Street Papers: An Educational Tool for Social Change

Maria Daniela Aranibar Zeballos

A thesis

In the

Department of Education

Presented in Partial Fulfillment of the Requirements

for the Degree of Master of Arts (Educational Studies) at

Concordia University

Montreal, Quebec, Canada

April 2020

CONCORDIA UNIVERSITY

School of Graduate Studies

This is to certify that the thesis prepared

By: Maria Daniela Aranibar Zeballos

Entitled: Street Papers: An Educational Tool for Social Change

and submitted in partial fulfillment of the requirements for the degree of

Master of Arts (Educational Studies)

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Signed by the final Examining Committee:

_____ Chair

Sarita Kennedy

_____ Examiner

Dr. Giuliana Cucinelli

_____ Examiner

Dr. Greg Nielsen

_____ Supervisor

Dr. Carolina Cambre

Approved by _____ Chair

          Sarita Kennedy

_____ 2020   _____ Dean of Faculty

                André Roy

Abstract

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Discourses and representations of homelessness and poverty tend to emphasize individual factors, while disregarding systemic causes. However, public discourses are shifting, as local governments begin to recognize structural inequalities that propel individuals into poverty and take them into account in policymaking. Therefore, initiatives that reframe representations of homelessness, need to be properly examined.

This research project examines the processes through which public understandings of homelessness can be transformed by looking at one such initiative: street newspapers. With an urban qualitative methodological approach, this project assesses the educational value of Montreal's local street paper, *L'Itinéraire*. I analyze the data analysis results using a theoretical lens based on social justice and public pedagogy frameworks.

This project addresses three research questions:

(1) How does participation in street papers impact the sense of agency of those who have experienced homelessness or poverty, if at all?

(2) Does reading street papers influence individuals perception of homelessness and poverty?

(3) How might public actions/attitudes towards homelessness and poverty be impacted?

My results show that *L'Itinéraire* impacts the sense of agency of its vendors, and shifts readers' perspectives on homelessness, poverty and other social issues by enabling them to critically interrogate common sources of knowledge production, by legitimizing marginalized voices, by starting processes of collective reflection on current social structures and by ultimately creating spaces for social action. However, vendors and readers alike feel their ability to enact social change is limited, especially at an individual level.

Acknowledgements

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Chapter I - Introduction

This thesis examines the activities of *L'Itinéraire*, a local organization that has been part of Montreal's urban landscape for the past 25 years, and its potential of reframing collective understandings of homelessness and poverty. As a Montrealer who had heard of *L'Itinéraire* since her teen years, and who was an occasional reader of the street paper, I had always been curious about this unique initiative's methods of transforming the ways the city of Montreal addresses the social problems of homelessness and poverty.

Before I explain what *L'Itinéraire* is, describe its activities, and explain how I carried out the current study, I explain my positionality as both the primary researcher for this project and also as an experienced volunteer at *L'Itinéraire*. In the following sub-section, I explain my positionality to ensure as much transparency as possible in my research process through insight into who I am and what types of experiences and biases may have shaped my analyses.

Coming to the Question (Positionality)

As a female resident of Montreal since the age of four, I identify as a citizen. My interest in the topic of homelessness and poverty in Montreal began around the age of 18, and while I have not experienced homelessness or poverty myself, this issue started to preoccupy my mind as I began exploring the city more extensively, and as a result, being increasingly exposed to Montreal's homeless people.

At the age of 19, I conducted a research project at CEGEP on the different causes that might lead to male or female homelessness. Much later, while completing my masters' degree, I also volunteered to help with a conference on hidden homelessness in Montreal. I was also an occasional reader of *L'Itinéraire*, in that I bought and read about five issues per year, which

eventually led to me to start this project, and become a volunteer at *L'Itinéraire* from March 2019 to the present.

As a volunteer, I go to *L'Itinéraire's* headquarters once a week to assist vendors who want to write articles for future issues. In a one-hour appointment, I can help a vendor in numerous ways, either by typing-up their text, correcting grammar problems, provide research tips or assistance, or even brainstorming and planning an article together. *L'Itinéraire* staff has also asked me to write a one-page, biographical article for two vendors.

Within my role as a volunteer, I mostly interact with vendors who take appointments both new and regular vendors. At times, I work with the writing staff who set my schedule. In other words, I have a long-standing relationship with *L'Itinéraire* as both a reader and, now, a volunteer.

Given that the previously described social, academic, and environmental contexts coalesce to inform my positionality as a researcher, I have identified and considered the following possible assumptions and biases throughout my research process:

- The misconception that *L'Itinéraire* vendors are necessarily homeless and have become vendors to exit homelessness.
- The assumption that *L'Itinéraire* is an organization that transforms discourses on homelessness and poverty and highlights the systemic aspects of these issues.
- The assumption that *L'Itinéraire* vendors want to reframe collective discourses on homelessness and poverty.
- The inherent bias of my position as someone who has never experiences homelessness or poverty.

In the literature review that follows, I provide more of an explanation about what *L'Itinéraire* is, and additional background on different aspects that are important to develop the questions that have guided this research project.

L'Itinéraire

Foundation

L'Itinéraire is a staple organization in the battle against homelessness and poverty in Montreal, Canada. *L'Itinéraire* is known by many as a "street paper" (which I explain in greater detail later in this chapter) that is, in part, written and sold by people in financially precarious situations, who are or who have been at-risk of becoming homeless. In this section, I provide a detailed exploration of *L'Itinéraire*, which is the only street paper in Montreal that targets the general public as its audience.

This year, 2019, *L'Itinéraire* is celebrating its 25th anniversary, as this Montreal-based street paper was first published in its current form in 1994. François Thivierge, a student in social work at the Université de Québec à Montréal (UQAM), along with Pierrette Desrosiers, Denise English, and Michèle Wilson are the founders of paper, who started the project in 1992 with two objectives (F. Thivierge, personal communication, September 3rd, 2009):

1- To provide a venue for homeless individuals to have their needs and messages heard by key organizations and policymakers involved in initiatives to battle homelessness.

2- To make the project, which was, back then, called *Logital*, known among the homeless people of the city for which this resource could be helpful.

Back then, the paper did not address Montreal's general population, but was mostly a communication medium for those who were affected by homelessness and stakeholders in

addressing homelessness. The paper was distributed for free to shelters, some organizations and policymakers.

Later on, the paper was transformed into a street paper, which was modelled after similar street papers in bigger cities such as New York. After a pilot edition of the new street paper model was published and distributed in 1993, *L'Itinéraire* was able to obtain funding and recruit a production team that included journalists Linda Boutin and Serge Lareault – the latter of whom is now Montreal's commissioner for homeless people. Then, in 1994, the project of *L'Itinéraire* as Montreal's street paper was officially launched.

Current Activities

Over its 25 years of operation, *L'Itinéraire* has expanded beyond its relatively limited activities as a street paper (*L'Itinéraire* Annual Report, 2019). The organization now has a comprehensive model that aims to use several new initiatives to help people who are in poverty, at-risk of homelessness, or are already homeless.

Besides writing and selling the paper, vendors also have access to a café at *L'Itinéraire*'s quarters, where they can enjoy magazines, low-cost meals, and socialize, and also get assistance with writing a piece for publication. Vendors can also register for organized social activities, as well as social and arts classes provided by teachers from the *Centre de ressources éducatives et pédagogiques* (CREP) of the Montreal school commission. Additionally, *L'Itinéraire* collaborates with *Emploi-Québec* to offer employment for people registered with the *Programme d'aide et d'accompagnement social - Action* (PAAS-Action). *L'Itinéraire* also offers services to support its vendors to find affordable housing, services to support vendors manage personal finances, and support in legal issues.

In parallel, *L'Itinéraire* also hosts the *Roundhouse Café* during the summer. The *Roundhouse Café* is an outdoor indigenous café that employs exclusively indigenous individuals that are homeless or at-risk of becoming homeless. The café also distributes free meals to indigenous individuals in situations of poverty.

Aside from the aforementioned activities, *L'Itinéraire* continues to operate as a street paper. As such, every two weeks, an issue of the paper is published. In each issue, approximately 50% of the content is written by vendors or participants to one of the programs of the organization. Moreover, they are remunerated financially for the articles they write. Vendors buy the published magazines for $1.50 each, who will then sell them throughout the city for 3$ each. The vendors keep the entire $1.50 profit from each sale.

Portrait of Participants of L'Itinéraire

There are currently 253 participants at *L'Itinéraire*, of which 201 are vendors. Among the vendors, 22.4% identify as women, 76.6% identify as men, and 1% identifies otherwise (*L'Itinéraire* Annual Report, 2019). Other participants are instead part of other programs such as the PAAS-Action or the *Roundhouse Café*. As mentioned previously, participants are in financially precarious situations, indeed, about 12.6% of participants are currently homeless (*L'Itinéraire* Annual Report, 2019).

Besides the participants of the programs, *L'Itinéraire*'s team is also comprised of staff, who are divided into the following teams: the general direction team, the social development team; the writing team, and the administrative team. *L'Itinéraire* also has a board of directors that is annually elected. The board of directors currently includes two vendors.

Content

L'Itinéraire's content is organized in sets of different types of articles. Each issue starts with a *"Zoom"* article, which presents one of the vendors of the paper. Other types of articles are the *"mots de camelot,"* which are short, 300 word articles written by vendors. Vendors and participants also write longer texts, which are usually one page long or more, depending on the topic they cover. Vendors choose the topics on which they will write; however, sometimes, longer articles on a specific topic will be specially requested from a vendor by the writing team. During editing, the writing team will make a selection of texts to be published in the upcoming issue.

Vendors write about 50% of the articles per issue, and the rest of the content is written by members of the writing team, or independent writers commissioned to write about a particular subject. *L'Itinéraire* articles cover a wide variety of subjects. Every issue is usually centred around one central theme that is of either cultural, social, or political nature. For instance, *L'Itinéraire* has had issues about provincial and federal elections, the federal budget, and indigenous culture, among many other subjects. Some issues also covered interviews conducted by vendors with the prime minister Justin Trudeau and Montreal's mayor Valérie Plante.

Articles often gravitate around the main topic of homelessness, exploring its different aspects. These articles include both those that are written by the vendors and those written by staff or other writers. Still, articles that deviate from the main topic are also included in each issue with diverse authors.

Reach and Partnerships

L'Itinéraire is a founding member of the International Network of Street Papers (INSP). The INSP reports there are over one hundred street papers that are part of its network, across 35

countries (INSP, 2019). *L'Itinéraire* distinguishes itself from others as the street paper that carries the most content written by vendors. *L'Itinéraire* is also the street paper that has the biggest reach in North America. The magazine attracts about 50,000 readers per month in Montreal. It is also worth mentioning that some articles published in *L'Itinéraire* have been translated into other languages such as English, German, Swedish, Danish, and Spanish to be re-published in other INSP street papers.

As an important organization in Montreal, *L'Itinéraire* has established several partnerships that allow it to provide vendors and participants with additional support. Notable partners include the Société de Transports de Montréal (STM), which distributes free transportation tickets to vendors, as well as a partnership since 2015 with a major Montreal newspaper, *La Presse*. *La Presse*, in which they offer a journalism internship position to four vendors and some other participants of *L'Itinéraire*.

Through its projects, partnerships, and participation in critical societal discussions, *L'Itinéraire* has become a prevalent organization in Montreal, and a significant stakeholder in the city's initiatives to counter poverty and homelessness. Further understanding of the impact of the organization's activities will thus be helpful in assessing which types of initiatives should be undertaken to creating a more socially equal and just Montreal.

Chapter II - Literature Review

Homelessness in Montreal, Canada

An Overview of Homelessness in Montreal

Homelessness is a phenomenon of relative importance in the city of Montreal, Canada. On March 24, 2015, the city's administration held the "I Count MTL" initiative, which aimed at counting the number of individuals without shelter in the city on that particular night. The "I Count MTL Report" (City of Montreal, 2015) estimates that 3,016 people were homeless on the night of the count, which means that for every 10,000 Montreal residents, 15.4 are homeless. This number includes individuals staying in shelters, transitional housing, hospitals, detention centres and therapy centres. However, it is important to specify this count did not include individuals that do not have a fixed addresses but are staying with friends, in hotels, or in rooming houses (i.e., invisible or hidden homelessness, see below), which means that the number of actual homelessness in Montreal is likely significantly higher.

Systemic Aspects of Homelessness in Montreal

Like everywhere else, homelessness in Montreal has both individual and systemic factors. Research and official reports alike identify several systemic aspects that affect the Montreal homeless population, such as the lack of resources for those experiencing hidden homelessness, the overrepresentation of indigenous individuals, the gendered aspects of homelessness, and the over-criminalization of homeless individuals.

These factors make certain populations much more vulnerable and at risk of being exposed to a situation of poverty and homelessness, and thus, also making it more difficult for them to exit such a situation. Below, I provide a brief description of the aforementioned factors

influencing homelessness, along with an explanation of how these factors interact to maintain a status quo for those who are homeless or in poverty.

Hidden Homelessness

Hidden homelessness is the phenomenon by which someone may not have a fixed address, but can conceal it by employing a variety of strategies such as sleeping in cars, couch surfing, sex work, and others. These strategies are most often employed to avoid exposition to violence on the street. However, these strategies carry their own set of dangers (Conseil des Montréalaises, 2018).

Due to its concealed nature, this type of homelessness is more difficult to measure and easier to ignore. Those suffering from hidden homelessness have less access to resources, and consequently, little help to exit the vicious circle of poverty (Conseil des Montréalaises, 2018). Hidden homelessness often affects more vulnerable populations, as I discuss in the following sub-section.

Gendered Aspects of homelessness in Montreal

Homelessness is not a phenomenon that is uniformly lived by all, and so, the way people experience homelessness is often gendered. That is, gender affects the consequences of either poverty or homelessness will have on someone. For instance, homeless women will be much more likely to hide their situation by adopting risky strategies such as sex work, couch surfing, and so on, and thus are more likely to be exposed to violence. Moreover, women who hide their homelessness will have less access to resources. Women who experience visible homelessness will also be more vulnerable to violence (Conseil des Montréalaises, 2018).

It should also be noted that data from Montreal supports the *intersectional feminist principle* that gender, race, sexual orientation, and other such factors that are at the source of

discrimination in society accumulate and foster greater inequality. This principle can be seen in Montreal's population, where there is a higher percentage of immigrant and Indigenous homeless women than non-immigrant and white women (Conseil des Montréalaises, 2018). While immigrants comprise about 24% of the general homeless population, among homeless immigrants, 39% are women. Immigrant women who experience homelessness are also more likely to have more children under 18 years old (I Count MTL, 2015). Thus, gender, race, ethnicity, and other intersecting factors of inequality are at the heart of the problem of homelessness in the city of Montreal.

Overrepresentation of Indigenous Population Among the Montreal Homeless

Another instance of systemic inequality that is visible through the characteristics of homelessness in Montreal is the overrepresentation of indigenous persons (e.g., First Nations, Metis, and Inuk). Indeed, 10% of Montreal's homeless are indigenous (I Count MTL, 2015), while, in contrast, indigenous individuals only make up about 0.56% of the total general population (I COUNT MTL, 2015).

The overrepresentation of indigenous communities among those who are homeless stems from their increased vulnerability to physical and mental health problems, addiction, violence, and abuse (Harvey, 2016). This vulnerability is due to the Canadian historical context by which the Canadian people and governments have marginalized indigenous populations (Harvey, 2016) in various micro and macro ways, including policies of cultural assimilation such as the forced integration of indigenous children into residential schools, and the wave of forced adoption of indigenous children known as the "60s scoop." To this day, this context causes Indigenous populations to face both physical and mental health problems, have less access to resources,

which increases their vulnerability to poverty and homelessness, and other difficulties such as an increased likelihood of incarceration (Harvey, 2016).

High Criminalization of Homelessness in Montreal

An important instance of systemic inequality for Montreal's homeless is the high criminalization of homelessness and homeless-related activities (Baillargeau, 2014; Bellot, 2006; Bellot, 2012; Bellot & Saint-Jacques, 2007; Bellot & Sylvestre, 2012; Sylvestre, 2010). Indeed, in the 1990s, criminologists created the *Broken Window Theory* (Baillargeau, 2014; Sylvestre, 2010) that posits that disrepair and visual evidence of minor forms of public nuisance (e.g., via vandalism) will pave the way for other forms of crime, even major forms of crime (Baillargeau, 2014). Unfortunately, as Evelyne Baillargeau (2014) explains, the traction this theory gained fostered the implementation of highly repressive and punitive anti-homelessness (a.k.a., anti-homeless people) policies in Western countries, including Canada.

Such policies were also implemented in Montreal and mainly affected homeless individuals whose presence is often contested in public spaces as a nuisance (Bellot & Saint-Jacques, 2007; Sylvestre, 2010). Policing data for three different studies between 2005 and 2012 shows that homeless individuals have a much higher probability of receiving fines or of being penalized via other repressive measures (Bellot & Sylvestre, 2012). Among those identified as having committed an offence, about 25% were homeless (Bellot & Sylvestre, 2012), while homeless individuals only represented about 1% of the population at that time (Bellot & Sylvestre, 2012).

More recently, scholars have observed that public discourses have started to criticize the use of repressive measures and the over-criminalization of homeless individuals in Montreal (Sylvestre, 2010). In fact, the Montreal Police Service (SPVM) has, since 2009, established a

partnership with the *Centre intégré universitaire de santé et de services sociaux (CIUSSS) of Centre-Sud-de-l'Île-de-Montréal*, a research center focused on public health and social services. This partnership was established to create a specialized intervention team to deal with the homeless population of Montreal in a way that favors a social-integration perspective rather than a repressive one (SPVM, n.d.). Nonetheless, these discourses have yet to demonstrate a change in practice, as police-reported crime statistics continue to show that homeless individuals are still an over-criminalized population (Sylvestre, 2010).

Stakeholders in the Battle Against Homelessness in Montreal

Social-Justice-Oriented Organizations. In Montreal, these systemic issues coalesce with other factors that have been recognized by stakeholders in the battle against homelessness, such as different organizations, researchers, public health institutions, and the municipal government (Ville de Montréal, 2018). The city has recently recognized the issues above and is considering them in the latest municipal action plan to battle homelessness. However, non-governmental organizations (NGOs) have, long before this plan, advocated for the recognition of these social factors and still, the city had often overlooked them in favour of a more individualized approach (RSIQ, 2012).

The *Réseau d'aide aux personnes seules et itinérantes de Montréal* (RAPSIM) is an important player among non-governmental stakeholders in the battle against homelessness. RAPSIM is a network of over one hundred agencies involved in the care for the homeless of Montreal. *L'Itinéraire* is one of the many members of this network. A similar network, called the *Réseau Solidarité Itinérance du Québec* (RSIQ) exists at the provincial level. These two organizations often endorse one another's demands, and these social-justice-oriented networks advocate for the recognition of systemic factors causing homelessness (Baillargeau, 2014; RSIQ,

2012). For instance, these two groups advocate for the need for policies that address homelessness a systemic social problem by helping raise awareness and reduce the alienation process of homeless individuals. Indeed, the two networks demand policies that reinforce homeless individuals' rights of occupying public spaces, and that measures are taken to reinstate homeless individuals' full citizenship rights and political power (RSIQ, 2012). Social-justice-oriented organizations, then, have an important role in orienting discourses of homelessness and measures against it in Montreal. Due to their social justice orientation, organizations like *L'Itinéraire* often advocate for a grassroots approach that recognizes that homeless individuals themselves are significant stakeholders in the battle against homelessness.

Public Health, Public Order Sectors and Others. According to Baillargeau (2014), besides social justice, public health and public order are two additional approaches to addressing homelessness in Montreal. As such, institutions of public health, including law enforcement, can also be considered stakeholders in this issue. The author observed that, while a social justice approach to homelessness emphasizes the systemic nature of Montreal's homelessness problem, the existence of public health and public order approaches undermines social justice concerns. The scholar explains that the two latter approaches can promote an understanding of homelessness as either a nuisance or an individual, pathologized problem, further marginalizing the homeless population and hiding systemic aspects of homelessness (Baillargeau, 2014). Such limited and biased understandings of homelessness also affects which organizations get financed. An individual-focused understanding of the phenomenon, coupled with a meritocratic culture, can amount to the adoption of purely merit-grounded initiatives that seek to reintegrate homeless individuals into society (Farrugia & Gerrard, 2016; Gerrard, 2015), while disregarding systemic barriers. Decisionmakers will thus prioritize initiatives revolving around concerns of employability,

without considering inequalities within the labor market, which is the common reason for homelessness (Gerrard, 2015). Despite these discourses, social justice concerns have taken on a more significant role in current political discourses on homelessness in Montreal, as can be seen in the city's new action plan to address homelessness, described below.

The City of Montreal. Besides these institutions is the administration of the city of Montreal, which is also known as the municipal government. The city has a significant decision-making role in addressing homelessness; it can provide resources to other organizations, as well as implement policies and influence decision-making at both the provincial and the federal levels.

Montreal's current administration has adopted an action plan to battle homelessness, which explicitly acknowledges the need to address hidden homelessness and dedicate further attention to female homelessness (Ville de Montréal, 2018). A budget of $7.8 million is allocated to this three-year action plan, which has considered the claims of social justice-oriented stakeholders. The municipal government developed this in consultation with RAPSIM and over one hundred homeless people, who should be considered the primary stakeholders in this issue (Ville de Montréal, 2018).

The city's action plan has four axes. Axes 1 and 4 most notably address systemic aspects that I mentioned in the sections above (state which ones here). The first aspect addresses the need to grant rights to homeless individuals regarding the occupation of public spaces. This entails increasing resources for homeless individuals, increasing police officers' homelessness training programs, increasing mediation services in public spaces most often used by homeless individuals (e.g., metros, parks, and benches), and fostering social inclusion and cohabitation by raising awareness via other education and other trainings (Ville de Montréal, 2018). The fourth

axis is centred around social inclusion. As such, this axis proposes the implementation of

measures that are meant to encourage, on the one hand, the civic engagement of homeless

individuals and, on the other, the engagement of the non-homeless population in addressing

homelessness (Ville de Montréal, 2018). Axes 2 and 3 focus on the need for increased resources

for shelters and other organizations for homeless people, as well as increasing the affordability of

housing in Montreal (Ville de Montréal, 2018).

Relations Between the Broader Public and Homelessness and Poverty in Montreal

Public discourses, even the mainstream media (Calder et al., 2011; Seider, 2011;

Schneider, 2014; Tolomiczenko, Goering & Durbin, 2001), often characterize homelessness as

an individual problem (Calder, Hansard, Richter, Burns, K& Mao, 2011; Farrugia & Gerrard,

2016; Gerrard, 2015). These types of discourses, which fail to recognize the systemic aspects of

homelessness, implicitly enable the public to place blame on homeless people for their

homelessness and related problems. In parallel, the same discourses reinforce the privileged

social position of people who have homes, particularly homeowners (Seider, 2011). Such

discourses are reinforced through the organization and ways public spaces are used. For instance,

policies of gentrification and the criminalization of homeless individuals protect the public from

feeling a sense of discomfort due to having to cohabitate with poverty (Gerrard & Farrugia,

2015; Ruiz, 1998) and contribute to the creation of labels of homelessness as 'other,'

'dangerous,' and 'threatening' (Bellot & Saint-Jacques, 2007).

Nonetheless, changes in policy and political discourses in Canada, and specifically in

Montreal, have begun to acknowledge the systemic roots of homelessness. For instance, the

federal government has recognized the devastating impacts of colonization as an important factor

in the overrepresentation of indigenous individuals in Canada's homeless population

(Employment and Social Development Canada, 2018) through the Truth and Reconciliation Commission. As I have previously noted, in Montreal, the need to acknowledge that homelessness is a socially produced occurrence is now increasingly reflected by policies addressing homelessness. As these discourses shift, different understandings of homelessness may emerge. As Carol Bacchi (2015) observes, the way policies are put in place, and their resulting practices, shape social phenomena.

I should note that scholars have already identified gaps between what the public thinks of homelessness and how institutions in Montreal address it. For example, in her study on the reasons behind the over-criminalization of the homeless population of Montreal, Marie-Eve Sylvestre (2010) observes that the highly repressive measures used on homeless individuals by the Montreal Police Service (SPVM) do not generally correspond to the city's residents' concerns. These concerns usually revolve around crime and disorder that are not necessarily caused by homeless individuals. Sylvestre also explains that Montreal residents' concerns that are associated with homelessness do not require the use of repressive measures. Sylvestre (2010) argues that the perception that repressive measures should be used by the SPVM to address homelessness are "… more in line with the demands of certain interest groups or powerful members of that community and is shaped by the police bureaucratic reward structure and mission as well as police perceptions of deviance" (p. 434). In other words, she suggests that difficult relationships between Montreal's homeless populations and its non-homeless may help benefit and protect hegemonic structures.

In order to challenge these structures and to continue changing political and public discourses that present homelessness as an individual's responsibility, Montreal scholars endorse recognizing homeless people's experiences and testimonies beyond limited, positivistic research

methods by considering qualitative aspects of policymaking, policing, environmental design, and other activities that aim to understand and address the problem of Montreal-based homelessness better (Bellot & Saint-Jacques, 2007).

Media and Homelessness

Media Frames

Discourses on homelessness are often disseminated through media. In the field of media studies, Erving Goffman's theory of framing, which was later developed by critical scholar Robert Entman (Calder et al., 2011; Nielsen, 2008), which allows researchers to better understand how media represents these issues to their audiences through discourses . According to Entman (1993)'s *framing theory*, media frames are defined as: "

> […] a specific set of expectations used to make sense of some aspect of the social world in a specific situation and time. [...] News frames help the journalist and the reader to make sense of information and events. They are defined both by what they include and by what they omit and are present even in articles that adhere to journalistic standards of objectivity and balance. (Calder et al., 2011, pp.3-4*).*

In other words, media frames are different mechanisms used to present topics in the media in ways that will encourage audiences to understand these topics in a specific way or another (Calder et al., 2011; Nielsen, 2008).

Factors to Consider in Framing. Certain scholars (see Calder et al., 2011; Sei-Hill, Carvalho & Davis, 2010; and Schneider, 2011; Pardo, Resendo & Nielsen, 2017) have discussed the selection of certain media frames and why they elicit certain interpretations from their audiences, also known as *'frame-building.'* As Sei-Hill, Carvalho, and Davis (2010) explain, frame-building is a product of factors that are both internal and external to journalistic

organizations. Internal factors are those that are tied to the norms of journalism, such as the criteria that make certain sources more credible than others (Sei-Hill, Carvalho & Davis, 2010), professional principles such as the distancing between the journalist and the subject (Resendo, Pardo, & Nielsen, 2017), and other norms and expectations imposed by the institutions of journalism (Schneider, 2011).

External factors are broader societal factors that influence the selection of certain media frames and how they are interpreted. For instance, social norms and cultural values (Sei-Hill, Carvalho & Davis, 2010) are a significant aspect of frame-building. Audiences' experiences, social membership, and individual beliefs also influence how specific frames will be interpreted (Calder et al., 2011). Both the content included in a media piece and the absent content (Calder et al., 2011; Nielsen, 2008; Huckin, 2002), as well as the frame itself (White, 1987), produce specific meanings. Considering these different factors, the way media frames are built may do double duty by not only reflecting societal power dynamics but also reinforcing them.

Typical Media Frames Employed about Homelessness and Poverty. In this sub-section, I talk about how there are a few common, often repeated, patterns in the ways that Canadian media characterizes homelessness.

Attribution of Causes of Homelessness and Poverty. Media sources will often attribute causes of homelessness and poverty to individual factors rather than systemic factors, as many scholars have observed (Best, 2010; Calder et al., 2011; De Oliveira, 2018; Finley & Marcelo, 2010; Harding, 2016; Resendo, Pardo & Nielsen, 2017; Schneider, 2014; Seider, 2011; Tolomiczenko, Goering & Durbin, 2001). Conventional media frequently represents

homelessness as 'something that happens to others' (Seider, 2011; Schneider, 2014; Tolomiczenko, Goering & Durbin, 2001). In the narrower case of Canadian media, Calder et al., (2011) find that most representations of homelessness are centred around issues of individual life decisions, problematics, and pleas for charity. In turn, when systemic issues are acknowledged, homelessness is presented quantitatively, "render[ing] subjects faceless by presenting them as statistics rather than as persons with experiences" (Calder et al., 2011, p.7). These types of media pieces, then, fail to prompt audiences to question how structural causes of homelessness are perpetuated and make it, thus, more comfortable to blame homeless people for their homelessness rather than address the social causes (De Oliveira, 2018). As Resendo, Pardo and Nielsen (2017) explain, "[…] one rarely finds original reporting that recognizes either the immediate subjectivity of poverty or the structural causes of inequality that give rise to it" (pp. 15-16). These mediatic discourses echo and reinforce existing mischaracterizations of poverty and homelessness, and the existence of a purely meritocratic system.

 Tone of Articles on Homelessness. The tone of a piece is a crucial element to consider when determining how media frames interact with the understanding of a social phenomenon like homelessness. Looking at the tones that are used in a media piece can help better understand what audience that article's author targets (Nielsen, 2008). Assessing how journalists and other media makers use emotional-volitional tones can help understand whether the frame "[…] support[s] the status quo, provide[s] an alternative, or [is] critical of the events" (Nielsen, 2008, p. 607). For example, pieces using emotional tones that trigger a feeling of immediate empathy for homeless individuals are a common occurrence; however, these also often deflect audiences from recognizing their personal responsibilities for the issue (Schneider, 2014). To explain this occurrence in the case of Australia, Chris Horsell (2017) says:

> While there is a call in the address for Australia to become a more compassionate
>
> society, the idea that people who are homeless are 'normal and decent like you or
>
> me' has the effect of negating the need to look more carefully at socio-economic
>
> relations. […] [In] social inclusion agendas […] Australia is portrayed as an
>
> egalitarian nation whose fundamental structures have facilitated considerable
>
> growth over the previous two decades. However, in the process, some people
>
> have 'fallen away' or become socially excluded. (p.969)

Differently put, emotional tones eliciting empathy without questioning broader structures

seem to be counter-productive, as they can give the impression that individuals who have

become homeless were on equal footing with those who are more privileged (i.e., not

homeless).

The Deserving Versus the Undeserving Poor. A conventional narrative regarding poverty

and homelessness in the media is the narrative of 'the deserving vs. undeserving poor' (Finley &

Marcelo, 2010; Harding, 2016; Lancione, 2014; Nielsen; 2008Schneider, 2014; Zufferey, 2014).

Barbara Schneider (2014) explains this notion as follows:

> […] one version represents the poor as victims of circumstances beyond their own control
>
> and who therefore need and deserve help. The second version represents them as having
>
> freely made bad choices that led to their present unfortunate circumstances and as being
>
> therefore undeserving of help. (p.243)

Such types of discourses perpetuate the notion that poverty is an individual occurrence by

creating a distinction between the poor who are 'deserving' of help and those who are not. The

deservingness of an individual to receive help is determined by their willingness to reintegrate

into the current Westernized, neoliberal system and act according to societal expectations.

In Montreal media, Greg Nielsen (2008) has also observed this type of distinction between the 'deserving and undeserving poor.' In his study on Montreal newspapers' coverage of homelessness, he analyzes journalistic discourses and observed that they address a non-homeless audience in a way that fosters a conditional hospitality towards the homeless population. In other words, these discourses promote the sense that non-homeless audiences should be charitable towards homeless individuals, provided homeless people fulfill certain conditions and expectations. This type of dichotomous discourse enables the perpetuation of an 'us versus them' mentality of homelessness, which helps in deresponsibilizing non-homeless people for the problem of homelessness (Lancione, 2014).

Who Gets to Talk about Homelessness? It is important to assess who is relaying the information in a media piece when analyzing media frames. It is also important to consider who are the author's sources, and under which authority those sources are allowed to comment on the media piece (Schneider, 2014). In their studies on Canadian media, Harding (2016) and Schneider (2011) noted that those who are most often called to speak on issues of homelessness and poverty are often characterized as 'experts' who come from the government, think tanks, and other organizations rather than people who have experienced homelessness or poverty first-hand. According to Barbara Schneider (2014), "[…] more than 70% of quotations in newspaper items on homelessness are attributed to expert sources, including government officials, politicians, homeless agency representatives, and academics" (p.244). Social workers, practitioners, and activists who work directly with homeless individuals are sometimes called to speak, but less so than government officials and other 'experts' (Harding, 2016). However, even such actors who are closer to the reality of those experiencing homelessness and poverty tend to present these issues differently than those who are actually living them (Tremblay, 2010). When media makers

actually share quotations and opinions from current or past homeless individuals from Montreal, the authors usually select only the quotes that reinforce what 'experts' have said, and thus, reinforce marginalizing discourses (Schneider, 2011). Indeed, marginalized voices are seldom represented via official media sources, unless they are in support of experts' observations.'

What Events Trigger Discussions on Homelessness? Another factor that contributes to how mass media represents homelessness harkens back to the reasons for which homelessness is being publicly discussed in the first place. Often, media makers write about homelessness after specific events, such as a crime involving a homeless person, the announcement of a new homeless-related policy, or the opening of a new shelter. For example, the type of event that triggers the writing or production of a media piece that discusses homelessness seems to have an impact on whether homelessness is presented as an individual occurrence or a social problem (Best, 2010). For Rachel Best (2010), "to present a condition as a social problem, newspaper articles must (1) link the events they cover to a broader pattern in society (thematic coverage) and (2) suggest that the pattern is a problem society should address" (pp. 77-78). Best asserts that homelessness is most often presented as a social problem in newspaper articles when written after an event related to either governmental action or to a revendication by organizations that advocate for the homeless. In contrast, articles that depict an event related to incidents with homeless individuals do not seem to present homelessness as a social problem. Best also finds that the latter case occurs more often than the first, reaffirming other scholars' aforementioned observations (Calder et al., 2011; De Oliveira, 2018; Finley & Marcelo, 2010; Harding, 2016; Resendo, Pardo & Nielsen, 2017; Schneider, 2014; Seider, 2011; Tolomiczenko, Goering & Durbin, 2001).

What Remains Unsaid in the Media? While analyzing media frames, an essential element to take into consideration is that of gaps and silences. As per their definition, media frames are not only constituted by the content included in a media piece, but also by what remains unsaid (Calder et al., 2011; Huckin, 2002; Nielsen, 2008; Zufferey, 2014). When examining how media makers frame homelessness, it is important to ask "What is left unproblematic in how homelessness is represented? What are the gaps and silences? When analysing how problems such as homelessness are represented in the print media, it is important to examine what is invisible, what is taken-for granted knowledge and what is not questioned (Bacchi, 2009, p. 5)." (Zufferey, 2014, p.531). The two questions above enable to uncover which what voices and stories may be excluded, who may benefit from these exclusions and how these exclusions affect audiences' understanding of homelessness.

Effects of Media Frames.

Micro-social Effects of Media Frames.

The interpretation of media frames affects how audiences understand phenomena such as homeless and poverty. However, the specific social position, background and experiences of different audiences can affect also impact how media frames are interpreted (Calder et al., 2011; Philipps, 2000). As audiences' positions and power within society vary, different individuals will have different interests in interpreting media frames a certain way and different opportunities of acting in consequence.

Alienation. Depending on how they are framed, representations of homelessness and poverty can be alienating to those who experience them. Michal Krumer-Nevo and Orly Benjamin (2010) explain that,

In their attempts to understand poverty, researchers may assume various paths –they may

adopt the hegemonic individualistic narrative and enquire what aspects of people's

behaviour make them poor. In this case, they perceive poverty as a manifestation of

maladjustment and deviance, hence constituting study participants as Others. (p.706)

In other words, representations of poverty that employ a perspective focused on individualized

factors position those who experience poverty as 'others,' and so, distinct from those who fit

within the hegemonic norms. These representations deeply foster the us-versus-them mentality

that I explained earlier, and so they reinforce the alienation of poor and homeless people

(Hodgetts, Hodgetts & Radley, 2006).

These alienating discourses are perpetuated by society and often create expectations of

how those who are homeless or dealing with poverty should act in order to reintegrate the rest

and obtain help, as explained by Nielsen's (2008) concept of 'conditional hospitality' explained

previously. This type of othering discourse can also affect how those who are homeless and poor

internalize their experiences, and due to a lack of alternative discourses, they also often

perpetuate this status quo (Zufferey, 2014). The ways in which media makers frame

homelessness and poverty has, therefore, a distancing effect between general audiences and those

experiencing these phenomena.

Sense of agency. Nonetheless, certain media representations of homelessness and poverty

can be emancipatory to those who are experiencing them, and provide a sense of agency

(Hodgetts, Hodgetts & Radley, 2006; Krumer-Nevo & Benjamin, 2010; Tremblay, 2010). In the

context of this study, I define agency as the capacity of individuals who are experiencing

homelessness or poverty to challenge and resist public representations of these phenomena, as

well as to impact how these phenomena are addressed (Hodgetts, Cullen & Radley 2005; Hodgetts, Hodgetts & Radley 2006).

Ethnographic studies on media frames of homelessness that actively include the participation of homeless people explore how these individuals construct their experiences of homelessness and contrast them to how they are most often portrayed in the media (De Oliveira, 2018; Hodgetts, Hodgetts & Radley, 2006, Tremblay, 2010). When these perspectives are included in media pieces that seek to avoid alienation and criminalization, and if adequately characterized as a social problem, media frames of homelessness and poverty can offer such communities the opportunity for agency and autonomy (Krumer-Nevo & Benjamin, 2010). The active participation of people who are homeless and poor is then a partial solution to improve the social effects of media representations of homelessness and poverty.

Macro-social Effects. Media frames have the power to affect individual members of their audience, and so, another question of interest to the current study is whether and how this individualized effect transposes itself on broader social structures (Soukoup, 2002). As demonstrated earlier, when media makers discuss initiatives to help eliminate homelessness and poverty, the voices and opinions of 'experts' from organizational, charity, and academic settings are at the foreground (Schneider, 2014). This "[…]predominance of quotations from experts produces a sense that homelessness is a problem to be solved not by ordinary newspaper readers but by professionals and experts (Schneider et al., 2010)" (p.244). As such, audiences are discouraged from feeling responsible for finding and implementing solutions for poverty and homelessness (Hodgetts, Cullen & Radley, 2005; Schneider, 2014). How homelessness and poverty are represented in the media also has an effect on how policymakers "operate under an assumption that how media organizations 'frame' issues and debates will influence how publics form their opinions" (Greenberg *et al.* 2005: 132), and thus, how they respond to media

representations (Calder et al., 2011). In other words, media framing is used to gauge public opinion on issues such as homelessness and poverty by policymakers. Then, if an individualized perspective on these issues is predominant in the media, it will likely be reflected in policy, unless alternative discourses exist and carry enough weight.

Street Papers

Definition

While mainstream media representations of homelessness and poverty often lack in-depth understandings of the issues and fail to include people who are homeless and poor, street papers include people who have experienced homelessness and marginalization at every step of their production process. These publications usually take the form of either newspapers or magazines that are partly written and sold by individuals who are either homeless or poor (Dodge, 1999; Howley, 2003). Many street papers will also offer their participants resources, such as social support, trainings, and other opportunities.

History

Street papers, in their original format, date back to the 1800s. Indeed, the first street paper ever published was produced by the Salvation Army and called the "War Cry." These papers were typically free, charitable in nature, and mainly focused on how readers could help out those in need (Gorny, 2015). Later on, at the beginning of the 1900s, religious street papers began to flourish (Gorny). Then, in the 1980s and 1990s, street papers were evolved into their current form, and they are now established across North America (Gorny, 2015; Dodge, 1999). This point in history is also when street papers became secular and started focusing even more on social issues (Gorny, 2015).

Current Street Papers: International Network of Street Papers (INSP)

As street papers started coming about in different cities of North America, the North American Street Newspapers Association (NASNA) was created to facilitate communication

between street papers (Gorny, 2015). At the international level, the International Network of Street Papers (INSP) also emerged. Eventually, NASNA was dismantled, and the INSP remained as the single organization through which different street papers communicate (Gorny, 2015). As previously mentioned, there are currently over one hundred street papers that are members of the INSP spanning across all continents and 25 languages (INSP website, 2019). Street papers, being an international phenomenon, have been studied by different scholars who have approached them through a variety of angles, which I will detail below.

Street Papers in Research

Content of Street papers. While many street papers worldwide are connected through the INSP, their content and the way they approach different subjects can vary significantly (Bussières, 1999). Nonetheless, street papers will often touch upon subjects of social, political and cultural nature such as "… affordable housing, health care, employment, and social services as they relate directly to the homeless and the working poor." (Howley, 2003, p. 280). Street papers might also offer information about existing resources for those who are struggling with issues related to poverty (Howley, 2003; Dodge, 1999). Street papers will also often publish artistic and personal pieces, such as fiction, personal stories and poetry (Howley, 2003). In general, street papers seek to challenge the normative discourses that surround homelessness and poverty by situating these phenomena as systemic issues (Hjort, 2010; Howley, 2003; Swithinbank, 1997; Wiedmer, 2010). Street papers are then publications with an inherent social-justice orientation.

Limitations of Street Papers. While street papers typically seek to reduce the marginalization of those who experience homelessness or poverty, scholars have pointed to some potential negative consequences they may have on the population they seek to help (De Melo

Resende, 2013; Lindemann, 2007; Stettinger, 2006; Torck, 2001). First, while those who are living through poverty are involved in the production process of street papers, other staff members also take part in it. The involvement of an editorial staff who has decision-making power in the selection, organization and editing of the content of a street paper, can be problematic, as it may diminish the power of expression of marginalized individuals (De Melo Resende, 2013). Participants, then, become passive, as they have no real opportunity to foster or control social action through the articles they write.

Second, street papers can also sometimes carry stigmatizing discourses that have an othering effect on their participants (Torck, 2001). In her frame analysis of four street papers, Danièle Torck (2001) concludes that in three out of four cases, content on homelessness was delivered through emotional tones similar to those found in the mainstream media which had a reinforcing effect of negative stereotypes of the homeless.

Vending. In addition to content creation, selling, or vending, is also an important part of the participation of those involved in a street paper (Bussières, 1999; Lindemann, 2007; Stettinger, 2006.) As Jacinthe Bussières (1999) explains, street paper vending is generally seen as an act that can create a connection and a space for exchanges between marginalized individuals and the rest, thus reducing the alienation that can result from experiencing homelessness and poverty (Bower, Conroy & Perz, 2017; Ruiz, 1998). Street papers' content is therefore not the only aspect that make this initiative challenge societal relations between the general public and persons who have experienced homelessness of poverty.

However, certain scholars (Cederlund, 2011; Lindemann, 2007; Stettinger, 2006) support the claim that "… individual and organizational practices that surround … vending (re)creates and sustains the distance between housed and homeless people." (Lindemann, 2007, pp. 34-35).

In her ethnographic study conducted with the participation of street paper vendors in the metro of Paris, Vanessa Stettinger (2006) observed that a particular vending strategy rests on eliciting sympathy from clients through keeping and projecting an image that corresponds to social expectations of what it looks like to be homeless, while remaining approachable. In fact, many studies conducted with street paper vendors highlighted that vendors typically point out that their activity differs from panhandling (Cederlund, 2014; Cockburn, 2011; Gorny, 2015; Stettinger, 2006). This type of strategy acts as a reinforcer of the aforementioned concepts of 'deserving versus undeserving poor' and 'conditional hospitality'.

Differences Between Existing Street Papers. Scholars who point to the issues presented above, also note that these largely depend on the practices of each individual street paper (De Melo Resende, 2013; Torck, 2001). Viviane De Melo Resende observes, " In the case of street papers, it matters to know *to which point homeless people act in defining the news and the composition of texts and images*, if *there is a system of sharing and exchange* [emphasis in original], in the production stages, which can overcome assistance and favor an effective protagonism, an articulation of particular modes of fight for the guarantee of rights." (pp. 8-9). The author thus posits that power differentials can be reduced in the production process of a street paper, if a true partnership and sharing of decision-making power among all involved participants is established. Similarly, Torck (2001) notes that, the street paper that carried content that was most distinct from stereotypical mainstream media content, was "…the only one of the four SNPs [street newspapers] to give a wide platform to HP [homeless persons]'s protests and criticism." (p.383) Greater and purposeful practices of inclusion of marginalized participants in the production process of a street paper are thus key to avoid these problematic occurrences.

Characteristics unique to each street paper will influence the impact it will have on both its participants and readership. For instance, factors such as the peripheral activities of the organization, its connection to its host city administration and other organizations, the type of rules it sets for its participants and even the urban organization of its host city in terms of public transportation will influence the practices and reach of a street paper, in addition to its content (Gorny, 2015). Local research is thus necessary to properly understand how a street paper operates.

Moreover, the impacts of participating in a street paper for a vendor, like poverty and homelessness in general, are tainted by specific types of social inequality. Indeed, "[…] gender, race, and other aspects of social identity affect the likelihood of homeless people choosing to sell street publications as a strategy for survival or for leaving the streets" (Swithinbank, 1997, p. 45). For instance, for street paper participants who are not white and male, safety in the streets while vending remains a more significant concern than for those who are (Swithinbank, 1997). Participating in a street paper is thus not equally accessible to all.

Existing Discourses on Street Papers. Despite the limitations of street papers pointed out in the literature, scholars also speak about the potential of street papers to help change the poverty and homelessness landscape of a city (Bussières, 1999; Cockburn, 2014; Dodge, 1999; Hjort, 2010; Howley, 2003; Magallanes-Blanco & Perez-Bermudez, 2009; Weidmer, 2010). However, scholars' perspectives vary significantly on how street papers operate to alleviate poverty. On the one hand, some scholars are more inclined towards a neoliberal school of thought. Caroline Wiedmer, for instance, explains what happens when a vendor sells a street paper:

The economic nature of the exchange also alters the legal status of the vendors: as

long as they are selling a legitimate product, they cannot be prosecuted as

mendicants. The buyers of the paper, meanwhile, are an indispensable component

of the transformation: they trigger the process of integration by entering into the

sale. (p. 440)

In other words, some scholars view street papers as a way to employ marginalized individuals

and thus, enable them to become productive citizens (Cockburn, 2014; Weidmer, 2010). Street

papers, then, satisfy the rules of the neoliberal settings in which they exist.

Conversely, other scholars look at street papers as a tool for systemic change that can be

a catalyst for a reframed, collective understanding of poverty and homelessness that encourages

civic engagement (Dodge, 1999; Hjort, 2010; Howley, 2003). Street papers a grassroots solution

that is reframing problematic discourses linked to poverty (Dodge, 1999). Through content,

street papers promote critical thinking and civic engagement of their participants and readers

alike (Howley, 2003; Magallanes-Blanco & Perez-Bermudez, 2009). Street papers validate

marginalized individuals' experiences while reframing the collective understanding of poverty

and homelessness by explicitly recognizing and explaining their systemic factors. For instance,

Eve Hjort (2010) observes how articles in a Cleveland street paper "The Homeless Grapevine,"

point to certain government institutions as sources of oppression (Hjort, 2010). Kevin Howley

(2003) provides another example of a street paper article that discusses the often-dismissed

gendered aspects of poverty. He observes:

Not surprisingly, women write some of Street Feat's most compelling essays on

'the poverty trap' – the cycle of economic dependency that breeds desperation and

despair. For instance, in a piece entitled 'Poverty is SINGLE and SHE has a

CHILD', Linda Harpell compiles disturbing statistics, gleaned from provincial

and federal sources, that indicate the depth and extent of poverty among Canadian

women. A moving and forceful critique of gender inequities, the article observes

the difficult economic decisions single mothers face on a daily basis. (p.275)

While both perspectives on how street papers can help alleviate poverty are based on

different principles, the two are not necessarily competing views. In fact, some scholars

recognize that street papers operate on different levels (Magallanes-Blanco & Perez- Bermudez,

2009; Wiedmer, 2010). In Claudia Magallanes-Blanco and Juan-Antonio Perez-Bermudez's

(2009) view,

[…] empowerment has four key elements (a) a psychological concept of being

that includes self-awareness, self-esteem, and self-confidence; (b) a cognitive

understanding of power structures and the place one has in the existing system;

(c) economic independence that allows other freedoms such as thinking,

exploring, and taking risks; and (d) a political analysis that implies a will to

change the system in which people act. […] street publications can contribute to

empowerment in four aspects: economic, psychological, social, and political. (p.

658)

Street papers can thus both reinstate individuals as participants in a neoliberal economy,

while also providing them a platform to express their voices and reframe discourses on

homelessness and poverty.

Effects on Readers. The studies on street papers discussed above all rely on either

content analysis of street papers or interviews with staff or vendors of street papers in

different cities. Researchers who posit that street papers can reframe discourses and

challenge the collective understanding of homelessness and poverty in addition to including marginalized participants, do so by looking at the potential of street papers to inform their audience and to sway collective understandings and attitudes. However, the literature shows no indication of research has on audiences of street papers. This is a problem, as Howley (2003) points out,

> All too often, people purchase street papers out of guilt or sympathy for individual vendors without taking the time to read the paper, let alone think about and act upon the issues raised by these publications. This tendency is especially troubling for street papers as they attempt to promote among their readership a critical consciousness of contemporary social, political and economic relations. (p.282)

Carrying out research that examines whether audiences' understandings match with the content of street papers and their mission to include marginalized individuals in critical social conversations, then, seems like an exciting next step for the literature on street papers. This type of research would help us to understand whether there is an interaction between current political discourses on issues of homelessness and poverty, and the public's grasp of these issues.

Framework: Social Justice-Oriented Public Pedagogy

In this project, I investigate street papers through a theoretical framework that combines theories of public pedagogy that intersect with social justice as envisioned by Sandlin, O'Malley & Burdick, 2011, Ayers, Quinn & Stovall (2009), Brady (2006), and McLaren (2010). I will use these scholars' takes on public pedagogy and social justice to build a framework that investigates how collective representations of homelessness and poverty are shaped and negotiated through their mediated representations. In simpler terms, such a theoretical framework will allow me to understand how media representations of social issues in street papers can influence power

relations and promote shifts in collective understandings of homelessness and poverty in Montreal.

Public Pedagogy and Social Justice

In this section, I will discuss key takes on public pedagogy to construct the operative definition of my theoretical framework for this project. First, I present different scholars' definitions of the words "public" and "pedagogy." I then look at how different theorists interpret public pedagogy. Next, I focus on the form public pedagogy takes when intersected with social justice, providing a definition and overview on scholarly perspectives of social justice. Finally, I explain the limitations of this form of public pedagogy.

Defining Public Pedagogy. Public pedagogy takes on many different forms through various theoretical approaches (Sandlin, O'Malley & Burdick, 2011; Savage, 2010), but is broadly defined as a form of pedagogy that fosters learning outside formal schooling systems (Hochtritt et al., 2018; Sandlin, O'Malley & Burdick, 2011).

What is public? While older interpretations of the term 'public' in the public pedagogy literature made a distinction between the private and public education systems (Sandlin, O'Malley & Burdick, 2011), nowadays 'public' refers to the circulation of knowledge that happens outside of formal educational institutions (Sandlin, O'Malley & Burdick, 2011).

However, scholars such as Glenn Savage (2010) observe that the term 'public' in public pedagogy is used more loosely. Savage criticizes explicitly the fact that the 'publicness' of pedagogy and the circulation of knowledge is often presented as uniform. For Savage (2010), the public pedagogy literature fails to adequately recognize that access to knowledge is also differentiated and unequal across society, in non-school settings.

What is pedagogy? The precise use of the term 'pedagogy' is also debated in the field (Sandlin, O'Malley & Burdick, 2011). Still, scholars generally agree that 'pedagogy,' in a context of public pedagogy, involves a process of learning outside of a formal schooling system (Sandlin, O'Malley & Burdick, 2011) that "[…] takes place across a spectrum of social practice and settings" (Giroux & Giroux, 2004 as cited in Sandlin, O'Malley & Burdick, 2011). In other words, public pedagogy refers to an ongoing learning process that occurs through exposure to social events, media, family, and so on. This definition, however, remains vague, as it makes it challenging to distinguish pedagogy from any instance of cultural transmission (Savage, 2010). To bring some focus to the definition, Savage (2010) suggests that pedagogy should refer to instances in which teaching and fostering learning is intentional.

Variations of Public Pedagogy. Public pedagogy literature comes from a critical pedagogy theory tradition (Brady, 2006; Hochtritt et al., 2018; Piotrowsky & Ruitenberg, 2016; Sandlin, Burdick & Rich, 2017; Sandlin, O'Malley & Burdick, 2011). Beyond investigating cultural instances in which a learning process was intentionally enabled, public pedagogy investigates informal learning processes and spaces "[…] for the ways these spaces reproduce or challenge commonsensical and oppressive configurations of reality" (Sandlin, O'Malley & Burdick, 2011. p. 343). In other words, public pedagogy seeks to observe the underlying mechanisms by which power structures are taught and consolidated through and in informal learning spaces.

Typically, public pedagogy research examines projects to assess how they are related to citizenship and identity, popular culture, public spaces, dominant cultural discourses, and social activism (Sandlin, O'Malley, & Burdick, 2011). For instance, the investigation of media

discourses through a public pedagogy lens was popularized by Henri Giroux in the field (Savage, 2010; Sandlin, O'Malley, & Burdick, 2011).

More recently, feminist approaches to public pedagogy in media discourses criticize the lack of focus by public pedagogy researchers on the mechanisms for inequality. Feminist scholars in the field instead suggest that researchers should investigate how public pedagogy projects can foster resistance and agency for marginalized peoples (Brady, 2006; Sandlin, O'Malley & Burdick, 2010; Savage, 2010).

Social Justice-Oriented Public Pedagogy

Some public pedagogy literature on agency and resistance to power structures is intertwined with the notion of social justice. It is not surprising, then, that the definition of public pedagogy by critical scholars such as Peter McLaren intersects with the principles of social justice (Hochtritt et al., 2018). For McLaren, projects of public pedagogy are those that "bring systems of intelligibility into dialogue with other systems in a way that rearticulates the geopolitical order of knowledge production horizontally rather than vertically, [to] recognize knowledge formation from a decolonizing standpoint, [and to] interrogate critically all knowledge production from a social, political and ethical perspective as part of a larger project of creating a post-capitalist future" (McLaren, 2010, p. 649 as cited in Hochtritt et al., 2018). Feminist scholars such as. Dentith and Brady (Brady, 2006; O'Malley & Roseboro, 2010) embrace similar definitions of public pedagogy that recognize its utility for dismantling power structures through the use of various types of knowledge and experiences that are considered equal. However, equality is a subjective concept, often intertwined with notions of justice, community, difference, and activism. Thus, it is to these various understandings of justice that I now turn.

Defining Social Justice. First and foremost, scholars stress the importance of defining social justice in contrast to the broader term of 'justice' (Boyles, Carusi, & Attick, 2009). Justice is often equated to the concept of 'distributive justice,' which refers to an equal distribution of resources (Boyles, Carusi, & Attick, 2009). However, the concept of 'social justice' goes well beyond this term as it shines light on systemic structures of oppression and inequality that need to be dismantled in order to attain justice (Boyles, Carusi & Attick, 2009). Social justice has an additional dimension that distributive justice does not have, as it " finds[s] strength in egalitarian ideals, where each person has an equal share. While such dispensations are necessary to justice, absent from this egalitarian concept is the emancipatory emphasis found in social justice […] " (Boyles, Carusi & Attick, 2009, p. 38). Social justice, then, has an essential element of praxis, a call for action against oppressive structures.

Pillars of Social Justice. The focus of social justice on action against oppressive structures noticed by Boyles, Carusi and Attick (2009) falls in line with Ayers, Quinn, and Stovall's (2009) conceptualization of social justice's three pillars: equity, activism, and social literacy. These three pillars mean that social justice should "1) [… be] rooted in people's experiences, 2) [… be] a process of reflection and action together, and 3) […] seek to dismantle systems of inequality to create a more humane society" (Ayers et al., 2009). As they emphasize social justice's definition as an emancipatory process that requires the inclusion of all society, action, and an in-depth understanding of social issues, these principles are particularly fitting to public pedagogy as described by McLaren (2010), found above.

Agents of Social Justice. Beyond defining the concept and principles of social justice, the literature on this subject broaches the issue of who can become an agent of social justice, and how. Scholars (Fishman & Haas, 2009; Gerrard, 2015) observe that a neoliberal ideology often

permeates pedagogical initiatives, which are oriented towards fostering skills and competencies that satisfy the needs of the labour market rather than social-justice-oriented objectives. Within this context, proponents of theories associated with social justice, such as structural feminism, suggest critical pedagogy is a possible path in education (Fishman & Haas, 2009; Brady, 2006; O'Malley & Roseboro, 2010).

For authors who advocate for critical pedagogy, education can be a tool through which marginalized groups may regain agency (Leonardo, 2004) by making explicit existing social hierarchies and structural inequalities through the legitimization of varied sources of knowledge, including marginalized voices (Giroux, 1990; Leonardo, 2004; McLaren, 1998; Wiggins, 2011). Critical pedagogy, and more particularly, transformative pedagogy, posits that the inclusion of marginalized voices, and the emphasis on power structures, can motivate individuals to take concrete actions against oppression. This pedagogical method enables people to understand how oppressors wield their power to oppress their victims. For instance, individuals may be better equipped to take political action that can result in a future social change (Evans, 2007; Fishman & Haas, 2009; Russo, 2012; Thayer-Bacon, 2004).

If critical pedagogy is a useful tool for social justice, who can implement it? Scholars warn against the notion that the role of the "critical pedagogue" should only be bestowed upon a specific set of 'heroic individuals,' such as teachers (Fishman & Haas, 2009). Instead, there is a strong need for systemic change via grassroots movements that involve all sectors of society in the creation of opportunities for critical pedagogy (Boyles, Carusi & Attick, 2009, Savage, 2010).

Social Justice-Oriented Public Pedagogy: Focus on Social Change Through Activism

Social justice-oriented public pedagogy projects encourage social change through critical thinking that is followed by actions of resistance to systemic power structures (Brady, 2006; O'Malley & Roseboro, 2010; Feria-Galicia, 2011). For instance, Joe Fera-Galicia's (2011) study of a student project that used alternative media as a way to ban a racist mascot on their college campus provides interesting insight into how public pedagogy projects operate. The author explains:

> As described by John Fiske (1997), the construction of oppositional meanings is needed before political action by a wider social movement can take place. For Fiske, semiotic resistance is required to mobilize a base to commit to social action because it exemplifies new ways to construct meanings that can accommodate contradictory relationships experienced in everyday lives. (Feria-Galicia, 2011, p. 708)

This explanation provided by Feria-Galicia in his case study, then, illustrates the process through which social-justice-oriented public pedagogy operates. First, public pedagogy allows individuals to reflect on and get acquainted with the local and governmental social structures, and other power relationships they had not previously considered. Then, public pedagogy projects create spaces where social action and resistance to existing structural inequalities can occur.

Limitations of Social Justice-Oriented Public Pedagogy

The previous section outlined the ideal process through which a social-justice-oriented public pedagogy can be a catalyst for social change. However, scholars who study public pedagogy have observed that there are potential issues with this ideal process. For example,

scholars point out that, while critical thinking and awareness of underlying societal power structures are an essential first step towards social change, social-justice-oriented action and resistance do not always follow (Sandlin, O'Malley & Burdick, 2011; Piotrowsky & Ruitenberg, 2016). For instance, in another analysis of alternative media projects, Piotrowsky and Ruitenberg (2016) explained that readers of alternative political media might feel politically engaged by keeping an eye out for the different societal issues around them. However, many will not translate their acquired awareness and knowledge into meaningful action.

This issue is partly explained by the fact that public pedagogy projects are often situated in neoliberal contexts, which highly value the use of productive individual time (Piotrowsky & Ruitenberg, 2016). Those who acquire an awareness of structural inequalities often struggle when they attempt to try to fix these inequalities on their own. These persons, then, do not see how their individual time could be productive by engaging in activism (Piotrowsky & Ruitenberg, 2016).

The practical implementation of public pedagogy projects in a neoliberal context also creates a few different sets of issues. One issue is the assumption that is made by many, that public pedagogy operates through a classic western learning model in which teachers transfer factual and objective knowledge to learners, enabling them to make a productive use of this knowledge (Sandlin, Burdick & Rich, 2017). Scholars thus warn that public pedagogy projects can also be spaces where oppressive dynamics are reproduced (Feria-Galicia, 2011). As I previously mentioned, a social-justice-oriented perspective of public pedagogy should instead focus on recognizing diverse sources of equal knowledge and take on a grassroots approach.

Summary

A social-justice-oriented public pedagogy framework is useful to examine how *L'Itinéraire* can influence collective perceptions of social problems such as homelessness and poverty. Public pedagogy projects oriented towards social justice aim to elicit a chain of processes that help participants take concrete action for social justice. Figure 1, below, is a visual representation of the social-justice-oriented public pedagogy framework that informed the research questions for the current study. It is to those research questions that I now turn.

Figure 1: Social justice-oriented public pedagogy framework.
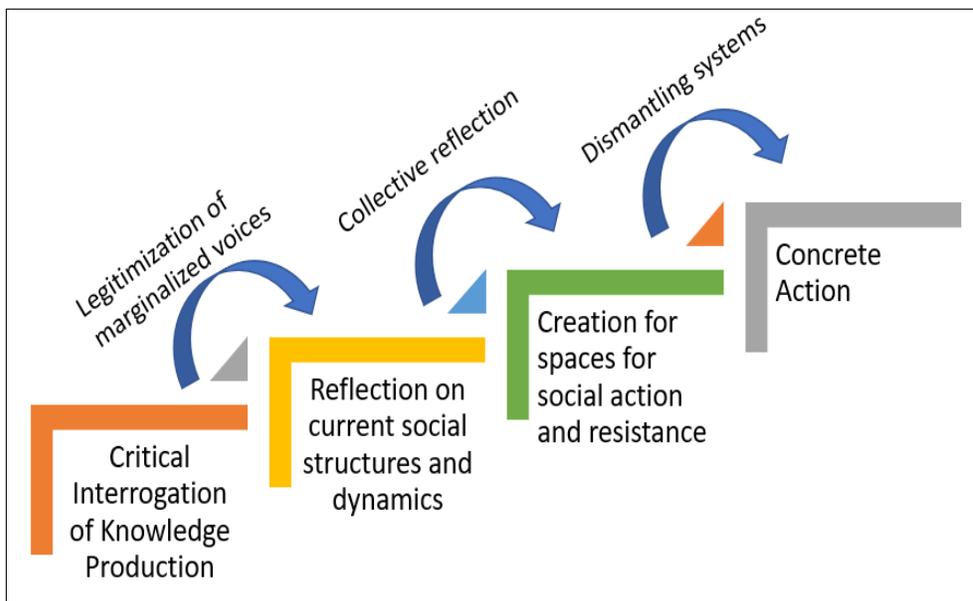
Chapter III - Research Questions

The literature on street papers is mainly concerned with conducting content analyses of street papers or interviews with vendors and staff to examine which discourses street papers use to discuss subjects related to homelessness and poverty. Scholars rarely inquire into how street papers discourses directly impact both vendors and readers' perspectives on these topics. In addition, street papers have not been examined using educational frameworks. Mainstream media and some alternative media have been researched under a public pedagogy lens, but not street papers themselves. Additionally, the current apparent shift of discourses on issues like homelessness and poverty in Canada, and more specifically, Montreal, make this city compelling grounds to assess whether and how street papers influence collective understandings of homelessness and poverty.

Therefore, my research project aims to situate the educational value of street papers in the Montreal context and explore their impact on:

(1) The sense of agency of individuals who have experienced homelessness and poverty on defining discourses on these issues;

(2) Readers' understanding of homelessness and poverty;

(3) Readers' resulting attitudes or actions.

Consequently, the following questions guide this investigation:

(1) How does participation at a street paper impact individuals' senses of agency if they have experienced homelessness or poverty, if at all?

(2) Does reading street papers influence individuals' perceptions of homelessness and poverty?

(3) How does participation and knowledge impact public actions and attitudes towards homelessness and poverty?

Chapter IV - Methodology and Methods

Methodology: Urban Qualitative Study

In this chapter, I explain the research methodology and methods that I used for data collection and analysis. Furthermore, I will support my choices using the theoretical framework of social-justice-oriented public pedagogy that I outlined above (see Figure 1). First, I gathered and examined data using three approaches under the broader umbrella of an urban qualitative methodology. Within this methodology, I use an array of qualitative data collection methodos that are used to understand the dynamics that structure the lives of individuals within an urban landscape (Crowley-Henry, 2009; Venegas & Huerta, 2010). These methods include participant observation and the taking of field notes, interviewing participants, as well as content analysis (Crowley-Henry, 2009; Hoolachan, 2016; Jackson, 1985; Krase, 2018; Pardo & Prato, 2018; Venegas & Huerta, 2010), then combining interpretation across different modalities of representation.

Using the following methods is useful in studies that are working with marginalized populations, as they offers tools to understand the relationships between space, power dynamics, and participants (Hoolachan, 2016; Vegas & Huerta, 2010). In addition, this approach allows for a reflexive methodology (Crowley-Henry, 2009) that will allow me to situate my preconceptions and beliefs to ensure higher transparency of the research process. My data collection practices uphold reflexive aspects that are in line with my social-justice-oriented, public-pedagogy-based theoretical framework.

The use of the methods I employ has provided several advantages in studies that include homeless people (Hoolachan, 2016). Among these advantages is the development of trust between the researcher and participants, as well as an in-depth understanding of participants' personal narratives and how they can be connected to a broader social structure. (Crowley-Henry, 2009; Hoolachan, 2016; Vegas &

Huerta, 2010). As such, they offer an interesting alternative perspective for policy-building, which rather often considers economic metrics when it comes to the topic of homelessness (Hoolachan, 2016).

In my work, I engage in the "[…] study of economic, political, demographic and cultural topics in a given urban context [and] contribut[ing] substantially to shedding light on the impact (negative or positive) of urban planning and of governance, as wells the essential inequalities of urban life" (Pardo & Prato, 2018, p. 6). In other words, my project focuses on the interactions of social groups that cohabitate in the urban setting of Montreal, examining how these interactions come to shape the city's norms and governing policies.   In this way, I set out to contribute to other urban qualitative studies, which "[…] describe the ways that the everyday practices of people, their feelings and understandings of their existence, often modify those very conditions and thereby shape rather than merely reflect new modes of urban culture." (Smith, 1992, pp. 493- 494).

My use of an urban qualitative methodology allows me to uphold the value of social justice (Gonzales, 2018; Pardo & Prato, 2018). In this project, I examine processes of marginalization, "[…] pay[ing] close attention to the conditions of disadvantaged communities and [being] attentive to the intersections between the political, social and cultural experiences of those particular communities." (Gonzales, 2018, p.389). This is a common practice adopted by urban scholars, who stress the importance of using this methodology to point to existing inequality structures in urban settings (Gonzales, 2018; Pardo & Prato, 2018). In order to do so, researchers who engage in urban studies seek to minimize the distance between themselves and participants through the use various methods such as participant observation, in-depth qualitative interviews, and analyzing documentary sources, among others (Gonzales, 2018; Jackson, 1985; Krase, 2018; Pardo & Prato, 2018). Like other urban scholars, I employ these methods, and aim to reduce the distance between myself and participants, doing so by entering and becoming a part of the participants' community, in this case the *L'Itinéraire* community.

Using these methods allows me to provide in-depth qualitative observations that give empirical grounds to my theoretical framework and observe possible motivations behind social behaviors (Pardo & Prato, 2018; Krase, 2018).

In the context of this project, I chose to use interviews and questionnaires as my principal methods of data collection, because they enabled me to provide a space for participants' voices that does not rely on my memory/interpretation alone. Gonzales (2018) explains that urban studies upholding "A commitment to social justice […] requires an engagement with knowledge production that is inclusive of the community and, thus, engaging community advocacy with one's research." (p.397) Moreover, remaining inclusive of participants' voices was of particular importance to me, as I am examining a street paper; an initiative that promotes and highly values the legitimization of marginalized voices. With the use of an urban qualitative methodology, I am able to honour my commitment to the participants and their voice. Below, I describe the methods I employed in more detail.

Methods: Analysis of L'Itinéraire's Content

First, I examined the evolution of *L'Itinéraire*'s content through the years. *L'Itinéraire*'s writing team kindly granted me access to their digital archives so that I could access these documents. I will explain the method of analysis I selected for this data further below.

Methods: Interviews and Online Questionnaire

To get the perspectives of participants in the production or vending of *L'Itinéraire,* I conducted semi-structured interviews. The interview questions were semi-structured so as to encourage the flow of natural conversation and stories. As such, I created research questions (see Appendix E) to be as open-ended as possible. Interviews were the best data collection option in this case, as they allowed me to obtain detailed answers, in addition to the possibility of non-verbal communication.

I built the interview questions with my research questions and the literature review in mind, and so, I asked questions that enabled participants to talk about their experiences and involvement at *L'Itinéraire* as both vendors and writers. I made special consideration for my possible biases, as I have explained earlier in this thesis. Moreover, it was essential that I explicitly counteract my biases via the interview design so as not to direct participants' answers (Orchard, Farr, Macphail, Wender & Wilson, 2014). For instance, a source of bias that I considered during question-building was my presupposition that *L'Itinéraire* is an effective tool to challenge normative discourses on homelessness and thus has an impact on both its participants and readers. I thus built the interview questions with special care to avoid implicitly encouraging positive connotations of the organization.

To get *L'Itinéraire* readers' input for the creation of my interview questions, I created an online questionnaire that *L'Itinéraire* staff helped me promote via the organization's Facebook account. I selected the online questionnaire data collection in this case for two reasons. First, this means was an interesting option to try to maximize participation, as it did not require participants to go to *L'Itinéraire* and take much of their time, as an interview would have. This way, participants could simply access the questionnaire online from any personal or public device (e.g., phone, tablet, or computer). Second, the online questionnaire reduces social desirability bias, as it guarantees the complete anonymity of participants.

The questions I included in the online questionnaire were based on the research questions as well as the findings made in the literature review, but also partly inspired from existing surveys on attitudes toward homelessness used in other studies (e.g., Krajewska-Kułak et al., 2016). However, my questions were modified to be open-ended, to solicit more detailed and rich responses from participants. These questions can be found in Appendix E.

In total, the questionnaire has seven items. All items begin with a general, open-ended question, and are followed by a subset of questions. The subset of questions were meant to give a more precise meaning to their corresponding main question and guide participants' thoughts. In five of the seven questions, I asked participants to reflect on their experience as readers of *L'Itinéraire*, their understanding of homelessness and poverty, and their thoughts and political experiences as Montreal citizens. The two last items were for open comments and sociodemographic information.

Methods: Participant-Observation

In this section, I explain the details of my participant-observation study through both my involvement at *L'Itinéraire* as a volunteer, and also during the interviews I held with eight participants. As a volunteer, I was able to join the *L'Itinéraire* community and get a better sense of the dynamics within the production process of the paper. As a volunteer, I was also able to build trust with the study participants.

I took notes on my participant-observation after every volunteering session at *L'Itinéraire* and after each interview. My notes consist mostly of observations on conversations I had, the dynamics that I observed, as well as other elements I observed in my surroundings. I did not take notes during my volunteering sessions or interviews because I did not want to create a distance between myself and participants, but instead, tried to develop as much mutual trust as possible. I decided to write notes after each session, once I was no longer at *L'Itinéraire*, in as much detail as possible. I used these notes to complement the three analyses above. In the next section, I will provide the sociodemographic information about the populations involved in the study, as well as how the participants of the study were chosen.

Sampling Methods

In this sub-section, I describe the sociodemographics of the groups from which I sampled participants. There are three sample groups for each of my research questions.

Sample 1: L'Itinéraire Participants

The first group of research participants were either vendors or program participants at *L'Itinéraire*. Out of 253 members of *L'Itinéraire* community, 201 were vendors, 79.4% were men, while 22.4% were women, and 1% identified as other. Ages varied from 18 to 60+ years old, with the most significant age group in size being 51-60 years old. (*L'Itinéraire* Annual Report, 2019). Within this population, 12.5% of *L'Itinéraire* participants were homeless; 36.5% were in subsidized housing; 3.5% were in a shelter; and 48.4% had private apartments that cost more than 60% of the participant's revenue (*L'Itinéraire* Annual Report, 2019).

Out of these 253 persons, six people volunteered for interviews during a monthly meeting held by the *L'Itinéraire*. After the meeting and before the interviews, I answered a few of the participants' questions. Then, I asked those who were still interested in volunteering to schedule a time for an interview with me later and advised them that they could ask me any questions they have privately before, during, or after our meeting. During the meeting, I also announced that participants would be thanked with a small gift, without saying what it would be, to encourage participation. In total, I was able to interview six people: two women and four men. One participant was between 31-40 years old, two participants were between 41-50 years old, and three participants were between the ages of 51-60+.

Sample 2: L'Itinéraire Readers

The second group of participants were readers of *L'Itinéraire*. In total, the street paper reaches about 50 000 readers per year (*L'Itinéraire* Annual Report, 2019). Using an online questionnaire, via *L'Itinéraire*'s Facebook page, I was able to reach out to the 11 000 followers of the page (*L'Itinéraire*

Annual Report, 2019). Followers were asked to participate on three occasions over two months. In total, 17 people completed the online questionnaire, and all participants reported being readers of the street paper for one to sixteen years.

Sample 3: L'Itinéraire Issues

The third data source in this study consists of documents: published issues of *L'Itinéraire*. *L'Itinéraire* has been published twice a month since 2000, and was a monthly publication from 1995 to 1999. Before then, only four issues per year were published, even before *L'Itinéraire* became a street paper targeting a broader public in 1994. There have thus been about 520 issues of the street paper. For my sample, I gathered two issues for every year the paper was published, if available in the archives. I randomly selected an issue for each six-month period that the paper has been published.

Data Analysis

Thematic Analysis

Using a qualitative approach was essential because street papers as pedagogical tools is a vast topic in which several complex sociological issues intertwine, and thus require an in-depth understanding before undergoing quantitative scrutiny. I triangulated the raw data I used in the current study via the diverse approaches named above, and also, a thematic analysis. Thematic analysis consists of

(1) discovering themes and subthemes, (2) winnowing themes to a manageable few (i.e., deciding which themes are important in any project), (3) building hierarchies of themes or code books, and (4) linking themes into theoretical models" (Ryan & Bernard, 2003).

Thematic analysis, then, consists of analyzing data collection materials and breaking them up into different recurrent themes that make patterns and salient topics of importance apparent. The themes that are identified throughout a text "[…] come both from the data (an inductive approach) and from the investigator's prior theoretical understanding of the phenomenon under study (an a priori approach)"

(Ryan & Bernard). The themes I identified in the collected data were therefore composed of repetitive patterns, but also of my own understandings shaped by a social-justice-oriented public pedagogy framework, as well as conceptual knowledge of the studied phenomenon extracted from the literature review. Using thematic analysis helped me to organize the raw data, subsequently allowing me to connect it with the chosen theoretical framework and uncover new avenues of research (Ryan & Bernard).

I examined all materials collected during the data collection phase, including notes, interview transcripts, and online questionnaire responses. I analyzed each piece carefully, line by line, to search for recurrent themes and patterns. I paid specific attention to the new and unexpected themes that were salient to me, as this type of analysis required that I be open to identifying unexpected findings (Ryan & Bernard, 2003).

To analyze the randomly chosen *L'Itinéraire* content, I created a timeline to map *L'Itinéraire* issues in time, highlighted the main topics of each issue, and the contents of its cover (images and texts). To deepen my analysis, I also present two key moments in this timeline and the structure of a recent issue of the street paper in more detail. I then observed and analyzed recurrent themes and patterns I identified from the sample. Importantly, during the processes of data collection and analysis, I put in place a few mechanisms to ensure the quality of this study. I explain these quality control mechanisms in the next section.

Quality of the Study

General Quality

I used various quality control mechanisms for this study. The publishing of this project rests on the approval of a committee formed by scholars from different fields from which I will be drawing, such as Educational Studies and Media Studies. Also, to maintain a high quality and fit within the current study's reflexive urban, qualitative, methodological framework, complete

transparency is required in this research project. In order to maintain said transparency, I included a section on my background and positionality vis-à-vis the participants and my research topic in the introduction of the project. This will allow both readers and myself to question how my personal background may impact my findings, observations and analysis. These possible sources of bias were also considered during the entire process of research design. This section allows me to provide a background that may help readers examine the analytical decisions I have made and that are explained throughout the different sections of the project (Denzin, 2016). Finally, I reviewed results of this research with interview participants to ensure that my work accurately represents their voices, beliefs, words, and contributions. In the next section, I will cover the ethical considerations that I had during the research process, followed by a brief discussion of the results and conclusions of the project.

Chapter V - Ethical Considerations

I used several ethical strategies during this research project, as it deals with a vulnerable population. For example, I maintained transparency and informed consent with my study participants via signed consent forms that, if able, they read to themselves, and then I verbally explained to them before signing (see Appendix D for a sample consent form).

I also took ethical precautions to ensure transparency during the interviews. For instance, I made a point to insist on participants' liberty to discuss or not discuss any topic throughout the interview. I also gave participants my contact information in case they wanted to retract or add anything to their remarks.

For participant security, I ensured their confidentiality through the option to use a pseudonym. However, as the project revolves around legitimizing and boosting the voices of the participants, I offered them the option to disclose their name or use a pseudonym. Also, I conducted the interviews in an isolated space at *L'Itinéraire's* main building because it is a private environment that is familiar to the participants.

Moreover, I held the voices and opinions of the participants of the study in high consideration. As previously explained, I created the interview questions to avoid bias as much as possible while keeping them open-ended so that participants could maintain control over the interview. Enabling participants to maintain control over their words was an important element of my methodologies for the current project. To this effect, I held post-interview checks with the participants to ensure that I represented the participants' remarks as they wanted.

During the post-interview checks, I sat down with each participant and went over the list of themes I had pulled from their interview, explaining how I had interpreted each theme and how I would try to link it to my research questions, which I also presented to them. Then, participants

were able to tell me whether they agreed or not with my interpretation of their interviews or would make some recommendations that would allow me to gain better insight into what they had told me previously.

A final ethical consideration I hope to address is the importance that this research project is beneficial for not only me, but also for the participants (Runnels, Hay, Sevigny & O'Hara., 2009). In this light, among the outputs of the research, I will publish a white paper detailing the findings of the research so that the organization of *L'Itinéraire* may use it as a way to understand, explain, and evaluate their activities.

Chapter VI - Discussion

In this section, I discuss the results of my data analyses for each sample. I will start with a description and analysis of *L'Itinéraire*'s content from 1994 to the present day. I will then follow with the analysis of the vendor-interview transcripts and the online questionnaire responses from readers.

Examining the Evolution of *L'Itinéraire*'s Content

Here, I provide my analyses of the evolution of *L'Itinéraire*'s contents through the years since its founding in 1994. The visual infographic below represents a timeline of the main themes of two randomly selected issues per year of publication of the street paper, along with a picture of their covers. These visual representations of the data were the basis for my content analysis of *L'Itinéraire*. I first provide an overview of the principal elements of the timeline and then highlight two key moments in the street paper's history. Next, I detail the structure of a recent issue of the magazine.

Timeline: L'Itinéraire Covers through the Years

1994
1- The splendor and misery of popular press
2- Unavailable archive

1995
1- Women, self-represented
2- The difficult reinsertion into the labor market

1996
1- Street papers, medias to help the underprivileged
2- The accessibility of new technologies and their impact on employability

1997
1- Immigrants – The color of poverty?
2- Interview with Dany Turcotte / Pre-employment medical tests, a form of discrimination?

1998
1- Térez Montcalm / Francofolies / Mental health
2- "Refusing misery" – International day for the elimination of poverty

1999
1- 50 years after human rights – no change
2- Anne-Marie Gélinas /Prostitution: Working the sidewalk no matter what

2000
1- Violence in its different forms
2- Popular education as a last resort?

2001
1- Financial institutions
2- What justice?

2002
1- Domestic Violence
2- The deformed media perspectives on marginality

2003
1- Alone together? Isolation in society
2- Police manifestations: Together to repress better?

2004
1- Dropping-out from the streets (Education for the homeless)
2- Unavailable archive

2005
1- Men who work in traditionally female jobs
2- All united for survival

2006
1- Gypsies, the damned ofEurope
2- Street papers for social change on local and global levels

2007
1- Vending, a difficult job
2- Les 3 accords, following the rhythm of the streets

2008
1- Richard Desjardins / The invisible people
2- They are not panhandling, they are working

2009
1- Laure Waridel – the hidden face of earth
2- Chloé Sainte-Marie – the voice of those without a voice

2010

1- Denis Bernard – Theatre for life, til death
2- Macha Limonchik – Ready for a surprise

2011

1- Guy Corneau's journey through the desert
2- Claude Poirier – a last gift for vendor Robert Stacey

2012

1- Unavailable archives
2- Unavailable archives

2013

1- Inspiring change – The international week of vendors
2- The untamable Vic Vogel / The price of homelessness

2014

1- Catherine Proulx-Lemay with La rue des Femmes/ Women & homelessness – emergency
2- Martin Deschamps – Who owns public space?

2015

1- Fighting for housing – 24 celebrities take action
2- Homophobia, transphobia – Does it bother you?

2016

1- Prison...What comes after?
2- Portraits– Our vendors through the lens of the best photojournalists of QC

2017

1- Are we all really equal?
2- Writing to exist

2018

1- Our vendors interview Justin Trudeau
2- Obsessed with our bodies?

2019

1- We are all foreigners – The challenges of immigration
2- Samian the messenger – Indigenous cultures' visibility in Quebec

L'Itinéraire's content has seen some changes since its inception. Back in 1992, Two years before becoming an official street paper, *L'Itinéraire* was a publication that was free in homeless shelters, non-profit organizations, and to political decision-makers. When it officially became a street paper in 1994, it was sold to the general public in the streets of Montreal. At that time, *L'Itinéraire* hired two professional journalists to become part of the writing staff. One of them was Serge Lareault, who is currently the commissioner for homeless people ("Serge Lareault est nommé commissaire aux personnes en situation d'itinérance à la Ville de Montréal", 2014). Nonetheless, the rest of the team was still composed of the founding members, which included people with first-hand experience with homelessness or poverty.

In its first few years, from approximately 1994 to 1997, the street paper stuck closely with its initial mission of featuring exclusively social issues related to poverty and social inequalities. In 1996, the publication switched from a newspaper look to a magazine-style appearance. Following this change, from 1997 to 2007, it can be observed that, while social themes still are a central focus of the publication, certain issues also start featuring local celebrities, while still using social issues as their main themes. It should be noted that, during this period, some issues of the paper published articles directly denunciing social problems. For instance, the issue of January 1999 titled "*Les droits de L'homme – 50 ans après, rien ne bouge!*" ("Human rights – 50 years later, nothing has changed"), clearly states the position of the organization regarding the evolution of the status of human rights.

From 2007 to 2014, there is a noticeable change in the types of main themes featured in *L'Itinéraire*. During this period, most issues in the sample featured a celebrity without any reference to a social problem. Towards the end of this period, however, social issues were brought back to the forefront and linked to the celebrities that were featured on the issues'

covers. In addition, *L'Itinéraire*'s records show that, before 2014, the magazine had significantly scaled down the participation of vendors in content creation. At the time, only about 14% of the content was written by vendors (Panet-Raymond, 2019).

From 2014 onwards, the main themes of the sampled issues revert back to having a central focus on social problems, without making a systematic use of images of local celebrities on their covers. In the second issue of the 2019 sample, for instance, the main topic was the local artistic landscape and its relation to a social issue.

Key Moments

Within this timeline, two key moments require more in-depth discussions. A first critical moment was the denunciation of the "Lizotte case," in 1999. Jean-Pierre Lizotte, a vendor for *L'Itinéraire,* was the victim of police brutality before being arrested and, unfortunately, passed away as a result of this attack. The two policemen responsible for this death were acquitted of the crime in 2002, and were suspended for a mere 25-day after an appeal in 2015 (Gaudreau, 2019). *L'Itinéraire* followed the case closely and denounced the lack of justice in this case in several articles from 2000 to 2002. Prompted by this case, *L'Itinéraire,* along with other organizations such as RAPSIM, advocated for the need of an independent unit of investigation ("Bureau d'enquêtes indépendantes) within the SPVM to work on cases of police violence causing injuries or death (Gaudreau, 2019). After many years of advocacy, the organization attained its objective; the independent investigation unit of the SPVM was opened in 2013. This case marks a key moment because it showcases a concrete moment of change that was shaped in part by *L'Itinéraire*'s actions.

A second pivotal moment for *L'Itinéraire* was its change of direction in 2014. That year, *L'Itinéraire* returned to its initial mission of creating a space where marginalized individuals can

voice their opinions and thoughts. That year, *L'Itinéraire*'s new editor in chief had the clear

mandate to make the street paper revert back to a vendor-centred publication (Teste, 2019). This

change of *L'Itinéraire*'s direction slightly precedes the beginnings of a shift in the way

Montreal's homelessness policies approach that acknowledged the systemic roots of the

problems and presented new ways of addressing them. For instance, as aforementioned, the City

of Montreal's 2018-2020 and 2019-2029 plans to battle homelessness are an example of a policy

shift that addresses homelessness as a social issue with systemic roots. While *L'Itinéraire*'s

content may not have been either a sole or direct cause of this discursive change, the analyses I

provide here can identify the processes through which this street paper may have influenced this

collective shift of mediated discourses on homelessness and poverty.

Sample Issue

Finally, before delving into an analysis based on the theoretical framework I presented

earlier, I will present the detailed structure of one recent issue of *L'Itinéraire*, dating from

August 2019. The issue's main theme was the visibility of indigenous cultures in Quebec. The

issue's central piece was an interview with an indigenous hip-hop artist, conducted by one of the

journalists of *L'Itinéraire*. This particular issue dedicated 16 out of 20 pages of pure content

(80%) to articles written by vendors. The rest of the articles were written by the organization's

writing staff and touched upon social themes exclusively. Indeed, approximately half of the

articles written by vendors discussed social themes, including:

- Power abuse from the police towards panhandlers

- Inequalities affecting indigenous people in Montreal

- Request to fix the system of public transportation, specifically the Jean-Talon

   metro station

- Cyberbullying

- The importance of agriculture and avoiding food waste

Timeline Analysis

To analyze the timeline I presented above, I have structured the section below according to the following categories:

- Critical interrogation of knowledge production

- Legitimization of marginalized voices

- Reflections on current social structures and dynamics

- Collective reflections

- Creation of spaces for social action and resistance

- Dismantling systems / Concrete action

These categories correspond to the different elements on the diagram I created to illustrate the theoretical framework I chose.

Critical Interrogation of Knowledge Production

Throughout *L'Itinéraire*'s 25 years of existence, there are many instances in which I was able to identify the organization's role in critically questioning how mainstream knowledge is produced in Montreal. First, the foundation of a street paper, a space where voices that are not traditionally heard can be expressed, is to challenge the pre-established norms of who gets to be a source of knowledge. The street paper also affirms its mission to challenge mainstream media through the choice of the topics put at the forefront of its issues. A good example would be the issue presented on February 2001, titled "Media's deformed outlook on marginality" (Orginial: *Regard déformé des médias sur la marginalité*). In this issue, *L'Itinéraire* presented a critique of the way mainstream media misrepresents poverty and youth living on the streets. Thus, it

questions the objectivity that traditional media are assumed to always have. Doing so,

L'Itinéraire operates as a public pedagogy project that seeks to "rearticulate the geopolitical

order of knowledge production horizontally rather than vertically" (McLaren, 2010), as it

challenges the top-down approach mainstream media take on when producing knowledge on

topics about marginalization.

While *L'Itinéraire* critically interrogates how current forms of knowledge are produced,

some points of tension show that it is not always easy for the organization to take on this type of

questioning of existing structures. For instance, the hiring of professional journalists and the

adaptation of the street paper's structure to a magazine format hint at *L'Itinéraire*'s efforts to

return to traditional types of media. Similarly, the publication's emphasis on celebrities for a

while demonstrates that *L'Itinéraire* has not always been able to maintain its ability to question

existing types of media. Nonetheless, the street paper's recent return to its initial mission shows

the organization's commitment to provide new discourses to the public. This point of tension

highlights that *L'Itinéraire* might not be a stranger to the challenges described by Feria-Galicia

(2011) and Piotrowski & Ruitenberg (2016), as social-justice-oriented public pedagogy projects

are situated within neoliberal contexts.

Legitimization of Marginalized Voices

As I previously explained, *L'Itinéraire* publishes content written by its vendors, thus

legitimizing their stories, experiences, opinions, or anything else they express. The varying

percentage of vendor-written content throughout the years reveals the paper's struggle to make

and sell a product that legitimizes marginalized voices. For instance, *L'Itinéraire* has recently

increased the percentage of its vendor-authored content. Vendors can write about the topics of

their choice, but the writing staff controls which pieces are published, and when. The authors of

the central pieces of the paper vary from issue to issue. For instance, in the August 2019 issue described above, the main article on indigenous cultural representation in the arts was not written by a vendor. As Feria-Galicia (2011) observes, maintaining a complete grassroots approach in a public pedagogy project within a neoliberal context is a difficult challenge to overcome, as participants create and reinforce hierarchical structures that may recreate existing oppressive social relationships.

Reflection on Current Social Structures and Dynamics

Through its content, *L'Itinéraire* encourages readers to reflect on existing social structures and dynamics. Social themes are central in each issue that I included in my sample, from the first and latest years of the street paper's history. Often, these issues make direct calls for readers to reflect on social power differentials and to denounce these inequalities. The issues of January 1999, May 2015, and January 2017 provided above are examples of this particular call for reflection. The first issue, titled "Human rights – After 50 years, nothing has changed," looks at the status of human rights and takes a clear position that we have not yet achieved human equality. The May 2015 issue features a picture of two women kissing and has the following caption; "Does it bother you?" alongside the issue's title. With this cover, the paper makes existing homophobia in society a salient fact that readers must acknowledge. Finally, the January 2017 issue's cover directly asks, "Are we all really equal?" With this question, *L'Itinéraire* asks the most fundamental question to explore existing social structures. This type of questioning is an essential step to engage in acts of resistance against oppressive social structures (Brady, 2006; O'Malley & Roseboro, 2010; Feria-Galicia, 2011). In order to address social issues, *L'Itinéraire* takes the first step of pointing them out.

Collective Reflection

Before becoming an official street paper, L'Itinéraire was only distributed to shelters, certain specific organizations, and certain decisionmakers. In 1994, when it became a street paper, L'Itinéraire expanded its diffusion to include all Montreal inhabitants. This change in audience reflects the organization's mission to deliver its message on a societal level, recognizing the part that each person plays in shaping Montreal's social structures and dynamics. As it recognizes the need for a recognition of existing inequalities at a societal level, L'Itinéraire contributes to enact Ayers et al.'s (2009) second pillar of social justice, which strives for social justice via a process of collective reflection on current social structures.

Creation for Spaces for Social Action and Resistance

Through its publication and distribution of street papers in the last 25 years, *L'Itinéraire* has been able to create spaces for social action and resistance to current social structures via different mechanisms. First, as a staple organization in Montreal, *L'Itinéraire* has been able to join forces with other organizations and advocate for specific actions to improve social justice in the city. The "Lizotte case," presented previously, is an instance of the organization's advocacy.

L'Itinéraire provides a space for its authors to denounce issues, beyond making denunciations as an organization. In the issue of August 2019 that I mentioned above, two articles by vendors denounce different issues specific to Montreal or Canda as a whole. In the first, titled "*Abus de pouvoir*" (Power abuse), a vendor denounces the SPVM's discriminative practices towards those in precarious situations, as she had been given several tickets in a short time for panhandling and being in public spaces without doing anything otherwise illegal. In the second article titled "Indigenous peoples and inequalities in Montreal" (*Autochtones et inégalités à Montréal*), the author denounces the mistreatment of indigenous populations in Canada dating

back to colonial times that are still ongoing today. The author then attempts to incite social

action by encouraging readers to get more informed on the situation of indigenous peoples and

telling them they can help by contributing to the Roundhouse café initiative, thus explaining to

readers how they can actively contribute to social justice.

As recent public pedagogy and social justice scholars posit, an essential part of public

pedagogy projects is the presence of opportunities for actions of resistance to existing social

structures (Boyles, Carusi, & Attick, 2009; Brady, 2006; O'Malley & Roseboro, 2010; Feria-

Galicia, 2011). Thus, in the next sub-section, I analyze whether these opportunities have

developed into concrete actions or not.

Dismantling Systems / Concrete Action

L'Itinéraire has proposed and experimented with various concrete actions that seek to

dismantle pre-existing structural inequalities. The organization's advocacy, along with other

organizations such as RAPSIM, consists of concrete actions undertaken to change the landscape

of social inequalities in Montreal. Once again, the "Lizotte case" is a prime example of a

concrete action that resulted in effective change. Concrete actions of resistance are essential for

public pedagogy projects that aim at fostering social justice (Brady, 2006). The analyses of

vendors' and readers' perspectives that I present later in this thesis will provide better insight

into the different ways *L'Itinéraire* may or may not contribute to dismantling existing social

dynamics and structures.

Summary

The timeline I created above reveals a significant challenge that *L'Itinéraire* has faced

since its foundation: how to attract readers, while informing, discussing, and denouncing social

problems. Not all elements of *L'Itinéraire*'s content fit within the theoretical framework

diagram. Through the years, the street paper has navigated the neoliberal setting in which it finds itself, sometimes leaning towards strategies aimed at attracting readers while at other times, creating a space for vendors to discuss social issues. Recently, the street paper has demonstrated a shift back to its root mission that includes increasing the participation of vendors and informing readers on social issues, which are a central theme in each issue. However, keeping readers engaged remains a significant concern for *L'Itinéraire*.

Interview Analysis

In this section, I explain the results of the thematic analysis of the six interviews that I held with *L'Itinéraire* vendors (using the questions in Appendix E). To accurately present the themes that I identified during the analysis, I categorized them into different sections of the theoretical framework I created for this project. The categories correspond to the following items:

- Critical interrogation of knowledge production

- Legitimization of marginalized voices

- Reflections on current social structures and dynamics

- Collective reflections

- Creation of spaces for social action and resistance

- Dismantling systems / Concrete action

Some of the interviews' aforementioned themes overlap while other themes, however, did not fit in any of the extant categories. Still, all themes are included and analyzed here.

Critical Interrogation of Knowledge Production

A recurrent theme throughout the interviews I conducted with *L'Itinéraire* vendors was the way the street paper compares with other types of media. When this topic was brought up, participants immediately pointed to the differences between *L'Itinéraire* and other media.

Among these differences, participants observed that the street paper has a much higher focus on

social issues than other publications. Participants also highlighted the fact that mainstream media

often focus on negative sensationalist news that *L'Itinéraire* actively avoids producing.

Participants noted that the street paper often focuses on content that other types of media avoid,

such as taboo topics. For instance, one participant explained how one particular issue focusing on

feminism had garnered a lot of criticism from his customers. Talking about this particular issue

that had created some shockwaves among customers, the participant explained:

> *Ouais, ils ont de la misère avec le féminisme. Il y en a un qui m'a dit "avoir su, je*
>
> *te l'aurais pas acheté." Je dis "pourquoi?", il dit "c'était marqué féminisme."*
>
> (Yeah, they [the clients] have trouble with feminism. There was one who told me
>
> 'had I known; I wouldn't have bought that issue.' I said 'Why?' he said, 'it said
>
> "feminism."') (Transcripts, Interview #2)

Another participant expressed a similar impression that *L'Itinéraire* looks at topics that are not

addressed elsewhere by explaining that traditional media often offer black and white portrayals

of social issues, while *L'Itinéraire*'s content is nuanced. As they highlighted these differences,

L'Itinéraire participants "interrogate critically all knowledge production from a social, political

and ethical perspective as part of a larger project of creating a post-capitalist future." (McLaren,

2010, p. 649 as cited in Hochtritt et al., 2018). In other words, through their answers, participants

showed they question current traditional media sources' content, contesting sources of

knowledge that are widely considered as valid and neutral.

Legitimization of Marginalized Voices

Under Ayers et al. (2009)'s perspective on social justice, "social justice should "1) […] be]

rooted in people's experiences […] ". Still, the extent to which marginalized voices and

experiences take place in *L'Itinéraire* is an essential element to consider. During the interviews, participants often brought up specific life experiences that were part of the trajectory that led them to *L'Itinéraire*. As such, 'life trajectories' was one of the themes that I identified during the interviews' thematic analysis. Participants described experiences that were situated on individual and systemic levels, describing how both types of experiences as intertwined and amplifying. Some participants explained these experiences had influenced their writing and their ways of thinking, while others expressed that they preferred not to include these experiences in their pieces. When discussing their writing, participants said that they had started writing at the paper for different reasons, such as an emotional release, to sell more papers, to learn more skills, to generate discussions, and to make people think.

Another salient topic was the participants' degree of autonomy in selecting the topics of their published texts. Participants explained that the degree of autonomy they had on deciding what to write about varied depending on the type of texts they wrote. For interviews or commissioned articles, they had a lower degree of autonomy, as the writing staff pre-formulated interview questions, or pre-selected themes. However, for other texts, participants reported having much more autonomy, as they could pick any theme on which to write. One participant explained that, often, the individual pasts of each vendor influenced the types of texts they wrote. However, it was also mentioned that, although these articles afforded the vendors more autonomy, they had to follow a specific structure. The themes I have reviewed here help to demonstrate that street papers actively boost marginalized voices and experiences. However, this boosting occurs within a particular and limited context.

Reflection on Current Social Structures

Throughout all six interviews, participants raised different points, and concerns about the way society is currently structured that were consistent enough to warrant a theme called 'social critiques.' When discussing their personal experiences and potential solutions for change, participants pointed to several issues rooted on a structural level. For instance, problems with the labour market were often mentioned. One participant talked about the current fast-paced nature of the labour market and its dehumanizing requirements of constant productivity, to which he refused to adhere after suffering from several burnouts. Another participant discussed discrimination related to age in the labour market, while also describing the difficulties he experienced as a result of not having his previous degrees recognized after immigrating to Canada. All participants shared a similar and familiar message, that "it can happen to anyone." For participants, it was clear that poverty and homelessness are issues that go beyond personal control, in that they also have systemic factors. Through their experiences and their participation at *L'Itinéraire*, vendors have engaged in a process of reflection on existing social structures and implicit mechanisms of inequality.

Collective Reflection

During the interviews, the need for a collective process of reflection was often highlighted by participants, as 'making readers think' was a recurrent theme throughout interviews. This theme may be an indication that not only are vendors aware of social issues, but that they also want to engage readers in thinking about these issues too. Four of six participants noted that they wanted their participation at *L'Itinéraire* to make consumers think about the organization's mission for social progress. For these interviewees, writing was a way to engage readers in this type of reflection. For some, informing readers of social issues such as the rising lack of

affordable housing and gentrification in Montreal was their strategy to stimulate a process of collective reflection. Others employed different strategies. For instance, one participant said that sharing his opinion was essential to "*éveiller des consciences*," which translates into "waking up consciences," or, more precisely, raising awareness of social problems. For another, telling stories through which a clear morality was apparent was their strategy to make readers think about important issues.

Participants also saw the act of vending as a vehicle through which they could engage customers to reflect on issues like poverty and homelessness. One participant explained that his objective was for people to understand the mission of *L'Itinéraire* while vending and explaining how *L'Itinéraire* provides solutions for poor people who are at risk of losing their homes. For others, their presence as vendors is an essential element for inspiring audience reflection on homelessness and poverty. One participant explained, for instance, that his presence as a vendor was a way to show people the lifestyle of someone who has decided to exit the current fast-paced, consumerist culture. This participant explained that, often, people would ask why he did not get employment, and why he did not seem particularly distressed about it. He would then gladly tell his audience about his position at the paper and his thoughts on the matter, engaging readers to reflect on how the current system works, and for whom it works the best. Interviewees also expressed a concern for making readers think through their texts and participation in the organization. Through their concerns, participants support Ayers et al., (2009) assertion that social justice should entail "2) […] a process of reflection and action together." For vendors, it necessary that readers are able to recognize unequal social structures and the mechanisms by which they are perpetuated for social justice to be enacted,

Creation of Spaces for Social Action and Resistance

Participants' answers generally described *L'Itinéraire* as a platform that can help them engage in actions for social change. A recurrent theme I observed in my discussions with participants was the "marginalization of impoverished peoples." Participants often mentioned that there are many societal biases against vendors and poor people in general. While vending, participants often noticed people who avoided looking at them, asked them why they do not get a "real job," or people who insulted them outright.

However, participants generally described their involvement at *L'Itinéraire* as an opportunity to combat these biased beliefs and acts of aggression. Through their writing, participants explained they were able to inform people and make them think about important issues. One participant explained that, through his and other texts published by *L'Itinéraire*, it was possible to raise awareness on social issues and deconstruct biases against vendors and poor and homeless people, showing that exiting poverty is not merely a matter of personal will. If we accept that public pedagogy projects should be "grassroots and community phenomena situated within and beyond institutional structures which foster movement 'from positions of social inequality to ones of informed activism (Dentith & Brady, 1998, p.2)'" (O'Malley & Roseboro, 2010, p.641) then, public pedagogy projects should operate by fostering marginalized populations' agency, creating opportunities for social action. Through the themes I identified above, it is possible to see that, through their involvement in *L'Itinéraire*, participants do feel they have a space where they can take action and challenge current systemic inequalities.

Dismantling Systems / Concrete Action

L'Itinéraire offers vendors a platform through which they can engage in actions for social justice, but do they feel their actions have an impact on social justice in Montreal?

I observed the theme 'participation and faith in politics'. When discussing social change, participants expressed a lack of faith in politics, or in their ability to make an impact through politics as individuals. One participant expressed his lack of faith in the current political system, explaining that, for an improved system, each individual needs to take the responsibility for adopting sustainable habits, rather than trying to have an impact only through political institutions. The participant explained :

> *Faique c'est ça la politique présentement là, parce qu'on a zéro pouvoir. Parce que le problème avec ça, c'est qu'on a pas à gérer les autres, on a à se gérer soi.* (So with current politics, we have zero power. Because the problem with that [politics] is that we should not have to manage others, we should each manage our own actions.) (Transcripts, Interview #1)

Another participant, however, expressed a different perspective. For him, power at an individual level is challenging to attain. However, the participant explained that *L'Itinéraire*, as an organization that advocates for better social justice policies, has more power to affect Montreal politics than himself as an individual . Participants noted that their power as agents of social change instead stemmed from their ability to inform readers on social justice issues, as I mentioned in previous sections. However, participants observed that, while they always try and want to have a social impact, it is difficult for them to assess whether they are making any real change. Participants mentioned often receiving positive feedback on certain texts with encouragements to keep writing, but they do not know whether their texts impacted readers' actions. One participant explained that, for real social justice and change, people must change their habits beyond simply reading. This participant explained,

> *L'Itinéraire laisse la place à chacun d'avoir son opinion, mais le changement a*
>
> *lieu seulement à partir d'actions changées répétées.* (*L'Itinéraire* allows each
>
> one to form their own opinion, but change only happens from repeated changed
>
> actions.) (Transcripts, Interview #1)

One participant explained that, while he often receives positive feedback, he would like to have more in-depth conversations with readers about his texts and their ways of thinking. Another participant noted that, to know whether a text has had any social impact, it would be useful to have a better feedback system that allows for in-depth discussions with readers.

Scholars have pointed out that public pedagogy projects that aim for social justice often lack in creating opportunities to resist existent social structures, and instead, merely point them out (Sandlin, O'Malley & Burdick, 2011; Piotrowsky & Ruitenberg, 2016). *L'Itinéraire*'s vendors' lack of faith in their individual ability to impact social change partly supports these observations. However, vendors' propensity to recognize that they participate in social change through *L'Itinéraire*, may also support scholars, such as McLaren (2010), who observe that social justice has to be enacted collectively.

Other Observations

I also noted specific themes that did not fit within my theoretical framework, and so, I will explore these themes here. For example, several participants mentioned financial advantages *L'Itinéraire* provides its workforce. Participants observed that, beyond its mission to inform its audience on social issues, *L'Itinéraire* had also helped them gain employment. Participants noted that vending was much more profitable for them than writing, as texts are paid little in comparison to selling the street paper. Moreover, participants also explained that vendors must sell issues to write in the magazine, as per the rules of the organization. Many participants

explained that the financial incentive of becoming a vendor was what attracted them to the organization, more so than its mission for social progress. One participant, for instance, had been directed to *L'Itinéraire* by a government employment program. The presence of this theme in my analysis hints that *L'Itinéraire* is an organization that operates within the capitalistic rules set by the neoliberal framework it finds itself in, which is in line with Magallanes-Blanco & Perez-Bermudez' (2009) observation that street papers, as organizations that operate in neoliberal settings, equip participants on different levels, including the economic one.

Participating in *L'Itinéraire* has another advantage that was often mentioned by interviewees: Gaining a social circle. Participants explained that other *L'Itinéraire* vendors and staff had become an essential part of their social support network. Indeed, interviewees explained that *L'Itinéraire*'s café had become a place for them to socialize and break the isolation some felt.

Another salient theme that I observed throughout my conversations with interviewees was their tendency to highlight the differences between their vending activities and panhandling. Participants often made a point to explain that, despite what many passersby think, vendors are not all homeless, and are not panhandling. Interviewees made this distinction in different ways. For instance, one participant emphasized that he was selling a product of quality and explained he did not accept more than $3 per issue (the set cost of an issue), even if some customers offered to give more. Another participant explained that the message that she would most like customers to get is that she is not homeless, and that not all vendors are. Some participants explained that they contribute to the mission of the organization by explaining that they were not recipients of charity. One vendor also explained that, for him, vending was his way to provide testimony that life out of the current consumerist system is possible.

This distinction can be interpreted in various ways. First, this distinction might highlight persisting unconscious biases against people who panhandle, creating a distinction between 'the deserving and the undeserving poor.' It may also highlight the way neoliberal values, such as meritocracies, still permeate relationships between vendors and customers, as other scholars who have studied street papers have observed (Cederlund, 2014; Cockburn, 2011; Gorny, 2015; Stettinger, 2006). In other words, this distinction may highlight that the activity of vending may be acting as a reinforcer of social structures that promote inequality, rather than help questioning them, In parallel, it is also possible to view this distinction as a strategy that vendors use to gain a sense of agency in their work at this street paper. This strategy can be viewed as a way for vendors to ensure their voices and experiences are legitimized within the neoliberal context in which their work is embedded.

Finally, several participants commented on my use of the word 'education' concerning *L'Itinéraire*'s mission. During the interviews, I asked participants whether they thought *L'Itinéraire* was successful in educating its audience on social issues. The term 'educating' caused reactions in some participants who disliked its use and preferred words like 'informing' or 'making people think.' The participants who reacted adversely to the term 'educating' explained that they equated the concept to those of brainwashing and indoctrinating the public into the current status quo. One participant expressed his discomfort by explaining,

"It's just, [...] it's not, we're not a school here, to educate the readers. It's not supposed to be [...] Just to give light, maybe, just more light, to understand all these issues. Just to make light of some issues that the people, they don't think about" (Transcripts, Interview #4).

Another participant explained why, to him, linking *L'Itinéraire*'s activities with education is not a good thing, as schooling goes hand-in-hand with indoctrination as well. The participant explained:

> *Non, l'école c'est pas sa job. C'est pas sa job ni d'éduquer, ni d'enseigner. Sa job c'est de dire quoi tu dois écrire, c'est-à-dire tu deviens un scribe, tu deviens une personne qui va répéter, tu deviens un perroquet.* (No, that's not schools' job. It's not schools' job to educate or teach. Their job is to tell you what to write; you become a scribe, you become someone who is going to repeat, you become a parrot.) (Transcripts, Interview #1)

This reaction is representative of how participants viewed and criticized current popular models of education. It also provides an insight into where participants place themselves in the learning process of *L'Itinéraire*'s audience. Participants did not see themselves as teachers, but rather, they saw themselves as facilitators of critical thinking, who might help co-construct the audience's knowledge and ways of thinking. However, participants are not taking on the role of 'heroic critical pedagogues' as Fishman & Haas (2009) warn, but rather embrace a grassroots approach to systemic change that involve all sectors of society, as they do not view readers as empty vessels onto which they can transfer their pre-existing knowledge..

Online Questionnaire Analysis

Using thematic analysis and a social-justice-oriented public pedagogy framework on the responses from 17 online questionnaires (see Appendix E), I identified themes and subthemes in the following sub-section. As in previous sub-sections, to properly present the themes that I found during the thematic analysis, I have categorized them according to the same following categories:

- Critical interrogation of knowledge production

- Legitimizations of marginalized voices

- Reflections on current social structures and dynamics

- Collective reflections

- Creation of spaces for social action and resistance

- Dismantling systems / Concrete action

It is important to note that some themes overlap different categories. Certain other themes did not fit in any of the categories, I thus put them in another final category, which I analyzed in relation to the theoretical framework and findings included in the literature review.

Critical Interrogation of Knowledge Production

I observed several recurrent themes in the answers of respondents of the online questionnaire related to questioning current mainstream knowledge-production. A first topic that I often noticed was the different angle of approach *L'Itinéraire* articles take on issues that are usually discussed in mainstream media. Participants felt that the unique approaches taken by the street paper's authors make them think differently about said issues. One participant vividly expressed this, saying :

> *Ça parle de sujets dont les autres journaux semblent se foutre royalement, ça*
>
> *donne une voix aux personnes marginalisés* (It [*L'Itinéraire*] talks about topics
>
> that other papers royally ignore, it gives a voice to marginalized people!). (Online
>
> questionnaire, participant #5)

Another recurrent observation by participants was that *L'Itinéraire* focuses much more on social issues than mainstream media sources. Participants often also explained that *L'Itinéraire* presents a "human side" to these issues, in contrast to other information sources. Many

participants explained these points of contrast between the street paper's content and mainstream media that enabled them to reflect on the limits of societal norms and to get rid of previous stereotypes and biases they might have had regarding certain subjects. For instance, a participant explained that reading *L'Itinéraire* impacted her perspectives on homelessness and poverty, saying:

> *Ça m'a informée et conscientisée sur l'importance de mettre en place des mesures au niveau de la société pour aider* [...]" (It [reading *L'Itinéraire*] informed me and raised my awareness on the importance of implementing measures on a societal level to help [...]) (Online questionnaire, participant #12)

Readers, then, also challenge the types of knowledge that are produced by mainstream media sources, and do not hold the assumption these sources are 'neutral'.

Legitimization of Marginalized Voices

Of the themes I identified throughout responses to the online questionnaires, several are related to the legitimization of marginalized voices. When readers mentioned that social justice issues were presented in *L'Itinéraire* articles differently than they usually are in mainstream media, participants often explained the perspectives that are presented in the street paper differ because they belong to the vendors of *L'Itinéraire*, who are a part of a marginalized population. A noticeable answer was that participants felt that their day-to-day interactions with vendors were as informative and influential to their perception of homelessness and poverty, as the content of the street paper articles. One participant explained that they thought the inclusion of vendors' texts on issues like poverty and homelessness was necessary, because it provides the experience of someone who has lived those issues first-hand. One participant explained:

Selon moi L'Itinéraire est très différent du fait qu'il est publié par des gens qui

vivent les sujets dont ils parlent. (In my opinion, *L'Itinéraire* is very different,

because it is published by people who live the topics they speak about.) (Online

questionnaire, Participant #10)

When they read *L'Itinéraire*, respondents were not only exposed to marginalized voices,

but also validated the importance that those voices to be heard. Ayers et al., (2009)'s first

pillar of social justice – the legitimization of marginalized voices- is thus well anchored

into *L'Itinéraire*'s readers' experiences.

Reflection on Current Social Structures

L'Itinéraire readers observed that reading the street paper's content made them think about

certain social issues more in-depth. A recurrent affirmation by participants was that

L'Itinéraire's focus on social issues made them better at understanding and representing these

issues. The use of *L'Itinéraire* as a tool to spark deep reflection on poverty and homelessness,

and to combat harmful stereotypes and biases was a frequent subject in participants' answers. In

the same vein of reflection, all participants stated that their contact with *L'Itinéraire* vendors and

as readers had made them more aware of social factors of homelessness and poverty. In support

of these claims, most participants were able to give a comprehensive definition of homelessness.

In their definitions, participants considered individual-level factors of homelessness and, for the

most part, also included macro-social factors and described the interactions between both levels.

Participants, then, were able to point to existing problematic social structures that promote

inequality, showing they have engaged in a process of reflection on current social structures, as

McLaren (2010) describes.

Collective Reflection

Ayers et al.'s (2009) second pillar of social justice is "[…] a process of reflection together," entailing a process of reflection on current structures and systems, as described in the section above, but here, this reflection is collective.

The need for the emergence of a collective reflection was evident in another theme that came up in the answers of some participants. These participants mentioned that there is a need for a better societal understanding of issues like homelessness and poverty. Among the answers reflecting this belief, participants mentioned there must be more education on these types of topics, that the complexity of the problem must be better acknowledged and that there needs to be a collective mobilization of individuals who understand these phenomena from a first-hand perspective. For instance, one participant said:

> *Si tous les gens étaient sensibilisés à la cause des itinérants, plus de citoyens se feraient entendre et les élus prendraient plus de mesures pour contrer l'itinérance.*" (If everyone was aware of homelessness, more citizens would make themselves be heard, and politicians would take on more actions to alleviate homelessness.) (Online questionnaire, participant# 12)

Participants also shared their own participation in trying to encourage a process of collective reflection by inviting their acquaintances, who are less aware of the complexities of certain social issues, to read *L'Itinéraire*. Participants therefore recognized the need for a societal-level awareness of existing current social structures.

Creation of Spaces for Action and Resistance

L'Itinéraire readers' answers to the online questionnaire show that, for some, *L'Itinéraire* has created a space for social action and contributions to the resistance of current social

structures. For feminist public pedagogy scholars, resistance is a vital part of public pedagogy

projects, which should not only focus on pointing to structural inequalities, but should also

challenge them through opportunities for action (Brady, 2006; O'Malley & Roseboro, 2010;

Feria-Galicia, 2011).

As mentioned in the section above, a few participants said that they used *L'Itinéraire* as a

tool to make people better understand certain social issues and biases. *L'Itinéraire* gives these

participants a way to become, in a way, 'critical pedagogues'.

When discussing their participation in social change, many participants' answers discussed

the fact that, as individuals, they felt they had little power and knowledge about how to be part of

structural change that will reduce poverty and homelessness. Despite this sense of powerlessness,

most participants mentioned a few actions they do or can take to help make a positive difference.

Among these actions, one that a few participants mentioned was supporting existing

organizations, like *L'Itinéraire*, that "join forces" with individuals to advocate for structural

change on a bigger scale. For instance, one participant explained

> *[…] je contribue à ma façon en achetant L'Itinéraire régulièrement et en faisant de la*
>
> *publicité pour le journal chez les gens que je connais afin que cet organisme puisse avoir*
>
> *un impact sur les politiques montréalaises, puisqu'il est mieux placé que moi pour savoir*
>
> *quelles mesures pourraient être prises par les politiciens […]* " (I contribute in my own
>
> way by buying *L'Itinéraire* regularly and promoting the paper among the people I know, so
>
> that this organization can have an impact on Montreal politics) (Online questionnaire,
>
> Participant #13)

Similarly to vendors, readers' doubts on their individual impact on social justice processes come

to show a flaw of public pedagogy projects that has been often observed (Brady, 2006); public

pedagogy projects often point to problematic existing social structures, but have little effect on altering them. Nonetheless, the realization that supporting organizations for social justice can have an impact, shows that readers are aware that *L'Itinéraire* is a vehicle for them to enable social justice on a larger scale.

Dismantling Systems / Concrete Action

When I asked participants how, and by whom, current issues like poverty and homelessness should be addressed, participants answers' included solutions on both the micro- and macro-levels. For individual solutions, participants felt their concrete actions involved helping individuals experiencing homelessness or poverty by breaking down their social isolation through interactions such as offering them a meal or other types of individualized assistance. Some participants also mentioned taking part in activism and raising others' awareness of inequalities.

On a macro-level, most participants expressed a clear sense of powerlessness. Participants observed that political action was necessary to bring about change on a bigger scale, but, for the most part, also expressed not knowing much about Montreal politics on poverty and homelessness. For most respondents, political action represents a financial solution, as political parties are the ones that have the power to decide whether or not to allocate more funds to existing resources to help those who experience poverty and homelessness, or for the development of new resources.

A few participants mentioned that voting was the only way they felt they could partake in political change. However, many also observed that this was a very limited form of participation, as they felt that voting did not have much effect on either political outcomes or on the current state of poverty and homelessness. This sense of individual powerlessness is limiting, as it may

curb individuals' willingness to engage in forms of activism and, instead, expect larger institutions to take responsibility for social justice, as Piotrowsky & Ruitenberg (2016) observed.

Observations that do not fit

During data analysis, I observed other recurring themes that did not fit the theoretical framework I created. Thus, I will present these themes here to provide ideas for further development of my framework.

In their answers to the online questionnaire, *L'Itinéraire* readers named the subjects on which the learned the most while reading *L'Itinéraire*. Among these subjects, the most cited ones were politics, and more specifically, housing laws and other problems, homelessness, vendors' personal experiences, taboo subjects, the work of other organizations, and other topical subjects such as environmental concerns. This information helps in better understanding on which subjects *L'Itinéraire* readers reflect, and which subjects matter the most to them, shedding some light on the process of reflection on current social structures.

This also raises a tension point in the participants' answers. While many feel they have learned about politics through reading *L'Itinéraire*, many also felt they did not know much or enough about them to have an impact on a political level. As scholars such as Sandlin, O'Malley & Burdick (2011) and Piotrowsky & Ruitenberg (2016) warn, a potential shortcoming of public pedagogy projects is in translating awareness of underlying social structures into action for social justice.

Participants often mentioned that reading *L'Itinéraire* had triggered an emotional response from them. More than once, participants mentioned that *L'Itinéraire*'s texts seemed to present social issues in a way that was closer to them, which fostered in them feelings of compassion and respect. While this may seem like a positive observation, scholars have pointed out that the use

of emotional tones when discussing homelessness in street papers or other types of media may

distance the reader from the issue, reinforcing the discourse that places the issue as an individual-

driven process typically experienced by the 'undeserving other' (Torck, 2001).

Chapter VII - Triangulation of Findings

In this section, I discuss how the results and analyses I presented in the previous sections intersect. I will triangulate my analyses across all three forms of data collection (*L'Itinéraire*'s content, the interviews, and the online questionnaires) by presenting different elements of each type of analysis, highlighting whether they support or contradict each other. This, in turn, will enable me to present how my analyses help in answering this study's three research questions.

Research Question 1:

The first research question that I sought to answer through my analyses was: *How does participation in street papers impact the sense of agency of those who have experienced homelessness or poverty?* There are several processes that seem to impact the sense of agency of *L'Itinéraire* vendors who have experienced poverty or homelessness. When observed through a social-justice-oriented public pedagogy framework, *L'Itinéraire*'s impact on vendors seems to stem from the way it boosts and legitimizes marginalized voices. The street paper is a platform through which vendors can write, often using their own experiences to discuss the issues that they care for and that affect (or have affected) them first-hand. Readers appreciate vendors' perspectives and consider them to be valid sources of knowledge. In the last five years, *L'Itinéraire* has set out to increase its vendor-written content, as that serves its principal mission to make positive social change for poor and homeless people.

Through the street paper, vendors become enablers of a process of critical interrogation of existing knowledge. Vendors' perspectives and experiences being legitimized, they are able to challenge the mediated mainstream discourses on social issues such as poverty and homelessness. Readers and vendors alike observe that *L'Itinéraire* touches on subjects that mainstream media does not generally take on, or that mainstream media presents differently.

Vendors are thus able to challenge common representations of poverty and homelessness through their texts.

Vendors are thus also enabling a process of collective reflection on current social structures and dynamics. Through their texts, vendors employ diverse strategies to inform readers on their perspective on a multitude of social issues, challenging current norms. *L'Itinéraire* has often openly denounced Montreal's status quo, and continues to offer its vendors the opportunity and power to go on speaking out against their lived experiences of injustice from both individual and social perspectives.

Vendors' sense of agency through their participation in street papers comes with a few challenges, despite my observations above. *L'Itinéraire* vendors said that they want to have an impact on social change. However, it is difficult for them to assess to what extent they may be having one. While they can write articles, it is more difficult to ensure that consumers not only read the street paper's articles, but also and most importantly, that they take on actions that will create positive social change for Montreal's poor and homeless populations. The challenge of attracting readers is one that *L'Itinéraire* is always facing and to which it must always adapt. The need to be forever adaptable has affected the format of the paper and, sometimes, through its history, also its content.

The vendors also expressed feeling limited power as individual agents of social change. However, vendors said that, as participants of *L'Itinéraire*, they held collective power to make positive social change. The history of *L'Itinéraire* confirms the existence of this collective power to make change through its advocacy.

L'Itinéraire also provides financial, social, and other logistic support for vendors. Nonetheless, vendors see themselves as participants in the organization's mission, rather than

beneficiaries of a charity. As participant-writers, vendors hold a degree of autonomy in the choice of topics they want to address. However, they must adhere to certain pre-established text formats and follow certain guidelines from the paper's writing and editing.

Research Question 2:

The second research question that informed my analyses was: *Does reading street papers influence individuals' perception of homelessness and poverty?* Readers of *L'Itinéraire* seemed to have had their perceptions of social issues, such as homelessness and poverty, influenced by the street paper's content. Analyzing *L'Itinéraire* as a social-justice-oriented public pedagogy project helps to deconstruct the processes through which readers' perspectives on social justice issues such as homelessness and poverty have been altered.

First, *L'Itinéraire* facilitates readers' propensity to critically interrogate existing sources of knowledge production. Participants also explained that reading articles written by other vendors has led them to examining these social issues from alternative perspectives. Readers noticed the street paper often discussed topics that were not covered in traditional forms of media, or were being covered differently to communicate vendors' beliefs and experiences. Looking at the history of the main themes covered in the sampled issues of *L'Itinéraire*, I observed that there are instances when the street paper explicitly challenged mainstream media's representations of marginalized populations.

Readers have also been called to reflect on the existence of current social structures that are at the root of social inequalities. As outlined in the analysis of *L'Itinéraire'*s content timeline, the street paper's content has often called on readers to engage in the process of questioning established social rules and inequalities by pointing them out. In their answers to the online questionnaires, readers expressed having been confronted with their own biases and stereotypes

while reading the publication, and therefore, were inspired and equipped to deconstruct their harmful beliefs. When discussing the causes of homelessness, readers demonstrated having a developed understanding of homelessness and its complex factors rooted in structural social dynamics, in addition to individual issues.

Through their answers, readers of *L'Itinéraire* also manifested an understanding that social change must happen through collective reflections on societal problems. Readers explained that collective mobilization is necessary to alter socially rooted issues. To support these claims, several readers observed that they tried to set in motion processes of collective reflection by inviting others to read *L'Itinéraire* to combat biases regarding poor and homeless people. *L'Itinéraire*'s mission as a street paper aimed at the general public of Montreal reflects the belief that social change happens through collective mobilization. It would seem, then, readers of *L'Itinéraire*'s views on social issues of social exclusion have been challenged and shaped by their exposition to the content of this Montreal street paper. However, some potential limitations may curb this change in perspectives. For instance, the use of emotional tones in street paper articles may act as an implicit reinforcer of the belief that homelessness and poverty stem from individual causes (Torck, 2001).

Research Question 3:

The third and final research question that I sought to answer in this thesis was: *How might public actions/attitudes towards homelessness and poverty be impacted*? Producing, reading, and selling *L'Itinéraire* affects its vendors' sense of agency and its readers' way of envisioning processes of social exclusion. This , in turn, has also affected the way vendors and readers act and participate in fostering social justice in Montreal.

L'Itinéraire is a project that enables social change, not only through its advocacy, but also as a platform that offers opportunities for participants, vendors, and readers alike to engage in actions for social change. *L'Itinéraire* is a vehicle through which marginalized populations can denounce social inequalities and give ideas to readers on how they can help with the mission, and invite readers to engage in in-depth reflections on society's current inequalities. Readers of *L'Itinéraire* are also able to engage in acts of resistance against current social structures as they become aware of them. For instance, some readers may feel engaged to attempt to deconstruct others' biases and narrow outlooks on social injustices.

In terms of more concrete actions to attain social justice, vendors and readers expressed feeling limited-to-no power to enact positive social change, and often expressed not knowing what type of actions they were capable of taking on by themselves. Readers reported that when they enacted small-scale actions, such as being more attentive to individuals experiencing homelessness, did not make big enough differences to be worth doing. Similarly, vendors also expressed feeling that although they have the chance to plant a seed of reflection inside a readers' minds, any impacts they may have – be they small or large, short- or long-term – would be impossible to measure. Thus, both vendors and readers reported the belief that involvement in politics beyond voting seems difficult and pointless.

Nonetheless, readers and vendors both expressed feeling more potential to create change throughout their support of organizations such as *L'Itinéraire*. Specific instances of *L'Itinéraire*'s success in advocating for concrete changes to decrease processes of social exclusion support participants this feeling. However, while collective power through an influential group can be a worthwhile strategy to enable social change, it is important that individuals recognize their part in the perpetuation of oppressive social structures, rather than

merely relinquishing all their responsibility to change the status quo and impart it on others that they view as experts (Hodgetts, Cullen & Radley, 2005; Schneider, 2014).

An essential limit to *L'Itinéraire*'s impact on the public's sense of collective responsibility for issues of social exclusion is the commercialization of the relationships between vendor and reader. Vendors insistence on maintaining a distinction between their activities as vendors and panhandling reinforces notions of meritocracy that disregard the structural roots of issues like poverty and homelessness. This meritocracy promotes a distinction between the 'deserving' and the 'undeserving poor'(Finley & Marcelo, 2010; Harding, 2016; Lancione, 2014; Nielsen; 2008; Schneider, 2014; Zufferey, 2014). Nonetheless, the activity of vending and its distinction from panhandling can also be understood as a way for vendors to claim agency over their participation in *L'Itinéraire*'s mission, making them an integral part of the organization.

Chapter VIII - Limitations

Before drawing conclusions, I present the limitations of my study. The first important limitation of this study is the difference between my position as a researcher and those of the interview participants. While volunteering at the street paper helped me forge more meaningful relationships with participants and get an insight into the organizational structure of *L'Itinéraire*, I did not become a vendor. Instead, I became an organization insider, but even still, not necessarily an insider among vendors. This status as semi-insider, in addition to my role as a researcher and my various life experiences, marked a difference between myself and participants that may have influenced the interviewees' answers. Nevertheless, I attempted to diminish the effects of this limitation via the use of anonymized interviews and member-checks.

Another limitation consisted of the choice of the samples for both the interviews and online questionnaires. Both samples were selected on a voluntary basis; however, this methodology increases the possibility that some volunteers had stronger opinions about *L'Itinéraire* (positive or negative) than the broader population, and were thus, more inclined to volunteer their time to answer my questions.

Another limitation of this project concerns the limited sample of readers that took the online questionnaire. Given that the questionnaire was distributed online, it was difficult to attract a larger number of participants. The questionnaire was, however, distributed online so as to allow for answers to be completely anonymous, and so, avoid having a social desirability bias.

Finally, it should be noted that, for the third part of the analysis, the semi-randomly selected sample of *L'Itinéraire* issues was relatively small because of logistics concerns. Given the limited timeframe and scope of this project, I could not make an in-depth analysis of the street papers that took into account a larger sample of *L'Itinéraire* issues.

Chapter IX - Conclusion

L'Itinéraire is a social justice project in a neoliberal setting that must always contend with the specific challenges such contexts brings. Street papers can operate on different levels (Magallanes-Blanco & Perez- Bermudez, 2009; Wiedmer, 2010) and *L'Itinéraire* is no exception. *L'Itinéraire*'s activities simultaneously reinstate individuals as participants in a neoliberal economy, while also providing them a platform to express their voices and reframe discourses on homelessness and poverty; thus, having an impact on a broader societal level.

Through this research project, I have contributed to the examination of how *L'Itinéraire* operates as a social-justice-oriented pedagogy project. Through my triangulated analyses, I have shown that the street paper fosters its vendors' and readers' propensity to critically question mainstream sources of knowledge, legitimize marginalized voices, fosters critical thinking regarding existing social structures and inequalities, and call for the need of this reflection to happen collectively. This way, *L'Itinéraire* has helped a marginalized community to reframe its audience's perspectives on social issues such as homelessness and poverty.

L'Itinéraire also creates spaces for social action, and has had an impact on how its vendors and readers participate in fostering social justice. Despite this, it would seem vendors and readers alike feel their ability to become agents of social change is limited on an individual level but feel they may have more leverage through their participation in and support of the organization. *L'Itinéraire*'s audience could then perhaps benefit from reading about opportunities for activism and political involvement, or reading about other ways to foster social justice. Vendors, in turn, could also benefit from having a system that enables them to have a better idea of the impact they have through their texts. As one interview participant suggested, perhaps implementing some type of platform that allows vendors to discuss their texts with members of their audience may be helpful.

Overall, through this research project, I hope to have helped to develop our understanding of how initiatives like *L'Itinéraire* can help to reframe collective understandings of social issues, such as homelessness and poverty. Future research projects on *L'Itinéraire* or similar initiatives could contribute by identifying the existence and nature of the correlations between changes in Montreal's political discourses and in the advocacy measures carried out by its local organizations.

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Appendixes

APPENDIX A: Ethics Certificate and SPF Form

CERTIFICATION OF ETHICAL ACCEPTABILITY
FOR RESEARCH INVOLVING HUMAN SUBJECTS

Name of Applicant: Daniela Aranibar

Department: Department of Arts and Science \ Education

Agency: N/A

Title of Project: Street Newspapers: An Educational Tool for Social
                Change

Certification Number: 30011249

Valid From: May 28, 2019   To: May 27, 2020

The members of the University Human Research Ethics Committee have examined the application for a grant to support the above-named project, and consider the experimental procedures, as outlined by the applicant, to be acceptable on ethical grounds for research involving human subjects.

_____

Dr. Richard DeMont, Chair, University Human Research Ethics Committee

SUMMARY PROTOCOL FORM (SPF)

IMPORTANT INFORMATION FOR ALL RESEARCHERS
Please take note of the following before completing this form:
You must not conduct research involving human participants until you have received your Certification of Ethical Acceptability for Research Involving Human Subjects (Certificate).
In order to obtain your Certificate, your study must receive approval from the appropriate committee:
Faculty research and student research involving greater than minimal risk are reviewed by the University Human Research Ethics Committee (UHREC). o Minimal risk student research is reviewed by the College of Ethics Reviewers (CER)
Minimal risk student research conducted exclusively for pedagogical purposes is reviewed at the departmental level. **Do not use this form for such research.** Please use the Abbreviated Summary Protocol Form, available on the Office of Research (OOR) website referenced above, and consult with your academic department for review procedures.
     Note that activities of this nature are considered to be a pedagogical exercise and not research meant to contribute to the body of knowledge of the field. As such, while results may be disseminated in the public domain, they cannot be published in peer reviewed journals or presented at conferences as research findings.
Research funding will not be released until your Certificate has been issued, and any other required certification (e.g. biohazard, radiation safety) has been obtained. For information about your research funding, please consult:
Faculty and staff: OOR o Graduate students: School of Graduate Studies
Undergraduate students: Financial Aid and Awards Office or the Faculty or Department
Faculty members are required to submit studies for ethics approval by uploading this form, as well as all supporting documentation, to ConRAD. Access to ConRAD can be found in the MyConcordia portal.
If necessary, faculty members may complete this form and submit it by e-mail to oor.ethics@concordia.ca along with all supporting documentation.
Student researchers are asked to submit this form and all supporting documentation by e-mail, except for departmental review. Please note: o Handwritten forms will not be accepted. o Incomplete or omitted responses may result in delays. o This form expands to accommodate your responses.
Please ensure that all questions are answered completely (provide as much information as possible) and that samples of all materials are provided.
Please allow the appropriate amount of time for your study to be reviewed:
UHREC reviews greater than minimal risk research when it meets on the second Thursday of each month. You must submit your study by the 1st of the month to be reviewed at that month's meeting. You will normally receive a response within one week of the meeting. Please confirm the date of the meeting on our webpage/FAQ section or with the staff of the Research Ethics Unit.
CER reviews and expedited reviews conducted by UHREC generally require 4 to 6 weeks.
Research must comply with all applicable laws, regulations, and guidelines, including:
The *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* o The policies and guidelines of the funding/award agency
The *Official Policies of Concordia University*, including the *Policy for the Ethical Review of Research Involving Human Participants, VPRGS-3*.
The Certificate is valid for one year. In order to maintain their approval and renew their Certificate, it is the researcher's responsibility to submit an Annual Report Form one month before the expiry date that appears on the Certificate.
Research must not be conducted under an expired certificate.

Please note that all changes to an already approved protocol must be submitted for review and approved by the UHREC prior to being implemented. As such, you must submit an amendment request to the OOR.

In order to ensure that ongoing research is compliant with current best practices and that the documents on file reflects the research activities researchers ate carrying out, complete resubmissions are required every 5 years.

Please contact the Manager, Research Ethics at 514-848-2424 ext. 2425 if you need more information on the ethics review process or the ethical requirements that apply to your study.

ADDITIONAL INFORMATION FOR STUDENT RESEARCHERS

If your research is part of your faculty supervisor's research, as approved, please have him or her inform the Research Ethics Unit via e-mail that you will be working on the study.

If your research is an addition to your faculty supervisor's study, please have him or her submit an amendment request, and any revised documents via e-mail. You must not begin your research until the amendment has been approved.

INSTRUCTIONS FOR COMPLETING THIS FORM

Please note that the SPF was designed to prompt reflection on the research project and all its possible implications.

Please take the time to consider each question carefully in order to determine if and how it applies to your project.

Please make sure that you are using the most recent version of the SPF by checking the OOR website.

Please answer each question completely and provide as much information as possible; if you believe the question is not applicable, enter not applicable and provide justification.

Do not alter the questions on this form or delete any material. Where questions are followed by a checklist, please answer by checking the applicable boxes.

The form can be signed and submitted as follows:

Faculty research submitted on ConRAD will be considered as signed as per section 16.

SPFs for faculty research submitted via the faculty member's official Concordia e-mail address will also be considered as signed as per section 16.

Both faculty and student researchers may submit a scanned pdf of the signature page by e-mail. In this case, the full SPF should also be submitted by e-mail in Word or pdf format (not scanned).

If you do not have access to a scanner, the signature page may be submitted on paper to the OOR.

ADDITIONAL DOCUMENTS

Please submit any additional documents as separate files in Word or PDF format.

STUDY TITLE: Street Papers: An Educational Tool for Social Change

BASIC INFORMATION

Principal Investigator's Status:

- ☐ Concordia faculty
- ☐ Concordia staff
- ☐ Visiting scholar
- ☐ Affiliate researcher
- ☐ Postdoctoral fellow
- ☐ PhD Student
- ☒ Master's student
- ☐ Undergraduate student
- ☐ Other (please specify):

Type of Submission:

☒ New study

☐ Modification or a resubmission of an approved protocol. Approved study number (e.g. 30001234): _____

Where will the research be conducted?

☒ Canada

☐ Another jurisdiction: _____

STUDY TEAM AND CONTACT INFORMATION

Role	Name	Department	Phone #	Email Address
Principal Investigator	**Maria Daniela Aranibar Zeballos**	**Education**	**514-629-6240**	**mariadaniela.aranibarzeballos@mail.concordia.ca**
Faculty Supervisor (For student research only)	**Dr. Carolina Cambre**	**Education**	**(514) 8482424 ext. 2002**	**Carolina.cambre@concordia.ca**

Additional Team Members

Please provide names of all team members that will be interacting with human participants or handling research data, as well as those authorized to correspond with the OOR on behalf of the PI

Role	Name	Department /	Phone #	e-mail address
N/A	N/A	N/A	N/A	N/A

Committee Members (For research conducted by PhD/Master students):

Committee Member	Department
Dr. Greg Nielsen	**Sociology and Anthropology**
Dr. Giuliana Cucinelli	**Education**

Multi-Jurisdictional Research

Does the research involve researchers affiliated with an institution other than Concordia? If so, please complete the following table, including the Concordia researcher's role and description of the activities to be conducted at Concordia. If researchers have multiple institutional affiliations, please include a line for each institution.
If applicable, please provide a copy of any additional submissions and ethics certification from the collaborating institutions.

Researcher's Name	Institutional Affiliation	Role in the research (e.g. principal investigator, co-investigator, collaborator)	Research activities that will be conducted at this specific institution
N/A	N/A	N/A	N/A

PROJECT AND FUNDING SOURCES

Please list all sources of funds that will be used for the research. Please note that fellowships or scholarships are not considered research funding for the purposes of this section.

Funding Source	Project Title*	Award Period† Start	Award Period† End
SSHRC	Joseph Armand Bombardier Canada Graduate Scholarship-Master's	May 2019	January 2020

Notes:
* Please provide the project title as it appears on the Notice of Award or equivalent documentation.
† If you have applied for funding and the decision is still pending, please enter "applied".

OTHER CERTIFICATION REQUIREMENTS

Will the research take place at the PERFORM Centre?
☐   Yes ☒ No

Does the research involve any of the following (check all that apply):
☐   Controlled goods or technology
☐   Hazardous materials or explosives
☐   Biohazardous materials
☐   Human biological specimens
☐   Radioisotopes, lasers, x-ray equipment or magnetic fields
☐   Protected acts (requiring professional certification)
☐   A medical intervention, healthcare intervention or invasive procedures

Please submit any certification or authorization documents that may be relevant to ethics review for research involving human participants.

LAY SUMMARY

Please provide a brief description of the research in everyday language. The summary should make sense to a person with no discipline-specific training and it should not use overly technical terms. Please describe the project and its objectives, including any research questions to be investigated. Please also include the anticipated value or benefits to society of the research. Finally, how will results be disseminated (e.g. thesis, presentations, internet, film, publications)? Please do not submit the thesis proposal or grant application.

The proposed project aims to examine the processes through which public understandings of homelessness can be transformed by looking at one of such initiatives: street newspapers. Street newspapers are publications made with the participation of homeless individuals themselves throughout the entire process of redaction and sale. With an urban ethnography methodological approach, this project will assess the educational value of street newspapers on three levels in the context of Montreal. It will explore the impact of street newspapers on participant homeless individuals, on readers and, ultimately, on policymakers.

In a nutshell, this research project will seek to uncover how direct local initiatives seeking to improve the wellbeing of homeless individuals can gain more public traction and therefore support new policy developments addressing homelessness.

The results of this project will be disseminated in form of a thesis and possibly publications.

RISK LEVEL AND SCHOLARLY REVIEW

As part of the research, will participants be exposed to risk that is greater than minimal?

Minimal risk means that the probability and magnitude of the risks are greater than those to which participants would be exposed in those aspects of their daily lives that are pertinent to the research.

    ☐   Yes
    ☒   No

Has this research received favorable review for scholarly merit?
Scholarly review is not required for minimal risk research.
For faculty research, funding from a granting agency such as CIHR, FQRSC, or CINQ is considered evidence of such review. Please provide the name of the agency.
For student research, a successful defense of a thesis or dissertation proposal is considered evidence of such review. Please provide the date of your proposal defense.

    ☒   Yes   Funding agency or date   March 21, 2019
of defense:
    ☐   No
    ☐   Not required

If you answered no, please submit a Scholarly Review Form, available on the OOR website. For studies to be conducted at the PERFORM Centre, please submit the Scientific Review Evaluator Worksheet.

RESEARCH PARTICIPANTS

Will any of the participants be part of the following categories?
Please only check a box if the category of participant is a target population for this study.

    ☐   Minors (individuals under 18 years old)
    ☐   Individuals with intellectual disabilities

☐   Individuals with cognitive disabilities

☒   Members of Canada's First Nations, Inuit, or Métis peoples *(Perhaps)*

☒   Vulnerable individuals or groups (vulnerability may be caused by limited capacity, or limited access to social goods, such as rights, opportunities and power, and includes individuals or groups whose situation or circumstances make them vulnerable in the context of the research project, or those who live with relatively high levels of risk on a daily basis)

Please describe potential participants, including any inclusion or exclusion criteria.

Participants will consist of individuals who are vendors or write in *L'Itinéraire*, the local street newspaper of Montreal. These individuals have typically had experience with homelessness, either currently being homeless or having been in the past.
Participants will also consist of readers of the local street newspaper.
Finally, a third group of participants will consist of municipal policymakers.

Indicate if participants are a captive population (e.g. prisoners, residents in a center) or are in any kind of conflict of interest relationship with the researcher such as being students, clients, patients or family members. If so, explain how perceived coercion will be addressed in order to ensure that participants do not feel pressure to participate or perceive that they may be penalized for choosing not to participate.
A special care will be taken with participants who are vendors/writers for *L'Itinéraire*, so that they understand that their choice to participate does not affect at all their participation in *L'Itinéraire*.
The newspaper's staff will not be able to have access to the data, and so will not be able to know and identify participants' statements and answers, unless participants want to make their identity known. Participants will be made aware that the research project is completely independent from L'Itinéraire activities so that they might be well informed in their choice to have their identity revealed or not.
I will make it clear, in the invitations, consent forms and any communication related to participation that this is not mandatory and not related to their tasks as participants in L'Itinéraire. Moreover, at L'Itinéraire, writers/vendors are considered to be self-employed workers. This being, they have flexibility in creating their own schedule and deciding when they want to write or sell the paper. They decide when to come in to L'Itinéraire. I believe the nature of the work they do will also help me reinforce the volunteer nature of participating in my research project. Also, while I am a volunteer at L'Itinéraire, I have no influence in the decision process of hiring vendors. My role as a volunteer is to interact with vendors and with the portion of the staff who is responsible for the written content of the paper.
The recruitment documents to be distributed will be crafted as invitations, so to make it explicit that participation is optional. In addition, it will be stated in this document that participants may withdraw their participation at any time should they change their decision without consequence or penalty.

c)   Please describe in detail how potential participants will be identified, and invited to participate. In addition, please submit all recruitment materials to be used (e.g. poster(s), flyers, cards, advertisement(s), letter(s), telephone, email, and other verbal scripts).
Note that while the snowball method of recruitment is acceptable, in order to protect the potential participants' right to privacy and confidentiality, the researcher is not permitted to initiate direct contact with a potential participant whose contact information is not publicly available. Rather, recruitment material must be provided by the researcher to their contacts for further dissemination. Those interested would then contact the researcher directly.

The participants who are vendors at *L'Itinéraire* will be recruited via a purposive sampling. As a volunteer at the local street newspaper, I will be able to identify key informants. A letter will be distributed to them, explaining the research context, objectives and methods.
Some participants will be able to read English and/or French. When, distributed to them, the letter will also be read to them and I will ask them if they have any questions or concerns before deciding whether

they will participate. I am submitting, along with this email, the documents in English and in French.
The participants who are readers of *L'Itinéraire* will be called to participate in a survey via an invitation letter inserted in issues of the local street newspaper to be sold. It is also possible that we use this invitation letter and post it on the local street newspaper's social media pages.
The participants who are policymakers will be contacted and invited to participate through personal contacts. A detailed invitation with the context, objectives and methods of the study will also be sent to them.

Please provide the anticipated start and end date of the research project.
Note that recruitment or direct interaction for data gathering purposes with human participants is not permitted until full ethics approval is awarded. Conducting research without valid ethics approval is considered research misconduct. Only UHREC/CER approved versions of research documents can be used.
Anticipated Start date: May 2019
Anticipated end date: December 2019

Please provide a detailed, sequential description of the procedures to be used in this study. Describe all methods that will be used (e.g. fieldwork, surveys interviews, focus groups, standardized testing, video/audio taping), as well as the setting in which the research will take place. In addition, please submit all instruments to be used to gather data, for example questionnaires or interview guides for each type of participant.

The first group of participants (*L'Itinéraire* vendors/writers) will be asked to participate in semistructured interviews in a private space within the quarters of the local street newspaper, a private environment with which they are familiar. I am establishing an initial relationship of trust with these participants through an involvement in the community as a volunteer at *L'Itinéraire*.

The second group (readers of *L'Itinéraire*) will be asked to fill out an online survey.

The third group (policymakers) will be asked to participate in semi-structured interviews in a setting of their choice.

Please describe any compensation participants may receive. Indicate the terms for receiving compensation, its value, and what happens to the compensation if a participant withdraws,
N/A

Do any of the research procedures require special training, such as medical procedures or conducting interviews on sensitive topics or with vulnerable populations? If so, please indicate who will conduct the procedures, what their qualifications are and whether they have previous experience.

I will conduct all interviews. Several methodology courses throughout my training in the fields of Anthropology, Political Science and Educational studies qualify me to conduct these types of interview. A special care in reading literature on interviews with homeless individuals will be necessary for the research.

h) When doing research with certain groups of participants (e.g. school children, cultural groups, institutionalized people) and/or in other jurisdictions, organizational /community/governmental permission is sometimes needed. If applicable, please explain how this will be obtained. Include copies of approval letters once obtained.
As a volunteer at *L'Itinéraire*, I have already spoken to a few members of the organization about my project and made sure there is an openness from the organization to take part in my research project.
I have concretized this approval by having an official meeting with the editor-in-chief at *L'Itinéraire* and presenting her my project on April 4, 2019. I am hereby submitting a letter of approval from L'Itinéraire, as requested.

INFORMED CONSENT

Please note that each participant should be provided with a copy of the consent form in addition to the one they sign, which is to be kept by the researcher.

Written consent forms and oral consent scripts should follow the consent form template available on the OOR website. Please include all of the information shown in the sample, adapting it as necessary for the research.

a) Please explain in detail the process for soliciting informed consent from potential participants. In addition, please submit the written consent form.

A consent form will be distributed to all participants. This form will explain the study, its objectives and methods. It will also inform the participants of their right to withdraw from the interviews and study at any time they desire, as well as the contact information of the researcher.
The form will be verbally explained to each participant prior to the interview (debriefing script).
I am hereby submitting different sample consent forms for each group of participants, specific to the situation of each, as requested.
Please note that written consent is the preferred method for obtaining consent. However, in certain circumstances, oral consent may be appropriate. If oral consent will be used, please submit a consent script and describe how consent will be documented.

The use of an oral consent procedure needs to be justified and its approval is at the discretion of the applicable ethics committee (either the UHREC or CER). Note that convenience cannot be used as justification.

N/A

Does the research involve individuals belonging to cultural traditions in which individualized consent may not be appropriate, or in which additional consent, such as group consent or consent from community leaders, may be required? If so, please describe the appropriate format of consent, and how it will be solicited.
N/A

DECEPTION

Does the research involve any form of deception of participants? If so, please describe the deception, explain why the deception is necessary, and explain how participants will be de-briefed at the end of their participation. If deception is involved, please submit a debriefing script.
Please note that deception includes giving participants false information, withholding relevant information, and providing information designed to mislead.
N/A

If deception is involved, please note that participants must be provided with the opportunity to refuse consent and request the withdrawal of their data once they know the details of the study. This should take place while it is still possible to give participants this option (e.g. prior to deidentification, publication, etc.). Please explain how this will be done and what timeline will be provided to participants for withdrawal of their data. Include a checkbox in the debriefing script so participants can clearly indicate their choice and a section for the participant's signature. Please provide a copy of the debriefing script.

N/A

PARTICIPANT WITHDRAWAL

Please explain how participants will be informed that they are free to discontinue their participation at any time without negative consequences.

The participants will be informed that they are free to discontinue without penalty or consequence in the initial invitation to participate, as well as in the consent forms to be distributed at the interviews. At the end of the interview they will be reminded that they are free to discontinue. There are no limitations to this freedom in the context of this study.

Please explain what will happen to the information obtained from a participant if he or she withdraws. For example, will their information be destroyed or excluded from analysis if the participant requests it? Please describe any limits on withdrawing a participant's data, such as a deadline related to publishing data. Note that a clear deadline such as a specific date or timeframe must be provided.

Participants will be told that they may withdraw their participation within the first month after their interview. I will contact each participant to remind them of the deadline before I start the analysis process.
This will apply to participants of L'Itinéraire and policymakers. In the case of online surveys, I make it clear, in the submitted revised consent form, that they will not be able to withdraw their participation, but that their data will remain anonymous.
When a participant withdraws, any interviews recorded will be immediately deleted. Any and all printed material related to them will be shredded. Their data will be excluded from analysis.

RISKS AND BENEFITS

Please identify any foreseeable benefits to participants.

An output of this study will be the publishing of a white paper that may be beneficial to the local street newspapers and its community as it will consist of a scientific paper backing up their activities and may thus be used to support the newspaper's mission. For instance, this paper might be of use for the organization's requests for funding.

Please identify any foreseeable risks to participants, including any physical or psychological discomfort; emotional, social, legal, or political risks; risks to their relationships with others, or to their financial well-being. Please take the time to consider this question and mention any type of risk, no matter how remote the likelihood of it occurring.
A potential risk is the misrepresentation of the stories told by participants.

Another potential risk is that of feeling discomfort during or after the interviews if sensitive topics have been discussed.

Please describe how the risks identified above will be minimized. For example, if individuals who are particularly susceptible to these risks will be excluded from participating, please describe how they will be identified. Furthermore, if there is a chance that researchers will discontinue participants' involvement for their own well-being, please state the criteria that will be used.

Proper participant representation will be ensured via member checks. The participants will be consulted throughout the data analysis portion of the research project in order to ensure that the findings of the study accurately represent their realities.

Participants will be selected after the researcher establishes trust with them via volunteering at the street newspaper. Help will also be asked from social workers employed at the newspaper (they will be contacted once ethics approval is obtained) to identify participants who may be more susceptible to the risk of feeling discomfort during or after the interviews. These individuals will not be selected. Finally, the contact information of the researcher will be given to the participants in case they might want to withdraw from the study or add anything to the stories told during the interview.

Should the risks detailed above be realized, please describe how the situation will be managed. For example, if referrals to appropriate resources are available, please provide a list. If there is a chance that participants will need first aid or medical attention, please describe what arrangements have been made.

If they express distress, the participants will be encouraged to talk to a social worker employed at the Street newspaper. These employees are in constant contact with the participants and know their cases. The participants will also be reassured that they can withdraw from the study, that they will be shown what is said about them before publication and that they may add elements to their story if needed.

REPORTABLE SITUATIONS AND INCIDENTAL FINDINGS

Is there a chance that the research might reveal a situation that would have to be reported to appropriate authorities, such as child abuse or an imminent threat of serious harm to specific individuals? If so, please describe the situation, how it would be handled, and who the proper authorities are.
Please note that legal requirements apply in such situations. It is the researcher's responsibility to be familiar with the laws in force in the jurisdiction where the research is being conducted.

There is a potential for reportable situations to arise. As a vulnerable population, there are many social tensions that surround homeless individuals. This may lead to the researcher being told about imminent threats of harm to the participant themselves or to someone else. Should this be the case, the appropriate authorities will be

contacted. The participant will be told that the authorities will be contacted upon the disclosure of sensitive information.

Sensitive information is any information that may be understood as intimate or personal that may disclose a risk of harm (physical or psychological) to either the participant him/herself (e.g. current suicidal thoughts) or to another person. The persons to be alerted of such risk may be L'Itinéraire's psychosocial workers and/or the police. The participants will be told that any information revealing a harm risk for either them or someone else can be reported, for instance to the psychosocial workers' team of L'Itinéraire. A legal disclaimer has been added to the consent form to inform participants of this.

Is there a chance that the research might reveal a material incidental finding? If so, please describe how it would be handled.

Please note that a material incidental finding is an unanticipated discovery made in the course of research but that is outside the scope of the research, such as a previously undiagnosed medical or psychiatric condition that has significant welfare implications for the participant or others.

N/A

CONFIDENTIALITY, ACCESS, AND STORAGE

a) Please describe the path of the data from collection to storage to its eventual archiving or disposal, including details on short and long-term storage (format, duration, and location), measures taken to prevent unauthorized access, who will have access, and final destination (including archiving, or destruction).

I will ensure the data provided by the participants is protected throughout the duration of the study and disposed of after the completion of the study. The data (recordings, transcriptions, notes, etc.) will only be located on the hard drive of the personal computer of the researcher in .docx format. This computer will only be accessed by the researcher. This access is password-protected. The files containing data will be completely erased from this computer, as well as other documents pertaining to this study three years after the completion of the project. My supervisor will not have direct access to the data but may have some access when I require her help for analysis. All documents that mention the access to the data have been modified in consequence.

Please identify the access that the research team will have to participants' identity:
If you check more than one box, please specify the category of participants it applies to.

	Category	Definition	Category of Participant
☐	Confidential	The research team will know the participants' real identity, but it will not be disclosed.	
☒	Participant Choice	Participants will be able to choose which level of disclosure they wish for their real identity.	Street paper vendors/writer Policymakers
☐	Disclosed	The research team will know the participants' real identity, and it will be revealed in accordance with their consent.	
☒	Anonymous	The information provided never had identifiers associated with it, and the risk of identification of individuals is low, or very low.	Survey answers

☐	Anonymous results, but identify who participated	The information provided never had identifiers associated with it. The research team knows participants' identity, but it would be impossible to link the information provided to link the participant's identity.	
☐	Pseudonym	Information provided will be linked to an individual, but that individual will only provide a fictitious name. The research team will not know the real identity of the participant.	
☐	Coded	Direct identifiers will be removed and replaced with a code on the information provided. Only specific individuals have access to the code, meaning that they can re-identify the participant if necessary.	
☐	Indirectly identified	The information provided is not associated with direct identifiers (such as the participant's name), but it is associated with information that can reasonably be expected to identify an individual through a combination of indirect identifiers (such as place of residence, or unique personal characteristics).	
☐	Other (please describe)		

Would the revelation of participants' identity be particularly sensitive, for example, because they belong to a stigmatized group? If so, please describe any special measures that will be taken to respect the wishes of the participants regarding the disclosure of their identity.

If the participant choses to remain anonymous, their name will be changed by a pseudonym. In addition, all persons named in the accounts of all participants will also be identified through pseudonyms.

Please describe what access research participants will have to study results, and any additional information that will be provided to participants post-participation (e.g. resources, etc.).

Following interviews, member-check encounters will be held with the participants so that they may access my interpretation of their interviews and may assess whether they find my representation of their statements accurate or not. They will be able to read my written interpretations, ask questions and give their thoughts. Subsequently, the final product of the research project will also be made available to any participant who requests it.

In some research traditions, such as participatory action research, and research of a sociopolitical nature, there can be concerns about giving participant groups a "voice". This is especially the case with groups that have been oppressed or whose views have been suppressed in their cultural location. If these concerns are relevant for the current participant groups, please describe how they will be addressed in the project.

Please note that for the purpose of this evaluation, co-researchers in a participatory research action are considered participants and must consent to participate and provide oral or written consent.

Participants will be given the choice to be identified or not. They may change their decision at any time during the course of the study.

ADDITIONAL ISSUES

Bearing in mind the ethical guidelines of your academic or professional association, please comment on any other ethical concerns which may arise in the conduct of this research. For example, are there responsibilities to participants beyond the purposes of this study?

DECLARATION AND SIGNATURE

Study Title:

I hereby declare that this Summary Protocol Form accurately describes the research project or scholarly activity that I plan to conduct. I will submit a detailed modification request if I wish to make modifications to this research.

I agree to conduct all activities conducted in relation to the research described in this form in compliance with all applicable laws, regulations, and guidelines, including:
The *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* ○ The policies and guidelines of the funding/award agency
The *Official Policies of Concordia University*, including the *Policy for the Ethical Review of Research Involving Human Participants, VPRGS-3*.

Principal Investigator Signature: ___██████_____
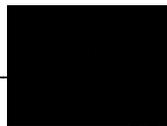
Date: _____ 05-23-2019

FACULTY SUPERVISOR STATEMENT (REQUIRED FOR STUDENT PRINCIPAL INVESTIGATORS):

I have read and approved this project. I affirm that it has received the appropriate academic approval, and that the student investigator is aware of the applicable policies and procedures governing the ethical conduct of human participant research at Concordia University. I agree to provide all necessary supervision to the student. I allow release of my nominative information as required by these policies and procedures in relation to this project.

Faculty Supervisor Signature: _____

Date: _____   05-23-2019

APPENDIX B: *L'Itinéraire* **- Letter of Approval**

L'ITI
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Subject: Approval for research project to take place at L'Itinéraire

Title of the study: Street Papers: An Educational Tool for Social Change
Name of researcher: Daniela Aranibar
Affiliation of researcher: Concordia University Graduate Student

To whom it may concern,

In my capacity as editor-in-chief of the street magazine *L'Itinéraire*, I confirm that the research project on the educational value of street papers proposed by Daniela Aranibar is approved to take place at L'Itinéraire.

Daniela has shared her thesis proposal with us, and we understand what her project consists of, and the role the organization is asked to play in the project. This approval includes the authorization for Daniela Aranibar to:

- Conduct her thesis project within our organization and mention *L'Itinéraire* in her research;
- Conduct interviews with L'Itinéraire vendors;
- Distribute an online survey to readers of the magazine.

We will also be able to provide assistance to Daniela in inviting members of L'Itinéraire to participate to her study, as well as help Daniela direct participants to appropriate help resources (e.g. L'Itinéraire's social intervention workers) in the case a situation that requires such action arises.

The research project can take place at L'Itinéraire as soon as the Ethics board of Concordia University issues its approval.

Josée Panet-Raymond
Josée Panet-Raymond
Éditrice adjointe et rédactrice en chef
L'Itinéraire
514 597-0238 poste 234

APPENDIX C: Recruitment Documents

ENGLISH

For readers of L'Itinéraire

INVITATION TO PARTICIPATE IN AN ONLINE SURVEY FOR A RESEARCH STUDY ON STREET PAPERS

Study Title: Street Papers: An Educational Tool for Social Change

Researcher: Maria Daniela Aranibar Zeballos (Master's student in Educational Studies)

Researcher's Contact Information: mariadaniela.ranibarzeballos@mail.concordia.ca

Faculty Supervisor: Dr. Carolina Cambre

Faculty Supervisor's Contact Information: Carolina.cambre@concordia.ca

Dear reader,

You are invited to participate in a research study on street newspapers conducted in the framework of a master's final thesis project at Concordia University. This project is conducted by Daniela Aranibar, a volunteer at *L'Itinéraire*.

This study aims to investigate how street papers influence how homelessness is perceived in Montreal by *L'Itinéraire* vendors, such as yourself, readers of *L'Itinéraire* and policymakers. This study thus aims to understand how street papers transform society's views on homelessness.

As a participant, you would be asked to take part in an anonymous 30-question online survey on your experiences as a reader of *L'Itinéraire*, as well as on your thoughts on homelessness in Montreal. Your answers will only be accessible to my supervisor and I.

Your input and experiences as a member of *L'Itinéraire* community would be of great value to this project.

If you are willing to participate, you can find the survey at the following address: www.survey.com

Kindly,

Daniela Aranibar

Pour les lecteurs de L'Itinéraire

INVITATION À PARTICIPER À UN SONDAGE EN LIGNE POUR UNE ÉTUDE DE RECHERCHE SUR LES JOURNAUX DE RUE

Titre de l'étude : Journaux de rue : Un outil éducatif pour le changement social

Chercheure : Maria Daniela Aranibar Zeballos (étudiante à la maîtrise en sciences de l'éducation)

Coordonnées de la chercheure : mariadaniela.ranibarzeballos@mail.concordia.ca

Superviseure : Dre Carolina Cambre

Coordonnées de la superviseure: Carolina.cambre@concordia.ca

Cher(ère) lecteur(trice),

Vous êtes invité(e) à participer à une étude de recherche sur les journaux de rue menée dans le cadre d'un projet de mémoire de maîtrise à l'Université Concordia. C'est en tant qu'étudiante en sciences de l'éducation que je mènerai ce projet.

Cette étude vise à examiner comment les journaux de rue influencent la façon dont l'itinérance est perçue à Montréal par les vendeurs de *L'Itinéraire*, comme vous, les lecteurs de *L'Itinéraire* et les responsables politiques. Cette étude vise donc à comprendre comment les journaux de rue transforment le point de vue de la société sur le phénomène de l'itinérance.

En tant que participant, on vous demandera de participer à un sondage en ligne anonyme de 30 questions sur votre expérience en tant que lecteur de *L'Itinéraire*, ainsi que sur vos réflexions sur l'itinérance à Montréal. Vos réponses ne seront accessibles qu'à ma superviseure et à moi.

Vos commentaires et vos expériences en tant que membre de la communauté *L'Itinéraire* seraient d'une grande valeur pour ce projet.

Si vous souhaitez participer, vous pouvez trouver le sondage à l'adresse suivante : www.survey.com

Cordialement,

Daniela Aranibar

APPENDIX D: Sample Consent Forms

ENGLISH
For *L'Itinéraire* participants

INFORMATION AND CONSENT FORM
Study Title: Street Papers: An Educational Tool for Social Change
Researcher: Maria Daniela Aranibar Zeballos (Master's student in Educational Studies)
Researcher's Contact Information:
(514) 629-6240 / mariadaniela.ranibarzeballos@mail.concordia.ca
Faculty Supervisor: Dr. Carolina Cambre
Faculty Supervisor's Contact Information: Carolina.cambre@concordia.ca
 Source of funding for the study: Master's thesis SSHRC award

You are being invited to participate in the research study mentioned above. This form provides information about what participating would mean. Please read it carefully before deciding if you want to participate or not. If there is anything you do not understand, or if you want more information, please ask the researcher.

A. PURPOSE

The purpose of the research is to understand how street papers in Montreal influence society's perception of homelessness. We want to understand the impact of street newspapers on those who write and sell the paper, readers and policymaking.

B. PROCEDURES

If you participate, you will be asked to take part in an interview with the researcher of this study. She will ask open-questions about your involvement and position within *L'Itinéraire*. You will be contacted after the interview to meet with the researcher so that you may review how your claims are being represented in this study.

In total, participating in this study will take approximately four hours. The interview will be two hours, and two other hours will be allocated to reviewing the study.

At any point during the interview or within the first month following the interview, you may withdraw your participation. This means all records of your interview will be erased and will not be used as part of the research.

Please note participation in this research project is not linked in any way whatsoever to L'Itinéraire activities.

C. RISKS AND BENEFITS

You might face certain risks by participating in this research. These risks include discussing certain sensitive topics that may bring about discomfort. You are in no obligation to discuss these topics.

Potential benefits include the publication of a paper that may shine a light on the impacts of *L'Itinéraire.*

D. CONFIDENTIALITY

We will gather the following information as part of this research:

- Your name
- Your age
- Information regarding your involvement in *L'Itinéraire*

We will not allow anyone to access the information, except people directly involved in conducting the research; in this case the researcher and her supervisor. We will only use the information for the purposes of the research described in this form.

The information gathered will be confidential if you request so. That means that it will not be possible to make a link between you and the information you provide. You will also have the option to be identifiable, if you prefer.

We will protect the information by giving unique access to the researcher and her supervisor. The information will be kept in a password-protected personal computer.

Please note that, in certain situations we might be legally required to disclose the information that you provide. This includes situations where any information revealing a risk of harm (physical or mental) to either the participant him/herself or to another person is disclosed. If this kind of situation arises, we will disclose the information as required by law, despite what is written in this form.

We intend to publish the results of this research. Please indicate below whether you accept to be identified in the publications:

[ ]   I accept that my name and the information I provide appear in publications of the results of the research.

[ ]   Please do not publish my name as part of the results of the research.

We will destroy the information three years after the end of the study.

E. CONDITIONS OF PARTICIPATION

You do not have to participate in this research. It is purely your decision. If you do participate, you can stop at any time. You can also ask that the information you provided not be used within the first month following the interview, and your choice will be respected.

There are no negative consequences for not participating, stopping in the middle, or asking us not to use your information.

F. PARTICIPANT'S DECLARATION

I have read and understood this form. I have had the chance to ask questions and any questions have been answered. I agree to participate in this research under the conditions described.

NAME (please print)   _____

SIGNATURE   _____

DATE   _____

If you have questions about the scientific or scholarly aspects of this research, please contact the researcher. Their contact information is on page 1. You may also contact their faculty supervisor.

If you have concerns about ethical issues in this research, please contact the Manager, Research Ethics, Concordia University, 514.848.2424 ex. 7481 or oor.ethics@concordia.ca.

For readers of *L'Itinéraire*

INFORMATION AND CONSENT FORM
Study Title: Street Papers: An Educational Tool for Social Change
Researcher: Maria Daniela Aranibar Zeballos (Master's student in Educational Studies)
Researcher's Contact Information:
(514) 629-6240 / mariadaniela.ranibarzeballos@mail.concordia.ca
Faculty Supervisor: Dr. Carolina Cambre
Faculty Supervisor's Contact Information: Carolina.cambre@concordia.ca
Source of funding for the study: Master's thesis SSHRC Award

You are being invited to participate in the research study mentioned above. This form provides information about what participating would mean. Please read it carefully before deciding if you want to participate or not. If there is anything you do not understand, or if you want more information, please ask the researcher.

A. PURPOSE

The purpose of the research is to understand how street papers in Montreal influence society's perception of homelessness. We want to understand the impact of street papers on those who write and sell the paper, readers and policymaking.

B. PROCEDURES

If you participate, you will be asked to take part in a 30-question online survey. You will be asked to answer some questions about your experience as a reader of *L'Itinéraire*, as well as on homelessness in Montreal.

In total, participating in this study will take approximately 15 minutes. Once you have answered all the questions, you will be asked to submit the survey.

C. RISKS AND BENEFITS

You do not face any risks by participating in this research.

Potential benefits include the publication of a paper that may shine a light on the impacts of
L'Itinéraire.

D. CONFIDENTIALITY

We will gather the following information as part of this research:
- Your age and occupation
- Information regarding your experience as a reader of L'Itinéraire
- Information regarding your views on homelessness in Montreal

We will not allow anyone to access the information, except people directly involved in conducting the research; in this case the researcher and her supervisor. We will only use the information for the purposes of the research described in this form.

The information gathered will be anonymous. That means that it will not be possible to make a link between you and the information you provide.

We will protect the information by giving unique access to the researcher and her supervisor. The information will be kept in a password-protected personal computer.

Please note that, in certain situations we might be legally required to disclose the information that you provide. This includes situations where any information revealing a risk of harm (physical or mental) to either the participant him/herself or to another person is disclosed. If this kind of situation arises, we will disclose the information as required by law, despite what is written in this form.

We intend to publish the results of this research. We will destroy the information three years after the end of the study.

F. CONDITIONS OF PARTICIPATION

You do not have to participate in this research. It is purely your decision.

There are no negative consequences for not participating or stopping in the middle. However, as this survey is anonymous, it will not be possible to withdraw your participation once you have submitted the survey.

G. PARTICIPANT'S DECLARATION

By clicking the button below, you are declaring that you have read and understood the conditions of participation and are agreeing to them.

If you have questions about the scientific or scholarly aspects of this research, please contact the researcher. Their contact information is on page 1. You may also contact their faculty supervisor.

If you have concerns about ethical issues in this research, please contact the Manager, Research Ethics, Concordia University, 514.848.2424 ex. 7481 or oor.ethics@concordia.ca.

FORMULAIRE D'INFORMATION ET DE CONSENTEMENT
Titre de l'étude : Journaux de rue : Un outil éducatif pour le changement social
Chercheur : Maria Daniela Aranibar Zeballos (étudiante à la maîtrise en sciences de l'éducation)
Coordonnées de la chercheure :
(514) 629-6240 / mariadaniela.ranibarzeballos@mail.concordia.ca
Superviseure : Dre Carolina Cambre
Coordonnées de la superviseure de la faculté : Carolina.cambre@concordia.ca Source de financement de l'étude : mémoire de maîtrise

Vous êtes invité à participer à l'étude mentionnée ci-dessus. Ce formulaire fournit de l'information sur ce que signifierait la participation. Veuillez le lire attentivement avant de décider si vous voulez participer ou non. S'il y a quelque chose que vous ne comprenez pas, ou si vous voulez plus d'information, veuillez demander à la chercheure.

A. OBJECTIF
Le but de la recherche est de comprendre comment les journaux de rue à Montréal influencent la perception de l'itinérance dans la société. Nous voulons comprendre l'impact des journaux de rue sur ceux qui écrivent et vendent le journal, les lecteurs et les décideurs.

B. PROCÉDURES
Si vous participez, on vous demandera de participer à une entrevue avec la chercheure de cette étude.
Elle vous posera des questions ouvertes sur votre implication et votre poste au sein de *L'Itinéraire*. Nous communiquerons avec vous après l'entrevue pour rencontrer la chercheure afin que vous puissiez examiner la façon dont vos affirmations sont présentées dans le cadre de cette étude.

Au total, la participation à cette étude prendra environ quatre heures. L'entrevue durera deux heures et deux autres heures seront consacrées à la révision de l'étude.
À tout moment au cours de l'entrevue ou dans le premier mois suivant l'entrevue, vous pouvez retirer votre participation. Cela signifie que tous les enregistrements de votre entrevue seront effacés et ne seront pas utilisés dans le cadre de la recherche.
Veuillez noter que votre participation à cette recherche n'est aucunement liée aux activités menées par *L'Itinéraire*.

C. RISQUES ET AVANTAGES
Vous pourriez faire face à certains risques en participant à cette recherche. Ces risques comprennent la discussion de certains sujets délicats qui peuvent causer de l'inconfort. Vous n'êtes pas obligé de discuter de ces sujets.

Parmi les avantages potentiels, on compte la publication d'un article qui pourrait faire la lumière sur les impacts de *L'Itinéraire*.

D. CONFIDENTIALITÉ

Nous recueillerons les renseignements suivants dans le cadre de cette recherche :
- Votre nom
- Votre âge
- Informations concernant votre participation à *L'Itinéraire*

Nous ne permettrons à personne d'accéder à l'information, sauf aux personnes qui participent directement à la recherche, en l'occurrence la chercheure et sa superviseure. Nous n'utiliserons ces renseignements qu'aux fins de la recherche décrite dans le présent formulaire.

Les renseignements recueillis seront confidentiels si vous en faites la demande. Cela signifie qu'il ne sera pas possible d'établir un lien entre vous et les informations que vous fournissez. Vous aurez également la possibilité d'être identifiable, si vous préférez.

Nous protégerons l'information en donnant un accès unique à la chercheure et à sa superviseure. Les informations seront conservées dans un ordinateur personnel protégé par un mot de passe.

Veuillez noter que, dans certaines situations, nous pourrions être légalement tenus de divulguer les informations que vous nous fournissez. Cela comprend les situations où toute information révélant un risque de tort (physique ou mental) pour le participant lui-même ou pour une autre personne est divulguée. Si ce genre de situation se produit, nous divulguerons les renseignements tel que requis par la loi, malgré ce qui est écrit dans ce formulaire.

Nous avons l'intention de publier les résultats de cette recherche. Veuillez indiquer ci-dessous si vous acceptez d'être identifié dans les publications :

[ ] J'accepte que mon nom et les renseignements que je fournis paraissent dans les publications des résultats de la recherche.

[ ] Veuillez ne pas publier mon nom dans les résultats de la recherche.

Nous détruirons l'information trois ans après la fin de l'étude.

F. CONDITIONS DE PARTICIPATION

Vous n'êtes pas obligé de participer à cette recherche. C'est purement votre décision. Si vous participez, vous pouvez arrêter à tout moment. Vous pouvez également demander que les informations que vous avez fournies ne soient pas utilisées dans le premier mois suivant l'entrevue, et votre choix sera respecté.

Il n'y a aucune conséquence négative à ne pas participer, à s'arrêter au milieu ou à nous demander de ne pas utiliser vos informations.

G. DÉCLARATION DU PARTICIPANT

J'ai lu et compris ce formulaire. J'ai eu l'occasion de poser des questions et on a répondu à toutes les questions. J'accepte de participer à cette recherche dans les conditions décrites.

NOM (en lettres moulées) _____

SIGNATURE

_____

DATE   _____

Si vous avez des questions sur les aspects scientifiques ou universitaires de cette recherche, veuillez communiquer avec le chercheur. Leurs coordonnées se trouvent à la page 1. Vous pouvez également communiquer avec le directeur de recherche de leur faculté.

Si vous avez des questions d'ordre éthique concernant cette recherche, veuillez communiquer avec la chercheure. Ses coordonnées se trouvent à la page 1. Vous pouvez également communiquer avec sa superviseure.

Si vous avez des questions d'ordre éthique concernant cette recherche, veuillez communiquer avec le gestionnaire, Éthique de la recherche, Université Concordia, au 514.848.2424, tél. 7481 ou oor.ethics@concordia.ca.

Pour les lecteurs de *L'Itinéraire*

FORMULAIRE D'INFORMATION ET DE CONSENTEMENT
Titre de l'étude : Journaux de rue : Un outil éducatif pour le changement social
Chercheur : Maria Daniela Aranibar Zeballos (étudiante à la maîtrise en sciences de l'éducation)
Coordonnées du chercheur :
(514) 629-6240 / mariadaniela.ranibarzeballos@mail.concordia.ca
Superviseure: Dre Carolina Cambre
Coordonnées de la superviseure : Carolina.cambre@concordia.ca
Source de financement de l'étude : mémoire de maîtrise

Vous êtes invité(e) à participer à l'étude de recherche mentionnée ci-dessus. Ce formulaire fournit de l'information sur ce que signifierait la participation. Veuillez le lire attentivement avant de décider si vous voulez participer ou non. S'il y a quelque chose que vous ne comprenez pas, ou si vous voulez plus d'information, veuillez demander au chercheur.

A. OBJECTIF
Le but de la recherche est de comprendre comment les journaux de rue à Montréal influencent la perception de l'itinérance dans la société. Nous voulons comprendre l'impact des journaux de rue sur ceux qui écrivent et vendent le journal, les lecteurs et les décideurs politiques.

B. PROCÉDURES
Si vous participez, on vous demandera de participer à un sondage en ligne de 30 questions. On vous demandera de répondre à quelques questions sur votre expérience en tant que lecteur de *L'Itinéraire*, ainsi que sur l'itinérance à Montréal.

En tout, la participation à cette étude prendra environ 15 minutes. Une fois que vous aurez répondu à toutes les questions, on vous demandera de soumettre le sondage.

C. RISQUES ET AVANTAGES
Vous ne courez aucun risque en participant à cette recherche.
Parmi les avantages potentiels, on compte la publication d'un article qui pourrait faire la lumière sur les impacts de *L'Itinéraire*.

D. CONFIDENTIALITÉ
Nous recueillerons les renseignements suivants dans le cadre de cette recherche :
  - Votre occupation
  - Informations concernant votre expérience en tant que lecteur de *L'Itinéraire*
  - Renseignements concernant votre point de vue sur l'itinérance à Montréal

Nous ne permettrons à personne d'accéder à l'information, sauf aux personnes qui participent directement à la recherche, en l'occurrence la chercheure et sa superviseure. Nous n'utiliserons ces renseignements qu'aux fins de la recherche décrite dans le présent formulaire.

Les informations recueillies seront anonymes. Cela signifie qu'il ne sera pas possible d'établir un lien entre vous et les informations que vous fournissez.

Nous protégerons l'information en donnant un accès unique à la chercheure et à sa superviseure. Les informations seront conservées dans un ordinateur personnel protégé par un mot de passe.

Veuillez noter que, dans certaines situations, nous pourrions être légalement tenus de divulguer les informations que vous nous fournissez. Cela comprend les situations où toute information révélant un risque de tort (physique ou mental) pour le participant lui-même ou pour une autre personne est divulguée. Si ce genre de situation se produit, nous communiquerons les renseignements tel que requis par la loi, malgré ce qui est écrit dans ce formulaire.

Nous avons l'intention de publier les résultats de cette recherche. Nous détruirons l'information trois ans après la fin de l'étude.

F. CONDITIONS DE PARTICIPATION

Vous n'êtes pas obligé de participer à cette recherche. C'est purement votre décision.

Il n'y a pas de conséquences négatives à ne pas participer ou à ne pas s'arrêter au milieu. Cependant, comme ce sondage est anonyme, il ne sera pas possible de retirer votre participation une fois que vous aurez soumis le sondage.

G. DÉCLARATION DU PARTICIPANT

En cliquant sur le bouton ci-dessous, vous déclarez avoir lu et compris les conditions de participation et les accepter.

Si vous avez des questions sur les aspects scientifiques ou universitaires de cette recherche, veuillez communiquer avec la chercheure. Ses coordonnées se trouvent à la page 1. Vous pouvez également communiquer avec sa superviseure.

Si vous avez des questions d'ordre éthique concernant cette recherche, veuillez communiquer avec le gestionnaire, Éthique de la recherche, Université Concordia, au 514.848.2424, tél. 7481 ou oor.ethics@concordia.ca.

APPENDIX E: Data Collection Instruments

ENGLISH – Interview Questions

- ○   What is your name? Do you want to be identified in the research?
- ○   How old are you?
- ○   Can you tell me a bit about yourself?

- **Involvement in *L'Itinéraire***
  - ○   How long have you been involved in *L'Itinéraire*?
  - ○   How did your involvement in *L'Itinéraire* begin?
  - ○   What is your role in *L'Itinéraire*?
  - ○   Can you describe the activities that fall under this role?

- **Questions about vending:**
  - ○ Can you expand on what it means to be a vendor of *L'Itinéraire*? What does it take?
  - ○ What effects, if any, has it had on you? Do you feel you have learned something through this activity?
  - ○ Have your interactions with others been altered when becoming a vendor? How so?
  - ○ Conversely, have your previous life experiences affected your role as a vendor? If so, how?
  - ○ Do you feel you have an effect on others you come across in your role as a vendor? (readers, bystanders, etc.) If so, what effect? How do you want to impact them or what do you want to teach them or make them think about?

- **Questions about writing for *L'Itinéraire*:**
  - ○ Can you explain the process through which you had to go through to write in *L'Itinéraire*? Why did you start writing?
    - ○ How often do you write for *L'Itinéraire*? What types of pieces?
    - ○ Has writing in the magazine had any effects on you? Which ones?
    - ○ What effects, if any, do you want to have on others who read your pieces in *L'Itinéraire*?
    - ○ What messages do you want to convey in your writing?
    - ○ Do you feel these messages have been conveyed?
    - ○ Have your interactions with others been altered when you started writing for *L'Itinéraire*? How so?
  - ○ Conversely, have your previous life experiences affected your role as a writer? If so, how?
  - ○ Can you tell me about your most meaningful experiences as a writer for *L'Itinéraire*? Do you feel you have an impact on Montreal society or politics as a vendor for *L'Itinéraire*?
    - ○ Would you like to add anything?

FRANÇAIS – Questions d'entrevue

- **Renseignements de base :**
  o Quel est votre nom ? Désirez-vous être identifié par votre vrai nom dans la recherche?
  o Quel âge avez-vous ?
  o Pouvez-vous me parler un peu de vous ?
- **Implication dans *L'Itinéraire***
  o Depuis combien de temps êtes-vous impliqué dans *L'Itinéraire* ?
  o Comment votre participation à *L'Itinéraire* a-t-elle commencé ?
  o Quel est votre rôle dans *L'Itinéraire* ?
  o Pouvez-vous décrire les activités qui relèvent de ce rôle ?
- **Questions sur la vente de magazines :**
  o Pouvez-vous nous en dire plus sur ce que cela signifie d'être un camelot de *L'Itinéraire* ? Qu'est-ce que ça prend pour être camelot ?
  o Trouvez-vous qu'être camelot a eu un impact sur vous ? Si oui, lequel? Pensez-vous avoir appris quelque chose grâce à cette activité?
  o Vos interactions avec les autres ont-elles été modifiées lorsque vous êtes devenu camelot ? Comment ? Sentez-vous avoir appris quelque chose grâce à cette activité?
  o Inversement, vos expériences de vie antérieures ont-elles affecté votre rôle en tant que vendeur ? Si oui, comment ?
  o Croyez-vous avoir un effet sur les personnes que vous rencontrez dans votre rôle de vendeur ? (lecteurs, passants, etc.) Si oui, lequel? Quel impact souhaitez-vous avoir ou quelles leçons voulez-vous leur laisser?
- **Questions sur la rédaction d'articles/pièces pour *L'Itinéraire* :**
  o Pouvez-vous expliquer le processus par lequel vous avez dû passer pour écrire dans *L'Itinéraire* ? Pourquoi avez-vous commencé à écrire?
  o À quelle fréquence écrivez-vous pour *L'Itinéraire* ? Quels types de textes écrivez-vous?
  o Est-ce qu'écrire pour *L'Itinéraire* a eu un effet sur vous ? Si oui, lequel?
  o Voulez-vous avoir un impact sur ceux qui lisent vos pièces dans *L'Itinéraire* ? Quel impact?
  o Quels messages voulez-vous faire passer dans vos textes ?
  o Pensez-vous que ces messages ont été transmis ?
  o Vos interactions avec les autres ont-elles été modifiées lorsque vous avez commencé à écrire dans *L'Itinéraire*? Comment?
  o Inversement, vos expériences de vie antérieures ont-elles affecté votre façon d'écrire ? Si oui, comment ?
  o Pouvez-vous me parler de vos expériences les plus significatives en tant que camelot journaliste pour *L'Itinéraire* ? Sentez-vous avoir un impact sur la société ou la politique Montréalaise en tant que camelot pour *L'Itinéraire*?
  o Aimeriez-vous ajouter quelque chose ?

ENGLISH - Online Questionnaire for Readers of L'Itinéraire

In this questionnaire, you will find 5 broad open questions. Each question has a list of sub-questions that you may use to guide you in your answer. There are two additional optional questions at the end of the questionnaire.

1. **What is your connection to *L'Itinéraire*?**
   ○ Roughly, how long have you been reading *L'Itinéraire*?
   ○ How many issues of *L'Itinéraire* do you buy per year approximately?

2. **Please tell us what you gain out of reading *L'Itinéraire*.**
   ○ Do you feel you are learning through reading *L'Itinéraire*, and what about?
   ○ Please name a few topics on which you have learned something through the magazine.
   ○ Are there any types of article in *L'Itinéraire* that you prefer? If so, which ones?
   ○ Do you feel reading *L'Itinéraire* has impacted your opinions on homelessness? If so, how?
   ○ Has reading *L'Itinéraire* impacted your opinion on any other issues? If so, which ones.
   ○ In your view, does *L'Itinéraire* differ from other publications? And what do you think is similar or different?
   ○ Do you interact with vendors from *L'Itinéraire*?
   ○ If yes, how well do you know them?
   ○ How would you describe the impact of the magazine on your daily life?

3. **Please tell us about your perception and understanding of homelessness.**
   ○ How would you define and describe homelessness generally?
   ○ What do you think causes homelessness and may prevent someone's exit from this condition?
   ○ What do you think would be the best way to help a homeless individual?

4. **Please tell us about your opinion on politics' role in making changes in society.**
   ○ What do you know about Montreal's policies on homelessness?
   ○ How much do you think policy has an impact on homeless individual's lives?

5. **Please tell us your opinion on your own role in making changes in society.**
   ○ Do you think you can have an impact on Montreal politics yourself? If so, in which ways?
   ○ How do you think you have had impact on Montreal's policies on homelessness, or not, in the past or will in the near future?

6. **Would you want to add anything else?**

7. **Tell us more about yourself (optional questions)**
   ○ How old are you?
   ○ What is your occupation?

FRANÇAIS - Questionnaire en ligne pour les lecteurs de L'Itinéraire

Dans ce questionnaire, vous trouverez cinq grandes questions ouvertes. Chacune comporte une liste de sous-questions que vous pouvez utiliser pour vous guider dans votre réponse. Deux autres questions facultatives se trouvent à la fin du questionnaire.

1. **Quel est votre rapport avec le magazine *L'Itinéraire* ?**
   o Depuis combien de temps lisez-vous *L'Itinéraire* approximativement ?
   o Environ combien d'éditions de *L'Itinéraire* achetez-vous par an?

2. **Dites-nous ce que vous tirez de vos lectures dans *L'Itinéraire*.**
   o Avez-vous le sentiment d'apprendre en lisant *L'Itinéraire*? Si oui, qu'avez-vous appris?
   o Veuillez citer quelques sujets desquels vous avez appris quelque chose dans le magazine.
   o Y a-t-il des types d'articles dans *L'Itinéraire* que vous préférez ? Si oui, lesquels ?
   o Pensez-vous que la lecture de *L'Itinéraire* a eu un impact sur vos opinions sur l'itinérance? Si oui, lequel?
   o La lecture de *L'Itinéraire* a-t-elle eu un impact sur votre opinion sur d'autres sujets ? Si oui, lesquels?
   o Selon vous, *L'Itinéraire* est-il différent d'autres publications ? Et qu'est-ce qui, selon vous, est similaire ou différent ?
   o Interagissez-vous avec les camelots de *L'Itinéraire* ?
   o Si oui, les connaissez-vous bien ?
   o Comment décririez-vous l'impact du magazine sur votre vie quotidienne ?

3. **Veuillez nous parler de votre perception et de votre compréhension de l'itinérance.**
   o Comment définiriez-vous ou décririez-vous l'itinérance?
   o Selon vous, qu'est-ce qui cause l'itinérance et qu'est-ce qui peut empêcher quelqu'un de sortir de cette situation ?
   o Selon vous, quelle serait la meilleure façon d'aider une personne en situation d'itinérance?

4. **Veuillez nous faire part de votre opinion sur le rôle de la politique dans les changements dans la société.**
   o Que savez-vous des politiques montréalaises sur l'itinérance ?
   o Dans quelle mesure pensez-vous que la politique a un impact sur la vie des personnes sans-abri ?

5. Veuillez nous donner votre opinion sur votre propre rôle dans les changements dans la société.

  o Pensez-vous que vous pouvez avoir un impact sur la politique montréalaise vous-même ? Si oui, de quelles façons ?

  o Comment pensez-vous avoir eu un impact, ou non, sur les politiques montréalaises sur l'itinérance dans le passé ou dans un proche avenir ?

6. Voulez-vous ajouter autre chose ?

7. Parlez-nous de vous (questions optionnelles)

  o Quel âge avez-vous ?

  o Quelle est votre profession ?