



NETWORKS FOR CHANGE AND WELL-BEING

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

Dear Partners

Issue 4: March 2017

We first want to acknowledge the *National Indigenous Inquiry on the Missing and Murdered Indigenous Women and Girls in Canada* and the launch of its website: <http://www.mmiwg-ffada.ca/>. This is an important step and one which will have critical implications for our Partnership as a whole.

This issue of the newsletter puts a spotlight on the various activities and publications (new and forthcoming) of *Networks for Change and Well-being* in both Canada and South Africa.

A very significant component of the last part of 2016 and the first quarter of 2017 has been the involvement of two Indigenous Youth Interns—Felicia Tugak and Tonya Tagoona—from Baker Lake, Nunavut in Canada. The interns are part of the Canadian International Youth Internship Program (IYIP)/ International Aboriginal Youth Internships initiative (IAYI) funded by the Interagency Coalition on AIDS and Development (ICAD). Felicia and Tonya have spent time on both the McGill campus and the University of KwaZulu-Natal campus, and have also been working in rural field sites in South Africa. As is highlighted in various places in the newsletter, their observations and perspectives offer a great deal to deepening an understanding of shared experiences of Indigenous young women, and serving as a reminder of why and how a Partnership operating across two countries is so powerful. Our plan is to explore the ways in which these kinds of exchanges can bring the rich range of experiences of Indigenous girls and young women from South Africa who are participating in the various *Networks for Change* field sites to a Canadian context in the coming months.

As we move further into the Partnership, we are excited about the many artistic and visual productions being created in the various sites. We soon plan to launch our brand new 'gallery of social change' on the *Networks4Change* website www.networks4change.ca.

We want to add in a note about coordination. As *Networks for Change and Well-being* evolves, there are of course changes in staff and we say good-bye to Michelle Harazny, the Project Coordinator at McGill who has been with the Partnership almost from the beginning, and who has now returned to her home province of Saskatchewan. We welcome Mearon O'Brien from Australia who joined McGill in December.

As always, we offer special thanks to the contributors to this newsletter, and to our partners for their ongoing support.

Warm regards,
Claudia and Lebo

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International Dialogue Symposium

'From the Ground Up' Policy Making Led by Girls and Young Women in Addressing Sexual Violence

Montreal, Canada

On November 9, 2016 *Networks 4 Change* held one of its key meetings with participants from Canada, South Africa, and the United States, the International Dialogue Symposium, at McGill University. Co-sponsored by McGill and the Girls Action Foundation, this one day event preceded the National Women's Studies Association held in Montreal, with the theme of decoloniality.

This pre-conference 'community building' event facilitated dialogue between key stakeholders and partners working in the area of sexual violence, along with a number of young women themselves who will speak about critical issues related to violence and leadership.

There were three panel discussions featured during this event, exploring the complexity of and learnings from working across varied geographic locations, the critical issues in addressing sexual violence, and the progress of the project up to this point.

Dialogue Session One

Working Across Generations and Geography

Kari-Dawn Wuttunee

(National Indigenous Young Women's Council)

Brittany Jones

(National Indigenous Young Women's Council)

Kirsten Lindquist

(National Indigenous Young Women's Council)

Dialogue Session Two

Networks for Change and Well-being: Where Are We Now?

Marnina Gonick

(Mount Saint Vincent University)

Sandrina de Finney

(University of Victoria)

Sarah Flicker

(York University)

Relebohile Moletsane

(University of KwaZulu-Natal)

Dialogue Session Three

Critical Issues in Addressing Sexual Violence with Girls and Young Women: New Directions

Shaheen Shariff

(McGill University)

Shanly Dixon

(Concordia University)

Lisa Starr

(McGill University)

Rachel Zellars

(Girls Action Foundation)



Words Before All Else [Thanksgiving Address/Welcome to the Territory] by Skawennati

“ We had an immediate connection with Girls Leading Change and I don't want that to be the only time we see them. They have that same fire as us and they want to do something. I hope to have the opportunity to meet with them again.

Brittany Jones

I think our council has a lot to learn from them. Something interesting about them is that they also self-identified as rural. Our council is a mix of urban and rural communities. Self-determination is something that we share and probably why we were all there. ”

Kirsten Lindquist



Session One: Working across generations and geography

“ One critical issue to me is the normalization of gender based violence, the everydayness and hearing that young women feel like they're on their own in this.

Shanly Dixon

How [do we] talk about sexualized violence without talking only about broken communities when thinking about indigenous peoples? How can we learn about and address sexualized violence by also talking about resistance and resilience?

Marnina Gonick

You can't understand violence without understanding how girls get cut off in isolation. That's what the foster care system does for girls. It's incarceration for our young people and a gateway to jails.

Sandrina de Finney

In South Africa it's really difficult for people to talk about sexual violence. My expectation was that women were going to talk about sexual violence in their communities. There was no talk about sexual violence, they all talked about access to land. They want to feed their children and take care of their children. ”

Lebo Moletsane



Session Two: Where are we now?

“ I am deeply invested in transformative justice as ways in our communities that we can work outside of state systems to find accountability mechanisms for where we are.

Rachel Zellars

Online culture is embedded with misogyny and violence, so embedded within the social communications of young people that it has become fairly normalized.

Shaheen Shariff

We had a meeting with the gender focal people. They really do want some kind of mechanism and are deeply invested in trying to increase the opportunities for women and to increase the understanding of gender equity in the community. ”

Lisa Starr



Session Three: New directions in addressing sexual violence

In the course of the discussion, Sarah Flicker shared the following:



Sarah Flicker, York University

Covered in strawberries, mud and hay, my one year old daughter took her first steps in strawberry fields on Canada Day 2014. As she smiled up at me on that beautiful July morning, I was filled with gratitude. I

was grateful for the sunshine and day off. I was grateful for the bounty of the land and the sweetness of the fruit. I was grateful for the health and beauty of my children. And I was grateful for my relative peace and prosperity.

I was also deeply conflicted and uncomfortable about my complicated relationship to the nation-state of Canada. You see my grandparents came to Canada as holocaust survivors. Growing up, Europe was always portrayed as a dark place of racism and violence, death and loss.

In my childhood imaginary—Canada was the opposite. It was a land where I could grow up free and strong. The histories and cultures of Indigenous people and other communities of colour were largely left out of the stories I was told about the Canadian nation state.

It was only in adolescence and early adulthood that I began to see the cracks and understand the ways that the Canadian state was built on ongoing settler Colonial violence: extraction, oppression, dispossession, racism, patriarchy and destruction. The difficult work of piecing together these competing truths of this land as sacred, stolen, and also, home needed to be explored.

And so began my journey of learning to think of myself as a Settler and treaty person with rights and responsibilities. As a feminist scholar, it became clear to me that in order not to be complicit in the oppression of others, it was my duty to humbly learn, research and teach these complicated histories and truths that collide to subjugate. The only way to reimagine a new Canada would be to radically and deeply consider the work of decolonization.

Kari reflects on her experiences as a member of the National Indigenous Young Women's Council:



Kari Wuttunee
Red Pheasant Nation, Treaty 6 Territory

We were invited to present at the one day symposium hosted by the *Networks for Change and Well-being* project in Montreal. Along with myself and two

council members Brittany Jones and Kirsten Lindquist, we were asked to speak both on our experience as council members and our involvement with the network and being apart of the Girls Advisory board.

As council members we have spent the last 5 years planning and organizing, collaborating on our community projects and supporting one another. It was thoroughly by the support from the Native Sexual Health Network, that the council thrived and faced the challenges of starting new projects together. Our mutual sense of community development also shaped our values and guiding principles, to be self-governed and an inclusive to those who identify as Trans, Two-Spirit, and/or gender non-conforming.

At the panel, we were able to share our past projects and how we are transitioning through our roles as council members to

our aunty roles for the council. Since we are peer governed, at the age of 30 we change over into aunty role and become an advisory and support to new members. It is an important part to our council that we both recognize this transition.

The transition of our roles and mentorship also plays a big part in the *Networks for Change* project as we set out to meet and collaborate with the group of Indigenous girls from South Africa. We wanted to advise and share our experience working together as a national board of women from both rural and remote spaces and how this has effectively shaped how we worked together and communicated. There are similar challenges to South Africa and the access to limited resources.

We founded new friendships and share in the likeness of our families, experience and struggle to address the heteropatriarchy in our communities. We continue to support one another and continue to spread our decolonial love for one another.

Journal Launch: "Indigenous Girls"

Girlhood Studies:
An Interdisciplinary Journal (9:2)

On Wednesday 9th November 2016 the special issue of the *Girlhood Studies: An Interdisciplinary Journal*, Indigenous Girls was launched in the Faculty of Education, McGill University.

Guests were welcomed by Paige Isaac from First Peoples' House at McGill University and a member of the Provost's Task Force on Indigenous Studies and Indigenous Education.

...thinking about girlhood and thinking about all of the amazing women in our lives... I'm sending my faith and love to them ...and I think it is really important to reflect on that...being away from home, being away from community of my family and being a leader in Indigenous education and studies here at McGill...supporting students here, supporting staff and faculty in their own education and awareness...so you can see there is a lot of work that we do at the First People's house, I mean mostly we are here to support indigenous students and we are also here to create community, create learning and create opportunities for the McGill community to learn and work with us...I am really happy to be in this position and to be at lovely events like this that bring together very great people...

Paige Isaac

Guest editors of this Special Issue, Kirsten Lindquist, Kari-Dawn Wuttunee of the National Indigenous Young Women's Council and Sarah Flicker of York University were present and each spoke about what the editing of the journal meant for them, drawing attention to key points in their editorial *Speaking our truths, building our strengths: Shaping Indigenous girlhood studies*.

I think it is a very important contribution about Indigenous women's experiences in the academy and how that tied in the pieces and then we had one of our council members, Amanda, submit a poem, and so there is the small steps and the small ways of kind of starting to weave these different perspectives together.

Kirsten Lindquist



Haidee Smith Lefebvre, one of the authors read from her article *Overlapping time and space: Early modern English's girlhood discourse and Indigenous girlhood in the dominion of Canada (1684-1860)*.



Special thanks to Vicky Boldo of the Montreal Urban Aboriginal Community Strategy Network for her drumming at the beginning and end of the event.

Maria Ezcurra and Lori Beavis of the P. Lantz Excellence in Education and the Arts Initiative connected the launch to their *Altar for the Day of the Dead* exhibition (p. 6).

Proceeds from the sale of journal copies went to the Native Women's Shelter of Montreal. Link to event video: <https://youtu.be/M-JcNEJLabk>

Altar for the Day of the Dead

To honour the lives of the Missing and Murdered Indigenous Women and Girls in Canada

P. Lantz Initiative for Excellence in Education and the Arts

Institute of Human Development and Well-being, Faculty of Education, McGill University

[This project](#) was created by Maria Ezcurra (Art-Mediator), in collaboration with Lori Beavis (Artist-in-Residence) and a Collective of Mexican Women Artists and Creators, conformed by Nuria Carton de Grammont, Carmen Giménez-Cacho, Nancy Guevara, Flavia Hevia, Daniela Ortiz and Amanda Ruiz.

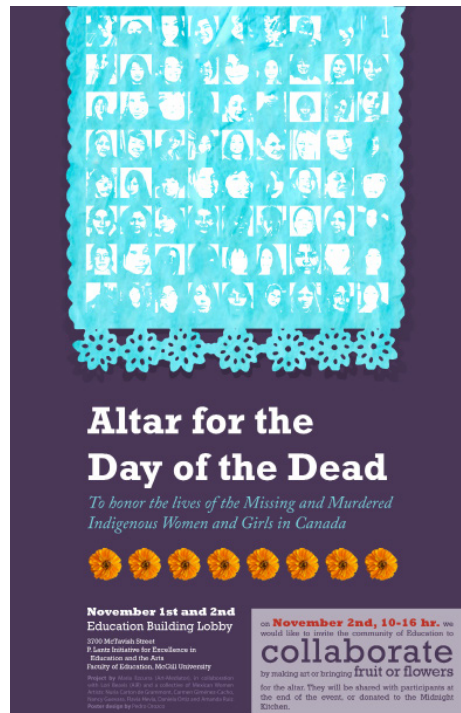
An altar (*ofrenda*) for the Mexican Day of the Dead (*Día de Muertos*) was installed in McGill's Faculty of Education, in the first week of November, 2016. It was made by a group of female artists (conformed by both Canadian and Mexican women, as well as by Indigenous descent women from both Latin and North America) to honour the lives of the Missing and Murdered Indigenous Women and Girls in Canada.

The Day of the Dead is a festive and sacred time for many Latin American cultures. This day, the souls of the dead are welcomed back, joined with the living, becoming a celebration of life. Significant objects are placed as gifts to the visiting souls in *ofrendas*: the altars for the children are set on the eve of October 31st with sweets, fruits and white flowers, while the eve of November 1st is the time to honor the adults with *cempasúchil* (marigold flower), spicy food, alcoholic drinks and cigarettes. The altar had elements from Indigenous communities from both Mexico and Canada. These objects were brought by the participants and also hand-made by student, staff and faculty in collaboration with Lori Beavis, Maria Ezcurra and the Mexican artists.

A text placed next to the altar reminded us that we are witnessing a worrying rise of femicides worldwide. The cases of Canadian Indigenous Women and underprivileged Mexican Women in Ciudad Juárez have made evident a discriminatory and weak system of justice. In Canada, the Royal Canadian Mounted Police counted 1,181 Indigenous women who have been murdered or disappeared between 1980 and 2012, while in Mexico, 3,892 women were murdered between 2012 and 2013.



The altar was offered to the Indigenous women and girls that have been murdered and gone missing in Canada. They were mourned, but their lives were also remembered and celebrated in this day. By honouring the lives of these women and girls, we also generated awareness of the widespread violence against Indigenous communities, and about gender-based violence in general, while creating a space for dialogue and bringing the community of McGill together.



It also allowed us to celebrate our ancestors, acknowledge the traditional territory of the Kanien'kehá:ka people where McGill University stands today, and share diverse Indigenous cultures with the community of Education. This project created links, generated awareness, allowed participants to make community and to work together against the increasing violence towards women and girls, particularly marginalized ones, that we are witnessing in the Americas.



Ofrendas



Making significant objects

Networks 4

Change Fieldsites

In this issue, we present updates on fieldsites set up in Canada and South Africa.

Update: UKZN Field Sites

The research team at the University of KwaZulu-Natal works with young people, community organisations and other stakeholders in two sites in rural KwaZulu-Natal. Khethani and Loskop are approximately 25km apart, in the foothills of the Drakensberg.

Khethani (South Africa)

Khethani is a rural township that lies on the outskirts of the small farming town of Winterton, through which many holiday makers pass on their way too and/or from the Drakensberg—a popular holiday destination. Khethani began developing in the 1990s and, according to the 2010 municipal census, is home to approximately 11,000 residents. Khethani is a resource-poor area, and people living there face a number of daily challenges, including poverty and unemployment, substance abuse, inadequate healthcare, and a lack of infrastructure. We are partnered with Isibani Community Centre in Khethani. Isibani provides vital health and social services to the community from two main sites—Isiphephelo Place of Safety in Winterton, and Ekukhanyeni Welfare Centre in Khethani.



The view from Ekukhanyeni

The Leaders for Young Women's Success

The 26 girls and young women that we work with in Khethani all go to the local high school. They were invited to join the project over a number of meetings that we had with them during March and April 2016. Our co-researchers and participants are between 15 and 19 years old.

During our first workshop which took place during the June-July school

holidays, the group named themselves *Leaders for Young Women's Success* (L4YWS).

During that first workshop, we spent time getting to know each other, talking about leadership, and discussing issues around the safety of girls and young women in the community.

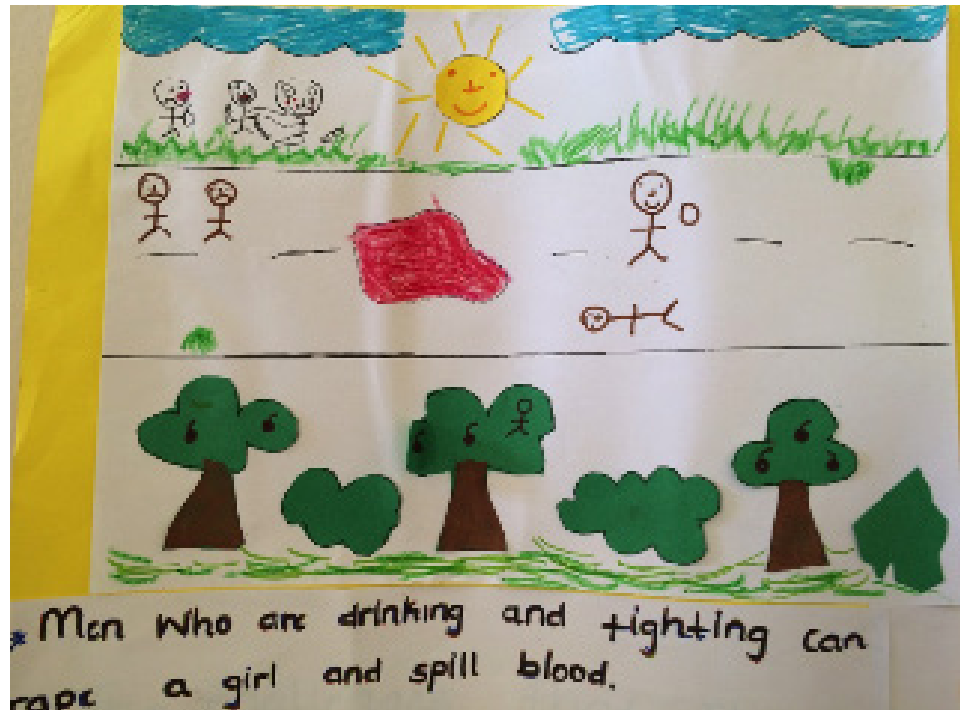
We worked on creating community maps focused on four questions:

1. What are the challenges to the safety of girls and young women in your community?
2. What are the things that you would change to make girls and young women safer in your community?
3. What resources already exist in your community to support the changes that you would make?
4. How can we put these changes into action?



The Leaders for Young Women's Success creating their community maps

A response to the first question **What are the challenges to the safety of girls and young women in your community?** on one of the community maps:
Men who are drinking and fighting can rape a girl and spill blood.



A response to the third question **What resources already exist in your community to support the changes that you would make?** on one of the community maps referring to Isiphephelo Place of Safety:
Siphephelo sethu keep childrens safe from many bad thing that are illegal.

During the same workshop, we also did a photovoice activity which involved taking one photograph of feeling safe in the community, and one photograph of feeling unsafe in the community.

Creating captions for photovoice



During our October 2016 workshop with the *Leaders for Young Women's Success*, we worked on Cellphilms and Digital Stories based on three themes that we identified and agreed on:

Gender-based Violence Substance Abuse Lack of Parental Involvement



..... Discussing themes



Writing stories



Creating images for digital stories



A storyboard for one of the digital stories

Loskop (South Africa)

Loskop is a rural area characterised by subsistence farming. It is less densely populated than Khethani.



Images of Loskop

Loskop forms part of the Amangwe Tribal Area. We are lucky to have partnered with Thembaletu Care Organisation in Loskop. Thembaletu provides a number of critical services to the community spread over a vast geographic area, including home-based care, care of orphans and vulnerable children, a soup kitchen and drop-in centre, HIV prevention services, and a resource centre.

Our first activity in Loskop was a community engagement workshop held in September 2016. We were pleased to have the ward counsellor and member of the Tribal Authority chair the meeting which was attended by the Chief of the area as well as social workers, nurses, teachers, parents and members of the South African Police Service. We held our first meeting with the girls and young women who have been invited to join the project in October 2016. The girls were joined by their mothers, grandmothers or aunts, to learn about the project and decide if they wanted to join.



Learning about the project

December Exhibition

On 13 December, we held an exhibition of the Leaders for Young Women's Success' work from 2016. Members of the community—family, friends and teachers were invited. The group from Loskop came to meet the L4YWS who told them about the project and explained their community maps, photovoice, cellphlms, and digital stories.



Talking through community maps and photovoice



Screening cellphlms

Upcoming Activities

We will be having our first workshops at each site this month involving a 'speaking back' activity in Khethani, and community maps and photovoice in Loskop.

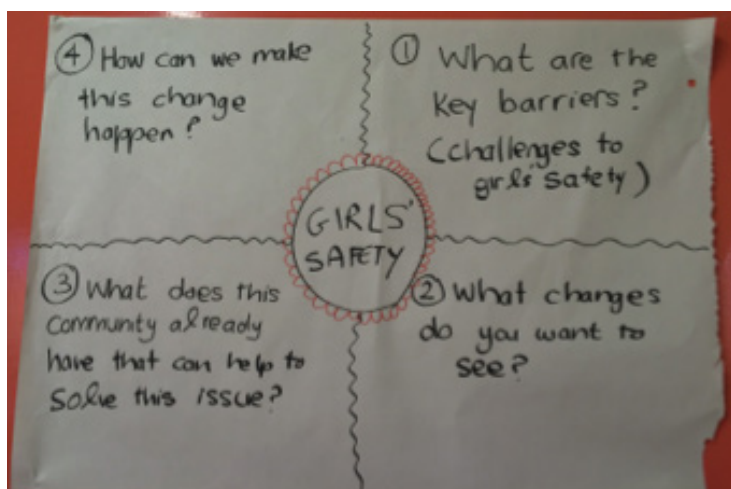
Winterton (South Africa)

In South Africa, fieldwork for the *Networks for Change and Well-being* project is located in rural communities in three provinces: Free State, Eastern Cape and KwaZulu-Natal. This piece reflects on work in KwaZulu-Natal. Here, the site is in the rural district of uThukela, in a township located in the Okhahlamba Municipality. The district is at the foot of the Drakensberg mountain range, which borders South Africa and Lesotho. According to the 2011 Census, the municipality had a population of approximately 132,068.

Unemployment is high in the communities, and various social challenges that include poverty, HIV and AIDS, substance abuse and gender-based violence, including sexual violence, abound. Further, sanitation is poor, and getting worse due to the ongoing drought in the province and across the country.

In this community, *Networks for Change* works with a group of young people (20 girls and **one boy**) from a local secondary

The boy, who self-identifies as gay, insisted that he be included in the project as “he does everything with [the girls]”. This was strongly supported by a number of girls in the group.

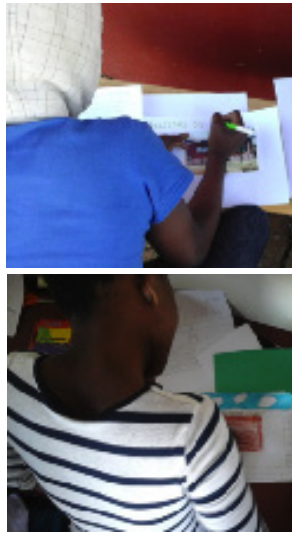


The community engagement workshop

A staff member from the NGO is also on standby to provide counseling services to our participants when needed during our workshops. In terms of our methodology, following the methodology adopted by the project as a whole, in this site as well, participatory visual methodologies are used, including drawing, photovoice, community mapping, body mapping and participatory video and cellphims.

In 2016, we held a series of workshops in the community. These included a one-day community engagement workshop, a three-day workshop on participatory visual methods (drawing, body mapping, asset mapping and photovoice) workshop.

To build on this, later in the year, we held a second digital tools workshop over five days, this time using cellphlms (a form of participatory video which uses cellphones) and digital storytelling.



Youth using participatory visual methods

Some Emerging Issues

A variety of issues are emerging from our work with the young people. These are largely related to the socio-economic conditions in the community, and in particular, poor infrastructure and lack of resources, in the community and in the school where the participants are students. For example, one issue which has come up is poor sanitation, and in particular, the lack of proper and adequate toilets in homes, schools and other social spaces.

Community members in this and other communities in South Africa, as well as participants in *Networks for Change* at this site, have identified the toilets (mostly pit latrines) as some of the spaces where girls and women are sexually assaulted. Some scholars (e.g., Gonsalves Kaplan & Paltiel, 2015) have even gone as far as suggesting that if South Africa solved its sanitation problem, it would go a long way towards addressing sexual violence in the country.

A second issue emerging from our work using participatory visual methods relates to the extent to which these strategies give rise to methodological and ethical dilemmas. For example, do the visual methodologies we use expose girls to more danger and abuse, particularly in the context of unequal gender norms and gender violence?

A third issue is that the participants, through the narrative they develop and share, tend to put the blame for sexual violence on the girl: for wearing a short skirt, for going out at night, for drinking and other reasons. This mirrors the findings from other studies in the country, including Sathiparsad & Taylor (2006), who reported that boys tended to blame girls and women for infecting boys and men with HIV.

However, what we realize is that these narratives and issues emerging from our fieldwork offer us opportunities for

facilitating engaging the participants in ‘speaking back’ and challenging these negative discourses about girls that communities hold, and that young people tend to believe and reinforce.

For us, using the same methods that have helped us understand how girls and other young people experience growing up in their communities, and how they explain their experiences, can also help them to develop transformative narrative and reposition girls and young women as resilient and as agents of change.



Fieldwork is continuing in 2017 and our hope is that the speaking back workshops begin to tackle some of the negative stereotypes about girls and girlhood that exist in the community and that young people have come to believe.

We also hope that the participatory visual methodologies we use to engage the participants will help them move towards social change, and that ultimately, such efforts will be developed and led by them.

The work of the *Girls Leading Change* at Nelson Mandela University to address gender violence has been extended to working with young girls from a rural town near Port Elizabeth. Working with and learning from their big 'sisters' they have positioned themselves as *Young Girls Leading Change*. Marianne and Naydene worked with the six girls to create the cellphlms in June and July 2016.

Paterson, Eastern Cape (South Africa)



They then developed the related policy posters and action briefs during August to November 2016 which they could use to engage their class mates, school and community.

Policy posters

In December 2016 the girls once again came together, this time in Port Elizabeth, to plan what they would present and how they would present their work. The work of the year was concluded with a presentation to the teachers and some community members in a nearby church hall on the last day of the term.



Action briefs



The presentation was a great success, and well received. The audience was engaged but more time is required to deepen the discussions. The principal invited the learners will to present in February 2017 as not all the teachers could make it to the presentation. The teachers commented on how well the learners presented, the quality of their work, and the confidence they demonstrated to make their work public!

Presenting work

Fieldsites from Northwest University (South Africa)

Linda Theron

Northwest's fieldsites are spread out over 3 provinces: Free State, Gauteng and Western Cape.

	Name	Deidre de Villiers w(MA)	Yolande Coetzer (MA)	Sadiyya Haffejee (PhD)
Site Details	Site name	Bitou Municipality, Western Cape	Bethlehem Free State	Ekhurluleni Johannesburg
	Participant age range	18-24 yrs	18-24 yrs	15-18 yrs
	Number of participants per site	10 participants at first meeting 7 participants at second meeting	8 participants during first meeting During the first follow-up meeting, on 25 November 2016, 6 out of 8 participants arrived	7 primary participants 6 interviews with secondary participants
Progress	Activity	<i>June 2016-October 2016:</i> Meetings with relevant stakeholders October 2016: Data Collection October 2016-January 2017: Arranging video screening/ participant feedback	<i>October 2016:</i> Data Collection <i>November 2016:</i> Meeting and video screenings with relevant stakeholders/participant feedback <i>May 2017:</i> Final data collection session	<i>January 2016– December 2016:</i> Data collection <ul style="list-style-type: none"> With primary and secondary participants Feedback to participants completed
	Video screening	Screening not possible due to problems with electricity in area Verbal feedback and discussion with invited community members Attendance: <ul style="list-style-type: none"> Participants: 5 Community members: 10 	Participatory video and screening to participants and community leaders completed Attendance: <ul style="list-style-type: none"> Participants: 6 Community leaders: 2 Research psychology interns: 1 Master's student and Professor Linda Theron 	Participatory video and screening to participants and AP completed Attendance: <ul style="list-style-type: none"> Participants: 6 AP: 8 (social workers, care workers)
	Stakeholders	NGO representative ECD representative College representative South African Police services Karate/kickboxing Coach Soccer Coach	Social worker Local Teacher Pastor and community ward counsellor Municipality representatives	CYCC's
	Follow-up dates	24 February 2017 Last meeting August 2017 (tentative)	25 November 2016 Last meeting will be held on 25 May 2017 (tentative)	Process complete
	Data analysis	Ongoing	Ongoing	Ongoing
Write up	Ongoing	Ongoing	Ongoing	

Eskasoni (Canada)

Hello dear readers! We are very happy to be back in the newsletter and to be sharing more exciting news from the beautiful and wintery Unama'gi district of Mi'kmaq territory (Nova Scotia, Atlantic Canada). When last we shared an update, we let you know who we are, and what we have been up to. Well, that was summer; lots of face-to-face activities can happen during the summer. This is not always the case once the weather turns! Having said that, despite terrible floods that ravaged our community on Thanks Giving weekend, busy work and school schedules, and the winter wonderland we now find ourselves in, we have still managed to get some work done!

Following on our July 2016 work, and as promised in our last update, we have been able to meet again and explore in more detail what self-care, resistance and resilience look like in our community, and specifically amongst young women.

To set the tone for the weekend, we were really lucky to have Sandra Gloade join us to run a beauty workshop with Karen Bernard (an elder from our community, and who is a central part of our team). These two fabulous ladies ran a self-care workshop offered by the Waycobah Family Healing Centre. We gave ourselves manicures and pedicures, talked a lot about self-care and what it means, and of course we laughed a lot! The next day we started with facials, all the while reflecting on what we learned during the summer about women from our community, the various forms of sexual violence, and the many ways in which our experiences of sexual violence are embedded historically as well as currently, in social, economic and political structures.

With this in mind, we started thinking about resilience and resistance. We used the problem tree tool to help us reflect on these themes, and to unravel what it is that young women need in order to resist

Resisting



Sexual Violence



Eskasoni



and resile; and to understand the impact of our resilience and resistance actions!

Once we had this information, we started thinking again about how we could start sharing this information with people. While we know that we are going to have bigger conversations with various leaders in our community, for now we have made a poster. We have also used this information, together with the findings from our work in the summer

to write and submitted a project funding proposal to the Nova Scotia Department of Community Services, Sexual Violence Prevention and Supports project.

If our application is successful, we will use this money to initiate a sustained conversation in our community that can change the context young women navigate. We will also use this money to invite young men to our investigation of sexual violence.



Eskasoni, Cape Breton, Nova Scotia

West Coast (Canada)

Sandrina de Finney

Greetings from the west coast! Our project is being conducted on the traditional territories of the Tsimshian and Haisla nations in northwest British Columbia. Our research team consists of the Northwest Inter-Nation Family and Community Services (NIFCS), a delegated child and family agency, partner First Nations, and the Siem Smun'eem Indigenous Child Wellbeing Research Network (ICWRN).

In this project, we are looking into community-generated responses to sexualized violence experienced by girls and young women involved in the child welfare system.

Our study addresses the fact that we are in the midst of the worst cycle of child welfare apprehensions Indigenous girls have ever experienced—known as the Millennial Scoop. Child welfare scooping extricates children, their children, and their children's children from their

“

What I missed the most in care was just not knowing where I come from, not knowing my family. Nobody to call you on your birthday or to check if you're OK. Nobody believes you. Nobody will stand up for you if you're in trouble. It makes us at risk for a lot of violence.

”

Research forum speaker, former youth in care

communities and more importantly, from claims to land. It is important to note that these girls are not simply lost; they are stolen. Too many scooped up girls literally disappear into the system; they become file numbers, forcefully urbanized, stripped of their mentors, tribal rights and kinship ties.

In the British Columbia child protection system, Indigenous girls are the victims of sexual violence more than twice as often as other girls. Most importantly, available statistics represent only a small fraction of actual rates of sexualized violence.

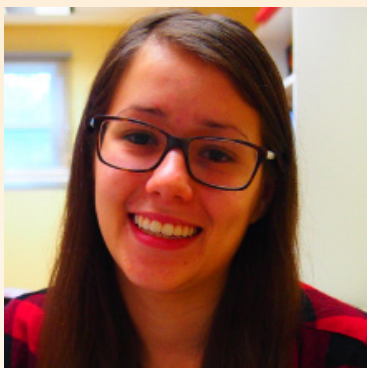
We were inspired to take on this project by the quote above, shared by a girl who bravely survived the system. The study will include interactive workshops for girls and youth of all genders, and will close

with a large community forum and feast. We will report back through visual media, graphic recording, presentations and publications. Our research journey will be guided by a partnership model, a Girls and Elders Advisory, and by ceremonies and sacred teachings.

Many of the issues Indigenous girls face today are rooted in colonial ideologies that have always seen our girls/women and our lands as disposable, as colonial property. We know that strong relations provide a buffer against violence.

Our project is focused on supporting community-generated approaches and recentering customary gender and sexuality teachings that support land and body sovereignty.

Mount Saint Vincent University



Lisa Christmas

I began my journey with *Networks for Change and Well-being* about one year ago when I was going through a tough time in school. Lead by Marnina Gonick, the Canada Research Chair in Gender here at Mount Saint Vincent University, I was a part of several focus group meetings with other Indigenous women in the Kijipuktuk area to discuss sexualized violence.

I was born and raised in Halifax, Nova Scotia, and while I have never been a direct victim of sexualized violence,



Aboriginal Student Centre, Mount Saint Vincent University

the women closest to me have been, and like them, I am no stranger to the intergenerational trauma that affects indigenous peoples in Canada.

Growing up as a bi-racial, two-spirited woman had its difficulties, and the stress of it manifested in mental health issues I have since overcome. Before joining the group I was going through a familiar bout of hopelessness, but with the help of my professors and peers I am feeling more empowered than ever before.

This past semester, with Marnina's guidance, I created my own digital narrative with a spoken word poem I wrote as a final project for an Independent Study. I continue to work on it and other therapeutic art projects on my own time, which gives me a healthy way to cope with stress.

I am set to graduate this year with a Bachelor's degree in psychology and minors in English and Women's Studies. I hope one day to help empower women by being a part of non-profit charities and Indigenous programs like this.

Saskatoon, Treaty 6 Territory (Canada)

Kari Wuttunee
Red Pheasant Cree Nation

Tansi. We are looking forward to the Spring season and the very first series of workshops for the Treaty 6 Territory.

Sarah Flicker and I have spent our time going through ideas and brainstorming just what it is we hope to give to the community. We won't give many secrets away, but are in the midst of our ethics application process with York University and we are expecting to co-host our

3 series workshop focused on young Indigenous women and their realities.

We will be creating a mixed media response to the current sociopolitical while skill sharing and mentoring our Indigenous sisters. We look forward to sharing more with the *Network for Change and Well-being* in the upcoming season.

Kinanaskomintin (respectfully).

Engaging Policy Makers Fieldwork

Pamela Lamb, McGill University

How are arts-based researchers thinking about policy? An update from the "Engaging Policymakers" working group

Since I joined the "Engaging Policymakers" working group for *Networks for Change and Well-being* in May 2016, I have been reading up on the growing literatures that examine participatory policymaking. I have encountered several inspiring arts-based projects that were youth-led and enacted a 'from the ground up' approach to policymaking by creating opportunities for policymakers to get a sense of the participants' lived reality through film screenings or PhotoVoice exhibitions.

While researchers and community leaders argue that civil society engagement in policymaking is essential to democracy, what is often missing from the literatures is a theory of what activates change in the complex process of traditional policymaking.

What might we learn if we shift our attention in participatory policymaking

from studying structures of power, to studying structures of feeling (Williams) or the affective relations between privileged officials and marginalized communities that are activated through audiencing (Rose)?

Since January, I have been conducting interviews with academic researchers and community facilitators who have worked with Indigenous or marginalized youth in such projects, with a keen interest in hearing their reflections on these questions. The interviewees have provided a depth of insight into not only how policy generated 'from the ground up' benefits marginalized communities, but also how and why certain representations of everyday experiences affect the viewer so profoundly as to effect positive change.

Other themes that have emerged in the interviews, germane across all of the working groups for

Networks for Change are:

- The tension between process and product in participatory arts-based work;
- The need for sustained engagement with the audience long after the screening; and
- The importance of supportive partners in the project—from elders, to non-governmental organizations, to professionals from legal or health and social services.

The interviewees also provided insight into gender issues in participatory work, commenting on the differences in engagement between young men and women in their projects.

I have more interviews scheduled over the next few months, and I am excited to hear what new insights might emerge!

Introducing Networks for Change Interns!

In November 2016, two young women—Felicia Tugak and Tonya Tagoona—from Baker Lake in Nunavut, Canada arrived in Montreal to commence their International Aboriginal Youth Internships (IAYI) funded by Global Affairs Canada through the Interagency Coalition on AIDS and Development (ICAD).

Tonya and Felicia spent part of their internship in Montreal and were involved with a number of activities including the *Networks for Change and Wellbeing* Project International Dialogue Symposium, the National Women's Studies Association (NWSA) Conference, the Indigenous Film Series and the 4th International Cellphilm Festival.

In December, Tonya and Felicia delivered an informative and educational presentation to McGill Faculty of Education staff and students. Their presentation examined the critical issues facing their community in Baker Lake, Nunavut. The interns expressed that the process of developing this presentation was a very beneficial learning process and presenting built their confidence in this area. The interactive session was a fantastic opportunity for cross cultural exchange, and suggestions were discussed amongst the interns and attendees to further develop the presentation for their upcoming South African audience.

Included in this edition of the newsletter are a number of insights from both of these young women, who are currently based in South Africa at the University of Kwa-Zulu Natal until mid-March 2017.

Tonya Tagoona



Documentation and Research Assistant

My name is Tonya Tagoona, I am 20 years old and I am from the geographical centre of Canada, a small community called Baker Lake (Qamani'tuaq), NU. I am a 1st year graduate from Nunavut Sivuniksavut that mainly focused on my background, Inuit. I enjoy volunteering because it is my way of giving back. I have been given so much in life and I believe it is important to give back.

I am excited to be a part of the program, *Networks for Change and Wellbeing: Girl-led 'From the Ground Up'* because I want to not just see the world, but make a difference in it.

Felicia Tugak
Digital and Media Assistant



I am an Inuk woman from Baker Lake, Nunavut populating 1,700 people. Having worked with many different cultures in my background, I enjoy meeting and working with new people.

I have experience in the Department of Health in my hometown, mainly working with children and oral health since 2013. I enjoy working on projects such as winter clothing and jewellery making.

I graduated from the Jonah Amitnaaq Secondary School in 2007. I hold a certificate from the Children's Oral Health Program, which took place in 2013. I also have a certificate of Inuit Studies at the Nunavut Sivuniksavut Program in Ottawa which is affiliated with Algonquin College.

I am an Intern at McGill University and the University of KwaZulu-Natal through the International Aboriginal Youth Internship Initiative. The project focuses on youth engagement in rural communities in Canada and South Africa on sexual violence and high rates of HIV/AIDS.

Reflections by Felicia & Tonya

Montreal, Canada | Durban, South Africa

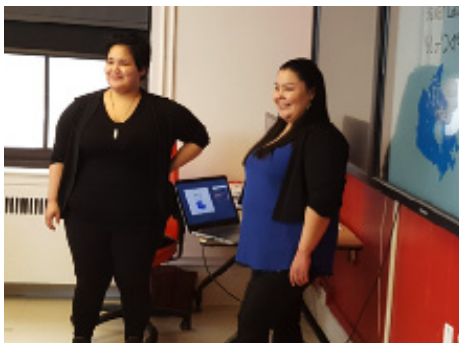
Felicia

November 8, 2016—finally the day I've been waiting for since, like, forever! (December, 2015). I was so stoked to prepare for the internship in Durban, South Africa. At first, I was feeling shy about being part of the team. It's normal especially if you don't know anyone. But everyone in Montreal was so welcoming and our team (the Participatory Cultures Lab) was super supportive!

So, on the first week of my arrival, I was fortunate enough to come during the time Montreal was hosting the National Women's Studies Association Conference. I was able to learn more about what some women were facing in some parts of Africa. Sadly, just before the week was over, I got sick.

Of course, our schedule was tight and well planned at McGill University, but there was so little time to do other workshops and activities. Practically every part of our time in Montreal and everything that we did there from the work to meeting people, building teamwork by using workshops, activities, writing blogs and having meetings, was valuable...

My favorite part as an intern, was the celebration of *A Space for Arts*. I learned how other people used different ways to express their feelings. As we have many artists back home that use different ways of arts to express themselves but these were different from what I had seen from home...



On Friday, January 6, 2017 Felicia and I started our journey to Durban, South Africa. Our flight was at 9:00pm from Montreal's International Airport and overnight we flew to London, UK. We've made it to London at 6am, local time. The layover was 10 hours long, which gave us a lot of time to pass through security, explore the terminal, and even took a 2 hour nap! Ten hours later, our next stop was Cape Town, South Africa. The flight was 11 hours long! That was quite an experience as I have never been on a flight for that long before.

Finally, on Sunday, January 8, 2017 by early afternoon, Felicia and I have made it to our destination! Durban, South Africa, here we are! Lisa and Lebo were at the airport to meet us. Also, they have bought us a few items of groceries to last us a couple days; how nice of them! As exhausted I was from the long journey from Canada to South Africa, I was very anxious to see the wonderful city and the beautiful people. Lisa and Lebo took us to our hosts' place. I am very pleased with our apartment! Perfect for two people. Later, we had a few naps until the next day from our long journey...

...It's been twenty-four unbelievable days in Durban, South Africa as an intern with University of KwaZulu Natal for the International Aboriginal Youth Internship Initiative (IAYI). I left home thinking only this, "you know only what you know" until this trip I thought that growing up Inuk was enough in terms of knowledge and traditional skills but after spending a few months away from Nunavut and chatting with people from home, I realized I really don't know enough.

I didn't expect Durban to be so huge but what I did expect was the heat. I didn't realize how different it would be with knowing what you're going into until you felt it. It was like a heat wave slapped my face and woke me from this dream that became real!

...The month of January has been like no other. Many years, I have spent this time of the year in piles and piles of snow with -50 weather. Not this time. I am here in Durban, South Africa in the middle of summer with +30 weather as a Documentation and Research Assistant for the *Networks for Change* program with McGill University and University of KwaZulu-Natal has been of the best opportunities I have taken yet. The days are going by very quick, it has already been a month since arrival and from that I learned that I must make every day of every moment count. I am grateful for the members of the team, Felicia's and I's landlord, and our roommate. They are all awesome, wonderful and most importantly, supportive.

The group members gave presentations on teen pregnancy, substance abuse, HIV/AIDs and gender-based violence. The presentations opened my eyes and gave me a better understanding on ways I would have never thought of. Also, the supervisor Lisa, has shown projects that the Young Women's Success Group from Winterton has worked on. The projects included cellphlms, digital stories and photo voice. I find that it is a creative way to spread the message(s) of issues within the villages. Luckily, two weeks later we met the Young Women's Success group and when we arrived, I felt welcomed instantly. Meeting the girls was very brief but in the short time they were all smiling, hugging, shaking our hands and they have seemed very interested in who we were and where we came from. Recently, Felicia and I have been taught by the members of the group how to do a photovoice. I found that interesting as we have to pick a topic, take pictures and write about a couple issues then write ways we could prevent it. Right now, we are working on our own digital stories and it is another fun activity to do because almost similar to photo voice we pick a topic realistic to the community, write a story, draw and read then later becomes a little video with yourself telling the story...

Tonya & Felicia present...

On February 15, 2016, Tonya and Felicia were invited to speak at the [Centre for Critical Research on Race and Identity](#), University of KwaZulu-Natal. During the seminar, they raised several critical issues related to Inuit identity. This talk contributed to and addressed the focus of the Center which “examine[s] the ways in which identities are constructed, created and consolidated”.



LIVING BETWEEN TWO WORLDS OR CREATING ANOTHER?

NEGOTIATING MODERN INUIT IDENTITY BETWEEN THE PAST & THE PRESENT

While the landscapes and wildlife contribute to the magnificence of the Canadian Arctic, it is the long-time inhabitants of the territory of Nunavut, the Inuit, who are the land’s manifestation of warmth and humanity. Though an ancient people, Inuit today live in modern homes, surf the Internet, and argue fine legal points over coffee and doughnuts. Yet lying just under the surface of their industrialized existence thrives a 5,000-year-old culture and tradition. How do Inuit today negotiate identity between preserving and reviving the rich culture and tradition of the past, and the demands and advantages of modern, Western life?

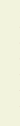
**Preserving and
reviving culture &
tradition in ‘post-
colonial’ Canada**



**Creating space for
Inuit Indigenous
Knowledge Systems**



**What are the critical
issues facing Inuit
communities?**



**Reclaiming Inuit land
and self-governance**

New Publication

Ethical Practice and the Study of Girlhood

Girlhood Studies:
An Interdisciplinary Journal (9:3)

Guest Editor: April Mandrona
Nova Scotia College of Art and Design

I began working on this themed issue as a Post-doctoral fellow of *Networks for Change and Well-being* at McGill University. Responding to ethics and ethical practice as a cross-cutting theme of the partnership, this themed issue was published in November, 2016.

A new publication produced within *Networks for Change* is the themed issue of *Girlhood Studies* on *Ethical Practice and the Study of Girlhood*. This Special Issue responds to ethics and ethical practice, as a cross cutting theme of *Networks for Change and Well-being*.

This themed issue includes submissions from transnational and transdisciplinary perspectives that investigate how the constructs of girlhood and ethics inform each other.

The articles explore, disrupt, or otherwise complicate the notion of girlhood studies as an ethical space. As of yet, the relationship between girlhood studies and the field of ethics remains under-articulated and under-researched. While there is a range of research that takes up questions of feminist ethics, childhood ethics, and to a lesser extent feminist girl-centered interventions, ethics in girlhood studies is a new area of inquiry.

This special issue is offered as the beginning of an essential conversation about the need for an ethics of girlhood studies.

Persistent forms of marginalization and ongoing concerns about the physical and mental wellbeing of girls around the world necessitate the development of girl-responsive ethical frameworks.

As this themed issue illustrates, ethical considerations may also allow probing into the taken-for-granted aspects of what it means to be a girl.

The aim of this themed issue is to produce new imaginings and understandings of ethical being, rights, otherness, power, agency, and responsibility in relation to the study of girlhoods.

Some of the questions considered include:

- What are the unique features of a girlhood studies ethics?

Research with girls necessarily invokes a range of legal and ethical obligations.

- How might the changing socio-political forms of girls' lived experiences and the representation of these inform the meaning of constructs framed as being *in the best interest of the (girl)child and in doing the most good and least harm*?

This questioning extends to research into practice, policy, and theory.

Scholars include those from disciplines such as Education, Ethics, Social Work, Development Studies, and Theatre Studies. The authors approach ethics as a multifaceted entity that encompasses systems of socialization, morality, norms, prescriptive rules of conduct, and personal transformative practices, and discourses. Common threads link the different perspectives and disciplinary standpoints. The notions of embodiment, (in)visibility, and ethical reflexivity figure prominently.

The first article *Sharing Images, Spoiling Meanings? Class, Gender, and Ethics in Visual Research with Girls* by Janet Fink and Helen Lomax explores the ethical tensions between girls' self-expression, gendered identities, and photographic representation in participatory visual research.

Moving from instances of particular girls to general understandings, Mac Cabezas and Gottfried Schweiger, in *Girlhood and Ethics: The Role of Bodily Integrity*, provide a theoretical inquiry into the fruitful connection between the capability approach and bodily integrity as a means to better assess and support the well-being of girls everywhere.

In the third article, *Narratives of Ambivalence: The Ethics of Vulnerability and Agency in Research on Girls in the Sex Trade*, Alexandra Richard-Guay and Myriam Denov explore the ethics of how language constructs reality for girls involved in the sex trade in Montreal, Canada.

Ronda Zelezny-Green's article, *Can You Really See What We Write Online? Ethics and Privacy in Digital Research with Girls*, addresses ethical practice in conducting research using cellphones with Black girls from Kenya.

Emily Anderson looks at the ethics of UNICEF's advocacy for girls' education in Instagram in *The Ethics of Representing Girls in Digital Policy Spaces*.

Emily Bent in *Making it Up: Intergenerational Activism and the Ethics of Empowering Girls*, provides a detailed look at the relational and political landscape of working with girl-activists at the UN.

The last of the articles is by Heather Fitsimmons-Frey who in *An Ethical Approach to Encountering 19th Century Girls*, applies girl-centred methodological frameworks to the words and artefacts produced by Victorian girls.

Forthcoming Publication

Agenda Feminist Media: Empowering Women for Gender Equity

Sexual violence and coercive sex are pressing concerns for our society as a whole and are exacerbated by the conservative gender regimes and practices that make up the social ecologies in which girls and young women negotiate their lives. For example, in many communities, such social ecologies are frequently characterised by certain customary practices, particularly the taboos relating to discussing sex and sexual activity across generations. This often works to intensify the violence girls and young women may experience. It also silences dialogue and debate that could socialise young boys to respect women's bodies and ultimately prevent the perpetration of violence in families and communities. Thus, women are left to negotiate their lives in the context of this violence without the necessary normative social intervention.

Research on women who succeed in negotiating their lives and overcoming the negative impacts of violence, including intimate partner violence and sexual violence has often used 'resilience' as a concept to explain the phenomenon (Hyland, 2014).

Resilience has traditionally been defined from either a narrow psychological perspective or a sociological viewpoint. From a psychological perspective, resilience was understood to mean an individual's personality traits and capacity to 'bounce back' in the face of adversity, such as sexual violence. From a sociological perspective, the individual's personal agency and resistance to adversity was emphasized (Shaik & Kauppi, 2010).

Either way, in the context of sexual violence, these perspectives tend to be individualistic and to put the burden for survival and success on the victims, who

Nurturing Resilience Among Girls and Young Women in the Context of Sexual Violence

Guest Editors: Relebohile Moletsane & Linda Theron

in many cases is the woman. This might be taken to suggest that victims of violence bear the responsibility for survival and that failure to 'bounce back' is due to their poor personality traits or lack of agency (Kawarazuka et al., 2016).

In an attempt to remove the burden of responsibility from the individual, resilience researchers have advocated an ecological systems approach and explained resilience as a co-produced process of positive adjustment (Cicchetti, 2013; Masten, 2014; Panter-Brick, 2015; Rutter, 2012; Ungar, 2015). These co-producers are individuals (e.g., young women) as well as the social ecological stakeholders and legacies with which individuals interact (e.g., families, peers, teachers and other service providers, cultural capital, or resilience-enabling policy).

To this end, Michael Ungar (2008) conceptualised resilience as:

“*The capacity of individuals to navigate their way to resources that sustain wellbeing, the capacity of individuals' physical and social ecologies to provide these resources and the capacity of individuals and their families and communities to negotiate culturally meaningful ways for resources to be shared*”

Michael Ungar (p. 22-34)

Alongside these richer or more inclusive conceptualizations of resilience, critiques of the ecological perspective on resilience and its silence on gender are emerging. For example, Kawarazuka et al. (2016) argue that analysis informed by gender and those premised on resilience are epistemologically and methodologically different.

“*The central analytical impulse of gender analysis is one of critique—in which inequality is a central trope and where the case built is one that requires redress—whereas the central analytical impulse of resilience analysis is one of complex causal explanation - in which the modelling of coupled systems in terms of critical factors, dynamics and thresholds is a central trope and where the case built is one that predicts adaptation or transformation and calls for action to trigger, facilitate or avoid this.*”

Kawarazuka et al. (2016, p. 11)

Thus, to infuse a gender analysis into efforts towards building resilience necessarily requires an exploration of the ways in which individuals (young women and girls for example) negotiate their lives in the context of sexual violence, and the ways in which they access resources or assets through their (interdependent) social relations with significant others in families and communities.

This issue of Agenda aims to foreground the ways in which transforming the social ecologies characterised by unequal gender norms, that make it possible for sexual violence to occur, might help build resilience among girls and young women in the context of extreme levels of violence that they encounter in families, communities (rural and urban), institutions, the workplace and the streets.

We have received a number of abstracts and are now accepting invited papers from various authors for review and possible publication. The issue will form one of four Agenda productions in 2017.



Forthcoming Publication

**Girlhood Studies:
An Interdisciplinary Journal (10:2)**

**Guest Editor: Laurel Hart
McGill University**

One of the Working Groups of *Networks for Change and Well-being*, “Communication Networks and/or Social Action” seeks to study the use and impact of mobile and social media in relation to sexual violence.

As a postdoctoral fellow attached to this Working Group, I am serving as the Guest Editor for this Special Issue on *Technologies of Non-Violence: Re-Imagining Mobile and Social Media Practices in the Lives of Girls and Young Women*.

This issue makes use of the interdisciplinary nature of Girlhood Studies, inviting a wide spectrum of approaches to conceptualizing, theorizing, and presenting examples of technologies of non-violence for women and girls, towards the core objectives of expanding upon this developing area of research and practice, and inspiring future projects and approaches.

As a preview of sorts, here is an excerpt from the call for papers:

From the slums of Mumbai to the streets of New York, cellphones and other devices are becoming ubiquitous in people’s everyday lives, alongside various social media platforms such as Facebook and YouTube.

Technologies of Non-Violence: Re-Imagining Mobile and Social Media Practices in the Lives of Girls and Young Women

Despite their pervasiveness, the application of these technologies to addressing pressing global concerns such as violence towards girls and women, is vastly under-realized.

Indeed, much of the work to date on mobile and social media in relation to violence in the lives of girls and young women has been on its threats and harmful effects, particularly in the context of cyber-bullying and other forms of online harassment (Hart & Mitchell 2015).

But what are the possibilities for turning these technologies into technologies of non-violence?

In *Technologies of Non-Violence* (2012), Jonathan Bock considers this question in his exploration of the ways in which technologies can be associated with advocacy and social action. Bock’s work serves to frame a growing movement in which digital technologies might be examined in relation to what could be termed networks of resistance, particularly in relation to gender-based violence and efforts towards non-violence and the development of new forms of imagined publics (Mugo & Antonites 2014).

Questions which have come to frame this issue include:

- What existing digital technologies of non-violence are used or could be used by girls and young women (both online and offline)?
- In what ways do/might they function for girls and young women in relation to emergency communication, local storytelling, education, or addressing contexts

and circumstances that put girls at risk?

- What historical technologies might be re-examined as girl-centered technologies of non-violence?
- What types of software and support infrastructures exist?
- What roles do NGOs, universities, and crowdsourcing hold in the development and support of software, and other technologies of non-violence?
- How might mobile technologies designed for non-violence meet the needs of diverse communities of young women?
- What public infrastructures are needed to respond to these technologies?
- What are the security risks?
- How might technologies that are currently present in violence by girls (like cyber-bullying) and against girls and young women (such as rape culture and child trafficking on social media) be redesigned, intercepted or re-appropriated for non-violence?
- How might existing theories of non-violence and activist methods be re-imagined by incorporating new technologies, and practices/theories around technologies and society?

Preparation of this special issue is underway and we are look forward to finalizing and publishing it this year.

Winners Announced at the 4th International Cellphilm Festival

Tonya Tagoona, IAYI Intern



On Friday, December 2, 2016, the 4th International Cellphilm Festival *Exploring Consent: Bodies, Lands, & Media* took place at the McGill Education Building in Montreal, Canada.

At the festival, there were 11 cellphilms shown and each video was between 60-90 seconds long.

Our invited guest speakers at the Cellphilm Festival were Ying-Syuan Huang and Professor Lisa Starr. Ying-Syuan shared her experiences using cellphilms with pre-service science teachers at McGill. Professor Lisa Starr presented on the use of cellphilms in exploring and exposing gender inequity in Ethiopia.

Although all submissions were great, there could be only 3 winners with an honourable mention.

The first place winner for the 4th International Cellphilm Festival went to *Exploring Consent: Bodies, Lands & Media* by Munira Sitotaw & Yohannus Gebru.

The Day After by Nicole Boudreau & Marc Bragdon came in second.

Are You Watching? A Cellphilm about Consent & Surveillance by Nick Sabo & Sarah Sabo came in third.

The honourable mention went to *Can I Help You?* by Kelly Loi and Jorge Antonio Vallejos.



For more information on **Violence on the Land, Violence on our Bodies**, please refer to the following website: www.landbodydefense.org





Upcoming Events

Participatory Visual Methodologies Institute

June 18-22, 2017

Montreal, Canada



The Participatory Visual Methodologies Institute will be convened through *Networks for Change and Well-being*. It will bring together researchers, doctoral students and community scholars from Canada, South Africa and Sweden offers intensive and in depth training and support on the use of participatory visual

methodologies in relation to youth-focused/girl-led approaches to addressing social issues such as sexual violence.

The format includes:

- A one day intensive workshop (June 18) at the Participatory Cultures Lab, McGill University;

- Participation in sessions at the International Visual Studies Conference (IVSA) taking place close by at Concordia University (June 18-22);
- A reflective talk back session lunch (June 20)



Sisters of Confederation Making History: Reconciliation Through Media Production Workshops

August 10-14, 2017

Montreal, Canada

Canada 150 is a celebration of one story of Canada's birth. This story centers 36 Fathers of Confederation who met in Charlottetown, Quebec City, and London to develop the agreement that led to Confederation. Women, youth, Indigenous peoples, African and Asian Canadians, and working class Canadians are missing from this story. With this project, we are hoping to set out to take

a look at, challenge and address some of the gaps in the Confederation story at the 150 year mark, specifically from the perspectives of Grade 9 and 10 students who identify as girls!

From across the country (all provinces and territories) Indigenous and non-Indigenous girls will gather in Montreal to address the following questions:

- How might we come together to address gaps in the telling of Canada's history and interrupt colonial assumptions about gender, land, and Confederation?
- What relationships exist between notions of confederacy and land?
- What kinds of changes do we want to see in our communities, and what can we do as the Sisters of Confederation to work toward social change?

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