



# NETWORKS FOR CHANGE AND WELL-BEING

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

**Issue 5: September 2017**

**Content**

## Dear Partners

*Networks for change and well-being* has just passed its mid-term. How quickly 3 years have gone by. In this time we now have participatory work with girls and young women at 13 field sites across Canada and South Africa under way (11 in full implementation and 2 under development). As the numerous reports in this issue of the newsletter highlight, these are exciting times and amongst other events we have just seen the first girl- and young women-led *Networks for Change* march to raise awareness about sexual violence which took place as part of Women's Day events on August 9, 2017 in Khethani, Winterton, South Africa. In the next three years, the various sites and partners will be focusing more on this kind of youth activism in relation to community and policy engagement.

We have also seen a wonderful example of inter-site and international learnings with a member of the National Indigenous Young Women's Council from Saskatchewan in Canada co-facilitating a girl-led workshop in Nunavut with a former intern who was trained on participatory visual methodologies at the field site in rural South Africa. Alongside this type of knowledge sharing, *Networks* also just sponsored an International Participatory Visual Methodologies Summer Institute with masters and doctoral students from Canada, Sweden and South Africa.

*Networks* has expanded virtually and if you check out [networks4change.ca](http://networks4change.ca) you will find the new girl-led curated online gallery, *Delisa Illiso!* (isiZulu: "feast your eyes on girls' art work").

We say good-bye to Mearon O'Brien who has been so capably coordinating the activities of the Canadian-based project office at McGill, and we welcome Leann Brown who brings a rich background of working in gender-focused work in Canada and the UK.

Warm regards,

Claudia and Lebo

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# Girls' March on Women's Day

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**March 9, 2017**  
**Khethani, South Africa**

During a visual methods workshop with the Leaders for Young Women's Success (L4YWS) in Khethani in February 2017, Lebo Moletsane facilitated an activity and discussion about action plans for the future. One of our major learnings from that activity and the discussion around it was that in addition to considering what other stakeholders can and should be doing to prevent sexual violence and after it has occurred, we need to focus more on what the L4YWS and other young people can do. At our next workshop the L4YWS proposed organising a march in Khethani.

After much discussion, it was decided that the march would be followed by a community dialogue, take place on International Women's Day, and focus on raising awareness about violence against women and girls.

With our community partner, Isibani Community Centre, we applied to the Okhahlamba Local Municipality for permission to hold the awareness march and community dialogue. Once we had received permission, planning began in earnest. After many meetings and phone calls to arrange times, routes,

poster-making, catering, transport and advertising, the 9<sup>th</sup> finally arrived hot and sunny.

The event was attended by the L4YWS, the Social Ills Fighters from Loskop with Xolile Msimanga from Thembaethu Care Organisation (our community partner in Loskop), the Isibani's Khethani Youth Ambassadors, representatives from SAPS, fire fighters, the local ward councillor, Councillor Bhengu, and members of the community. We all met at the Khethani Community hall from where we departed for the march.

The route took us from the community hall up towards Nthathakusa High School before which we turned right, passed the Church and Ekukhanyeni (Isibani). We marched along the ridge and back down through the community towards the community hall where we were all very grateful for the cold drinks waiting for us.



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Colleagues from the fire services, the Khethani Youth Ambassadors, the L4YWS, and UKZN marching together with posters made by L4YWS and the Social Ills Fighters  
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Closeup of one of the posters

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During the community dialogue, the Social Ills Fighters performed a song about violence against girls and women  
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# The International Participatory Visual Methodologies Summer Institute

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**June 18 – June 22, 2017**  
**Montreal, Canada**

The International Participatory Visual Methodologies Summer Institute is a *Networks for change and well-being: Girl-led 'from the ground up' policy making to address sexual violence in Canada and South Africa* initiative, hosted at McGill Coach house. The Institute was made up of a one day "Speaking Back" workshop, participation for all attendees in the International Visual Sociology Association Conference (June 19-22), which also included a project dinner and a catered finale event.

Additional events associated with the PVM Institute also included the launch of the inaugural issue of the policy brief- *Using Everyday Media Making Tools to Address Gender-Based Violence: Participatory Visual Methodologies and Community- Based Technologies.*

As well as the numerous talks and presentations by partners associated with the *Networks for change* partnership, such as Mi'Kimaq scholar Mallery Denny who discussed her innovative usage of participatory methods to work with youth in her community of Eskasoni.

Artist in Residence Maria Ezcurra exhibited and discussed her critical and timely work *Altar for the dead*, which honors the murdered and missing Indigenous women and girls in Canada.

The International Participatory Visual Methodologies Summer Institute brought together 30 PhD students and researchers from Sweden, South Africa, and other parts of Canada for a one day participatory visual methodology (PVM) workshop.

The principal objective of this pre-conference event was threefold:

- First, to familiarize students and researchers with visual methodologies,
- Second to share the work/ research being done in the field of PVM in diverse contexts, and
- Third, to reflect and consider new directions within participatory visual methodologies.

This workshop explored the theme of "Speaking Back", which is defined by Mitchell, Moletsane, and de Lange (2017) as "practices that go beyond...practices of reflection" which invites participants and facilitators to themselves critical questions such as:

- What's missing? Who's missing?
- What stories are not being told?
- What does our doing do?"

This theme was further explored through two well known participatory visual methods using the prompt "Feeling Safe and Feeling Unsafe".

The first approach was **photovoice**, which was facilitated by Naydene de Lange, which asked participants to create poster narratives, reflect on the process and share their reflections with the group.

The second visual method is an emerging PVM approach known as **cellfilm production**, which was facilitated by Katie MacEntee around the same prompt, but now taking into consideration how to "Speak Back" to their photo voice pieces. This exercise produced a series of five 60 second cellfilms, which were then screened to the entire group and followed up a reflection and question period at the end of the session.



South Africa Coordinator Lisa Wiebesiek presenting about UKZN field sites



Maria Ezcurra introducing the Day of the Dead Altar space launched on June 21<sup>st</sup>

# NEW! Online Gallery

## Delisa Iliso!

isiZulu expression from South Africa for “feast your eyes on girls’ art”

*Networks for change and well-being* announces its new Online Art Gallery, *Delisa Iliso!* curated by girls and young women in Canada and South Africa. The online gallery offers participants at the various fieldsites across the two countries an opportunity to exhibit their artistic productions linked to the themes and critical issues they are exploring in their work. Inspired by projects such as Girl Museum and of course the notion of the girl gaze, alongside the use of technologies for non-violence, this art space advances the idea of the travelling exhibition in a digital age.

New exhibitions for *Delisa Iliso!* will be regularly launched on the Networks4Change website, and the site itself will serve as an archive for these curated projects.

We also invite individuals or groups outside of the *Networks for change and well-being* partnership to contact us and propose an exhibition. Consider a variety of genres—drawings, collages, photographs, storyboards, video productions, beadwork and use other forms of material culture—the possibilities are endless.

Each exhibition should have a title, a short curatorial statement (100-300 words) produced by the artists, a short biographical pieces on the individual artists and/or their group, and where relevant, captions to go with the images.

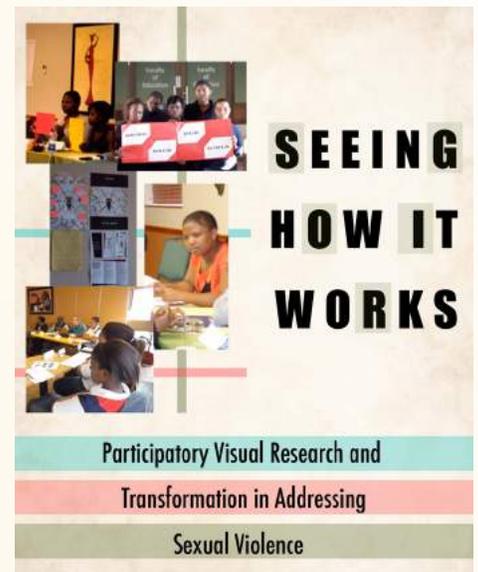
For this launch of *Delisa Iliso!*, *Networks* bring you its first two exhibitions:

- *Seeing How It Works*
- *Breaking the Silence*

## Seeing How It Works

*Seeing How It Works*, an exhibition of work about the use digital media to start a dialogue on a university campus about sexual violence, produced by Girls Leading Change at Nelson Mandela Metropolitan University in South Africa, has travelled throughout different parts of Canada, Sweden and South Africa. Now it is finally online.

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Title poster from  
*Seeing How It Works*  
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.....  
Still from *Break the Silence on Sexual Violence* video  
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## Breaking the Silence

*Breaking the Silence* is an exhibition that presents a series of public service announcement products aimed at changing the way the community of Eskasoni does and does not talk about sexual violence. The products respond to research findings which highlight the ways in which women who experience sexual violence are silenced. As part of the emerging knowledge mobilisation efforts, we are working to break the silence.

You can view the exhibitions at: [www.networks4change.ca/gallery/](http://www.networks4change.ca/gallery/)

# Networks 4 Change Fieldsites

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

## Khethani (South Africa)

### The Leaders for Young Women's Success (L4YWS)

We have had three workshops in Khethani thus far in 2017 with the focus of our work shifting from developing a more nuanced understanding of sexual violence in this context to 'speaking back', community engagement, and social and policy change.

#### Speaking Back

During our February workshop, we worked on cellphlms to speak back to those produced by the L4YWS in 2016. The cellphlms responded to or continued the stories that had been told in the first set of cellphlms that the L4YWS success had created in October 2016. In our July workshop, the L4YWS created cellphlms for submission to the 2017 International Cellphlm Festival, Montreal. The theme for the festival is resisting and speaking back.



Creating storyboards for Speaking Back cellphlms in February 2017

#### Action Briefs, Awareness March and Community Dialogue

Also during the February workshop, the L4YWS created action briefs. The process of creating the action briefs built on what we had done in 2016 to create participatory community maps. In groups, the L4YWS responded to the following questions to develop an action plan in four parts:

1. WHO must be involved? (Who is planning it? Who is targeted? Who is participating?);
2. WHAT is the activity?/What are we going to do?;
3. WHERE will this take place?;
4. WHEN will this happen?;
5. WHY? (What do we want to achieve?)

It was clear from our discussion that we need to focus not only on what other stakeholders need to be involved in addressing sexual violence, and what

they need to do, but also what the L4YWS and other young people can do to address issues in their communities.

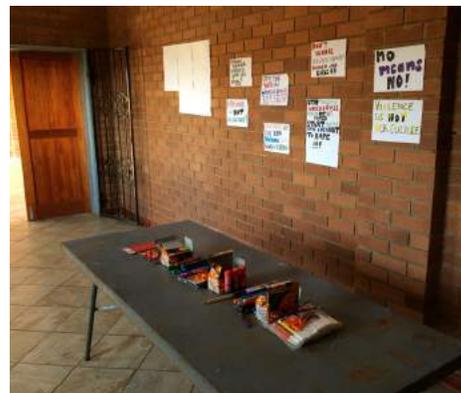
During the second workshop of the year, which took place in April, the idea for an awareness march against violence against women was first proposed by the L4YWS. The idea arose out of our discussions about action plans in the February workshop. The proposal led to a number of planning meetings in May, June and July.

The theme for the march and dialogue is raising awareness about violence against women. The Social Ills Fighters from Loskop participated, as well as the Khethani Youth Ambassadors from our community partner, Isibani Community Centre, who partnered with the L4YWS for the march and dialogue.

During the third workshop of the year, which took place in July, the L4YWS created posters to carry during their awareness march and to display during the community dialogue.

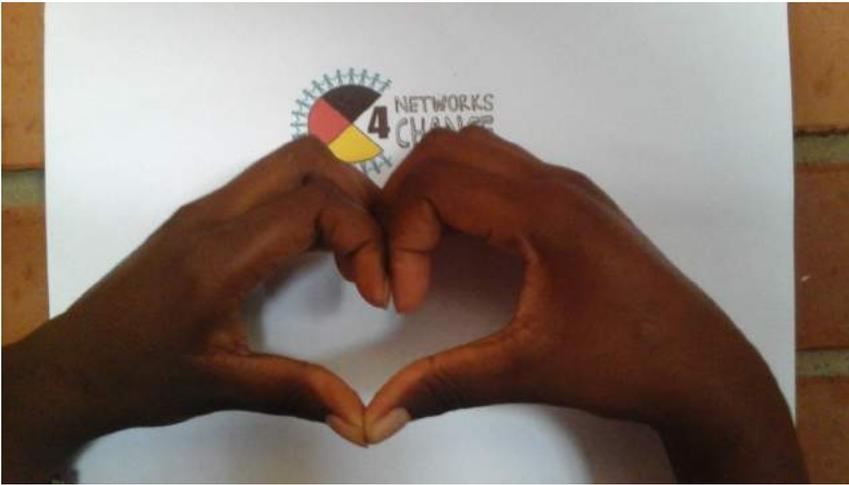


Creating posters for the awareness  
march and community dialogue



## My Dream for Girls in My Community

During the February workshop, we also did an activity focusing on the L4YWS' dreams for girls in their community. The activity involved each member of the L4YWS taking a photograph of their hands in the shape of a heart and wrote a caption for the photograph starting with the words "My dream for girls in my community is..."



'heart hands' for the My Dream for Girls in My Community exercise

## Emerging Findings and Future Plans

In addition to the awareness march and community dialogue, we have begun to focus on issues relating to sexual consent and coercion, particularly in relation to intimate partner relationships. In the coming months, we will be working on plans for the L4YWS to work directly with other learners in their school and young people in the community. We will be using participatory visual methods to educate them about sexual consent and sexual coercion as forms of sexual violence, and advocate for happier, healthier relationships.

### Paterson Eastern Cape (South Africa)

Paterson girls dream about  
a future without violence

During the winter school holidays in June, the Young Girls Leading Change got together to dream about what their community could be like! Phelokazi, Nozinga, Amahle, Precious, Siya and three new friends took photographs of holding their hands in various ways to form a heart and then wrote the relevant messages on the photographs (see image). This was a fun activity! They then took turns to excitedly talk about their dreams.

“ [We want] unity in our community...it rhymes, unity in our community. We dream of a safe place to be safe in our community...We need the best education for girls so that girls in our community or people from a certain community can go out there and come back and be these people that we need them to be for us. ”

Sindi



The girls from the Eastern Cape intend to meet with the girls from KwaZulu-Natal in 2018 intending to share their 'dreams for their community' with each other.

“ We as girls have dreams for ourselves, dreams that need...to be achieved. This says 'provide respect'. We should all of us, besides girls, all of us in the community, different races, different genders, we should provide respect for one another so that we can—if we respect one another, we'll be able to work hard to work to achieve something in life. ”

Precious

## Young Girls Leading Change Eastern Cape (South Africa)

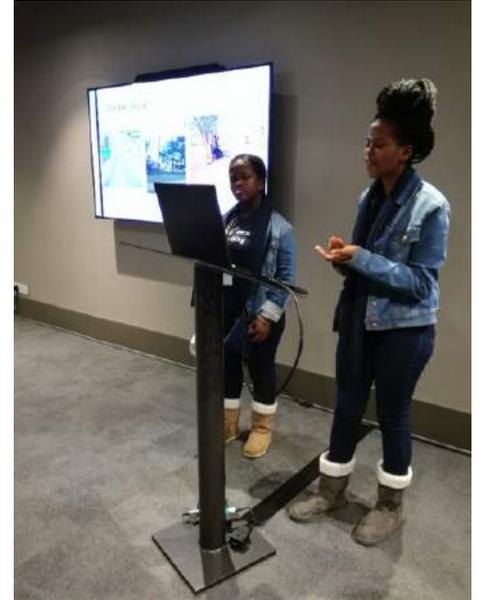
Young Girls Leading Change (YGLC) participated in the International Pathways to Resilience IV Conference, held in Cape Town South Africa. Amahle Day (from Hendrik Kanise Secondary School) and Nozinga Nyamakozzi (from Sandisulwazi Secondary School), both in grade 10 and from the Eastern Cape, South Africa, attended the Pathways to Resilience IV international conference where they presented their work with Naydene de Lange.

**Amahle and Nozinga arriving at the venue and presenting their work**



Their presentation, *"We are unsafe out on the streets, at home, we are not safe at all": Young rural school girls taking action against sexual violence*, was well received and elicited dialogue from the audience. The fact that the girls attended the conference and presented

their own work was appreciated by the conference organisers and delegates—something which all delegates were encouraged to do—as it indeed shifted the power to the participants who deftly answered the questions posed to them.



## Loskop (South Africa)

We began our visual methods workshops with the Social Ills Fighters (SIFs) in Loskop in February with the first of three workshops that we have had thus far. In our opening discussion on the first day of the first workshop, the social ills fighters clearly stated the issues in their community that they would like to focus on, including: forced marriage, teenage pregnancy, school drop out, violence against girls and women, and HIV.

### Participatory Community Maps

The SIFs created participatory community maps using the same 4 questions that were developed for the community mapping exercise in Khethani in 2016 to create a map in 4 parts:

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?

For the SIFs, like the L4YWS, Non-government Organisations (NGOs), the police, and community meetings were hugely important in their proposed solutions to the challenges to girls' safety in their community.



**The Social Ills Fighters creating and viewing Participatory Community Maps**



## My Dream for Girls in My Community

Among their dreams for girls in their community, the SIFs identified:

1. Getting an education and not having to drop out of school;
2. Avoiding teenage pregnancy and HIV; and,
3. Avoiding early and forced marriage.



An exhibition of the Social Ills Fighters' Dreams for Girls in their Community

## Cellphilms, Dramas and Speaking Back

During the second workshop in April, the SIFs created cellphilms and short dramas which they decided to film using the skills that they had learned producing their cellphilms. During our discussion of potential themes for the cellphilms, the SIFs identified a number of issues that they would like to create cellphilms about: forced marriages, drop outs, teenage pregnancies, substance abuse, early marriages, and HIV & AIDS.

The dramas that the group developed, performed and filmed also focused on these issues. Both the cellphilms and dramas all ended very badly for the young woman protagonists who were forced to take all of the responsibility for things that had happened to them that were largely out of their control, including forced marriage and rape.

All but one of the speaking back cellphilms continued from where the first cellphilms had ended and 'resolved'

that ending by the protagonist coming to accept her fate, and making peace with it and those who had wronged her.

During the third workshop that has taken place this year, in July, the SIFs produced cellphilms for submission to the 2017 International Cellphilms Festival. These cellphilms focus on what violence against women looks like in their community, and what can and should be done about it.

## NEW!

## Digital Story Telling

Also during the July workshop, the SIFs created digital stories.



The recording studio in which the groups recorded the narratives and soundtrack for their digital stories



Discussing the stories in a story circle

## Girls Leading Change (South Africa)

Asisipho Mntonga &  
Sandisiwe Gaiza

Story Crafting Workshops  
14-16 July 2017

From the 14<sup>th</sup> to 16<sup>th</sup> of July 2017, some of the Girls Leading Change attended a writing workshop at Brookes Hill Suites and Conference Centre. The workshop that was conducted was very productive and informative in such that it was not only eye opening but it was more of giving us the power to continue owning the struggle against sexual violence and defeating it as empowered young African indigenous women.

We as Girls Leading Change and the facilitators worked together and began to realise the strength and ability of doing great work when we are united, collaborating and putting all our ideas together. So much was learnt, but what stood out for us was the ability to take our inner work and 're-doing' it for the outside world. We draw on our self-agency and strive towards more change.

The **first task** we did was the collage and expressing our views on *Being an African Indigenous Woman in Times of Sexual Violence*. The collage came as a surprise to us and many of us felt like being in foundation phase, having to cut pictures from the magazines and pasting them on big charts! This however turned out to be a positive experience as it enlightened our thinking about 'seeing things'. Making the collages boosted our conceptual thinking and gave us

something to talk about. The task was enriching—for mind and soul—and brought a whole new perspective on thinking and doing things.

We got to a point of discovering that everything surrounding us can be an art and be used to portray different stories. Pictures always have something to show and can tell a story on its own. The collage re-presents a set of different pictures in one place and forms one masterpiece.



GLC after crafting new stories

After making the collages we each read our own story from our book, *Fourteen Times a Woman: Indigenous Stories from the Heart*. What was important while reading the book, was to reflect back and also to stand in the present moment. Our stories are original and inspirational in that they represent where we were and how we were facing struggles and were broken. It was not only about reflecting back on our stories but now it was more reflecting on who we had become, where we are and where we are going. In looking back to our stories helped me realise that

the purpose of life is not for all people to know but for yourself to discover. By saying these words I urge and encourage young indigenous African women to stand up for themselves and not allow the violence become acceptable as 'culture'. Our stories were a reminder for us where we came from, how we had grown, and the way forward in life—reflections are part of growth. These stories will be published as a follow-up to our first book!

We also wrote our new stories and we were encouraged by the unity amongst ourselves and sharing ideas. This was a

very challenging exercise and we kept starting over, but managed to get the stories together. The new stories that we wrote consist of many elements, but for me they are about voice for social change.

As young African indigenous women, we are still faced with challenges of sexual violence but what can we do or what can be done, instead of keeping quiet and saying nothing? The new stories, we believe, can encourage all women out there to make a stand for themselves and be firm against sexual violence.

The **last task** on the Sunday afternoon was the way forward, in terms of how we keep on going, daring change the illicit sexual violence that our mothers, sisters, brothers and fathers experience, all in the name of being humble.

How do we then continue fighting the struggle and moving forward?



The collection of collages

Organising our activism for social change was the best call to make and serves as a way of blowing the trumpet (and triumphing). So we started a briefing paper on gender clubs and designed it in a way that will enable us to work in schools (or other places) and with people who are interested in participating and becoming the voice for social change for girls and women.

## Gauteng (South Africa)

Saddiya Haffejee

I began data collection early in 2016 and concluded by November 2016. A total of 7 girls, from two CYCC's, participated in the study. Data was collected using participatory diagramming (timelines), digital stories and participatory video. Outputs produced by the girls were presented to staff members from one of the CYCC's. Findings have been analysed and I am currently busy with writing up the findings.

One article; a scoping review, has been accepted by the *South African Journal of Science* and is to be published in the September/October 2017 issue. A chapter on socio-cultural enablers and

disablers of resilience processes in Black South African girls who have been sexually abused has been reviewed and accepted.

The process of engaging the girls and being a part of their lives for a short period was a privilege and I'm deeply grateful that they allowed me into their spaces, trusting me and this process, with their stories. Although data collection has been terminated, I continue to have a relationship with most of the participants. One participant co-authored a chapter with Linda and myself; something which we are all very excited about.



Girls having fun with masks and wigs

## Free State (South Africa)

Yolandé Coetzer

My data was collected in 5 phases. The first 4 phases was collected between 17 September 2016 and 25 November 2016. I completed the last phase of the study on 20 May 2017.

During the first 3 phases a total of 6 young women and 4 young men, living in and around Bethlehem, participated in the study. Phase 4 was conducted with only 2 females and 2 men and only 2 females during the last phase of the study.

Data was collected using draw and talk activities, participatory video and the Mmogo method. Participants' videos were screened to community stakeholders, such as municipality officials, teachers, social workers, religious leaders, etc. in order to create a platform for young adults to share their views on their needs regarding violence prevention. Findings have been analysed and is in the process of being written up, with the aim to publish an article in the *Youth and Society Journal*.

## Historically Disadvantaged Youth Negotiating for Resilience Resources to Navigate Towards Violence Prevention

Currently I am in the process of designing a toolkit, consisting of a three day workshop based on the information gained by the participants in the study, which will be presented to social workers who are working in the areas where the participants live. Below are some images of the young women/men's visual participatory activities.



Female participant 1's drawing of accessible public spaces, such as sport facilities, that act as protection against violence

## Western Cape (South Africa)

Deidre de Villiers

## Rural Resilience and Historically Disadvantaged Young Women's Negotiations for Protection against Gender-based Violence

Data collection commenced in October 2016 and was recently completed in July 2017. Ten participants residing in the rural area where the research occurred participated initially. The data was collected in stages using visual participatory methods such as Draw and Talk, a Community Based Participatory video activity which led to a video being produced by the participants.

This video was screened to community members invited by the participants to engage in a conversation regarding the resources needed to be better protected from gender based violence. The results of this engagement with community members and any short and long term changes were reported by the participants.

Findings have been analysed and are being written up for dissemination. Many stories have emerged from the research participants, some from their pasts, some stories of hope and social connectedness.

Below are some images from the research site and processes.

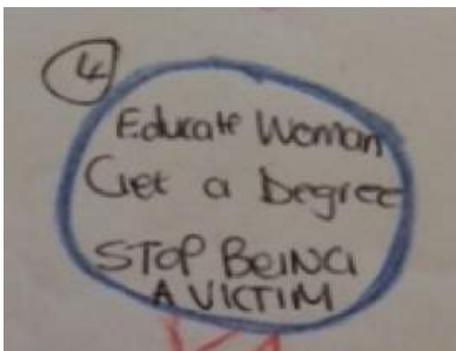


Image from a participant regarding what they believe will provide protection from gender based violence



Collage made by participants regarding changes which occurred after interaction with community members

## DUT (South Africa)

Nokuthula Magudulela  
& Crispin Hemson

Tackling Gender Violence on a  
South African University Campus:  
An Action Research Project

### Introduction

Girls Against Sexual Violence and Abuse (GASVA) continued on its undertaking to tackle sexual and gender-based violence (SGBV) on campus. The group had both planned programme of action as well as spontaneous reactive activities informed by the unfolding events inside and outside campus throughout the year. This included a myriad of initiatives and activities i.e. dialogue, panel discussions, media interviews and participatory visual methodologies (photovoice, art, drama and poetry), social media campaigns.

### Building networks and bridges

The existence of a group such as GASVA provided context for supportive relationships in building resilience not only for group members but also for others affected by the problem. GASVA forged relationships with a wide range of groups and individuals on campus and beyond.

For example, in response to their initiative, a group of young men from late 2015 rose up to the challenge and wanted to add their voices as men supporting non-violence. The group, called Amajita, was formed with the aim of mobilizing other young men to become advocates of peace, nonaggression and healthy gender relations between men and women.

A few key issues and themes that emerged from the dialogue:

- Patriarchy & socialization of boys
- Non-action against known perpetrators of gender based violence in tertiary institutions
- Absent fathers and lack of role models to groom young men
- Society not showing any outrage

## Use of participatory visual methodologies

Participatory visual methods are seen as an additional tool in tackling traditional power relations and in involving young people as experts in their own lives .

Drama, demonstrations, posters and creative artwork were used to educate, raise awareness and spark dialogue in and around campus. For example, a mock demonstration was staged at the Cornerstone class with over 200 students in attendance to debate issues of SGBV as part the series of formal lectures on personal development.

The concept of participatory visual methodologies provided context for breaking the ice and introducing a sensitive and difficult topic such as SGBV. It sanctions objectivity and thus creates an open environment for men and women to engage in a formal learning environment.

Using participatory visual methodologies enabled the group not only to unearth experiences of SGBV on campus, but also develop strategies for addressing them. Whilst they became agents for education for transformation, they also ensured that their own resilience and that of others was developed and nurtured.



GASVA mock demonstration at the Cornerstone class



GASVA drama presentations at the 'Rape Culture' dialogue depicting what female students have to go through on campus on an average day

A second media project was the development of a video (<https://youtu.be/2RuB6eZ-3-g>) involving two members of GASVA and two members of Amajita. This addressed in particular the issues of clothing and the ways in which women's clothing is used as the justification for sexual harassment and rape.

The existence of a group such as GASVA provided context for a supportive environment for participants, other young women, groups and individuals concerned and affected by the problem. Their ability to organize themselves was the first demonstration of the group's agency and resilience in which they took advantage of their assets

and negotiated the challenges of their ecologies or environment.

GASVA's efforts envision a transformed institution that will ensure that issues of safety take precedence on campus—the advancement of policies and practices that safeguard against all forms of violence and sexual violation and misconduct.

The group also envisages formal and informal platforms for education and raising awareness on SGBV and a need for integrated curriculum that incorporates character building and personal development, culture of *ubuntu* and better human relations between men and women.

## Eskasoni (Canada)

Linda Liebenberg  
Dalhousie University

Hello dear readers! We are very excited to share our great news with you: when we last spoke, we mentioned applying for funding to expand our work by applying for funding from the Nova Scotia Department of Community Services, Sexual Violence Prevention and Supports project. We are very happy to say that our application is successful! We will be using this money to initiate a sustained conversation in our community that can change the context young women navigate and to invite

young men to our investigation of sexual violence. We anticipate getting this work up and going later in the summer.

We have also started disseminating our findings with the community and at conferences. During the spring, we had our first community meeting with representatives of service providers. The meeting went very well and people are very excited about the findings of the study and how they can use it in their work. We will be having more of these meetings after the summer.

We are also very excited that findings from our work will be shared at the several conferences this fall. During September and October our work will be shared at the *Mental Health for All* conference in Toronto, hosted by the Canadian Mental Health Association; the annual conference of the *International Association for Youth Mental Health* in Dublin; and at the *Qualitative Health* conference in Quebec City, hosted by the International Institute of Qualitative Research.

## Upcoming Event

### Break the Silence: Be the Change A Youth-Led Conference Against Sexual Violence

This conference will be taking place at the Alison Bernard Memorial High School, Eskasoni on October 18<sup>th</sup> 2017. The event is aimed at launching a community-wide, year-long, discussion about sexual and gender-based violence. The goal is to create awareness about sexual and gender based-violence (in terms of prevention and intervention) and to change the narrative around sexual and gender based-violence (from a focus on the individual to a focus on the community; and from a tendency to blame the victim, to an emphasis on support and encouragement for those people who have experienced sexual and gender based-violence).

This conference is intended 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.

We are also hoping to promote greater awareness of available service and resources for victims of sexual violence, and resources that can help youth promote awareness of these various topics. Conference attendees include all high school youth, as well as youth from grades 8 and 9.

This day long event will include multiple stakeholders and multiple activities. At the centre of the conference however, will be young people and their experiences. In addition to having great keynote speakers and breakout sessions where youth can provide smaller presentations and work together in smaller groups to identify problems, initiate specific discussions, and problem solve, we are going to invite other researchers doing work with youth throughout the province to present on their work; invite other stakeholders; and service providers throughout the province to share information with youth in a “trade fair” style exhibition.

We as the youth researchers of the *Networks for change and well-being* project in Eskasoni, together with young men from the Break the Silence: Be the Change project, will engage with conference participants throughout the day, gathering qualitative and quantitative data regarding knowledge and awareness of sexual violence, ideas around prevention, and perceptions of the conference itself. We will also be documenting the day visually. So watch this space to find out how things went and what we learnt!

#### Other Stakeholders:

- RCMP
- Band Council
- Mental Health Services
- Addictions Services
- Antigonish Women’s Resource Centre
- Nova Scotia Sexual Violence Strategy Committee

## Saskatoon, Treaty 6 Territory (Canada)

Kari Wuttunee  
Red Pheasant Cree Nation

*Tanisi.* Since the last time we contributed to *Networks for change and well-being* there has been a lot of new activities related to this project taking place in Treaty 6 Territory, all led by fabulous young Indigenous Women.

As a research site, myself and Sarah Flicker, our amazing research partner from York University, set out to submit our ethics proposal and begin our community outreach. Thankfully, under tight time lines and our geographically differences, we were successful and we hosted our Indigenous Young Women's workshop series in May of this year in the city of Saskatoon.

We advertised and recruited from the urban community of Saskatoon, in what is considered the inner city neighbourhoods of the city. We had 12 young women attend our first workshop. Word of our workshops spread quickly through the community and as we each

week went by our participant numbers rose. It was a pleasing experience to see the outreach and network of young women in our community and the willingness of the women to give up their weekends to participant.

Along this journey I had the chance to work with the most amazing young Indigenous women leaders from Saskatoon and the network from National Indigenous Young Women's Council. Tienielle Campbell (Dene), photographer and videographer, Jennifer Altenberg (Metis), teacher and community activity, Kirsten Lindquist (Metis) & Melody McKiver (Anishinaabe) from the National Indigenous Young Women's Council, and our counterparts from York University Sarah Flicker and Katie MacEntee. For each weekend we

built upon our strengths and told stories of resistance and decolonial love, giving space for the young women participants to shape their own stories of resistance.

We covered topics of dating violence, social media etiquette, queer identities, and self-love. The young women shared their experiences in their families, schools, partners and community. We focused on our relations to one another, to our homes, place and land. These are the stories that we captured in our cellphlms. Although the workshop have ended, we are have one important piece that we are planning to do this Fall in Saskatoon, and that is to bring everyone back together to screen all of the films after the editing is finished. So please stay tuned, we look forward to sharing our story with you.

Ekos



The girls come together for their final group cellfilm scene

## Baker Lake (Canada)

On Saturday 5<sup>th</sup> August 2017 Tonya Tagoona and Kari-Dawn Wuttunee facilitated a workshop with girls in Baker Lake, Nunavut at the Wellness Centre.

This workshop was held as part of Tonya and Felicia Tugak's internships with the Interagency Coalition for AIDS & Development (ICAD) from November 2016 – March 2017 in Montreal and Durban to share what they learned with their local community.

Tonya and Felicia decided when they were in South Africa that they would like to run a participatory visual workshop in Baker Lake that resembled the ones that they were part of as interns with the

University of Kwa-ZuluNatal in Loskop, Winterton.

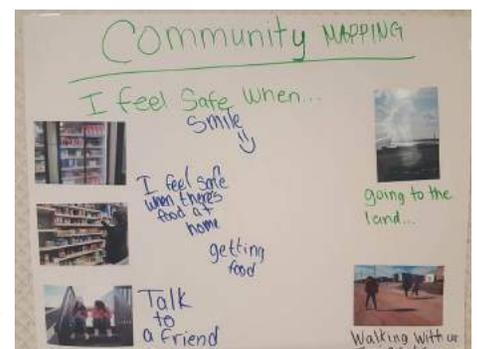
In collaboration with Native Youth Sexual Health Network (NYSHN), Kari-Dawn travelled to Nunavut as a member of the National Indigenous Young Women's Council (NIYWC) to provide facilitation, support and mentorship based on her experience working with girls and young women, especially with visual methods in Saskatoon.

The girls that attended participated in cellphlming, photovoice and community mapping and were very keen to find out when they could do something like this again!

Community mapping in Baker Lake



Tonya (L) and Kari Dawn (R) in Baker Lake



## Sisters Rising (Canada)

Sandrina de Finney  
University of Victoria

“My dream is that First Nations girls can walk home alone without fear.”

Sisters Rising Participant

### Sisters Rising

Greetings from Turtle Island’s west coast! Our research team is working in Indigenous territories in British Columbia in western Canada, and our project is called Sisters Rising ([www.sistersrising.uvic.ca](http://www.sistersrising.uvic.ca)). We have had a very busy summer, with numerous research sessions hosted in several First Nations communities. So far we have held workshops in urban and rural communities in Coast Salish and Tahltan territories. We have upcoming workshops in Haida Gwaii, in Tsimshian and Nuu-chah-Nulth territories, and with urban Indigenous communities.

### Sisters Rising Vision

Since Europeans first invaded Turtle Island (North America), incalculable brutality has been enacted on First Peoples, with girls and women prime targets. As Sarah Deer writes, rape and sexual violence “are deeply embedded in the colonial mindset. Rape is more than a metaphor for colonization—it is part and parcel of colonization” (2009, 150).

Following centuries of policies that amplified their sexualization and dehumanization, the United Nations has alerted the world that Canada is facing an “epidemic” (Anaya 2013, 9) of gender-based violence against Indigenous girls and women. The pathways to sexualized and gender-based violence are carved into a colonial landscape of inexcusable structural inequities. These issues inspired our vision in developing Sisters Rising.



Mask by Shantelle Moreno, Sisters Rising mask-making workshop with Shíshálh artist Margaret Briere. Photo credit: Nicole Land.

Working with our research team and knowledge holders such as Elders, Sisters Rising participants have been using applied, land-based, hands-on research methods to explore topics such as dignity, safety, sexualized and gender violence, land-based well-being, and Indigenous resurgence. Our focus has been on using land-based materials such as rocks, wood, wool, and hide as a form of relational and political storytelling that connects our bodied experiences with all of our relations.

“We hear that, it’s said to us pretty often, ‘how much’, ‘want to party’, ‘you working?’. Yeah, following us it does happen pretty often.”

Sisters Rising Participant

Sisters Rising focuses on challenging the victim-blaming climate of racialized gender violence by recentering Indigenous values and teachings and linking body sovereignty to questions of decolonization and land sovereignty. Our main purpose in coming together to work on this study was to engage intercessions that extricate Indigenous girls and their bodies from damaging colonial relations of exploitation and dehumanization. Rather than seeking to provoke damage-centered stories, we hoped this research would offer a platform to honor creative community-generated interventions rooted in dignity, kinship, and land and body well-being.

Our approach is informed by our experiences as sisters, mothers, aunties, cousins, community members, kin, and children of our homelands. As a team coming from diverse Nations, we are committed to “working in a good way” (Wilson 2008) by following appropriate protocols with Elders and communities, and in dealing with ethically-loaded issues such as colonial trauma, gender teachings, and cultural appropriation.

To start our project in a good way and with strong visual and spiritual impact, we sought out the teachings of artist Margaret Briere, Skw’étu Art, who developed our beautiful Sisters Rising logo.



**Sisters Rising logo created by Margaret Briere**

*I am an Indigenous two-spirited visual artist from Shishalh Nation and a guest on unceded Lekwungen and Wasanec territories. Skw'étu is a word for Raven in the Shashishalhem language, located in Shishalh territory. My lineage is from Xenichen village, home to the Shíshálh (Sechelt) people. The design I created for the Sisters Rising project expresses a sense of hope and change for girls and youth of all genders who have experienced sexualized violence. The face in the middle symbolizes recognition of all genders as well as honouring and giving back to our Mother Earth. The mountains represent a return to our own spirituality. The open hands at the canoe offer a message of compassionate care for others when they reach out, as this will promote the change we are all seeking. This logo is a peaceful, loving, and healing vision for each person's personal transformation journey.*

Margaret Briere

### Sisters Rising Workshops

Our workshops were open to all self-identified Native (Aboriginal, First Nations, Indigenous, Métis, mixed, Inuit, on- and off-reserve) girls and young women, (ages 13–26). We also invited youth of all genders, including two spirit, gender fluid, trans youth, and boys and young men. Although the study's focus is on girls and young women, we took a very flexible approach to these terms as way of troubling imposed colonial gender binaries and recentering not only two spirit teachings but also teachings about gender and sexuality that are specific to the communities we come from and work with.

Select community and family members, including service providers and knowledge holders such as Elders, were also invited to participate because they hold invaluable insights into the historical roots of sexualized violence and/or could offer culturally congruent responses that would promote well-being and dignity. For example, in several workshops, Elders joined the youth participants to share teachings about gender (such as coming-of-age ceremonies) and guided participants with stories and teachings related to their specific cultural heritage, such as making family and clan crests and weaving cedar.



**Sacred Eagle Staff. Photo credit: Nicole Land**



**Smoking hides, Dease Lake workshops. Photo credit: Anna Chadwick**

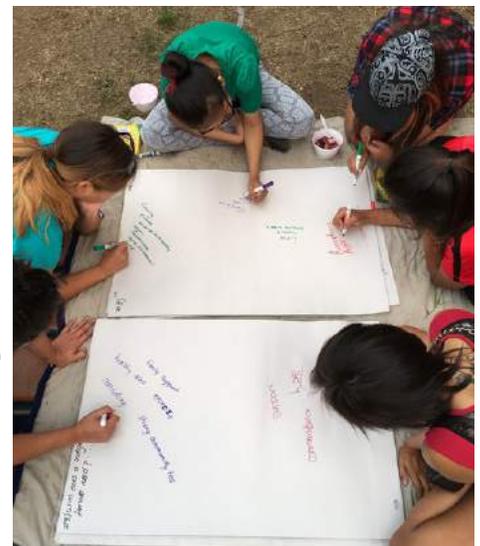
“ They tell me it's lateral, lateral, OK. Lateral, side-ways, all around, top down. Yeah, it's a bad circle, a very bad cycle. It doesn't matter how it happens though, it all came from the same place, it all came from what they did to us in residential schools and all that. Open your eyes. Stop blaming the victims. ”

Sisters Rising Participant

Each facilitator designed their own workshops based on the communities they would be working with, their own skill sets, and our collective discussions and piloting.



**Cedar heart, 'Embodied Dignity' workshop. Photo credit: Anna Chadwick**



**Coast Salish territories, cedar & wool workshops. Photo credit: Shezell-Rae Sam**

During the workshops, we worked with both individual projects (such as each participant making a medicine bag) and group activities (such as a group creating a mural of stereotypes Indigenous girls face). Our multimedia methods included digital collages, photography, and video. The topics we explored included participants' vision for a strong community; supporting dignity, wellbeing and leadership; cultural healing; being on the land; ideas

about stopping violence against girls, young women, and all youth such as two spirit youth; healthy relationships; consent; self-care; secrecy; how, where, and why sexualized violence happens; lateral violence; engaging with youth of all genders about sexual violence; and understanding the historical roots of sexual violence. We also did mask workshops and a spoken word video entitled "Sisters Rising" that can be seen at [sistersrising.uvic.ca](http://sistersrising.uvic.ca) and on YouTube.



**Mask by Chantal Adams.  
Photo credit: Nicole Land.**



**Woman Emerging by Victoria Emily Skosswunson Williams (Haida)**

The original story that this art piece is inspired by is The Haida Creation story. Whether you believe in the story or not, it definitely has many lessons to be learned. The island is generous and we must not over step our position in the circle of life. Animals roamed these good lands before us, and we are just a small part of The Earth. As humans, we must all be humble and respectful. The Haida creation story is from a time when anything was possible. Where supernatural beings transformed. This illustration is a woman emerging into a new world that she created for herself. She is strong in every way, so as long as she wants to be.

### Next Steps

We are conducting more workshops in communities this summer and into the fall and looking for funding to host a community feast and forum next year.

To ensure broad dissemination and sharing of the research, we are showcasing our project materials on our website ([www.sistersrising.uvic.ca](http://www.sistersrising.uvic.ca)). The site is very much in progress, and stories and artwork selected by RAs and participants will be shared there, helping us build connections and momentum among participants in the various research sites. Please visit our website!

We are incredibly thankful for the invaluable support of our research partners: the Northwest Inter-Nation Family and Community Services Society (NIFCS), an urban, off-reserve First Nations child- and family-serving agency, and the Siem Smun'eem Indigenous Child Well-being Research Network (ICWRN), a provincial research and advocacy network housed at the University of Victoria. NIFCS and ICWRN assisted with shaping the study, outreach, recruitment, session hosting, and dissemination.

We raise our hands to our ancestors and all our relations. We raise our hands to all of those who have survived and to those who were stolen. We raise our hands to all of those who grieve, resist, and walk in dignity through pain and resurgence.

**The Sisters Rising Team**

Angela Scott (Ojibwe/Metis) has been a Sisters Rising participant and research team member. Unmasking Spirit offers her reflections on her own cultural journey and on working with urban Indigenous youth who have experienced sexualized violence.

# unmasking spirit

By A. Scott

Unmasking my spirit  
Red River, Red River descent  
The red bloodline runs thin in the land where the treaties end  
No land, no body, no community, no god

Call to the ancestors, black eyes, red spirit  
Red River, Red River redress  
Missing, murdered Indigenous Women  
Red Dress

Unmasking her spirit  
Ancestors calling for redress  
Colonial violence, silence her pain  
Generations of trauma  
Unseen, unheard are the screams

Call to the settlers, white eyes, white spirit  
Surrender your colonial bonds  
Redress the violence against our land, our bodies  
Resistance is coming, resurgence is near

Unmasking our spirit  
Red River, red blood  
Creator is here, strong spirit  
Resilient Indigenous Women  
Resurgence from the pain



As an urban, dis-placed, mixed descent indigenous woman (Ojibwe|Métis| Danish|English) who works at the intersection of several colonial, unjust, and oppressive systems (child welfare, legal, and mental health) I often find myself feeling silenced, moving through structures and interactions, unheard and unseen. My red blood, hidden beneath a mask of light skin, dark hair, black eyes; my spirit remains hidden deep in my heart. The indigenous children, youth, and families with whom I work are similarly urban, distant from homeland, of many descents, and most often tell me “I am native, but I don’t practice my culture.” Lost to the urban community of a colonized nation, where there is no indigenous sovereignty of the body, of the land, of culture.

In my practice, sexualized violence against indigenous girls and young women often takes the form of repeated, cyclical acts of sexualized violence, colonial violence. As young girls they are often abused (sexually, physically, emotionally) by extended family, as young women acquaintances or peers abuse them. The cycle repeats, what changes as they age is a shift in power dynamics and relations between themselves, the abusers, and the colonial system. As young children they are abused by those they trust, those with ultimate relational power, those with control over their developing bodies. As young adults, the power shifts to those they barely know, those who take advantage of the marginalized. This further impacts the development of indigenous identity, and of their spirit. Identity emerges and develops within, and in relation to, modalities of power and social relationships (Gehl & Ross, 2013). This inner expropriation of cultural identity by powerful others deforms the growth and flourishing of spiritual identity (Gehl & Ross, 2013). And I see this in my practice, young indigenous girls and women, seeking to find safety, connection, and understanding of the colonial violence that impacts their lived experiences.

I grapple with trying to articulate how this affects the urban community; I feel like indigenous girls and women, like myself, are ghosts, not seen or heard, and their pain is silenced, it is forgotten and ignored. There are no increases in services or programs that provide cultural intervention or spirit-nourishing guidance. Rather, in my experience there are many indigenous programs still under the jurisdiction, policies, and procedures of settler ontologies (see for example de Leeuw, 2014). Further, I am witness to these Western/settler/colonial ontologies of what is good, right, and just, creating lateral violence in indigenous communities by imparting practices that are not indigenous ways of knowing, of doing, or of being. Thereby continuing to infect and dismantle the traditional knowledge and histories of indigenous peoples with colonizing practices that turn them against each other.

So how do we, how do I, want to support the wellbeing, sexual health, decolonization, dignity, and respect of indigenous girls bodies and spirits? I want to support responses to violence in various forms (physical, spiritual, emotional) that serve to increase a person’s sense of dignity in demeaning, and degrading circumstances (Richardson & Wade, 2010). These responses may take a myriad of forms and shapes: such as creating art, writing our stories, voicing our pain, calling out settler colonialism, speaking traditional language, practicing our cultural traditions in public and private spaces, respecting our elders, and teaching our children indigenous ways of being. Though resistance may not stop the on-going violence and colonization against the sovereignty of indigenous bodies and land, it is an important element in restoring respect and dignity for the self and the community of which our spirits are intricately connected.

de Leeuw, Sarah. (2014). State of care: The ontologies of child welfare in British Columbia. *Cultural Geographies*, 21(1), 59-78.

doi:10.1177/1474474013491925

Gehl, Lynn., & Ross, Harold. (2013). Disenfranchised spirit: A theory and a model. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health* 11(1), 31-42.

Richardson, Cathy., & Wade, Allen. (2010). Islands of safety: Restoring dignity in violence prevention work with indigenous families. *First Peoples Child and Family Review*, 5(1), 137-145.

# Network Briefing Series

**Using Everyday Media Making Tools to Address Gender-Based Violence: Participatory Visual Methodologies and Community-Based Technologies** is the inaugural issue in a series of briefing papers authored by doctoral students, community scholars, and other researchers attached to released by the *Networks4Change* partnership.

These short, accessible briefs offer tools and strategies for engaging girls and young women in addressing critical topics and issues in the area of sexual violence. They are meant to be particularly relevant to those working in transnational girl-led contexts and with community audiences and decision-makers in mind.

This first issue introduces the reader to an overview of participatory visual methods (PVM) with a focus on mobile technology, highlighting how accessible and everyday community-based

## Using Everyday Media Making Tools to Address Gender-Based Violence: Participatory Visual Methodologies and Community-Based Technologies

Joshua Schwab-Cartas, Casey Burkholder, & Katie MacEntee

technologies (such as cellphones or tablets) can be used to address an array of critical issues: from sexual and gender-based violence to issues of identity in Hong Kong.

Included in the brief are descriptions of cellphilm, digital storytelling, and photovoice methods. Step-by-step descriptions are intended to set the stage for community and researchers to carryout their own PVM project.

The brief also includes a list of ethical considerations, which should be taken into account when working with communities using a participatory visual approach.

The penultimate section of the briefing paper aims to support the researcher, facilitator, and community activist to choose the best PVM to fit their project, considering issues such as access to technology, budget and project scope.

The briefing paper concludes by providing the reader with a list of further readings and other PVM-related resources.

The briefing is available in both hard copy and as PDFs. Check out [www.networks4change.org](http://www.networks4change.org) for more details.

### Available September 2017:

- Ethical practices in girl-led work to address sexual violence

### Forthcoming issues:

- Land-based pedagogies for addressing violence against the body
- Social media tools: Online platforms—pros and cons
- Girl-led advisory groups: Strategies for collective action
- Participatory tools for engaging decision makers and communities in addressing sexual violence

## New Book Series



### TRANSNATIONAL GIRLHOODS

*Transnational Girlhoods* is now officially accepting submissions, and the first books in the series will begin publishing in 2018. Please direct all queries and proposals to [claudia.mitchell@mcgill.edu](mailto:claudia.mitchell@mcgill.edu)

[BERGHAHNBOOKS.COM/SERIES/TRANSNATIONAL-GIRLHOODS](http://BERGHAHNBOOKS.COM/SERIES/TRANSNATIONAL-GIRLHOODS)

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(University of KwaZulu-Natal, South Africa)  
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## Call for Cellphilms

5th INTERNATIONAL CELLPHILM FESTIVAL

### Resisting & Speaking Back

E-mail submissions to:  
[thecellphilmfestival@gmail.com](mailto:thecellphilmfestival@gmail.com) by Nov. 1, 2017

Participatory Cultures Lab  
Institute for Human Development and Well-Being

McGill Faculty of Education

# New Publication

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

### EDITORIAL

Technological Nonviolence and Girls: Creating a Counter Discourse  
*Claudia Mitchell*

### INTRODUCTION

From Risk to Resistance: Girls and Technologies of Nonviolence  
*Laurel Hart*

### ARTICLES

“For Girls to Feel Safe”: Community Engineering for Sexual Assault Prevention  
*Day Greenberg & Angela Calabrese Barton*

Girls and Young Women Resisting Rape Culture through YouTube Videos  
*Chloe Krystyna Garcia & Ayesha Vemuri*

Technologies of Nonviolence: Ethical Participatory Visual Research with Girls  
*Astrid Treffry-Goatley, Lisa Wiebesiek, Naydene de Lange & Relebohile Moletsane*

Networked Technologies as Sites and Means of Nonviolence: Interdisciplinary Perspectives  
*Laurel Hart, Pamela Lamb & Joshua Cader*

Girlhood Studies:  
An Interdisciplinary Journal (10:2)

Guest Editor:  
Laurel Hart, McGill University

Terms of Silence: Weaknesses in Corporate and Law Enforcement Responses to Cyberviolence against Girls  
*Suzanne Dunn, Julie S. Lalonde & Jane Bailey*

Social Media and the Sexual Exploitation of Indigenous Girls  
*Dustin William Louie*

Exploring Disabled Girls’ Self-representational Practices Online  
*Sarah Hill*

### REVIEW

Way to Go: The Significance of Place for Girls and Girlhood Studies  
*Eva Hoffman*

## Forthcoming Publication

Agenda: Empowering Women for Gender Equity

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

Guest Editors

Relebohile Moletsane  
University of KwaZulu-Natal

Linda Theron  
North-West University

### ARTICLES

Redefining love: Female university students developing resilience to intimate partner violence  
*Shakila Singh & Thembeke Myende*

Sexual grooming of young girls: The promise and limits of law  
*Nicole Van Zyl*

Indigenous girls’ resilience in settler states: Honouring body and land sovereignty  
*Sandrina de Finney*

Narratives of resistance and resilience: Exploring stories of violence against women  
*Sarah Frances Gordon*

Interrogating the resilience of women affected by violence  
*Nirmala Gopal & Reema Nunlall*

Social institutions as mediating sites for changing gender norms: Nurturing girl’s resilience to child marriage in Uganda  
*Florence Kyoheirwe Muhanguzi, Grace Bantebya Kyomuhendo & Carol Watson*

Using participatory visual research to explore resilience with girls and young women in rural South Africa  
*Lisa Wiebesiek & Astrid Treffry-Goatley*

### PROFILE

Tackling sexual and gender-based violence on campus: An intervention at the Durban University of Technology  
*Nokuthula Magudulela*

### BOOK REVIEW

Drawing inspiration for feminist research in Girlhood and the Politics of Place  
*Ján Michalko*

### REVIEW

Representing violation in film: A study on resilience in Judy Kibinge’s *Something Necessary*  
*Jackie Ojiambo*

### BRIEFING

#Why Blessers Must Fall: Youth-led participatory action research and photo story creation on teenage pregnancy, transactional sex and gender-based violence  
*Roya Varjavandi*

### AGENDA REPORT

Feminist dialogue: Violence on the land, violence on women’s bodies  
*Lou Haysom*

# Call for Papers

## Girls in Settler 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 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?
- 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 colonial politics of deservedness, bio- and necropolitics function to position racialized and Indigenous girls and gender-fluid bodies as targets for settler state violence?

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

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

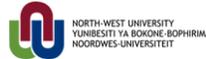
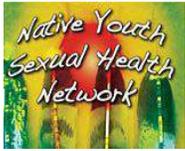
Chicago Style. Please refer to the Style Guide on the website: [http://journals.berghahnbooks.com/\\_uploads/ghs/girlhood-studies\\_style\\_guide.pdf](http://journals.berghahnbooks.com/_uploads/ghs/girlhood-studies_style_guide.pdf)

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

#### Schedule

Abstracts are due by *15 October 2018*. Full articles are due by *15 March 2019*.

## Partners



## Current Stakeholders



National Council Against Gender-Based Violence, South Africa



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