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Enacting social transformation through arts-based occupations: A literature review

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Commented [AW1]: If relevant you might want to add Doctoral Candidate- we need to check the correct term from the Doctoral college guidelines.

Enacting social transformation through arts-based occupations: A literature review

Background: In the fields of occupational therapy and occupational science there has been a drive to confront social and health injustices through occupation-based practices with social transformation as a key goal. However, there is an acknowledged lack of theory and strategies to support this developing area of practice. Aim: To explore how arts-based occupations have been used to enact social transformation for disadvantaged communities and to delineate socially transformative outcomes. Methods: A narrative literature review was carried out using seven databases. Thirty one items published in English, written between 2003-2019 were included. Results: Three broad themes emerged from the analysis: personal transformation and giving voice; aspirations towards social transformation; and using occupations for social change. Conclusions: The literature reviewed suggests that whilst personal change and small scale social change outcomes are achievable through arts-based practices, structural change is not likely to be reported. Discussion of how change came about or why change occurred was not always evident. There is a need for further exploration of the mechanisms and contexts supporting change to inform future practice in the growing field of occupation-based social transformation.

Keywords: social transformation, occupation, social change, arts-based

Introduction

Evidence suggests that global health and social inequalities are increasing (1-3). Health inequalities are known to be socially determined and arise from discrimination and lack of access to resources such as economic, education or housing (4-6). Despite advances in medicine and health care, health inequalities persist and are evident between and within nations (6). Globally, there are calls to action to bring about change to improve the lives of populations, including through the United Nations Sustainable Development Goals (7) and action on the social determinants of health (8).

Commented [SA2]: Who by?

Commented [PN3]: -At least within OT and OS, and that is because of structural factors such as who becomes an OT/OS, on the whole the programmes do not educate people in social sciences, professional guidelines might discourage people from taking part in demonstrations and acquiring the knowledge and the skills for some forms of social transformation; many of the people who are OT/OS are women and those who are older may not have the time for engaging in community activities, and a profession, and running a home. Those people who do, such as Gelya Frank, seem to draw on theories and epistemologies from social science disciplines, arts practices, community development and philosophy. There is a huge problem in that some of the OT/OS theories seem to start off without this grounding, and yet the profession was based in social action in the work of the arts and craft movement, but probably conveniently shied away from association with the political element of this because it would make development difficult. This is also the case in community development, which in practice cannot take sides – projects must have the support of politicians and corporations, uneasy bedfellows. This is a political context for social transformation which is discussed in community development but has not been addressed much in the OT discussion – because it takes a book length discussion to develop it all.

A lot has been written in pamphlets and revolutionary literature which constitutes social transformation theory, including how to organise societies differently, how to do the ground work of developing a communistic society, for example. This is practical information, and aside from the rhetoric, is pretty much the same kind of stuff you might develop in a community group. This literature has largely gone out of print since the late 1970s/1980s, and some of it might not be politic to have in your possession now, but examples would be in the Penguin library of Latin American studies published during the 1970s. The time lag is a problem, because a key tool now would be the internet and social media, but the ideas are adaptable. Many organisations are working on reinventions of these principles.

Commented [SA4]: This read oddly to me.... Explore through a literature review?

Commented [SA5]: Colon?

Commented [SA6]: Does this mean – structural change is rarely reported? Or is there a reason why is it not likely to be reported?

Commented [AW7R6]: Agree- re phrase

Commented [SA8]: Make sure these are the best words – think about some one in the future doing a lit review. Will they find your paper.

Commented [AW9R8]: Check if any from your search terms are needed here- will depend on journal requirements.

Commented [SA10]: This does not work with resources... may be discuss this concept separately?

Commented [SA11]: At the forefront of this initiative.... Explain the action of the social determinants of health.

Acknowledgement of a moral responsibility amongst health and social care professionals to develop transformative practice and act on social injustices is also evident, for example in nursing (9) dietetics (10) medicine (11) and social work (12).

This call for social transformation has been echoed in occupational science and occupational therapy (13).

~~It was~~ Elizabeth Townsend, in the context of 1990s Canada, ~~who~~ first wrote about social transformation in relation to occupation. In her paper she discussed personal and social transformation and suggested an emancipatory element to support equity and justice for disadvantaged communities (14). An orientation to social and occupational justice is evident elsewhere (15, 16) as well as addressing socio-political conditions that create or maintain injustices (17). Arguably, this has been the case for many years for occupational therapists practising in the Global South. In Brazil, for example, occupational therapists have been working in the 'social field' since the 1970s (18) and in South Africa, Watson's and Swartz's seminal 2004 text 'Transformation through Occupation' (19) documented a number of case studies where occupational therapists had been working with communities in the context of poverty and rapid social change. Practitioners have drawn on the works of radical philosophers and social theorists such as Paulo Freire, a Brazilian critical educator who developed the idea of critical consciousness (20), Antonio Gramsci, who gave the world theories of the state and hegemonic power (21) and Pierre Bourdieu who theorised about power in society and developed the concept of habitus, described as the cultural embodiment of power (22). In addition, acknowledgement of alternative ways of knowing, proposed by contemporary scholars such as Boaventura De Sousa Santos have been utilised to liberate practitioners from purely individualistic, rehabilitative paradigms, to focus on ideas of 'buen vivir', or good living, which centre on communality, respect for mother

Commented [SA12]: Where? Is it a political driver?

Commented [PN13R12]: Maybe implied in the Marmot report too, and the latest version of it

Commented [AW14]: Possibly give an idea of a timeline here- recent or historical.

Commented [PN15R14]: Frank and Zemke 2009 in my political practice book describe a historical line

Commented [SA16]: Name this more clearly – professions / journals?

Commented [AW17]: Support from a reference to avoid appearing as a sweeping statement.

Commented [SA18]: Be clear about what 'this' refers to.

Commented [PN19]: See Malfitano and Lopes 2015 which is to be published in english in 2021. I would refer to the Portuguese text as most recent

Commented [SA20]: To do what... make sure that each sentence adds value.

Commented [AW21]: New paragraph.

Commented [PN22]: Gramsci, Bourdieu and de Sousa Santos are all from Europe, but have been harnessed to this southern epistemology – and it is de Sousa Santos who has identified it

earth and social emancipation (23).

There is a lack of clarity however, regarding the term 'social transformation' within the occupation-based literature. Farias et al., (15) have recently provided a definition of social transformation related to the use of occupation, suggesting that it is a process denoted by knowledge and practice developed to build a just society in partnership *with* people experiencing systematic disadvantage. The occupation-based literature does not suggest an understanding of social transformation to the extent described in the broader social science literature, where social transformation is unplanned and unprecedented change brought about through deep shifts in some aspect of society (24-26). In fact, the term 'social transformation' is used interchangeably at times in the occupation-based literature with the term 'social change', see for example (15, 17, 27). Some occupational therapists, with experience in the social field, caution against thinking naively that it will be possible for occupational therapists to overcome social inequity at a structural level (28). Nevertheless, they encourage practitioners to work towards the promotion of social participation for those that are disadvantaged, as do an increasing number of occupational therapists and occupational scientists across the world (29-31).

It is evident that there are efforts to move understanding of occupation-based social transformation forward within occupational science and occupational therapy. Recently, an International Social Transformation Group? through Occupation Network has been established which aims to grow research, practice and education in the field of occupation-based social transformation (32). The network are currently undertaking a research project using a qualitative case study design to 'build understanding of the conditions required for social transformation and the role of occupation in this' (32).

Commented [SA23]: Write a sentence now that tells the reader exactly what the message is that you are trying to communicate through that section.

Commented [PN24R23]: Yes, needs to be concrete... mother earth and social emancipation are a bit woolly

Commented [SA25]: A new definition of social transformation seeks to clarify the terminology and suggests that a collaborative approach.....

Commented [SA26]: I would turn this sentence around so that you provide the position of the broader social science literature and then explain what you have found.

Commented [PN27]: Yes, see my earlier comments in the abstract

Commented [SA28]: You could put your voice to this. Why do we need to be cautioned? Given the situation, might OTs want to change the status quo and have a larger impact. What might be challenges be to this....

Commented [PN29R28]: Yes... well in Brazil after 40 years of social OT you might well find yourself on the wrong side of the new government. Or a populist right wing group. Should an OT community project develop where it has to defend itself against fascists (or in Brazil, the police) for example – what has it become embroiled in. It is not inconceivable that a project might have to think about this. Even in the UK, as right wing terror is increasingly a threat, and will target things at community level to create fear, because that is part of the theory of fascist action

Commented [SA30]: Again, explain how the promotion of social participation may be impactful.

Commented [SA31]: This is an example of what I am suggesting above. You have ownership of the information and concepts and are putting forward with more authority.

Commented [AW32]: Explain if this is virtual- how it works.

However, there is scope for further exploration and elucidation and the potential for diverse ontological understandings to contribute to growth in the field (33). To that end, this paper presents a narrative literature review designed to explore and describe the use of occupation-based practices to enact social changes for disadvantaged communities and to attempt to elucidate socially transformative outcomes.

Commented [SA33]: Explain to the reader that the above initiative goes so far, but that there is still scope for further exploration....

A number of different forms of occupation have been used in attempts to enact social transformation, for example there is sport for development (34) and urban or guerrilla gardening (35). To provide focus for the review, arts-based occupations were targeted. There are a number of reasons why arts-based occupations are relevant to occupation-based social transformation including, firstly, the roots of occupational therapy and science lie in social activism allied to the arts (36) and occupational therapists have a long tradition in using arts as a therapeutic medium. The use in society of art-forms to support social movements has been asserted (37) and there is a tradition of using art-forms for resistance (38). Additionally, there is a growing interest in the use of arts for health (39) and the rise of gentle protest bringing craft and activism together, known as craftivism (40).

Commented [SA34]: Give an example

Commented [PN35]: In some areas, such as psychiatry, this predates the development of occupational therapy, see Mike Jay the air loom gang and Roy Porter mind forg'd manacles

Commented [PN36]: Which goes back to the 1960s at least, but certainly developed through the 1980s women's peace movement, so in both cases is it a rise or a rediscovery

Commented [SA37]: Example?

Commented [AW38]: This is a clear justification for the focus of your literature review. The examples will guide a wider audience.

Material and method

A systematic methodology was employed to search, evaluate and synthesise the available literature on the use of arts-based occupations aimed at enacting social transformation using the following databases; CINAHL, AMED, MEDline, Arts and

Commented [AW39]: Consider referencing a narrative approach to literature review that describes a systematic approach- key text book on different lit reviews may be helpful.

Humanities, Arts Full Text and Socindex. Searches were limited to peer reviewed journal articles from 2000 onwards and were undertaken in October 2019. The research question driving the review was: how can arts-based practices be used to bring about social transformation for people who are marginalised?

Commented [AW40]: Why these databases?

Search terms were identified, combining free text terms and Boolean operators and included for example; marginalised, disadvantaged, low income, social exclu* AND occupation-based, arts-based, creativ*, theatre, drama, dance, writing, photo*, video AND social transformati*, social change, transformati*, policy change, attitude change, development, chang*. Articles were screened according to inclusion criteria initially at the title and abstract level and then again at full text level. The inclusion criteria were that the articles should discuss the use of an arts-based occupational medium eg photography, theatre, dance or film *and* also discussion of attempts at social transformation or change, articles should be peer reviewed and in English. Exclusion criteria were that the article discussed research methods eg interviews or focus groups only, rather than an arts-based occupation and focused solely on individual development, without a link to broader social transformation. A manual search of the reference lists of included articles was also conducted. Searches yielded a total of 686 articles, of which 18 were eligible for inclusion in the narrative review. A hand search of reference lists revealed a further 13 additional articles, resulting in a final total of 31 included in this review.

Commented [AW41]: Why? Quality process?

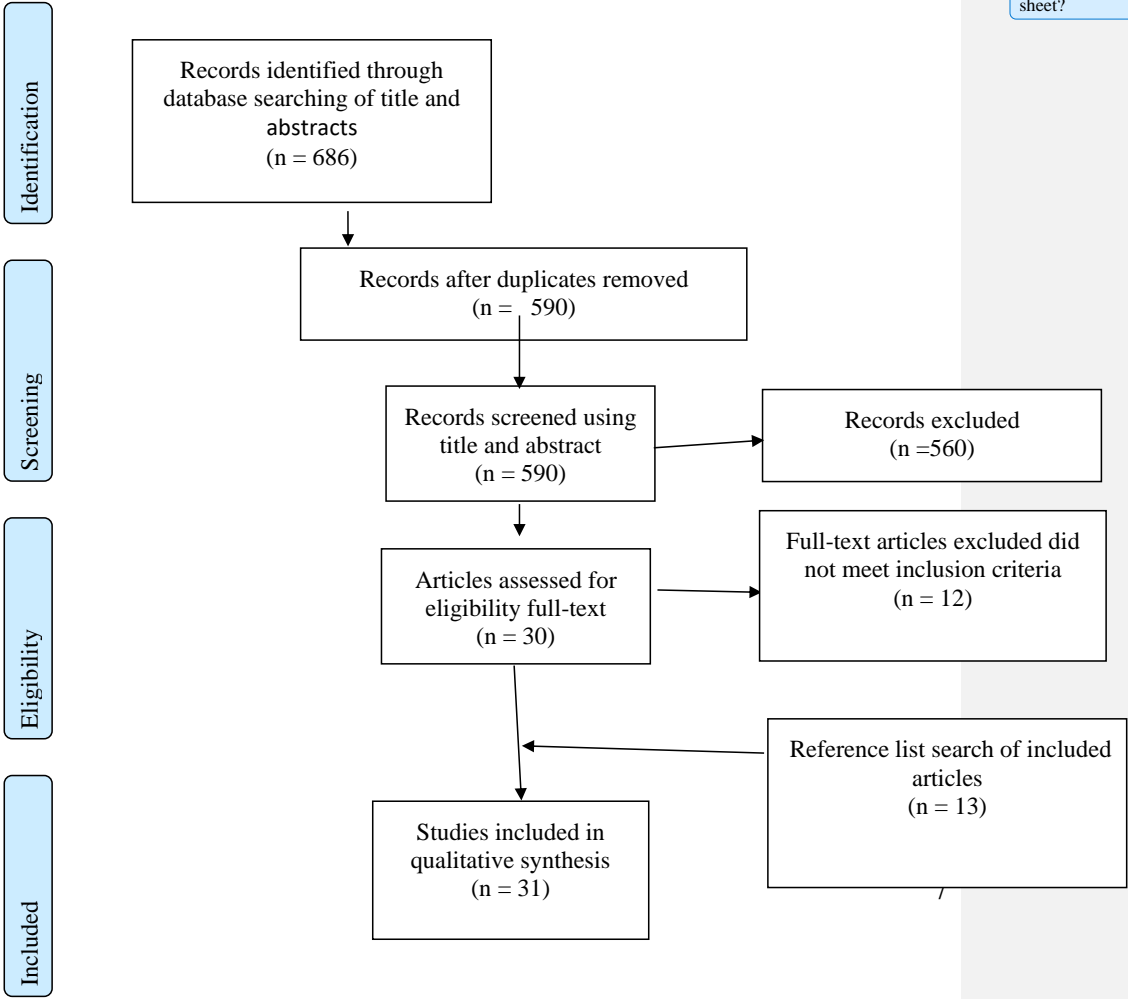
Commented [SA42]: I might consider putting this information in a bulleted list form. It just makes it easier for the reader to pull out the information easily.

Commented [AW43]: Secondary searching.

Selection of articles

The PRISMA diagram (41) below has been used to support the transparency of this review and describes the selection of articles.

Commented [SA44]: Did you have an data extraction sheet?



Overview of the literature

Table 1 lists the articles included with details of participants, the type of occupation used, the purpose of the article and a brief outline of changes described. The articles included participants from locations across six continents including; South America (37, 42-45), North America (46-55), Asia (56, 57), Africa (57-61), Australia/Oceania (62), and Europe (63-66).

Purpose and quality of the literature

The purpose of the articles varied. Only five articles described large scale arts-based interventions initiated primarily for social change, with the articles reporting evaluation subsequent to this (37, 42, 43, 54, 56). These included a discussion of the making of appllied textile images called ‘arpilleras’ used to support change during the Pinochet regime (37). Another detailed Peruvian women’s protests against corrupt government using theatre and carnival (42). There was an evaluation of a Government initiated ‘social circus’ project designed to support national social change in Ecuador (43) and a smaller scale social circus programme in Quebec, Canada (54). Finally, there was a large quilting project in Hong Kong designed to support change related to marginalised female textile workers (56).

There were also a variety of literature reviews of photovoice and participatory digital methodologies (67-71); one was described as a scoping review (70), there was a critical methodological review (72), two literature reviews (68, 69) and a qualitative systematic review (71). Although the systematic review did not conform to expectations

Field Code Changed

Commented [PN45]: Protest for change? How did the arpilleras work?

Commented [SA46]: Through what mechanism?

Commented [PN47]: Again, there is a culture specific context here, carnival has a special place in Latin cultures and Catholic cultures, as does the use of theatre

Commented [PN48]: What is a social circus, and, if it is Government initiated, how is it linked ot social change. One of the issues here is that the methods of using art for social change or conveying popular ideas can also be employed by government to support the status quo, or to give messages that support policy, e.g. Trotsky’s red trains in the post 1917 revolutionary period in Russia, a similar campaign under Allende in Chile during the early 1970s. or the use of praise songs in African regimes, or various regimes use of culture from the Chinese government to the Nazis. The use of art for social change does not always imply the change is positive – if Allende borrowed Trotsky’s initiatives during the civil war for a positive end – facilitating adult education and trying to bolster support for his socialist democracy, it might be argued that the former was part of a propaganda machine associated with terror. The use of folk arts like the arpilleras has long been associated with nationalist identities – visit a Greek folk museum to see this harnessed into the national anti-Turk narrative, for example – and there may be justification. But English folk dance has had some dubious associations in the 1930s with fascism, and modern variants of far right politics play with similar ideas in searching for a cultural identity on which to base their ideology.

Commented [PN49]: again what was the change related to

of a systematic review (including no PRISMA diagram and no indication of the quality of the papers was included).

Commented [SA50]: Use a reference to support what your criteria was for judging this.

Commented [AW51]: Is there still value including it in the review?

A further eleven articles were author reflections on research or other projects (44, 45, 47, 49, 50, 55, 61-65). These were descriptive and did not provide adequate detail on research methods for them to be critically appraised. Ten further articles reported on the findings of research projects using photovoice or forum theatre (46, 48, 51-53, 57-60, 66). Photovoice is a participatory method designed originally by Wang and Burris (73) which uses participant photography specifically to promote critical dialogue and enact change through reaching policymakers (p. 369). Forum Theatre, which is part of a method called 'Theatre of the Oppressed', is based on the philosophy of Paulo Freire (20) and was developed by Augusto Boal in the 1970s (74). It is an interactive theatrical performance where the audience is invited to participate on stage. Potential solutions to political or social conflict can be problem solved and alternatives enacted in real-time (66, 75).

Commented [AW52]: Not required for a narrative rr

The quality of the research articles was assessed using the Joanna Briggs Institute Critical Appraisal Checklist for Qualitative Research (76). The scores in relation to the quality appraisal are given in table 2 below.

Commented [SA53]: This is the goal? This is the belief?

Commented [SA54]: Through this section is there an overarch statement you could make in terms of types of active. A summary perhaps eg 25% sought solutions to political and or social conflict..... It helps the reader really focus on your messages.

Commented [SA55]: Good

Commented [SA56]: Did anyone else do this with you – agree your scoring?

Table 2. Scores from critical appraisal tool.

Commented [AW57R56]: Not required in a narrative review but add reference to support this.

Commented [AW58]: Why are there only 10 in this table? Were other methodologies also reviewed for quality?

Citation	Critical Appraisal Score (max 10)	Appraisal questions include:
Tijm, Cornielje & Edusei, 2011	8	Is there congruity between; the philosophical perspective and research methodology, methodology and questions, methodology and methods, methodology and data analysis, methodology and interpretation of results. A statement locating the researcher and their influence. Are the participant voices
Wrentschur & Moser, 2014	7	
Gurman <i>et al.</i> , 2014	6	
Zuch <i>et al.</i> , 2013	6	
Walker & Early, 2010, Findholt, Michael & Davis, 2010	5.5	
Graham <i>et al.</i> , 2013		
Kramer <i>et al.</i> , 2010	5	

Leung <i>et al.</i> , 2017	4	represented? Is it ethical? Do conclusions flow from the data?
Kovacik <i>et al.</i> , 2014	3	

The quality of the research articles was variable and despite the reported participatory nature of the studies, none of the authors provided a statement of their own positionality, something that is deemed as essential for anti-oppressive work (77) and only Gurman *et al.*, (57) discussed the influence of the researcher on the research. The study by Tijm, Cornielje, & Edusei (59) was the most robust because of its congruence between the philosophical underpinning and methods, including analysis and interpretation of results by co-researchers. In contrast, although Kovacic *et al.*, (46) claimed to be participatory they were directive in relation to the subjects they wanted the participants to photograph. ~~Also, they did not include the e~~Co-researchers were not included in the analysis of results which would have strengthened the participatory nature of this project. ~~Notwithstanding~~ Despite the variable quality of the papers, the articles were included in the literature review to provide an overview of the evidence-base available, ~~as they met the~~ met the inclusion criteria and were pertinent to the research question.

Commented [PN59]: Start a new sentence here

Table 1. Description of all articles included in the literature review.

Commented [AW60]: This is comprehensive and may not be required in the journal.

	Citation	Participants / location	Occupational Medium	Purpose of article / project	Aspects of transformation/ change described
1	Adams, 2002	Chilean women making 'arpillera' in workshops	Arpillera – appliquéd textile images	Reflection on ethnographic research in relation to arpilleras	Authors reflections on the use of visual textile images (arpilleras) in the pro-democracy movement in Chile. Making of arpilleras helped to socialise new recruits into the movement, support solidarity and convey messages to the rest of the world and garner support from the wider community.
2	Benjamin-Thomas <i>et al.</i> , 2019	Literature review	Storytelling, video, participatory graphic information systems	Critical methodological review of 20 research articles related to participatory digital methodologies	All projects reviewed had transformative goals. However, authors assert that mostly personal rather than social transformation was found including; increasing sense of belonging, being given space for voices, building self-esteem, consciousness raising and passion for developing social change. Some projects were found to change attitudes and challenge negative stereotypes. Some institutional level changes were reported.
3	Catalani & Minkler, 2010	Literature review	Photography	Literature review to establish a) what defines the photovoice process b) outcomes of photovoice c) how level of participation is related to process and outcomes.	Reviewed 37 articles and evaluated level of participation in photovoice projects from low, moderate to high. Projects that involved higher levels of participation were more likely to include engaging community members in action and advocacy. The authors conclude that photovoice impact at community level has not been well described or assessed.
4	Chan Fung Yi, 2012	Disenfranchised women textile workers in Hong	Quilting	Describes a project to raise awareness and funds for the	Personal transformation described in relation to re-validating identity of women workers to their community and strengthening community networks. This was achieved

Commented [PN61]: Perhaps you can't detail these different forms of social change earlier where I have queried this, but you can say that what social change might be about is socioculturally context dependent and because it is research you are examining retrospectively related to the historic demands of the time or 'situated', which is why positionality is important

		Kong, 1000 women estimated to have participated over 6 months		women's workers association	through creating 'the largest quilt in the world' in a public space. Despite including 'legislative councillors' in the public event the author does not discuss any structural changes.
5	Cooke, Dennison and Gould, 2018	Marginalised communities in South Africa (6-15 yrs) India (9-24 yrs), Brazil – (young women)	Video	Reflection on findings from projects using participatory video, focus on product not process	Change is not discussed in depth as the projects are still ongoing and currently 'exploring ways to utilise the films to effect change in the lives of participants.' P271. However, each of the 3 projects were working towards public facing events. In India they plan to show the film to national policy makers, in Brazil the film will go to a community centre. The authors claim personal transformations e.g. increased confidence, empowerment and giving voice but this is not backed up by quotes from participants.
6	Erel, Reynolds & Kaptani, 2017	20 ethnically diverse migrant mothers in London, UK	Theatre	Reflection on the transformative potential of participatory theatre	The project helped participants build social networks and reduce isolation. Through acting out their experiences of social problems (e.g. trying to access the GP) where they lacked power, the participants developed their own new strategies to challenge this. Authors acknowledge this is a way to make oppression visible but the potential limitations of this as lacking attention to structural inequalities.
7	Findholt, Michael & Davis, 2010	Six high school students from Oregon, USA	Photography	Research paper – analysis of photovoice project	Project aimed to increase public awareness of community issues impacting on children's physical activity and diets to develop support for interventions. Article claims that the project was 'very useful' in raising awareness but does not provide evidence of this. Additionally, authors did not assess whether increased awareness translated to greater support for interventions.
8	Frey and Cross, 2011	Group of 15-18 year olds who had	Theatre and video	Reflection on the use of theatre and	The article details how the young people used theatre in the form of putting their school on trial for the high number of

		abandoned school in Buenos Aires		video in a participatory action research project	school dropouts. The methods allowed the participants to give voice, the subsequent video and theatre transcripts made teachers aware of student perspectives and some meso level changes at school were planned.
9	Graham <i>et al.</i> , 2013	9 participants with an average age of 19 from Detroit, USA	Photography	Research paper – analysis of photovoice project	This photovoice project sought to address violence and its possible solutions in Detroit youth communities. It further intended to generate dialogue and action among youth, community leaders, and policy makers toward violence prevention. Dissemination events held but little description of further action taken.
10	Gurman <i>et al.</i> , 2014	201 participants from a multi-site gender based violence project in South Sudan, Uganda, Thailand, Liberia and Rwanda	Video	Research paper - analysis of the ‘Through Our Eyes’ participatory video project	Reports a number of positive results in relation to behaviour change and a reduction in violence although authors caution for bias of self-reports. The authors advocate for a multi-level approach and did involve partners (NGOs, workers, men, government) in the projects. Although no real evidence of structural change.
11	Hergenrather <i>et al.</i> , 2009	Literature review	Photography	Qualitative systematic review	Identified that methodologies did not always align with participatory nature of photovoice e.g. researchers identified community issues and undertook data analysis. However, 9 studies reported changes in programme or policy, including increasing collaborations and developing a pamphlet. Changes appear to be at micro or meso level.
12	Hoechner, 2015	12 almajirai boys from Kano, Nigeria	Participatory video	Reflection on the pros and cons of a participatory video project to stimulate social change for	The author is transparent about the aims of the project which were to sensitise the public through the use of film to the issues facing the community and at the same time, using data collected during the production process for academic work. Some personal transformation is acknowledged as is a lack of change at the structural level.

				this group who live in poverty	
13	Johnson and Martinez-Guzman, 2013	LGBT group in Brighton, UK and Trans collective in Barcelona, Spain	Photography, storytelling	Reflection on 2 participatory action research projects that aimed to transform dominant forms of representation	Little information provided about personal change but some hints at meso level change e.g. – better access to support services and also the potential of using the narratives as critical testimonies where they hoped to change legislation in Spain.
14	Johnston, 2016	Literature review	Photography	Scoping review of photovoice to explore how it effects social and policy change	Whilst photovoice has proven effective in engaging people in the political and social lives of their communities, the author concludes from the review that photovoice is most valuable as a vehicle for informing policy rather than for bringing about policy change.
15	Kovacic <i>et al.</i> , 2014	10 African American 8 to 13 year olds from low income households in Detroit, USA	Photography	Research paper – analysis of photovoice project	Project seems to have been a catalyst for developing networks in order to support public health initiatives. However, article individualises problems (eating healthy diets) and does not discuss how to tackle structural determinants.
16	Kramer <i>et al.</i> , 2010	26 adults and 15 youth from low income, ethnically diverse areas of Colorado, USA	Photography	Research paper – analysis of photovoice project as part of wider community projects	Policy leaders were participants in the project. Numerous dissemination activities were held which resulted in a number of policy and environmental changes; including healthier food offerings in schools and restaurants, city planning efforts that emphasize walkability and bikability, access to healthier food, demolition of unsafe buildings, and promotion of youth markets selling fresh produce.
17	Leung <i>et al.</i> , 2017	7 females, 5 males age 11-14 years, East	Photography	Research paper – analysis of photovoice project	Participants able to identify solutions to food justice issues and create a dialogue with peers and family. At the end of the project a celebration and exhibit was held with youth and staff

		Harlem, New York, USA		as part of wider food justice project	of other youth based organisations, community members and academics. However, longer-term impact and sustainability was unknown and not specifically built into the project.
18	Lorenz and Kolb, 2009	8 people from a brain injury service 40 – 60 years old, 5 women 3 men in Massachusetts, USA	Photography	Description of how using cameras can be effective in gaining public involvement using 2 case study examples	Photos displayed widely to the public, which may have resulted in attitude changes but no evidence for this. Authors admit no real change to policy as they did not include policy makers in the dissemination.
19	Miller, 2006	Homeless individuals in Boston, USA. No numbers given	Photography	Explores homelessness and how visual images can foster social change	This was a service learning project, collaboration between a college and a neighbourhood organisation, involving people who were experiencing homelessness taking photographs and a public exhibition. There were some sustainable outcomes including the original photographers conceiving and planning, a second, expanded exhibition. Student participation in community events increased.
20	Moser, 2003	Peruvian grass roots women's organisations around Lima, Peru	Theatre, street carnivals/ parades	Describes how theatre can be a form of grass roots political protest for social change	Describes women's political protest in Peru using theatre and carnival type street protests. Compelling argument for giving voice, but not for social change. Theatre as a 'positive, peaceful protest.'
21	O'Neill <i>et al.</i> , 2019	Women asylum seekers in London and North East	Walking, video, forum theatre	Critical discussion of the experiences of women seeking asylum and the use of participatory arts-based methods	These projects brought a feeling of solidarity for the women. Social change was clearly on the agenda in these projects. The challenges of which were given voice by participants and researchers. Researchers 'hope' that through engagement with the projects policy makers are inspired to think differently.
22	Robinson, 2013	6 male and 2 female adult	Photography	A theoretical and field-based	Reporting of focus group analysis into the experiences of participants involved in a community photography contest.

		participants from a marginalised community in Vancouver		exploration of the urban photography contest 'Hope in the Shadows.'	Whilst the organisation that runs the contest has social change as an aim the contest itself is said to not be policy motivated, it's aim is to enable individuals to record their experiences. The author feels the competition gives voice, but the community is still excluded.
23	Sanon, Evans-Agnew & Boutain, 2014	Literature review	Photography	Literature review to analyse the social justice impact of photovoice projects	Maps the research impacts using a framework of social justice awareness, amelioration and transformation.
24	Spiegel & Parent, 2018	Young people from 13 to 34 across four marginalised areas of Quebec	Circus arts	Mixed methods evaluation of 4 social circus projects in Quebec	Personal transformation was evidenced as was the growth of social networks and feelings of community connectedness for the participants. Authors question how much structural change is achieved or whether the programmes serve to reinforce the status-quo.
25	Spiegel <i>et al.</i> , 2019	Youth and marginalised groups, across Ecuador	Circus arts	Mixed methods evaluation of national social circus programme in Ecuador	Government initiated national project, large scale evaluation. Does address personal transformation. Identifies the conflicting driver of economic change in relation to the circus making participants more work ready (individual skill development) versus a focus on general improvement to community and 'Buen Vivir'
26	Tijm, Cornielje and Edusei, 2011	10 people with physical disabilities, 5 men, 5 women in Ghana, Africa	Photography	Research paper – analysis of a photovoice project	This project gave people voice and opportunity to disseminate needs to stakeholders but it is not clear if any further action came of it.
27	Walker and Early, 2010	NGO workers in Sierra Leone, Africa	Photography	Research paper - analysis of a photovoice project	This project focused on people who work with the disadvantaged community. Transparent table of actions developed; some for the organisation that the participants worked for and some for government. The organisation made

					some changes but it is not clear whether the proposed changes by government were followed up.
28	Wang et al., 2004	41 youths and adults including policy makers, Flint, USA	Photography	Descriptive field report of a photovoice project	Description of a project designed to identify community assets and concerns. An innovation was including policy makers as participants. Photovoice project said to have been instrumental in competition for a Youth Violence Prevention Centre and renewal of funding for programmes.
29	Wood, 2016	61 school young people and 6 teachers from a failing school in New Zealand	Photography and digital storytelling	Reflections on a photovoice and digital story project designed to counter social exclusion.	The author did not feel that the main goal of celebrating the young people's strengths and changing attitudes within the town was not achieved. A dissemination event was cancelled by the local council which was perceived to be too risky, which ultimately compounded attitudes of failure.
30	Wrentschur and Moser, 2014	23 Disadvantaged young people (16-24 years) unemployed in Austria. 16 performances, 1000 people involved overall.	Theatre	Research paper – analysis of a forum theatre project	Used Forum theatre to try and bridge the gap between the youth and policy makers and to strengthen partnerships. Partners invited to rehearsals early on including NGOs and government departments. Audiences discussed problem solving strategies and notes were made of proposals. Recommendations were and will continue to be discussed with stakeholders /decision makers. Sounds like there was commitment for policy change from stakeholders to the extent that recommendations are published in a booklet.
31	Zuch <i>et al.</i> , 2013	8 School children South Africa	Photography	Research paper - analysis of a photovoice project	A photovoice project to combat violence at school. With 8 children from 1 school in South Africa. Personal agency was experienced by participants but authors admit to no lasting change.

Findings

The literature has been synthesised into three broad themes and a number of subthemes by the first author, using Nvivo software to support the analysis. The themes relate to the use of arts-based practices for enacting social transformation for people who experience injustices and are: personal transformation and giving voice; aspirations towards social transformation; and using occupations for social change. The themes and subthemes are described in table 3 below:

Table 3. Synthesis of literature into themes and subthemes.

Personal Transformation and Giving Voice	Aspirations Towards Social Transformation	Using Occupations for Social Change
Personal transformations	Lack of change	Benefits of creative methods
The experience of giving voice	Actions at the meso level	Lasting artefacts for change
Making voices heard to others	Enhancing social capital and changing attitudes	Risks in using arts-based practices

Personal transformation and giving voice

Personal transformations

The majority of the articles asserted participants experienced personal change in some way as a result of involvement with the projects or research (42-44, 53, 54, 56, 58-62, 65, 66, 68, 72). Disappointingly, for projects based on a participatory ethos, this assertion was not always supported with evidence from the participants (46, 72).

Commented [AW62]: Reference this and explain value of using it to organise and synthesise info.

Commented [SA63]: Explain how you got to the themes eg read papers 3 times highlighting themes initially. Did you collapse any themes.... Did you change any of the theme titles?

Commented [SA64]: This is probably my ignorance, but why are these two concepts together?

Commented [PN65R64]: ... because it looks as if the themes are collapsed and the logic is not obvious

Commented [PN66]: Isn't all occupation because it is doing, being, becoming belonging, about social change, following on from the above comment

Commented [AW67]: Is this an AND or a THROUGH or BY

Commented [AW68]: Sentence here to explain theme and guide reader- should be a start of every theme.

Commented [AW69]: As I have read more, it may mean you have 4 and not 3 overarching themes from the review?

Commented [SA70]: Explain where the weaknesses lay.

Additionally, there was a lack of discussion about mechanisms that brought this change about. However, aspects of personal transformation reported were; increased confidence (42, 47, 54, 59, 62, 66), increased political awareness (56, 62, 66, 68, 72) and increased sense of empowerment (58, 61, 63, 66, 68). Empowerment was not universally reported however. If, in one study, the use of photovoice resulted in a painful examination of feelings to the extent that one participant stated they would not participate in photovoice again (64). Additionally, Catalani and Minkler (68) found that enhanced empowerment was not reported in photovoice studies where participants were not included in all aspects of the research process.

The experience of giving voice

Personal validation through opportunities to 'give voice' to participants concerns in the wider public domain was a feature of many articles (42, 46, 47, 49, 52, 56, 58, 61-63, 66, 69, 72). In one study, the authors asserted that children were pleased that people outside of their community cared about them (46) whilst in another, during a walking interview with a migrant mother, the participant felt accepted because the researcher listened to her story (65). In Chile, textile art-works known as 'arpilleras' were exported to raise financial support to women living in shantytowns but also served as media to garner support from international human rights organisations. It appeared that 'giving voice' was particularly important in situations where participants were able to share their stories with policy makers or government officials. For example, in the study by Wrentschur and Moser (66), the youth presented to the Austrian Minister for Social Affairs and the Head of the Austrian Employment Service. In Chan's (56) study, one of the participants voiced that she would have 'never imagined' having Legislative Councillors attend the project. However, supporting participants to give voice to those

Commented [AW71]: Also consider another phrase here- you are already into realist language. Factors?

Commented [PN72]: Lack of positionality suggests that researchers were not reflective so they could not then identify mechanisms- and this suggests a weak grasp of theory by researchers, which undermines the political awareness that people are claiming to have seen, and this is seemingly questionable because of the issues raised in the next two sentences

Commented [SA73]: If you don't understand the mechanism are the findings reliable?

Commented [SA74]: What created this 'pain'

Commented [SA75]: Just make it clear where the 'giving voice' occurred.

Commented [AW76R75]: Agree- be explicit- when does gaining income become giving voice?

Commented [PN77]: Yes, people turn up to these things to look good, but do they actually do anything as a result, only then has it been given voice. To be cynical, as an arts body you might write this up positively to tell the funders and keep things sweet, but it's actually all a load of cobbles and after the handshakes you are left with nowt. And see your next point

perceived as powerful could have unintended outcomes For example, in Hoechner's article (61) the State Commissioner attended the dissemination event, which fuelled rumours in the community, of financial inducements being made.

Commented [SA78]: Did this undermine the project?

Giving voice is a complex phenomenon due to the embedded nature of communities in long standing socio-cultural and political histories. Despite the stated aims of giving voice using methods like photovoice (73) this did not necessarily follow in all of the literature reviewed. In a photovoice project to combat violence at school, Zuch *et al.*, (58) found that whilst children did voice their concerns about sexual violence in focus groups, they declined to raise this at a dissemination event as they felt they may be judged negatively by the adults attending. In the same study, some stakeholders were dismissive of the children's claims generally about violence at school, which impacted on the children's sense of agency (58). Interestingly, other 'silences' were reported in some of the articles (45, 61). Frey and Cross (45) initially planned to focus on school abandonment in their project, however, they had to change direction to 'youth rights' in order for youth to want to participate. On reflection the authors felt that school abandonment was not an irrelevant issue to their participants but one that was avoided as it may lead to self-blame (45). Similarly, the Almajirai boys in Hoechner's study had previously been respected in their community but in recent times, they had become stigmatised and reviled. Consequently, the boys developed an alternative discourse to describe their deprived living situation, articulating their situation was an active choice necessary for their religious learning, which served to protect them from shameful feelings associated with their poverty (61).

Commented [SA79]: So what are your conclusions about projects which create further issues in communities ... is this worth commenting upon as unintended outcomes?

Commented [PN80R79]: Yes, a very similar issue is the founding story of the Federation of worker Writers an Community Publishers see Pauscek, Harding, Pollard and Parks in College composition and Communication 2018.

Commented [AW81]: Explain a bit more.

Commented [SA82]: Explain why this change in terms was viewed positively.

Commented [PN83]: Is this a silence?

Commented [SA84]: Why?

Commented [PN85]: So more like reframing their experience to fit a cultural model, not exactly silencing... certainly a muting of a kind.

Making voices heard to others

There were a considerable variety of public facing events undertaken as a result of the arts-based projects, for example photographic **exhibitions**, theatrical performances and even the public stitching together of a quilt. Appeals and even protests were made to the public and policy makers, suggesting that the projects were able to achieve some of their claims to advocacy. The reach of some public facing events was limited to local community centres (44, 46, 48) which are places where arguably, audiences may already be knowledgeable of the issues **raised**. Other articles report efforts at making voices heard at high level committees, for example the All Party Parliamentary Group on Migration at the House of Commons (65). Projects attracted local government officials (51, 53, 55, 59, 61, 66) the press (51, 53, 55, 56, 59) and universities (46, 52, 59, 61). In one example, the local press published an article about the study by Findholt, Michael & Davis (51) which led the participants to undertake many other public speaking events. Large displays in public spaces were also evident, in Hong Kong, the women laid out and pieced together their giant quilt in a public square bordered by enterprises that may have profited, in the past, from their labour (56). In Lima, Peru, women protestors took their theatre directly outside the Government Palace using parody to voice what might normally have been impossible to **say** (42).

Commented [AW86]: Reference after each type.

Commented [AW87]: Sound critique here.

*Aspirations towards social **transformation***

*Lack of **change***

Despite intentions towards socially transformative practice, many of the articles were unable to confirm organisational or structural level changes. This was evident in the critical methodological review (72) and in the individual articles discussed here.

Commented [PN88]: A Bakhtinian moment, perhaps, see Bakhtin on carnival and Rabelais – so the rebels are allowed to have their sanctioned protest, misrule is allowed as a safety valve, the voices are heard, and the regime carries on as before... as you are about to imply

Commented [SA89]: What was the message?

Commented [AW90]: As above sentence to describe overall theme.

Commented [AW91]: I am not clear how this sub theme sits under aspirations.

Hoechner (61) was categorical that despite the intention, her film project did nothing to address structural inequality. In another example of a project designed to reduce violence in school, the authors suggested that teachers and children were not confident of lasting change (58). No agreed action was taken at the six week follow up, despite the Principal attending the final dissemination meeting and committing to taking forward some plans (58). Time may have been an issue as transformative processes may occur over the longer-term (43, 69, 71). For example, in a multi-site study that intended to help effect change in the lives of marginalised communities (44) the authors suggested that it was too early to tell whether higher level change had occurred. In a reflection on a digital storytelling project Wood (62) reported on a participatory project with a 'failing' school which aspired to social change through challenging perceptions of failure and 'good' and 'bad' schools/ communities. The participants were marginalised children, of Maori decent, who created digital stories through the photovoice method to celebrate their strengths, which were to be shared with their town through a street festival. Unfortunately, the council removed ~~its~~ backing for the festival at the last minute due to perceptions of risk, which reinforced historic prejudices, potentially strengthening notions of failure (62). As Wood (62) asserts, historically embedded social exclusion would require more than a six month project to be transformed.

There were examples where placing responsibility for change on the individuals experiencing the injustices would benefit from further critique. For example, photovoice was employed in Zuch *et al.*, (58) study to empower students. How, however, the authors write that in their dissemination event, stakeholders agreed that school violence problems began in the home and socio-structural factors needed to be addressed beyond the school, but ~~de~~ did not offer action plans for this. Additionally, in the study by

Commented [SA92]: Shortness / wrong time?

Commented [AW93]: Give an idea of this timeline.

Commented [AW94]: Financial or space?

Commented [SA95]: What did the risk relate to?

Commented [SA96]: Again an example where the intentions were good but the outcomes have had a negative impact. There is quite a lot of risk here...

Commented [PN97R96]: Indeed, and the risks are visited upon the participants much more than the researchers

Commented [PN98]: This might be foreseen, and so it might be said that you would need to account for this in the study design. If you can't do that, best not to start. There is always a risk that you will uncover things you did not intend to find and then be unable to deal with the consequences – what right do people have to conduct this kind of social experiment if they cannot channel the consequences. Of course the community might still accept the risk.... But children won't have anticipated this

Kovacic *et al.*, (46) which explored the perceptions of youth on how the environment influences health, the authors begin their project by providing definitions of health to the children. The definition appears to individualise health as ‘one’s own potential with respect to body, heart, mind, and spirit’ (46) despite evidence of the influence of broader social determinants (2). Also, the authors acknowledge that many of the children had low literacy levels and had to adapt their research method to accommodate this but this is not problematised in relation to the children’s future educational aspirations.

Commented [PN99]: Problems of not attending to positionality again

Commented [PN100]: tense

Commented [PN101]: what do you mean

In other examples, where participants had been able to give voice to policy makers or government officials, there was a lack of evidence for these practices bringing about change. In Peru, women participated in street performances protesting against the corrupt government, but Moser (42) felt that change was probably not due specifically to the women’s actions but may have been part of a general movement towards change. Additionally, although asylum seeking women in the United Kingdom were able to present at an All Party Parliamentary Group on Migration at the House of Commons, the project authors, Erel, Reynolds & Kaptani, (63) theorised about the potential for socially transformative change rather than providing evidence of it. A number of the studies reported that participants generated a list of possible solutions to problems that were being addressed (45, 48, 53, 60, 71). In Walker and Early’s article (60) recommendations were made for the participating organisation and some for government, but there was no discussion as to how government actions would be taken up. Equally, solutions to food justice problems were generated by the children in Leung *et al.*, (48) photovoice study but a lack of longer-term impact was cited as a limitation of the study. Finally, in Lorenz and Kolb’s (47) article they admit that no action was taken as a result of the study but also that they did not involve policy makers in the

Commented [AW102]: National/ international?

Commented [PN103]: So side stepping the issue. Again a lack of ethical attention in positioning

project. Overall, there was an evident lack of follow-up in some of these studies, which was echoed in Benjamin-Thomas *et als.*, (72) critical review [of...](#)

Commented [PN104]: ?

Actions at the meso level

Although more limited in number than personal transformations, there were some promising examples in the literature of socially transformative practice extended [ing](#) beyond individuals, to institutional or community changes (53, 55, 64, 68, 69, 71, 72). Changes included enhanced city plans to increase walkability and bikability, (53), development of a youth violence prevention centre (55), [and](#) using video to promote better accessibility to support services (64). In the review of participatory digital methodologies by Benjamin-Thomas *et al.*, (72) a number of institutional changes were reported including the development of a farmers market at a school to reduce food insecurity (78) and creating a non-profit organisation (79).

Commented [PN105]: ?

Unfortunately, the trigger factors for change were not articulated in the articles. In Sanon, Evans-Agnew & Boutain's, (69) literature review of photovoice, 11 studies reported on immediate action for change with three making significant changes including the passage of a state [law](#), renovating a park and building of a grocery store. Despite these examples they assert that most change occurred at the individual level (69). In a similar review by Catalani and Minkler (68) 60% of projects lead to action. [H](#)owever, this was more evident in longer-term projects that included greater degrees of participation and community building efforts.

Commented [AW106]: Add refs in per outcome.

Commented [PN107]: That might be anticipated, and perhaps the individual change has later social effects as people develop and grow, it might set trajectories in place for individual development, but difficult to evaluate that long term, or identify it

Commented [AW108]: Idea of length- week or years?

Enhancing social capital and changing attitudes

In addition to the above mentioned transformations, there were a number of examples of enhanced social capital as a result of the projects. Although there are numerous definitions of social capital (80) the term is used here to denote enhanced

networks or relationships and a reduction in isolation. The large-scale quilting project reported in Chan Fung Yi's (56) paper brought previously isolated women together into a community. ~~For example, one of the participants is quoted as saying 'when spreading out the big quilt...wow! Our power and vigour are stronger than when we do our (normal, salaried) 'work'!' (56).~~ ~~A-This~~ sense of solidarity and shared experience was evident ~~elsewhere in other projects~~ (63, 65, 66, 72). Raising awareness of issues for marginalised groups and attitude change was ~~a~~ potential outcome discussed in a number of projects, (45, 49-51, 57, 61, 69) although in Gurman *et als.*, (57) study the authors caution against positive results in attitude change as many of the outcomes were self-reported and could be ~~biased~~. In Robinson's (49) study photographs were used to counter negative assumptions made by 'outsiders' about the community; although Robinson concludes that the community remains ~~excluded~~. In Chan Fung Yi (56) description of the quilting project, a competition was run alongside the quilting project, involving 20 schools and approximately 280 children in making patches for the quilt, dedicated to the women textile workers, which could potentially further shift attitude ~~change~~ (56). Another project using photovoice raised awareness of issues affecting school abandonment that had been previously been overlooked by teaching staff (45).

Using occupations for social ~~change~~

Benefits of creative methods

A range of diverse occupational mediums were used throughout the literature to support social change, although photography and photovoice were in the majority in this review (46-53, 55, 58-60, 62, 64, 68-71). Other mediums included video (44, 45, 57, 61, 65, 72) theatre and carnival (42, 45, 63, 65, 66) storytelling (64, 72) quilting (56) textile

Commented [PN109]: Only one reference for this sentence and no full stop here

Commented [AW110]: Unusual to use a quote or use in other sections.

Commented [AW111]: Why- add critique

Commented [PN112]: Takes more than one project to change that... and it could be about other conditions

Commented [SA113]: How and to what?

Commented [AW114]: Again describe main theme.

images (37) and circus arts (43, 54). Special mention should be given to the article by Spiegel *et al.*, (43) as this describes an unprecedented national social circus project initiated by the Government of Ecuador. The project was designed as a social intervention to use circus arts with youth and marginalised groups across the country with the aim of enacting the Government's commitment to the policy of 'Buen Vivir', which emphasises community well-being over economic indicators (43). The underpinning philosophy is that collective risk taking and creativity developed using circus arts by marginalised groups will lead to social transformations. The inherent playfulness and creativity in circus arts was reported as a medium for re-learning relationships within groups and the physical aspects supported the development of trust (54).

Commented [AW115]: Why? Be explicit.

Commented [AW116]: And did it?

Commented [PN117]: There are supporting studies making these claims and an OT paper on circus skills from two Australian OTs from around 2012-14. A range of projects have been set up around the world using circus skills with youth, including the UK, and there is some link between clowning, circus skill and anarchism. It also relates to Bakhtin's work around sanctioned parody/satire which goes back through a history of allowing misrule

The Occupational mediums provided participants with a safe space to explore issues pertinent to them that might not otherwise be achieved with more formal discussions (44, 45, 61, 65, 66). The use of theatre had particular power in this regard. The young people in Frey and Cross' (45) study dramatized 'putting their school on trial' to explore the schools role in causing student drop-outs. This gave participants opportunities to question school practices and avoid unhelpful self-blame. Some studies used more formalised 'forum theatre' (63, 66). The participants were able to enact scenes relating to the personal experiences, which allowed participants to try out different ways of engaging. This was a welcomed strategy in Erel, Reynolds and Kaptani's (63) study, one migrant mother commented that after role playing a scene trying to access a GP that "I felt before I didn't know nothing. I didn't know what was going to happen if you have children, (...) if you go to GP (...) [at the workshops] I got different ideas' (63). If forum theatre is extended to wider audiences, spectators are encouraged to become 'spect-actors' and collectively brainstorm alternative solutions

Commented [SA118]: Useful?

Commented [AW119]: Again use of quote- remove?

(66). Forum theatre was felt to allow different knowledge's to surface and challenged more conventional research as the basis of **truth** (65).

Commented [SA120]: This might need more explanation.

There was evidence of additional benefits in the creative methods adopted, partly in terms of supporting alternative communication forms, for example with socially excluded youth, where workshops and writing tasks reinforced feelings of failure in relation to school **drop-out**, dramatisation and use of video supported engagement and communication between participants and researchers (45). Creative methods were also felt to amplify participants voices (52) and the novelty and visual impact of photography helped to raise visibility amongst other competing priorities for action (53). In the case of Kramer *et als.*, (53) study, the authors suggest that photovoice acted as a catalyst for action in the community, although the authors do not elaborate on why or how photovoice was effective.

Commented [AW121]: Not clear how this is a benefit?

Commented [PN122R121]: Also a long setence which needs organisation to avoid this confusion

*Lasting artefacts for **change***

Commented [SA123]: I'm just wondering how long the messages will be heard and understood. Is there control over this? Artefacts for change?

Arts-based interventions for social change can result in the production of tangible artefacts **for example like** photographs, videos or giant quilts. A participant in one study felt that photographs were able to tell truths that would counter negative media reporting about their community (49). In a similar fashion, textile images were made and distributed globally to spread information about the reality of the Pinochet regime in Chile with the textiles allowing the makers to remain **anonymous** (37). In other cases, artefacts were then used and re-used to further social causes in a wider variety of ways (46, 47, 50, 64). However, this was not possible with 'one off' theatre productions (44) and unfortunately in Wood's (62) study the digital stories were lost due to computer error. Two authors did not report on further use of the artefacts (59, 60). There were also potential long lasting ethical **issues** in relation to anonymity and confidentiality with visual images (72) as participants situations may change and they

Commented [PN124]: Hmm. It's like a gravestone, put up for the immediate loss but neglected over time. I've wandered through my life collecting tons of stuff about long dead projects, which just lies about in arts centres, often in cardboard boxes of books that were never distributed.

Commented [PN125]: In this case the makers would have been tortured and shot, and their families threatened, a lot of people disappeared during the Pinochet regime. And further more the participants are more vulnerable than the well funded middle class researchers, especially if they are from abroad. Rough up some of the participants and no one will make much fuss and the researchers will quietly withdraw, and nothing will be said for fear this will impact on the people they worked with.

Commented [AW126]: Sound point raised here.

may no longer relate to their previous experiences, as was the case for some participants in Johnson and Martínez Guzmán (64) study.

Some of the occupational mediums used had particular cultural meaning for the participants, for example, the quilting project gave the ex-textile workers from Hong Kong an opportunity to re-validate their skills in the public domain (56) whilst the women in Peru harnessed traditional forms of carnival to make their protest (42). However, selection of the occupational medium needs careful thought as an example from Cooke, Dennison & Gould, (44) shows; using performance and participatory video in India, with a group who historically were nomadic street performers limited the value of the message because of long standing cultural assumptions about performers as undesirables. Contrary to this, the use of film making as a modern technological method in Hoechner's study (61) successfully altered the perceptions of marginalised youth amongst the middle and upper class audience they aimed at reaching.

Risks in using arts-based practices

There were risks inherent in the occupational processes described in the articles. The Chilean women making arpilleras had to work in a clandestine fashion, meeting in secret and hiding their work in their skirts so as not to be discovered (37). Photography and participatory video were problematic in some instances. The use of video means protecting identities was problematic, which concerned one young actor playing the role of a thief in a participatory video. He was anxious that members of his community may not be able to tell fact from fiction leading to further stigmatisation (61). In another example, in the school based study about violence, the children participating reported that they were hated by other children for shedding light on what happens at school (58). Some of the parents were also concerned for their children's safety when

Commented [SA127]: What does this dimension add?

Commented [SA128]: Having read this – change was not always achieved. Is change the right word. There is something around awareness raising...

Commented [PN129R128]: A more limited goal of consciousness raising might be acceptable, and this is where Freire's theory often ends, the next stage is social change. The community publishign stuff I di often did not even have 'consciousness raising' buut giving voice and vsibility as a goal, although you mgiht argue that was implied.

Commented [PN130]: Again the risk was of being imprisoned and tortured and shot or disappeared

Commented [SA131]: By whom and why?

Commented [AW132]: Is this level of detail required?

participating (58). In addition, carrying video equipment or cameras put participants at risk if they were perceived to be valuable by others, or if there was suspicion at the motives of the participants for taking photographs, as was the case in Tijm, Cornielje and Edusei's study (59).

Commented [PN133]: See also Woodins histpory of working class cultrue where he discussed the proebism of arising the dirty washing which is seen as claass betrayal.

Commented [SA134]: Could there be a theme 'unexpected / adverse outcomes'

Commented [PN135R134]: This is a common risk and exprience in photovoice and similar projects and should be recognised at the outset in the design and as an ethical issue because do you prosecute the people you have put in that position with your tempting equipment

Discussion

This literature review systematically searched for XXX and subsequently synthesised a total of 31 articles to illuminate how arts-based practices can be used to bring about social transformation for people who are marginalised. Reflecting on the research question, it is evident that there were varying degrees of success in relation to the projects and the change derived. Personal transformations for project participants were reported in many of the articles, however, change beyond the individual was more limited.

The social justice framework, first described by Boutain (81), is a useful framework for understanding the levels of change achieved beyond the individual. The framework includes the concepts of social justice awareness, amelioration and transformation. Awareness relates to the process of participants, researchers and audiences developing new understandings of power and systems of oppression (69) in relation to their situation. In this review, many articles reported social justice awareness which relates to those instances where participants gained increased political awareness, critical consciousness or where attitudes changed about participants or their situations. Opportunities for participants to give voice to their life conditions also enhanced social justice awareness. Giving voice included dissemination of participants' views to 'outsiders', those in their wider community or policy makers and others with power. Two of the articles in this review suggested that giving voice to a marginalised

community may be ‘enough’, a worthwhile pursuit in its own right without further change occurring (42, 47). The implication for practitioners is that raising social justice awareness is sufficient. However, this was the opinion of the authors and not substantiated by voices of the participants. Assumptions like these would benefit from further ethical exploration; is raising awareness of unjust conditions really sufficient? Arguably, responsible occupation-based practitioners need to both highlight and challenge structural inequalities. Prevailing neoliberal discourses which place blame on individuals for their living situations serve to conceal from public view the structural factors that influence injustices (45, 61).

Social justice amelioration describes a situation where *action* is taken to meet immediate concerns in the short-term (81). There were examples of social justice amelioration in this review where changes within institutional practices or community developments were made, such as like renovating parks, establishing not-for-profit organisations and development of student/ teacher committees in schools. Crucially, amelioration does not really change the conditions that repeatedly create injustices. Johnston (70) argues that approaches like photovoice can be used to inform policy but raising expectations of policy change might lead to false hopes. Whilst there maybe merit in developing short-term meso level solutions, the danger is that these actions do not shift the status-quo and lead to the reproduction of injustices. Those in privileged positions develop solutions to ‘help’ but ultimately, continue to retain power over those that are ‘needy’. Critically, establishing ‘worthy’ projects may unintentionally shift focus away from pervasive inequalities, depoliticising injustices (54). This appeared to be the case in many of the studies under review. In the social circus example, the authors did not report changes in the living conditions for marginalised groups (43). The focus of some of the social circus projects shifted to using circus occupations to help

Commented [SA136]: Because it is effective for the individuals involved?

Commented [PN137R136]: What do the individual say about it? And if you raise their expectations can you meet them? And can you speak for them by pushing the story in academic circles... maybe... maybe not

Commented [PN138]: I don’t feel that about my own work. I hope I’m lighting fires. But I don’t expect to light that many. Just some will be enough.

Commented [SA139]: Does it change the participants at all?

Commented [SA140]: Not sure of the point here – what is your argument?

Commented [SA141]: Could these have longer term impact?

Commented [AW142]: Make sure the examples are stated earlier in the review.

Commented [PN143]: reference

Commented [SA144]: /does it lead to further injustices through the project actions themselves?

Commented [PN145]: Or their worsening for the participants, potentially

Commented [PN146]: Who are these, the researchers?

Commented [AW147]: Support from literature.

participants enhance individual skills and employability at the expense of focusing on community social well-being (43). In using arts-based occupations to bring about ameliorative change to conditions, practitioners will also need to ensure that they highlight and challenge the structural conditions that give rise to, and perpetuate, these conditions.

Commented [PN148]: Yes, so in revolutionary political theory, the social circus is a diversion, a typical action of government. Outside of that a 2006 Joseph Rowntree report on community initiatives (Kapasi?) pointed out that potential participants understand well enough that a project is not going to do much, and gauge their participation accordingly. They go along with it, and get what they can, but they do not expect the benefits to last – so how good are the claims to social change?

According to Boutain (81) social justice transformation is devoted to redressing unjust conditions by changing structures using long range systematic solutions. This would necessitate change at a national policy or legislative level and there were no examples of this in the literature reviewed. However, in one of the articles reviewed by Sanon, Evans-Agnew & Boutain (69) a new state law was established which demonstrates legislative change, albeit at a localised level. As Wood (62) asserts historical injustices require long-term system change to transform them. Revolutionary movements seek large scale structural changes that challenge established power bases (82). For occupation-based practitioners a call for revolution might be beyond their abilities or will. An alternative strategy for social change, espoused in some social movements, is a process of piecemeal change adopted by activists who work within systems for short-term gains hoping for longer-term improvements (82). This may be the realistic way forward for those who have ambitions to work towards the alleviation of social injustices, although practitioners need to be mindful of reproducing inequalities through....

Commented [PN149]: The problem here is that none of the actions by themselves will produce social change. This is what I mean by lighting some fires. However, you might set off some that led to others led by other people and a cumulative effect occurs. The theory has to be seen from a historical perspective, in my view, that of the 600 year old class war which has continued since the end of the feudal era, about 1450. In this there have been gains and losses, mostly losses in the last 40 years of neoliberalism. Social change is not something that can happen in 3 years or 6 months, but over a longer period of time. But that perspective is not married up to OT, and OT does not, by and large, recognise a historical process (though there is some discussion of this in Latin American OT, contextualising the profession against a historical process of colonialism, imperialism and capitalism). I'll leave this in although I think you address it in the next para!

Commented [AW150]: You say no but then give an example.

Commented [AW151]: Explain term or is this a direct quote.

The research question underpinning this review also sought to establish how occupation-based practices might lead to social transformation. The findings suggest that using art forms for example like photography, theatre, film and textile arts might support the development of social justice awareness and amelioration but the underlying mechanisms of how this change actually comes about is less apparent. Some key

Commented [AW152]: Factors?

Commented [SA153]: See my comment above regarding the change theme.

features were that using arts-based occupations provided a ‘safe space’ to discuss and critique injustices, visual representations appeared to be powerful ways of communicating although there were positives and negatives in relation to concealing identities depending on the medium used.

Commented [AW154]: Also other negative outcomes.

There were only a small percentage of articles reviewed (n=5) that reported on the use of arts for social change or transformation, that were not initiated as a research project. It is possible that re-running the literature search in a broader range of databases with further development of search terms may uncover more articles that report on the use of occupations for social transformation. Equally, it is possible that knowledge around the use of occupations for social change may not be reported in academic journals without an accompanying research evaluation, particularly as ‘peer review’ was an inclusion criteria in this literature review. Knowledge of change processes is likely to be tacit, learned in the field, and not necessarily reported in academic journals. Additionally, there was a quietness in the literature in relation to project participants’ knowledge of change. While their expertise in projects was reported in terms of the pertinent issues they faced, their understanding of how changes might occur was not given space. This is an omission given that participatory approaches are claimed as empowering people at grass roots to create change.

Commented [AW155]: Is this more to do with what gets published? Answered later.

Commented [SA156]: Do you really think this? Did you make your search as thorough as possible in your view?

Commented [PN157R156]: I think that one of the issues to discuss is how you link this to social transformation – because outside of OT there are other disciplines who have used the arts to communicate public health messages (could that be social change?) and there is a long tradition of arts for social change in a lay sense and even longer in the religious sense, as well as a similar tradition of arts in the form of pomp and ceremony to uphold the status quo (e.g. medieval pageants around coronations or royal processions in the Tudor period – so there is a long history, of this kind of activity, it is not wholly new. You might not have room to deal with all that here though.

Commented [PN158]: So was it even considered?

Commented [AW159]: Can you support with reference from PAR?

This literature review has added to the knowledge base in relation to understanding the types of socially transformative outcomes that might be achievable by using arts-based methods. The review does not however, provide sufficient detail in relation to how the change occurs; causation has not been given space in this literature. More work is required therefore, to be able to help achieve the ambitions of the International Social Transformation through Occupation Network in creating strategies for occupation-based social transformation (13). Hocking has suggested that exploring

diverse ontologies might be beneficial in occupational science (33) and the critical realist approach may have value in furthering understanding of occupation-based social transformation. Critical realism advocates a model of generative causation (83). This model supports researchers to identify mechanisms that *might* operate to produce certain outcomes in particular contexts, rather than proposing linear causation where x causes y, which is typical of positivism (84), or focusing on interpretation and description which are advocated in constructivism (85). Therefore, a critical realist approach could have merit in uncovering how using occupation-based practices with communities might bring about socially transformative outcomes.

Commented [AW160]: This is leading nicely to possible use of PAR and critical realist approaches.

Limitations

Findings from the current review must be considered with regards to a number of limitations. Only studies written in English were included, potentially excluding valuable information in other languages. Although systematic searches were undertaken and rigorous processes followed, the articles selected for review were chosen by the lead author alone, therefore limiting the rigor of the review. The narrative synthesis is both a potential strength and weakness of this review; it permitted a comprehensive integration of a broad range of studies, however it is limited to the authors' subjective interpretation which may lack transparency.

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Commented [AW161]: Possibly not needed as we will be co-authors.

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