



**Creating opportunities for mobility and connections:
Inclusive Streets Project and lifecourse reflections**

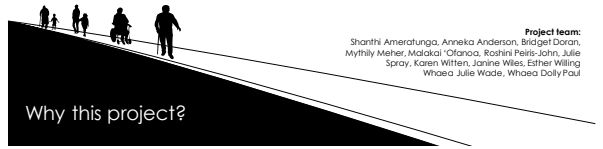
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A community-based participatory research project of people differently challenged by the built environment

- How do transport systems influence opportunities for mobility, social participation, health and wellbeing of disabled people and older residents in Tamaki Makaurau?
- How do transport professionals' perspectives in relation to these realities?



Project team:
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Why this project?

62 Go-along interviews using Photovoice
8 Interactive community workshops

Participants: 1/3 Maori, 1/3 Pacific, 1/3 Pakeha & Chinese
(community-based research assistants; 8 languages)
Survey of 175 transport professionals and 21 key informant interviews

What did we do?

Te Paea Memorial Marae
State Highway One motorway extension (built in the 1980s)
Overpass

"We were alright, until the motorway came. That changed the whole dimension of where you sit in Māngere Bridge"

Infrastructural decisions have ongoing, intergenerational, and inequitable consequences for wellbeing.

[The ambulance has] "come to the wrong address because the road, Miro Road has been cut off by the motorway, they go to the other side. They don't know that we exist on this side" (Whaea Atahua) .



Cultural impacts

Kaumātua were cut off from their tūpuna via access to the urupā, the moana & were no longer able to harvest harakeke

"I know I wasn't the only one that was stressed that a motorway was going to cut, cut us off from the marae to what we always said 'ah the urupā"

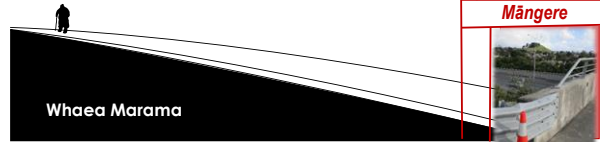
Intergenerational impacts

*"It's stopped the kids coming. See, and with kids come the parents. Well the parents come first of course, they come down here to nurture the marae. But they [parents] don't because the kids have nowhere to go...what happens over the years, takes away the tikanga
The marae's there, supposed to be there for the our whanau [families]"*

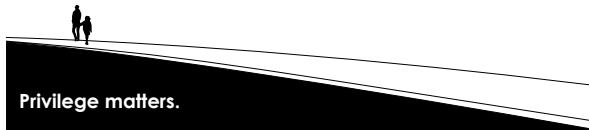
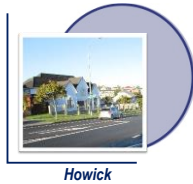
Whaea Ātaahua



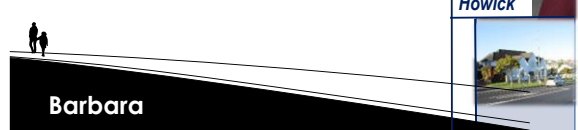
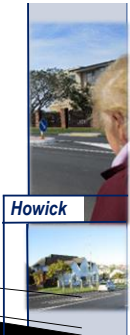
"I'd like to make a lot of journeys. But I depend on other people because there's no buses. No way out. Some people, not like me you know. They walk up to, because they're capable of walking up to the bridge. To catch a bus to go all over. You know, wherever the pension card takes you. And if you're not in like, if you're, not capable of doing that, then, it's look outside the window. Yeah see the big world then. Hello, here I am!"



- The effect of power and affluence on mobility and health.
- This group was both the oldest and the healthiest of the four sites.
- High levels of education, computer literacy, and systems knowledge...
- ...translates to confidence in navigating the systems, and advocating for themselves



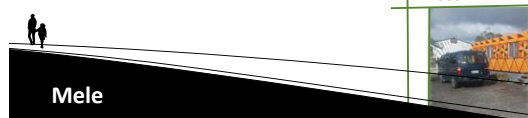
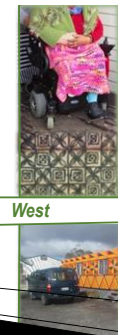
*"I wanted to get off there and the driver wasn't stopping there and he went another 10 metres up the road. And I said, "the bus stop's back there."
As I got off the bus he said, "fussy old lady."
I said, "I heard that." Came storming home, and sent off a complaint. Got a reply back the next day which is most unusual for Auckland Transport. Saying we will talk to, interview the driver and if necessary he will be sent off for more customer service training!"*



- For those with less social power, family becomes an important source of support with transport needs.
- Challenges with the cost of transport: petrol or bus fares.
- Challenges with accessing information on routes and timetables.



"I'm usually mad when I'm saw that the footpath is still not yet fixed. One week goes by going on two weeks, and still no concrete. So I stayed home that whole week, that whole two weeks until I hear the news that it's been fixed and then finally, I get to go."



- This group was both the youngest and the least healthy of the four sites.
- Being able to access the Glen Innes community makes a real difference to wellbeing.
- Many participants expressed a love and care for Glen Innes, its shops, community, and environment.



Glen Innes



The value of accessibility.

"Even if I go in the op shop makes my spirit already lift up, distract from the pain. So you are doing things that distracts you from your suffering, and if you are mobile, it is easier, it is easier than reading books. That is why I like to go out, get more distraction, distraction from not suffering."



Mario

Transport professionals' perspectives

- **Disconnect between vision and policy** "from the top" and how these are delivered on the ground
- **Some public groups are less likely to be engaged or heard**
- **Limited responsiveness to Te Tiriti** (Māori seen as groups to be consulted rather than in terms of rights to kāwanatanga, tino rangatiratanga, or āritetanga)
- **Unspoken minimisation of accessibility** in planning guides and monitoring tools
- **Less visible outcome measures:** In contrast to road safety (crash-related injuries/deaths), there isn't an obvious measure of "trips not made"



"I think most people who work within our industry are aware of the need for and benefits of facilities that improve accessibility. But priorities still tend to be set with the primary focus being capacity for motor vehicles."

"Most designers are able-bodied and drive everywhere. So just telling them that it sucks for people in wheelchairs isn't going to have much meaning."

Mind the intersections! People, places, plans and practices

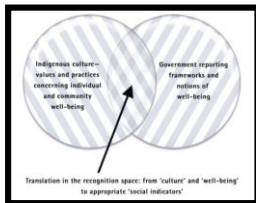
- **When we design infrastructure, what we privilege for some may have devastating consequences for others,** powerfully impacting physical and social wellbeing. This manifests unequally across communities, **strongly patterned by power and privilege.**
- **Some forms of marginalisation** (older age, disability, low income, ethnic minority) are not discrete and independent but tend to **coalesce and intensify differences.**
- **Our transport plans, consultation processes, professional practices and monitoring systems can produce, reproduce, and amplify these inequities.**



What have we learned?

Conceptions of space and impacts on Hauora Māori

- Colonial conceptions are misaligned with lived contexts and cultural values
- Structural violence through institutionalised privileging of western paradigms
- Create and maintain inequitable transport access, greater exposure to unhealthy environments and barriers to cultural engagement



Translation in the recognition space: from "culture" and "well-being" to appropriate "social indicators"

John Taylor (2008), Social Indicators Research 87:111-126

"Working effectively in the relational sphere"

- What does Te Tiriti mean in our personal lives and in our day jobs?
- Who are we consulting with? (Who complains? Who doesn't?)
- How do we address policy and practice gaps using an equity lens, including people challenged by our transport systems?
- How do we measure trips not made?



Questions to address

K Knowledge - a collective concept
A Advantage and Alienation - we choose to see/care about
S Step into Someone else's Shoes - stepping out of our comfort zones
H Hindrances - greed, hatred, delusion
I Identities and Institutional privileges and biases
N Now is the knowing!



Mana-enhancing collective approaches that embrace diversity, belonging and meaningful participation in a unified framework that acknowledges the unique place of Tāngata Whenua rights and aspirations.

Acknowledging...

Inclusive Streets Project participants

Research assistants: Luke Tai-Rakena, Liz Fanuelli, Rev Suamalie Naisali, Siosifa Tupou, Ben Zhang, Yingmin Wang, Clair Wang, Tamara Bozovic, Rākau Tautoko

Funder: Health Research Council of New Zealand

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