that displace our people to ensure that long-term residents will be protected and have full rights to stay in their communities be it as tenants, homeowners, or business owners.

**DECONGEST:** May everyone have access to transportation and streets that support our full well-being and keep us alive.

**DECRIMINALIZE:** May Black, Brown and Undocumented people have the freedom to move in public spaces without state harassment, deportation or death.

**DIGNIFY:** May the people who are houseless, have disabilities, are LGBTQIA+, work the streets (sex workers, street vendors, etc) have immense protection for their lives and the resources they need to support their well-being.

**DETERMINATION:** May our BIPOC communities have the right to self-determination, which we define as ensuring that our voice and leadership are valued monetarily, from expert advice to implemented reality on our streets.

This is our introductory article to Vision Incomplete. Please be on the lookout for our follow-up articles to continue to **DECONSTRUCT** Vision Zero. If you would like to be a part of this dialogue please email [rio@mobilityjustice.org](mailto:rio@mobilityjustice.org).

**Written By:** Río Oxas - Program and Policy Organizer

## Appendix B

### Leimert Park Think Tank Pre-Training Survey

Please take a few minutes to provide the following information. We appreciate your time!

1. Name \_\_\_\_\_

2. Age

	Under 18	18-20	20-25	25-30	30-45	45-60	60+
Age							

3. What is your race and/or ethnicity?

Black or African American

Native American or American Indian

Latino/a/x

Asian / Pacific Islander

White

Other \_\_\_\_\_

4. What is your gender?

Male

Female

Transgender

Queer, Gender Fluid/Non-conforming

Other \_\_\_\_\_

5. Zip Code:

6. Occupation:

7. Organization (if applicable):

	A great deal	A lot	A moderate amount	A little	None at all
8. How familiar are you with Mobility Justice?					

9. What does Mobility Justice mean to you?

	A great deal	A lot	A moderate amount	A little	None at all
10. Do you see Mobility Justice apply to your everyday life?					

	A great deal	A lot	A moderate amount	A little	None at all
11. How familiar are you with the framework of “Decongest”?					

12. What does “Decongest” mean to you?

	A great deal	A lot	A moderate amount	A little	None at all
13. How familiar are you with the framework of “Decriminalize”?					

14. What does “Decriminalize” mean to you?

	A great deal	A lot	A moderate amount	A little	None at all
15. How familiar are you with the framework of “Dream”?					

16. What does “Dream” mean to you?

	A great deal	A lot	A moderate amount	A little	None at all
17. How familiar are you with the framework of “Dignify”?					

18. What does “Dignify” mean to you?

	A great deal	A lot	A moderate amount	A little	None at all
19. How informed are you about new development and city plans in your neighborhood?					



## Appendix C

### Interview Questions

Are you comfortable with me recording this interview?

At any point if you have questions or no longer want to be interviewed or stop recording that is fine, everything is volunteer based just let me know.

#### About interviewer:

What is your name?

What community do you live in?

How long have you lived there?

What is your ethnicity/race? Age?

What is your occupation?

#### Involvement in community

Are you involved in any community organizations/groups?

How did you hear about People for Mobility Justice?

If through someone else or another organization - can you share more details?

How did you hear about the Leimert Park Community Think Tank/Mobility Justice Certification Program?

If through someone else or another organization - can you share more details?

Why did you decide to participate in the Leimert Park Community Think Tank?

Why is it important for you to be present?

How familiar were you about the topics of mobility justice of the 5 D's before agreeing to participate?

When and where did you first hear the term "Mobility Justice"? Describe.

What does Mobility Justice mean to you?

#### 5 D's

What does Decriminalize mean to you?

What does Decongest mean to you?

What does Decolonize mean to you?

What does Dignify mean to you?

What does Dream mean to you?

How do you feel the 5 D's fit into this definition of mobility justice?

Which of the 5 D's is most important to you and why?

What are you hoping to gain from the Leimert Park think tank? And contribute to.

So far what do you think about the workshops, what do you like and would like to improve?

#### Destination Crenshaw

How do you feel about Destination Crenshaw as it relates to mobility justice and the Leimert Park Think Tank?

How do you think the new Crenshaw line will impact the community and mobility?

Is there anything else you would like to add to this interview?

## Quotes from Interviews with Leimert Park Community Think Tank

Elements of each interview are organized under the threshold of the 5 D's of Safety, including mobility justice, which are presented below.

Mobility Justice	
	“The idea of folks being able to navigate the city and be able to move and having a safe way and in an effective way to do so” -Adé Neff
	“Lies at the intersections of every single social justice movement, it literally means the arteries of every single movement.” Rio Oxas
	“It is in the intersections of a lot of issues that we face when we think about oppression.” Kaya Dantzler
	“If I have a car, I have to financially maintain my car...and what impact does the car have on traffic congestion.” Reverend Washington
	Black folks in this country have been dealing with mobility injustice ever since the Europeans came over here and enslaved people, you know we had the Black Codes back in the day, you had to have an ID with your and papers for you to go from one plantation to another plantation. You had to have somebody's permission to go from one place to another. There's always been a lack of mobility justice for Black folks. Then you talk about driving while Black, stop and frisk. You know, it's all about folks being able to move from one place to another, and not being safe in being able to do it.” Adé Neff
Decongest	
	“An onslaught of pollution, climate crisis and soaring asthma rate.” Rio Oxas
	“It [Decongest] deals with environmental racism and fighting to keep them from building those incinerator plants that were burning all the stuff along Central and Alameda, damaging the community, including the environment, toxic dump sites and things of that nature.” Reverend Washington
	“Environmental racism with my proximity to the airport and the pollution that I have to deal with like respiratory symptoms.” Kaya Dantzler
Decriminalize	



	<p>“For me, the enforcement piece was always problematic because they’re not enforcing anything and they’re killing us. So, the whole idea for the Vision Zero thing just didn’t make sense. You know, it was happening in Europe. But the context isn’t the same, the environment isn’t the same. And when we already have issues with the police, police are killing black folks all day every day already, you know, for being black. So now you’re going to add a thing like Vision, we’re like, okay, they’re gonna police communities for traffic violations.” Adé Neff</p>
	<p>“Vision Zero is very Eurocentric, it doesn’t take into account how black people, how indigenous people are experiencing the street. And one of those problematic things under the five E’s is enforcement...enforcement leads to death on the streets, a really complicated experience and that actually street safety was not just about traffic violence, it was also about state violence and also about community violence, rooted in poverty rooted in systemic forms of racism.” Rio Oxas</p>
	<p>“There is a historical reason when it comes to justice in this community and I call it apartheid LA, oppression still happens to some degree. Blacks couldn’t go to certain areas. They had sundown rules in Glendale, Burbank, if you got caught up there it was a tragedy. You couldn’t move beyond Crenshaw. This is a redlined area too, it was 1965 when this opened up.” Reverend Washington</p>
	<p>“Centering disproportionate policing enforcement and state violence including death because of the policies that have particularly been put on Black Americans since the slave codes.” Rio Oxas</p>
	<p>“Guardians Angels would just literally just ride the trains and make sure nothing was going on that was making people feel unsafe. And that’s the community taking care of itself. It doesn’t need a police presence for that. It can happen here community residents and citizens really taking ownership of their safety and doing things to make sure that they’re safe without a police presence. The community just started taking care of their own.” Adé Neff</p>
Decolonize	
	<p>“The development of cultural change looking at the impacts of the Atlantic Slave Trade and how that transformed and heavily influenced the global system we live in today” Kaya Dantzler</p>

	<p>“If you look at what’s happening to Blacks in terms of forced mandated moves, so I move you out if you’re living in this community and make it impossible for you to live and give you a voucher system and the voucher systems take you out of your community and put you in Palmdale or Burbank.” Reverend Washington</p>
	<p>“It has always been the colonizer’s effort to disrupt your residency by pure convenience and necessity. So, you have elimination or cutting into a lifestyle that’s been established by Black or Latino folks. You know, you had the 10-freeway cut right through Sugar Hill, which was right around Crenshaw. Then you had the 105 [freeway], those homes in Imperial, so they took from those blocks that were there. Then you look at East LA and where they had the Chavez Ravine issues. They came in to replace it with a baseball field, they removed people who were together, they came in and moved them out. So, one can say remove is colonizing too, you move or make it so that people have to move out.” Reverend Washington</p>
	<p>“Leimert Park is a cultural hub in the community, an intellectual community as well and represents the diaspora across the board and the culture that comes out of the space focused on Black American culture.” Kaya Dantzler</p>
	<p>“I feel the community and businesses and residents have to push to make sure our voices are heard and that we are not displaced, in the name of this project [Crenshaw/LAX Line]. That the project doesn’t become a graveyard, a tombstone for the Black people that used to be here. That’s the danger of the project.” Adé Neff</p>
	<p>“We often forget about the fact that even though we as long term residents of color get asked about infrastructure changes, changes to our cities or to our rivers and parks, like ultimately we are still guests to the land and like one of the experiences indigenous people have is a complete erasure of their connection to the land into the geographic space...Part of decolonialism is the fact that a lot of folks of color are impacted by colonialist systems that have forced migration, whether it be to meet the economic constraints in our own country or warfare etc. that we ourselves have had to move. Without actually being an authentic choice. So, I think that it also needed to cover displacement, forced migration, etc.” Rio Oxas</p>
Dignify	
	<p>“Highlighting current movements, current forms of resilience and thriving that our communities have taken upon. Whether it’s through mutual aid work that people have been doing collaboratively or grassroots organizing that has been happening already.” Rio Oxas</p>

	<p>“The need to be valued in showing us some dignity when it comes to the work and projects being put in place, to be inclusive. Like for example when you’re thinking about putting a rail line down Crenshaw to the airport because that is going to be good for people who live in Santa Monica but what about the community that the train lines going through? How’s that going to serve the community? Like the Blue Line [Metro light rail] project didn’t serve any communities that it went through. They just went through the community, they didn’t give a fuck about people who live there, and what their needs were. So, I think that’s what that [Dignify] looks like, when you treat the community with dignity it’s like they’re at the table, they are in the discussion, in the conversation and helping make the decisions.”</p> <p>Adé Neff</p>
	<p>“Dignify is recognizing the diversity of folks, in terms of cultural heritage or ethnic background but also just like celebrating differences of people and honoring the diversity of people. Dignify really shows up in the community specifically when we think about the history of resistance that happens in the space [Leimert Park], a safe space for Black people across Southern California to come and be themselves. Leimert Park is the perfect place that disproves all the white supremacy about Blackness being monolithic and Black people being all the same. You have a community that is primarily Black, but you get different ideologies and lifestyles. A place where Black people in LA go to be fulfilled, dignify, to be themselves.”</p> <p>Kaya Dantzler</p>
	<p>“Essentially when we’re thinking about creating a Think Tank and a cohort of people who will be able to have conversations and ideas around this process we knew it needs to be intergenerational so that we could get different perspectives, because we didn’t want to just have, you know, one sided results it’s like always important to make sure there’s diverse stakeholders when you’re trying to come up with some sort of consensus about what a community is thinking about. Also, people who were not well versed in some of the theories that are really representative in PMJ in terms of like the five D framework, but also had that orientation or curiosity.”</p> <p>Kaya Dantzler</p>
	<p>“They need an elder to come in and sit down and listen to what’s being said and bring an in-depth background based upon experiences”</p> <p>Reverend Washington</p>
Dream	
	<p>“Envision an idea of what community can look like. Feeling safe, wider sidewalks, ideal place people can move with no interruptions, to have dignity and value in their journey.”</p> <p>Reverend Washington</p>

	<p>“Personally, I always work and organize but a lot of the work I do is in reaction to or a critique of. Once you have done that for many years you get to a point where you get people onboard to abolish the prison system and what does it look like to rebuild society and spend time to think about what we can construct and what to construct instead of always a critique mode.” Kaya Dantzler</p>
	<p>“This project is a dream...If you think of the whole project as like a plant, the Think Tank is kind of like the seeds being watered. Then the Staying Alive Leimert Park is a larger project, which includes the community and more folks. So now the seed has sprouted because the information is going out to more people but right now more, we are concentrating on a few to have a strong foundation to then share information reaching out to the larger community and doing presentations and workshops.” Adé Neff</p>