

Understanding Transport Injustice: Reflections and outlook

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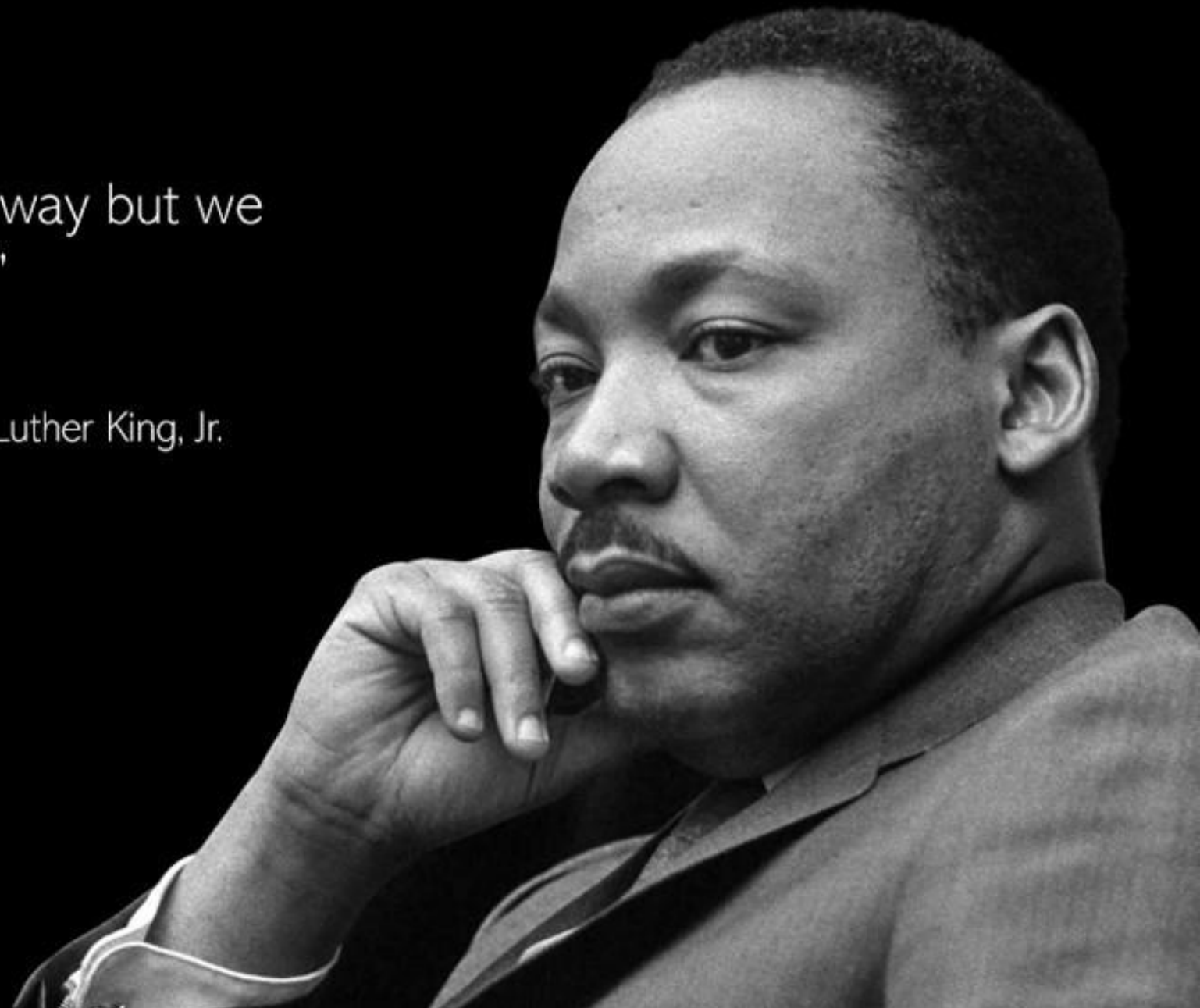
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"We have come a long, long way but we
have a long, long way to go."

Martin Luther King, Jr.





The Colonized Mind

*If you look, you're sure going to find
Throughout mankind's history
A colonized mind
The one in power makes law
Under which the colonized fall
But without God
It's just the blind leading the blind*

Coloniality

“ *long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations [and] is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience* ”

(Maldonado-Torres, 2007, page 243)

Coloniality & transport in/justice research

Some examples:

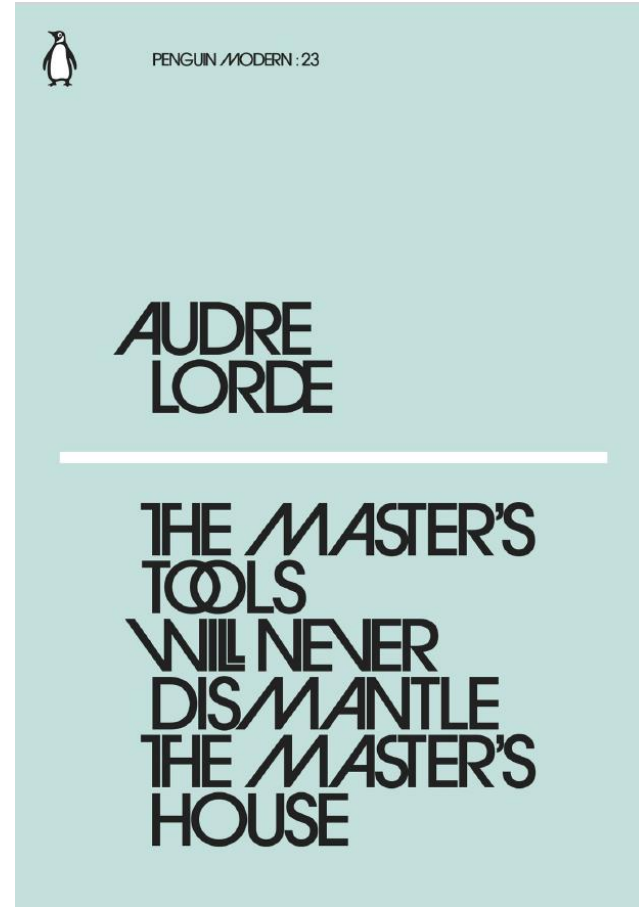
- Accessibility as concept and metric
- Rawlsian egalitarianism and responses to this, including sufficientarianism and much of the capabilities approach
- Lefebvre's right to the city
- Participation as essential to procedural/deliberative justice
- Recognition as beneficial to individuals and communities
- The very notion of justice as such

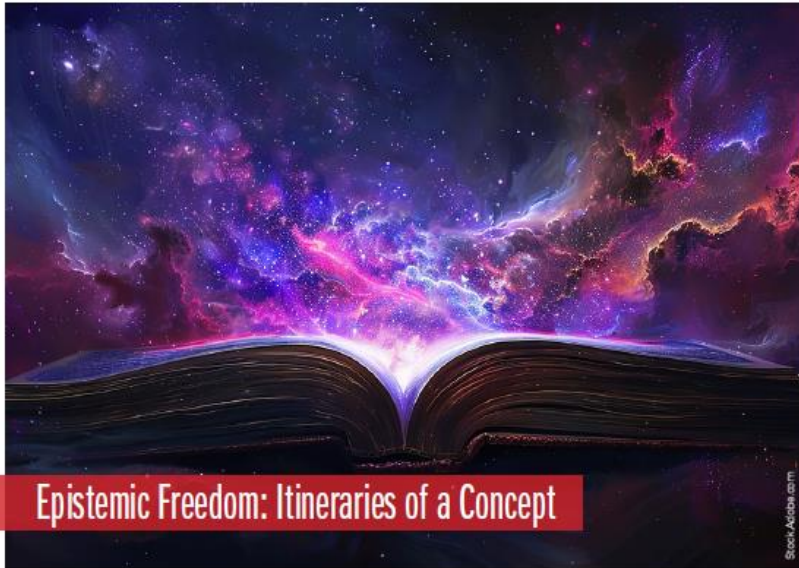
“ *But what if we invert that Order of Things? What if we posit that, in the present moment, it is the so-called ‘Global South’ that affords privileged insight into the workings of the world at large?* ”

(Comaroff & Comaroff, 2012, page 243)



“ *For the master’s tools will never dismantle the master’s house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change* ”





Epistemic Freedom: Itineraries of a Concept

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Abstract

The concept of epistemic freedom, which I introduced in *Epistemic Freedom in Africa: Deprovincialization and Decolonization* (2018), is elaborated in this article to give it context and to highlight its itineraries. This reflective article provides five problematic epistemes that necessitates struggles for epistemic freedom. These are racist, (en)slave, colonial/imperial, endocentric/patriarchal, and capitalist/neoliberal epistemes. These inextricably intertwined epistemes are constitutive of Eurocentric epistemologies and its reproductions at a world scale and make it difficult for alternative epistemologies from the Global South to flourish. They also underpin contemporary global economy and its asymmetrical power dynamics, which continues to marginalise decolonial ways of thinking, seeing, and praxes.

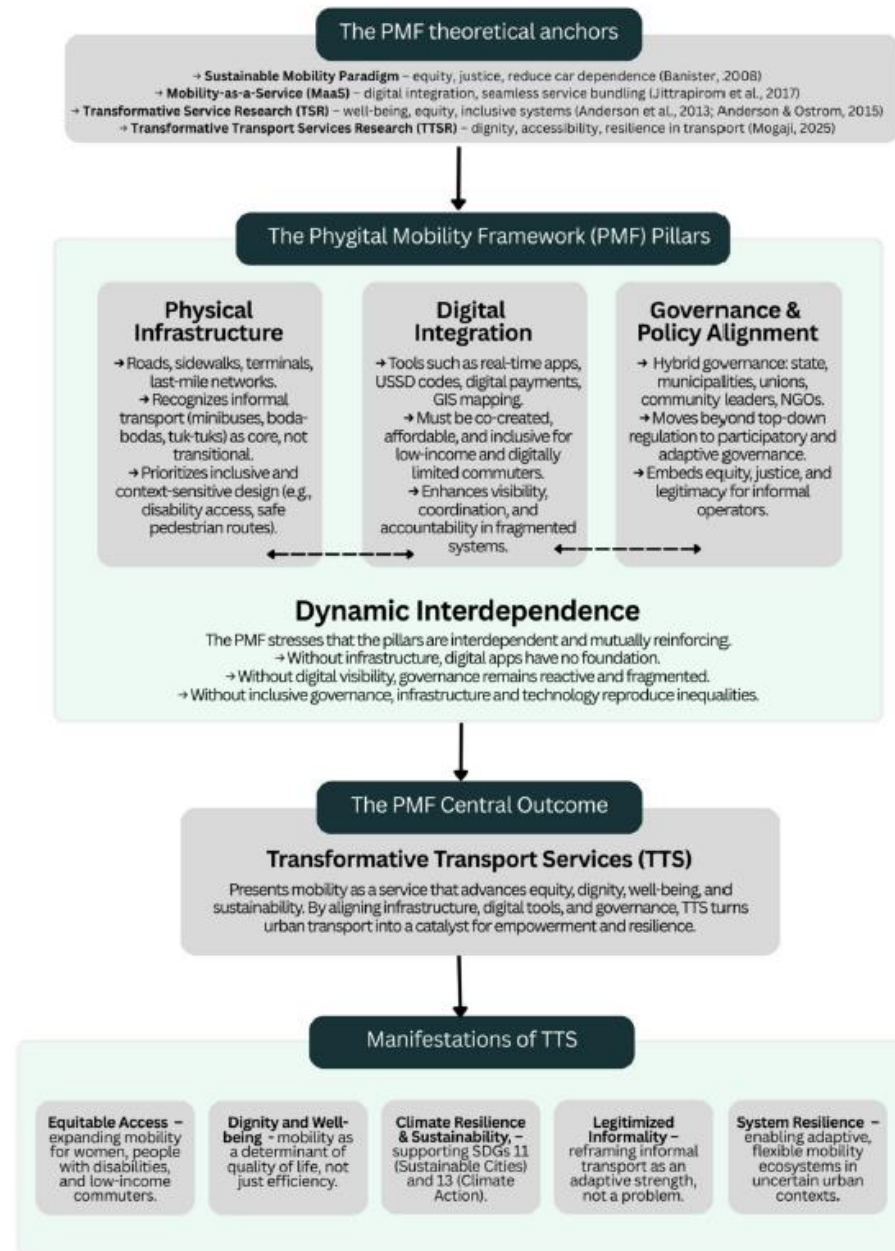
Introduction

Dominant ways of knowing cascading from empires, modern nation-states and ruling capitalist bourgeois elites invade the universe of others to impose themselves as the only legitimate, objective, scientific, and universally truthful epistemology. It is this imperialism of knowledge that is confronted by epistemic freedom as a multifaceted insurgent and

aspirational liberatory concept. Epistemic freedom encapsulates struggles and visions for freedom in the domain of knowledge. It unsettles genealogies, structures, economies, colonialities, and hegemonies of modern knowledge. As an essential pre-requisite for all other forms and dimensions of freedom, epistemic freedom emerges within the broader discursive context of anti-racism, anti-

Three decolonial actions:

1. Rethink thinking
2. Unthink thinking
3. Learn to unlearn in order to relearn



Source: Azeez et al. (2025, page 8)



Co-producing space-time accessibility: A transdisciplinary approach to enhancing transportation justice

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ABSTRACT

Accessibility analysis has long been used to gauge inequalities and inequities in people's ability to reach employment, education, greenspaces, and other activity locations. This paper proposes that the contributions that accessibility analysis makes to addressing transportation justice can be enhanced if the knowledge production processes that generate accessibility outcomes are adapted. It therefore introduces a transdisciplinary approach to co-produced space-time accessibility measurement, CoProSTAM, in which experiential, practitioner, and academic knowers collaborate closely. CoProSTAM has been developed on the basis of our collaboration between academic researchers, a collective of low-income women (Dimú), and local policymakers in the Medellín metropolitan area in Colombia. The paper also presents an empirical application which shows how accessibility varies according to the location of publicly available childcare facilities, with profound implications for the livelihoods and opportunities for healthy living among low-income women in the Global South. By building on our CoProSTAM approach, accessibility researchers will be able to reduce the epistemic injustices that are embedded in much transportation research and foster new ways of understanding inequalities in accessibility in urban and peri-urban areas.

Ubuntu

Pan-African concept, also known as Umunthu (Zambia), Ubumuntu (Rwanda) and Biakoye (Ghana), popularised as 'I am because we are'

An aspirational ethical 'philosophy of life,' focused on moral obligations of human beings who have to live together, enabling them to survive and flourish together, in their singular individuality (Cornell, 2014)

Character of moral obligations varies according to time, place and context

Moro (2021) offers a classification that can be developed in analytical and moral framework for understanding and intervening in popular transport

Dimension	Aspects/ sub dimensions	Description	Infrastructure & Services (WP3)		Use & users (WP4)				
			Drivers/operators	Physical infrastructure	Users & operators	Users & users	Gender	Disability	Older people
Living well with others	Positive relations	Relations with others that enhance individual & communal wellbeing	Station leaders organize social gatherings to strengthen bonds between drivers, vendors, and mates	Traffic police and local leaders implement programs in schools to teach road safety at intersections and pedestrian road crossings	Drivers pass comic comments that sets passengers laughing	Passengers support each other when a passenger is treated unfairly	Some men will exchange their seat for a worse position if they feel a given seat is not proper for a woman		Young people support the elderly in boarding a vehicle, offer to stand behind them in case they slip, and offer seats
	Solidarity	Sense of unity with others, grounded in shared interests, emotions, history	The Gerayo Amahoro campaign demonstrates unity among drivers, passengers, and pedestrians	Shared waiting sheds and benches built by unions using pooled funds					
	Dignity	Respect for, and recognition of, worth of others			Drivers lower volume of music, keep cars clean, and avoid shouting at passengers		Campaigns by transport groups encouraging respect for all users, including pregnant women.	Drivers decrease the speed and/or stop driving for PWD crossing the road, even at non-designated crossings	Campaigns by transport groups encouraging respect for all users, including older persons.
	Care	Care for other individuals and communities	Trotro and taxi drivers help each other push broken vehicles off the road	People place small tree trunks or branches to signal broken vehicles, potholes or excavations to drivers/riders	Community members help drivers when they develop a mechanical issue		Drivers allow pregnant women who have been waiting in the queue to get onto the bus first	Passengers offer seats to PWDs, help carry goods, and assist them with boarding buses	Trotro conductors help older persons to cross roads by stopping other vehicles
Africanness	Cultural identity	Sense of shared typically African identity	Drivers use Kinyarwanda greetings and welcomes	Communities work together during Umuganda to clean and maintain local transport infrastructure		Users sell herbal medicine in cars to help remedy diseases of other passengers			
	Living with ancestors	Importance of ancestors & spirituality to everyday practices & life		Bus shelters depicting Rwandan culture like Imigongo, Ingabo and King with traditional weapons					
	Living with clan	Importance of clan/extended family to everyday life				Family members extend kindness to known friends of family members by paying their fares			
Absence of violence	Self-destruction	Behaviour that harms oneself and own community							
	Interpersonal violence	Behaviour that causes physical/emotional/verbal harm to other individuals & communities	Reckless competition for passengers leads to dangerous overtaking and accidents		Drivers insult passengers, argue over fares, and sometimes fight over loading turns	Passengers engaging in physical assault or attempting theft or robbery of others			
	Systemic violence	Operations of social systems & institutions that harm individuals & communities	Hikes in fuel prices triggering lack of consensus on transportation fares			Insults due to variations in the transportation fares triggering insults among passengers			
Regeneration	Healing grounded in indigenous knowledge & practice	regeneration through mobilising traditional/African' knowledge and practices			Drivers and passengers play varied songs as a means to help the passenger recreate and regenerate				
	Dialogically learning to live well together	Enhancing wellbeing through deliberative action	Operators unite to advocate for justice for colleagues punished by law enforcers			Some users offer to top up the fares of others for the sake of peace aboard the vehicle			



Baltimore, 2015



VOLVO RESEARCH
AND EDUCATIONAL
FOUNDATIONS

Thank you

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