

# Arts-based Approaches to Resilience Building

Part 1: Two practice *tool* examples: photovoice and timelines  
Part 2: Timeline activity exploring how members' own work is connected to resilience and to the CRSJ

Dr. Julia Winckler, School of Media  
University of Brighton

MA Creative Media – MJM07 Participatory Media Production for Social Change  
2018 – 19

MA Digital Media, Culture & Society 2018

## MJM07 PARTICIPATORY MEDIA PRODUCTION FOR SOCIAL CHANGE

Semester 2 University of Brighton

Julia Winckler ([j.winckler@brighton.ac.uk](mailto:j.winckler@brighton.ac.uk))

Please note my workshops are Tuesdays, Wednesdays, and Thursdays.  
I have an office hour on Thursday 9-10 in Ed 30.17 floor (when I can see students by prior arrangement).

The module starts February 2019 -



[From Brunel Gallery Workshop, participatory photography]

## MJM07 Participatory Media Production for Social Change

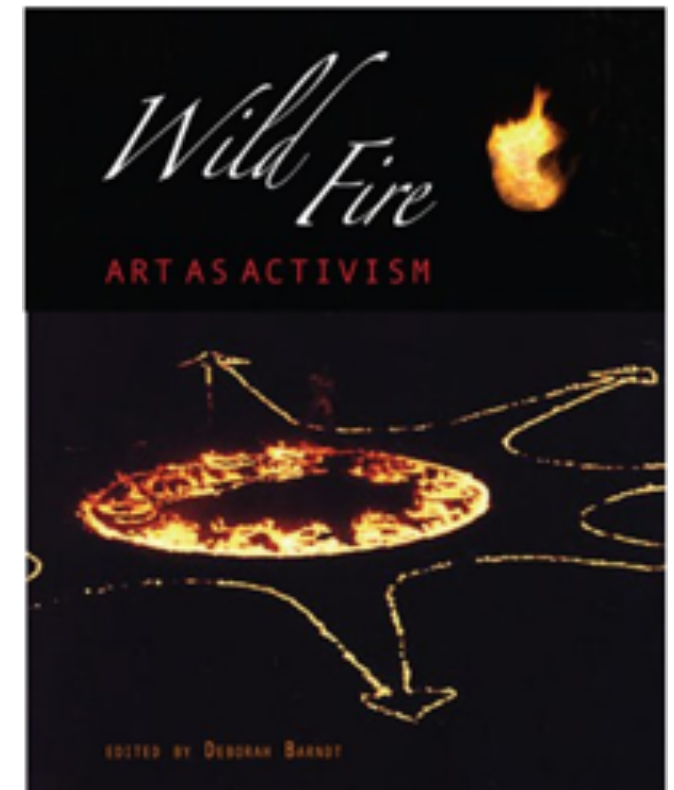


CRSJ Presentation Dr. Julia Winckler December 2019

# VOICE OF WITNESS



Amplifying Unheard Voices



# Naming the Moment

Political Analysis for Action



A Manual for Community Groups



If the structure does not permit  
dialogue the structure must be  
changed

— Paulo Freire —

CRSJ Presentation Dr. Julia Winckler - December 2019



## INSIGHTS INTO PARTICIPATORY VIDEO

A HANDBOOK FOR THE FIELD  
BY NICK AND CHRIS LUNCH

A COUNTRY I ALWAYS CARRY WITH ME

# Systemic and community based approach to resilience

culturally relevant – culturally sustaining pedagogy

asset-based community development

Creating an interpretive space for plural interpretations (ways of making meaning)

Django Paris, H. Samy Alim

*Culturally sustaining pedagogies: Teaching and Learning for Justice in a Changing World, 2017*

**"Culturally sustaining educators connect present learning to the histories of racial, ethnic, and linguistic communities, to the histories of neighborhoods and cities, and the histories of the larger states and nation-states that they are part of."**

- Django Paris & H. Samy Alim in Education Week Teacher

**Developing greater empathy and deeper self-awareness** among each other and for ourselves as practitioners/educators/researchers/artists/invididuals

*Art is an enquiry into the creative process, an interplay with the intellect and intuition.*

*Art is felt with the whole human being, not just in the senses – emotionally, socially, and intellectually.*

(Djon Mundine, 2017)



*The use of visual tools and arts-based approaches in the research process:*

to establish identity  
develop relationships  
record events and observations  
check biases  
survey physical/social features  
engage with others to co-produce knowledge  
provoke responses  
to interview  
to review  
to document

Visual tools and arts-based approaches as part of the research product:

to document findings  
to tell a story  
present ideas  
to ground theory  
reflect analysis (on multiple levels)  
advocate a position  
demonstrate an approach  
bring data to life  
synthesize  
inspire action

This model has been adapted from a model presented by Prof. Deborah Barndt as part of a talk on “Media and Cultural Production as Forms of Research and Communications”.

There is always a context within which we work as artists/  
educators/lecturers/practitioners

**Different roles of educators:**

so much is in the *naming* we adopt: facilitator, tutor, mentor, teacher, collaborator, conduit  
(transmitter or channel)?

## **Traditional Education vs. Popular Education**

## **Critical Pedagogy: the art of education**

## Art and popular education: *starting with the participants*



**Why not establish an intimate connection between knowledge considered basic to any school curriculum and knowledge that is the fruit of the lived experience of these students as individuals?**

**Paulo Freire, "Pedagogy of Freedom" (1998)**

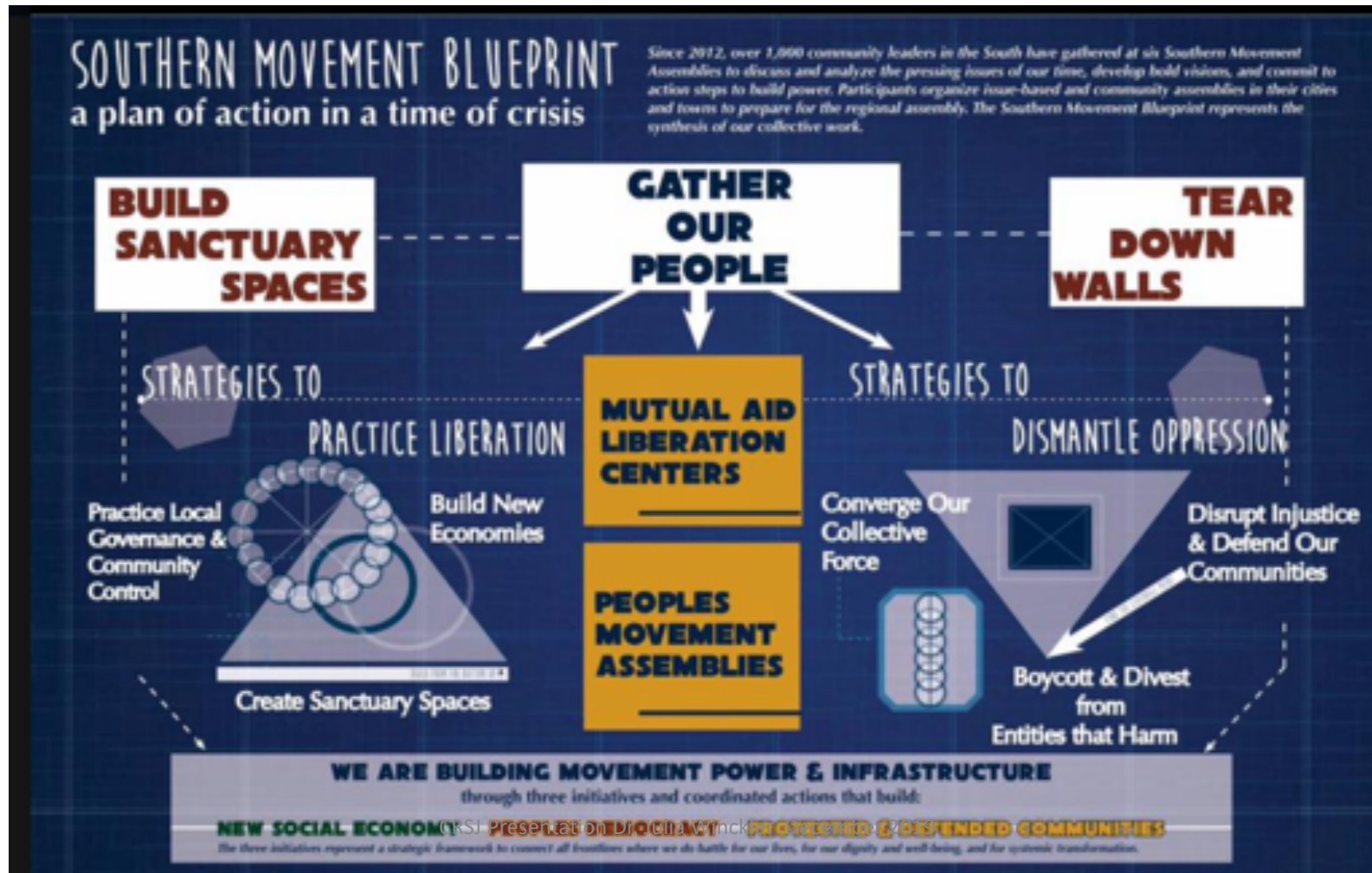
Paulo Freire (1921-1997), Brazilian educator; context of his work was South America initially

*Pedagogy of the Oppressed*: one of the most quoted educational texts in Latin America, Asia, Africa

*Pedagogy of Hope*: Reliving *Pedagogy of the Oppressed* - written as a reflection on *Pedagogy of the Oppressed*



*The Highlander Folk School and then Highlander Research and Education Centre - 1932 onwards*



## TOE manifesto

<http://kaitak.hkbu.edu.hk/about-us/through-our-eyes/>

- train and engage the senses
- ethical practice for a better world
- ‘art education is a key we pass on’: helps learners to respond to the world around them
- return art to young people
- seeing ourselves in our students
- growing together
- we are educators, but before that, we are all human beings: see lessons as a form of interaction *between* human beings
- bring passion to nurture passion
- focus on potential
- Focused on the individual, not on the work: process as important as outcome
- Give everyone a chance to learn
- Art for *all* students
- Year of self reflection for AEs – value of art education is often ignored – impact and value of art: how can it be measured
- What is the meaning of education: curiosity, probe and participate in learning processes, independent thinking,
- Defining a project through ‘success’ or ‘failure’ obscures the learning that takes place
- **Describes process of self awareness and ‘conscientisation’ (see P. Freire)**

## TEACHING MATERIALS - EXERCISE

### PERSONAL HISTORY TIMELINE

**Name of Artist Educator:** Julia Winckler, Wong Suk Ki

**Level:**

**Exercise Category:** Class Prelude, Self-awareness, Visual storytelling

In the fast changing lives and city, does reorganizing data bank mean anything? Is filing a tedious and repetitive process?

#### Concept / Inspiration:

In the fast changing lives and city, does reorganizing data bank mean anything? Is filing a tedious and repetitive process? Is this process considered crucial only in art museums, academies or circles of professionals and collectors? It means totally opposite to Julia Winckler, consultant of this project. She believes that filing could be a personal and future related job.

Julie has written that: "History is hard to be grasped, it's anonymous and dispersed, until someone come to explore your story." From her observation, when young people begin to create their own personal profiles, they would feel that "they are actually possessing lives, environment, objects, family, and have the control on these things". Developing personal profiles could generate a power to change, because

## Historical Mapping timeline

You may draw your personal timeline on a A3 or A4 paper, no limitation on the starting and ending point. No standard format and content.

### Consider this:

When did you first begin to engage with the concept of resilience?

When did you start using and 'owning' it? Do you use it in your work?

Have your interpretations of resilience changed over time?

Mark references to resilience (conferences, projects, experiences on your timelines)

## **Historical mapping exercise: collective**

Making a collective CRSJ TIMELINE, naming key moments, and connecting with each other

**SHARE!**