

HOMELESSNESS, SOCIAL ACTIVISM AND PHOTOGRAPHY

CHANGING THE PUBLIC DISCOURSE
AROUND THE "OTHER"



tamar shemesh

PEOPLES
OF THE STREETS

In our words:

Social Enterprise
Community Development
Participatory Appraoaches
Photovoice
Social Arts Innovation
Global model- Local implementation

Photovoice

Photovoice is an innovative participatory action research (PAR) method based on health promotion principles and the theoretical literature on education for critical consciousness, feminist theory, and a community- based approach to documentary photography. It codifies the goals of involving community members in taking pictures, telling stories, and informing policy makers about issues of concern at the grassroots level (Wang & Burris, 1994).]

Photovoice as Methodology, Pedagogy, and Partnership-Building Tool: A Graduate and Community College Student Collaboration

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Participatory action research, photovoice, diversity, and immersive learning comprised the most important aspects of the Community Colleges and Diversity graduate course taught during the 2014 spring semester. This project involved eight graduate students, five community college students, three community college administrators, and one university assistant professor. Through a description of the course-based photovoice project, articulation of the findings, and a discussion about the project's larger impact as it related to students' educational experiences and community collaborations, this work provides evidence of the power of photovoice—employed as student-led

Photovoice is a process by which people can identify, represent, and enhance their community through a specific photographic technique. The purpose of the Language of Light Photovoice project was to enable men and women living at a shelter in Ann Arbor, Michigan to photograph their everyday health, work, and life conditions as a way to document their struggles and strengths; to promote critical dialogue through group discussion about their photographs; and to teach policy makers and the broader public about issues of concern to homeless people. The authors' approach used photovoice, an innovative participatory action research method based on health promotion principles and the theoretical literature on education for critical consciousness, feminist theory, and a community-based approach to documentary photography. Photovoice involves community members' taking pictures, telling stories, and informing policy makers about issues of concern at the grassroots level. The authors describe and analyze the project, offer recommendations to health promotion practitioners carrying out photovoice projects with society's most vulnerable groups, and discuss implications for practice.

Taking a Closer Look at Photovoice as a Participatory Action Research Method

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Who Knows the Streets as Well as the Homeless? Promoting Personal and Community Action Through Photovoice

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It all started in Padova



Comune
di Padova



Meet Rossella

























LA NOTTE DEI SENZA DIMORA

Ecco i luoghi degli homeless «Anni in strada ma non ci vedono»

Elvira Scigliano

Eccoli i luoghi degli ultimi di chi dalla vita ha ricevuto ben poco. Le storie di Franco e Rossella sono due delle storie degli homeless padovani che ieri hanno partecipato ai Giardini dell'Arena alla "Notte dei Senza Dimora", a ridosso della Giornata mondiale della lotta alla povertà che si è celebrata il 17 ottobre. Una giornata volta alla sensibilità. Franco ha 63 anni e ha scelto di mostrare a tutti i luoghi importanti dei senza fissa dimora: il San Gaetano e il Pedrocchi, dove vai a leggere e stai al caldo; il Torresino, dove dormi; le Cucine Popolari dove mangi. «Non avevo mai scattato una foto — sorride — nemmeno alla crescima. Oggi però non vivo più per strada ma in via Liberi, in un progetto di coabitazione. In questo posto vedo una speranza nella mia vi-



Due momenti della manifestazione dei Senza dimora

ta. Non sono mai andato in Comune a raccontare la mia storia lacrimevole, mi sarei solo arenato. In via Liberi c'è una progettualità: mi chiedono di essere responsabile per me e per i miei compagni». Franco è bolognese, vive a Padova dal 1961. Tra alti e bassi ha dormito 3 anni al Torresi-

no. Era un rappresentante di elettrodomestici, poi ha perso il lavoro e la vita ha cominciato ad avere un sapore amaro.

ROSSELLA SENZA LAVORO
Accanto a lui Rossella, ha 52 anni ma non li dimostra per niente. Un'altra vittima della perdita di lavoro: «la



mia esistenza si riassumono colpi, di fortuna e di sfiga — scherza — perdevo tutto, ne ritrovavo subito altro e quel filo rocambolesco che mi separava dalla strada reggeva. Poi non retto e ho vissuto sette lunghissimi mesi dormendo per strada». Anche lei un'artista della mostra "Stories of the street" (visitabile nella libreria Zabarella fino al 27 ottobre): «sono andata fuori tema — confida — perché non volevo parlare di questa vita». Tra le sue foto una piuma sul marciapiede che s'intitola "Ci sono, ma non mi vedi": «quando sei senza casa, senza lavoro, senza aiuto, non guardi mai il cielo, veramente non alzi nemmeno la testa da terra. Quella piuma era una traccia di cielo dove potevo coglierla». La giornata è stata organizzata da Avvocato di strada; Bussola; Cosep; Cassa Borgomagno; Co. Ge. S. Don Milani; Cucine Economiche Popolari; Croce Rossa; Granello di senape; Sant'Egidio; Medici in strada; Elisabetta d'Ungheria; Lunazzurra ScS; Ronda della solidarietà; Diocesi; Caritas; La strada giusta; People of the street e i giardini dell'Arena. Ieri pomeriggio ha partecipato anche l'assessore al sociale Marta Nalin per presentare il progetto "La città ideale", ovvero l'intento di mettere assieme la forza di tutte queste realtà per dar vita ad un modello virtuoso contro l'emarginazione. —





Rossella

Ho 51 ANNI E VENGO DA PADOVA.

Nella mia vita ho cambiato tantissimi lavori. Ho lavorato in una fabbrica di calzature per molto tempo, poi quando ho perso quel lavoro ho cominciato a fare le pulizie, ma con quello che guadagnavo non potevo più permettermi una casa. Decisi di affittare una stanza, ma presto non ebbi più neanche la possibilità di pagarmi quella. Allora ho preso le ultime cose che avevo e ho iniziato a camminare. Passavo molto tempo alla Caritas, soprattutto durante le ore del pranzo. Poi cercavo qualche evento gratuito organizzato dall'Università, ma in linea di massima restavo in centro a Padova. Ho avuto due grandi problemi quando passavo in giro per molto tempo: i servizi igienici e le mie gambe. Il primo perché mi sono accorta che per entrare in un bagno pubblico devi sempre avere qualche moneta in tasca. Il secondo perché ho preso così tanto freddo dormendo per strada che ho perso la sensibilità ai piedi. Sapere dove andare a dormire di notte ti restituisce un minimo di decoro e di sicurezza. Ora vivo in una casa del Comune con altre persone ed ho un piccolo lavoro.

I AM 51 YEARS OLD AND I COME FROM PADUA.

I've had a lot of jobs in my life. I worked in a shoe factory for a long time, then when I lost that job I started cleaning, but with what I earned, cleaning could no longer afford me a home. I decided to rent a room, but soon I didn't even had enough for that. So I took the last few things I owned and just started walking. I spent a lot of time at Caritas, especially for lunch. I would try and go looking for any free events organized by the University, but really I just stayed in the city centre. I had two big problems being homeless for long periods of time: toilets and my legs. The first, because I learnt that to use a public toilet here you always have to pay, which means having at least a few coins in your pocket. The second, because I would get so cold sleeping on the street at night that I lost feeling in my feet. Knowing where you'll be able to sleep at night gives you basic dignity and security. Now I live in a council house with other people and I have a little job.

Antonia





Franco



Pasquale

**And then I came to visit my
home town- Tel Aviv,
and thought- I want to
bring this project home!**

venn

בזא"ה 9
עיר עושים צעירים

אכלה
קורק צ ביתי!



מיזם למען דרי רחוב 580514305 ע"ר





A photograph of two women on a city street at night. The woman on the left, wearing a dark t-shirt, is speaking and looking towards the camera. The woman on the right, wearing a striped tank top, is listening attentively. In the background, a yellow car is parked on the street, and a building with a blue sign is visible. A play button icon is overlaid in the center of the image.

And really inhabit the streets

Eli



Andrey



Gregory



Daniel



Weam





Treis



Philippe



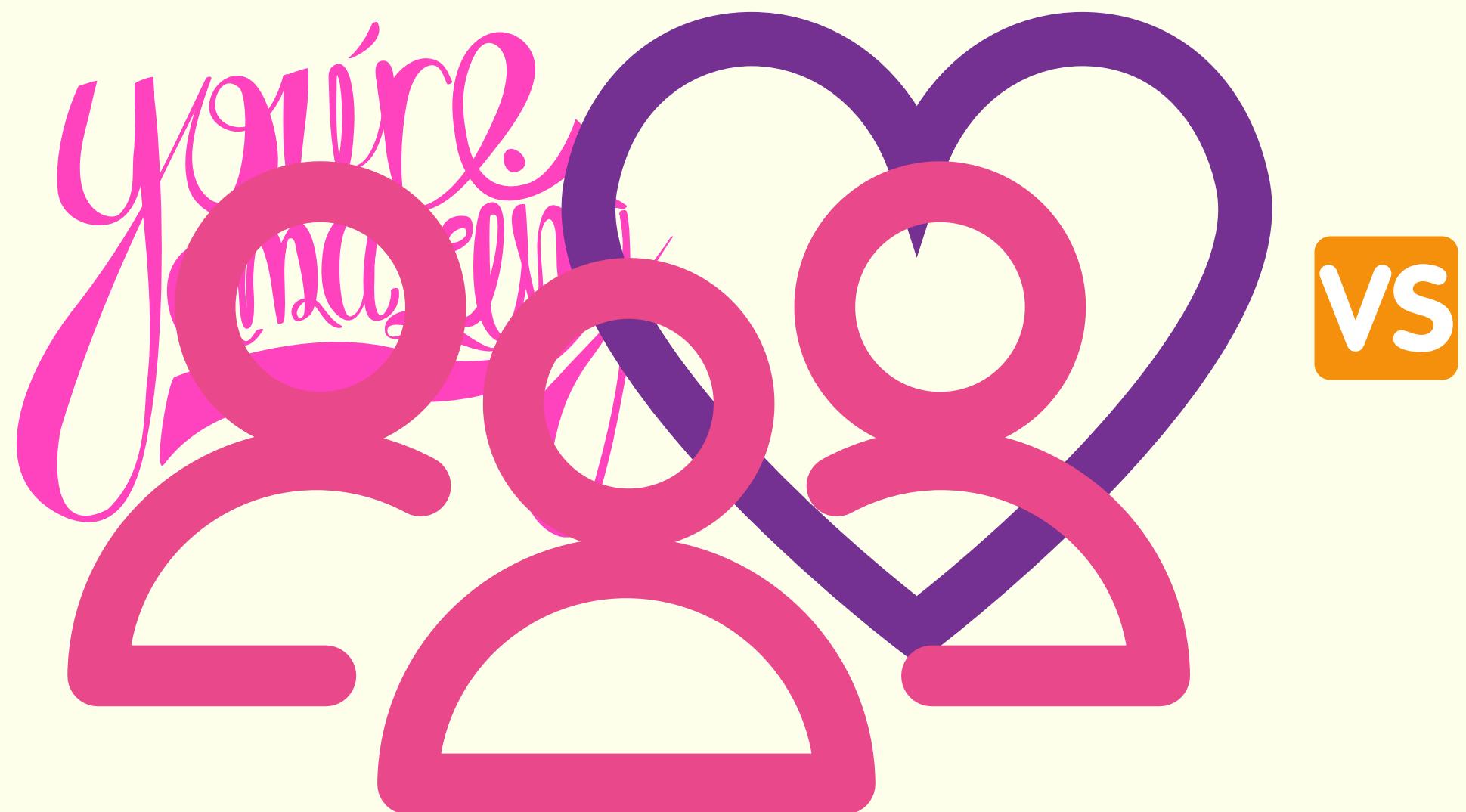
Why we exist?

“THE FIRST HUMAN RIGHT IS TO
SPEAK IN ONE’S OWN VOICE”

Karlene Faith, Canadian human rights activist



Crisis of Empathy and Solidarity



Crisis of resources



We all have the need to tell the world who we are. We all want to be understood.

**A little taste from my
thesis...
(still working on it)**

"Everyone has the right to a standard of living adequate for the health and wellbeing of himself and his family, including food, clothing, housing and medical care and necessary social services"

Article 25 of the Universal Declaration of Human Rights. (United Nations, 1948)

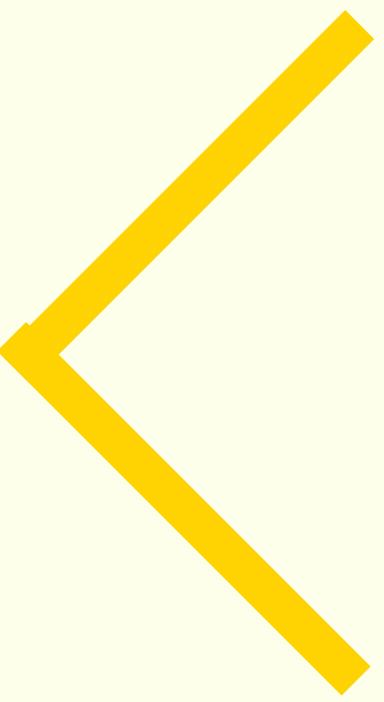
HOMELESSNESS IN PADOVA

VS.

HOMELESSNESS IN TEL AVIV



Israel
Tel Aviv



EU
Italy
Veneto
Padova

**There are many things to
talk about, but I will focus
upon one aspect- so next
time you talk about
homelessness remember
this aspect**

Who is a homeless person?

How can we count them?

The definition of homelessness is not merely a statistical or a technical statement, but a political and value stance. The subject of homelessness is politically sensitive; the choice of the definition of who is homeless determines who will be recognized and receive institutional support (Peressini et al., 1995). The issue of the quantitative extent of homelessness is often controversial and hotly debated at local, regional and national levels. **There is a tendency for those responsible for policies and the funding of services to underestimate the extent** in order to minimise public responsibilities and to keep the problem they are expected to deal with manageable. On the other hand, **pressure groups tend to overestimate the number of homeless people** in order to increase their political relevance and the resources made available to them (Busch-Geertsema, 2010, p.28).

**How many homeless
people there are in
Padova?**

According to Istat (2014), there are 9,149 homeless people in the region of North-East Italy. According to Castellani (2005), in Veneto region there are a total of 1,211 homeless people, among them **300 in Padova**

(but when I interviewed a social worker from cosep)

Paolo: "**I know about 1000 anyway** ...Also because Padua ... that is, this is the city, but then there are all the provincial villages, right? People come here because they can't find ...

and in Israel

"The state declares about **2000** 'street-tenants' and another 500-1000 people that it does not know about. It means that the state is working with around 2000 and recognizes that there are around 3000. In some very inaccurate calculation I did, there are between **11,000-32,500** homeless people in Israel".

Shmulik Scheintuch

**When we talk so much about
numbers, it's important to
recognize the people behind
these statistics**

Back to Rossella



That was a surprise for me. It's the first time I do something like that. When you live something it changes you- your thoughts, your feelings. This experience gave me things I have lost in the past- the sense of normality. This is why I didn't want to take photos of the pain, but ne more poetic, focus the good things too"

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