

NETWORKS FOR CHANGE NEWSLETTER ISSUE 6

MARCH 2018

Networks for Change and Wellbeing;

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IDRC Grant/ Subvention du CRDI: 107777-001-Networks for Change and Well-being: "From the Ground Up" Policy-making to Address Sexual Violence against Girls



NETWORKS FOR CHANGE AND WELL-BEING

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

Issue 6: March 2018

Dear Partners

At the time of the last issue of the *Networks* Newsletter, we were poised to submit the Mid-Term Review document to SSHRC and IDRC – and we are pleased to report to everyone that our funding was renewed for another 3 years. We thank all the partners, co-investigators and girls and young women for their wonderful work.

This is a busy time in *Networks* for Colloquia, Summits and Think Tanks. There are numerous events taking place within *Networks for Change* for showcasing the ways in which girls and young women are taking the lead in informing dialogue about sexual violence. These events included a *Colloquium on Participatory Approaches to Addressing Sexual Violence in Post Secondary Institutions* held in Durban March 6-7 involving participants from Canada, South Africa and Ethiopia; a Girls' Summit to take place in Durban, March 10-11; a girl-led event in Sundsvall, Sweden in May involving South Africa and Sweden; and the Think Tank *Circles within Circles: Girl-led and Young women-led Transnational Dialogues to Combat Sexual Violence* taking place near Quebec City in July which will bring together participants from Russia, Sweden, South Africa, Ethiopia and Canada.

Amidst this work, there is also a sense of how much more there is to do and especially in light of the judicial decision on the murder of Tina Fontaine. The hearings of the *Inquiry on Missing and Murdered Indigenous Women and Girls* along with the recent public commission in Montreal place front and centre the significance of the voices and concerns of Indigenous girls and young women and their families. In South Africa, the continuing violence against girls and women, including sexual violence, abductions and murder, particularly in poor rural communities, points to the need to intensify efforts aimed at addressing the issues.

We celebrate International Women's Day, 2018, acknowledging the importance of collectivity in this work – and also solidarity.

Warm regards,
Claudia and Lebo

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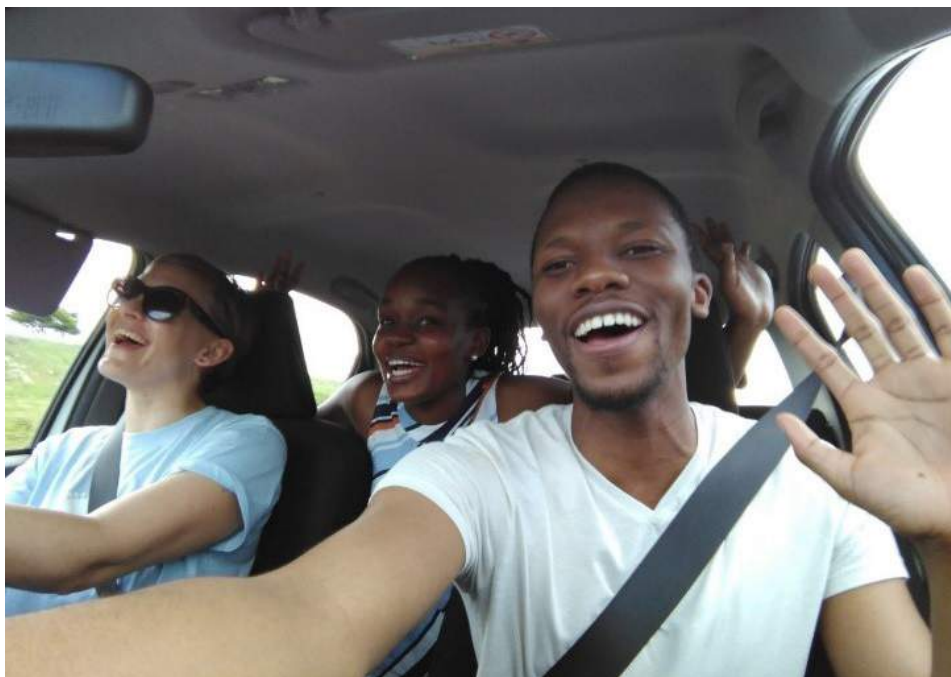
WELCOME!

New Team Members, Networks for Change @ UKZN

We are very pleased to have welcomed two new members to the team at UKZN:

Nkonzo Mkhize, a Masters Student in the School of Education, joined us in October 2017 as a research assistant.

Just a month later, **Zama Nkalane** joined us to assist with administration and research.



Travelling back from a meeting with the Leaders for Young Women's Success in Khethani, January 2018.
(L to R): Lisa Wiebesiek (Networks for Change Project Coordinator at UKZN), Zama Nkalane, & Nkonzo Mkhize

New Coordinator for Networks for Change @ McGill

Leann Brown joined the team at McGill University in September 2017. Having worked in the non-profit sector for the past 8 years, she brings experience coordinating projects that advance the economic and social security of women.



Leann Brown, Project Coordinator, McGill University

Networks 4 Change Fieldsites

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

Eastern Cape (South Africa)

What it means to be a young woman
in the times of sexual violence

Asisipho Mntonga (GLC)

The *Girls Leading Change* at Nelson Mandela University came up with the idea of doing visual work based on how young women feel in times of sexual violence. A lunch hour event was organised for 21 August 2017. We had a great response from the students who were passing - different sexes and racial groups participated in the activity.



Students visit the *Girls Leading Change* booth and create messages



The *Girls Leading Change* booth at Nelson Mandela University

What took us by surprise was how men reacted to this event and their willingness to write on the pads, panties and putting powerful messages across. This also gave us hope that change could happen starting with small things such as these events, where men and women are able to think aloud and get to share their ideas with each other.

The messages were written on different materials displayed, i.e. sanitary towels, panty liners, and panties. The participants chose the type of material to write on, then wrote a message, and then stained it with red food colouring

(blood) to represent the pain of girls and women: being tired, fed up with the abuse and fed up with sexual violence taking place and reported daily on the news or in the community. This event was not only about getting people to write their messages but also to have conversations of what can be done and how people feel.

This was a powerful event and it left everyone captivated and at the same time challenged to come up with better ideas, new ways of thinking and doing things. This event was indeed remarkable and one to be remembered.

Paterson (South Africa)

Young Girls Leading Change

Ntomboxolo Yamile

YGLC in Dialogue with Peers

In August 2017 the YGLC began to disseminate their work to the students in their grade 10 classes, inviting dialogue. Three sessions were held in three different schools as some of the YGLC had moved to new schools.



Young Girls Leading Change in conversation with grade 10 classes about their work

First Dialogue

The **first dialogue** took place with grade 10 learners in Sandisulwazi High School, Paterson. The YGLC shared their work through a PowerPoint show and asked the learners what they thought about the work.

Ntosh, the PhD candidate, pointed out that mostly boys engaged in the dialogue. She asked why the girls were so quiet. Two girls responded saying that:

"We are scared to ask questions in English because boys are going to laugh at us."

Ntosh then emphasized that no one speaks perfect English and that they shouldn't laugh at each other. After that comment, the dialogue flowed in English, but also in isiXhosa, their mother tongue.



Sandisulwazi High School student presents her work

YGLC in Dialogue with the Community

In November the YGLC met and prepared for the community day which took place in November 2017. This was a success as it elicited engagement from the community members.

We also used a paper pool technique to get more feedback from the audience. The audience one again requested that the YGLC's work be shared more widely in the community, making the point that gender violence is a reality and that it should be addressed.

Second Dialogue

The **second dialogue** took place a few days later, with grade 10 learners in Kwazakhele High School, Port Elizabeth, the school where Siyamthanda Nogaya had moved to. She presented the YGLC work.



Students present the work of the YGLC at Kwazakhele High School

Engaging in discussion



After the presentation a male learner asked for the cellphilm entitled *"Forced to have sex with someone"* to be shown again. The boy then stood up and said:

"Girls are tempting us by wearing short skirts, so what must we do?"

A fuming girl learner stood up and said:

"No! No! No! We cannot let boys tell us what to wear..."

The comment from the boy agitated the girls and led to all girls wanting to speak up.

YGLC Linking up with the Isipho Multipurpose Centre

The school which we had been working from experienced challenges which compelled us to reconsider our partners. It seemed that the Isipho Multipurpose Centre in Paterson could be a meaningful center to link up with and to establish a partnership. The staff welcomed us and offered us space to work on a Saturday.

The YGLC have been grappling with what to do in the aftermath of rape,

Third Dialogue

The **third dialogue** with grade 10 learners at Hendrik Kanise High School, Alicedale, where YGLC member Amahle Day, is going to school, was held. Amahle presented on her own. One of the girl learners commented that:

"Men think they have the power to beat and rape us and that needs to stop."

A boy learner, however, argued that:

"Not all men violate girl's rights. I respect girls and will continue protecting them."



Hendrik Kanise High School students discuss rape culture and the notion of 'sugar daddies'

Another girl learner said:

"I sometimes blame girls because they don't say NO to sugar daddies instead they are sleeping with them because they want money."

This too, raised the issue of what should be done to stop the sugar daddies from targeting the girls for sex.

who to alert, what to do, and where to seek help.

One of the peers in the audiences referred to above, asked what exactly should girls do when they are raped. In response to this, the YGLC viewed their previous cellphilm and after some thought, created a "speaking back" cellphilm.

We believe that this cellphilm is critical in a rural community such as Paterson, urging the community to take steps when a child is raped.

Young Girls Leading Change Present at the Community Day in Paterson

Vimbiso Okafor

The *Young Girls Leading Change* presented all their hard work on the 29th of November 2017 in front of their community that was comprised of parents, teachers, fellow classmates and the youth of Paterson.

They spoke confidently in English and their mother tongue, being able to express themselves, their concerns and experiences as young girls leading change to their community. Their presentation was well received with



A member of the *Young Girls Leading Change* doing her part of the presentation

praise coming from the teachers and parents who attended.

The HoD from one of the primary schools in Paterson mentioned how impressed she was with the presentations and wished that the learners from her school

were there to attend especially the grade 6s and 7s.

Another parent expressed how proud she was to see and hear about the work that was done. She urged the girls to be vigilant, do their best to stay in school and become the best they can become! She requested a theme on “*What is a girl*” could be created.

What amazed me was the response from one of the older men present, he said that we need to speak out and not keep these issues to ourselves, a wonderful indication of the changing mind-sets amongst older men within the community.

Amahle Day
switched to her
mother-tongue,
isiXhosa, to make
a point clear



Enjoyable Writing Retreat

Robin Notshulana

Robin and Ntosh – both PhD candidates at Nelson Mandela University in the *Networks4Change* project – attended a writing retreat at Jeffreys Bay, with Naydene and Veronica. The retreat allowed for focused thinking and writing, which is often a challenge when on campus. We feel that there has been notable improvement in our writing and thinking since the beginning of the programme.

What was most helpful was the frequent one on one support with our supervisor throughout the retreat. In other words, the ability to talk, write and talk again was helpful.

Further, the retreat environment is a good space for post graduate students to share ideas and engage with topics surrounding our studies. We learned a great deal from one another. Whilst we worked for long periods of time we found the time together productive and rejuvenating.



(L to R):
Veronica Msutwana,
Naydene de Lange,
Robin Kappel and
Ntomboxolo Yamile

Leaders for Young Women's Success
KwaZulu-Natal University

On 9 August 2017, the Leaders for Young Women's Success hosted an awareness march and community dialogue against violence against women.

Marchers take to the streets of Khethani



The event was attended by the L4YWS, the Social Ills Fighters from Loskop with Xolile Msimanga from Themba lethu Care Organisation (our community partner in Loskop), the Khethani Youth Ambassadors (a group run by our community partner in Khethani, Isibani), representatives from the South African Police Service, fire services, Councillor Bhengu (the local ward councillor), and members of the community.



A community dialogue in Khethani Community Hall is well attended



The march was followed by a community dialogue at the Khethani Community Hall. The community dialogue was well-attended by community members who asked thought-provoking questions and raised valuable points.

Loskop (South Africa)

Social Ills Fighters

In November 2017, we were joined by three of our colleagues from Mid-Sweden University for our final workshop of the year with the Social Ills Fighters, as well as Professor Naydene de Lange from Nelson Mandela University.

During the workshop, we engaged in some experiential learning exercises about leadership, and the Social Ills Fighters began the process of writing their life stories.



Team South Africa & Team Sweden.

Back Row (L to R):
Lisa Wiebesiek,
Naydene de Lange.

Front Row (L to R):
Sara Nyhlen, Nkonzo
Mkhize, Lotta Brännström,
Katja Gillander-Gädin, &
Relebohile Moletsane



Professors Relebohile Moletsane and Naydene de Lange talking about writing life stories and the book *14 Times a Woman*



The Social Ills Fighters wearing their t-shirts and working on a leadership exercise

What's coming up in 2018?

- We are planning our first workshops for the year with each group for the last weekend of January and the first weekend of February.
- We are looking forward to the Girls' Summit that will take place in Durban from 9-11 March. The summit will be attended by the L4YWS, the Social Ills Fighters, and the girls from Paterson in the Eastern Cape, as well as representatives from the Girls Leading Change (GLC).
- Planning has already begun for an awareness march and community dialogue against violence against women to take place in Loskop on 21 March – Human Rights Day.

Celebrating 2017

On 2 December 2017, we had an end-of-year celebration at the community hall in Loskop with the Social Ills Fighters and the L4YWS. In addition to having a good time together, we had some group discussions reflecting on the year and the project, and thinking about plans for 2018. Speaking about their work challenging the norms in their community, one of the young people said:

“

It happens cause when you hear people talking and ask yourself 'am I doing the right thing?' but at the end of the day you finalize your thoughts and ask yourself 'if I am not the one who is going to do this then who will?' That's the question that everyone has in their mind. And say to ourselves 'I am a girl if I am not fighting for other girls who will, cause in this world men do not..'

”

Discussion participant

Treaty 6, Saskatoon (Canada)

Kari Dawn Wuttunee

Tansi

The Treaty Six/Saskatoon fieldsite is looking forward to the upcoming girls group sessions. Since our last gathering in November we held a facilitated discussion with the young women to explore more ideas around speaking back and how we like to share our stories and research outcomes.

The young women are planning a screening of the collective film that was produced from their previous sessions. The film speaks back to the colonial violence that this group of young women has experienced while living in the City of Saskatoon. It takes us through the reclamation of identity, the westside and other places and spaces where Indigenous women have been witnesses or victims to violence.

The young women through their own identities tell us how they have decided to change this narrative, taking on positive messaging and speaking back to those who perpetuate the ongoing cycles of violence. Using our collective memory, we brainstormed ideas of love:

What does it look like?

What does it feel like?

Why is love good?

*How can we begin to use
love as a form of protection?*

*What does this look like as a
weapon against those who
tell us we are not loveable.*

*When we questioned the ideas of
how we understand and seek
out people and situations of love,
what is it we are looking for?*

“

*Self-love is the first form
of resistance.*

”

Kari Dawn



Girls share what 'love' means to them



Indigenous Artists

We had the unique and amazing opportunity to host Dr. Lisa Myers from York University. Lisa curated an art installation at the PAVED Arts gallery which featured Indigenous artists Autumn Chacon, Jeneen Frei Njootli, Melissa General, and Suzanne Morrisette.

She joined us for a girls group discussion of the exhibit and described how each artist utilized mixed media and traditional pieces of the land and animal to tell a story of their heritage. From her connection to the art community in Saskatoon, Lisa was able to provide each girl with a free admission ticket to the new Remai Art Gallery.

Thanks Lisa for being our guest on Treaty 6 Territory and homeland of the Metis. We appreciate that you could share with us your story and insight to land based storytelling.

Upcoming

This upcoming year we are focusing ceremony and land based knowledge as a resistance to colonial violence. We have series of sessions that will be taking place in Saskatoon from February to May.

We will be inviting local Indigenous women who have influenced the community of Saskatoon and continue to empower young women to speak out on their experiences. Our capstone event will be a screening of the film *Indigenous Young Women's Utopia*.

We will invite family members, caregivers and community members to be witness to the film.

I would like to especially thank all the women who have had a role in helping to plan and organize these gatherings. It is without the collective help and guidance of my aunties, community and allies that we wouldn't be able to stop the cycles of violence, speak up and out against systems that wish to ignore our voices.

Hai-hai



The girls stop for a group photograph near the PAVED Arts Gallery

Eskasoni (Canada)

Linda Liebenberg

Hello everyone! While the academics on the *Networks for Change* team were very busy pulling together feedback for the funders, the youth have been very busy continuing our work in the community.

During summer 2017 the voices of young men were brought into the group and so, “we” are now a dynamic team of 8 young women and 6 young men! Following in the footsteps of our sisters, we young men reflected on the experiences of sexual violence against girls and young women in our community and why this is. Our reflections led us to think about “the good guy”.

To better understand these characteristics, we made **body maps**. Through this activity, we found that these characteristics reflect our seven sacred teachings:

Good guys are wise, honest and respectful, live with humility, courage and truth, and they love themselves and others around them.

These qualities are deeply rooted in our culture and should be deeply rooted in the ways all children are raised in our community!!

In addition to the body maps (and several other activities) we time doing **archery**. We used this activity to think about healthy relationships and what they should be characterized by.

We then pulled all this information together into **resilience trees**, where we looked at what boys need in order to grow up into “good guys”, who have respectful relationships with others.

We also looked at what the **consequences** would be for a community filled with “good guys” – or real men as we have come to say in our dissemination products.



An exhibition of media representing the seven sacred teachings

Drawing on these findings we have produced a report of findings (available on our project website www.changethesilence.org), together with posters, fridge magnets and calendars of the seven sacred teachings and what this means in terms of relationships. In our last session we also painted onto canvases each of the animals that represent these teachings... the start of a larger dissemination project. All of us then came together for a drum making workshop! Jenny Reich kindly donated her drum to our emerging project. One of the talented young women on our team then painted a chief's headdress and the medicine wheel on Jenny's drum.

The seven posters, related paintings, and the painted drum have all been installed in a permanent exhibition in the new Youth Centre in Eskasoni (a big thanks to Arnold Sylliboy and Jenny Reich for painstakingly installing everything!!). The installation was done in time for the grand launch of the building. Many of us attended the event, handed out postcards, fridge magnets, and calendars, and explained the project and its findings to people – young and old – attending from the community. We also used the evening to launch our next big dissemination project, but you'll have to wait for the next newsletter to find out more about that!

While everyone was getting ready for the launch of the new youth centre, we also partnered with the Eskasoni Health Board and the Alison Bernard Memorial High School, to host a conference on sexual violence.

The goal of the conference was to promote a greater understanding of:

- the impact of historical trauma on current experiences of sexual violence
- greater awareness of issues confronting LGBTQ2 youth
- healthy understanding of masculinity and understanding of healthy relationships.

The conference took place on October 18th 2017, and attendees include all high school youth, as well as youth from grades 8 and 9. Key note speakers included Lottie Johnson, an elder from our community, and Milo Grey, a Community Health Educator from Healing our Nations.

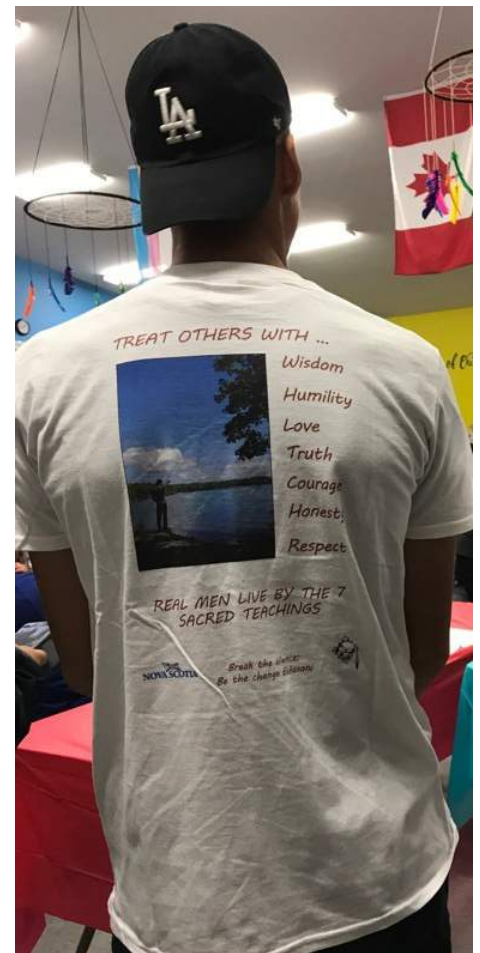
The breakout sessions were designed to be very practical and provide young people with practical and important

information related to sexual violence and a safe space in which attendees could have discussions around aspects of sexual violence.

For example, a Sexual Assault Nurse Examiner (SANE) shared with small groups of youth what to expect in a sexual assault examination, and importantly highlighted what evidence is needed in an examination. This practical information is very important in equipping community members with the resources to “fight back” against sexual violence.

A representative of the RCMP also provided information sessions on internet bullying and aspects related to online sexual violence. Again, we had the chance to talk about this issue in more detail because we were in small groups. And again, this information is important to equipping especially young people with the tools to both intervene and even prevent this kind of assault!

The event went extremely well and we hope to keep building on this over the next 24 months!



A young man proudly wears his seven sacred teachings t'shirt

Rankin Inlet (Canada)

Cassidy Glennie

Cassidy is a research assistant working with Marnina Gonick at Mount Saint Vincent University

Rankin Inlet, Nunavut is a community where I have friends and familial community connections. The research topic was chosen through discussions with Inuit friends who recognized the necessity for local Inuit women to have a platform to create their own media representations.



Music videos were the form of media identified as the primary source of media consumption of young Inuit women in the community.

[illegible]

Participant consent forms are translated into Inuktitut

The **first day** began with ice-breaker games and snacks to introduce the girls and researcher to each other. A discussion then began regarding the girls' awareness of inaccurate and stereotypical media representations of Indigenous peoples reproduced in many forms of entertainment media.

The group then went for a walk in the community for inspiration and to begin filming. The day ended with snacks and discussions about what the girls would

The **third day** involved editing and a final preview of each music video. Parents and friends were invited for the second part of the evening to enjoy an ice-cream social while the girls presented their finished video products. Four music videos were created that captured each groups vision of how they would self-represent in media.



Girls take a walk in the community to get inspiration for their music videos

Sisters Rising (British Columbia, Canada)

University of Victoria,
Unceded Lkwungen Territories



Anna Chadwick, Chantal Adams, Shantelle Moreno and Shezell Rae Sam are working as research facilitators with Sandrina de Finney as part of Sisters Rising.

Sisters Rising: Dignity, Resurgence, Kinship

Greetings! Our team is working from Turtle Island's west coast (British Columbia) and our project is called Sisters Rising (sistersrising.uvic.ca).

Since September, Sisters Rising research facilitators have held workshops in urban and rural British Columbia in the territories of: Lkwungen, **WSÁNEĆ**, Haida, Kitamaat/Haisla, Tsawwassen, Cowichan, Tsimshian, and northern British Columbian communities

Our team is committed to "working in a good way" (Wilson, 2008) around issues of gender and sexualized violence. This

requires committing to community values of respect and honoring relationships rooted in dignity, kinship, and land and body sovereignty.

In our workshops, we have been working with knowledge keepers, such as Elders and front-line practitioners to explore:

- Sexualized and gender violence,
- Land-based well-being, &
- Indigenous resurgence

Our purpose is to re-center teachings about gender and sexuality specific to the communities we come from and work with.

Each research facilitator designed their workshops based on their own skill sets, methodologies, and ethics of the communities.

Our website offers select examples of the many stories and artwork gifted to this project by our participants, collaborators and research team:

<https://onlineacademiccommunity.uvic.ca/sistersrising/>

On Youtube:

<https://www.youtube.com/watch?v=ChW-B9UN17w>

Our Researcher Team Reports

Anna Chadwick (Northern British Columbia)

In the past months, while working in isolated northern communities, I was challenged and inspired to create welcoming spaces where girls can express cultural presence and feel honored in their resistance. In art workshops and interviews with young women, men, and cultural leaders, I witnessed how emergent and respectful visual methods that incorporate dignity, land, and cultural values hold many possibilities for change.

With narratives, art, and materials from the land, young women expressed compassionate visions for their community. I asked questions such as:

- Where do you find strength?
- What do girls need to be leaders?
- What do girls need to talk about sexualized violence?
- What materials from your territory (rocks, hide, bark, etc.) symbolize your strengths?

With compassion and reciprocity, I am inspired to visually and narratively convey the stories and hopes for change that were shared with me. African feminist/womanist researcher, Bagele Chilisa (2010, p.619), describes these potentials:

“A reflective feminist researcher works with communities, listens with compassion and love to the girls/women stories and makes visible their stories and the healing methods that they employ when they communicate their life experiences.”

Bagele Chilisa

“I Have Fire” by Anna Chadwick



Photo credit:
Anna Chadwick.

This mask, created with the wing of a ptarmigan and nested in moose hide, was created by a young woman in a Sisters Rising workshop. It represents the culture and strength of women in her Nation. For her, fire represents her strength to "stand our grounds and put our foot down when anything is not ok."

Chantal Adams (Haida Gwaii)

Last summer, I travelled to my homeland of Haida Gwaii with my partner and videographer, Gabe Swift, to talk with community members about land and body sovereignty.

I see creating a video as one way for Haida women to extend the sharing of their voices, concerns, healing practices, and wishes for themselves and their communities. I felt honored by the

women who shared their stories and I experienced the emotional, spiritual, personal, and relational complexities of doing research in my own community.

The stories about exploitation of people's bodies and the land were difficult to process, but the stories of healing, strengths, and wishes were uplifting.

The video will be shared on the Sisters Rising website under, 'See our Artwork', 'Haida Gwaii Workshop' in March 2018.



Art by:
Guudangaay Tlaatsgaa
Guut (Jordan Stewart)

Photo credit:
Chantal Adams

Chantal Adams & Shantelle Moreno (northwest BC)

One of our main partners in this project, the Northwest Inter-Nation Family and Community Services Society (NIFCS), invited us into three of their partner communities of the Tsimshian and Haisla Nations. We worked with girls, young women and youth in the communities of Lax Kw'alaams, Prince Rupert and Kitamaat.

We co-created body maps to reflect their thoughts and experiences with colonial violence, and to highlight their strengths through the lenses of land and body sovereignty. Participants also used digital media, collage, canvasses and polaroid photography to explore their hopes and dreams for themselves and their Nations.

We are incredibly grateful to these communities, young people, and NIFCS staff for welcoming and hosting us in their beautiful territories!

Shantelle Moreno (Coast Salish Territories)

Over the past year, I have been reflecting on the words posed by Métis scholar Natalie Clark (2016, p. 48):

"Who are you and why do you care?"

As a mixed-race, queer woman of colour, I held the spirit of this question in my mind and heart as I invited self-identified Indigenous and racialized young women and LGBTQ2SQ folks to come together, build community, and share stories through art (drawing, painting, sculpting, textiles, land-based materials, etc.).

These workshops, held on Lkwungen, Esquimalt and WSÁNEĆ territories, focused on how participants experience decolonial love while simultaneously living in a violently imposed, ongoing settler colonial state.

With inspiration from the wise words of Nishnaabeg writer Leanne Simpson, participants reflected on the ways that decolonial love manifests in their relationships with the land and spirit

world, exploring its boundless capacity for healing and resurgence within their families, communities, and Nations.

Art created by a 2-Spirit participant. Crows (below) are present in times of deep learning, when facing life's challenges



Photo credit: Shantelle Moreno

“ [Decolonial love] isn't always a romantic love - it could be a friend, a partner, or family - but these crows symbolize the strength of that love. ”

Sisters Rising participant

Shezell-Rae Sam (WSÁNEĆ)

In my workshops on WSÁNEĆ territories, where I live and am raising my family, girls were invited to participate in conversations and art-making around the following questions:

- What does a positive, strong Indigenous woman look like?
- What are the effects of lateral violence and sexual violence on Indigenous/First Nation girls and young women?
- What do you need as supports?

The girls expressed their needs to feel safe, validated, and connected with mother earth and culture. Our workshops focused on cultural land-based teachings and relations. Together with Elders, the girls created cedar roses and woven wool headbands.

Cedar is sacred and important for us: It is the tree of life that provides shelter, nourishment, materials, fabric, and good medicine. Cedar connects us with our lands and how our ancestors lived on these lands.

In one workshop on the Tsawout First Nation, girls engaged in important discussions about the effects of lateral violence and sexualized violence. They created wool headbands that are traditionally worn in Coast Salish ceremonies, traditional songs and dances.



Wool head band.
Photo credit: Shezell-Rae Sam

Next Steps (Sandra de Finney)

Clearly we have had a very busy year at Sisters Rising! Two of our research facilitators, Chantal and Shezell, received undergraduate research awards for their work on Sisters Rising.

- What does 'feeling safe' mean to you now as an Inuit woman living in Montreal?
- What can we do to make our communities and our city safer for Inuit young women?

Parts of the workshop and conversations were filmed to create a video that could be used in Indigenous communities to raise awareness of safety issues for Indigenous girls and women.

We heard girlhood stories about growing up in foster care, losing one's native language due to family separation, surviving domestic violence, and suffering discrimination at the hands of police and health care workers. Yet we also heard powerful stories of resilience to histories of adversity, about healing transgenerational trauma, and revitalizing Indigenous language and culture.

Our website and video have been used as a teaching resource at two international conferences and in post-secondary classes in child and family programs across BC, Yukon, Ontario, Texas, Hawaii and Massachusetts.

We completed several public presentations and this spring will be presenting Sisters Rising panels at the Critical Ethnic Studies Association, Canadian Association of Cultural Studies, and Child and Youth Care conferences.

Finally, we received a SSHRC Connection grant and will be hosting a transdisciplinary Indigenous forum in the fall 2018 at the First Peoples House in Victoria. This forum will bring together our girl, youth, Elder, community, academic and front line collaborators.

We are thrilled to that some of our South African and Native Sexual Health Network partners will be joining us! A big thank-you to Claudia and the *Networks4Change* team for all of their support.

In good spirit,
the Sisters Rising Team

Native Women's Shelter Montreal

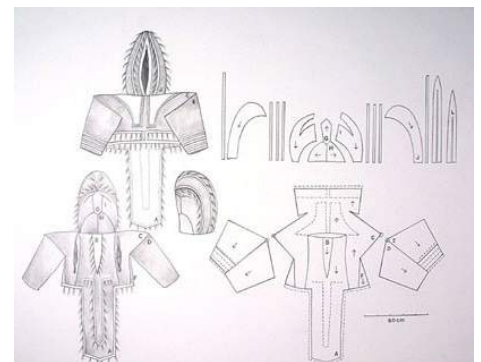
Pamela Lamb, McGill University

In December I participated in the *Networks* project *Creating Safer Spaces for Our Community: Amauti Workshop and Conversations Among Inuit Young Women*. This three-day workshop was held in partnership with the Native Women's Shelter in Montreal (NWSM).

An invitation was extended to Montreal-based Inuit young women to participate in this workshop, as well as a discussion on feeling safe in the city. Felicia Tugak (from Baker Lake, Nunavut) led the conversation around safety with such questions as:

- Looking back on your experiences of girlhood, what did 'feeling safe' mean to you?

In the narratives from all participants, notions of personal safety intersected with cultural safety. Colonial legacies, such as loss of land, language and culture, loss of nomadic and subsistence lifestyle, and suboptimal health and education services are clearly issues of safety and wellbeing.



Amautiit (amauti, amaut or amautik)
are the parkas worn by Inuit women
of the eastern Canadian arctic

The participants spoke of the dual reality of living in an urban centre while contending with compromised cultural continuity and self-determination. Their stories challenged and extended common notions of resilience found in the literature.

Their personal narratives exemplified an Indigenous strength perspective as opposed to deficit perspective, which recognizes that a resilience framework that undermines or neglects other important ways that Indigenous girls and young women may activate capacity and strength, such as through resistance and rebellion, is limited in theory and practice.

Issues of systemic racism were drawn out in two stories related to participants' urban experiences. One young woman related troubling encounters with Montreal police, saying:

"As an Inuit woman you have to check your back twice,"

referring to the inherent dangers in the city, as well as being wary of police who target Indigenous people for harassment.

A story that particularly incensed me as a former healthcare worker was about one young woman's experience as a patient at a Montreal Hospital. The staff attending to her refused to speak to her



A finished amauti



Setting up for the workshop

in English. The official language in the Canadian province of Quebec is French, and many public institutions in the health care system are not obliged to provide services in English. In addition to upholding this language barrier, the staff dismissed her complaints of pain requiring her to come back to the hospital as her condition persisted.

Such disturbing experiences are unacceptable and provide further evidence, at the very least, of a need for public service providers (police, paramedics, nurses, doctors, social workers) to have training in cultural competency and cultural safety.

We felt very fortunate to have Felicia, a very talented conversational interviewer, in town for this workshop. It was a delight to see both the process and finished product of the art-making part of the workshop. The joy was palpable and explicitly communicated with exclamations about having always wanted to learn how to make this traditional garment.

At the end of the third day, we printed out (on portable colour printers brought to the NWSM from the Participatory Cultures Lab) some pictures of the work-in-progress and made a mini exhibition hanging them in the workspace. A very

time-intensive labour, most were unable to finish their amauti on the third day, so an additional day was booked to do the finishing touches.

There are plans to go back to the NWSM at a near future date to show the participants more of the documentation of the workshop. PCL researcher Joshua Schwab Cartas is working on editing the multi-media texts into a video to show the women for their feedback, and to see if they see a use for such a video in their home communities. It is hoped that with their permission, this video may be used as a teaching and awareness tool, to inspire similar discussions among other young Indigenous women about what can be done to foster Indigenous girls and women's safety.



A cut amauti pattern

Networks Events

Sexual and gender-based violence (SGBV) against women continues to be a significant barrier to meeting the development targets set out in the United Nations Sustainable Development Goals. Failure to address SGBV will make meeting targets for gender equality, including empowering girls and women, almost impossible (WHO, 2001).

SGBV links to a wide range of women's health issues including sexually transmitted infections, unwanted pregnancies and unsafe abortions. Further, SGBV has a strong correlation with HIV&AIDS (USAID, 2010), with women living with HIV more likely to experience violence, and those who experience violence more likely to acquire HIV either through direct risk of infection or because such violence inhibits their ability to adequately protect themselves (WHO, 2010).

This colloquium will contribute to understandings of how pedagogical interventions work to combat SGBV in the global South. It also seeks to contribute to the achievement of the United Nations Sustainable Development Goals, particularly *Gender Equality and Reducing Inequalities*.

The Colloquium brought together researchers and community workers together from South Africa, Canada, Sweden and Ethiopia. It focused on the need to address the high rates of SGBV in and around post-secondary educational institutions in sub-Saharan Africa. It aimed to explore the ways in which various groups might use evidence from participatory visual and other arts-

based methods to inform policy and programming, and considered how we might use this evidence to engage participants and reach communities and policy makers.

The overall aim was to provide opportunities for critical transnational and regional dialogue on the use of participatory visual

and other arts-based methodologies to address SGBV in and around educational institutions.

The Colloquium is hosted by the *Networks for Change and Well-being: Girl-led (and young women- led) 'from the ground-up' policy-making to address sexual violence in Canada and South Africa*.



(L to R): Naydene de Lange, Claudia Mitchell and Relebohile Moletsane launch their new book *Participatory Visual Methodologies: Social Change, Community and Policy* at the Colloquium

Presentations

Where it all Began – the GLC

Naydene De Lange, Zethu Jiyana, & Asispho Mntonga

Student-led interventions at UKZN

Gender Activists

Working with Students at DUT

Nokuthula Magudulela
& Crispin Hemson

Legal & Policy-based Framework for GBV & Sexual Violence in South Africa

Janine Hicks

PhD Panel: Using PVR in post-graduate studies

Ndumiso Ngidi, Lotta Brännström,
Robin Notshulwana, Ntomboxolo Yamile

Working with Youth: Perspectives from Canada

Linda Liebenberg

Perspectives from Ethiopia: Having a gender focal person to champion work addressing GBV

Frewyni Kidane, Moges Asefa Weldu,
Yenealem Bezabih, Kasech Milky,
Victoria Tilahun & Mandefro Aslake

Art-based Methodologies to Address GBV in Canadian Universities

Claudia Mitchell & Lisa Starr

Collage workshop, Part 1 & 2

Naydene de Lange

Plenary: Where to from here?

Relebohile Moletsane &
Claudia Mitchell

Youth Sexual Health Research Symposium

March 15, 2018
Toronto, Canada

The goal of the symposium is to bring together community youth (ages 16-30 who are part of a youth group/organization, not attending university, or would like to get connected with people of similar passions) and university students to share their research and artistic pieces on youth sexual health.

In the current political climate, this year's symposium will provide a crucial forum for solidarity and resistance. During the symposium, students, youth, academics, policy makers, and community members working in or interested in these fields will be given the opportunity to network and engage in each other's work.

Youth Sexual Health Research Symposium 2018



When: March 15th, 9:30am-4:30pm

Where: William Doo Auditorium (45 Willcocks St, Toronto)

We encourage students from all disciplines to present research "in progress," test out ideas for a thesis or dissertation proposal, or present original research or artistic pieces.

Keynote Talk: Native Youth Sexual Health Network

Performance: SExT (Sex Education by Theatre)

This is a **FREE** symposium: A light breakfast and lunch will be provided.

For registration and inquiries, email: iman.ahmad@mail.utoronto.ca

by March 9th, 2018 or visit the Facebook event page at:

<https://www.facebook.com/events/1489606201136519/>

International Cellphilm Festival

December 7, 2017
McGill University

Winners Announced at the 5th International Cellphilm Festival.

On Thursday, December 7, 2017, the 5th International Cellphilm Festival was held at the McGill Education Building in Montreal, Canada.

Over the course of the evening, the festival's theme, 'Resisting & Speaking Back', was explored through 25 unique cellphilms from around the world.

We were joined by filmmaker Emilio Wawatie from Wapikoni Mobile: a First Nations travelling audiovisual and creation studio that provides mentorship and training to Indigenous youth. In addition to screening some of his work, Wawatie described his experience as

a representative and speaker at the United Nations Forum on Indigenous Issues, which the Wapikoni mobile team documented.

With such a vast selection of powerful cellphilms in the running, the festival introduced a new People's Choice award, the recipient of which was determined by audience vote.

The 1st place winner *Toxic Tour in Aamjiwnaang* by Kristina Hedlund & Garance Malivel (Canada). The film also took home the festival's first People's Choice award ([link](#)).

The *Power Within Us* by Lorielle Anderson (USA) came in second ([link](#)).

Abuses is the Crime by Vumile Mazibuko, Bonakele Mazibuko, Nompumelelo Gwala, Sindiswa Mazibuko (South Africa) came in third.

The Rape by Nokukhanya Thusi, Nokulunga Mazibuko, Senamile

Kubheka, Zethembe Mswane (South Africa) received an honourable mention.

For more information about the International Cellphilm Festival – Montreal please visit our website:

<https://internationalcellphilmfestivalblog.wordpress.com/>

For more information about Wapikoni or to see some of their award-winning work, please refer to:

www.wapikoni.ca

If you have any question regarding International Cellphilm Festival, please contact this email: thecellphilmfestival@gmail.com

International Cellphilm Festival is sponsored by Institute for Human Development and Well-being (IHDW) and Participatory Cultures Lab, Faculty of Education, McGill University.

Coming Soon!

Circles within Circles: Transnational Perspectives on Youth-Led Participatory Approaches to Combating Sexual Violence

What is it?

A think tank event taking place at an onsite residential conference facility near Montreal July 8th-July 11th.

With whom?

For this close-knit working group, we will be bringing together 60-65 participants from Canada, Sweden, South Africa, Ethiopia and Russia.

Participants will include 25-30 girls and young women who have been addressing the issues in their local communities as part of a number

of participatory projects across several countries.

They will be representing various First Nations and Inuit communities from across Canada, war-affected youth from several migrant communities, and young women from rural communities in South Africa and Sweden.

Youth participants will be joined by researchers, new scholars, community partners, and representatives from national and international NGOs.

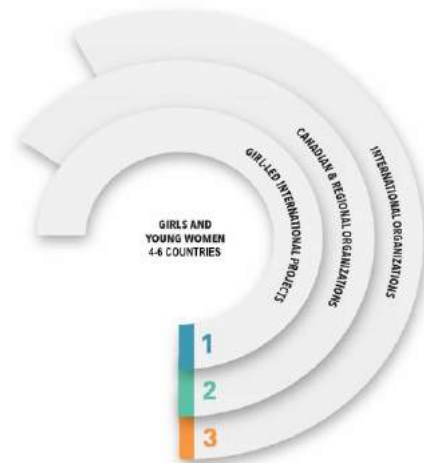
Why?

- Showcasing participatory and arts-based initiatives such as cellphilm (video production with tablets and mobile phones), photovoice, digital storytelling to address sexual violence;
- Deepening an understanding of the ways in which girls and

young women can be key actors in informing and shaping policy dialogue;

- Documenting best practices on girl-led and young women-led community engagement and dialogue.
- Locating this work within both local and global contexts.

The event is funded through the Pierre Elliot Trudeau Foundation.



My Urban Amauti

Amauti: A parka worn by Inuit women of the eastern Canadian Arctic. The amauti contains a built-in baby pouch just below the hood.

When a small group of women, mostly Inuit, living or working in a women's centre in Montreal, assemble to make amautis, the atmosphere is intense. Making an amauti, as everyone discovers, is not that easy and the skills of the amauti teacher, Joanna, are very much valued by everyone in the group.

In the video we see up close scenes of concentration and sometimes frustration, along with scenes of sharing a meal and laughter, when one woman's sleeve gets sewn into another woman's amauti by accident. When an additional layer of activity is added to the amauti-making

workshop – talking about feeling safe and not so safe in urban environments – things become even more intense. The women talk about how unsafe they feel in Montreal and how they fear the police. “It’s not easy being Inuk” concludes one of the participants in the workshop.

Many of the submissions to the *Public Inquiry Commission on Relations Between Indigenous Peoples and Certain Public Services in Québec: Listening, Reconciliation and Progress (Viens Commission)* and the *National Inquiry on Missing and Murdered Indigenous Women and Girls* highlight the very same points.

But during the workshop some of the participants talk about the importance of being in touch with culture. Even making amautis in this group – so far away from the Eastern Arctic – is a moment of coming together.



Women participating in an amauti-making workshop



Network Briefings Series

We are happy to share our most recent Briefing Paper *Ethics of Participatory Visual Research to Address Gender-Based Violence* authored by Lisa Wiebesiek & Astrid Treffry-Goatley.

In this briefing paper, key ethical issues are discussed that arose from work in rural South Africa to address sexual violence with girls and young women. By sharing these learnings, we aim to help others to use PVR safely in contexts marginality.

Ethics of Participatory Visual Research to Address Gender-Based Violence is available in both hard copy and as PDFs. Check out www.networks4change.org for more details.

Ethics of Participatory Visual Research to Address Gender-Based Violence



BRIEFING PAPER

THIS BRIEFING...

In this briefing paper, we discuss key ethical issues that arose in our work in rural South Africa to address sexual violence with girls and young women.

We also share the strategies that we adopted to address these issues. Many of these ethical issues will apply to other contexts, while the appropriate strategies may be slightly different.

By sharing these learnings, we aim to help others to use PVR safely in contexts of marginality.

INTRODUCTION

In participatory visual research (PVR), researchers use artistic tools such as film, drawing and photography to plan and conduct research with the people whose lives are under study and often to catalyse grassroots social change.

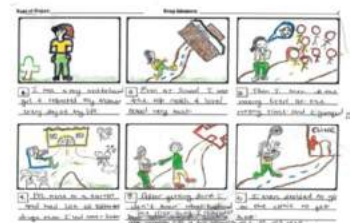
PVR tools are useful when working with vulnerable or marginalised groups, such as the youth or those living in poverty. Yet, the risk of harm is high and ethical issues can arise, particularly when sensitive topics are addressed.

Thus, institutional review boards (IRBs) and Research Ethics Committees (RECs) require extra safety measures to be in place. These measures are often seen as barriers to using PVR methods in these contexts.

WHY PVR?

The process of PVR can:

- help to make research more democratic;
- help to make research more fun;
- stimulate dialogue about key issues;
- catalyse social change;
- allow new/previously silent voices to be heard;
- bring new or taboo subjects to the fore;
- allow for joint knowledge creation;
- help to form and answer new questions;
- help to form new hypotheses.



A storyboard used to plan a 'cellphilm'—short film made on a smartphone



Working together to create a cellphilm, South Africa, 2017

[1]

Call for Papers

Resurgent Interruptions: Girls in Settler and Carceral States

Girlhood Studies: An Interdisciplinary Journal

Guest Editors

Patricia Krueger-Henney

University of Massachusetts Boston

Sandrina de Finney

University of Victoria

Unceded Coast Salish Territories

Lena Palacios

University of Minnesota

This special issue of *Girlhood Studies* is dedicated to rethinking girlhood in relation to how bodies, community, nation, systemic violence, and solidarities are deployed for and by girls in settler states—those predicated upon the ongoing, active colonial occupation of Indigenous territories. In settler states, the settler never leaves, and colonial domination is reasserted every day of active occupation.

We are particularly interested in explorations of girlhood under white, western settler states (such as, for example, the US, Canada, Australia, New Zealand, the British Commonwealth, select Caribbean and African countries, and so on).

White settler colonialism functions through the adaptive and continued

control of land, resources, and racialized bodies amalgamated via a historical commitment to slavery and the extermination of Indigenous nationhood.

We also welcome analyses of ongoing settler presence in post-colonial and occupied territories (such as Tibet, Palestine, and so on), as well as new, mobile, and adaptive forms of neocolonial settler exploitation (such as through national and supranational corporate and environmental violence).

Contributions to this special issue will address the need to theorize girlhood across the adaptive changing conditions of settler regimes. Importantly, the issue will examine how racialized and Indigenous girls negotiate gendered and/or racialized,

and/or sexualized violence as it is shaped by underlying questions of Indigenous self-determination, genocide, and slavery, racially stratified settlement and migration policies, and white settler hegemony.

We are particularly interested in interdisciplinary analyses among girl studies, feminisms of color, Indigenous studies, transnational and intersectional feminisms, analyses of colonialism and decolonization, and gender, two spirit, queer, and trans studies.

Authors are invited to examine embodied, political, and conceptual decolonizing transgressions put forth for and by girls and youth of all genders living in settler states. The following questions, among others, may be addressed.

- What kinds of adaptive regimes, practices and policies do settler states deploy and how do these have an impact on girls and shape girls' relationships with issues of sovereignty, subject formation, nationhood, violence, justice, and solidarity?

- How do colonial politics of deservedness, bio- and necropolitics function to position racialized and Indigenous girls and gender-fluid bodies as targets for settler state violence?
- How are abject bodies intimately linked to and shaped by their geopolitical locations in white settler nation-states?
- How can we problematize the very category of girl as a deeply colonial, heteropatriarchal construct? What does disrupting the white, able, heteronormative categories of settler girlhood mean for analyses of girlhood and for two spirit, queer, trans, and gender-fluid lives?
- How do white hegemony and white girlhood formations function to normalize the settler state, and how might these be disrupted?
- How do settler state logics shape girls' experiences in settler systems (for example, in education, child welfare,

immigration, and justice systems) as well as in relation to migration, borders, Indigeneity, and land?

- What other worldviews and solidarities are possible and not possible across the various communities living in settler states and, most importantly, what creative, grassroots, decolonizing, resurgent strategies are taken up by young people living in active settler states?

This special issue welcomes applied, methodological, and theoretical approaches that work to transgress settler state logics and that support justice, resurgence, and decolonization.

Authors are invited to engage with discussions about girls and young people's various engagements with justice, allyship, solidarity, collectivity, resistance, love, land, and decolonial resurgence. These can take the form of academic papers as well as creative pieces including multi-media, poetry, stories, artwork, and so on. We welcome contributions authored by young people.

Abstract and Article Submission

Please direct inquiries to:

Patricia Krueger-Henney
patricia.krueger@umb.edu

Authors should provide a cover page giving brief biographical details (up to 100 words), institutional affiliation(s) and full contact information, including an email address.

Articles may be no longer than 6,500 words including the abstract (up

to 150 words), keywords (6 to 8 in alphabetical order), notes, captions and tables, acknowledgements (if any), biographical details (taken from the cover page), and references. Images in a text count for 200 words each.

Girlhood Studies, following Berghahn's preferred house style, uses a modified Chicago Style. Please refer to the Style Guide on the website:

<http://journals.berghahnbooks.com/uploads/ghs/girlhood-studies-style-guide.pdf>

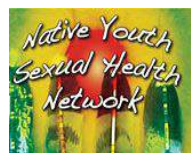
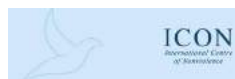
If images are used, authors are expected to secure the copyright themselves.

Schedule

Abstracts: mid-October 2018.

Full manuscripts: 15 March 2019.

Partners



Current Stakeholders



National Council Against
Gender-Based Violence,
South Africa



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