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(Sheller, 2016; Aldred and Jungernickel 2014).

This paper investigates in which ways working with cycling cultures can stimulate transitions to sustainable mobility, and how this is affected by power mechanism. Using perspectives of Foucault's bio-power and the shaping of mobile selves through discipline and practice (Sheller 2016; Foucault 2003, Jensen 2013) and perspectives of capacity for movement (i.e. motility, Kaufmann 2001) through cycle skills, the paper investigates a case of a non-profit cycling repair workshop and hire business in Copenhagen, Baisikieli. Baisikieli combines the promotion of cycling for everyone based on recycled bikes with building mobility capacity in Mozambique where they offer bikes as well as training of bike repair mechanics. The study shows how the rationale of the cycle repair workshop is based on specific perceptions of cycle cultures that through mundane practices and norms affect how people shape their mobile selves, in Copenhagen as well as in rural areas of Mozambique. Through working in practice with developing cycling from a non-profit business angle, Baisikieli partly follows governmental mobility regimes while concomitantly tracing new mobility regimes that, through shaping what cycle mobility is and stimulating cycle mobility capacity, at its very core combine social and environmental sustainability.

Angela van der Kloof (Mobycon, Delft, The Netherlands): "Cycling for everyone" in the Netherlands'

Cycling for everyday travel is encouraged across nations as a healthy, active and environment friendly choice. It is, however, not seen or accepted as such across every population, gender, cultures and ethnicities. Scholars have reported how cycling in many parts of the Western world is disproportionately dominated by the affluent and white male; the primary reason being the attributes of safety and image of cycling, which resonate differently across the segments of the population. One can assume that in a country like the Netherlands, where the infrastructure and the image of cycling is far from inconspicuous, these differences would be less prevalent. How valid is this assumption? Do socio-cultural and ethnic backgrounds play a role in assuming bicycling as a conscious travel choice in the Netherlands? Interestingly, these questions have rarely been addressed.

Similarly, bicycle ownership rates, the level of bicycling skills and bicycle use amongst immigrants in the Netherlands have hardly been addressed in the literature. In this study, we intend to report on the change in cycle share for non-native Dutch from 1970's onwards, based on the national travel surveys (CBS) and data we can acquire from Dutch cities. Next to that we will make a compilation of what researchers have written about these statistics. With this we expect to find where there is a gap in current research in the Netherlands addressing ethnic and social-cultural backgrounds and cycling. We will propose a conceptual framework and a research plan to address the influence of ethnic and social-cultural backgrounds on cycling behaviour in the Netherlands.

Amy Lubitow (Portland State University, USA): 'Barriers to Routine Cycling for Women and Minorities in Portland, Oregon'

The health benefits of bicycling are well understood; numerous studies link increased cycling activity with improved health outcomes (1). Garrard et al. (2012) suggest that the cycling behavior most likely to generate broad, population-level health benefits is everyday routine cycling- including running errands and taking other short trips. Despite these health benefits and new investment in cycling infrastructure, overall cycling levels in the U.S. lag behind many other nations. Amidst findings of increased ridership, research still finds that women and racial minorities are underrepresented as cyclists in the U.S. (2) While quantitative data may reveal estimates of these disparities, we know little about the motivations or deterrents experienced by individuals (3).

This research paper therefore uses data from 30 in-depth interviews with women and minorities in Portland, Oregon to clarify ongoing barriers to bicycling that prevent those who own a bike (and are thus not limited strictly by economic barriers) from becoming more routine cyclists.

Findings suggest that barriers for marginalized cyclists range from concerns about infrastructure limitations to overt racial and gender discrimination experienced while riding. Data also shed light on the unique social position of mothers, who often face challenges transporting children. These findings suggest that cycling mobilities are critically linked to intersecting and overlapping identities and that efforts to increase diversity in bike ridership must acknowledge the unique challenges experienced by marginalized groups.