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**SUMMARY KEYWORDS**

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The context of the publication is the UK housing crisis that obviously has been going on now for some time, and particularly your sort of rise in house sharing, which is something we're going to talk about a little bit later on. And because people are unable to afford to live on their own, but also other problems that we're having with kind of a lack of decent rental accommodation, very kind of expensive rental accommodation, advice, and homelessness, and all these kind of different elements of the housing crisis. So I guess that was the context at which I wrote a paper as to why we haven't had a lot of research on on housing justice within my own field.

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And I still don't really have a very good kind of answer to that question. Actually, I don't really know. And I was quite surprised, I think to discover that not so much has been written specifically on that topic. I mean, that's not to say that people haven't done work on housing and so some sense, right? So there's some work a small kind of amount of work done on homelessness. There's a very large literature on property. In the paper, I talk about people who work on the issue of socio economic rights, right. So some people argue that, as well as having civil and political rights, like freedom of speech, we have to have rights and title of resources to stuff like housing would be a kind of example of that. And I think what I thought all this kind of interesting discussion was missing was the kind of real kind of focus on the question of, well, you know, what are we owed when it comes to housing, specifically, right, which I view is a kind of central question when we're thinking about housing justice. I argue that and we have this right to housing which is, as I sort of faced in my paper, of rights exercise, at least rights over a self contained living space for a minimum of three years in one place, which is very complicated, but like the main source aspects are of that other type of lease, right? So basically all I'm saying is that you have a basic right, at least to be able to securely rent somewhere for kind of minimum term of three years. And then this reference to self contained living space.

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That's the part of the writers that is saying, well, you have a right to live on our own, we shouldn't have to share with other people. I basically argues that this right is protecting a cluster of important interests that we have an interest are related to what I call interest in autonomy, which is basically our kind of interest in our ability to sort of be able to lead our lives and to lead our lives and the way that we we choose to and, and so housing, you know, might immediately think protects the sort of a lot of things that are related to this interest and being able to lead our lives right. So we really need kind of sharper from cold and from extreme heat, we need a place to sleep and than rest and be at leisure and use a bathroom and so on, right? And those are things that will kind of basic prerequisite for us to be able to live any kind of life. And really, and please, when we do these things needs to be of a decent quality right? So our house is kind of mouldy and so on, then that kind of calls into question on our health. And am I allowed to do that, okay, so we do these things needs to be at the same place and over a period of time. And because it's important for us not to have to negotiate constantly kind of cages. In our living environment. It's enough not to be spending all our time kind of seeking out shelter, bathrooms, places to rescue and so on. But if we chose to do these things in the same place, really when you feel seasoned in the same place, Hoover kind of reasonable period of time so we can allow, you know, our living situation, to feed into the background so that we can kind of focus on on in our lives, why don't we have a right to live alone? And well, think about that. And I guess let's think about an example of somebody who is sharing a flat with another person, right?

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So that she's living together. Let's say that they have their own kind of private room each. But they're sharing the kind of communal spaces in the flat Buddha kitchen and different rooms, the bathroom, and so on. So, in this kind of situation, as I sort of argue in the paper, we like to think that these people have one important interest that is often discussed, and association with housing and privacy kind of protected, right? So if you have your own room, and flatshare, right, you can lock the door, you can go into a room if you want to. I don't know how sex you want to have a private conversation if you wanna express some kind of serious motion if you are going crying or something like that, right. You should go back to your room and say You might think that, you know, your basic sort of interest in having some privacy is being protected in house. And but I think the problem with having to live with another person and that kind of sharing situation, is that what I kind of call your freedom of internet Association and the paper if it was not being properly protected. So the argument really is that when you live with somebody else, and you're in a kind of intimate association with them a kind of intimate relationship with them, even if it isn't sort of that like friendship or kind of relationship that we kind of would only think about it and, and we generally think that people should be able to choose whether or not they are in intimate relationships to have a peaceful state should be able to kind of force us to marry someone else that they picked out for us, right. We would fail to choose when and whether we are in intimate relationships but of course If I'm saying, you know, you're in an intimate kind of association when you're in a house share, and you don't get to choose whether you're at a house share, because you have to be in a house share, because you can't afford not to be. And then I think that's kind of troubling, right?

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It's probably happening and be in this kind of intimate association with somebody else. So I guess now, I'm kind of forced me to explain why is it then that we're in this sort of intimate Association when we share a house and we share a flap with another person. So he can kind of two aspects of house sharing, which mean that we can kind of conclude that it is a sort of internet Association when you live with somebody else. And so first, is what I call in the paper, the idea that you have privileged epistemic access for somebody else that you live with, which basically means that you will end up if you live with them over a period of time and knowing Quite a lot of quite private sort of information about them and that's even why I've been having you know, this kind of scenario talking about in this scenario their own private face. Right so you might probably know and you know who said green home who they're cheating with you might know what they look like without makeup in their pyjamas, you might know what their cost measure activities are and so on. Right. So you might know a lot of information that people who they work with or strangers or so on, so kind of know about them. And then the other thing that I say about living the flesh, there was somebody and is that you get access to the sort of private, the non public side of the person, right. So when we're in our home or kind of living spaces, but maybe more ourselves, we allow a side of ourselves to emerge of people don't see work and so on. And we're kind of at rest. And so if you kind of live in the fact that we're coming to you interact with them regularly interacting with them, when this kind of non public when this private side is emergent, and you're getting to know this non public, this kind of private side of them. And if we think a little bit about the kind of relationships we have with a close friendship or romantic relationships are two big features of those kinds of relationships. So exactly what I just talked about. So a privilege destined attached, you know, a lot of kind of private details about the people that were in prison relationships with, and also this kind of engagement with them. This knowledge will set point this pipe for that engagement with them when they're when they're private, and public, visible, and the kind of knowledge of this kind of private this non public aside, and this is why I think we should understand kind of flat fairing as a kind of intimate associate And this is why I'm arguing in the paper, we should be able to exercise choice over whether we have shared housing, we'll have a peaceful, obviously, as I said, if we have to set housing with other people, because we don't have any kind of financial options to do that, then we're not really exercising kind of choice over whether we're in this kind of intimate Association, right. And so this is why I'm saying like, everybody must have a right to live alone. I mean, it's fine if then people choose to live with other people, because that's the kind of proper choice that they're making.

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Having had the option to live alone, which many people and kind of sat in houses at the moment don't have wait. It's just too expensive to live on their own. So they have to live with another person. The government's housing policies failing a lot of different ways. I think most of it was a bunch of different applications. You can go out my paper about what the government is doing wrong. And I think two main ones, those ones mentioned, you know, bad quality housing. So when I was writing this paper, I was doing a lot about poor quality kind of rental housing. And I was also reading a lot about kind of failure to inform the kind of existing decency standards that we have. And so it's quite difficult, I think, to prosecute landlords, and I don't think the fines historically have been, or the kind of penalties have been very severe. And so I think, yeah, one implication what I'm saying so government policy would be you know, that then you see better enforcement of standards when it comes to housing. And then the other big implication of course, and it's that everybody needs to, you know, be able to live alone, right. So there needs to be kind of financial support available housing, in order that it could be the case. At this kind of aspect of the of the right to housing is protected, right, everybody is able to live on their own if they want to