

2024

FILMPRO WITH TEN RESEARCH REPORT

**Understanding the ongoing practices of
Disabled artists and activists in Lambeth,
South London and other London
boroughs.**

RESEARCHED BY BLUE BLACKLEY
EDITED BY MEG FOZZARD

filmpro
with ten

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About this report

This report will cover the current initiatives and key stakeholders of Disability justice in Lambeth, South London and other London boroughs. Through an analysis of surveys and interviews we will discuss the overarching trends in justice movements related to Disability communities and explore the ways in which artists and activists can be better supported in their practices.

About the Author

Blue Blackley (they/them) is a South Londoner turned researcher and artist, committed to radical Black, Queer Disability politics. They are energised by traditional grassroots community work, gaining radical perspectives from their time in Black Queer Squats. Since then Blue has gone on to provide access support to other disabled Black artists and co-publish their first book TOIL: unearthing abolition.

With a compassionate practice and a critical eye rooted in abolition and loving kindness, Blue seeks to approach research with a strong fist and a soft heart. They have been working as a Researcher on the filmpro with ten project since December 2023 and this research is a culmination of that work.

About the Editor

Meg Fozzard (she/her) is a South London based Disabled producer and journalist and has been working as the Project Manager on the filmpro with ten project since October 2023 Her career began back in 2018 when she studied Creative Producing for Digital Platforms at the National Film and Television School. She graduated in February 2019 and became disabled in April 2019, drastically altering her career.

She tries to work within the theme of disability across sectors. Her writing on disability rights issues and culture have been featured in Vice, BBC Ouch, Stylist, Refinery 29 and Wellcome Stories.

About filmpro

filmpro is an organisation of digital artists, led by Disabled and neurodivergent practitioners. At filmpro we strive for a creative world that champions diversity, inclusivity and innovation. Through advice, training and creative opportunities, we support artists who experience barriers to create their best work.

Based in South London, we work nationally and internationally with:

- Artists experiencing barriers to making digital art who need varied support to create vital work, with particular emphasis on Deaf, Disabled and neurodivergent artists.
- People and organisations in the arts sector who wish to foster more inclusive and diverse creativity and a more representative cultural sector.
- Audiences looking for ground-breaking, high quality and accessible experiences

For more than twenty years, we've been using our own personal experience of barriers to guide our work for a world without them.

Project Context

filmpro with ten is the first project of its kind to explore the relationship between art and Disability justice in Lambeth and South London. We are exploring how creative skills can contribute towards a more accessible world. Our goal with this research is to encourage artists and campaigners to work together to address the oppressive systems that disable us in multiple forms and evaluate the presence of ableism within both the arts and activism scenes. When we were recruiting for this Researcher role we made a conscious decision to only consider applications from people who are Deaf, Disabled, Neurodivergent or self identified as Disabled. This decision was made because filmpro is an organisation led by Disabled people and it is important to us that lived experience remains at the heart of our team.

filmpro has chosen to approach this research in solidarity with all people with impairments, made Disabled by inaccessible systems and infrastructure. We recognise that everyone is impacted by ableism and that those within our community can be multiply oppressed.

Introduction

This research is the culmination of many months of work by the filmpro team, but in particular our Researcher, Blue. We are immensely proud of what has been created here, and we hope that this research report will be helpful to other DPO's in Lambeth and South London.

We are releasing this research report in conjunction with an interview between Meg and Blue that gives a more intimate story of how this research came about, which perhaps a report of this nature can never quite capture. We recommend, if you haven't already, that you read this interview after you read this report.

We realised early on in this research process that this research report could never be comprehensive. So, this research mainly speaks to some of the most marginalised among us- the Black, Queer and Disabled people of London. This allowed our Researcher to put themselves at the heart of this research and gave us a perspective of someone who has been multiply oppressed by white supremacist patriarchal capitalism. We have done our best to be honest about our limitations and biases and we have tried not to shy away with the recommendations. We welcome your feedback on this report, as with everything we create for the filmpro with ten project.

If you have any feedback to share please email filmprowithten@filmpro.org.

The Social Model of Disability

At filmpro we think through and operate using the Social Model of Disability. The Social Model of Disability holds that we as people with impairments are 'Disabled' by the barriers society places in front of us that exclude and discriminate against us. For example, through interpersonal and structural violence like abuse or badly designed buildings with no lifts or accessible toilets. We use the term 'Disabled people' as a political term to emphasise the social cause and nature of the exclusion and discrimination we face as people with impairments, therefore we are Disabled by society. We also capitalise the 'D' in Disability to affirm this political position and shared identity.

It's not my mental health that's getting in the way, it's the fact that the world is causing me to feel this way" - Participant 3

As part of the development of our research we also comprised a mind map considering the experiences of marginalisation that can make social justice movements and art practices inaccessible:

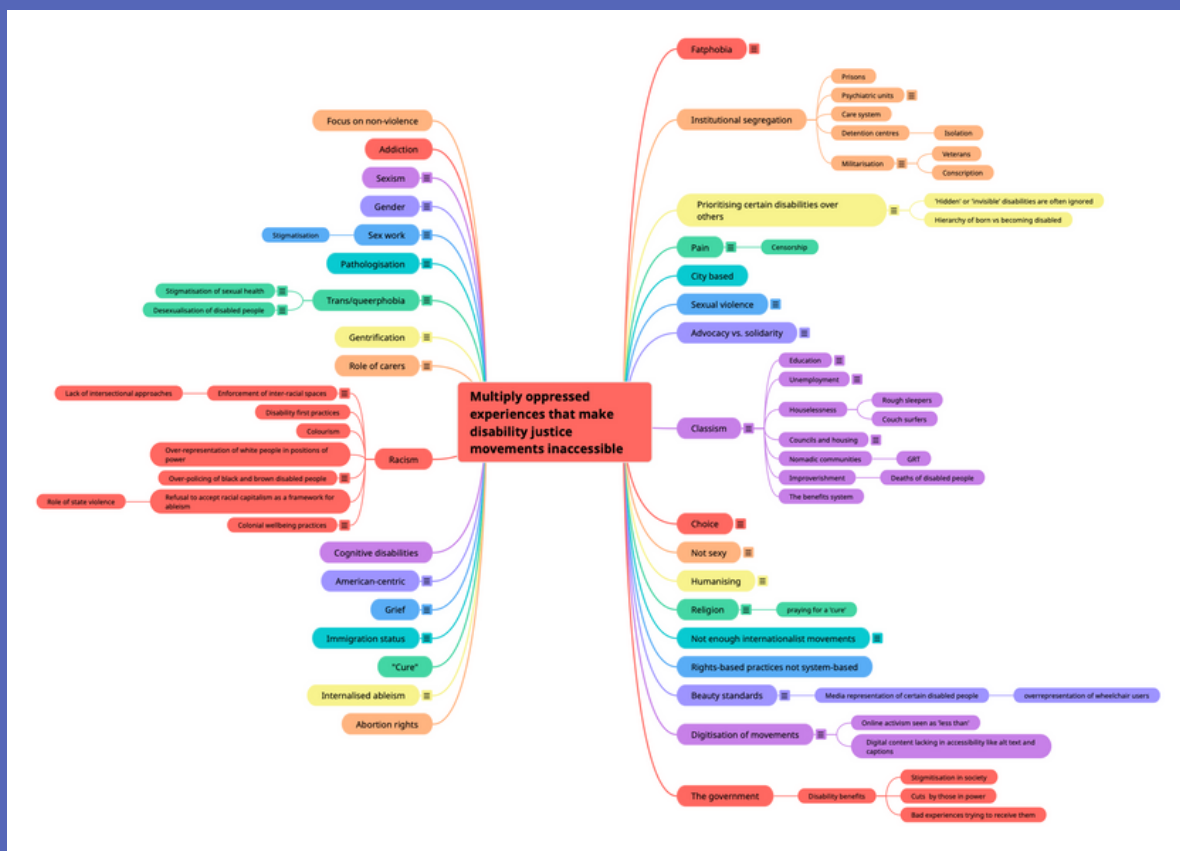


Figure 1 - Mindomo Map of the Experiences of Marginalisation within Disability Justice Movements

Alt text for fig. 1: Map lists : Fatphobia, Institutional segregation, Prisons, Psychiatric units, Care system, Detention centres, Isolation, Militarisation, Veterans, Conscription, Prioritising certain disabilities over others, 'Hidden' or 'invisible' disabilities are often ignored, Hierarchy of born vs becoming disabled, Pain, Censorship, City based, Sexual violence, Advocacy vs. solidarity, Classism, Education, Unemployment, Houselessness, Rough sleepers, Couch surfers, Councils and housing, Nomadic communities, GRT, Improverishment, Deaths of disabled people, The benefits system, Choice, Making the revolution 'sexy' , Humanising, Religion - praying for a 'cure'

Not enough internationalist movements, Rights-based practices not system-based, Beauty standards, Media representation of certain disabled people, overrepresentation of wheelchair users, Digitisation of movements, Online activism seen as 'less than', Digital content lacking in accessibility like alt text and captions, The government, Disability benefits, Stigmatization in society, Cuts by those in power, Bad experiences trying to receive services,

Focus on non-violence, Addiction, Sexism, Gender, Sex work, Stigmatisation, Pathologisation,

Trans/queerphobia, Stigmatisation of sexual health, Desexualisation of disabled people, Gentrification, Role of carers, Racism, Enforcement of inter-racial spaces, Lack of intersectional approaches, Disability first practices, Colourism, Over-representation of white people in positions of power, Over-policing of black and brown disabled people, Refusal to accept racial capitalism as a framework for ableism, Role of state violence, Colonial wellbeing practices, Cognitive disabilities ,American-centric, Grief, Immigration status, "Cure", Internalised, ableism, Abortion rights.

Project Structure

Our project filmpro with ten is taking place over 18 months with 4 phases: Research, Development, Upskill Labs and Mentorship.

The project officially launched in July 2023 and we started our first phase in December 2023, by looking for contributors for the research stage of our project.

Stage One – Research

We asked contributors to complete the short survey here with the potential to meet online or in person for a 1:1 interview with our researcher Blue.

These contributions have provided us with this vital research on how to support Disabled people in arts and social movements. We did not have funding at this time to compensate our contributors, however participants in this stage will have the opportunity to be selected for later upskill labs which is a paid opportunity

Stage Three – Upskill Labs

Stage three of the project will be the delivery of a 6-week training programme, supporting 10 Disabled D/deaf or neurodivergent campaigners based in Lambeth or South London.

Led by disabled artists and practitioners of the disability arts sector, these sessions will be developed directly from our research findings and from what the participants want to learn.

The 12 upskill labs sessions which will take place over the course of 6 weeks will consist of:

- 3 sessions on organisational skills
- 3 sessions creative skills such
- 6 sessions in between these sessions where you can reflect on the upskill labs, what they have learnt and to create art
- Sessions will be a half day long with regular breaks.

We want to support tomorrow's change-makers and equip them with tools and skills so they can keep moving forward in their cause independently, access more opportunities and garner deeper networks of solidarity. We hope that this new skill set will help with reducing burnout and increase the ability for disabled people to remain in justice campaigns and create art they love.

Stage Two – Development

For the second phase our team at filmpro will use these contributions to the research to identify the gaps in accessibility in the world of campaigning. The feedback that has been provided will be used to develop a series of tailor-made, accessible training labs to support their work and learn new skills.

By skilling up disabled campaigners, we will be reducing the limits of ableism on our participants' work and capacity building by reducing their dependency on specialists.

Stage Four – Mentorship

The last phase of our project will be a 6-month mentorship with monthly check-ins with our participants. We want to ensure our training is effective in providing long-term support that allows for interdependent growth and flourishing.

We will also be creating a PDF manual on inclusive campaigning. This will be online on our website and shared on our social media accounts.

Research Questions

1. What initiatives, events, and collaborations related to Disability justice are currently happening in Lambeth?

2. Who are the key stakeholders, leaders, and influencers within other London boroughs?

3. What are the overarching trends, disparities, or unique initiatives happening in the Disability Justice communities?

4. How can Disabled people in Lambeth and South London be better supported in the skills that support their creative and activism practices?

Summary of Findings

- This is a report based on findings from surveys and interviews of Disabled Artists and organisers of Lambeth and South London.
- Due to a limitation on funding and time for this research we were limited to receiving contributions exclusively from Disabled people using Digital space for their organising and artistic practices.
- Black Disability frameworks inform us of the legacy of Disability justice in movements for Black liberation. These frameworks can support the collective liberation of all oppressed people.
- Digital spaces are creative and generative landscapes for Black Queer Disabled People to initiate movements and spaces of connection.
- There is a lack of well funded physical spaces for Black Queer, Disabled people to organise and create.
- More funding should be provided for organisers and artists who are multiply oppressed.
- More funding should be provided for long-term research into Disability Justice in London.
- As we suspected before commissioning this research, upskill labs for Stage 3 of filmpro with ten should relate to both organisational and wellbeing support for Disabled Artists.
- Workshop facilitators should be of multiply oppressed experiences in order to meet the lived experiences of the marginalised communities we wish to support.

Biases and Limitations

Funding

This project is funded by the Disability Justice Fund in the first round of funding. The Disability Justice Fund was created because Deaf and Disabled people and their organisations have secured significant advances towards the goal of equity and inclusion in the UK.

DJF created a £3 million Disability Justice Fund in partnership with Trust for London and City Bridge Foundation. The fund aims to give Deaf and Disabled People's Organisations a stronger voice and more power to demand the systematic change we need for a fair society.

This fund is being used to pay for the salaries of the team working on the project, which means there may be a bias to find results that support the aims of the Disability Justice Fund.

Moreover there are number of biases due to the researcher filmpro has chosen for this project namely:

Our researcher is (currently) able-bodied

Despite the fact that our researcher self-identifies as Disabled, they are (currently) able-bodied. Despite ongoing debate about the colonial application of mind-body dualism to disability frameworks, we acknowledge that able-bodied researchers can and will potentially misrepresent and misinterpret physically Disabled people's experiences and knowledge because they themselves have never experienced what it is like to be physically Disabled. Furthermore, people with physical disabilities may only tell partial stories to a non-Disabled researcher due to possible fears around stigma, being misunderstood or embarrassed. Having an able-bodied researcher has also affected our recruitment process and therefore our findings in that the majority of our contributors have self-identified as having non-physical related disabilities. This has meant that the extent to which our study is entirely relevant and reflective of physically Disabled people is limited. More discussion about the ways we are combatting this bias will be discussed in the methodology section.

Biases (cont.)

Our researcher is mixed Black Caribbean and white British

Another bias in this research is that our researcher is of a mixed-race experience. This has meant that filmpro were able to connect with more organisers and artists of colour. However, Blue's proximity to whiteness means that there is a likelihood of them interpreting contributions through a white supremacist lens, therefore reproducing the violence of anti-blackness, colourism and racial power dynamics through this report. Additionally, this power dynamic will have impacted how comfortable contributors with darker skin may have felt in interviews, and communications with our researcher and the extent to which they may feel this research reflects them. Moreover, team members who have supported Blue in bridging gaps in their experience of physical disabilities are not Black which could mean that the experiences of racialised, physically Disabled people have not been appropriately tended to. The ways in which we have intended to combat reproducing white supremacy will also be listed later when we discuss our methods.

Care Responsibilities

Blue is also not currently a parent or in care or secondary care of any Disabled people or children. This has placed a key limitation on our research as we would have loved to have connected with Disabled people who are further marginalised by their care responsibilities. Due to Blue's limited network of carers, we received very few responses from carers and due to a limitation on time, were not able to reach out to DPO's that work specifically with carers. This therefore means that we cannot claim that this research fully reflects the experiences of Disabled carers and people with care responsibilities.

Friendship As Method

An additional bias in this researcher is that Blue is currently an organiser. This has benefited the research in that filmpro has been able to connect with more Disabled people engaged in activism, at the same time this will have impacted the kinds of people who have contributed, what they may desire to share and why. Using "friendship as a method" is problematic in that it can create confusion between the researcher and the participants due to the clinical shift from their usual interactions. Friends may also feel a sense of betrayal when sharing their personal stories in the report if they are not reported accurately.

Biases (cont.)

Friendship As Method (cont.)

Our researcher has had some previous knowledge of the participants and could have potentially flattened or detailed too heavily the lived experiences of their friends, thereby objectifying them in the writing. It also could happen that participants want to be shown in the best light possible and may alter responses based on what they believe their friend wants to hear. On the other hand, one advantage of this has been that Blue has been able to interview people who have a level of trust in them which has aided us in gaining a deeper level of understanding, due to participants' willingness and generosity in sharing their honest personal experiences and reflections with a person they know. In our methods section we will discuss how our team has decided on ways to mitigate these biases.

Social research as a 'Master's tool'

"Given the social research style we have chosen to produce, this report uses methodology that is rooted in colonial and elitist practices. Blue is university educated and has applied techniques from their studies of Anthropology to this research; our research therefore inevitably reproduces colonial and classist harm. Despite experiencing other material conditions that would position Blue as working class, their background in academic environments has had a strong effect on this research. Namely that sources and theoretical frameworks related to social justice have been heavily influenced by academic institutions. This may make a lot of the language used in the outreach copy and even the report hard to understand and therefore inaccessible to those who cannot read academic jargon. Help with the jargon of this document can be accessed through our glossary. Not only is the format of research pretty inaccessible, Blue has never been formerly incarcerated and so does not have the lived insight into the ways in which incarcerated people are made Disabled. This has had an impact on outreach and reporting of working class communities. Moreover the power relation between researcher and interviewee will to some extent reproduce the colonial and classist hierarchies of these institutions. Therefore, this research cannot fully claim to be speaking on or to all working class Disabled people's experiences.

x

Limitations

The main limitations of this research have been time and money. We have been restricted by the fact that we have only had funding for one researcher for a short amount of time and could not pay our contributors.

Pressing on, our first issue was the length of time we had to do outreach. We emailed over 60 justice related organisations in South London and did not receive any responses back from organisations who had the capacity to participate. This is likely due to the limited and overstretched capacities of these groups, as well as the fact that we could not offer the contributors a fee for their time. This meant that we resorted to the use of surveys in order to reach people willing to contribute, which overemphasised the use of digital space, excluding those who do not have access to the internet and social media.

The next time and money issue we faced was that our survey could only be live to the public for a limited amount of time. This meant we only had time to receive 20 responses. We then needed time to contact contributors to arrange interviews and for them to get back to us.

Given that each interview would take between 1 to 1.5 hours we could only afford to conduct 6 interviews, all based online.

In hopes of reaching DPO's with in person service users, Blue headed to We Are 336, unfortunately they were unable to meet with service providers or users impromptu and the timelines DPO's could provide did not coincide with the deadlines we had for our report.

For this reason we were not able to develop long lasting, trusting relationships with DPO's and gain invaluable research from Disabled users and providers with in person services. Not being able to compensate Disabled people for their time has been a difficult challenge of our research.

It has been acknowledged that marginalisation creates time poverty - in that time is used for work with little time available for voluntary or even leisure activities. It is for this reason that to ensure those most affected by racial capitalism, it is essential to not create financial barriers to participation.

Methodologies

In order to conduct this research we have used a combination of qualitative research methods including a survey and 1:1 interviews. These methods have been chosen in order to have statistical and personal contributions in order to gain a closer insight into what kinds of justice work Disabled people in London are oriented towards and why. At every stage of this research, our team has used peer reviewing to process our data. This has meant that the limitations and biases addressed by having a single researcher can be (to some extent) mitigated.

Surveys and Interviews

Our survey provided respondents with a brief outline of the project and a list of short answer questions pertaining to their social positionality, experience of Disability and their involvement in justice movements. It has provided us with the statistical data that allows us to clearly map the demographics of our contributors as well as record who is able to provide further contributions via interviews. These surveys were limited in that it was only available online via our social media pages. This meant that contributions would only be from those who were familiar with our digital landscapes. Not only this, they are often not suitable for those with learning impairments and so lots of people would be deterred from completing them.

Our interviews provided a great opportunity to gather precise data about the ways in which people are thinking and moving around Disability Justice. In the conversation style interview Blue was able to ask questions that invited participants to expand on their answers in a more casual way than a written response. These were around 1 hour long and we asked participants to provide their access needs before and throughout the interview should they have come up.

Black Disability Politics

Theoretically we have centred 'Black Disability Politics', the prolific work of Sami Schalk who explores how issues of disability have been and continue to be central to Black activism in the United States from the 1970s to the present. Schalk shows how Black people have long engaged with disability as a political issue deeply tied to race and racism. She points out that this work has not been recognized as part of the legacy of disability justice and liberation because Black disability politics differ in language and approach from the mainstream white-dominant disability rights movement.

Drawing on the archives of the Black Panther Party and the National Black Women's Health Project alongside interviews with contemporary Black disabled cultural workers, Schalk identifies common qualities of Black disability politics, including the need to ground public health initiatives in the experience and expertise of marginalized disabled people so that they can work in antiracist, feminist, and anti-ableist ways.

Methodology (cont.)

Black Disability Politics (Cont.)

This could also be applied to the UK in the policies and practices of the Black Lesbian and Gay Centre which had its accessible space in Peckham from 1985-89. Prioritizing an understanding of disability within the context of white supremacy, Schalk demonstrates that the work of Black disability politics not only exists but is essential to the future of Black liberation movements.

Glitch Feminism

Glitch feminism continues the legacies of cyberfeminism and cyborg feminism by evoking questions of how the complexities of embodiment, so entwined with experiences of gender, queerness, and racialization, extend into digital realms. The disabled, gendered and racialised body and the ways we liberate ourselves causes the processes of racial capitalism to glitch thereby disrupting the flow of economic extraction.

Russell encourages us to embrace our disabled, queer and gendered bodies, understanding them as glitches - refusal. Using this framework in our methods for this research we have decided to disrupt conventional methods of report writing by fusing them with digital ephemera through the use of memes provided by our participants. This collaboration also speaks to the anti-colonial knowledge production we seek to incorporate thinking through Schalk and Russell.

As we mentioned earlier, at filmpro we have been very intentional about wanting to be in solidarity with Disabled people who are some of the most marginalised by systems of global oppression. For us, being in solidarity has meant choosing to focus our research on those who are usually excluded from mainstream Disability justice movements and research.

It has also meant developing accessible materials to supplement our research which has included a glossary of terms we have frequently used in this project. This is available on our website and is an open platform for collaboration, welcoming contributions from our community. Recognising the barriers to participation from marginalised groups, has meant we have prioritised Black and Brown people, Queer people and those with learning and mental health impairments.

Methodology (cont.)

Gentrification

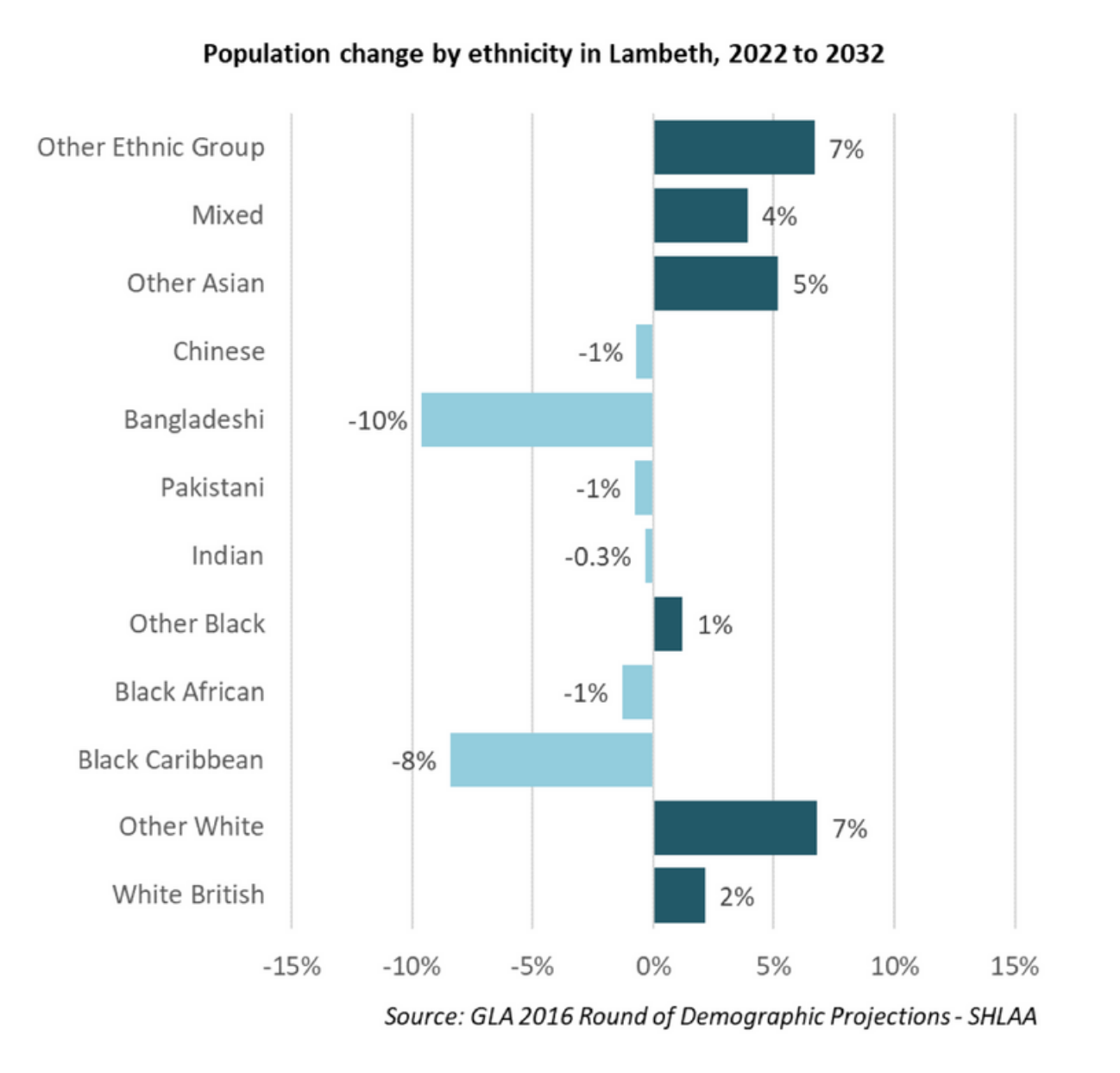


Figure 2 - Population change by Ethnicity in Lambeth 2022-32 - GLA (2016)

Methodology (cont.)

Gentrification

Moreover, as a South Londoner, our researcher is particularly concerned with the continued project of Gentrification in South London and how this will affect displaced people who previously would have benefitted from local funding. The rise of rent prices, loss of social housing, local businesses and the increase in social housing transfers to other boroughs has meant that Lambeth is not home to those it was 10 years ago.

As you can see from Fig. 2, the Lambeth's Black Caribbean and Bangladeshi populations are predicted to dramatically reduce in the next 8 years. This project of gentrification means that when providing services and funding research for people in Lambeth, it is likely that the marginalised groups that previously would have benefitted will not be the beneficiaries. In order to counter the exclusion of marginalised Lambeth rooted people, Blue aimed to centre marginalised communities with a connection to Lambeth.

Another way in which we have attempted to combat bias is by collaborating with our contributors on the quotes they would like to share. As per ethical practice our contributors were provided with consent forms detailing their anonymity within the research. After signing, we also made an effort to transcribe and send over the quotes we were interested in in order to get further approval and engagement from our respondents.

In this way, participants had authority over what would be excluded or included in their accounts beyond the confines of a consent form. We also encouraged participants to send over non verbal/written material that reflects their experience of disability justice to mitigate the colonial hierarchies of value placed on written word. We also welcome the feedback of our respondents on this report after publishing.

Research Findings

Initiatives, events, and collaborations related to disability justice currently happening in Lambeth

As aforementioned, the temporal limitations of this research meant that connecting with organisations in Lambeth required longer-term relationship building to encourage participation in our research. Moreover, when approaching Lambeth DPO's, service providers rightfully expected contributors to be paid for their time. We also noticed that meeting with people who frequently use the services of DPO's at We Are 336 required authorisation from managerial staff. Of course this would have in large part due to maintaining safeguarding practices; it does however also work to prevent collective practice and participation.

The limitations of funding combined with bureaucratic challenges meant that we were unable to garner responses from any of the service users at We Are 336. We have however included the DPO's at this hub to analyse the presence of Disabled cultural workers in Lambeth and how they use their physical spaces for Disability Justice work.



Figure 3 - We are 336, 336 Brixton Rd, London SW9 7AA

Alt. text: Image of We are 336, a large building with tall windows, purple signage and a large ramp access.

Research Findings (Cont.)

We are 336 - A Case Study

In preparation for the participant selection we found that the main hub for Disability events and Campaigns in Lambeth is We Are 336. We Are 336 is an independent, sustainable social enterprise, a registered charity that has worked closely with Disabled people and the charities which support them for almost 30 years. Located on Brixton Road, We Are 336 is an accessible hub for a variety of Disabled charities providing employment opportunities and a space to share community for the Disabled people and carers of Lambeth. Our team at filmpro were happy to see that We Are 336 follows the social model of disability.

We are 336 is home to a number of organisations working to improve the lives of Disabled people through campaigns, research, service provision and signposting. We found that the organisations working towards Disability Justice were:

- ALLFIE (Alliance for Inclusive Education)
- Black Thrive
- Carers Hub
- Community Tech Aid
- Contact
- DASL (Disability Advice Service Lambeth)
- Healthy Living Platform
- Inclusion London
- Wheels for Wellbeing.

Outside of the organisations working from the We are 336 building we found a number of other organisations in Lambeth and the surrounding area during this research that we may have not heard of otherwise. These can be found on [this map](#) on our website and is another open resource we have created for this project.

These organisations are doing fantastic work on an everyday basis to change the lives of Disabled people.

Campaigning against abuse in care systems, better access to tech, accessible housing, conducting research on racial and ethnic disparities in healthcare settings and providing free Legal Clinics with tangible outcomes. Despite this, there were a number of limitations on the extent to which their work speaks to The Social Model of Disability.

Research Findings (Cont.)

We are 336 - A Case Study

Firstly, a vast majority of their Disability justice work leans towards Disabled people being included within an ableist society opposed to fracturing the systems that make society inaccessible. Secondly, there was also little discussion about the representation of Disabled people in positions of power within their organisations, namely whether those most marginalised by the experiences they are organising around are those who hold senior roles.

Thirdly, there was little connection to campaigns for justice outside of Disability for example (but not limited to): Racial Capitalism, Prison and Psych Abolition, Decriminalisation of Sex work, TLBGQ+ liberation and environmental issues. All of which affect Disabled people. Moreover, there was little commentary on direct action and all campaigns were affiliated with DPO's opposed to being grassroots led: minimal discussion of hierarchies of power, methods of accountability to their communities beyond complaint systems and intergenerational and reflexive participation.

The possible reasons for this are:

- Influences and restrictions of government funding
- Lack of resources provided for autonomous organising
- Ableism within other organising groups
- Long withstanding respectability politics within Disabled justice work
- Hierarchies of Disabilities

"I experienced being othered on a course for Disabled artists, because in that area they classed me as non-Disabled. So I was told to be quiet and police myself ...I said that to them and they had an openness to feedback I've never experienced in any 'typical' space." - Participant 5

Research Findings (Cont.)

Participant 5 noted that in their experience, some Disabled organisations carry different models of understanding Disability which consequently affects the extent to which Disabled people can participate. Despite this, Participant 5 noted that the willingness for this organisation to acknowledge their harm was more open than non-Disabled organisations they had worked with. This shows that there is a lack of unified clarity surrounding definitions of disability amongst DPO's and at the same time, a willingness to learn from fellow Disabled people about how they can be more accessible.

This brings me to our first recommendation:

Recommendation 1

A forum for Lambeth DPO's to discuss The Social Model of Disability

This should take the form of a series of workshop and conference style events in various accessible Lambeth locations with live streaming. Outreach for these events should be widespread and not limited to DPO's but prioritise Disabled people already doing justice work following The Social Model of Disability and/ or justice work oriented towards dismantling ableist systems. Topics could include, 'Reformist vs. Abolitionist Accessible Policy', 'Respectability Politics in Disabled Organising' and 'Black Disability Politics'. This forum would also help to connect groups who do not have physical spaces with those willing to share space, therefore building networks of interdependence and solidarity. In order to facilitate this forum generatively, training in relation to strengthening collective capacity and resourcing our creativity, trauma work, movement health and interdependence, must be engaged with. A possible provider for this could be the Movement Medicine Training Programme by Healing Justice London.

Research Findings (Cont.)

Key stakeholders, 'Leaders', and influencers within London Boroughs outside of Lambeth

As aforementioned in the methodology section of this report, we chose to focus on the most marginalised Disabled people in South London and so selected many participants who were of the Global Majority. The lack of time and resources we could dedicate to this project has meant that the range of experiences amongst the participants is limited. Despite this, we were able to garner survey and interview responses that painted a picture (albeit somewhat abstract) of Art and Activism related to Disability Justice. In our survey of 20 Disabled people we had an overwhelming response from Under 35's, Non-Binary, Queer and those from a disadvantaged socio-economic background. I will now discuss the possible connections between these groups and how their responses affect our recommendations.

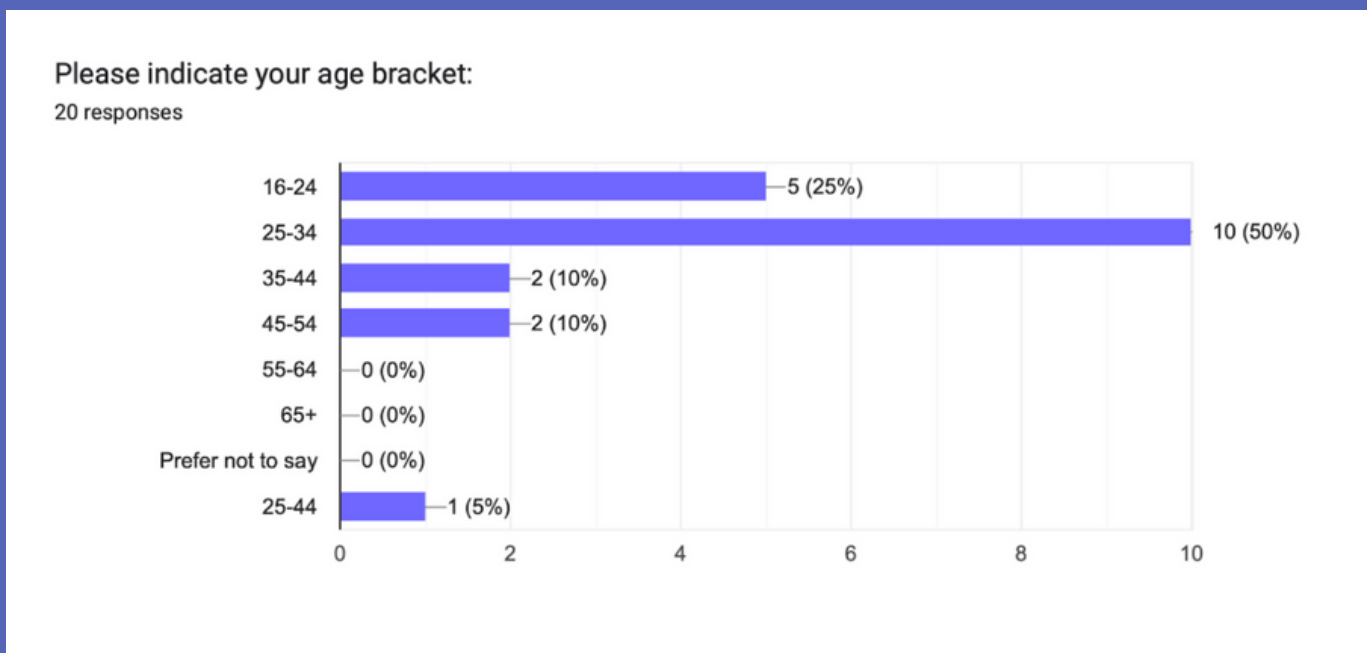


Figure 4 - Age Demographics of participants in our survey Disability Justice Research by filmpro with ten

Research Findings (Cont.)

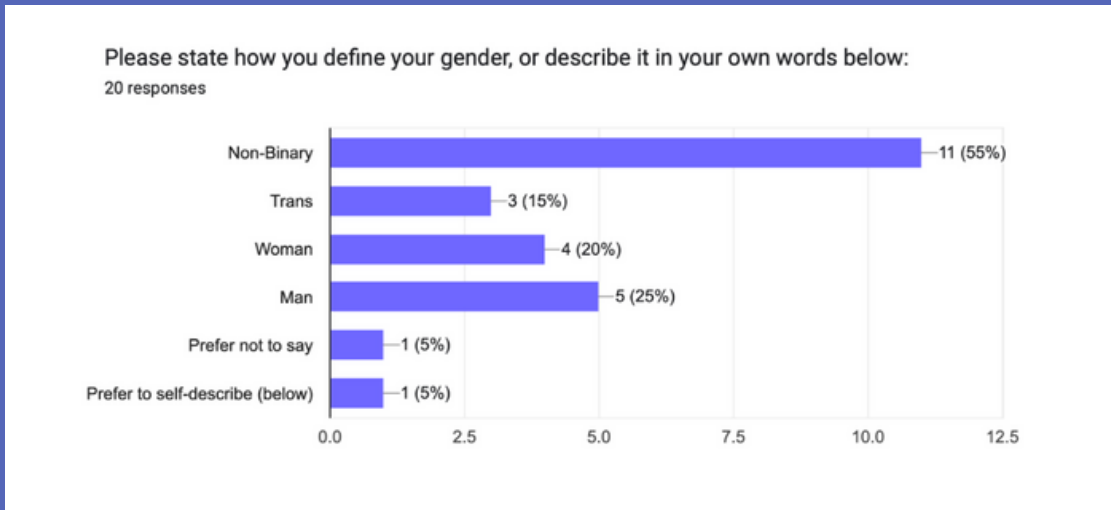


Figure 5 Gender Demographics of participants in our survey Disability Justice Research by filmpro with ten.

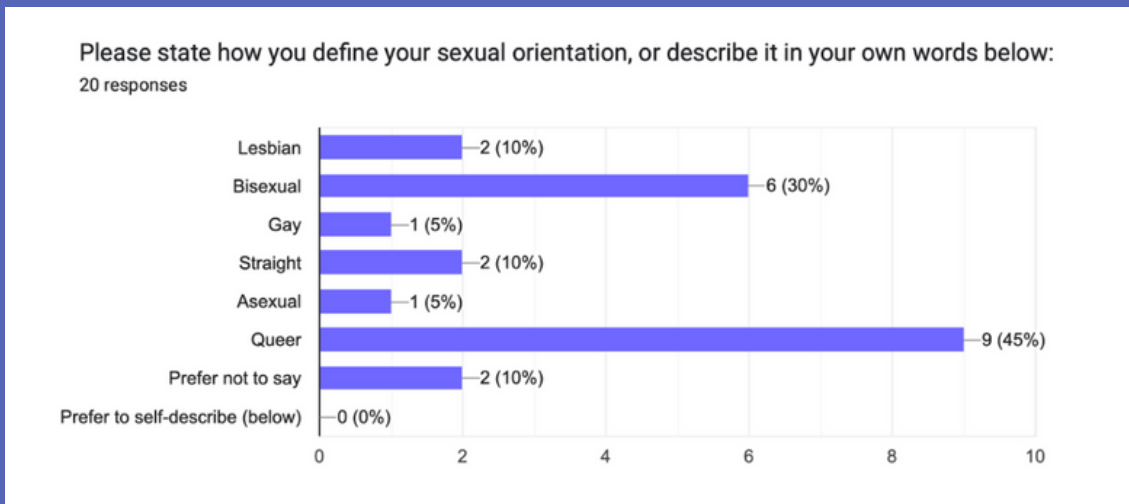


Figure 6 Sexual Orientation Demographics of participants in our survey Disability Justice Research by filmpro with ten

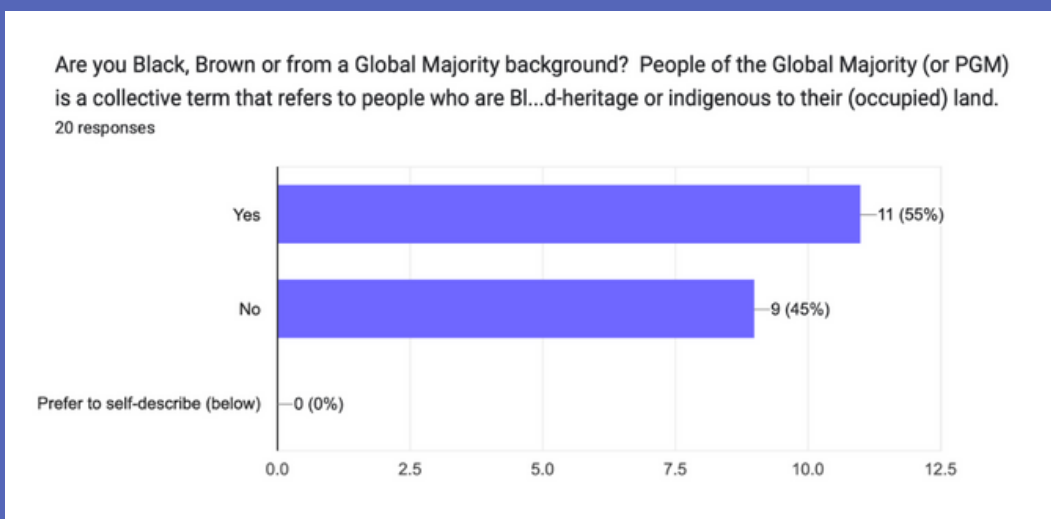


Figure 7 Race and Ethnicity Demographics of participants in our survey Disability Justice Research by filmpro with ten

Research Findings (Cont.)

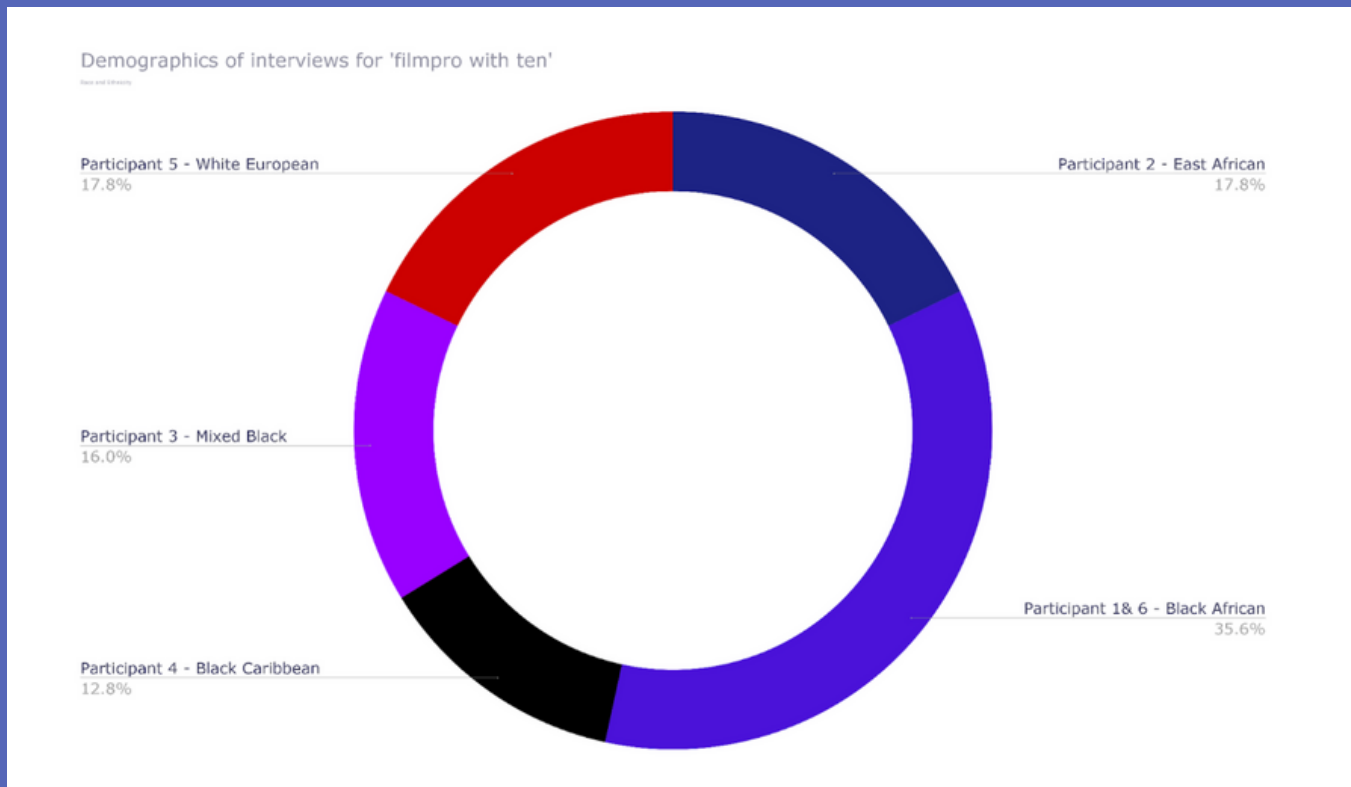


Figure 8 Race and Ethnicity Demographics of participants in our interviews for filmpro with ten

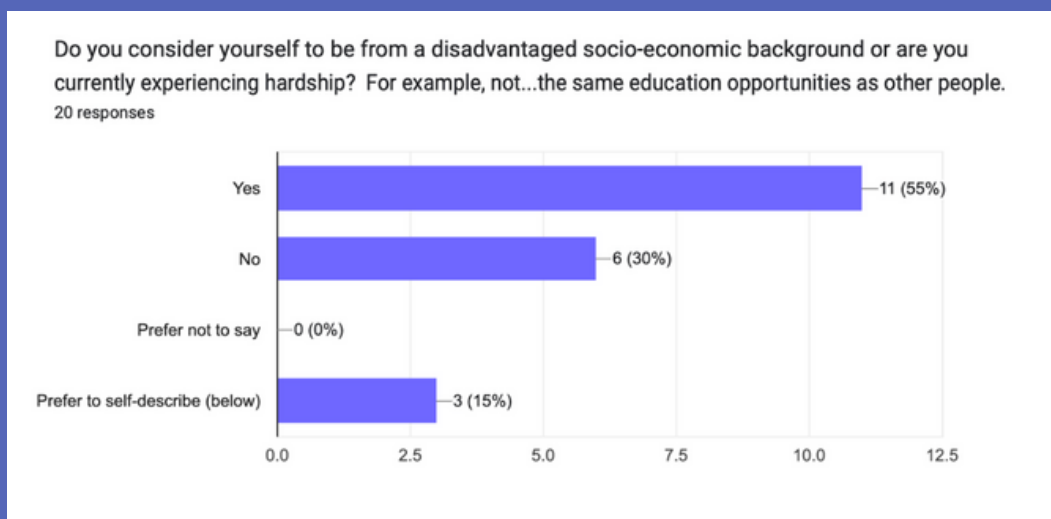


Figure 9 Socio-Economic Demographics of participants in our survey Disability Justice Research by filmpro with ten

Research Findings (Cont.)

As mentioned previously, we prioritised those with overlapping intersections of marginality for our interviews. Our bar charts reflect the links between financial hardship, youth, queerness, and racialization as Black or Brown. These overlaps point to the financial implications of being Disabled and multiply marginalised. Should we have had time and resources for further research we may have also found that the more overlaps in the experiences of being oppressed, the greater the financial hardship. It may also point to the trends in identification amongst age groups, pointing to the areas of justice work that young people are connected to.

Sami Schalk's Black Disability Politics has been integral to the expanding of our approach to filmpro with ten. Schalk discusses fervently that:

“The whiteness and racism of the disability rights movement and disability studies field... alienates and excludes Black Disabled people and the possibility that Black activism and cultural work operate in ways that do not look the same as disability politics in the mainstream movement.” - Sami Schalk Black Disability Politics (2022)

Engaging with Schalk's work has given us the incentive to explore the ways in which Black organisations and individuals in Lambeth and South London hold connections with disability justice without necessarily explicitly using a 'Disability first' identity. This was particularly prevalent in the work Black Lesbian and Gay Centre did in the late 1980s, by emphasising the need for accessible spaces in unprecedented ways. Moreover, Schalk's work points to the invaluable contributions Black liberation organisations have made to theory and practice of social justice worldwide and the lessons we can learn when we engage with the practices of movements from the Global Majority.

“What is important is that Black disability politics influence the work of social justice movements broadly, moving us toward collective liberation and a future where we remember and honor the history of Black disability politics and the legacy of Black disabled people who helped get us free” - Sami Schalk (2022),

Research Findings (Cont.)

Participant 1 - A Case Study

Following from Schalk's analysis of Black organising spaces and their crossovers with Disability, I wanted to highlight the case of Participant 1. Based in Croydon, Participant 1 works closely with Chrones and Colitis UK, a charity that provides access support, community connections and research for those affected by Chrones and Colitis. Participant 1 also works in the TV and film industry as a filmmaker and photographer.

Evidence of Schalk's analysis on the implicit way in which Black Disabled cultural workers refer to their activism was evident in the responses Participant 1 gave in our survey compared to the 1:1 interview. In our survey, Participant 1 described their practice as "Looking at Black, Queer Joy". From this, you can see that Participant 1 has not referred to Disability explicitly in the description of their practice.

Despite this, in their interview they described how platforming the voices of Disabled Black voices is an integral part of their work. Not only does this speak to the limitations of only using surveys when conducting research with Disabled and multiply oppressed groups. It also speaks to the reality that there are Black cultural organisers in South London who do not necessarily label their work as Disability oriented but include the participation of Disabled People in their descriptions of what constitutes 'Black, Queer, Joy'.

"Creativity is like such an outlet for me... capturing people's stories or my own story and telling it through poetry through image. It's kind of my way of preserving our voices, I think, because there's not so much of a big platform for Disabled stories." - Participant 1

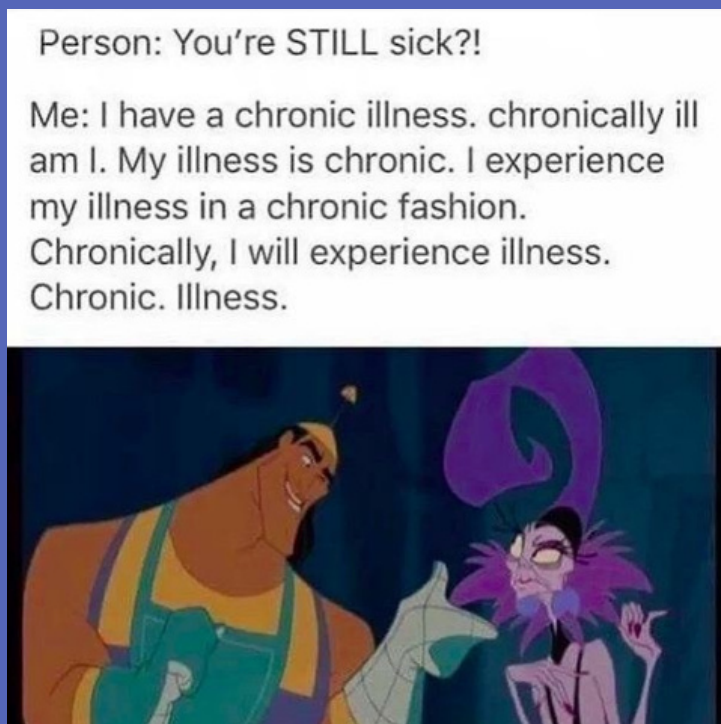


Figure 10 - Chronic illness Meme provided by Participant 1

Alt text: Meme of Kronk and Yzma from Emperor's New Groove that reads "Person: You're STILL sick?! Me: i have a chronic illness. Chronically ill . My illness is chronic. I experience my illness in a chronic fashion. Chronically, I will express illness. Chronic. Illness. "

Research Findings *(Cont.)*

Recommendation 2

More Funding for Disabled Artists and Organisers marginalised by Racial Capitalism

Sami Schalk's incredible research is some of the first of its kind in the United States Disability Studies field. Despite the presence of disability studies in the United Kingdom, more investment should be given to individuals and institutions dedicated to organising around and understanding the nuances of Black organising spaces in the UK, untangling the systems of white supremacy that disable Black and Brown people in this country revealing how we are and should continue to resist against them. Research must be done across the United Kingdom focussing on rural and city environments, in collaboration with those both inside and outside of academic institutions. More suggestions as to the ways in which this could be done will be outlined later in the report.

Research Findings (Cont.)

Overarching trends, disparities and unique initiatives happening in Disability Justice communities

Following our last section, it is clear that focussing our attention to some of the most vulnerable communities of Lambeth and South London provides us with insight into the ways in which oppression affects people marginalised by race and sexuality as well as disability. Within the aforementioned research constraints of limited time and budget we surveyed and interviewed a few members of these communities and have found several trends. Namely, the prevalence of digital activism and how Black Queer Disabled people are engaging with digital space.

Legacy Russell in 'Glitch Feminism' asserts that:

“Through the digital, we make new worlds and dare to modify our own. Through the digital, the body 'in glitch' finds its genesis. Embracing the glitch is therefore a participatory action that challenges the status quo. It creates a homeland for those traversing the complex channels of gender's diaspora.” - Legacy Russell, Glitch Feminism (2020)

We found that the majority of our survey contributors opted to be contacted via digital communications, as well as preferring video call interviews.

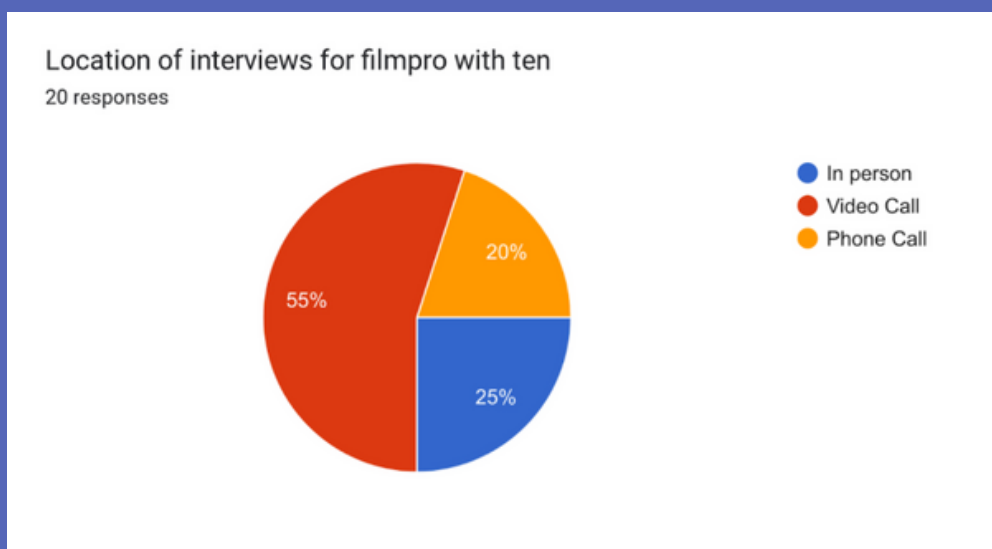


Figure 11 - Preferred Locations for filmpro with ten interviews

The pie chart in Fig.11 demonstrates how digital communications are often the most accessible form of contributing when interviewing Disabled contributors.

Research Findings (Cont.)

Overarching trends, disparities and unique initiatives happening in Disability Justice communities

Participant 6 - A Case Study

The 6th participant we interviewed is an activist and artist who has set up an Instagram account “to raise awareness and inform Black people on neuro-divergent conditions”. Rooted in a commitment to intersectional accessibility politics that recognises the specific need for Black neurodivergent people to have their own spaces, Participant 6 has successfully built up a platform of nearly 1000 followers. Sharing and connecting with content creators across the globe they distribute information on late diagnosis for Black children, memes relating to the struggle and advice on dating and family life.

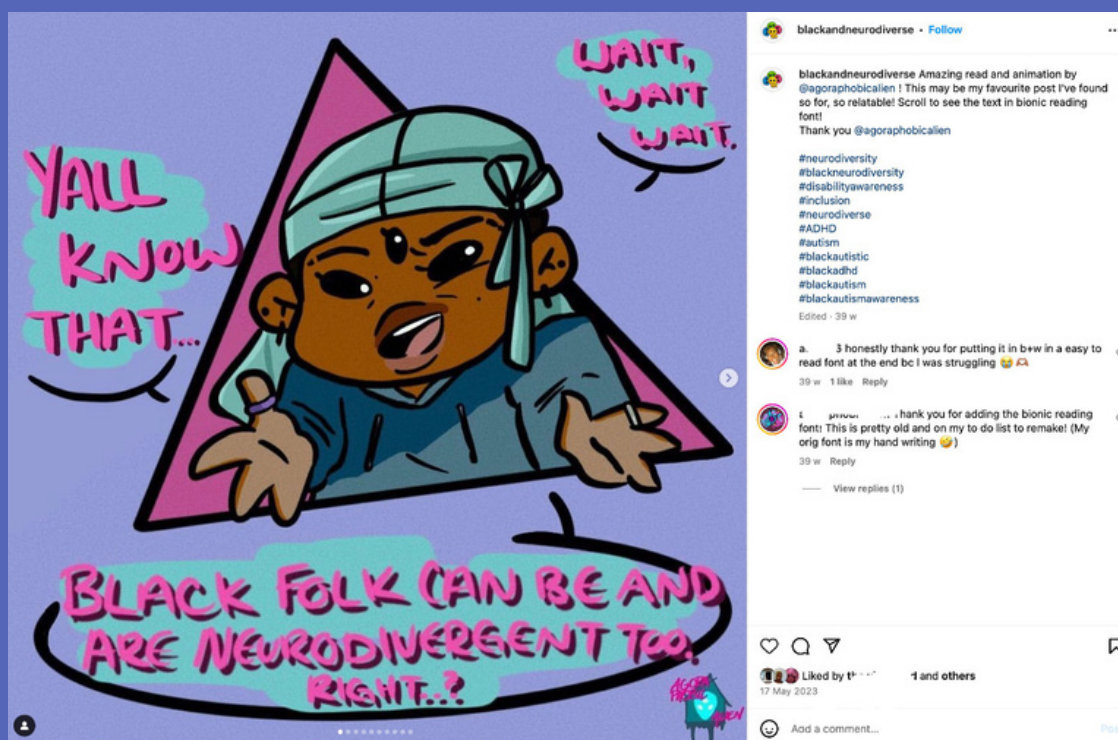


Figure 12 - Screenshot 1 of @BlackandNeurodiverse Instagram account

Alt text: Image of an infographic with a cute cartoon of a medium brown person in a turquoise durag. The text reads “Ya’ll know that... Black folk can be and are neurodivergent too. Right...?” The caption reads “Amazing read and animation by @agoraphobicalien! This may be my favourite post I’ve found so far, so relatable! Scroll to see the text in bionic reading font!”. Comments include “ honestly thank you for putting it in b&w in a easy to read font at the end bc I was struggling” with laughing and heart hand emojis”. And “Thank you for adding the bionic reading font! This is pretty old and on my to do list to remake!(My orig font is my handwriting)” with a creasing laughing emoji.

Research Findings (Cont.)

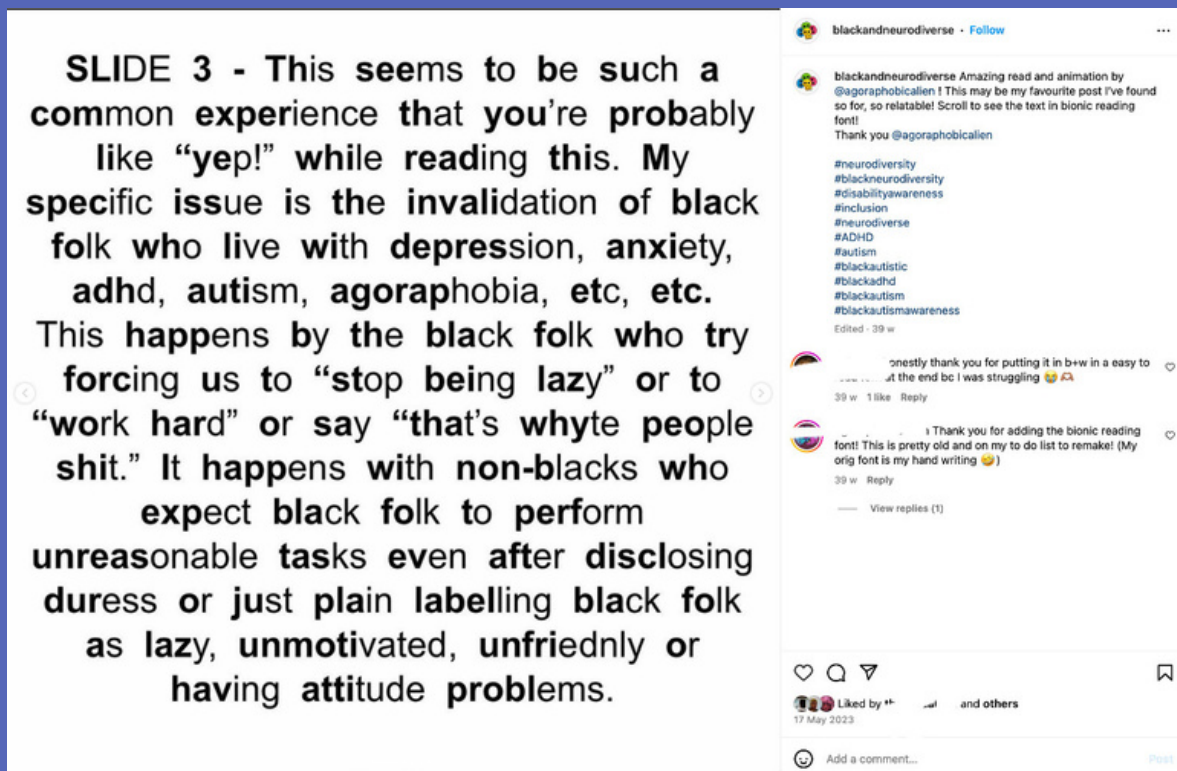


Figure 13 - Screenshot 2 of @BlackandNeurodiverse Instagram account

Alt text: infographic from the same post in bionic font that reads " Slide 3 - This seems to be such a common experience that you're probably like "yep!" while reading this. My specific issue is the invalidation of black folk who live with depression, anxiety, adhd, autism, agoraphobia, etc. etc. This happens by the black folk who try forcing us to "stop being lazy" or to "work hard" or say "thats whyte people sh*t" It happens with non-blacks who expect black folk to perform unreasonable tasks even after disclosing duress or just plain labelling black folk as lazy, unmotivated, unfriendly or having attitude problems".

Participant 6's use of digital space clearly outlines how young Black, Queer and neurodivergent people are creating new worlds in the digital stratosphere. Understanding the dearth of spaces for Black Queer people as a 'glitch' in society, Participant 6, as well as many other contributors to this research have challenged the notion that we should be denied spaces and built digital homes online. Brick by brick, Participant 6 has gone on to set up several fundraisers to create spaces for Neurodivergent, Black and Queer to build community. Mainly taking place in East London, these events have included open discussions on the experience of being multiply oppressed in everyday life; unmasking, connection and relationships with parents. Commenting on the disconnection they felt as a result of not having physical spaces, the use of social media for community building has proved to be an integral tool for transitioning into in person events.

Research Findings (Cont.)

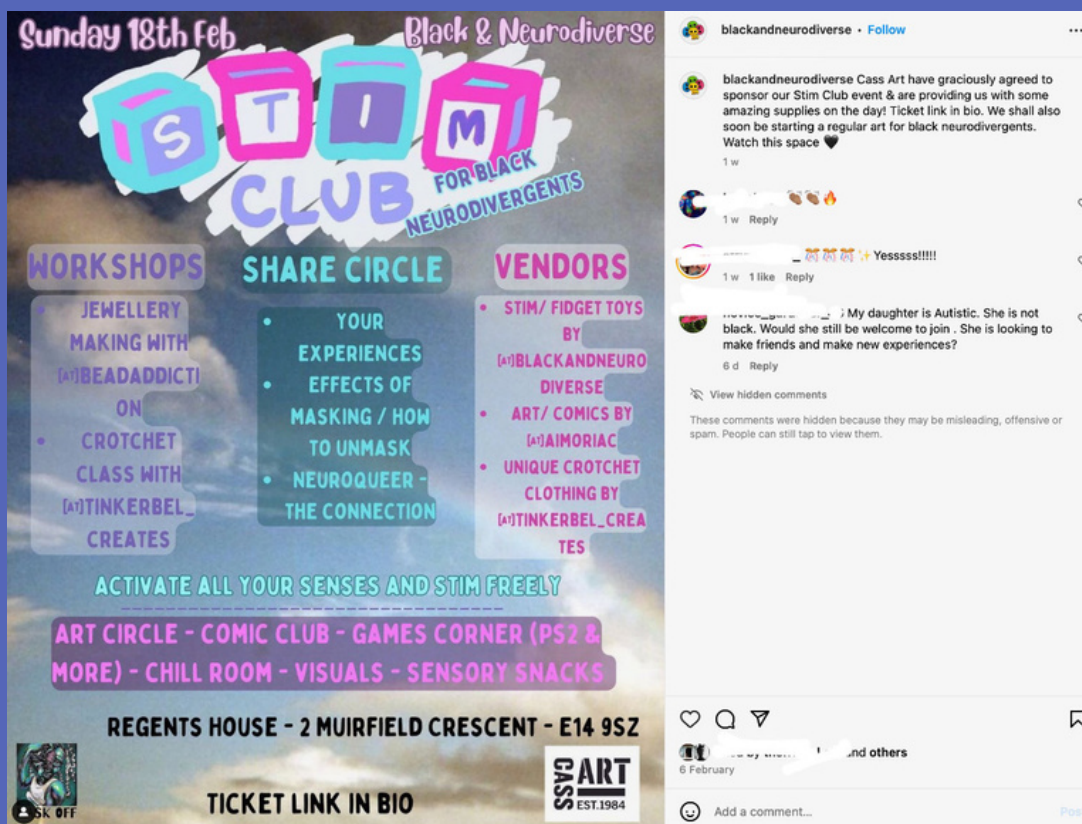


Figure 14 - Screenshot 3 of @BlackandNeurodiverse Instagram flyer for ' STIM CLUB' Alt text: Flyer reads " Sunday 18th Feb Stim club. upskill labs, Share circle, Vendors. Jewellery making, crochet class. Your experiences effects of masking/ how to unmask, neuro/queer - the connection. Stim fidget toys, art comics, unique crochet clothing. Caption reads "Cass art have graciously agreed to sponsor our stim club event and are providing us with some amazing supplies on the day! Ticket link in bio. We shall also soon be starting a regular art for black neurodivergence. Watch this space." Comments include " Yesssss!!!!" and "My daughter is Autistic. She is not black. Would she be welcome to join. She is looking to make friends and make new experiences".

Research Findings (Cont.)

Participant 6 - A Case Study (Cont.)

Despite the success of @BlackandNeurodiverse, , participant 6 also spoke to the cracks present in digital spaces:

"I feel like in a sense, I'm disconnected from being able to talk to people about what they're going through and about what I'm going through. I felt like when I first started, it was a lot easier. But I've got a lot of messages I haven't been able to reply to because it's been quite overwhelming. So I feel like there's a disconnect when you start doing stuff like this and it grows." - Participant 6

In the limitations section of this report we have outlined how both organising and research on digital spaces work to build networks of solidarity and at the same time exclude those who do not have technology, social media accounts, are unable to use digital technologies and/ or are distrustful of them. Not only this, Participant 6 also outlined how the overwhelming nature of digital platforms makes organising inaccessible and therefore redundant in building community once they grow too big. In this way these platforms reveal themselves to be reproductive systems of capitalist inaccessibility, tools of the master that will not aid us in dismantling the master's house.

Research Findings (Cont.)

Participant 4 - A Case Study

In one interview, Participant 4 mentioned that they had been going to events at 198 Contemporary Arts and Learning on Railton Road (198). 198 is a fully accessible centre for visual arts, education and creative enterprise. Founded in 1988, 198 has been invested in providing a platform for African-Caribbean and Asian Artists since its inception. Their education department supports many students with learning disabilities and they also host a variety of accessible programmes for young people.

198 is also home to many radical Black and Brown organisations that would have been great to gain contributions from for this research. 198's current lead curators are Languid Hands, a curatorial duo who explore collaboration, black study and experimentation through their exhibitions, moving image, text, performance, publications and events. Most recently they have hosted the Dyke Hands series of poetry nights, a Black film school and supported the launch of the publication of TOIL: unearthing abolition.

Participant 4 noted that:

“Our generation (16-25) are more open about talking about wellbeing, especially in Black Queer Spaces.” - Participant 4

In their interview, Participant 4 praised 198 and the work of Languid Hands for providing accessible spaces for young black Queer people. From this we can come to know 198 as a key space in Lambeth for Black Queer and Disabled people to connect and organise. As aforementioned, it is important to note that Black cultural spaces do not often list themselves as explicitly Disability oriented, however, their practices are often demonstrative of some of the most liberatory spaces in justice work.

Research Findings (Cont.)



Figure 15 - Screenshot 1 of @Languidhands Instagram flyer for "Gathering: we are many" Flyer shows an image of a red palestinian Keffiyeh on a black background. Flyer reads, "solidarity, music poetry, food, banner making, educational resources. Sunday 5 Nov 2-5pm Register online. Caption reads: Join us at 198 for a gathering in solidarity with the Palestinian people, their right to freedom, to land, to life, to dignity and empathy. Registration link in our bio! We know that many of us in the UK are feeling isolated, paralysed, angry and overwhelmed as we witness the violence and genocide unfolding in Gaza. We need to find ways to bear witness, respond, resist, take action, practice, grieve, heal and care for each other. We want to carve out a convivial space to be together and to remind our community that we are many.

We are inspired to open our space at 198 following similar events organised at The Mosaic Room, Cubitt, not/nowhere & LUX. We encourage other groups to join us in opening up their spaces too. Warm drinks and nourishment will be available 2pm. From 3pm, we invite poetry readings and any other considered offerings. We'll be making banners for upcoming protests, and will provide free educational resources for people to take away and share. There will also be space for attendees to email their MP's and local representatives to encourage our government to stop supporting genocide. We stand in solidarity with the Palestinian people, their right to freedom, to land, to life, to dignity and empathy. Let action be the practice that organises and transforms our grief. Comments include "Wish I could be there", Heart emojis and palestinian flags".

Research Findings (Cont.)

This leads me to my next recommendations:

Recommendation 3

Bridging the gaps between digital and physical spaces in the Disability Justice Community

Our main recommendation in relation to this section of the research is to provide further funding for future research of the physical spaces used by Disabled people in Lambeth and South London, especially those with limited access to digital spaces. This would then be used as a framework to understand how digital and physical spaces for Disability justice can collaborate with each other.

The vision for a future research project would be to be:

- To have a series of rolling research and participatory projects that increase in duration. In each research process researchers will build relationships and analyse trends within DPOs and grassroots organisations and provide upskill labs based on their findings with a subsequent evaluation of the upskill labs. Each stage will build on the conclusions and limitations reported in the previous stage aiming to bridge the gaps found in the previous stage, addressing and meeting the needs of underserved communities.
- The first stage could last between 6-12 months, the second 12-24 months and the third 3-5 years. At later stages the research could support the development and facilitation of intensive 1:1 mentorship programmes to support 10 Disabled cultural workers in their practices. In this way, researchers could invest time into building trusting relationships with local organisers and DPO's, analyse and adapt to the ongoing and shifting struggles of Disabled people and produce reports and programmes that benefit those most marginalised by oppressive structures. Researchers should be included in the onboarding and collaboration with facilitators, ensuring they are representative of the target audiences and meeting the access needs of attendees.

Research Findings (Cont.)

Recommendation 3 (Cont.)

Bridging the gaps between digital and physical spaces in the Disability Justice Community

- This research team would be made up of at least 3 Disabled researchers from the historically underserved marginalised groups of Lambeth and South London. These researchers would have the roles of:
- Digital communication: development of social media content relating to the research, creating and sharing online surveys, managing emails and conducting online interviews.
- Outreach: having work days dedicated to meeting with DPO's in person, attending campaigns and events provided by DPO's to build networks of solidarity and to meet individuals and organisations in locations convenient to them.
- Formatting communications into easy-read and simple english documents to make outreach and reporting as accessible as possible
- Reporting findings: generating a creative and comprehensive report on the findings of each stage, evaluating the research process, limitations and recommendations for future work.
- Researchers and facilitators should be paid their requested fee, or a rate that sits in accordance with arts union standards. Contributors should be paid the London Living wage or more for their time.

Recommendation 4

More funding for Black and Brown, Queer organisers and researchers in Disability justice fields

As we have already established in this research, there are ongoing DPOs and organisations working with Disabled groups who occupy physical spaces. As many of our Black and Queer participants acknowledged, their shift to digital space was due to the lack of community spaces available to them.

Our first recommendation is that funding for an accessible physical space should be provided for Black Queer cultural workers to host events, upskill labs, research and creative programmes for Black Queer people in South London.

Research Findings *(Cont.)*

Recommendation 4 *(Cont.)*

More funding for Black and Brown, Queer organisers and researchers in Disability justice fields

This space should be funded with the means to have a sustainable structure and permanent fixture in the community and would be run by a collective of key stakeholders in the Black Queer community, with a focus on Disabled cultural workers in flat hierarchies of power and responsibility. Not only would this provide a space for organisers and artists to build networks of solidarity, research anti-colonial and ableist ways of being, it would also provide jobs and generate justice work that seeks to dismantle systems of oppression.

In order for this to be made possible, funding to train organisers on the logistics of building management, human resources and business administration should be provided. More specifically, these trainings should incorporate strategies that resist dominant modes of exploitation and promote liberatory practices of collective healing, transformative justice, and co-operative action.

Research Findings (Cont.)

Future support for Disabled artists and activists in Lambeth and South London

Out of our survey responses two main categories of support emerged: organisational skills and strategies for wellbeing. Many of the respondents noted a limited or poor experience of using current local services. From long waitlists, to inaccessible practices, and a lack of diverse representation, many of our contributors reported that they were not aware of or encouraged to use public services for Disabled people.

“I've been wary of waitlists. And also, I would want to use a service that understands my needs as a black queer woman. I've heard so many horror stories about even non-Disabled people battling to get what they need from the healthcare system. And when you hear about other Disabled people's stories it's even worse. And so it's like, not gonna deal with that stress.”

- Participant 4

Contributors explained their struggle to generate creatively and participate in the movements in the ways they would like to because of a lack of time.

In our interviews, many participants reported on a variety of strategies they were using to support their organising and creative practices.

“I'm making pieces that remind me to rest and not run myself to the ground.” - Participant 2

Amongst the constraints of financial difficulty and lack of connection to community, many of our participants were unaware of the access support they could ask for from employees and provide for their collectives.

Some of our participants also listed that the desired organisational support in the following areas:

- Communicating access needs
- Spaces to connect with Disabled people and share access needs
- Body doubling partners
- Time management
- Budgeting
- Strategies for motivation
- Balancing work and creative/activism work
- How to pitch a project - professional language
- Planning creative projects
- Fundraising

Research Findings (Cont.)

Participants also listed that the desired well-being support in the following areas:

- Spaces for creative rest
- Spaces to connect with other multiply marginalised people
- Strategies to build confidence
- Strategies for asking for help
- Strategies for emotional regulation and grounding practices
- Exercising boundaries

"I want to learn how to rest. I really don't know how to rest."

- Participant 6

This leads me to my final recommendations for filmpro's third stage of the project

Recommendation 5

Research informed upskill labs

As intended prior to this research, a series of labs should be provided to artists and/ or activists based in South London. Those from multiply oppressed backgrounds should be prioritised, especially those who have contributed to the research in some way or those with a connection to Lambeth.

Facilitators' backgrounds should also be reflective of the group in order to provide techniques that are most relevant to the needs of the participants. They should be an expert in their field and be aware of the ways they can adapt their teaching methods to be as accessible as possible.

These upskill labs should be categorised into organisational upskilling and wellbeing skilling, with separate sessions for each.

Organisational upskill labs could include:

- Introduction to access riders
- Resource sharing on access needs amongst the group
- Development of personal access riders
- Introduction to using AI for time management
- Focussing techniques eg. Pomodoro method, Eat the frog, Eisenhower Matrix
- Fundraising masterclass
- Application top tips and tricks
- Sign-posting for services, funding and grants

Research Findings (Cont.)

Recommendation 5 (Cont.)

Research informed upskill labs

Wellbeing upskill labs could include:

- Sound bath meditation session
- Breathing and Meditation techniques
- Collage making envisaging our creative selves
- Group discussions on wellbeing strategies
- Self reflective writing prompts on their relationship to self, disability, help, confidence, letters from their 80 year old selves etc.
- Sign-posting for creative wellbeing services relevant to the groups' needs



Figure 16 - Try Using a Planner Meme provided by Participant 3

Alt text: Cartoon of a white hand reaching out to someone else whilst slowly drowning into a deep ocean. Text reads "It's impossible for me to sustain effort...I lose track of time and forget/misplace things often....Try using a planner!..." ... Hand drowns.

Conclusions

In conclusion, filmpro with ten is an ongoing project aiming to understand the practices of Disabled artists and activists in Lambeth and other London boroughs. This report is based on findings from surveys and interviews of Disabled and organisers of Lambeth and South London. This research was limited by funding and time constraints which led us to focus our analysis on the complex use of digital spaces. We have used the frameworks of Black Disability politics and glitch feminism to deepen our analysis and recognise the importance of Black radical traditions and the use of digital landscapes for collective liberation.

Based on the findings of this research we have made a series of recommendations:

- A forum for Lambeth DPO's to discuss The Social Model of Disability should take place
- More funding for Disabled artists and organisers marginalised by racial capitalism
- Practical efforts are made bridge the gaps between digital and physical spaces in the Disability justice community
- More funding should be provided for Black and Brown, Queer organisers and researchers in Disability justice fields
- That, as we suspected, creative upskill labs that support artists and activists with organisation and wellbeing should be provided to Disabled Londoners. This should be facilitated by multiply oppressed Disabled people.

“There's no group in the world that doesn't include disabled people. So that is the ground zero for equity.

So that is a connector.

That is the link throughout humanity.”

- Participant 2

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Acknowledgements

We would like to thank all the people who filled out our survey and/or shared their time with us in our interviews. Your vulnerability and generosity is invaluable to us and we sincerely hope this research will be beneficial to you in the near future and beyond. As Disabled people ourselves, we understand how hard being disabled is let alone having to find words to explain it. We hope this research and the filmpro with ten project in general will create a change that will improve your lives and the lives of other people living in London in concrete ways.

In love and solidarity...

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