



THE POLITICS OF RADICAL RESEARCH

*FROM EXTRACTION TO
COLLECTIVE LIBERATION*

sahibzada mayed | صاحبزاده مائد

WELCOME!

In this portal of the pluriverse, we engage in collective sense-making. We are not here to learn answers, rather we seek to explore the complexities and messy entanglements that emerge from our shared visions of moving toward less extractive, decolonial, and liberating outcomes for research.





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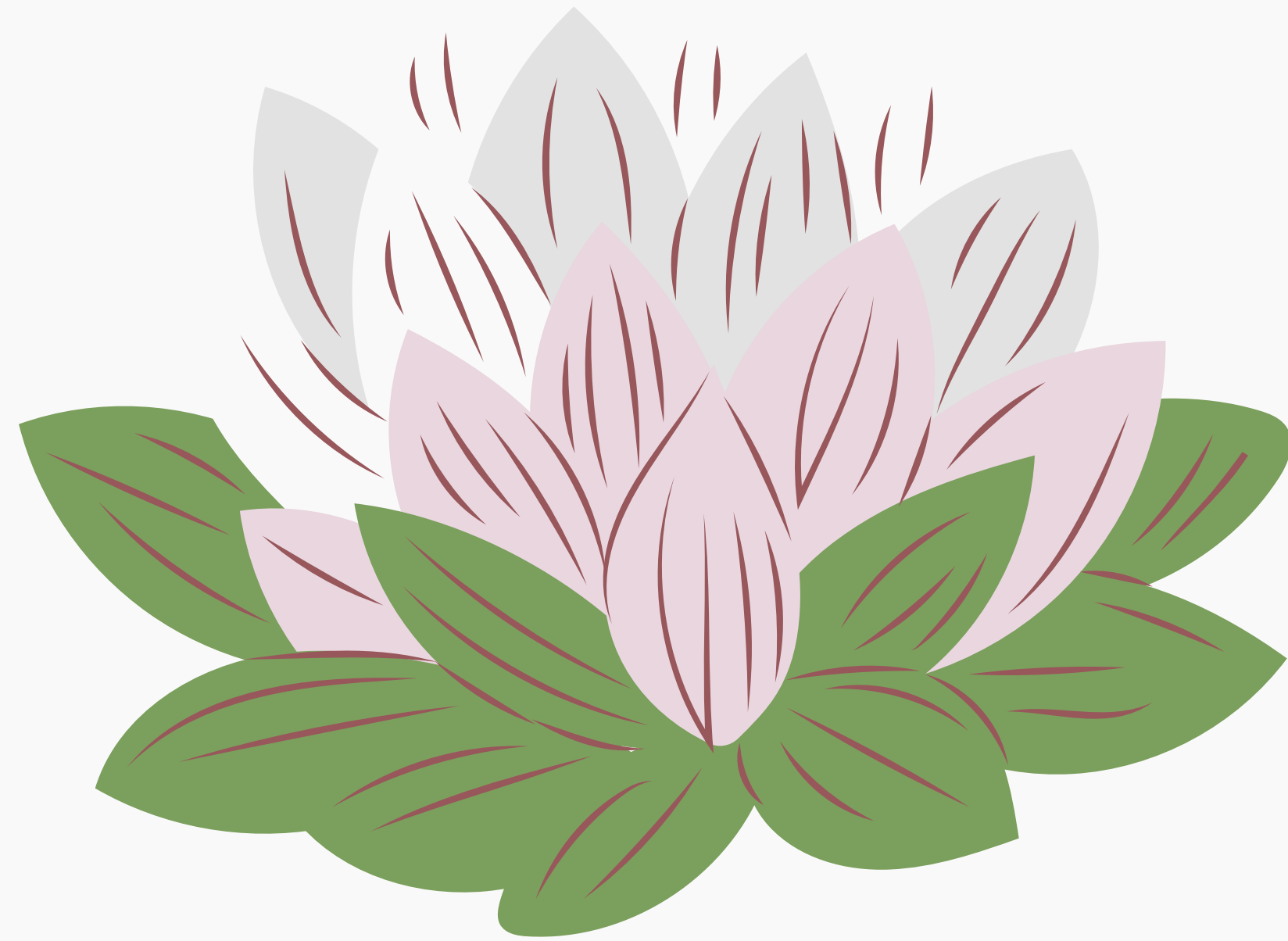
In what ways are we complicit in reproducing harm and social inequities?



AUDRE LORDE

"The true focus of revolutionary change is never merely the oppressive situations which we seek to escape, but that **piece of the oppressor that lives in all of us.**"





*AT WHAT AND WHOSE COST DO WE
ENGAGE IN RESEARCH?*



WENDY HUI KYONG CHUN

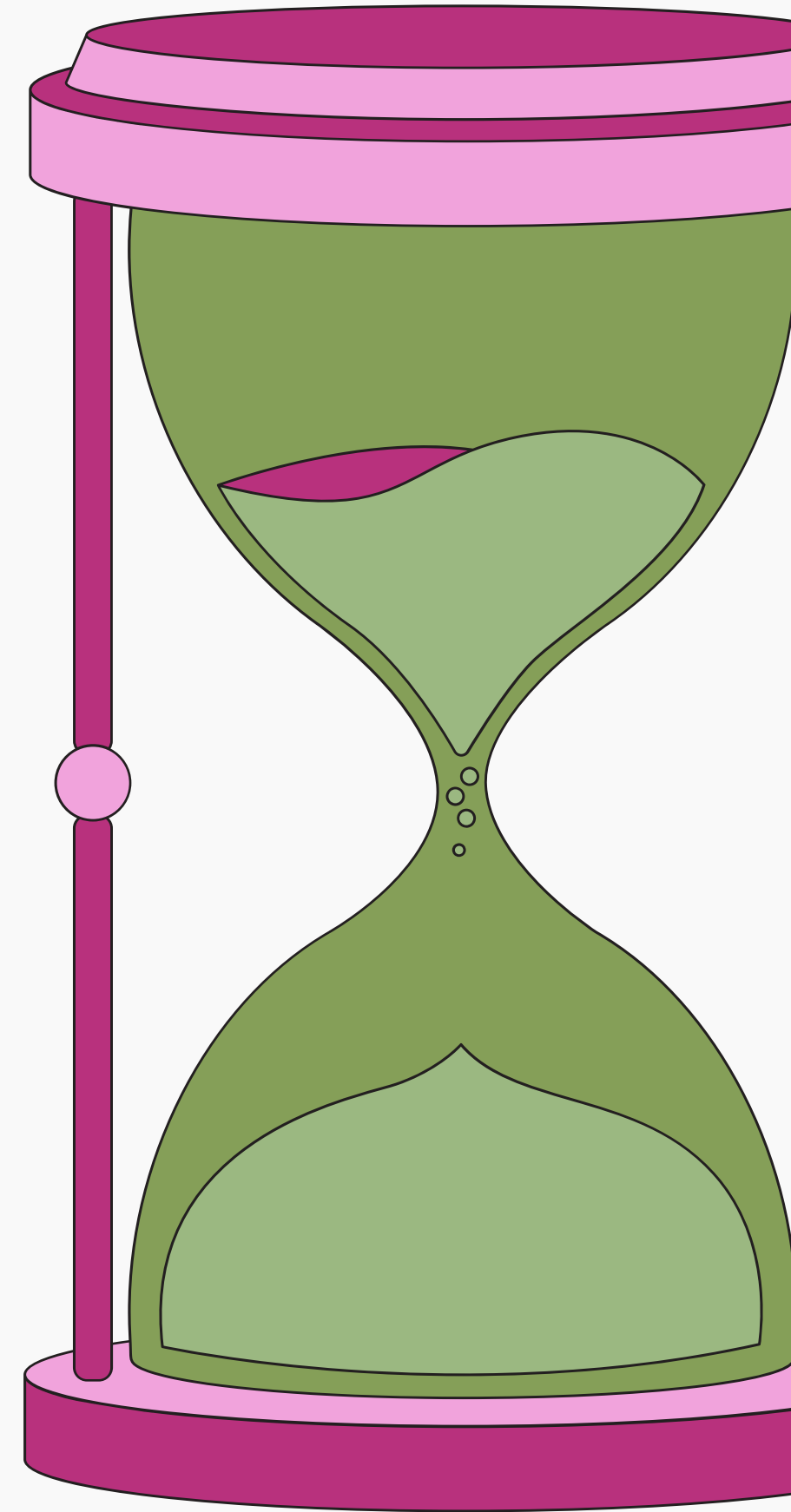
"If you walk in someone else's shoes,
then you've taken their shoes."

DECONSTRUCTING THE MONEY PIPELINE





WHAT ROLE DOES TIME PLAY AS A FORM OF CURRENCY IN CONTRIBUTING TO EXTRACTIVE METHODS OF RESEARCH?





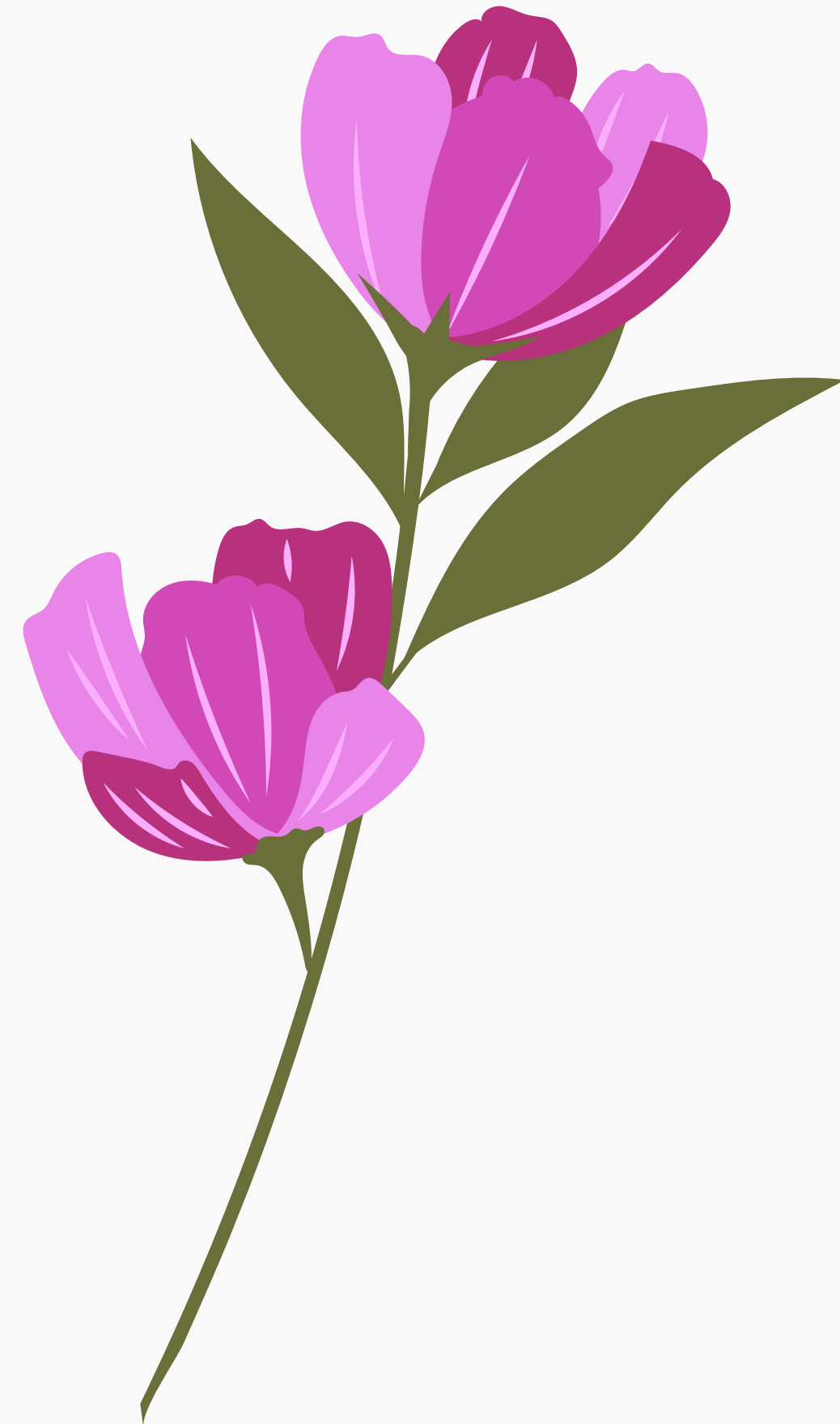
*THIS IS NOT A MINING
OPERATION*



*WHAT RIGHT DO I HAVE
TO ENGAGE IN THIS
RESEARCH WORK?*



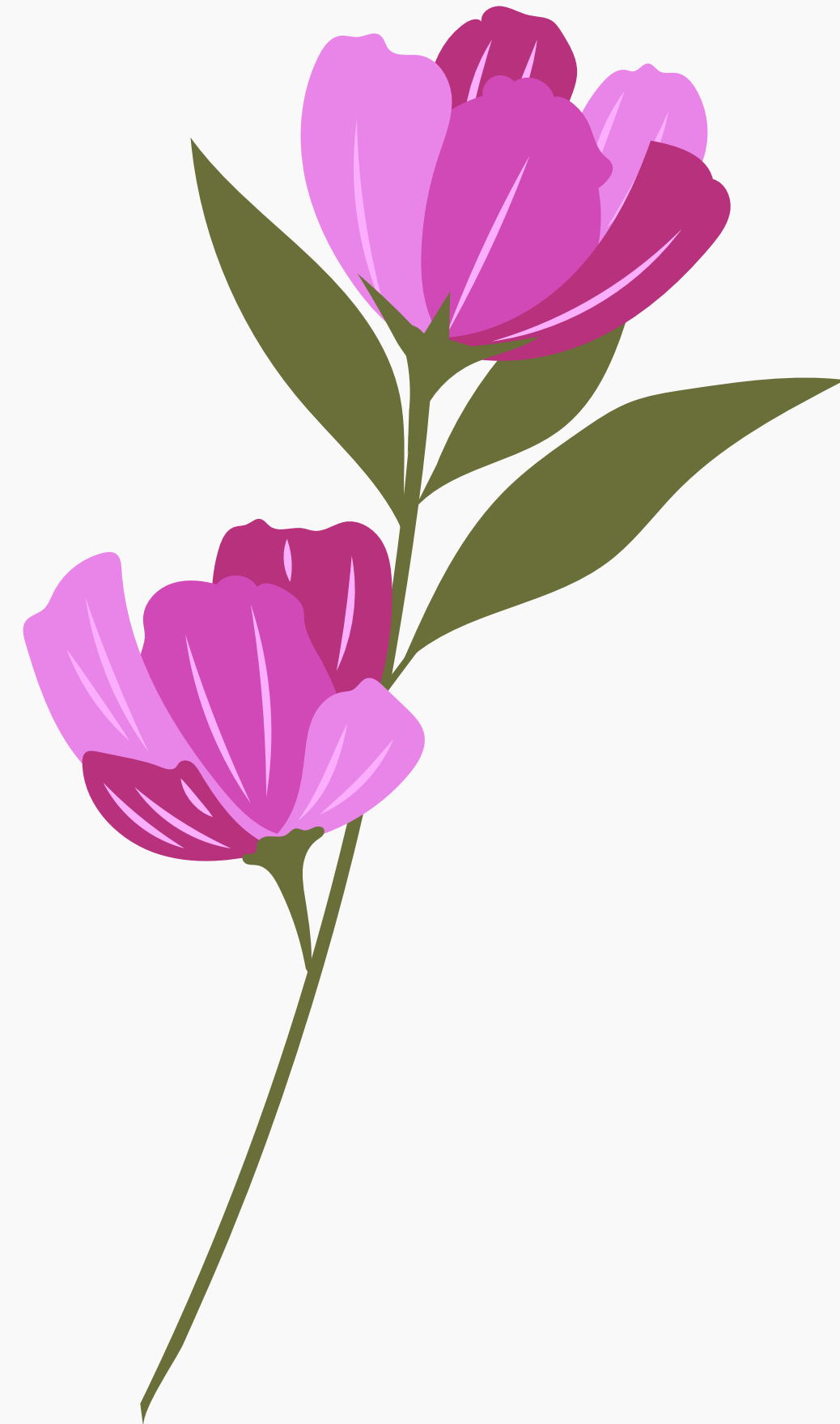
**Differentiating between
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**Understanding access
and privilege**

Who gets to engage in research and
who is taken seriously as a researcher



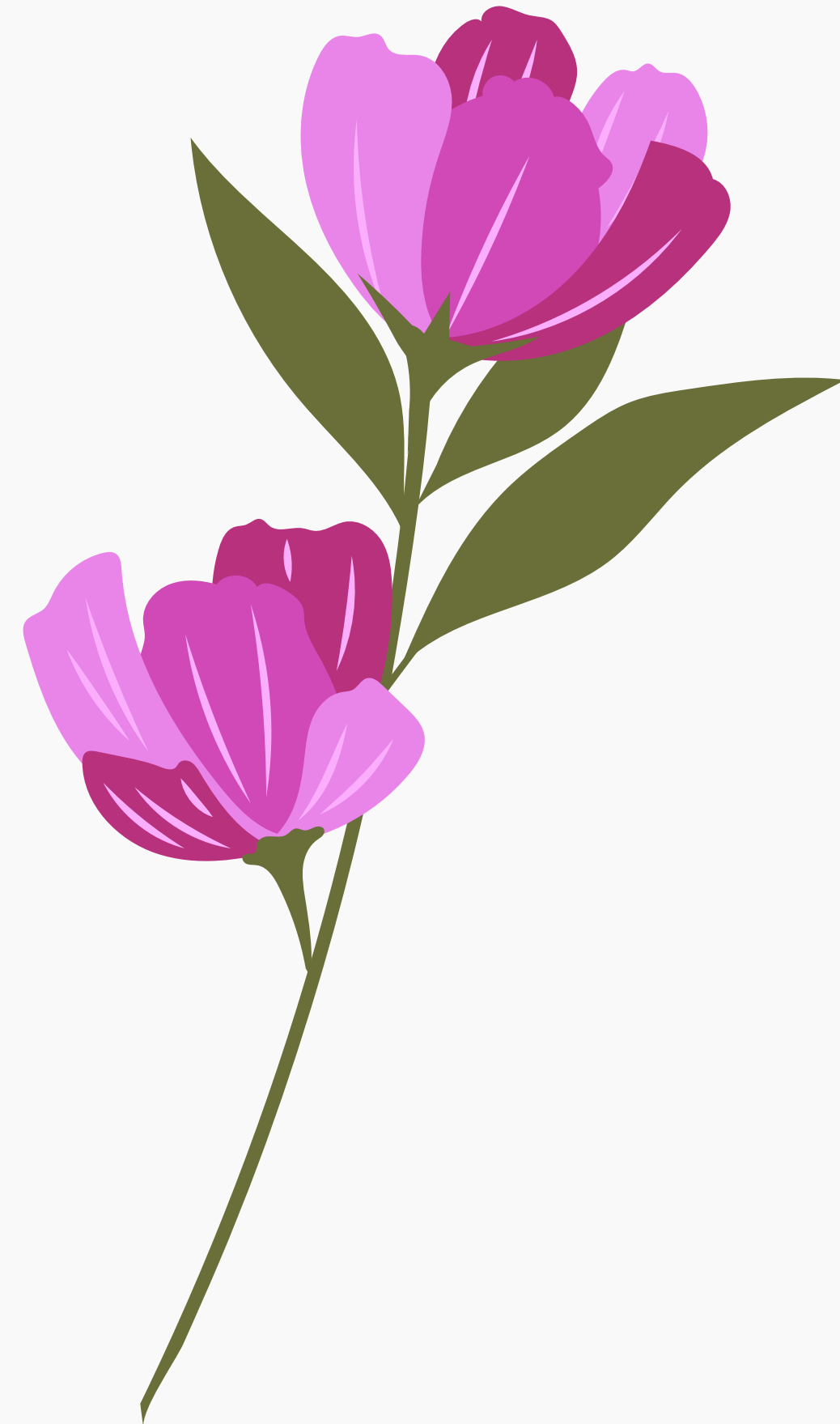
**Differentiating between
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Who gets to engage in research and
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**Balancing the scale between
right and responsibility**

Whether you have the right or not,
you do have a responsibility.





Does **communal proximity** guarantee the right to engage? What if the issue doesn't directly affect me?





Are rights something that you earn, acquire, or are born with? What **qualifies** you to have the right to do certain work?





JEEZ, THAT WAS A LOT!

**Let's take a moment to
pause and reflect.**

What emotions are coming up
for you? Where are these
emotions sitting in your body?
How are you responding to
them?



*WHAT IF I REFUSED
TO PARTICIPATE?*



REFLECTING ON HARM REDUCTION AND TRAUMA CENTERED PRACTICES

Lack of trauma-informed perspectives

The research methods taught in this course felt extremely extractive and dehumanizing. There was very limited discussion around cultural sensitivity and care-based practices that prioritize participant safety and belonging. Throughout the process, I felt extremely paralyzed and unable to voice my concerns. At multiple instances, I witnessed how participants' lived experiences were being reduced to extract "insights". When discussions about sensitive topics came up during research, there was a failure to provide space to pause and reflect. The inherent disposability of user participants and using their experiences to further the research agenda was very uncomfortable.

Failure to center Disabled experiences

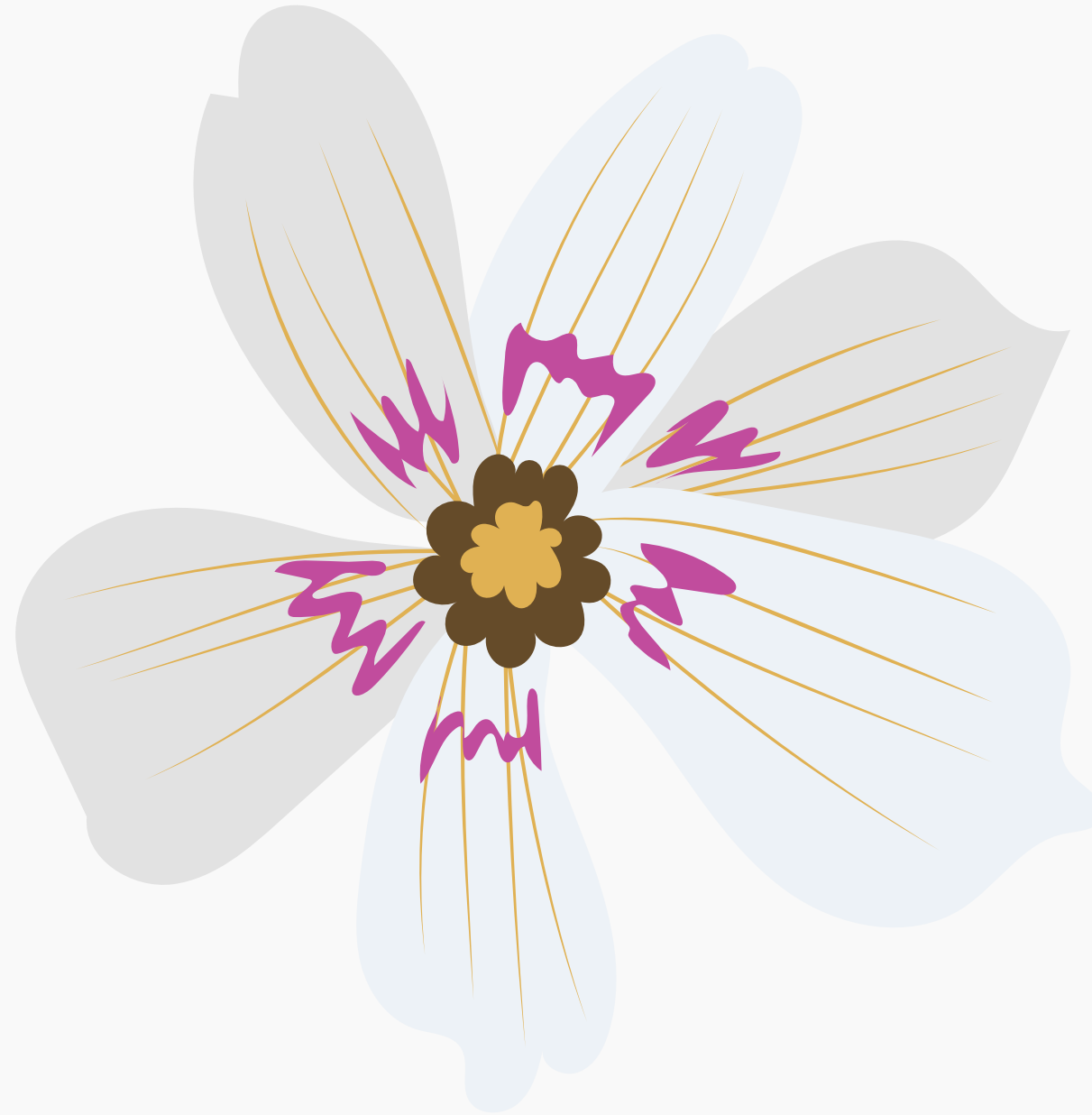
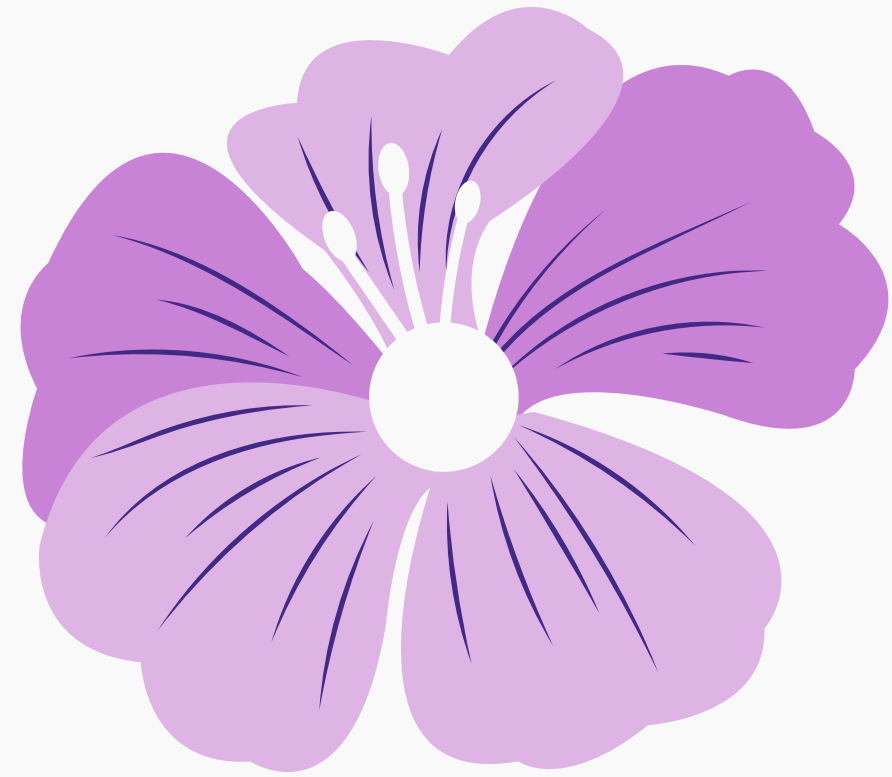
The project did not include people who are receiving care, despite the area of focus being caregiving. A significant portion of folks who receive care are Disabled. The lack of intentionality to center their experiences, when they are being impacted by the work, is a major red flag. User interviews throughout the multi-step research process were only limited to caregivers. Often, the underlying assumption being that caregivers can speak for the folks who are under their care. Such an approach that fails to center disabledness is inadequate and lackluster, reproducing able-bodied norms that render Disabled folks invisible.



*YOU CAN'T GET RID
OF ME, JUST YET...*

Let's engage in some
creative exploration around
questions you've shared





THIS IS JUST A BEGINNING!

Why don't we keep the conversation going?

bit.ly/radicalresearch2023