

NETWORKS FOR CHANGE AND WELL-BEING

Girl-led 'From the Ground Up' Policy Making to Address
Sexual Violence in Canada and South Africa



Issue 10: March 2020

Content

Dear Partners, Colleagues and Friends of *Networks4Change*

As we head into the 2020 celebrations for International Women's Week, we have much to celebrate in *Networks for Change and Well-being*. As we highlight in this issue, team members are heading up critical writing projects related to the key themes of *Networks*. For example, Sandrina de Finney with Patricia Krueger-Henney and Lena Palacios, just guest edited a themed issue of *Girlhood Studies: An Interdisciplinary Journal* on 'Reimagining Girlhood in White Settler-Carceral States' and the Girls Leading Change group from Eastern Cape, South Africa recently published a new book, *Dear Nosizwe: Conversations About Gender Inclusive Teaching in Schools*. There are two new Special Issues underway: *Agenda: Empowering Women for Gender Equity* ("What's policy got to do with it? Girl-led 'from the ground up' approaches to policy dialogue and policy change") and *Girlhood Studies: An Interdisciplinary Journal* ("Activism Networks by, for, and with Girls and Young Women"). Both will be launched later this year. And as part of the new series *Transnational Girlhoods*, Relebohile Moletsane, Lisa Wiebesiek, April Mandrona, and Astrid Teffry-Goatley have a forthcoming book *Ethical Practice in Participatory Visual Research with Girls: A Focus on Indigeneity, Rurality, and Transnationalism*.

On sheer numbers, the project is getting the word out in other ways! The award winning cellphilm produced by Treaty 6 girls, *Indigenous Youth Women's Utopia*, has now been viewed by more than 3,000 people; the Girlfesto has been viewed and shared internationally more than 2,000 times; *14 Times a Woman: Indigenous Stories from the Heart*, has had more than 300 prints; and the Mi'kmaq colouring book for survivors of sexual and gender-based violence created by youth in Eskasoni, *Healing with the Seven Sacred Teachings*, has been distributed in Nova Scotia, New Brunswick and Prince Edward Islands making a total of more than 2000 copies.

And still to come, Imbizo Intergenerational! with Indigenous girls and young women from Canada and South Africa coming together at the end of June in Durban, South Africa.

Warm regards,

Claudia and Lebo

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More Than Words in Addressing Sexual and Gender-based Violence Conference

A Dialogue on the Impact of Indigenous-focused Youth-led Engagement Through the Arts on Families and Communities

October 3-4, 2019
Montreal, Canada



By Emily Booker

More Than Words in Addressing Sexual and Gender-based Violence: A Dialogue on the Impact of Indigenous-focused Youth-led Engagement Through the Arts on Families and Communities was a two-day dialogue event created to connect and support a community of researchers, practitioners, community organizers, scholars, activists and individuals who are working to address sexual and gender-based violence through arts-based work with young Indigenous people. The event was held on October 3rd and 4th, 2019, at McGill University Campus, in Montreal, Quebec, Canada with 65 participants attending from all over Canada and South Africa.

The theme of the first day was *'what we are learning'*, showcasing previous projects that are youth-led and arts-based and discussing emerging challenges, including what it means to study the impact of arts-based methods. The second day expanded on day one with a focus on *'digging in'* through different working groups, refining and reframing tools and strategies for studying the impact of arts-based work with Indigenous young people and their communities. Over the two days, four prominent themes or issues arose:

1. Connecting and creating a network, a goal of the conference that was to create an Indigenous youth-focused national network and we feel as though this goal was achieved through dialogue.
2. Working with the arts, the hands-on participatory workshops allowed participants to work with the arts themselves and reflect on using the arts to study impact and sexual and gender-based violence.
3. Consent in the context of ethics, the importance of ongoing and continual consent was brought up several times over the two days. When working with youth, ongoing consent and ensuring the youth understand what they are consenting to was highlighted.



4. Challenging the language of conventional forms of evaluation, the colonial and patriarchal nature common to language in evaluation was discussed in many different contexts over the two days. The importance of being intentional with language was highlighted and participants were encouraged and inspired to find new terms to define their work.

There were many highlights, lessons learned, and connections made at the conference. The conference has had a profound impact on the *More Than Words* project moving forward. The art-based dialogue groups on day one and the working groups on day two created two learning and sharing opportunities where people from all over Canada and South Africa came together and shared their experiences, pieces of knowledge and stories. These opportunities to share and learn connected everyone in attendance, creating a global network of individuals passionate about addressing sexual and gender-based violence, using arts-based methods and working with Indigenous youth.

Day 1: What We Are Learning

Land Acknowledgement | Marjorie Beaucage

McGill Welcome | Kakwiranó:ron Cook

Who's In the Room: An Interactive Session | Marjorie Beaucage

Everyone was asked to share the story of something they were wearing with someone sitting close to them. This activity took an object-based and storytelling approach, it was the beginning of the process of building a network between everyone in attendance.

Setting the Context for this More Than Words Dialogue | Claudia Mitchell

The *Networks for Change and Well-being: Girl-led 'From the Ground Up' Policy Making to Address Sexual Violence in Canada and South Africa* project has created a foundation for collaboration and successful partnering over the last six years by building skills and capacity for Indigenous young people to respond to SGBV in their communities in Canada and South Africa, that *More Than Words* will build on.

Networks For Change and Well-being Panel: What Have We Learned

Moderator: Sarah Flicker. Panellists: Jennifer Altenberg, Kari Wuttunee, Marnina Gonick, Jennica Alhda, Jenny Reich, Kathryn McLeod, Relebohile Moletsane, Naydene de Lange

Individuals involved with the six *Networks for Change* sites were invited to discuss their experiences working with girls and young women in addressing sexual and gender-based violence and talk about what they learned from their experiences.

Trauma, Story & Indigenous Healing

Suzanne Methot

Over video, Suzanne spoke about the experience writing her latest novel *Legacy: Trauma, Story and Indigenous Healing* and on the topics of intergenerational trauma, education and resilience.

Getting to Impact: Integrating Indigenous Ways of Knowing Panel

Panel moderated by Pamela Teitelbaum. Panellists: Shanthi Besso, Elizabeth Cooper, Gabrielle Fayant, Candice Lys

The panellists were practitioners who have experience working with Indigenous youth and reflecting on the impact of arts-based and other approaches. They highlighted the colonial nature of evaluation frameworks, pointing to the problem with integrating Indigenous ways of knowing into pre-existing and colonial frameworks.

Making and Reflecting: Arts-based Dialogue

Three hands-on arts-based workshops were offered for participants to experience engaging with arts-based methods:

1. *Visual Arts with Maria Ezcurra.* Participants were each given a white cloth glove and the prompt of “speaking out” to design the top of the hand and the prompt of “speaking back” to design the palm.
2. *Theatre and Performance with Mindy Carter.* The participants engaged in different theatre and performance exercises, reflecting on the bodily nature of performance art and the impact of physically engaging with art and the experience of doing activities in a group that required them to be conscious of others and themselves.

3. *Cellphilm with Katie MacEntee.* The group was given “impact” as a theme/topic/theme to create a cellphilm. The work challenged the word “impact” highlighting how it was a colonial and patriarchal word and spoke to the importance of thoughtfully and critically engaging with language. The cellphilm can be seen [here](#).



Above: Creating gloves
Below: Creating the cellphilm



Day 2: Digging In

Opening, Land Acknowledgement

Marjorie Beaucage

What Matters Now? | Judith Marcuse

Participants engaged in six different physical embodiment activities centred on reflections related to their work. Each activity had a unique message or theme. These themes and messages included leadership, the power of imagination and art without words.

Sohkeyimowin: The Making of the Young Indigenous Women's Utopia Video Panel

Panel by Andrea Cessna, Kiyari McNab, Jennifer Altenberg, Kari Wuttunee, and Sarah Flicker

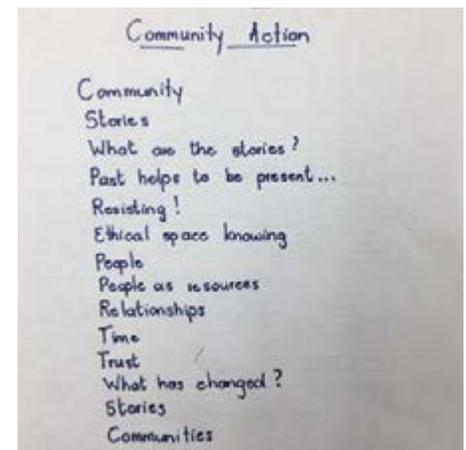
Sohkeyimowin was an inspiring film speaking to the positive impact of the group on the girls who participate in it but also their family members and community. The film featured family members speaking about how they have seen the impact of the group on the participants but also felt it themselves. The film was a celebration of Indigenous girls, families and communal love. The panel touched on

the importance of “ethical storytelling” as the filmmakers, Kiyari and Andrea, spoke to how important it was to have the trust of the people they were working and to tell a story of resilience.

Digging in Part 1 and 2

In Part 1, working groups were convened on topics relating to addressing the impact of arts-based tools and methods. In Part 2, the groups came together to share their work.

1. *Community Action with Naydene de Lange and Relebohile Moletsane.* The group discussed common language in community action, thinking about terms such as “speaking out” and “speaking back” and the importance of considering who is speaking and listening. The importance of relationships in community action was highlighted by the group such as engaging communities at different levels, working with teachers or elders. Naydene and Relebohile created a found poem called “Community Action” from their working group:



2. *Vision to Action with Shanly Dixon.* The group engaged in a provocative conversation around the idea of bringing a vision to action through a “blueprint”. Issues surrounding the word “blueprint” were identified and the group brainstormed alternative words that might more accurately portray the intentions of the people creating the “blueprint”. The issues around word choice highlighted the importance of consciously and critically engaging with language and recognizing our different cultural understandings of words. The notion of a blueprint and replicating projects led to a discussion of the importance of ongoing consent and critically engaging with power imbalances.



Vision to Action

3. *Youth Advisory Groups with Sarah Flicker.* The group discussed creating safe spaces when working with youth and the importance of listening to them and respecting their wishes. “Direction without control” was a recurring theme, meaning there are moments when adults need to be quiet and let the youth lead. Language around “youth leader” was discussed,

particularly how the word “leader” is patriarchal. The word “oskâpêws” was suggested as more of a helper.

Speaking Back Exchange

Moderator: Catherine Vanner
 Panelists: Angelina Weenie, Felicia Tugak, Mary Fredlund, Shaheen Shariff

The panellists reflected on the importance of centring youth in work and noted the resilience of youth. The importance of language was identified in the “Digging In” presentations, highlighting the importance of being intentional with language and insuring everyone working together understands the language being used.

Reflecting Forward | Claudia Mitchell

Sohkeyimowin was screened again. Afterwards, the audio from the launch

of *Dear Nosizwe* by Girls Leading Change was played. The young women reflected on their experiences over the past 6 years. The intensity of the two days was acknowledged, as was the emotional intensity of the work that many of the participants do.

Conference Closing

Judith Marcuse & Marjorie Beaucage

Judith ran a closing activity, passing energy around the room. Marjorie closed the conference by asking participants to take the good with them and leave the bad and then by thanking the ancestors for being with us and helping us do this work.

For a full conference report and video summary, visit the *More Than Words* website:

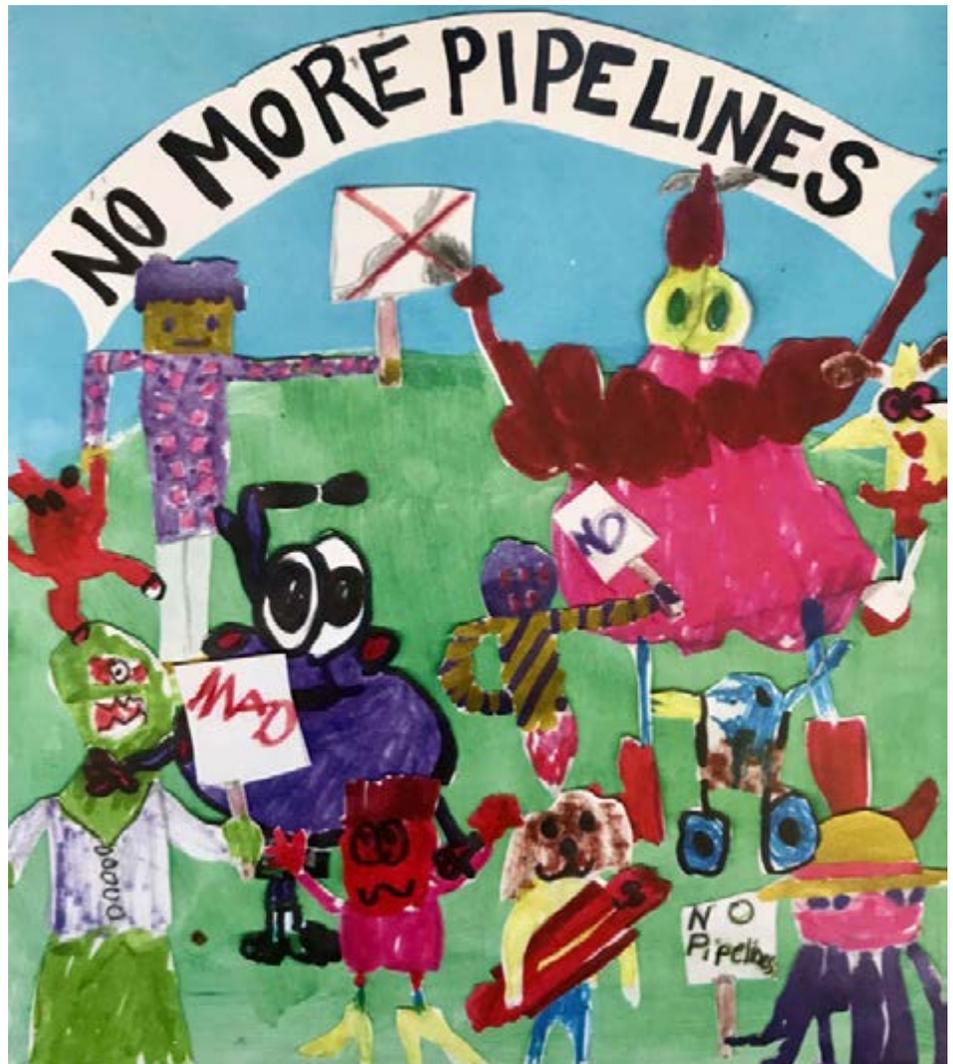
www.mcgill.ca/morethanwords/

Statement of Solidarity with Wet’suwet’en Nation

Networks4Change, *More than Words* and the Participatory Cultures Lab stand in solidarity with the people and the Hereditary Chiefs of the Wet’suwet’en Nation and all land defenders. Many of the youth attached to our projects in Canadian contexts have been active in demonstrations. We all support the Wet’suwet’en Nation’s rights to govern their ancestral territories and we urge the Canadian government, government ministries and police forces to respect Indigenous sovereignty. The coastal gaslink pipeline and the RCMP occupation of Wet’suwet’en territory are in violation with the Canadian government’s commitment to reconciliation and the United Nations Declaration on the Rights of Indigenous Peoples. We find it crucial to acknowledge the construction of the pipeline will put Indigenous women, girls and 2spirited individuals at great risk and we call for the end of colonial violence against Indigenous women, girls and 2spirited individuals.

McGill University is situated on the traditional and unceded territory of the Kanien’kehà:ka (Mohawk). We support the Kanien’kehà:ka of Tynedinaga, Kahnawà:ke and Kanehsatà:ke as they stand in solidarity with Wet’suwet’en Hereditary Chiefs. Information on how to support the land defenders can be found here:

<http://unistoten.camp/>



Artwork by Salix & Ezra as part of their postcard fundraiser. All proceeds go towards Wet’suwet’en land defense. Contact qtlifedrawing@gmail.com for more details.

Networks4Change Fieldsites

Here we present updates on fieldsites set up in Canada and South Africa.

Eskasoni (Canada)

Linda Liebenberg

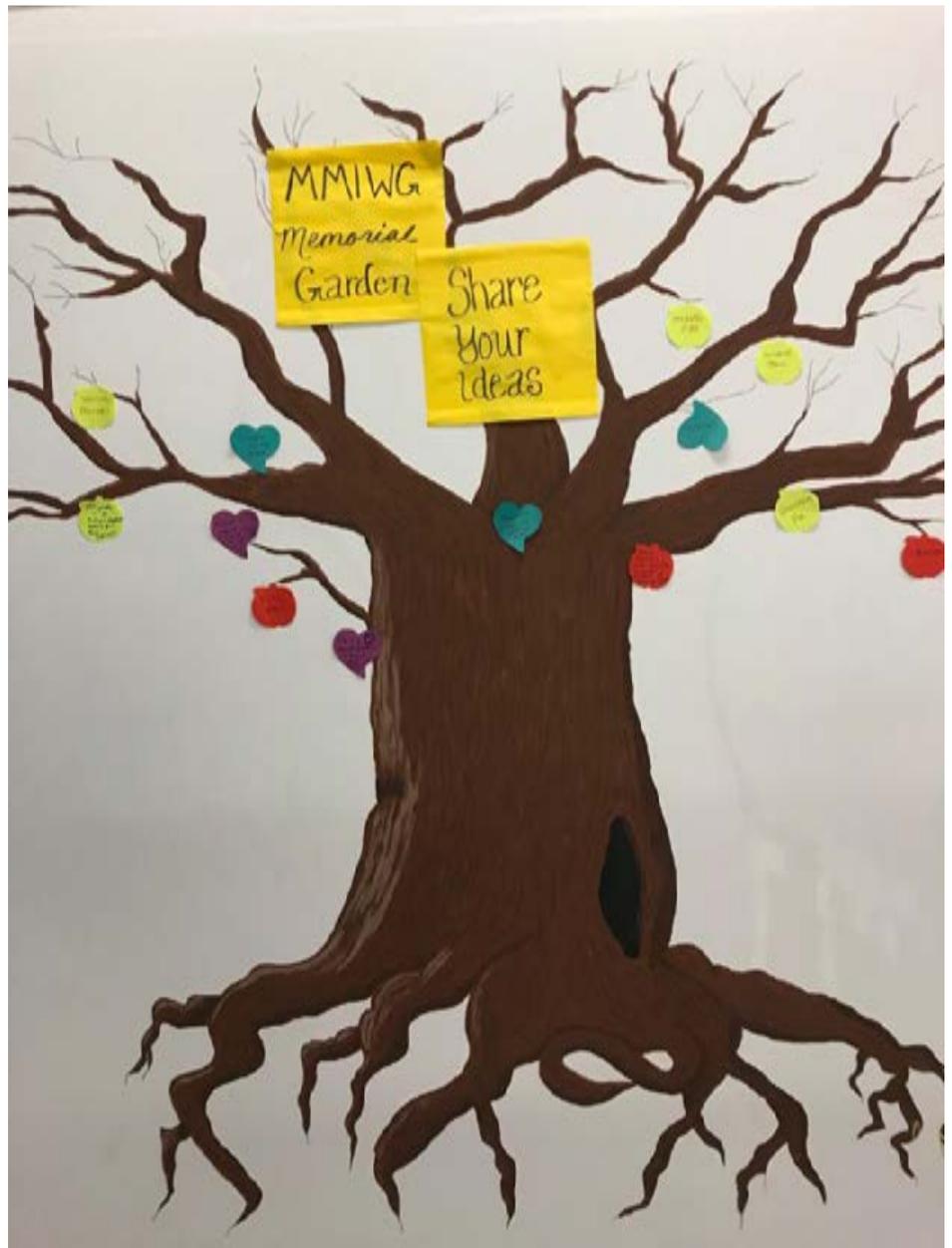
Gwe'!

The past year has seen us celebrate our achievements to date, with a celebration evening in November 2019, at the ACCESS Open Minds-Eskasoni Youth building. We invited many locals and provincial service providers, and were thrilled to see so many people there, including Claudia Mitchell and Ann Smith. We were very grateful that Clark Paul and Lottie Johnson, elders who have travelled on this journey with us, were able to attend provide a smudge at the opening of the evening and close the event with a prayer. The evening gave many of us a chance to talk about the work we have done in the past 4 years, what we have found through the research and how we have shared these findings with our community and beyond. The evening gave us the chance especially to celebrate our colouring in book! It was wonderful to be able to comment on the success of the book (which is now being used by service providers across three Atlantic provinces) and share it with even more service providers (for example the Nova Scotia RCMP's human trafficking coordinator, David Lane). We ended the evening with a feast. While people mixed and mingled, we encouraged them to look at displays of our work, including panels from the 2018 *Circles Within Circles* event. We also asked people to provide feedback on the colouring in book and ideas for a memorial garden we are planning.

So, this year we will be building a memorial garden for Missing and Murdered Indigenous Women and Girls from Eskasoni. We have already had several planning meetings and will be sharing our ideas with families themselves at the end of February. Many ideas for the garden are taken from our previous research findings.

We are hoping to include a little something from each of the *Networks* sites. We have asked that each of the Canadian sites provide us with seeds of Indigenous plants from their communities that we can grow in our own garden. If you didn't get a chance to share them with Jenny at the *More Than Words* dialogue event, we would

still be thrilled to receive seeds or any other artifacts you would like for us to include. We are also hoping that we can find a creative way of including something from the South African sites. If anyone has any ideas, please let us know? Maybe at the Imbizo Intergenerational! in Durban, South Africa later this year!



Tree used in the Youth Centre where participants gave their input on the garden planning at the Celebration evening

Rankin Inlet (Canada)

Jennica Alhda Barcial

This year the participants of the *Girls Expressing Themselves through ART* program are working on a cellphilm that showcases the different types of bullying that occur in different generations. The girls specifically chose a topic they felt exists in all ages and an issue that needs to be explored and talked about further.

Eleven participants aged 8-14 have been collaboratively acting, directing and editing the cellphilm. Discussions around bullying and ways to stop bullying were explored. The participants suggested that the most effective ways to combat bullying are to tell an adult and attend a “caring group” where the bullies and victims could be advised by Elders who speak about Inuit values and history that touches upon about the importance of friendship and community.

Previous participants in the “Girls Talk Back: A Media Workshop about us by us,” that was held last summer, were given roles as mentors to the younger and newer participants of the group. One of the primary goals for this workshop is to strengthen and support the older participant’s ability to lead and teach the younger girls through the various arts-based activities.



Above: Girls creating ulu-shaped collages with Inuit pictures

Below: Girls tattooing each other with historical Inuit patterns

Each session of the workshop is based on relevant themes such as: **“Marks of belonging”** and **“Ulus: The women’s knife”**

The participants have the opportunity to learn about:

- ▶ Inuit tools
- ▶ Inuit tattooing
- ▶ Throat singing
- ▶ Listening to Elder’s stories, and
- ▶ Creating jewellery that reflect Inuit designs all taught and presented by role-models in the community.



Treaty 6 (Canada)

Young Indigenous Girls’ Utopia

Taanishii kiya wow!

Greetings from the Young Indigenous Women’s Utopia (YIWU) in Treaty 6, Homeland of the Metis.

Things have been busy as usual and the Fall and Winter months have brought us many lessons, hardships, but most of all unity and love. With many of our planning and sewing sessions taking place in Jenn’s kitchen, these kitchen conversations are where we gather our ideas and our voices to impact the

next generation of matriarchs and girls leading girls! For Indigenous peoples, the kitchen table is where many acts of resistance have been planned, red rose tea’s have been steeped, and sewing and beadwork projects completed. In its essence, this has become a methodology and practice which created a safe space for learning and sharing for Utopia.

YIWU has kicked off our *More Than Words* Project and we have recruited a new group of young Indigenous girls to begin their inquiry and exploration of gender-based violence and how it impacts our lives and the lives of our families. We welcomed 6 *iskwêsis* to our circle and we are excited to begin our journey of auntieship and supporting

a new generation of *iskwêsis* from our community to learn strategies and find their voices to speak back and resist the violence that continues to attempt to oppress us as Indigenous girls!

In September 2019, we did a workshop with teachers in training at the University of Saskatchewan and the Saskatchewan Urban Native Teacher Education Program Anti-Racism Conference reaching over 50 teachers in-training, sharing our poetry and book, which we are finding many educators using to teach about violence in their classrooms, whether it be the K-12 system or in post-secondary institutions. The girls are overwhelmed with humility and pride that their book continues to reach so many classrooms.



**More Than Words Mentorship Workshop Opening Circle,
Smudging with Elder Cecile Smith**



**The Stories of Love and Kinship: Photo and Poetry Exhibit.
Photo credit: Jenn**

On October 4, 2019, Saskatoon held its annual Sisters in Spirit Vigil in remembrance of Indigenous women, girls and 2SLGBTQQIA+ people who have been murdered, gone missing or had their cases left cold in what is being called a Canadian genocide. This vigil is one of many that took place all over Canada that same day. It was held at the Saskatoon Indian and Métis Friendship Centre. It began with a prayer and was followed by a walk that saw attendees, led by four singers and drummers, taking to the streets of downtown Saskatoon. People of all ages were in attendance, some bearing banners and others holding signs dedicated to their relatives who were being commemorated. After the walk, the solemn gathering allowed time for multiple families to tell their stories and remember their loved ones. Gabby and Jessica represented Utopia at the event, and we have had many requests to provide educational workshops with our community.



Jessica and Gabby representing Utopia at Sisters in Spirit Vigil in remembrance of Indigenous women, girls and 2SLGBTQQIA+ people who have been murdered, gone missing. Photo credit: The Sheaf, 2019

In February 2020, we were invited to perform our “Self-Love is Our Resistance” Poem at *The Stories of Love and Kinship: Photo and Poetry Exhibit* to raise funds as an act of solidarity for the children and women of Kanyaware, Uganda who do not have access to health care! The girls captivated the crowd with their stories of girls group and poetry and inspired the many dignitaries in the crowd including, Niko Trick from the United Nations, Dr. Louis Halfe, and Zoey Roy, spoken word artist and community-based educator! In the spirit of love and kinship, the girls decided to donate half of their book sales back to the event. This is what love and justice looks like!

As February has ended, we will be putting on our visiting scholars hats and heading to Treaty 13 Territory, Toronto, the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples and is now home to many diverse First Nations, Inuit and Métis peoples. Invited by our favourite accomplice and ally, Sarah Flicker has organized a 4-day adventure, packed with learning, knowledge transmission, and a little bit of fun for a project titled, *‘A Youth-Led Approach to Indigenizing Curriculum at York University’*. Kalan and Gabby will travel with the Utopia

team to participate and perform in the Eco-Arts and Media Festival and they will facilitate several workshops with various audiences at York to share their work and approach to Indigenizing research and challenging gender-based and colonial violence. Woah! What a blessed life we lead!

With all these positive experiences the girls and their families continue to be proud of each other and having the courage to lead in our community. Utopia continues to make waves and inspire both young and old in Treaty 6/ Homeland of the Metis! We love you all!

Till next time! Ekoshii!

Eastern Cape (South Africa)

Young Girls Leading Change (YGLC) Retreat

Ntomboxolo Yamile

The YGLC got together for two days —after the end of the year school examination in 2019 - to do some work and enjoy each other's company. They spent the two days engaging with the issues of being a leader in the community and starting a Gender Club.

We started with collage-making, focusing on making a collage of how they see themselves as leaders in the community. The girls presented their collages and shared how the prompt motivated them to think positively and to be willing to be agents of change in their community.

This work leads into the next issue, i.e., that of starting a Gender Club or Girls' Group. The girls shared that other girls from other schools wanted to be part of the YGLC and so they wanted to start a Gender Club. We first worked through the Briefing Paper to remind ourselves of the purpose and processes of establishing and maintaining a Gender Club. We then tried to help them organize their thinking by using a step by step process, stating where they would meet, what needed to be done, when, by whom, and so on. An informative discussion took place.

The girls decided to invite their parents, the ward councilor, the local police officer and local pastor to inform them of the establishment of a gender club and to get their support. The people mentioned were chosen because of their involvement in the community and their participation in the march that had



YGLC working on their collages

taken place on women's day. The ward councilor is supportive of the work of the girls; the police officer is in charge of gender-based violence matters, and the pastor has started a community youth club which the girls think they can work together with.

In December and January 2020, before the schools opened, the YGLC took their first step on their own! They visited two of their peers' homes and shared the Girlfesto with the other family members. The girls are confident to give details on what the Girlfesto is about and what people can do with it. One of the visits was video recorded



Sharing the Girlfesto in the homes of peers



YGLC planning how to start a Gender Club

and pictures were taken to share with the group. This proactiveness was a pleasant surprise seeing girls taking initiative to lead in their community.

In the meeting held on 25 May 2019, the girls were introduced to Ikigai, an exercise to find a career suiting them. One of the YGLC passed matric in 2019 and will be starting at a Technical Vocational Education and Training College pursuing her career!

The retreat ended with a surprise trip on a catamaran in Algoa Bay. The girls enjoyed themselves thoroughly as it was their first experience out on a yacht.



YGLC out in Algoa Bay

Loskop (South Africa)

Social Ills Fighters

On 6 December 2019, the Social Ills Fighters and the Leaders for Young Women's Success met up at Greystone Camp and Adventure for a day-long leadership camp. In spite of the cold,

damp weather, we had a wonderful and challenging day, facing fears, developing leadership skills, and building relationships.

Fond Farewells ... Sort of

After a year as a post-doctoral research fellow with the *Networks4Change* UKZN team, we bid a fond farewell to Dr. Sadiyya Haffejee. Sort of. We wish Sadiyya all the very best with her new adventures at the University of Johannesburg. It has been such a pleasure having Sadiyya as part of the team. Fortunately for us, she has generously agreed to continue to collaborate with us!

Protocol on Forced and Early Marriage

We have continued to work on finalising the protocol with our partners and collaborators, including Thembaethu Care Organisation, the eMangweni Traditional Authority, the South African Police Service, and the National Prosecuting Authority. Prof. Moletsane was invited to give a presentation about the protocol to the Executive Council of the Provincial House of Traditional Leaders. The Council unanimously supported the protocol, and a number of amakosi (Chiefs) have agreed to work with us to finalise and implement it. Prof. Moletsane also gave a presentation to the Quality of Life Standing Committee of the KwaZulu-Natal Provincial Legislature. As a result of this presentation, the Standing Committee arranged a community dialogue in eMangweni on the topic of forced and early marriages in the area which led to a number of cases of forced and early marriage and other forms of gender-based violence which had previously been ignored being further investigated and victims/survivors receiving the support that they so desperately needed. All of the

Social Ills Fighters were present at the dialogue, and one of them bravely gave an interview to a local radio station about forced and early marriage.

What's Next?

In the coming months, we will be preparing for *Networks4Change's* Imbizo Intergenerational! that will take place in Durban from 29 June to 3 July. We are so looking forward to hosting our friends and colleagues from Canada and around South Africa, sharing our working and learning from each other.



Discussing the plan



Celebrating success

Native Youth Sexual Health Network (Canada)

Indigenous Full Spectrum Doula Colonial Gender-Based Violence Support Action to Young Women

Native Youth Sexual Health Network (NYSHN) is an organization by and for Indigenous youth that works across issues of sexual and reproductive health, rights and justice throughout the United States and Canada.

Background

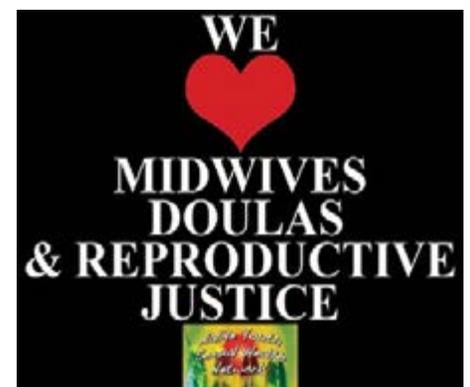
Full spectrum doulas provide support across the spectrum of pregnancy and reproductive health outcomes, including not limited to pregnancy, birth, immediate post-partum, miscarriage, loss, termination, and intersected realities of sexually transmitted and blood-borne infections (STBBI's), survivors of abuse and violence, and adoption/child welfare.

According to the Doulas of North America (DONA), “the word “doula” comes from the ancient Greek meaning “a woman who serves” and is now used to refer to a trained and experienced professional who provides continuous physical, emotional and informational support to the mother before, during and just after birth; or who provides emotional and practical support during the postpartum period.

Doulas provide emotional, physical and spiritual support for people and families during pregnancy, labour and after birth. A doula encourages and supports people and their families to make informed decisions about pregnancy, birth, postpartum and newborn care and to feel confident and comfortable with plans and decisions about their care. Doulas encourage healthy relationships with family and community and can help connect pregnant people and families to additional supports where needed. Overall, doulas aim to support healthy

and positive pregnancy, birth and post-partum experiences—a best start for the journey into parenting.

Many Indigenous communities globally have traditionally had the role of a “doula” in different ways; whether they were in support roles, working together as a community for a safe pregnancy and transition to parenting, or assisting in a birth ceremony to take place. They may also be known as “aunties” or “helpers”.



Project Description

We know that the perinatal period of pregnancy, birth and the postpartum can be a tumultuous time for people involved in interpersonal, domestic, and structurally violent life situations. We wanted to create a safe(r) space for Indigenous young women who are pregnant and up to a year postpartum to receive support/give support to one and other. As part of fieldwork related to the *Networks4Change*'s project, the NYSHN organized with local partners in Ottawa a drop-in group on a bi-weekly basis (9 sessions total) for support to survivors/people experiencing violence in the perinatal period of pregnancy, birth and postpartum.

In keeping with *Networks4Change*'s mandate, we were particularly interested in this component of the project to support young women under the age of 30 who have experienced violence. Culturally safe teachings and resources were provided and we worked on a peer-based model similar to the Centering Pregnancy Model where people in the group can eventually support one and other.

Key Issues

A number of findings and themes have emerged from participants. They described in particular wanting to identify as both survivors and victims and not have a binary dichotomy. Key points gathered from completed sessions include:

- ▶ Feeling a real lack of support that is trauma-informed and culturally safe. Participants appreciated that to their knowledge this was the only group specific to Indigenous young women who are pregnant and experiencing violence
- ▶ It is important to take into consideration the reality of young people being pregnant and having families, especially the stigma and shame
- ▶ Lack of knowledge and awareness about services for people experiencing abuse/violence which leads to feeling vulnerable and potentially staying in situations that are violent and unsafe as feel “there is no other option”
- ▶ Access is much more than knowing about existing services for victims/survivors/people who have experienced violence (although that in itself is important). Access includes transportation, location, and feeling supported to go there
- ▶ Particular realities need to be taken into consideration for access for people coming from the north—both northern Ontario and arctic regions. Language and translation are key
- ▶ Cultural safety is more than having an Indigenous symbology on materials. It is about shifting attitude and power dynamics on the role of providers and “those in charge” to how care is provided, relationships are equalized, and environment feels “safe/r”
- ▶ Existing mainstream victim/survivor services would “get a lot further” by partnering in meaningful ways with Indigenous health and community organizations within Ottawa area
- ▶ Feelings of frustration of lack of Indigenous midwives in Ottawa and Indigenous health care providers and staff in general. Group felt there is a major difference between training people to “be culturally safe” vs actually hiring and retaining Indigenous peoples on staff and boards

Key Issues Raised in Each Session

1. Introductions, safe(r) spaces, group agreement. Overview of project.
2. Peer leadership and mentorship, realities of Indigenous young women experiencing violence while pregnant.
3. Dreaming and visioning worlds without the violence of colonialism.
4. Creating safe spaces for culturally safe trauma-informed/aware care in pregnancy—doula, midwives, birth workers as solutions.

5. Addressing and preventing birth trauma and obstetric violence—legacies of intergenerational trauma.
6. Movements for change—peer supports from lived experiences
7. Holistic care and traditional medicines. Ancestral wisdom for healing in pregnancy, birth, and the postpartum period.
8. Speaking truth to power, coming into voice, growing circles of support.
9. Futures without violence realized for next 7 generations in honor of past 7 generations.

Where Do We Go From Here?

We would like to develop a key points document to submit to the City of Ottawa and surrounding areas for Indigenous pregnant survivors/victims of violence to enact change. This document would feature recommendations, including:

- ▶ Creating a peer mentoring program so that Indigenous youth communities feel welcome and knowledgeable about accessing victim/survivor services and not stigmatized for being pregnant.
- ▶ Establishing a peer-led space for all young pregnant/parenting people that is fun, interactive, and continual but also is trauma-informed/aware. Group felt there is a definite access needs to be supported if this were to happen (transportation, food, childcare)
- ▶ Providing more resources for people to access Indigenous specific resources that isn't “risk” or “deficit” based only but honors and celebrates young people's inherent gifts and strengths physically and mentally. Needs to be trans, gender non-conforming, and Two Spirit inclusive and be explicitly inclusive in order to be safe(r)
- ▶ Involve/discuss with Non-Insured Health Benefits (NIHB) how to partner to offer items and services that could be covered that actually help Indigenous young women who are pregnant and experiencing violence where finances and expenses may be a great barrier to other health and wellness (e.g. breast pumps)

Networks Events

Presentation at the 4th Annual Northern Research Day

Pamela Lamb | McGill University



Profile

Pamela Lamb is a PhD student working for *Networks4Change*, she recently participated at the 4th edition of the Northern Research Day, organized by the McGill Chair in Northern Research—Wildlife Conservation and Traditional Food Security.

On January 24th, 2020, I had the pleasure of presenting at McGill University's 4th Annual Northern Research Day. My paper, entitled "*We need to do public health differently in this community: Exploring the impact of participatory video on public health policy*," examined feelings evoked at a participatory video screening in Puvirnituq, Quebec that was intended to provoke policy dialogue around sexual health and the well-being of Northern Indigenous youth. Indeed, a critical catalyst in changing public health frameworks for Indigenous health and holistic well-being has been Indigenous peoples' activist interventions.

Methodology: Reflexivity & AutoEthnography

My methodology combined researcher reflexivity as well as autoethnography. I drew on one semi-structured interview that I conducted with Sarah Flicker (York University), a visual researcher working with Indigenous youth to address health issues through digital stories and short movies. The interview questions came from a larger study, directed by Principle Investigators Claudia Mitchell and Relebohile Moletsane entitled "Networks for Change and Well-Being: Girl-Led From the Ground Up Policy Making to Address Sexual Violence in Canada and South Africa." As a research assistant with *Networks4Change*, I was focusing on one node of the study "Engaging Policy Makers."

Since the late 1980s research has shown that social and economic environments have a greater impact on health than individual behaviours. Yet studies explaining health determinants and inequalities have had limited influence on health policy. Concerned with the high costs of health care services, Canadian health policy has largely focused on health promotion and prevention of illness through lifestyle and behavioural approaches. The 'policy rich/implementation poor' dynamic may be better understood by first seeking to understand why the process of translating health research into policy is so complex. There are numerous reasons why the work of translating evidence-based knowledge into policy and practice takes such a long time, though among those reasons attitudinal change—of those in positions to make structural change—is perhaps the trickiest to study.

Through my involvement in *Networks4Change*, I became interested in developing an affective framework for responding to the images and narratives produced in participatory arts-based research, taking a reflexive stance as an audience member to consider the significance of affect. Scholars in

educational psychology have examined how change happens in the cognitive construction of knowledge. But how do emotions influence transformational learning? We're all intelligent enough to understand that there are structural inequalities—in education, in health care—and these institutions are powerful socializing agents at both macro/societal and micro/individual levels. In my paper, I posit that critical awareness of how privilege (for example, afforded by whiteness or colonialism) structures experience and knowledge may be cultivated through affective and embodied reflexivity—that is, really resting in the discomfort of difficult knowledge to better understand ourselves and others.

Settler-Indigenous Context in Canada

Regarding the settler-Indigenous context in Canada, what would it look like to begin health policy processes with awareness of colonial legacies, and affective attunement to the ways in which they affect Indigenous peoples' everyday lives? Cultural safe practice requires emotional self-reflexivity and cultural humility. Yet self-study approaches can have unexpected outcomes, such as when they reveal what Sarah Ahmed calls "the secret places of pain". Painful feelings matter: they both fuel and frustrate action. Participatory arts-based methods can build bridges for difficult feelings, creating both the grounds for flourishing and friction. A feminist approach to affect theory is vital to this work concerned with women and girls' emotional lives and labors. For instance, it may reveal how Indigenous youth and non-Indigenous policymakers may have similar feelings about colonial legacies but may have very different relationships to those feelings.

It was a wonderful experience sharing this work, and connecting with others around affective engagement in research, at McGill North's 4th Annual Northern Research Day.

7th International Cellphilm Festival

January 21, 2020 | McGill University

Nesa Bandarchian & Avril Rios

The call for the 7th edition of the International Cellphilm Festival was launched on 25th June, 2019 inviting submissions that explored how participants pictured change in their neighbourhood, communities, or planet. By November 25th around seventeen cellphilms were received and the judges selected those that met the criteria including the coherence of narrative, creative use of cellphone, appropriateness to theme, and creative use of aesthetic devices. The Institute for Human Development and Well-Being (IHDW) celebrated the International Cellphilm Festival on January 21st at McGill University.

The event started with a workshop led by Dr. Joshua Schwab-Cartas who shared his knowledge about using cellphilm as a method to empower communities. After being introduced to basic steps of cellphilm making and seeing examples of videos that successfully transmitted a message using a cellphone camera and video free editing apps, participants of the workshop worked in small groups to create a storyboard of a cellphilm under the subject “What is important for you?” Afterwards, everyone shared their impressions of the exercise.

Following the workshop, the audience had a chance to get to know the winners who explained the selection criteria. As a bonus, the winners shared the details of shooting each video. The audience appreciated learning the stories of how the idea was born and how each person contributed with their particular talents to concretize the idea into a cellphilm.

Dr. Schwab-Cartas has recently completed his PhD in the Faculty of Education at McGill University; his research explored Indigenous language revitalization strategies through community-based video with Diidxazá (Zapotec) Speakers, a civilization from the Mexican Valley of Oaxaca. He has also been involved in the production of five short documentaries on the Zapotec community. To know more about his work, you can access the article [Keeping Up with the Sun: Revitalizing Isthmus Zapotec and Ancestral Practices through Cellphilms](#).



Congratulations to this year's winners!

- | | |
|------------------------|---|
| 1 st Prize: | “Be Green, Be Sustainable”
Produced by Huiling Su |
| 2 nd Prize: | “What are we moving on with?”
Produced by Queency Fernandes & Oko Moncar |
| 3 rd Prize: | “Be Kind to Bees”
Produced by Vanessa Gold & Mitchell McLarnon |
| Honourable Mention: | “Don’t Litter”
Produced by Brady, Henry, and Daniel |



Upcoming Event

Imbizo Intergenerational!

June 29-July 3, 2020 | Durban, South Africa

From the *Networks4Change* and *More Than Words* projects, there is now the unique opportunity to bring together Indigenous youth from sites in Canada Rankin Inlet, Eskasoni, Saskatoon and various communities in British Columbia, with girls from KwaZulu-Natal and Eastern Cape in Durban, South Africa, for a 5-day Imbizo (meeting) from June 29-July 3, 2020.

Imbizo Intergenerational! will provide the perfect space to consider mentorship and promising practices for the girls and young women to take home with them as they begin working with new groups of girls in their communities. The transnational learning opportunities created by bringing Indigenous youth from Canada and South Africa together creates a deeper understanding of gender-based violence that can influence global narratives of sexual violence. Through *More Than Words*, the Indigenous girls from Canada will continue the work of addressing the impact of SGBV through community-based workshops and youth-to-youth mentoring.



Coming Soon!

Girlfesto: A New Circle within the Circle

Avril Rios

Circles Within Circles: Girlfesto

Vi vill ha frihet, inte bara trygghet

The Girlfesto born at *Circles within Circles* event that took place in Montebello in July 2018 is now available in [Swedish!](#)

To spread the message of the Girlfesto and showcase the work that Indigenous and non-Indigenous girls and young women led to create this document, *Networks4Change* is putting together a travelling exhibition.

This exhibition will be launched at McGill's Faculty of Education in conjunction with International Women's day and the International Day for the Elimination of Racial Discrimination on March 21.

This exhibition is expected to travel later to different parts of the world!

"VI TÄNKER INTE KOMPROMISSA! VI SKA STOPPA GENUSRELATERAT VÅLD!"

Quebec | 8-11 Juli 2018
Montebello Girlfesto



Montebello Girlfesto togs fram under **Circles Within Circles: Transnational Perspectives on Youth-led Approaches to Addressing Gender-Based Violence**, en sammankomst som hölls 8-11 juli 2018 i Montebello, Kanada. Deltagarna tog gemensamt fram 'girlfesto' under sammankomstens sista dag. Vid evenemanget deltog flickor och unga kvinnor, forskare, representanter från nationella och internationella NGOs och beslutsfattare från Kanada, Storbritannien, Kenya, Sverige och Tyskland. Dagarna i Montebello innehöll bland annat presentationer som fickarna och kvinnorna höll om hur de arbetar mot genusrelaterat våld i sina samhällen, konst-workshops, seminarier och en internationell utställning, 'Speaking Back', med bilder från sju länder. Syftet med att anordna en generatörsseminariemidd, internationell sammankomst med fokus på genusrelaterat våld var att få flickor och unga kvinnor från ungdomsgrupper och andra samfund att mötas och dela med sig av kunskap och tillgångar för att adressera genusrelaterat våld. Även om genusrelaterat våld är ett universellt problem, och diskriminering och ojämlikhet understryker globala, kulturella och patriarkala strukturer, så behövs också kontextuella angreppssätt som tar hänsyn till faktorer såsom sexualitet, färg och klass. Detta dokument är en del av en serie av dokument som utvecklas som en del av ett större projekt för att adressera genusrelaterat våld.

Konvoktet blev utspädat under sammankomsten av gruppen flickor och unga kvinnor från Sisters Rising, för att beakta betydelsen av aktiv deltagande i programutveckling och framtagande av politiska riktlinjer. Konvoktet betonas vilken av att skapa band till andra grupper av flickor, av systemiska, nationella och internationella förändringar, av engagemang i det agna samfundet och av att ta fram några metoder för kunskapsutbyte, samt att få möjlighet att utvecklas som sina föregångare och lära sig nya saker.



STARTPUNKT
(Internationella, nationella, provinssiella och lokala beslutsfattare samt ledare i våra respektive samhällen och för utomparlamentariska organisationer)

VI UPPMÄRKAR ALLA AKTÖRER

- att vara nyfiken, entusiasm, engagemang, öppna, stötande, och generösa när det kommer till att träna på flickor och unga kvinnor, och vara viliga att delta i flerpartiga diskussioner
- att avskiljans land, kropp, tankar och nationer, inklusive mestadert och deras förfäders land. Detta innebär både ett erkännande av att flickors och unga kvinnors erfarenheter är kopplade till land och vatten, och en strävan efter att återställa landansömers rättigheter och självbestämmande, samt naturans logor och frihet. För att flickor och unga kvinnor ska kunna bestämma sin egen ömtålning
- att adressera koloniala berättelser, både gemensamma och specifika, och del i vilka de har våra samhällen
- att skapa trygga rum för flickor och kvinnor på samhällens olika nivåer och inom flera olika nivåer
- att investera i resurser (i ex. kulturella uttryck)
- att tillgripa och använda etniska bestämmelser som möjliggör genusrelaterat våld
- att tillgripa politiska bestämmelser (genom allmänna platformer, både digitala och fysiska) och se till att använda ett lämpligt språk
- att följa upp arbete och kollektiva insatser mot genusrelaterat våld, samt de resultat det fått för individer, grupper och politiska riktlinjer/bestämmelser
- att främja politiska initiativ mot genusrelaterat våld, uppfinna och när och närliggande
- att främja program och politiska riktlinjer som underlättar arbete för samhällen från från digitala och analoga medier
- att se till att kultur och politik som underlag för genusrelaterat våld inte försvinner
- att stötta initiativ såsom #MeToo, och andra böda till att röstas ut genom att delta i konversationer om genusrelaterat våld

VI VILL HA FRIHET, INTE BARA TRYGGHET

att skapa rum, särskilt för utbildning, där flickors och ungdomars emotionella, psykiska, spirituella och fysiska hälsa är centrum

att berätta flickors och unga kvinnors berättelser om sömnlöshet, och erbjuda stöd

att utforska metoder och hjälpmedel när det kommer till att stötta flickor och unga kvinnor i deras försök att kommunicera sina berättelser om genusrelaterat våld

att främja projekt som adresserar genusrelaterat våld i globala kontext

att skapa fler vägar för att dela med sig av olika erfarenheter bakom/från sina initiativ som syftar till att stötta flickor och unga kvinnor och skapa medvetenhet om frågor som rör dem

att se till så att fler män och pojkar engagerar sig i frågor om genusrelaterat våld

SOM DELTÄKTA I VÅRA RESPEKTIVE SAMHÄLLEN ÄTAN VI OSS

att fortsätta betona vilken av vardagligt att stötta flickor och unga kvinnor i allt

att betona vilken av initiativ såsom *Circles Within Circles* som tar fram genusrelaterat våld i globala kontext, och särskilt stötta flickor och unga kvinnor i och engagera sig i den här typen av initiativ

att skilja flickors och unga kvinnors deltagande i framtagandet av politiska riktlinjer

att inkludera pojkar och ungdomar i diskussioner och aktivitet som syftar till att adressera genusrelaterat våld

att se till så att nationella och internationella ledare hålls ansvariga för att adressera genusrelaterat våld

SLUTSÄTT

Montebello Girlfesto beröser den nyckelroll som flickor och unga kvinnor kan spela i att konceptualisera, planera och underlätta event som relaterar till deras liv och olika berättelser som berör dem. Förutom att så engagera 'girlfesto' vilken av att lyssna på flickor och unga kvinnor och betona värdet av dialog och utbildningsinsatser som leder till flickor och unga kvinnor.

For more information, contact Claudia Mitchell: claudia.mitchell@mcgill.ca

Welcome!



Emelie Larsson

My name is Emelie Larsson and I am a doctoral student in Sociology from the Mid Sweden University. From January to April, 2020, I am visiting the Participatory Cultures Lab as a research trainee. The purpose of my stay is to learn more about participatory research and I will, among other things, work on a literature review of girl-led from the ground up policy-making which will hopefully result in a briefing paper. My research interests include risk, gender, and the construction of urban areas as 'center' and rural areas as 'periphery'. In my thesis, I focus on a maternity ward closure in Sweden's sparsely populated northern inland, and I am particularly interested in how risks are constructed alongside gender, place, class and race in the case of the closure. I recently finished my fieldwork, which included interviews with expectant parents and midwives.

When not on exchange or writing on my thesis, I teach in methods and gender theory, and I am also part of an interdisciplinary feminist group that is creating a smart phone app for countering suppression techniques in work places and schools.



Avril Rios

In January, 2020 Avril joined the PCL as project coordinator for *Networks for Change and Well-being*. She has been part of McGill since 2018, after spending a year working with small farmers from Indigenous communities living near the Amazonian jungle of Peru. Avril grew-up in Mexico City, a megalopolis where inequalities are striking. Witnessing first-hand the dire consequences of lack of opportunities for some segments of the population, she developed a commitment for social justice which has guided her academic and professional interests. Her passion for development projects has taken her to work with people from different cultures and fields in Canada, Latin America, and Africa.

Publications

New: Girlhood Studies

Resurgent Interruptions: Girls in Settler and Carceral States (Vol. 12, Iss. 3)

Guest Editors: *Sandrina de Finney, Patricia Krueger-Henney & Lena Palacios*

This new issue published in December 2019 comes at a critical time for gender-based activism. Normative framings of girls within white settler colonial and carceral states are critically engaged with and challenged by the collective of authors contributing to this issue. Girls, girlhoods and girlhood studies are reframed and reimagined through Black, Indigenous and Latinx perspectives and contexts in this collection of articles.

Contents

Editorial: Creating a New Trail
Claudia Mitchell

Guest Editorial: Reimagining Girlhood in White Settler-Carceral States
Sandrina de Finney, Patricia Krueger-Henney & Lena Palacios

Pathologizing Latinas: Racialized Girlhood, Behavioral Diagnosis, and California's Foster Care System
Isabella C. Restrepo

There's Something about HER: Realities of Black Girlhood in a Settler State"
Kandice A. Summer

Beyond the Body Count: Field Notes as a First Responder Witness Accounts
Patricia Krueger-Henney

BlackGirl Geography: A (Re)Mapping Guide towards Harriet Tubman and Beyond
Loren S. Cahill

Red Ribbon Skirts and Cultural Resurgence.
Kimihko simpân iskwêwisákaya êkwa sihcikêwin waniskâpicikêwin

Kari Dawn Wuttunee, Jennifer Altenberg & Sarah Flicker

Rekinning our Kinscapes: Renegade Indigenous Stewarding against Gender Genocide

Sandrina de Finney, Shezell-Rae Sam, Chantal Adams, Keenan Andrew, Kathryn McLeod, Amber Lewis, Gabby Lewis, Michaela Louis & Pawa Haiyupis

Imagining Alternative Spaces: Re-Searching Sexualized Violence with Indigenous Girls in Canada

Anna Chadwick

Love as Resistance: Exploring Conceptualizations of Decolonial Love in Settler States

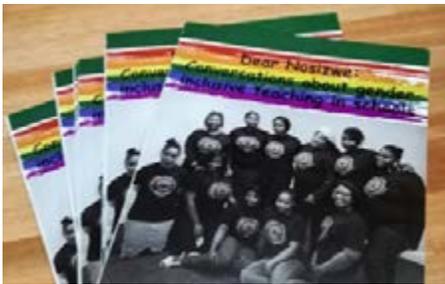
Shantelle Moreno

Dear Nosizwe

A New Book from Girls Leading Change

Dear Nosizwe: Conversations about Gender Inclusive Teaching in School is the third book produced by the Girls Leading Change group of Eastern Cape, South Africa. Now teachers themselves they consider in this book the prompts: “What I wish I had known about gender as a first-year student entering university” and “What I, as a new teacher, would like to teach young African girls about gender in my school in preparation for university.”

The group came together in a workshop retreat format to write their letters. Once the first draft was ready, they read their letters to each other and then to the whole group. The comments from the group sparked revisions to ensure clarity of the message put across. The choice of title was done democratically, with each providing a title, followed by ‘voting’ using self-adhesive dots. Nosizwe (or mother of the nation), was the name chosen to reflect the importance of teachers in society, especially in the fight for gender equality and the eradication of gender-based violence in and around schools. The book can be accessed [here](#).



Forthcoming: Girlhood Studies

Provoking Provoking and Reflecting on Girls Activism

Guest Editors: Catherine Vanner & Anuradha Dugal

A Special Issue of *Girlhood Studies: An Interdisciplinary Journal* will be published in Summer 2020 on the subject of “Activism Networks by, for, and with Girls and Young Women.” This Special Issue is being guest-edited by Catherine Vanner, Postdoctoral Research Fellow at McGill University, and Anuradha Dugal, Director of Community Initiatives at the Canadian Women’s Foundation.

Activism networks, defined as virtual or in-person communities devoted to social change, are conceived of as empowering and productive spaces for collaboration and knowledge-sharing. The terms girls and young women are inclusive of all self-identifying girls and young women including non-binary, femme, two spirit, and gender non-conforming young people.

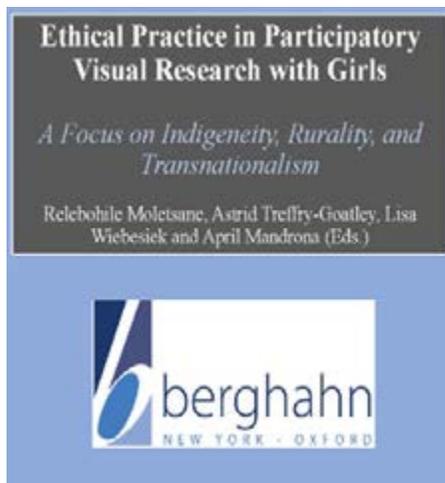
The power of girls’ agency and their position as political actors is being recognized increasingly. With the advent of digital technology that enables communication across geographic divides, there has been a growing emergence of activism networks led by, for, and with girls and young women for whom participation in activism

networks can multiply and mobilize their collective influence. They can be empowering sites of decolonization and resistance to hegemonic and oppressive norms. At the same time, problematic practices can characterize initiatives that use or promote such activism, including tokenism, appropriation, exclusion, and Eurocentrism.

This Special Issue will examine these tensions and seek to carve out pathways for empowerment, with articles, book reviews, and a visual essay that draw from a range of methodologies and perspectives, including from girl-activists themselves. Questions about the Special Issue can be directed to:

catherine.vanner@mcgill.ca

Coming Soon: Berghahn Books



This edited collection is the second book in the Transnational Girlhood series published by Berghahn Press. It contributes to the interdisciplinary field of Girlhood studies, a growing area of research and social action, in which researchers work with girls and young women to understand and address key challenges in their lives. Girlhood scholars seek to engage with girls and young women in meaningful ways, approaching them as knowers, key research partners, and leaders in social development. Participatory Visual Methods (PVM) are arts-based

approaches in research, such as drawing, photovoice, digital storytelling, collage, and cellphlms. These creative methods are widely used by girlhood scholars to enable girls' participation and agency.

Despite the reported advantages of using this approach in research, ethical dilemmas do arise. For example, using PVM can raise ethical questions regarding the gaze, or, put differently, who has the right to look and who is looked at. The methodology can also present ethical issues regarding the ways in which image production and dissemination practices might be used to maintain hierarchical power-relationships, present normative constructions of truths as universal, vilify those who are less powerful in various spaces, and marginalize their knowledges, histories, and stories.

Our book considers ethical practice in participatory visual research with girls and young women at the intersection of rurality and Indigeneity and transnational girlhood. The chapters offer both practical and theoretical insights that can help to guide the ethical application of PVM in working with girls and young women in a variety of contexts. In this collection, we are interested in breaking down traditional boundaries in research to embark on a transgressive process of scholarly dialogue and inquiry that positions girls

and young women at the center of a transnational girlhood movement.

The chapters aim to challenge the exclusion of girls and young women from research, particularly those living in rural and Indigenous communities, and to interrogate the uncritical use of PVM in research with this population. These contributions highlight how girlhood scholars might safely and ethically engage with the most marginalized girls and young women in understanding and addressing pertinent issues, including GBV, from the perspectives of those who experience them. Our recognition of the intersection of Indigeneity, rurality, and transnational childhood generally, and girlhood in particular, requires the development of fresh understandings of the ethical complexities involved in each of these areas. To do this, the chapters engage with the ethical dilemmas encountered by participatory visual researchers in their work with girls and young women in a variety of rural and Indigenous contexts.

Through this edited volume, we aim to contribute to the development of a discourse community that not only takes seriously an approach to transnational girlhood studies that is responsive to local environments, cultures, and experiences, but also seeks to use PVM ethically to address the marginalization of women and girls across the world.

Network Briefing Series

The latest briefing paper *Girl Groups to Address Sexual Violence* or *Association des Jeunes Filles Contre La Violence Sexuelle* by Girls Leading Change and Emily Booker is now available in French!

The briefing paper offers insights into the importance of Girl Groups to address sexual violence and provides tools to create Girl Groups based on the experiences of the Girl Groups associated *Networks4Change*. By sharing this work, we hope to inspire others to start Girl Groups with goals of improving the lives of all young people, particularly girls and young women.

To access the briefing paper, visit:

[www.networks4change.ca/
briefing-paper/](http://www.networks4change.ca/briefing-paper/)

Association des Jeunes Filles Contre La Violence Sexuelle

Girls Leading Change et Emily Booker

ASSOCIATIONS DE JEUNES FILLES CONTRE LA VIOLENCE SEXUELLE



DOCUMENT D'INFORMATION

OBJECTIF...

Ce document d'information explore le rôle des associations de jeunes filles et les éléments qui les rendent utiles pour la lutte contre la violence sexuelle.

INTRODUCTION

Les associations de jeunes filles ne datent pas d'hier. Des organisations officielles créées au début du 20e siècle, comme les Guides ou les Jeannettes, aux regroupements plus informels d'amies ou de clubs, les rassemblements de filles ou de jeunes femmes dans un espace sûr pour discuter de questions liées au genre et d'enjeux de leadership connexes ont joué un grand rôle dans l'histoire des filles et des femmes. Il s'agit habituellement de programmes parascolaires ou communautaires qui permettent aux adolescentes de se

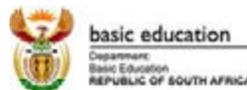
Partners



Current Stakeholders



National Council Against Gender-Based Violence, South Africa



Contact

Co-Principal Investigators

Claudia Mitchell
claudia.mitchell@mcgill.ca
McGill University

Relebohile Moletsane
moletsaner@ukzn.ac.za
University of KwaZulu-Natal

Project Website

Canada
www.networks4change.ca

South Africa
www.networks4change.co.za

Project Coordinators

Avril Rios
avril.riostorres@mcgill.ca
1 (514) 398 7169

Lisa Wiebesiek
wiebesiekl@ukzn.ac.za
+2731 260 3409

Addresses

Participatory Cultures Lab, McGill University
3715 Peel Street, Room 221,
Montreal, QC, H3A 1X1, Canada
participatorycultureslab.com

Centre for Visual Methodologies for Social Change
University of KwaZulu-Natal, Edgewood Campus
Durban, South Africa
<http://cvmsc.co.za/>