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NETWORKS FOR CHANGE AND WELL-BEING: GIRL-LED 'FROM THE GROUND UP' POLICY MAKING TO ADDRESS SEXUAL VIOLENCE IN CANADA AND SOUTH AFRICA FINAL TECHNICAL REPORT

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Networks for Change and Well-being: Girl-led 'from the Ground up' Policy Making to Address Sexual Violence in Canada and South Africa

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Executive Summary

The *Networks for Change and Well-being: Girl-led 'from the Ground up' Policy Making to Address Sexual Violence in Canada and South Africa* project (henceforth, *Networks for Change*), a six-year partnership project led by McGill University in Canada and the University of KwaZulu-Natal in South Africa, aimed to explore the ways in which participatory visual methodologies (PVM) might (a) advance knowledge on the nature and impact of sexual violence perpetrated against Indigenous girls and young women; (b) develop innovative research partnerships to understand and address sexual violence; (c) train a new generation of scholars and leaders in the area of participatory visual methods to address sexual violence; and (d) facilitate a girl-led 'from the ground up' policy making and practice in rural indigenous communities in Canada and South Africa.

Methodologically, *Networks for Change* is located within the interdisciplinary field of Girlhood Studies which focuses on doing research that is carried out *with*, *for* and *by* girls (Mitchell & Reid-Walsh, 2008; Kirk, Mitchell & Reid-Walsh, 2010). To engage in collaborative data generation with, for and by girls, young women and other youth, the different implementation sites of the project adopted participatory visual methodology (PVM), including such digital and arts-based methods as drawing, collage, cellphilm-making, digital storytelling and photovoice.

Findings from the *Networks for Change* suggest that the same circumstances of poverty, cultural norms and practices, and unequal gendered power dynamics work together in complex ways to fuel the vulnerability of girls and young women to gender-based violence (GBV). These conditions further limit the ability of girls and young women to respond to this violence and to seek relevant health and/or justice services when it occurs. Specifically, in relation to its

objectives of the project, the following key findings emerged from the various *Networks for Change* sites:

Advancing new knowledge: From the perspectives of the participants in the *Networks for Change* project in South Africa, GBV takes various forms, some similar across communities, others unique to particular socio-cultural contexts. These include early and forced marriage, sexual coercion, sexual harassment, and intimate partner violence. A set of harmful factors in the various communities exist that exacerbate the negative impact of GBV on girls and young women in these communities. These include unequal gender norms, poverty, transactional sex, silencing and taboos against open communication between adults and young people about issues related to sex and sexuality, and cultural norms and traditional practices that may be intended to protect girls and young women and their families, but which the participants experience as violence (e.g., early marriage and forced marriage).

Notably, the girls and young women who participated in the *Networks for Change* across sites seemed to understand their vulnerability to GBV generally, and sexual violence in particular, in ways that reflected the dominant discourses about men and women (and boys and girls) in communities. Informed by unequal gender norms, such discourses include the inevitability of GBV, expectations of acquiescence from girls and women, and the notion of uncontrollable male (sexual) urges which are often used to excuse or forgive men for acts of violence against them. In spite of these challenges our engagement with our co-researcher participants showed that they have existing resilience and agency that can be supported in ways that facilitate their acting for social change to improve their situation, that of other girls and young women in their communities and further afield.

*Training a new generation of scholars and leader*s: A number of postgraduate (Masters and Doctoral) students, postdoctoral research fellows, interns and emerging/early-career scholars have been and are being trained across the *Networks for Change* sites. Participating in the project activities, workshops and institutes organised in South Africa and Canada, these groups were encouraged to develop their research for their studies using PVM. So far, three PhD and three Masters students have completed their theses and dissertations, while three post-doctoral fellows and over 15 interns (including three Indigenous young women from Canada) have completed their fellowships and internships in the project. Two Masters and four PhD students are due to submit their theses and dissertations at the end of 2020, and two PhD students (who were recruited in 2019) will complete theirs in 2021/2. Of particular value has been the opportunity to gain practical experience of conducting ethical participatory research with hands-on support and guidance from supervisors and project leaders.

Developing innovative research partnerships: In South Africa, *Networks for Change* created spaces for intergenerational partnerships between the co-researcher participants and adult researchers. Co-researcher participants (as experts on their own their own lives) and adult researchers developed supportive relationships that enabled them to become agentic actors to develop strategies for social change in their communities and institutions. For example, the girls shared their knowledge and understandings of GBV in communities and on university campuses with the adult research teams, and together they identified and developed suitable strategies for intervention.

The partnerships that developed between the university-based research teams and community-based organisations and members of the communities in which we worked were invaluable. University-based researchers and community-partners were able to learn from and support each

other; and leverage their different kinds of influence and power to gain access to information, structures, and resources to help and support co-researcher participants and ensure that their voices were heard by policy-makers, policy-implementers, and other stakeholders. For example, through the strong relationship that developed between the UKZN-based research team and Thembalethu Care Organisation in Loskop, the Social Ills Fighters were supported at all times, we were better able to develop a nuanced understanding of the dynamics and power relations in the community, and access to the traditional leadership was facilitated which led to the development of the reporting and response protocol to address early and forced marriage that was one of the most significant outcomes of the *Networks for Change* in South Africa (see the section on *Community-based Policy-making in Loskop* on page X).

Across the *Networks for Change* sites, mentorship emerged as an important aspect of the relationships that developed between researchers, collaborators, community partners, and girls and young women. Such mentorship included adult-led support for the participants, as well as peer-to-peer mentorship which developed quite organically among the participants within communities, across sites and between some sites in Canada and South Africa.

At the international partnership level, participants and researchers came together at a retreat in Montebello, Quebec, Canada. In this event, together they developed what has become known as the *Montebello Girlfesto* (following the genre of manifesto) as a declaration of demands and actions needed to make girls, young women and other young people safe in communities. The Girlfesto has been translated into various local Indigenous languages in Canada and South Africa, with the intention of using it as an activist and advocacy tool with various audiences, including in communities, institutions, national and provincial structures and international organisations whose work focuses on girls and young women and other marginalised

populations. There have also been a number of publications co-authored by researchers in the *Networks for* Change. An exhaustive list of publications and project outputs is provided below, so here we provide some examples:

Battiste, H., Daniels, A. and Maome, B. (eds) (2021). *Circle Back: Stories of Reflection, Connection, and Transformation.* Participatory Cultures Lab, McGill University. http://www.networks4change.ca/wp-content/uploads/2021/09/Circle-Back-Book.pdf[1]

De Lange, N., Mitchell, C., & Moletsane, R. (2015). Girl-led strategies to address campus safety: Creating action briefs for dialogue with policy makers. Agenda, 29(3), 118-127.

Mitchell, C., Giritli-Nygren K. & Moletsane, R. (in Press). *Where am I in the picture? Positionality in rural studies*. Toronto: University of Toronto Press.

Moletsane, R., Treffry-Goatley, A., Wiebesiek, L., & Mandrona, A. (in press). *Ethical practices in participatory visual research with girls and young women in rural contexts*. New York: Berghahn Press.

Facilitating a girl-led 'from the ground' policy making and practice: In the *Networks for Change*, we found that 'community-based policy-making', a process undertaken with the communities in which our co-researcher participants live and learn, was useful in starting what we believe is a context-relevant process towards addressing GBV against girls and young women. One valuable lesson we learned in these processes is that it is important that such work is informed by principles and values of equity, social justice and human rights to dismantle structures that make girls and young women vulnerable to GBV in communities. However, it is sometimes necessary to work slowly with a community structure or system to challenge unequal norms or work towards dismantling it.

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[1] This book was edited by three of the young women involved in the *Networks for Change* – two from different parts of Canada and one from South Africa. The contributions to the volume are also by the girls and young women who participated in the project in the two countries.

Section 1. Networks for Change and Well-being: Girl-led 'from the Ground up' Policy Making to Address Sexual Violence in Canada and South Africa

The "Networks for Change and Well-being: Girl-led 'from the Ground up' Policy Making to Address Sexual Violence in Canada and South Africa" project (henceforth, *Networks for Change*) was a six-year, international and interdisciplinary partnership project funded through the International Partnerships for Sustainable Societies (IPaSS) initiative. IPaSS was a joint initiative of the International Development Research Centre (IDRC) and the Social Sciences and Humanities Research Council of Canada (SSHRC). In Canada, the project was led by Claudia Mitchell (McGill University) and funded by SSHRC, while in South Africa it was led by Relebohile Moletsane (University of KwaZulu-Natal) and funded by the IDRC. Between 2014 and 2020 across 14 rural and urban research sites in Canada and South Africa, this co-led partnership brought together girls and young women, community practitioners, policy-makers and implementers, and researchers working across fields in the humanities and social sciences to collaborate in studying and advancing the use of innovative participatory approaches in girl-led knowledge-production, policy-making, and communication, in addressing sexual violence against indigenous girls and young women**.**

The Research Problem and Rationale of the Project

Canada and South Africa have a similar history in relation to racialized colonization and segregation, something that is evident in the treatment of Indigenous populations in Canada, and in the legacy of apartheid in South Africa. While the governments of both countries have attempted to confront past injustices through the establishment of Truth and Reconciliation Commissions, both countries continue to come under scrutiny by international organizations such as the Human Rights Watch and the United Nations for their failure to create safe and secure environments for girls and young women. The research problem being addressed in the

Networks for Change relates to the consistent and persistent high levels of sexual violence against rural girls and young women in South Africa and Indigenous girls and young women in Canada who are particularly vulnerable to sexual violence due to a combination of **socio-cultural** (including patriarchy, and traditional cultural frameworks), **material** (including poverty and the physical environment), and **structural** factors (including policy and political landscape). While in both Canada and South Africa a relatively strong policy framework exists for addressing sexual violence in terms of treatment, care, support and access to justice, this framework is often inadequate and disabling. Further, the existing policy frameworks fail to address the prevention of sexual violence, particularly that which is perpetrated against girls and young women. Importantly, the research problem being addressed by the *Networks for Change* is informed by the fact that current policies and programming are not sensitive to the context in which this violence occurs. The contexts in which Indigenous girls and young women in Canada, and girls and young women in rural areas in South Africa are vulnerable to and experience sexual violence are vastly and significantly different to those in which policy-makers debate and determine the policies, programmes and procedures intended to serve these marginalised populations. The voices that are considered legitimate, privileged, and that are heard in these contexts and in policy-making processes are not those of the girls and young women whom these policies, programmes and procedures are intended to serve.

Given the inadequate, ineffective and often disabling nature of the current policy frameworks to address sexual violence against Indigenous girls and young women in Canada, and girls and young women in rural areas in South Africa, the aim of the *Networks for Change* project was to use participatory visual methodology (PVM) to explore what approaches, mechanisms and structures would make it possible for girls, as knowers and actors, especially those who are the

most marginalised, to influence social policy and social change in the context of sexual violence.

In light of the above research problem and rationale, the *Networks for Change* addressed the following broad research questions:

1. What can we learn about sexual violence (effects and solutions) from the use of participatory visual and other media and arts-based work with Indigenous girls?

2. How can the Partnership test out models for affirming those whose voices are typically left out of policy dialogue?

3. What impact can this work have on changing the policy landscape for girls in relation to their safety and security?

Section 2. Methodology

"*What would it really mean to study the world from the standpoint of children [adolescent girls] both as knowers and as actors?*" (Oakley 1994, p. 23).

In spite of the high rates of violence perpetrated against girls and young women, scholarship and interventions that seek to address this problem are seldom informed by the perspectives of those most impacted by it. Adding to sociologist Ann Oakley's question above, the *Networks for Change* asked: what approaches, mechanisms and structures would make it possible for girls, especially those who are the most marginalized, as knowers and actors to influence social policy and social change in the context of sexual violence?

The project was located within the emerging interdisciplinary field of Girlhood Studies, an area of study focusing on research *with* girls, *for* girls and *by* girls (Mitchell & Reid-Walsh, 2008; Kirk, Mitchell, & Reid-Walsh, 2010). Research in Girlhood Studies seeks to ensure that the participation of girls is meaningfully recognized and channelled into policy dialogue and purposefully examines participation as a critical area of research. This provided the Partnership with a key framework for the research (Moletsane et al., 2010; Mitchell, 2011; Denov, 2008). At the heart of this work is the idea that girls might themselves influence the research agenda, and shape policies and practices in institutions and communities.

The *Networks for Change* adopted a participatory visual methodology (PVM) approach to address its objectives and the research questions it posed. PVM is an approach to community-based participatory research which involves the use of participatory arts-based methods such as cellphilm-making, collage, digital story-telling, drawing and photovoice to generate data

and stimulate social and policy change. Because of its potential to be transformative and democratize the research process, PVM is well-suited to work with marginalized communities. Research participants are engaged actively as co-researchers in collaborative knowledge production that aims to develop nuanced, situated understandings of the phenomenon under study. PVM researchers view participants as knowledge producers and experts in their own lives, making it a particularly useful methodology for the co-construction of knowledge and collaborative meaning-making with marginalised groups in communities. With its social change orientation (Schratz & Walker, 1995), PVM creates opportunities for researchers, co-researcher participants and communities to work together to develop strategies for addressing the challenges and issues (see, for example, Mitchell, 2008; Moletsane, 2012; De Lange, Mitchell & Stuart, 2007; Mitchell, 2011; De Lange, Mitchell & Moletsane, 2015; Mitchell, De Lange & Moletsane, 2017). In this way, the aim of PVM is to lower the power gradient between researcher(s) and participant(s).

Through the participatory approach and the use of the visual, PVM offers a number of benefits which we sought to harness in the *Networks for Change*. Through the process and the product generated, PVM can stimulate communication and dialogue with and among co-researcher participants, but also with broader audiences like policy-makers or community leaders, as a first step towards social change. The use of the visual can also help to facilitate discussions about sensitive topics, such as sexual violence, which participants might find difficult to talk about in interviews and focus group discussions (Treffry-Goatley, Moletsane & Wiebesiek, 2018*). PVM also offers a way to work around language barriers – not just those created by researchers having a different language to the participants, but also difficulties with discussing sensitive topics in non-threatening ways (Malindi & Theron, 2011). Further, unlike more traditional research methods like interviews and focus group discussions, PVM has the

potential to provide us with answers to questions that we did not know to ask. Treffry-Goatley, Moletsane and Wiebesiek* (2018, p. 51) argue that

> [i]f we, as researchers, are unaware of a particular dynamic in a community related to the phenomenon under study, we cannot ask our participants questions about it in interviews and focus group discussions. As a result, it may not come up in discussion, or the significance of this dynamic in the lives of our participants may go unrecognized, or be obscured.

Finally, PVM is often fun and an engaging way to work with co-researcher participants, particularly with children and young people.

Section 3. The Networks for Change in South Africa

In South Africa, the *Networks for Change* involved working with girls and young women in rural communities, a group that is particularly marginalised due to a combination of factors such as gender, age, poverty, geographic isolation (in particular their distance from services and resources), and the traditional norms, values and "so-called cultural practices" (Moletsane, 2011, p. 89) that still dominate social relations in rural areas. These factors typically intersect in complex ways that place girls and young women at "the lowest end of all" (Amnesty International, 2008, p. 44) in terms of sexual and reproductive health rights abuses. Exacerbating the marginalisation of girls and young women in these communities are the twin pandemics of gender-based violence (GBV) and HIV&AIDS that are negatively skewed against them (Jewkes, Sen & Garcia-Moreno, 2002; Kovacs, 2017).

Including (and led by) UKZN, there were five implementing partners involved in the *Networks for Change in South Africa*: Agenda Feminist Media (henceforth, Agenda), the International Centre for Non-violence (ICON) at the Durban University of Technology (DUT) and UKZN in the province of KwaZulu-Natal, Nelson Mandela University (NMU) in the Eastern Cape, and North West University (NWU) in the North West province. Each of the partners was responsible for the design and implementation of specific research projects as part of and contributing to the *Networks for Change*, including the training of postgraduate students, post-doctoral research fellows, interns and junior researchers.

Potentially unwieldy, reporting on such a large project involving a number of partners and collaborators and comprised of a number of sub-projects is a daunting task. In this section of the report, in an attempt to clearly map the *Networks for Change* in South Africa, we first discuss piloting the methodology and the project inception. We then provide a description and

summary of the work undertaken by each of the implementing partners and an overview of the project activities involved. The examples and images included in the sections below are not intended to be exhaustive, but rather illustrative of the similar work done across the Networks for Change sites in South Africa.

3.1 Pilot, Project Inception and Year One: 2013 – 2015

In the first year of the project (August 2014 – July 2015), following the inception workshop held at McGill University in Montreal in November 2014, alongside the administrative set up of the project, the process of applying for ethical clearance began at the participating research organisations in Canada and South Africa. Owing to, among other things, the young age of the research participants and the sensitive nature of the topic we were applying to investigate (sexual violence), the process was a relatively lengthy one. Progress was made during 2014 and 2015 in relation to the piloting of the methodology, and the training of postgraduate students.

3.1.1 Piloting the Methodology

Pre-dating and overlapping with the *Networks for Change* to a certain extent, a pilot of the methodology was undertaken with young women students at two universities, Nelson Mandela University (NMU) and the Durban University of Technology (DUT) between 2013 and 2015. At NMU, beginning in 2013, participants in the "Digital media for change and well-being: Girl-led 'from the ground up' policy-making in addressing sexual violence at a South African university" (2013 – 2014) were a group of 14 first-year teacher education students from rural areas. The 14 participants named their group the Girls Leading Change (GLC). At DUT at the beginning of the 2015 academic year, International Centre for Non-violence staff issued an open invitation to young women to participate in the project following classes on gender

socialisation and violence that formed part of the Cornerstone Module – a life orientation course compulsory for all new students at DUT. The Girls against Sexual Violence and Abuse (GASVA) was formed by the group of 12 students who volunteered to participate in the project. At that stage the work was framed as activism within the university space, rather than as a formally constituted research project, and was co-ordinated by the ICON Director, Crispin Hemson. The GLC and the GAVSA took part in a number of participatory visual methodology workshops in which they examined their own experiences of sexual violence in their communities and institutions. Drawing from these workshops and using the visual artefacts that they had produced, the GLC and the GAVSA presented their work at two Feminist Dialogues during year one.

The theme of first of these dialogues, which took place in June 2014 and was jointly organized with the Human Sciences Research Council, was "Transforming violent cultures and building platforms for young women". With the focus on the creation of platforms where young women are consulted and involved in finding solutions for transformation of the culture of GBV in South Africa, the dialogue was designed to put these theoretical and research outcomes into practise by creating a platform for the input of young women around gender violence. Members of the GLC and GASVA not only compiled and delivered the presentations, but were also participants in the dialogue that followed.

The second feminist dialogue, jointly organised by Agenda and UKZN, took place in March 2015, and explored the theme "What does/would a girl-led response(s) to sexual violence look like?" The dialogue formed part of the official launch of the *Networks for Change* project in South Africa. Participants included girls and young women, feminists, activists, academics,

and policy-makers who came together to reflect on what the responses envisioned might look like.

3.1.2 Post-graduate Student Training

During this period, after negotiation with IDRC, the print journalism internship at Agenda that had originally been proposed was converted into two annual radio journalism internships for final-year journalism students at DUT. To implement this, Agenda partnered with Radio DUT to produce a weekly 30-minute radio segment during the established Radio DUT show, "Lunch with the Girls". The segment, "The Young Feminist", aired on Mondays at 14h00 in English and at 17h00 in *IsiZulu*. With supervision and mentorship from Agenda staff, the journalism interns were tasked with conducting background research and developing appropriate questions for the DJ who hosted the show to use. The interns were also responsible, with support from Agenda, for arranging guests for studio interviews, conducting student interviews, and responding to all issues brought forward during the radio show. The interns also engaged with Radio DUT's live audience through social media platforms by, for example, asking students/listeners to post suggested topics and questions on Radio DUT's Facebook page for the DJ or the in-studio guest to respond to. The radio feature was also presented as a podcast on the Agenda website (www.agenda.org.za), for those who missed the opportunity to listen to the live show.

By the end of July 2015, all partners had successfully recruited post-graduate students (at various stages of research proposal development or defence) or interns (we report on these below).

3.2 Years Two to Six: Partner Projects

In this section of the report the work undertaken by each implementing partner during years two to six[2] of the project is briefly described and summarized, and an overview of project activities provided. Reflecting the different disciplines and expertise of the individuals comprising the research teams as well as the differences between the contexts in which each team worked, the focus and structure of each partner's work was slightly different.

3.2.1 University of KwaZulu-Natal, Principal Investigator: Professor Relebohile Moletsane

The aim of the work undertaken by UKZN as part of the *Networks for Change* project was to *use PVM and a community-based participatory research approach to catalyse girl-led change to address sexual violence at a material, sociocultural, and policy level in two rural communities by 2020*. Led by Professor Relebohile Moletsane (PI), the UKZN research team is comprised of Ms Lisa Wiebesiek (project co-ordinator), Dr Astrid Treffy-Goatley (postdoctoral research fellow and then young researcher), Dr Sadiyya Haffejee (postdoctoral research fellow), Dr Nokukhanya Ngcobo (young researcher), and Mr Nkonzo Mkhize (research assistant).

UKZN worked in two rural communities in the Drakensburg region of the province of KwaZulu-Natal. While this area boasts largely white-owned lucrative tourist and commercial farming industries, the contrast between the relative wealth associated with these industries and the poverty and underdevelopment of the communities surrounding the large resorts and farms is stark. Khethani, the first community we worked in, is a rural township located adjacent

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[2] Including reporting periods 01 August 2015 – 31 July 2016, 01 August 2016 – 31 July 2017, 01 August 2017 – 31 July 2018, 01 August 2018 – 31 July 2019, 01 August 2019 – 31 July 2020

to the farming town of Winterton. The community is affected by high rates of poverty, unemployment, substance abuse, HIV and GBV. With our community partner *Isibani* Community Centre, the UKZN research team began working in Khethani in 2016. We recruited a group of girls and young women from the local high school. The girls named their group the Leaders for Young Women's Success (L4YWS). While for various reasons membership in the L4YWS fluctuated over the years, the UKZN research team worked consistently with a core group of eight girls and young women. The L4YWS were all aged between 15 and 19 at the time of recruitment, and were all first language isiZulu speakers.

Approximately 20 kilometres from Khethani, the second community, Loskop, is a deep rural area which forms part of the *eMangweni* Traditional Community[3] and is the traditional home of the *Amangwe* Nation. It is governed by the *Amangwe* Traditional Authority[4]. Vast and sparsely populated, poverty and food insecurity are daily struggles for many families in Loskop despite widespread subsistence farming. The community is also affected by high rates of unemployment, HIV, substance abuse and GBV. In Loskop the research team worked closely with their community partner, *Thembalethu* Care Organisation (henceforth *Thembalethu*). A group of 15 girls and young women aged between 15 and 19 was recruited in late 2016. The research team began working with the girls, who decided to call their group the Social Ills Fighters (SIFs), in early 2017. The SIFs all attended the local high school at the time of recruitment and were all first language speakers of isiZulu

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[3] A Traditional Community is defined as a community that is subject to a system of traditional leadership in terms of that community's customs, and observes a system of customary law in terms of Section 2 of the Traditional Leadership and Governance Framework Act (41 of 2003).

[4] A Traditional Authority is a structure comprised of the *iNkosi* (Chief), and *iziNduna* (Headmen). A Traditional Authority governs a community in terms of customary law as defined by the Traditional Leadership and Governance Framework Act (41 of 2003).

During the course of the project, the UKZN research team also began to work with a group of undergraduate and postgraduate students in the School of Education at UKZN. The group, who called themselves the Gender Activists (GAs), became part of the *Networks for Change* in 2017.

Overview of Project Activities, 01 August 2015 – 31 July 2020

Negotiating Access into the Communities

As a crucial step in the process of negotiating entry into the community, the UKZN research team held a community engagement workshop in Khethani in early 2016 and a community meeting in Loskop later that year. The approach to these two events was adapted to each context. In Loskop, it was imperative to first establish a respectful relationship with the traditional leadership. To do this, the research team introduced the project and requested permission to conduct research in the community at a meeting in the community. In Khethani, which is governed by the municipality and not a traditional leadership structure, this process was not necessary. Instead, the priority was to build collaborative relationships with stakeholders in the community, including parents, local schools, service providers such as social workers, and *Isibani*, a non-government organisation (NGO) which provided a number of essential services to the residents of Khethani, including food parcels, home-based care, assistance with welfare issues, HIV counselling and testing, and a place of safety for victims of child abuse.

Participatory Visual Methods Workshops

The UKZN research team held regular PVM workshops with the L4YWS, the SIFs, and the GAs between 2016 and 2019. Having discussed it with the girls and young women, it was decided that PVM workshops with the L4YWS and the SIFs would take place in their

respective communities over weekends and during school holidays to ensure that teaching and learning time would not be disrupted. Workshops with the GAs took place over weekends at the university. A number of methods were used during the PVM workshops to generate data and create tools for awareness-raising and advocacy with communities, policy-makers and implementers, and other stakeholders.

1) PVM workshops with girls and young women in Khethani and Loskop

- *Photovoice*: The two groups of co-researcher participants in the two locations each engaged in a photovoice activity exploring safe and unsafe spaces in and around their community.

- *Participatory Community Maps*: In response to the following four questions, community partners and stakeholders, the L4YWS, and the SIFs created participatory community maps: 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?
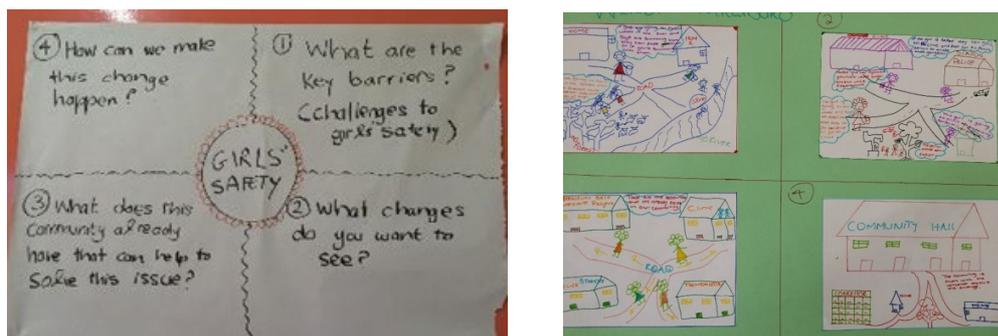
Images 1 & 2. The four question matrix used for the participatory community maps and an example of a participatory community map.

- *My Dream for Girls in My Community*, *Hands Photovoice*: This activity involved each of the L4YWS and the SIFs taking a photograph of their hands forming the shape of a

heart and creating a caption for the photograph beginning with the words 'My dream for girls in my community is…'.
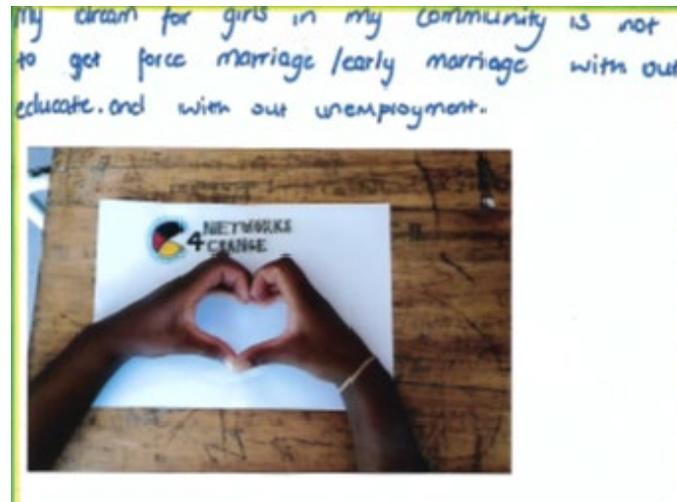
Image 3. An example of "My Dream for Girls in My Community…"

- *Cellphilms & Speaking Back Cellphilms*: Co-researcher participants created two sets of cellphilms in response to different prompts in a number of workshops. The first set of cellphilms involved the exploration of issues around girls' safety in the community. By way of a prompt, the process of creating the cellphilms began with co-researcher participants brainstorming the things that affect the safety and well-being of girls and young women in their community. In small groups, co-researcher participants were then asked to create a cellphilm about one of the issues they had identified. Importantly, throughout the project, across the sites, we emphasised that the stories that the girls chose to tell need not be stories of things that had happened to them or to someone close to them, but should be about something that could realistically happen in their community.

Following the screening and discussion of the first set of cellphilms, it became clear to the research team that the L4YWS and the SIFs had depicted stereotypical narratives

about girls and young women in the community. Instead of the cellphilms critiquing and challenging the unequal gender relations that facilitate sexual violence against girls, the cellphilms mainly reinforced these and, in many cases, blamed and punished the girl characters they featured. To address this, we asked the participants to create what Mitchell, De Lange and Moletsane (2017, p. 49) refer to as speaking back cellphilms, in which

> participants are typically engaged in creating new digital or artistic productions that seek to contest or contradict the content or messages of the previous productions, and in relation to questions such as the following: What's missing? Who's missing? What stories are not being told?

For example, the SIFs' created the following cellphilms and corresponding speaking back cellphilms:[5]

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[5] The stories told in the cellphilms and speaking back cellphilms are fictional as are the characters.

Teenage Pregnancy	
Original Cellphilm	**Speaking Back Cellphilm**
One day, Thandi's boyfriend, Sabelo, asked her to visit him at his home. She was unsure, but when she told her two friends about the invitation one of them encouraged her to go, arguing that Sabelo might be her "Mr Right" and propose marriage. Her second friend was against the visit, warning that Sabelo might force her to have sex with him. In the end, Thandi decided to visit Sabelo. When she arrived, he said that he would like "to show her how much he loves her" (implying that he will do this via sex.) Initially, Thandi refused, but she conceded when he warned her not to be "cheeky." After sex, Thandi left his house. A few months later, a visibly pregnant Thandi happened to meet Sabelo on the street. When she told him about the pregnancy, he denied paternity even though she insisted that he was the only person she had ever had sex with.	Upon hearing the news of Thandi's pregnancy, her mother kicked her out of home. She was ashamed of her daughter and felt that she had disgraced her in front of the community. Thandi was left homeless. She returned home repeatedly, asking for forgiveness, but was turned away. Eventually, her mother accepted her apology and she moved home again. After giving birth, Thandi secured employment at a local factory. One day, she met Sabelo on the road and he apologized for abandoning her and explained that he wanted her back. Thandi accepted his apology and they married among much celebration.

Sabelo walked away leaving Thandi to fall to her knees sobbing and calling out his name.	

Force Marriage

Original Cellphilm	Speaking Back Cellphilm
One day, while Mbali and her friend were fetching water at the river, a young man approached them and told Mbali that he wanted to her to leave school and marry him. Mbali refused, stating that she wanted to finish school. When Mbali returned home, she told her mother about the young man's proposal. Her mother was delighted. Ignoring Mbali's wishes for an education, she told that it was time for her to leave home and get married. Still uncertain, Mbali explained that she felt too young to get married. Later, Mbali spoke with her friend and who encouraged her to marry as this was her opportunity to escape a life of misery. When Mbali returned home, she snuck out to the man's home and they were secretly married. When Mbali's friend delivered the news to her mother,	Mbali moves back home after she is left by her husband. She told her mother about her predicament and both she and her friend apologised for encouraging her to marry. While Mbali was speaking to her mother and her friend about her plans to return to school, her husband knocks on the door. Mbali, her friend and her mother chased him away. There was great excitement in the family when both Mbali and her friend passed the final school exams. Amidst the celebrations, Mbali's husband returned and is this time allowed into the house. He asked Mbali for her forgiveness. Mbali accepted his apology but explained that her education has allowed her to move on and he must leave.

she celebrated, shouting 'we will now receive *lobola!"* (isiZulu term for bride price). The cellphilm ends with Mbali crying and falling to her knees explaining in a soliloquy that her husband has left her with two children in poverty and misery.	

The L4YWS and SIFs also created cellphilms for submission to the 5th International Cellphilm Festival, 2017. The theme of the festival was 'Resisting and Speaking Back'. One of the cellphilms created by a group of SIFs titled, "Abuses is the Crime", placed third in the competition, while another, titled, "The Rape", received an honourable mention.[6]

- *Digital Story-telling*: The digital stories created by the L4YWS and the SIFs were created following a brain-storming discussion about key issues affecting the safety and well-being of girls and young women in their communities. The L4YWS created four stories: ubugebengu, Poverty, okwenzayo uzenzeka wena, Life of a Teenager.[7] The SIFs created three stories: Poverty Leads to Prostitution, Forced Marriage, Drop out of School.[8] Again, we emphasised that the stories that the girls chose to tell need not be stories of things that had happened to them or to someone close to them, but should be about something that could realistically happen in their community.

- *Policy Posters and Action Briefs*: Based on the key messages that co-researcher participants identified in their photovoice and cellphilm productions, they were engaged in a series of workshops to create policy posters and action briefs. Policy posters and action briefs are visual artefacts created for use as tools for advocacy and awareness-raising in communities and institutions. A policy poster has a clear statement about an issue, while an action brief is "typically a concise document that sketches out the background to the problem that requires addressing, the nature of the problem itself, and some solutions" (De Lange, Mitchell & Moletsane., 2015, p. 118). In their workshop, the L4YWS developed 14 policy posters and action briefs. The SIFs created 16 policy posters and action briefs. While it is not always possible or appropriate to

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[6] 'Abuses is the Crime' can be viewed on the International Cellphilm Festival website:
https://internationalcellphilmfestival.com/
[7] https://drive.google.com/drive/folders/1VGqAzP-ylvtS0DG5bDr8sZ8CPf-OoRFW?usp=sharing
[8] https://drive.google.com/drive/folders/0B7d8-p39UacsSVBlNkxtLXJtbnc?usp=sharing

share cellphilms (in which participants are easily recognisable) with audiences outside of the participants, research team, and trusted allies, and digital stories are created with a wide audience in mind, policy posters and action briefs are created with policy-makers, -implementers, and -influencers in mind as the target audience. The messages contained within policy posters and action briefs are directed towards this group of stakeholders in particular.

Leaders 4 Young Women's Success (L4YWS)

2018

LET'S STAND TOGETHER!

MASIME NDAWONYE!

UNIVERSITY OF KWAZULU-NATAL ™
INYUVESI YAKWAZULU-NATALI

NETWORKS 4 CHANGE

NELSON MANDELA UNIVERSITY

McGill

Social Sciences and Humanities Research Council of Canada

RAPE IS NOT A FASHION

UKUDLWENGULWA AKUYONA IMFASHINI
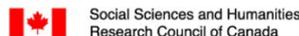
LET'S MAKE OUR PRESENCE FELT!

MABASIZWE!

The Situation

In our community there are a lot of children and young people who are raped by people from the community, even by members of their own family. The effects of rape are traumatizing and damaging. Victims or survivors can be depressed, become pregnant and acquire an STI like HIV. Girls' voices and choices are silenced when families pay "damages" instead of seeking justice for the victim.

The Problem

The victim or survivor's future can be destroyed because the situation is not addressed physically, emotionally, or legally. There are no consequences for the perpetrator.

What should be done?

- Parents must not silence the voice of children by accepting damages because they want money, instead they should seek justice for their children.
- Families must support those who are raped so that they are not further traumatized and resort to suicide.
- The community must support people who have been raped and not blame the victim or survivor.
- Rapists should have to face the consequences of their actions.
- The police must take action and arrest rapists.
- The police should respect the decision of the victim or survivor about whether she or he agrees to negotiate with the perpetrator or not.
- A criminal case must not be withdrawn even when "damages" have been paid.
- The police must educate the community about gender-based violence and reporting protocols. They must print and distribute information to the community.

- The Learner Support Agent (LSA) must help young girls and boys who are raped to get justice and involve social workers to give the learner who was raped counselling.
- The Learner Support Agent should form a support group at school where girls and boys who have been raped can support each other, talk about their daily struggles, and encourage each other to stand up for themselves.
- The LSA should encourage and support people to open a case against their rapists even if their families do not want the perpetrators to be arrested but just want money.
- The L4YWS will support learners to report to the LSA and police, and call out people who are gossiping about learners who are raped.
- The L4YWS will educate the community including learners about intimate partner violence and rape.

L4YWS: Carol Matiza, Thandeka Mazibuko, Zee Ncgobo, Laura Shange, Amanda Hlongwane, Nqobile Ndlovu, Xolie Zuma, Sandile Mosane, Lucy Mazibuko

Image 4. An example of an action brief created by the L4YWS about rape

NO MORE VOWS FOR COWS
AKUPHELE IZINTOMBI ZAMALOBOLO

GIRLS ARE THE NUMBER ONE PRIORITY
AMANTOBAZANE ABALULEKILE KUNEZI NKOMO
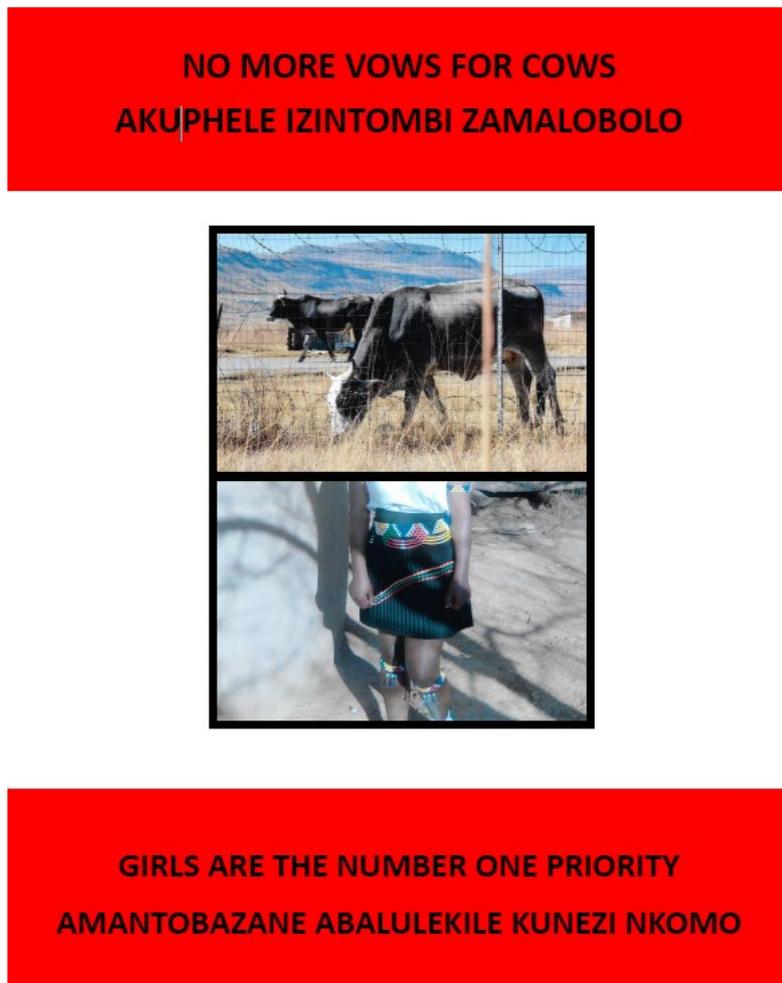
Image 5. An example of a policy poster created by the SIFs about early and forced

marriage

2) Working with the Gender Activists to Address Sexual Violence on Campus

- *Collage*: The GAs created collages using poster board, magazines, newspapers, scissors and glue in response to the prompt: 'What does sexual violence look like on campus? (The face, the act, the space, the emotion)?' These were used as entry points to understanding the GAs experiences of sexual violence on campus[9].

- *Ransom Notes*: The GAs developed the idea of what became known as ransom notes.

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[9] Treffry-Goatley, A., de Lange, N., Moletsane, R., Mkhize, N and Masinga (2018)*. What does it mean to be a young African woman on a university campus in times of sexual violence? A new moment, a new conversation. *Behavioral Sciences,* 8, 67; doi:10.3390/bs8080067.
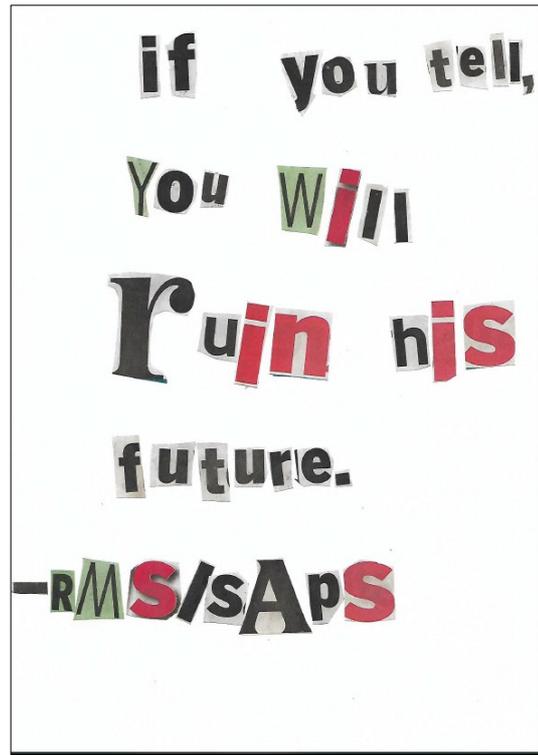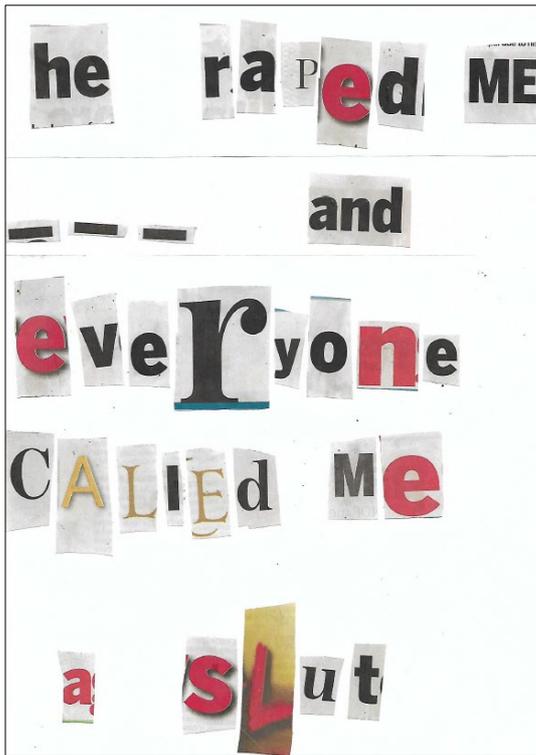
Images 6 & 7. Examples of ransom notes created by the GAs

Community Engagement: Exhibitions, Awareness Marches and Community Dialogues, and Slumber Parties

Between 2017 and February 2020, the UKZN research team held a number of community engagement activities in Khethani and Loskop, including awareness marches and community dialogues. The L4YWS proposed the first awareness march and community dialogue, to which they invited the SIFs, to raise awareness about GBV in Khethani. The march and dialogue took place on 09 August, 2017, National Women's Day. This annual national holiday in South

Africa commemorates the march of approximately 20 000 women to the Union Buildings in Pretoria in 1956 to protest the apartheid government's pass laws[10].

Image 8. The L4YWS lead an awareness march on Women's Day, 2017

The SIFs led a similar march and community dialogue in Loskop on 21 March 2018. The 21st of March is Human Rights Day, a national holiday in South Africa commemorating the Sharpeville Massacre during which police opened fire on people engaged in a peaceful protest of the apartheid government's pass laws. A particular focus of the march and dialogue was advocating against the practices of early and forced marriage (EFM) in Loskop.

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[10] See Moletsane, R. (2018)*. 'Stop the War on Women's Bodies': Facilitating a Girl-Led March Against Sexual Violence in a Rural Community in South Africa. *Studies in Social Justice*, 12 (2), 235-250.

Image 9. The SIFs prepare to set off for the awareness march they led on Human Rights Day, 2018

As part of their strategy for engaging with the student community at UKZN, the GAs held a number of what they called slumber parties. These events were overnight gatherings of students on campus (held with permission from the university) on a Friday or Saturday night. Participants would wear pajamas, and bring pillows and blankets. The students shared snacks and played games, and the GAs facilitated discussions about gender and sexuality, gender inequality, and GBV. Topics included slut-shaming, homophobia, and intimate partner violence.

Leadership Camps

In addition to various leadership activities that formed part of the various PVM workshop programmes throughout 2016 – 2019, in order to support them in the development of leadership skills, the L4YWS and SIFs participated together in three leadership camps: a three-day leadership camp (funded by *Thembalethu*) in February 2018, and one-day leadership camps in December 2018 and 2019, facilitated by the UKZN research team. These camps contributed to

the building of individual leadership skills among the L4YWS and the SIFs, and to group cohesion.

Knowledge Sharing and Networking

A *Networks for Change* project meeting and symposium was held Durban, South Africa in July 2016 ahead of the 6th International Indigenous Pre-conference on HIV and AIDS. The project meeting and symposium was the first opportunity for many of the *Networks for Change* partners, collaborators, post-graduate interns, and girls and young women to meet each other, learn about each other's work and begin to build and strengthen the network. It was also an important opportunity to review some of the structures and strategies of the project, and engage in critical discussion of the ethics of community engagement in the project.

On 06 & 07 March 2018, UKZN hosted a *Colloquium on the Use of PVM to Address Gender-based violence* in Durban, South Africa. The event was an opportunity for partners and collaborators to reflect on the transnational progress and learnings of the project, and learn about and/or experience using collage as a participatory visual research method with girls and young women to investigate and address sexual violence. It was attended by a number of the *Networks for Change* partners and collaborators from South Africa, Canada, and Sweden. All of the postgraduate students attached the *Networks for Change* project from UKZN, NMU, and ICON attended the colloquium, as did members of the GLC, the GAs, and students from UKZN's School of Law. Importantly, representatives from the community partners for the Paterson, Loskop and Khethani research sites were able to attend the colloquium.

Immediately following the colloquium, a Girls' Summit was held from 09 to 11 March at the same venue on the Durban Beachfront. The Young Girls Leading Change (YGLC) from

Paterson in the Eastern Cape, the SIFs from Loskop, and the L4YWS from Khethani met over three days to discuss their work and strengthen the network of girls and young women in South Africa. Representatives from the GLC were in attendance and facilitated a session during the programme on Sexual and Reproductive Health and Rights and GBV. During the session participants wrote messages about GBV in red ink on sanitary pads. Participants also created powerful collages about GBV in their communities.

In July 2018, two of the gender activists travelled to Canada with Professor Moletsane, Lisa Wiebesiek, and PhD student Ndumiso Ngidi to attend the Circles within Circles event hosted by McGill University in Montebello. Unfortunately neither of the two members of the GLC who were supposed to attend were present as their visa applications were denied. The event was a wonderful opportunity to share knowledge and learnings from the research sites across Canada and South Africa, as well as on-going work on addressing sexual violence in Sweden and Russia. Over the four days of Circles within Circles participants developed a document that became known as the Montebello Girlfesto[11]. A girlfesto as it is described on the *Networks for Change* website (http://www.networks4change.ca/girlfesto/) is

> a declaration of demands, recommendations and commitments that arises from the work of girls and young women. It is best developed at the conclusion of a group's work together to reflect the discussions that took place during the preceding activities. It is usually outward-facing, directed toward policymakers and other influential changemakers, but can also contain commitments from the participants themselves.

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[11] https://participatorycultureslab.com/wp-content/uploads/2019/07/Girlfesto.English.June12-Letter.pdf

Quoting an excerpt from the conclusion of the Montebello Girlfesto, in *Creating Circles: A Handbook on Art-making with Young People to Address Gender-based Violence*, Vanner and colleagues (2019, p. 52)* observe that a girlfesto

> ...acknowledges the key role that girls and young women can play in conceptualizing, planning and facilitating events related to their lives and concerns. Above all, it recognizes the importance of listening to the voices of girls and young women and emphasizes girl-led and young women-led dialogue and learning opportunities.

The Girlfesto is available in nine languages: Afrikaans, English, French, Inuktitut, isiZulu, Mohawk, Russian, Swedish, and isiXhosa.

Image 10. A group photograph of the participants in the Circles within Circles event

In October 2018 one of the GAs and three of the GLC travelled to Victoria, BC, Canada to attend the Sisters Rising Forum *Engaging Youth and Community Responses to Sexualized Violence*. Sisters Rising is one of the Canadian projects in the *Networks for Change* led by Dr Sandrina De Finney at the University of Victoria. Like the Circles within Circles, this event was a valuable opportunity for the girls and young women involved in the *Networks for Change* across Canada and South Africa as well as, support workers, academic mentors, artists,

families, Elders, and chaperones to come together to learn from each other and strengthen the Network.

In February 2019, we brought together the Young Girls Leading Change from Paterson in the Eastern Cape, the L4YWS and the SIFs for a Girls' Leadership Forum. The Forum took place in Port Elizabeth in the Eastern Cape and was facilitated by Kari-Dawn Wuttunee, a partner in the *Networks for Change* in Canada. A partner in the *Networks for Change,* Ms Wuttunee works with a group of Indigenous girls and young women called the Young Indigenous Women's Utopia in Treaty 6 in Saskatchewan, Canada. The Forum focused on *Self-love as resistance to violence,* a topic Ms Wuttunee has worked on with the Young Indigenous Women's Utopia in Canada. Ms Wuttunee's trip to South Africa and the Leadership Forum was first discussed at the summer institute at McGill in 2017. The idea was revisited at the Circles within Circles event that took place in Montebello, Canada in July 2018 after which concrete plans were made.

Image 11. The Girls' Leadership Forum in Port Elizabeth, 2019

On 11 June, 2019, Zee Ngcobo, a founding member of the L4YWS delivered the 2019 Nkosi Johnson[12] Memorial Lecture during the opening ceremony of the 9th South African AIDS Conference. Zee's lecture focused on her experiences of growing up as a transgirl in rural KwaZulu-Natal. With her permission, we have included Zee's lecture below.

Nkosi Johnson Memorial Lecture 2019

by Zee Ngcobo

Sanibonani and greetings to you all. My name is Zee Ngcobo. I am 19 years old and I come from a small, rural village called Khethani near Winterton in the Drakensberg in KwaZulu-Natal. I am a proudly trans girl.

I was born a cute little boy and had a happy, carefree childhood, playing with other children in my neighbourhood. Then the hormones arrived! My life was never the same after that. I started to realise that I was attracted to other boys. I also started to feel feminine. I wanted to cook, clean and do all the things that girls my age were doing. So, the questions in my head started. Why am I different? Why do I feel like I am a girl? Why am I in a boy's body? There was no one that I felt I could go to to ask questions or get advice. I was confused and unhappy. I even tried to cut off my penis so that I could feel normal. If my mother had not come into the room that day, I would have done it! At first I thought I was gay, but later on I realised that I am trans.

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[12] Nkosi Johnson became an AIDS-activist before he died of an AIDS-related illness in Johannesburg, South Africa in June 2001. He was 12 years old.

Growing up being trans in a rural village is difficult. It is not easy to get information about how you feel and what is happening to you. There is no library and it is difficult to access the internet. There aren't any organisations near where I live that deal with LGBTI issues. I had to find out all the information I could on my own and educate myself about what it means to be trans.

Few people understood me and many people in my community responded badly to me. Some people called me a curse and a disappointment to my parents. Even my own family did not always accept me and wanted me to stop dressing and acting like a girl. Some people, even other learners at my school, call me hurtful names and threaten me with violence. I remember once I was at church and the pastor called me to the front to pray for me to cast out the 'demons' inside me. He began praying and I knew that he would not stop until I fell down proving that the demons were out. But, I was getting tired and the time was going, so I just pretended to fall and the pastor and the congregation celebrated with many hallelujahs. The truth was that I felt nothing. I was still the same – feeling trapped in a boy's body.

It was hard, but with the support of my mother and my friend Lihle things were not too bad and I decided to accept who I am and face my life head on. Instead of pretending to be someone I am not, or getting angry with my community for the way that they treat me, I decided to be myself and be patient and educate my community about LGBTI issues. I started to dress and do my hair the way that I feel comfortable. I went to the Learner Support Agent at my school, and the Life Orientation Teacher and Principal and asked them if I could wear the slacks that are part of the girls' uniform instead of the trousers that are part of the boys' uniform. They agreed. When there are talks at school that are only for boys or only for girls, I go to the talks for girls even though some of the teachers and other learners disagree. I have

also educated myself about how to protect myself from HIV and other STIs, and now I do workshops at my school to educate other young people about gender and sexuality.

There is a lot of gender-based violence in my community. Girls especially are not safe. So, in 2016, I co-founded a girls' group with some peer educators from school which we call the Leaders for Young Women's Success. As a group, our aim is to support one another as well as other young people in the community to stop gender-based violence and to prevent HIV. We organise events in the community like marches and dialogues to raise awareness about gender-based violence and HIV.

As young people living in a rural community, we face many challenges. We do not have any resources that help us live our lives positively. For example, there is no clinic in my community, only mobile clinics. The closest hospital to us is at Emmaus which is 20 kms away. It costs R 18 to get there by taxi. It might not sound far away or like a lot of money, but it is to some people. The clinics and hospitals are not very friendly to us as young people. For me as a young trans woman I get very little help from the clinic. The nurses don't know what to do with me or for me. For example, when I ask for condoms they give me both male and female condoms. When I ask how I can protect myself from STIs, they tell me that I can't get infected because I am in a same sex relationship. This means that I get no help about how I can protect myself from HIV, for example.

Another challenge that we face as young people in rural areas is a lack safe spaces for us to spend our free time. The only available form of entertainment is going to taverns or shebeens. Everybody knows what happens to us as girls in these taverns. "I buy you booze, you give me some…".

So, as a young, proudly trans woman, who is a youth leader in my community, this is what I have to say:

First, as young people generally and especially for LGBTI youth, we need correct information in our schools and our clinics about our sexuality and how to protect ourselves from unwanted pregnancy and STIs like HIV. We also need to be taught about how to have happy, healthy relationships so that we can recognise when we are in unhealthy or abusive relationships.

Second, youth need a safe space in which we can be young and develop ourselves, for example youth centres with facilities where we can play games and make art, and do other things that will help us develop.

And third, I call on parents, caregivers, teachers and other adults including all of you to really listen to young people about who we are, what we need, and what will work for us. Only when you work with us will you be able to provide us with the information, care, support and resources that we really need to be safe, healthy and happy.

Ngiyabonga! Thank you!

Other Community Activities

The L4YWS and the SIFs have been involved in a range of different activities in their communities over the years some of which activities they planned themselves and others in which they were invited to participate. For example, In June 2018, the L4YWS organised their

own Youth Day[13] event at the local community hall. They designed the programme, invited the community, and organised local businesses to sponsor drinks and some food for participants. The programme included spoken word poetry, a short play, dancing and a short reflection on the history of Youth Day. The SIFs were invited to participate in the programme for a municipality-organised Youth Day event in Loskop. The SIFs engaged in a debate about early marriage and school drop out for an audience that included the ward councillor and traditional leaders.

Community-based Policy-making in Loskop

In December 2018, one of the Social Ills Fighters was abducted by a man who tried to force her into marriage.[14] Fortunately, with the help of the other Social Ills Fighters and *Thembalethu*, her mother, and the South African Police Service (SAPS), this young woman was able to return to her home. In response to this event, plans to engage stakeholders to address the practices of early and forced and early marriage in Loskop, particularly the traditional leadership in the area were brought slightly forward. At the request of the UKZN research team, in February 2019, a meeting was held at the *Amangwe* traditional court during which the research team gave feedback about the findings of the *Networks for Change* research in Loskop. The meeting was attended by the traditional leadership including the *Inkosi* (the traditional head or Chief of the area) and the *iziNduna* (headmen); representatives from South African Police Service (SAPS); representatives from the Departments of Health, Social

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[13] Youth Day in South Africa is a national holiday that commemorates the 1976 Soweto Uprising against Apartheid.

[14] Early and forced marriages in South Africa are sometimes linked to a traditional practice known as *ukuthwala*. However, unlike coerced or forced marriages, *ukuthwala,* as it was practiced historically, often involved the planned abduction of a girl or young woman by her lover with her consent in order to force their families to allow a marriage to which they may have objected. This is an oversimplification of what is a highly contested concept and practice in South Africa. Please see the South African Law Reform Commission's Revised Discussion Paper 138 on the Practice of *Ukuthwala* for a more detailed and nuanced treatment of the practice of *ukuthwala* as opposed to abduction/human trafficking and forced marriage: https://www.justice.gov.za/Salrc/dpapers/dp132-UkuthwalaRevised.pdf.

Development, and Co-operative Governance and Traditional Affairs (COGTA); community members; the principal and teachers of the school that the SIFs attend, and representatives from legal aid. After some tense initial debates, the outcome of this meeting was that the traditional leadership, with support from the other stakeholders present, requested assistance from the UKZN research team to develop a reporting and response protocol on early and forced marriage in *eMangweni*.

Subsequent to this, a number of stakeholder meetings were held to discuss the development of the protocol. In April 2019, a community dialogue, attended by the *Inkosi*, was held at the local community hall to raise awareness about the negative consequences of early and forced and early marriages and to introduce the idea of the protocol to the community. At this dialogue, the SIFs presented one of the digital stories that they had created which focuses on forced marriage. Their presentation prompted engaged responses from the adults at the dialogue.

The UKZN research team invited the National Prosecuting Authority, the Commission for Gender Equality, the School of Law at UKZN, and the Office of the Premier of KwaZulu-Natal to participate in the development of the protocol. The participation of these organisations ensured that while the process of the development of the protocol continued to be community-led, it remained within the parameters of the legal framework in South Africa. The draft protocol was translated into isiZulu by experts at the University of KwaZulu-Natal. On 02 February 2020, the UKZN research team and *Thembalethu*, met once again with the traditional leadership and community to discuss the most recent draft of the protocol which was approved and accepted as final. isiZulu and English versions of the protocol were signed by *Inkosi* Mazibuko on behalf of the *Amangwe* Nation on 11 March 2020. We provide the English version of the protocol below.

Reporting and Response Protocol on early and forced marriage in eMangweni

Preamble

We, the people of eMangweni, herein represented by (Full name of iNkosi), in order to end the practices of early and forced marriage in eMangweni, do establish this reporting and response protocol on early and forced marriage.

The findings of research undertaken by the University of KwaZulu-Natal in partnership with Thembalethu Care Organisation and the Social Ills Fighters since 2016 have established that girls and young women in eMangweni experience early and forced marriages. Further, the girls and young women who participated in the research reported these practices as a form of gender-based violence, and as a barrier to their education and well-being. It is in response to these findings that this protocol has been collaboratively developed by stakeholders including the traditional leadership of eMangweni, members of the community, the University of KwaZulu-Natal, Thembalethu Care Organisation, the South African Police Service, the National Prosecuting Authority, and the Commission for Gender Equality.

We, the people of eMangweni, agree to end the practices of forced and early marriage in our communities. In committing to ending these practices, we recognise that they are not in the best interests of individuals, mostly girls, but also their families and the community. We recognise too, that forced marriage constitutes Trafficking in Persons as defined in the Prevention and Combatting of Trafficking in Persons Act (Act No. 7 of 2013) and is, therefore, a crime.

This protocol is founded upon principles that recognise the supremacy of human rights as enshrined in the Constitution of the Republic of South Africa (Act No. 108 of 1996), especially the Bill of Rights. The protocol is anchored in the Constitution of South Africa and the legislative framework related to marriage in this country.

1. PURPOSE

1.1 The purpose of this protocol is to:

a) end the practice of forced and early marriage and any associated practices in eMangweni;

b) establish a system for the reporting of and response to forced and early marriage and any associated practices in eMangweni; and

c) protect the best interest of the child as stated in Chapter 2 of the Constitution of the Republic of South Africa (Act No. 108 of 1996)

1.2 The protocol

a) determines who, when and under what circumstances a person, particularly a girl or young woman, can and cannot enter into marriage whether civil or customary in eMangweni;

b) outlines the processes and procedures for dealing with cases of early and forced marriage in eMangweni; and

c) outlines the consequences for individuals, hereafter referred to as perpetrators, who breach this protocol.

2. DEFINITIONS

In this protocol, unless the context indicates otherwise

''**abuse of vulnerability**'' means any abuse that leads a person to believe that they have no reasonable alternative but to submit to exploitation, and includes but is not limited to, taking advantage of the vulnerabilities of that person resulting from— (a) the person having entered or remained in the Republic illegally or without proper documentation; (b) pregnancy; (c) any disability of the person; (d) addiction to the use of any dependence-producing substance; (e) being a child; (f) social or cultural circumstances; or (g) economic circumstances; as defined in the Prevention and Combatting of Trafficking in Persons Act (Act No. 7 of 2013);

"**Kidnapping**" means unlawfully and intentionally depriving a person of their freedom of movement and/or, if such person is a child, the custodians of their control over the child;

"**eMangweni**" means the eMangweni traditional community recognised as such in terms of Section 2 of the Traditional Leadership and Governance Framework Act (41 of 2003);

"**Care giver**" means any person other than a parent or guardian, who factually cares for a child recognised as such in terms of the Children's Act (Act No. 38 of 2005), and includes a foster parent, a person who cares for a child with the implied or express consent of a parent or guardian of the child, a person who cares for a child whilst the child is in temporary safe care, the person at the head of a child and youth care centre where a child has been placed, the person at the head of a shelter, a child and youth care worker who cares for a child who is without appropriate family care in the community, and the child at the head of a child-headed household;

"Child" means a person under the age of eighteen years as defined in the Children's Act (Act No. 38 of 2005);

"Consent" means voluntary or uncoerced agreement;

"Coercion" means the action or practice of persuading a person to do something by using physical, psychological, emotional or financial force, threats or intimidation and includes, but are not limited to, the following:

(a) Where the person submits to the marriage as a result of (i) the use of force or intimidation by the prospective spouse or any other person (ii) a threat of harm by the prospective spouse against any person;

(b) where there is an abuse of power or authority by any person to the extent that one of the spouses are inhibited from indicating his or her unwillingness or resistance to the marriage, or unwillingness to participate in the marriage;

(c) the abuse of a position of vulnerability as defined;

(d) kidnapping / abduction.

"Damages" means the slaughtering of a goat and/or cow or cows and/or payment in cash as a form of reparation or justice in terms of customary law, whether known as *inhlawulo*, *inkomo yaMama* or by any other name;

"Early marriage" means the marriage of persons younger than eighteen years of age;

"Forced marriage" means a marriage concluded without the consent of one or both of the parties to the marriage as defined in the Prevention and Combatting of Trafficking in Persons

Act (Act No. 7 of 2013), and includes *ukuthwala* and *ukuganisela*, and any associated practices; forced marriage can include other harmful traditional practices such as *ukuphuma kwezintombi, ukugenwa*, and any associated practices;

"Inkosi" means the Senior traditional leader, a traditional leader of a specific traditional community who exercises authority over a number of headmen or headwomen in accordance with customary law, or within whose area of jurisdiction a number of headmen or headwomen exercise authority as defined in the Traditional Leadership and Governance Framework Act (41 of 2003);

"Lobolo" means the property in cash or in kind, whether known as *lobolo, bogadi, bohali, xuma, lumalo, thaka, magadi, emabheka* or by any other name, which a prospective husband or the head of his family undertakes to give to the head of the prospective wife's family in consideration of a customary marriage;

"Marriage" means the lawful marriage or civil union of two consenting adults concluded in terms of the Recognition of Customary Marriages Act (No. 120 of 1998), the Marriage Act (No. 25 of 1961), and the Civil Union Act (No. 17 of 2006);

"Perpetrator(s)" means all and any person or persons involved in the planning and/or execution of an early or forced marriage including but not limited to the parents of one or both parties;

"Stakeholders" means the traditional leadership of eMangweni, the South African Police Service (the South African Police Service), the community of eMangweni, the Department

of Co-operative Governance and Traditional Affairs, the Department of Social Development, Non-Government Organisations, and other interested individuals and organisations;

"Traditional Council" means a council established in terms of section 3 of the Traditional Leadership and Governance Framework Act (41 of 2003) and includes traditional leaders and members of the traditional community selected by the senior traditional leader concerned and other members of the traditional community who are democratically elected; a traditional council includes a traditional sub-council established in terms of section 4B of the Traditional Leadership and Governance Framework Act (41 of 2003);

"ukuthwala" means to carry off a girl for the purpose of marriage and any associated practice as defined in the South African Law Reform Commission Revised Discussion Paper 138 on the practice of ukuthwala; ukuthwala can also mean

"Victim" means any person who experiences forced and/or early marriage.

3. LEGISLATIVE FRAMEWORK

This protocol is informed by the following laws:

a) The Constitution of the Republic of South Africa (Act No. 108 of 1996)

b) The Recognition of Customary Marriages Act (No. 120 of 1998);

c) The Marriage Act (No. 25 of 1961);

d) The Civil Union Act (No. 17 of 2006);

e) The Criminal Law (Sexual Offences and Related Matters) Amendment Act (No. 32 of 2007)

f) The Children's Act (Act No. 38 of 2005)

g) The Prevention and Combatting of Trafficking in Persons Act (Act No. 7 of 2013)

The protocol is also informed by the South African Law Reform Commission Revised Discussion Paper 138 on the Practice of Ukuthwala, and the South African Law Reform Commission Issue Paper 35 on the Single Marriage Statute.

4. PRINCIPLES

The protocol is based on the following principles:

a) Customary processes, practices and traditions must not violate human rights;

b) Early marriages are not in the best interest of the child(ren) involved, families, and the community;

c) A marriage is considered early marriage if one or both of the individuals entering into the marriage are below the age of eighteen;

d) Forced marriages are not in the best interest of individuals, families, and the community, and are unlawful;

e) a marriage is considered forced where either both or one of the parties to the marriage do not consent thereto;

f) A marriage is considered forced if it takes place under any form of coercion as defined in this protocol;

g) A marriage is considered forced if it has been arranged by parties other than the two individuals entering into the marriage without both the knowledge and consent of those individuals entering into the marriage;

h) The payment of damages and/or lobolo does not legitimise early or forced marriage.

5. ROLES AND RESPONSIBILITIES

It is agreed that

a)

6. POLICY ON EARLY MARRIAGE

It is agreed that

a) a person may not enter into a marriage before they have reached the age of eighteen years;

b) a person who enters into a marriage must consent to that marriage and must not be coerced into that marriage;

c) the payment of damages does not legitimise early marriage;

d) a criminal case involving early marriage cannot be withdrawn because the matter has been resolved in a customary manner;

e) parents, guardians or care-givers will not accept payment in any form including damages or lobolo in exchange for the withdrawal of a criminal case;

f) school principals and Learner Support Agents will undertake to raise awareness at schools and to educate parents and learners in eMangweni about the practice of early marriage and this protocol via regular parents' meetings, workshops and school assemblies.

7. RESPONSE PROTOCOL IN THE EVENT OF EARLY MARRIAGE OR ANY ASSOCIATED PRACTICES

It is agreed that

a) any person who becomes aware of or witnesses an early marriage or any associated practice as defined in this protocol, or plans relating to the execution of an early marriage or any associated practice will report such information immediately to the Inkosi;

b) the Inkosi or a person delegated by him will immediately investigate the circumstances of such a report.

In the event that an early marriage has taken place, it is agreed that

c) the Inkosi must report the matter to the South African Police Service;

d) the South African Police Services and Inkosi must investigate whether the parties are of legal marriageable age and if not what offences have been committed in terms of the Children's Act;

e) the South African Police Service and the Inkosi or a person designated by him must investigate whether or not both parties gave valid, legal consent to the marriage;

f) the South African Police Service and the Inkosi or a person designated by him must investigate whether or not both parties parents gave consent to the marriage where required by the relevant legislation;

g) the South African Police Service must investigate whether or not the marriage has been registered in terms of the Marriages Act (Act No. 25 of 1961) or the Recognition of Customary Marriages Act (Act No. 120 of 1998) with the Department of Home Affairs;

h) where the marriage was concluded in terms of the Marriages Act and involves a boy under the age of eighteen years and/or a girl under the age of fifteen years, the South

African Police Service must investigate whether or not permission for the marriage to take place was granted by Minister of Home Affairs;

i) where the marriage was concluded in terms of the Recognition of Customary Marriages Act and involves a child under the age of eighteen years, the South African Police Service must investigate whether or not permission for the marriage to take place was granted by Minister of Home Affairs;

j) The South African Police Services must report the matter to the Department of Social Development where either of the parties is a child;

k) the Department of Social Development must investigate whether or not the child is in need of care and protection in terms of the Children's Act (Act No. 38 of 2005), take necessary steps to ensure the safety of the child and render necessary counselling services to the child;

l) if it is established that the marriage is, in fact, a forced marriage, individuals are obliged to comply with section 8 of this protocol.

8. POLICY ON FORCED MARRIAGE

It is agreed that

a) no person, of any age, shall be forced by any form of coercion to enter into a marriage without their consent;

b) any marriage into which one or both parties have entered without the consent of both parties is considered to be a forced marriage;

c) no agreement, settlement or payment of lobolo will be considered to render lawful a marriage entered into without the consent of both parties;

d) the payment of damages does not legitimise forced marriage;

e) a criminal case involving a forced marriage cannot be withdrawn because it has been resolved in a customary manner;

f) parents, guardians or care-givers will not accept payment in any form including damages or lobolo for the withdrawal of a criminal case involving forced marriage;

g) school principals and Learner Support Agents will undertake to raise awareness at schools and to educate parents and learners in eMangweni about the practice of forced marriage and this protocol via regular parents' meetings, workshops and school assemblies.

9. RESPONSE PROTOCOL IN THE EVENT OF FORCED MARRIAGE OR ANY ASSOCIATED PRACTICES

It is agreed that

a) any person who becomes aware of or witnesses a forced marriage or any associated practice as defined in this protocol, or plans relating to the execution of a forced marriage or any associated practice will report such information immediately to the Inkosi and the South African Police Service;

b) the South African Police Service and the Inkosi or a person delegated by him will immediately investigate the circumstances of the report.

In the event that a forced marriage has taken place, it is agreed that

c) where sufficient evidence exists, the South African Police Service will immediately open a criminal case against the perpetrator(s);

d) the South African Police Service must report the matter to the KZN Rapid Response Team (084 264 4780) or to the National Human Trafficking Hotline (0800 222 777),

e) the South African Police Service must refer the matter to the Department of Social Development;

f) the Department of Social Development must investigate whether or not the child is in need of care and protection in terms of the Children's Act (Act No. 38 of 2005), take necessary steps to ensure the safety of the child and render necessary counselling services to the child;

g) the South African Police Service must refer the victim to and facilitate their transport to the nearest Thuthuzela Care Centre at Edendale Hospital, or the Crisis Care Centre at Estcourt Hospital for a medical examination;

h) the Traditional Council will ensure that no payment of damages and/or lobolo or any associated practices takes place;

i) a social worker must be present during all encounters between the South African Police Service, the Traditional Council, and the victim to ensure that no further trauma is experienced by the victim.

10. REVIEW

This protocol may be reviewed whenever necessary, but must be reviewed by stakeholders at least every two years.

11. APPROVAL OF PROTOCOL

I, the undersigned, as the representative of the eMangweni traditional community, hereby approve the Reporting and Response Protocol on early and forced marriage in eMangweni.

Name	Identity Number	Signature
Date		

3.2.2 Agenda Feminist Media

Focusing on feminist media production around the issue of sexual violence perpetrated against girls and young women, as an implementing partner in the *Networks for Change* in South Africa, Agenda (http://www.agenda.org.za/) engaged in three main activities: hosting radio journalism interns and co-hosting feminist dialogues (as discussed in section 3.1 above), and publishing special issues of Agenda Journal related to the themes and objectives of the *Networks for Change*. The *Networks for Change* at Agenda was run by Asha Moodley (Director), Lou Haysom (Managing Editor of Agenda Journal), and Shireen Ragunan (Finance Administrator).

Overview of Project Activities, 01 August 2015 – 31 July 2020

Radio Journalism Internships

In total, Agenda has hosted 12 radio journalism interns. As described in section 3, above, all of the interns were final year journalism students at DUT. All 12 interns successfully completed their internships. In 2020, the internship could not be arranged due to COVID-19 restrictions and the closure of the radio program at DUT.

Feminist Dialogues

Between 2016 and 2020, Agenda co-hosted 3 feminist dialogues with DUT and/or UKZN.

- July 2016: 'Foregrounding the voices of girls and young women in AIDS Activism'

The dialogue focused on how to engage girls and young women, especially those living with HIV and/or living in poverty, in conversations and activism around HIV&AIDS and poverty which are so often dominated by adults. Rakiya Larkin a Canadian intern who spent five months working with the *Networks for Change* team at UKZN as part of the International Aboriginal Youth Internship (IAYI) programme sat on the panel for this dialogue with four other young women, and presented on the experiences of Indigenous women in Canada in relation to HIV&AIDS.

- May 2017: 'Violence On & Through The Land, Violence On Women's Bodies'

The dialogue focused on the impact of poverty and GBV on women in children in South Africa. During the dialogue, attention was drawn to the enduring legacies of colonisation and apartheid (with a particular focus on land dispossession) which was predicated on violence against indigenous communities, with the most serious impacts being on women. Panellists and participants also argued that in the post-apartheid dispensation, mining, fracking, and state enterprises like dam building represent continuities of this historical violence.

- September 2018: 'New Conversations? Girls and Young Women Speak Back to the Legacy of Gender-Based Violence in South Africa'

This dialogue was held in collaboration with UKZN. Two of the GAs as well as two other UKZN students sat on a panel facilitated by *Networks for Change* collaborator, Janine Hicks (formerly of the Commission for Gender Equality (CGE), now a lecturer in the UKZN School of Law), to discuss how GBV affects girls and young women in communities and on university campuses. The dialogue was also an opportunity to do the South African launch of the book *Disrupting Shameful Legacies: Girls and Young Women Speaking Back through the Arts to Address Sexual Violence,* edited by Claudia Mitchell and Relebohile Moletsane and published by Brill in August 2018.

Agenda Journal

In addition to the other issues of Agenda Journal produced between 2015 and 2020, Agenda published two special issues arising out of the *Networks for Change*:

- 'Intervention to address sexual violence: Transforming violent cultures for and with girls and young women', volume 29 (3) 2015, guest edited by Claudia Mitchell and Naydene de Lange: https://www.tandfonline.com/toc/ragn20/29/3

- 'Moving the Social Ecology to the Centre: Resilience in the context of gender violence', volume 31 (2) 2017, guest edited by Relebohile Moletsane and Linda Theron: https://www.tandfonline.com/toc/ragn20/31/2?nav=tocList

A third issue, 'What's policy got to do with it? Girl-led 'from the ground up' approaches to policy dialogue and policy change' guest edited by Claudia Mitchell and Relebohile Moletsane, is in press, and will be published later in 2020.

3.2.3 International Centre for Non-violence at the Durban University of Technology, Co-Investigator: Mr Crispin Hemson

The work of the International Centre for Non-violence (ICON) at the Durban University of Technology (DUT) was organised around the theme: "Understanding ways of mobilizing young women as leaders in combating sexual violence". The work undertaken took an action research approach focusing on campus-based activism with two groups of students at DUT: the Girls against Sexual Violence and Abuse (GASVA), and the *Amajita* (guys), a group of young men. Led by Mr Crispin Hemson, from July 2015, work with the GASVA and *Amajita* was co-ordinated and co-facilitated by Nokuthula Magudulela, the *Networks for Change* Masters student at ICON.

Overview of Project Activities, 01 August 2015 – 31 July 2020

Feminist Dialogues

Following from the two feminist dialogues that took place in year one, a third feminist dialogue took place in August 2015 at DUT's Ritson Campus. The dialogue was hosted by ICON in association with Agenda and UKZN, and aimed to tackle the issue of sexual violence on campus and the role of the campus community in addressing it. The dialogue targeted students at DUT, but also invited UKZN staff and students to dialogue around sexual violence, its effects, and strategies combating it. The GLC (the group from NMU in the Eastern Cape) travelled to Durban to attend the dialogue. Together with the GASVA, they participated in panel discussion on the economic exploitation of female students and the "sugar daddy" phenomenon on and around campus.

In October 2015, a fourth feminist dialogue, again hosted at DUT by ICON in association with Agenda and UKZN, took place at DUT's City Campus. The theme was the economic exploitation of female students and the "sugar daddy" phenomenon on and around campus. One of the outcomes of this dialogue was the establishment of the group that came to be known as the *Amajita*. These young men wished to hold their own discussions on issues of violence, both generally and with regard to GBV, and expressed a desire to explore a more positive vision of being men on campus and in their communities. The *Amajita* asked Crispin Hemson to facilitate this group, which began to meet in October 2015. Taking a consciousness-raising approach, the focus of the group was on the experiences of violence of boys and young men, and the role of fathers and older brothers in relation to perpetuating, but also in addressing that violence.

The active involvement of senior DUT management including the then Director of Research (now DVC for Research and Innovation), Professor Sibusiso Moyo and the then Registrar,

Professor Thenjiwe Meyiwa at these dialogues was significant, as was that of Ms Janine Hicks, at the time a Commissioner of the Commission for Gender Equality (CGE). Their participation signalled the seriousness with which the institutions and the *Networks for Change* team took the issues of GBV on campus.

Participatory Visual Methods Workshops

Following recruitment and the constitution of their group, the GASVA took part in PVM workshops using photovoice, cellphilm, drawing, and collage to "express their views about sexual and gender-based violence and tell their stories" (Magudulela, 2017, p. 101)*. The GASVA would later go on to incorporate these and other creative methods such as drama, role-play, and poetry into their interactions with other students on campus.

During their PVM workshops, the GASVA identified a host of concerns about women's safety on DUT's campuses and university campuses more generally. Listed by Magudulela (2017, p. 102)*, these concerns included:

> i) the location of some of the off campus residences in potentially 'dangerous' parts of the city where students can be targeted; ii) some potentially dangerous isolated alleys on campus that are dark at night; iii) construction workers coming into female residences without prior warning; iv) alleged sexual harassment by campus security and vendors; v) concerns about male visitors brought in by other fellow female students in residences; vi) concerns about possible coercive sex, rape and sexual assault by boyfriends who happen to be fellow students or outsiders; vii) 'sugar daddies' and blessers who target young female students; viii) drugs and alcohol at parties, even though not the cause but have a strong impact on sexual violence; and ix) absence of

visible information and lack of knowledge about available services (emergency services, gender desk, and/or hotline) where students may get help after being attacked.

Action Research Activities

In addition to the dialogues described above, in February 2016, as part of their action research output, the GASVA took part in DUT's Lifestyle and Services Fair, an orientation programme for first year students.[15] The GASVA presented as part of the programme and were also allocated a stall to display their work. The GASVA's message at the fair focused on raising awareness about and encouraging others to join the fight against sexual violence. During the fair, the GASVA conducted an opinion poll at their stall to find out what new students thought about sexual violence on campus. Over 200 students visited the stall and put their names down in the attendance register, and 143 participated in the opinion poll.

As part of the project, in 2016 the GASVA and the *Amajita* designed a workshop on sexual and gender-based violence which was piloted as part of the Cornerstone Module (which, as discussed in section 3 above, is compulsory for all new DUT students). The workshop was officially incorporated into the curriculum for the Cornerstone Module beginning in 2017. As of the 2017 academic year, the GASVA are an official part of the orientation programme for first year students at DUT.

Radio Show

Between March 2015 and December 2016, the GASVA were given a bi-monthly slot on InandaFM, a local community radio station. During their slot, the group covered various topics

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[15] This is an annual event where all the non-academic student services departments disseminate information and display their services to inform new students about the range of support services available within the institution.

affecting students and making them vulnerable to SGBV on and off campus. The show also touched on other issues which intersect with GBV, including socialization of children, poverty and unemployment, and other socio-economic issues affecting communities.

National Policy Dialogue

Ms Magudulela presented on her work with the GASVA and *Amajita* in a panel discussion with the Deputy Minister of Higher Education & Training at DUT on 9 June 2018. Convened by the then Higher Education and Training HIV/AIDS Programme (HEAIDS) (now Higher Health), the focus of the panel was on the newly developed GBV policy framework for higher education institutions.

The *Networks for Change* work at ICON was concluded in 2018. Ms Magudulela had completed her fieldwork and had begun preparing her thesis, 'Tackling gender violence on a South African university campus: An action research project', for submission.[16] Work with the Girls against Sexual Violence and Abuse (GAVSA) and the *Amajita* had been concluded. However, the groups continue on their own and as stated, have continued to be part of student orientation at DUT.

3.2.4 Nelson Mandela University, Co-Investigator: Professor Naydene de Lange

The theme being explored by NMU is: *The use of innovative approaches in knowledge production, policy-making, and communication in addressing sexual violence against girls and young women in a South African school context.* The *Networks for Change* work in the Eastern Cape is enabled through the work with the GLC (who have since graduated as teachers and are in teaching posts and/or pursuing postgraduate studies), and the Young Girls Leading Change

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[16] At the time of writing, Ms Magudulela has yet to submit her thesis for examination.

(YGLC), a group of girls from high schools in the community of Paterson outside Port Elizabeth. The research team at NMU was comprised of Professor Naydene de Lange (PI), Ms Marianne Adam (Masters student, since deceased), Ms Robin Notshulwana (PhD student), Ms Vimbiso Okafor (research assistant, PhD student), and Ms Ntomboxolo Yamile (PhD student). As discussed above, the initial work with the GLC began in October 2013 and formed part of the pilot for the *Networks for Change*. Fourteen first-year teaching students from rural areas at NMU were recruited to participate in the "Digital media for change and well-being: Girl-led 'from the ground up' policy-making in addressing sexual violence at a South African university" project (2013 – 2014) funded by the Nelson Mandela Metropolitan University Research Theme Grant which fed into the *Networks for Change*. The project was divided into two phases. During the first phase the GLC took part in PVM workshops focusing on issues relating to sexual violence in the age of AIDS. During these workshops the GLC created and discussed cellphilms. During the second phase in 2014, the issues raised by the GLC in their cellphilms were used to create a set of policy posters and action briefs that were shared with policy-makers at NMU during a series of meetings. The outcomes of these meetings were a number of new initiatives at the university to improve safety on campus especially for female students in and around student residences[17].

At the time of recruitment, in year two of the *Networks for Change*[18], the six YGLC were in grade nine at the same high school in Paterson. Approximately 74 kilometres from Port Elizabeth, Paterson is a small farming town in the Sundays River Valley Local Municipality (SRVLM). According to the Eastern Cape Socio Economic Consultative Council's Sundays River Valley Local Municipality Socio Economic Review and Outlook, 2017 report (ECSECC,

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[17] See for example, De Lange, N., Mitchell, C., & Moletsane, R. (2015)*. Girl-led strategies to address campus safety: Creating action briefs for dialogue with policy makers. *Agenda*, *29*(3), 118-127.

[18] August 2015 – July 2016

2017), with 54.9 % of the population of the SRVLM lived below the upper-bound poverty line. Similar to the Drakensburg area in KwaZulu-Natal, the contrast between the wealth associated with the tourist industry in this part of the Eastern Cape and the poverty of many of the communities is stark. Not long after the NMU research team and the YGLC began to work together, the school that they all attended and that had become a community partner of sorts, began to experience some challenges and instability in early 2016 which made it difficult for the YGLC and the research team to meet and continue their work together and which may have prompted some of the YGLC to move to different schools. The NMU research team were eventually compelled to reconsider their partnership with the school and in 2017, the YGLC and the research team began to work with a new community partner, *Isipho* Multipurpose Centre in Paterson.

Overview of Project Activities, 01 August 2015 – 31 July 2020[19]

The Girls Leading Change

Continuing the work they had begun in the "Digital media for change and well-being: Girl-led 'from the ground up' policy-making in addressing sexual violence at a South African university" pilot project which fed into the *Networks for Change*, the GLC continued to focus on generating knowledge, raising awareness, and advocacy for policy change in relation to GBV, particularly on university campuses and as it is experienced by young indigenous African women and teachers.

Awareness-raising and Advocacy Activities

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[19] Where the GLC and YGLC's involvement in an activity or event has already been discussed in the sections focusing on UKZN or ICON, this information is not repeated here.

Over the years, the GLC have participated in a number of dialogues and other awareness raising advocacy issues as part of the pilot project and the *Networks for Change*. For example, in August 2017, the GLC organised a lunch hour event at NMU to explore how young women feel in times of sexual violence. Having set up in a part of campus that experiences high foot traffic of students, the GLC invited passing students to write messages about sexual violence on sanitary pads, panty liners and/or panties, then use red food colouring as stain to "represent the pain of girls and women being tired, fed up with the abuse and sexual violence taking place and reported daily on the news or in the community."[20] The GLC were pleased with the response to the activity, particularly the willingness of male students to write powerful messages across pads and panties, and the conversations that it generated.

Images 12 & 13. The GLC's lunch hour event at NMU to raise awareness about sexual violence

Writing Workshops and Books

Since 2015, the GLC have attended annual writing retreats facilitated by Professors Naydene de Lange and Relebohile Moletsane during which they engaged with different participatory visual methods, including collage, letter-writing, and music elicitation as a part of the writing process. Out of these writing workshops, the GLC, with Professors de Lange, Moletsane and

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[20] As described by Asisipho Mngtonga in the *Networks for Change* Newsletter, Issue 6, March 2018.

Mitchell, have produced three books. The first, *14 Times a Woman: Indigenous Stories from the Heart*[21] was published in 2016 by Nelson Mandela Metropolitan University[22]. The book is a collection of autobiographical pieces written by the GLC through which they "reflect on the experiences which made them into *who they are today*." (De Lange, Moletsane & Mitchell, 2016, p. 8)*.

Their second book, *"Hamba, Thobekile": Rewriting the narrative of young indigenous African women in times of gendered violence*[23] was published by *Networks for Change* in 2018. This book is a collection of stories based on collages created by the GLC during their annual writing workshop in 2017. In their foreword to the book, Naydene de Lange, Relebohile Moletsane, and Claudia Mitchell write that "[t]hrough their words and images, [the GLC] express how they see redefining themselves as indigenous African women in times of sexual violence in South Africa. These stories give the reader a glimpse of the young women beginning the rewriting of their own narratives…" (2018, p. 5)*.

Published by *Networks for Change* in 2019, the GLC's third book, *Dear Nosizwe: Conversations about gender inclusive teaching in schools*[24] contains autobiographical letters written by the GLC to teachers new in the profession about what the authors wish they had been taught or told about gender as young African women before entering university, and how

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[21] Gaiza, S., Jiyana, Z., Lufele, M., Mabhengu, Z., Maome, B., Mhambi, B., Mlobeli, L, Mntonga, A., Mohlomi, T., Momoza, W., Mthethwa, H., Ntsethe, E., Tshiwula, Z., & Kamnqa, T. (2016)*. *14 times a woman: Indigenous stories from the heart.* Port Elizabeth: Nelson Mandela Metropolitan University.
[22] The university's name was officially changed from Nelson Mandela Metropolitan University to Nelson Mandela University in July 2017.
[23] /.
[24] Gaiza, S., Jiyana, Z., Lufele, M., Kamnqa, T., Mabhengu, Z., Maome, B., Mlobeli, L., Mntonga, A., Mohlomi, T., Mthethwa, H., Ntsethe, E., & Tshiwula, Z. (2019). *Dear Nosizwe: Conversations about gender inclusive teaching in schools*. Networks4Change.

they were teaching or intending to teach gender in their own classrooms as newly qualified teachers.

Networking & Presentations

In September 2015, three of the GLC accompanied Professors De Lange, Moletsane and Mitchell to the Sexual Violence Research Initiative Conference (SVRI) in Stellenbosch where together they presented a special session called 'Seeing how it works: Transnational dialogue on the use of the visual and digital media in girl-led 'from the ground up' policy making to addressing sexual violence'.

After meeting the GLC and hearing about their work, Dr Mumbi Mwangi who was visiting NMU from St Cloud State University in Minnesota, USA approached the St Cloud University Women's Centre director, Jane Olsen, who then invited the GLC to the university. In March 2016, thirteen of the GLC travelled to St Cloud State University in Minnesota, as part of an exchange programme. During their visit to St Cloud State University, the GLC presented on their work on addressing GBV in the 'Women on Wednesday' Series, and participated in school-based learning in schools in St Cloud, Minnesota.

In July 2016, the GLC presented at the International Indigenous Pre-Conference on HIV&AIDS, 2016 in Durban, South Africa. The title of their presentation was 'Women and Girls: Leaders, Activists and Champions in the HIV Response'.

The Young Girls Leading Change

Initial Participatory Visual Methods Workshops

In June and July 2016, the YGLC participated in PVM workshops during which they engaged in a photovoice activity and created cellphilms. During the period August to November 2016, they developed policy posters and action briefs based on their cellphilms and the discussions thereof. In December that year, the YCLC met in Port Elizabeth to plan how they would present their work. They resolved to use the policy posters and action briefs to engage with their peers, teachers school community members in dialogue.

Dialogues and Meetings with Stakeholders

On the last day of the school term and the 2016 school year, using their visual artefacts, the YGLC held their first dialogue with their teachers and some community members in a nearby church hall. The dialogue was an important first step in the process of engaging relevant stakeholders in dialogue. Because some of the teachers were not present at the event, their school principal invited the YGLC to present their work at their school in the new year. The teachers who were present at the event commented on how well the learners presented, the quality of their work, and their confidence.

Then in grade 10, in March 2017, the YGLC presented their work at a dialogue attended by teachers and their School Governing Body of the school they all attended at the time of recruitment. In August 2017 the YGLC began to disseminate their work to their peers in their grade 10 classes. Three dialogues were held – one in each of the three schools attended by members of the YGLC. During the dialogues, the YGLC shared their work through a PowerPoint presentation (which the research team at NMU had assisted them in developing) and then engaged their peers in discussion. The presentations stimulated energetic dialogue among the learners about various topics including sugar daddies, slut-shaming and victim-blaming.

In November 2017, the YGLC hosted a Community Day in their community of Paterson. The YGLC's presentation of their work to an audience of parents, teachers, classmates and other young people from Paterson once again stimulated robust dialogue, and the audience suggested that the work be shared more widely in the community to raise awareness about GBV and strategies for addressing it.

The first dialogue between the YGLC and their parents took place in July 2018. While some of the girls were comfortable to present their work at this meeting, others were not due to the violence that takes place in their own homes. During the second dialogue with their parents the girls felt intimidated about presenting their work to their parents. The YGLC were visibly uncomfortable reading words like 'sex' and showing one of their cellphilms "After being raped". Noticing their discomfort, one of the parents interrupted the presenters and said, "I know you are not comfortable presenting in front of us but please be assured that you are doing the right thing." Thereafter, the girls proceeded with their presentation with more confidence. One of the most important outcomes of these dialogues between the YGLC and their parents was their parents' committing to trying to improve their relationships with their daughters, especially with regards to more open communication.

On 08 August 2018 (a day before National Women's Day in South Africa), the YGLC led an awareness march and community dialogue at a community hall in Paterson to raise awareness about GBV. The event was well-attended by members of the community, the local ward councillor, a pastor from a church in the community, the police, and the YGLC's parents. During the dialogue the YGLC presented their work and responded to questions raised by the

audience. It was particularly special that three of the GLC attended the march and community dialogue to support their "little sisters".

Image 14. The YGLC lead an awareness march in 2018

In October 2018, the YGLC came together for a weekend retreat to wrap up and reflect on their work for the year and to plan for 2019. During the retreat, the YGLC reflected on how things were in their community and what it was like to lead the march on National Women's Day in August. The research noted with interest that the girls' reflections on positive changes in their relationships with their parents following the two dialogues earlier in the year. One of the YGLC, for example, commented:

> *It was difficult for me to talk with my father about gender-based violence ... but after him seeing me presenting about GBV, we have a different relationship and we understand the importance of talking to each other about the difficult topic.*

During the retreat, the YGLC also did an analysis of the draft Montebello Girlfesto and made comments and suggestions. Another activity involved the YGLC looking back at and reflecting

on the visual products that they had created in 2016, including the policy posters and action briefs, and the first PowerPoint presentation that they created which they then compared to the most recent presentation they had created earlier in the year.

In August 2019, the NMU project team and the YGLC met with the police officer in charge of GBV cases to discuss with him an incident experienced by one of the YGLC members. This meeting was a follow-up to telephone conversations to check on whether a case was opened. The case was opened. The team set up a meeting with the ward councillor to find out if there were war rooms in the community, where they are located, and what they could do regarding GBV. Unfortunately, the ward councillor did not arrive for the meeting and could not be reached after this meeting.

Conference Presentation

In June 2017 two of the YGLC attended the international Pathways to Resilience IV Conference in Cape Town, South Africa where they presented their work with Professor De Lange. 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 stimulated dialogue with the academic and professional audience who attended.

Gender Clubs

In May 2019, the YGLC spent a day at a conference venue in Addo. The girls had been talking about starting a Gender Club for several months and were pleased to scrutinize the draft Briefing Paper for Gender Clubs/Girl Groups (produced by the *Networks for Change* partnership) and comment on it. Such a Briefing Paper, they felt, would help them to explain

to the community the purpose of establishing a Gender Club, and help them with recruiting their peers and establish Gender Clubs at their schools.

In November 2019 the NMU team and the YGLC met for a two day retreat with the aim of exploring leadership using collage. The prompt for the activity was: 'Make a collage of how you see yourself as a leader (in your community)'. During the retreat the group also explored the idea of Gender Clubs as a girl-led strategy and discussed the plan for the group and the Gender Club going forward.

In February 2020, the NMU research team met with the YGLC to check in with them and discuss the progress with the Gender Club. Shortly after this meeting all project activities were suspended due to the global COVID-19 pandemic and the national lockdown.

3.2.5 North West University, Co-Investigator: Professor Linda Theron

The research team at North West University (NWU) explored two themes: *Resilience Processes in Sexually Abused Black African Girls* and *GBV: Indigenous young adults' perspectives on how social ecologies can limit GBV*. The primary research question that framed the work undertaken by NWU is: How can indigenous youth voices be used to enable resilience processes that reduce the risk of violence aimed at young women and young men in or from rural communities?

The *Networks for Change* work undertaken by NWU was structured around the studies that were conducted by the postgraduate students and research psychology interns attached to the project and supervised by Professor Theron. The research team, led by Professor Theron, included Dr Catherine Adegoke (post-doctoral fellow), Sadiyya Haffejee (PhD student),

Yolande Coetzer (Masters student), Deidre de Villiers (Masters student), and Marco Ebersohn and Mosna Khaile (research psychology interns).

Sadiyya Haffejee's PhD study was located in Ekurhuleni in Gauteng. The study explored the resilience processes of seven black African adolescent girls who had been sexually abused. Sadiyya generated data for the study using a range of participatory visual methods, including participatory diagramming (timelines), digital stories and participatory video. The findings of the study highlight the centrality of agency in the resilience processes of black African adolescent girls who have been sexually abused, and the ways in which socio-ecological structures facilitate and challenge expressions of agency. Sadiyya completed her research in 2017 and graduated in May 2018. Her thesis 'A visual participatory exploration of the resilience processes of Black African girls who have been sexually abused' can be accessed at: https://repository.nwu.ac.za/handle/10394/28300.

The two Masters students used the same methods to generate data including:

- draw-and-write sessions to identify what communities are currently doing to limit GBV and what young people's communities can do better to limit GBV. Participants were asked to either write a short description of the meaning of their drawing, or to give a verbal explanation of their drawings;

- participatory video;

- development of action-handouts for dissemination to key stakeholders; and

- follow-up visual participatory sessions (using the Mmogo method and draw and talk/write) to explore what social change resulted from the screening of the videos or if no change, ways to facilitate positive change (at 1 month post screening and 6 months post screening).

For her Masters study, Yolande Coetzer used participatory visual methods to work with 11 young men and women in Bethlehem in the Free State. Findings from Yolande's study indicate that protective socio-ecological mechanisms including safe and accessible public spaces, public service departments that educate young men and women, the creation of job opportunities, and the provision of better security services can function as resilience resources that act as buffer against violence. As part of her study, Yolande developed a violence prevention toolkit that included education strategies suggested by her participants to more effectively prevent violence in rural communities. Yolande's Masters thesis 'Historically disadvantaged youth negotiating for resilience resources to navigate towards violence prevention' can be accessed at https://repository.nwu.ac.za/handle/10394/31964.

The aim of Deidre de Villiers' Masters study was to explore how social ecologies can best support the resilience of young women living in a rural area in Plettenberg Bay, South Africa who are affected by GBV. Through the use of PVM, Deidre's participants were able to identify and integrate contextually relevant and valuable information into dialogue with their community regarding protective mechanisms to GBV. Following dialogue, existing community networks provided a platform for young women to pursue their goal of supporting the resilience of young women affected by GBV using pre-existing resources. The findings of the study demonstrate that personal agency supported by existing community networks, and community members sharing and pursuing a common goal of safe communities for young women can support the resilience of young women affected by GBV. Deidre's Masters thesis 'Rural resilience and historically disadvantaged young women's negotiations for protection against gender-based violence' can be accessed at http://repository.nwu.ac.za/handle/10394/31960. Following a screening of the participatory videos created by participants, SAPS invited participants to a

community event aimed at raising awareness about domestic violence. At the event, SAPS introduced the young women to existing support networks in the community with whom they could partner for future work.

The work undertaken by NWU as part of the *Networks for Change* was concluded by 2018 by which time all of the postgraduate students had completed their studies, the post-doctoral fellow her fellowship, and the research interns their internships. Professor Theron subsequently left NWU to take up a post at the University of Pretoria.

3.3 Student and Early Career Researcher Training Across Partner Institutions

The university partners in South Africa recruited a combined number of 16 postgraduate students and postdoctoral research fellows in the project (please see the list provided in section 5.3.1). In addition to supervision and support at institutional level, the *Networks for Change* project provided additional training and support for students linked to the project. In February 2016, the project hosted a student and new researcher training institute in Addo in the Eastern Cape. Co-hosted by UKZN and NMU, the purpose of the two-day institute was to introduce students and researchers from all partner institutions attached to the *Networks for Change* project, to the project and in particular, to PVM. The workshop was also used for team-building.

In June 2017, McGill University hosted the International Participatory Visual Methodologies Summer Institute in Montreal, Canada. The Institute facilitated a one day "Speaking Back" workshop, for students and researchers from all partner institutions from Canada and South Africa, who had been attending the International Visual Sociology Association Conference (June 19-22). The Summer Institute brought together 30 PhD students and researchers from

Canada, South Africa, and Sweden (who were partners on a grant that has augmented the IDRC funding for work in Loskop and Khethani). The objectives of the event were to:

- familiarize students and researchers with visual methodologies,

- share the work/research being done in the field of PVM in diverse contexts, and

- reflect and consider new directions within participatory visual methodologies.

Section 4. Year Seven

The global COVID-19 pandemic disrupted year six of the *Networks for Change* affecting our ability to conclude several research activities before the project end date.[25] We therefore applied for and were granted a 12-month no-cost extension to complete the research activities planned for year six, particularly the final event which was to have brought together girls and young women, researchers, community partners, practitioners, and policy-makers from Canada and South Africa in Durban in 2020. Unfortunately, with the pandemic on-going through 2021 we were still unable to hold the concluding event in person. Instead, during the no-cost extension period, we held simultaneous local concluding workshops with the GLC and the YGLC in the Eastern Cape, and the L4YWS and the SIFs in KZN in May 2021. We also participated in an on-line international concluding event, *Imbizo Intergenerational* in July 2021.

4.1 Networks for Change Final Workshop, 21-23 May 2021

Between 21 and 23 May 2021, the GLC and YGLC met in Port Elizabeth and the L4YWS, GAs, and the SIFs met in Durban. The purpose of this final workshop was to reflect on the *Networks for Change* and their participation in the project and to discuss and make plans for the future of the work. To facilitate this process, the girls and young women did drawings and created cellphilms. On the evening of the 22nd, all of us were able to meet via videoconference to share our reflections, learnings, and plans for the future.

4.2 *Imbizo* Intergenerational, 15 July 2021

In lieu of the planned in-person final *Networks for Change* event that was to have taken place in Durban, South Africa, the network of girls and young women, researchers, practitioners,

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[25] The impact of the pandemic on the project is discussed in greater detail later on in the report.

policy-makers, and community partners met via zoom across time zones on 15 July 2021. *Imbizo* was an opportunity to share the outcomes and learnings of our work together, celebrate the hard work and dedication of the girls and young women involved in the *Networks for Change*, and bid farewell to a project and experience that has changed so many lives.

RUN OF SHOW

Thursday, July 15 – 9:30am CST, 5:30pm SAST, 11:30am EDT
JOIN LINK: https://mcgill.zoom.us/j/85973925391

EDT Montreal	CST Saskatoon	SAST South Africa	Description	Facilitators
11:30-11:35 AM 5 mins	9:30-9:35 AM 5 mins	5:30-5:35 PM 5 mins	**Welcoming Words**	Claudia & Lebo
11:35-11:40 AM 5 mins	9:35-9:40 AM 5 mins	5:35-5:40 PM 5 mins	*N4C Movement - Intro Video*	
11:40-12:00 PM 20 mins	9:40-10:00 AM 20 mins	5:40-6:00 PM 20 mins	**SHOWCASE - South Africa** *GLC/YGLC Cellphilm (3:33)* *GLC/YGLC Traditional Song (audio)* *Individual Sharings* *Other sites participation tbc*	Naydene Lebo / Lisa
12:00-12:20 PM 20 mins	10:00-10:20 AM 20 mins	6:00-6:20 PM 20 mins	**SHOWCASE – Canada** *YIWU Cree and Métis styles of song and dance* *YIWU Film: ohpikihihcik okāwiymāw onikānēwak Raising Matriarchs (12:25)* *Other sites participation tbc*	Jenn / Sarah
12:20-12:50 PM 30 mins	10:20-10:50 AM 30 mins	6:20-6:50 PM 30 mins	**Facilitated Discussion** (Possibly in break-out groups if the group is too large) **Possible Prompts:** • *What thoughts, ideas or emotions did the showcase stir for you?* • *What were the most significant change for yourself and your group during N4C?* • *What have you learned from Aunties and mentors?* • *What advice would you give other youth about mentorship/Auntieship?* • *What are your best memories during N4C?* • *What advice would you give to your younger self at the start of your involvement with N4C?*	Naydene Lebo / Lisa Jenn / Sarah
12:50-1:05 PM 15 mins	10:50-11:05 AM 15 mins	6:50-7:05 PM 15 mins	**Publication & Podcast Launch:** *Hannah Battiste, Andraya Daniels, Bongiwe Maome*	Claudia, Catherine, Sumaya, Johnathon
1:05-1:10 PM 5 mins	11:05-11:10 AM 5 mins	7:05-7:10 PM 5 mins	**Closing Words**	Claudia & Lebo
1:10-1:15 AM 5 mins	11:10-11:15 AM 5 mins	7:10-7:15 PM 5 mins	**Closing Video**	
1:15+	1:15+	1:15+	*Option to keep meeting open for youth that can and wish to stay.*	

Image 15. The Run of Show for Imbizo Intergenerational

Imbizo Intergenerational was the focus of the 13th issue of the *Networks for Change* newsletter which can be accessed here: https://mcgill.ca/x/JTJ. Thanks to the Participatory Cultures Lab

at McGill University, various other links to content from *Imbizo* Intergenerational, including the recording of the entire event, are available:

- o [Welcome Song (GLC & YGLC)](#) (3m 36s)
- o [Travel to the N4C Sites!](#) (5m 20s)
- o [Showcase: GLC & YGLC Song](#) (3m 08s)
- o [Showcase: GLC &YGLC Cellphilm](#) (3m 33s)
- o [Showcase: YIWU Film: Raising Matriarchs](#) (12m 26s)
- o [Podcast Clip: Enough is Enough! by Elethu Ntsethe](#) (2m 39s)
- o [N4C Celebratory Video](#) (5m 46s)
- o [The Recording of the Virtual Imbizo Event](#) (1h 56m)
- o [N4C CIRCLE BACK: Stories of Reflection, Connection & Transformation](#) (written publication)
- o [Circle Back Podcast - Episode 1](#) on [YouTube](#) & [Anchor](#)! (21m 40s)

Section 5. Synthesis of Research Findings for Project Objectives

The overall aim of the project was to *study and advance the use of innovative approaches in knowledge-production, policy-making, and communication in addressing sexual violence against girls and young women in South African and Canada*. In this section of the report we present a synthesis of the findings and progress of the project towards achieving each of the *Networks for Change* project objectives as at 31 July 2020.

5.1 Advance knowledge

5.1.1 Conduct research into the role of girls as knowledge producers in informing the study and eradication of sexual violence

The description of the work undertaken by each of the *Networks for Change* implementing partners in South Africa provided in section 3 above, illustrates how, in the design of their project and/or activities and through the use of PVM, each implementing partner endeavoured to engage meaningfully and ethically with girls and young women as knowledge producers in a collaborative way in as much of the research process as was practicable. The work ranged

from identifying key issues related to the safety of girls in communities and institutions. From these understandings, the groups at each research site identified a specific research problem, which in many cases would focus the work of the team to the end of the project. In the various settings, the groups engaged in participatory data analysis, and where possible, in the dissemination of findings. The dissemination took place through presentations at conferences and through published in academic journals, or locally published books (such as those written by the GLC), and direct engagement with stakeholders, including policy-makers, traditional leaders, community members and service providers.

An overview of the findings suggests that GBV in general, and sexual violence against girls and young women is rife in the participants' communities. Such violence takes different forms in different community and cultural contexts. In Loskop, for example, in our first workshop with the SIFs, they brought to our attention the practice of forced and early marriage as one of the key issues affecting the health and well-being of girls and young women in Loskop (we return to this issue in the section below).

While the participants were negatively impacted by the violence, as the studies undertaken by the Northwest University team found, participants also found sources of support in their communities and families that supported their resilience. Moreover, as the work in the other partner institutions suggests, girls and young women who participated in the project were agentic in identifying or developing strategies for responding to and addressing violence in their lives, or in identifying resources such as service providers they could turn to when they experience violence.

5.1.2 Examine and utilize indigenous knowledge (in relation to methodologies, ethics and well-being)

The *Networks for Change* project partners across South Africa and Canada worked towards developing a shared understanding of indigenous methodologies, and indigenous ethics in working with girls and young women. Partners, researchers and collaborators regularly revisited this subject during project meetings, workshops and other forums to ensure that these issues were continuously interrogated and that everyone involved in the project remained vigilant in ensuring the use of indigenous methods and adhering to indigenous ethics in all project activities and engagement with communities.

In South Africa, we have attempted to sensitively and respectfully navigate how to challenge traditional practices, norms and beliefs associated with culture that girls and young women experience as violent and damaging and which cause, reflect and increase their vulnerability to poverty, GBV, and poor health and education outcomes. In Loskop, for example, over the years, the UKZN research team at times had to both challenge and utilise indigenous knowledge around gender, girlhood, and tradition to address the practices of early and forced marriage (EFM) with communities and traditional leadership in a way that was constructive, effective and safe for co-researcher participants. Our work "highlight[s] girls' agency in mobilising adults to partner and support community and policy change to address traditional practices of early and forced marriage, [and in particular], girl-led activism and advocacy in contexts of traditional leadership" (Haffejee, Treffry-Goatley, Wiebesiek & Mkhize, 2020, p. 18)*. In Paterson, using their visual artefacts, the YGLC were able to convince their otherwise conservative parents to listen to concerns and support their efforts to end GBV in the community.

5.1.3 Analyse the impact of participatory policy-making on local, national and international policy communities

Across the different projects that comprise the *Networks for Change* in South Africa, the visual products/artefacts created by co-researcher participants have been used in various ways in a number of settings to engage with policy-making, and with policy-makers at community, provincial, and national and even international levels. At the community level we have worked with community members, schools, local government officials, the South African Police Serve (SAPS), and local traditional leadership.

A specific success story involves our work with the SIFs in Loskop that sought to address EFM. At the conclusion of our fieldwork in 2019, the UKZN research team requested a meeting with the Traditional Authority to report in the findings of the work and to garner community support for developing strategies for addressing it. Using the work of the L4YWS and SIFs, and with the support of the school nurse, *Thembalethu,* and the principal of the SIF's school, we presented our findings on the impact of forced and early marriage on the lives of girls and young women in the community. The Traditional Authority, upon learning about our findings, requested the UKZN team to develop a community response protocol to address EFM. Titled "Reporting and Response Protocol on early and forced marriage in eMangweni" the *eMangweni* Protocol was developed in negotiation with the Traditional Authority and the community, checking drafts in various community meeting meetings beginning in February 2019 through to February 2020. In addition, we sought input and advice from the National Prosecuting Authority, the Commission on Gender Equality, and the Office of the Premier of KwaZulu-Natal. Our intention was to ensure that the protocol was aligned to the country's Constitution and related laws and policies on marriage and sexual violence. In terms of provincial and national policy communities, armed with the *eMangweni* Protocol, and the

visual artefacts created by the SIFs and the L4YWS, the UKZN research team presented the draft protocol and sought inputs from the Office of the Premiere of KwaZulu-Natal, the Provincial House of Traditional Leaders, the Quality of Life Standing Committee of the KwaZulu-Natal Provincial Legislature, and the National Prosecuting Authority's provincial Human Trafficking, Harmful Traditional Practices, Prostitution and Brothels (HHPB) task team. After the final community meeting in February 2020, the protocol was accepted and signed by *Inkosi* (Traditional Leader) on behalf of the *Amangwe* nation. The implementation of protocol has been halted by the COVID-19 restrictions and we continue to try and find ways of keeping the community policy on the Agenda until conditions improve for fieldwork to resume.

Similarly, Nokuthula Magudulela at ICON was invited to present on her work with the GASVA and *Amajita* as part of a panel discussion with the Deputy Minister of Higher Education & Training at a seminar at DUT.

At the international level, the Networks for Change project has ties with the United Nations Girls' Education Initiative (UNGEI) through Nora Fyles, one of the Advisory Committee members for the international *Networks for Change*.

The impact of participatory policy-making involving girls and young women on policy communities is evident in the outcomes of a number of the projects:

- GLC: policy change at NMU with regards to safety on campus as a direct result of the GLC's advocacy work around this issue with university leadership structures. The GLC had meetings and dialogues with a number of university policy-makers and -implementers, including the Deputy Vice Chancellor for Research and Engagement,

the Dean of Education, the Deputy Vice-Chancellor Institutional Support, the Director of the Centre for the Advancement of Non-racialism and Democracy (CANRAD), the Senior Director Institutional Planning, the Director Transformation Monitoring and Evaluation, the Residence Manager, the Head of Protection Services, the Student Representative Council, and various student organisations. Naydene de Lange, Relebohile Moletsane, and Claudia Mitchell (2015) observe that "[t]he dialogues with the Director of the Centre for the Advancement of Non-racialism and democracy (CANRAD) at the university allowed the young women to take up issues of safety with policy makers in the university. They learnt about the decision-making structures at the university and engaged the policy makers in identifying strategies for addressing safety on campus." (p. 170). Other outcomes of the GLC's engagement with policy-makers and university leadership included the upgrading of a particular area of campus that the girls had identified as unsafe by installing lights, painting the previously dark wall white, and removing the broken chairs that had littered the space; and the rules of the residence halls, designed to protect the safety of the residents, being more prominently displayed. Naydene de Lange (2016) argues that the GLC's dialogues with policy-makers and university leadership were "were robust [in] raising the awareness of the urgent need to address gender-based violence at university for which there was no specific structure in place" (np) and that these dialogues contributed to the conversation that ultimately lead to the constituting of a Gender Forum by the Director of CANRAD, which led to the creation of a Gender Transformation Working Group, and the establishment of a Centre for Women and Gender Studies (CWGS) (Olckers, 2014; De Lange, 2016).

- YGLC's work on initiating Girl Clubs in their community and schools is a result of support from the research team at NMU.

- GASVA: the course developed by the GASVA and the *Amajita* on sexual and gender-based violence was incorporated into the Cornerstone Module, and the GASVA continue to be an official part of the orientation programme for first year students at DUT.

- SIFs: As discussed above, the *eMangweni* Protocol was signed by *Inkosi* Mazibuko on behalf of the *Amangwe* Nation in February 2020. The protocol has support from the Commission for Gender Equality, the National Prosecuting Authority, the KwaZulu-Natal Provincial Legislature, the Office of the Premiere of KwaZulu-Natal, and the KwaZulu-Natal Provincial House of Traditional Leaders.

5.2 Shape policy and inform practice

5.2.1 Advance the application of digital and social media tools in participatory research, and the development of innovations in communication networks to prevent and address sexual violence

While the *Networks for Change* website and the various Facebook pages linked to the project were used by participants and community partners in South Africa, WhatsApp remained the most accessible social media tool. The high cost of mobile data and the fact that WiFi is not widely available in our rural research sites means that platforms like Facebook are not as useful as they may be in places were the cost of data and the availability of WiFi is less restrictive. At times, in some communities, access to electricity has been a challenge. Nevertheless, digital media tools have been used to some success to create and disseminate visual products including photovoice, cellphilms and digital stories as part of data generation processes and as tools for advocacy and awareness-raising. Exhibitions and screenings of these digital media products have been shown to be a highly effective way to stimulate dialogue and discussion as a first step towards social and policy change among the various projects of the *Networks for Change*.

Moreover, our co-researcher participants, have learned a variety of skills through engaging with these tools. Among the skills they have learned is photography, basic documentary film-making, writing and public speaking. The YGLC in particular, learned to develop and use powerpoint presentation, a skill even many of their teachers in their rural schools do not have.

5.2.2 Train and support girl-focused community structures

We have, in some instances, developed strong relationships with community partners in which we have learned from and supported each other in our work. Often over-burdened by the needs of the communities whom they serve due to a lack of or inadequate services and resources, our community partners made every effort to participate in and contribute to the *Networks for Change* as much as possible. In Loskop for example, the director of our community partner, *Thembalethu*, made sure that she attended most of our workshops with SIFs, as well as other regional and national meetings of the *Networks for Change.* From providing psychosocial support to co-researcher participants and sacrificing precious time to attend project meetings and events to connecting participants with useful resources or structures and leading awareness marches through communities in sweltering heat, these community structures are vital to the well-being of the communities they serve and have been invaluable to the *Networks for Change*.

The GLC, GASVA, L4YWS, SIFs, and YGLC consistently used what they learned through their participation in the *Networks for Change*, including their leadership skills, to raise awareness and advocate for change in their schools and communities. As evidenced by, for example, the SIFs' intervention when one of the group members was abducted in an attempt to force her into marriage, the group became a girl-focused structure in their community, providing various kinds of support to the victim and to each other.

5.2.3 Engage policy-makers in girl-led dialogue

The following are particularly noteworthy examples of the success of the *Networks for Change* in engaging policy-makers in girl-led dialogue:

- Using the visual products that they had created, particularly their policy posters and action briefs, the GLC engaged with the management structures at NMU in a series of meetings around the safety and well-being of female students on campus. As a direct result of these engagements, changes were made on NMU campuses to improve the safety of students, particularly female students. These included painting a wall which had become dirty and attracted criminal activity, putting up more street lights between classrooms and residences, and hiring more security personnel. Notably, as a result of the GLCs advocacy and activism on campus, NMU has recently established a Centre for Women and Gender Studies.[26]

- The YGLC have worked with the police station not only to respond to individual cases of GBV, but to try and develop a strategy for confronting and addressing it in the community more broadly.

- The GAVSA successfully engaged with representatives of DUT management structures who attended and participated in their dialogues. As a result, the group has been incorporated into the annual new student orientation programme.

- SIFs: The development of and support for the reporting and response protocol on EFM in Loskop is an example of successful girl-led dialogue towards policy change. Although the SIFs could not be physically present at all of the meetings as this would

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[26] See De Lange, N. (2016) Girls Leading Change: Report, International Exchange, St Cloud State University. Port Elizabeth, Nelson Mandela University; and Olckers, I. (2014). Constituting a gender Forum at NMMU, Engender V2020.

not have been appropriate due to protocol and tradition, their voices were still heard at these meetings via their visual products. Further, as discussed in above, the SIFs bravely presented and engaged in a discussion of some of their work at a community dialogue held in Loskop in April 2019.

5.2.4 Create a transnational platform for raising awareness and advocacy

The *Networks for Change* offered numerous opportunities for girls and young women to meet to exchange knowledge, experiences and ideas at local, national and international events like community dialogues, the Girls' Leadership Forum in Port Elizabeth, South Africa or the Circles within Circles event in Montebello, Quebec, Canada. Such events are an important platform for raising awareness and advocacy as well as building a transnational network of girls and young women working to address sexual violence in their communities. For example, held in July 2018 in Montebello, Quebec, Canada, the Circles within Circles retreat not only brought together the various partners of the *Networks for Change* from Canada and South Africa, but also invited scholars and community organisation doing similar work with girls and young women in other countries, including Kenya, Russia and Sweden. As a noteworthy example, the Circles within Circles event in Montebello collaboratively developed the Montebello Girlfesto. The Girlfesto has been translated into various local languages in countries of the attendees of Circles within Circles, including Afrikaans, isiZulu and isiXhosa in South Africa, and various Indigenous languages of Canada and distributed widely in communities. In South Africa, our plan is to translate the Girlfesto into all 11 official languages so that it can be distributed to girls and young women's groups, schools, and community organisation across all nine provinces on the country.

5.3 Train a new generation of scholars and leaders

5.3.1 Support 1 Post-doc, 2 PhD and 4 Masters students and develop research and learning collaborations with their Canadian peers

In the table below, the post-doctoral fellows, PhD and Masters Students, interns, and junior faculty members that were attached to the *Networks for Change* in South Africa are listed below:

Student's Name of & Institution	Level of Study	Research Topic	Status (ongoing/complete)
DUT			
Nokuhthula Magudulela,	Masters	Tackling gender violence on a South African university campus: An action research project	On-going
NMU			
1. Marianne Adams[27]	Masters	-	
2. Robin Notshulwana	PhD	Girls here and boys there: Participatory visual methodology as pedagogy to facilitate gender sensitive practices with pre-service Foundation Phase teachers	Completed
3. Ntomboxolo Yamile	PhD	Girl-led intervention to address gender based violence in rural school and community	Ongoing
NWU			
1. Yolande Coetzer	Masters	Historically disadvantaged youth negotiating for resilience resources to navigate towards violence prevention	Completed
2. Deidre de Villiers	Masters	Rural resilience and historically disadvantaged young	Completed

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[27] Sadly, Marianne Adams passed away before study was complete. Her work, co-authored with Naydene de Lange as published posthumously in a chapter called Seeing things: Rural schoolgirls using visual artefacts to initiate dialogue in resisting sexual violence. In Mitchell, C. & Moletsane, R. (Eds.). *Disrupting Shameful Legacies: Girls and Young Women Speaking Back through the Arts to Address Sexual Violence*. Leiden, The Netherlands: Brill Publishers. (pp. 139-154).

			women's negotiations for protection against gender-based violence	
3. Sadiyya Hafejee	PhD	A visual participatory exploration of the resilience processes of Black African girls who have been sexually abused	Completed
4. Catherine Adegoke	Postdoctoral research fellow	Resilience in the context of GBV	Completed
UKZN				
1. Ndumiso Ngidi	PhD	Being an Adolescent Orphan in the Context of Sexual Violence: A Participatory Visual Methodology Study in and around a Township Secondary School in KwaZulu-Natal, South Africa	Completed
2. Nonhlanhla Dube	PhD	School girl's constructions of love in the context of gender-based violence	On-going
3. Jenifer Vallen	PhD	Understanding girls' negotiation of sexual consent within romantic relationships within the context of gender based violence and rurality	On-going
4. Samukelisiwe Luthuli	PhD	Understanding Adolescents' Sexual and Reproductive Health and Rights Needs in Rural KwaZulu-Natal Schools	On-going
5. Vimbiso Okafor	PhD	Implementation of a national policy framework for addressing gender-based violence in universities: A case study of a South African university	On-going
6. Lisa Wiebesiek	PhD	Using Participatory Visual Methodology to Explore Girlhood and the Construction of Femininities with Girls	Submitted for examination

		and Young Women in Rural KwaZulu-Natal, South Africa[28]	
7. Nontsikelelo Ngobese	MMed	Sexual debut and contraceptive among adolescents in a rural community at Kwa-Zulu Natal	On-going
1. Astrid Treffry-Goatley	Post-Doctoral Fellow	Gender violence through the eyes of rural girls: Participatory Visual Methods	Completed
2. Sadiyya Haffejee	Post-Doctoral Fellow	Using PVM to Address Sexual Violence with Marginalised Girls and Young Women	Completed

Early Career Researchers

UKZN
Dr Nokukhanya Ngcobo
Dr Astrid Treffry-Goatley

Interns

NWU	
Marco Ebersohn	Research psychology intern
Mosna Khaile	Research psychology intern
Agenda Feminist Media	
Sbusiswe Maphumulo	Radio journalism intern
Andile Jiyane	Radio journalism intern
Yoliswa Ngwenya	Radio journalism intern
Nontobeko Mkhwanazi	Radio journalism intern
Dhivana Rajgopaul	Radio journalism intern
Bhekumndeni Kunene	Radio journalism intern
Nosipho Nyide	Radio journalism intern
Kwandokuhle Njoli	Radio journalism intern
UKZN	
Rakiya Larkin	Intern, International Aboriginal Youth Internship (IAYI) Initiative
Tonya Tagoona	Intern, International Aboriginal Youth Internship (IAYI) Initiative
Felicia Tugak	Intern, International Aboriginal Youth Internship (IAYI) Initiative

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[28] Lisa Wiebesiek's doctoral study was conducted within the ambit of the *Networks for Change*, drawing on data generated with the Social Ills Fighters. Her thesis documents much of the *Networks for Change* work that took place with the SIFs in Loskop.

Students, post-doctoral fellows, and junior faculty have received financial support for their research work as well as supervision, 'on the job' training, networking opportunities, training institutes, and access to academic and research resources such as journal subscriptions.

5.3.2 Organize two training institutes for graduate students in participatory policy-making and digital and social media

As discussed in section 3 above, the following events have involved training for graduate students, junior faculty, researchers, and collaborators:

February 2016: Student and new researcher training institute in Addo, Eastern Cape.

The purpose of the two-day institute was to introduce students, staff and junior faculty attached to the *Networks for Change* to the project, each other, and participatory visual methodology (PVM).

March 2018: Colloquium on the use of PVM to address Gender-based violence in Durban, South Africa.

The event was an opportunity for partners, collaborators and postgraduate students to reflect on the transnational progress and learnings of the project, and learn about and/or experience using collage as a participatory visual research method with girls and young women to investigate and address sexual violence.

5.3.3 Mentor junior faculty members to work with digital tools and youth media

As discussed above. Nokukhanya Ngcobo, Astrid Treffry-Goatley and Sadiyya Haffejee received mentoring and support from Professors Moletsane and De Lange throughout the

project. They participated in fieldwork as members of the research teams, and in seminars, colloquia and workshops organised by the *Networks for Change*. In addition, 10 out of the 14 postgraduate students attached to the *Networks for Change* in South Africa have been successfully mentored in academic publishing and have authored and/or co-authored at least one peer-reviewed publication (see outputs).

5.3.4 Promote scholarship related to girlhood through summer institutes

June 2017: International Participatory Visual Methodologies Summer Institute in Montreal, Canada. The objectives of the institute were to

- familiarize students and researchers with visual methodologies,

- share the work/research being done in the field of PVM in diverse contexts, and

- reflect and consider new directions within participatory visual methodologies.

From the South African *Networks for Change*, Professors Moletsane and De Lange, Lisa Wiebesiek and Ndumiso Ngidi attended the summer institute.

5.4 Develop innovative research partnerships

5.4.1 Support and strengthen a network of Canadian and South African partners to build knowledge and cross-sectoral perspectives

The network of Canadian and South African partners to build knowledge and cross-sectoral perspectives has been supported and strengthened through of face-to-face meetings over the years at conferences and *Networks for Change* events as well as collaborative writing projects. The network has been further supported and strengthened by the sharing and exchange of methods and approaches, for example, inspired by the GLC's books, the Young Indigenous Women's Utopia from Treaty 6 in Saskatchewan has produced a book. Another good example

of this is when Kari-Dawn expanded the work done with the YIWU on self-love as resistance with the YGLC, the L4YWS and the SIFs in South Africa during the Girls' Leadership Forum.

The idea of *auntyship* as an approach to mentorship is something that we have learned from our friends and colleagues in Canada and something that we think has potential in South Africa. There is a history in South Africa of grandmothers and older girls mentoring younger girls through puberty, particularly in relation to sexual and romantic relationships with boys. Among the Zulu nation, for example, *amaqhikiza* were post-pubescent girls with lovers (but were still virgins, practicing non-penetrative sex (usually thigh sex or *ukusoma*) with their partners) who were, along with grandmothers, responsible for providing sex education to *amatshitshi* (younger virgin girls without lovers). *Amaqhikiza* would instruct younger girls who were ready to start engaging in sexual and romantic relationships on how to conduct themselves in a respectable manner and what kind of partner to seek. *Amatshitshi* would also usually be taught by *amaqhikiza* and grandmothers about the "social expectations of the stage [puberty] they had reached." (Ntuli, 2018: 117). This relationship, resembling auntyship, is something that we wanted to build upon and consolidate in the final year of the project.

In 2017, we successfully applied for a supplementary grant to support the work in Loskop and Khathani. Funded by the South African Medical Research Council and the Swedish Research Council for Health, Working Life and Welfare (FORTE) the project is a collaboration between UKZN (PI: Relebohile Moletsane) and Mid-Sweden University (PI: Katja Gillander-Gådin). Titled "Intersections of rurality and gender in relation to violence against girls and young women: An urgent matter in relation to health inequalities in South Africa and Sweden" (T-GRAN) aimed to:

- use participatory visual methodologies as a way of highlighting the experiences and critical engagement of girls and young women in identifying the issues around their safety and finding solutions;

- develop theoretical constructs to address sexual violence in the context of rurality; and

- promote extensive community and policy-relevant dialogue as it relates to gender equality.

The activities of the project have served to augment the work of the *Networks for Change.*

5.4.2 Conduct digital and other participatory work with girls, particularly in the context of policy dialogues

A number of visual artefacts have been produced in each of the research sites, including cellphilms, digital stories, photographs, collages, policy posters and action briefs. These products have been screened, exhibited and discussed with parents, school leadership, peers, community members, and policy-makers and implementers at various meetings and community dialogues. For example, the GLC used their policy posters and action briefs in their engagements with university management at Nelson Mandela University, and the SIFs' digital stories, policy posters and action briefs were used in community engagement meetings with stakeholders including the traditional leadership and in the community dialogue.

Section 6. Learnings, Research Findings and Development Outcomes

In this section of the report we provide a broad overview of the valuable learnings, research findings, and development outcomes of the *Networks for Change* in South Africa comprised as it was of a number of projects.

6.1 Understanding the Research Problem

Our understanding of the research problem evolved and deepened as we worked with girls and young women, community partners, traditional leadership, and policy-makers and implementers towards social and policy change, and as we witnessed girl-led advocacy and activism influencing policy and social change. We have come to appreciate more deeply the importance of supporting networks of girls and young women both locally and internationally. Our understanding of how to operationalise the notion of girl-led policy change has become more nuanced, as has our understanding of the ways in which this work might influence policy in different ways, at different levels, and in different contexts. Further, we have come to better understand the intersections of poverty, understandings of culture and tradition and the associated customs and practices, gender inequity, and sexual violence as experienced by girls and young women in rural contexts in South Africa. In particular, the context-specific nature and constructions of vulnerability, agency, resilience, risk, and well-being have become clearer. This co-constructed understanding of the research problem shaped the focus of the advocacy and policy-related work of the project.

6.2 Research Findings: Understanding Gender-based Violence from the Perspectives of Girls and Young Women

Setting the Research Agenda

EFM, sexual coercion, sexual harassment, and intimate partner violence were among the key issues affecting the safety and well-being of girls and young women as identified by the co-researcher participants in the *Networks for Change* projects in South Africa (Treffry-Goatley, Moletsane & Wiebesiek, 2018*). These may not necessarily have been the issues on which the adult research teams as outsiders in the communities in which they worked might have chosen to focus. Indeed, had the UKZN research team, who were not aware that EFM were practiced in Loskop, approached their engagement with the SIFs as 'experts' in their own lives, with definitions, answers, and solutions rather than as engaged co-researchers with questions, a willingness to listen to the answers and a genuine desire to work collaboratively to co-develop context-relevant, responsive strategies to address the issues identified by the SIFs, the outcomes of that project may have been quite different, and the impact may well have been less significant (see Treffry-Goatley, Moletsane & Wiebesiek 2018*). This example also touches on one of the reasons why PVM was so well-suited to this inquiry: this approach can provide questions that researchers did not know to ask. The silence surrounding these practices (and other forms of violence against girls and women) is so pervasive in Loskop that even our close collaborator, Xoli Msimanga, from *Thembalethu*, who has lived in Loskop for well over ten years, was not aware that EFM was practiced in the area. Had the UKZN research team been more directive about setting the research agenda, it is unlikely that they would learned about EFM and the fact that despite the practices being sanctioned, even encouraged in their community as part of their culture, the SIFs experience EFM as violent (Haffejee, Treffry-Goatley, Wiebesiek & Mkhize, 2020*). This demonstrates the importance of engaging with communities in development work and research to ensure that interventions are relevant to the context and responsive to the key challenges faced by the community.

Cultural Norms and Traditional Practices

EFM (coerced and through abduction as discussed in section 3) is a considered to be a cultural practice and is accepted and relatively common in Loskop and surrounding areas. There is, in fact, an event that has been taking place in a field every second year since the 1980s referred to as *Ukuphuma Kwezintombi* (the Maidens' Coming out Ball) or *eGangeni*. This event involves girls and young women, some as young as 12, dressing in their best clothes (western and traditional Zulu attire), some bought or made especially for the occasion. The girls and young women perform local songs and parade around the field for the community. Unmarried men and those wishing to take another wife can choose a girl or young woman from among those participating. If *lobolo* (dowry) arrangements are made on the day, the man is usually allowed to take his chosen bride home with him, often without the consent of the girl or young woman. These men are usually older than the girls and young women they choose to marry, some even as old as their fathers.[29]

There are many ways in which, according the girls and young women in the *Networks for Change,* poverty makes girls and young women vulnerable to GBV. Transactional sex or sugar daddy relationships being risk factors for GBV is well-document in the literature. Poverty is also often the motivation behind friends and family coercing a girl or young woman to enter into a marriage to which she does not consent. Although not always physically forced to marry, girls often feel pressured by their families and friends out of a need or desire to alleviate poverty in the girl or young woman's home through the receipt of *lobolo*, or the lighter burden of one less mouth to feed. In a context in which there are few employment opportunities, and poverty and food insecurity are a daily struggle for most people, for parents, early and sometimes forced marriage may be a culturally acceptable strategy for alleviating poverty and securing a good

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[29] See Treffry-Goatley, Moletsane & Wiebesiek, 2018; Moletsane, 2018*

future for their daughters. In this way the logic behind support for practices like EFM is protective. As one of the SIFs observes

> I think young children get married at an early age because at their homes they are poor and you think your family will be rich by getting you married. The reason for young girls to get married at a young age is because they think that they will be able to change their family's poverty status by getting you married off.

However, it is clear that these marriages do not protect girls from poverty, but, more often than not involve them in a cycle of poverty and vulnerability, particularly since they do not return to school once married. One of the SIFs explains

> When they drop out of school, and go get married, they will become poor. They will be abused, with children and contract disease [HIV].

In this way practices such as this contribute to the increased vulnerability of girls and young women hugely vulnerable to various forms of violence and abuse for a number of reasons including the fact that failing to complete school makes girls and young women more economically dependent on their husbands and their husband's family, and more vulnerable in the event that the marriage ends. Further, the way in which these forced and early marriages are concluded also undermines a girl's personal agency.

From co-researcher participants in the *Networks for Change* we have also heard how a traditional approach to justice involving mediation between the family of the perpetrator and that of the victim/survivor requiring the payment of 'damages' (payment in cash or in kind to a victim/survivor's family as a form of reparation for the perpetration of sexual violence) is sometimes taken rather than the more 'western' approach to justice (i.e. the involvement of the police in the arrest, the pressing of charges and, in some cases, a trial). For the girls and young women in the *Networks for Change* the payment and acceptance of damages as a form of justice

constitutes a betrayal and a lack of justice for the victim/survivor. According to co-researcher participants, poverty and the desire for economic benefit often trumps justice for the girl/victim. As one participant explained during a PVM workshop, *"...most of [the families] they are suffering financially so when they get the opportunity to get the money they will just grab it without thinking what their child is feeling"*. This is an illustration of how in these and other contexts a girl or woman's body is quite literally commodified, and how poverty exacerbates this phenomenon. There is an economic value assigned to the physical and psychological violation of a girl or young woman. The price of her body and her autonomy can be quantified - a thousand rand or three goats. The idea of paying 'damages', too, speaks volumes about what it is that is valued about girls and women implying. There is a sense that the perpetrator paying the girl's family for 'damage' to the girl is more about the girl being 'damaged goods' and less about the perpetrator paying for his crime. The family of a 'damaged' girl or woman often has to ask for less *lobolo* if/when the girl gets married because, as she is no longer a virgin, she is considered less valuable to her prospective husband's family, and thus, to her own family. According to one co-researcher participant, the practice of the payment of damages makes girls "feel like nothing". The dismissal and minimising of a girl or young woman's wishes and experience of violence and the erasure of her desires for a particular kind of justice could serve to exacerbate the feelings of shame and worthlessness that victims/survivors of sexual violence often experience, and enhance her sense of helplessness and lack of agency in her own life.[30]

The co-researcher participants in the *Networks for Change* experienced forced and early marriage and the payment of 'damages' as violence. As girls and young women, our co-researcher participants often enjoyed very little power in their families and communities. It

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[30] See, for example, Moletsane, Wiebesiek & Treffry-Goatley, 2017*

would have been arguably impossible for them to advocate for the end of these practices without the help and support of adults. Leveraging our position as researchers from the university, the adult research team(s) worked with the traditional leadership, parents and caregivers, SAPS and other stakeholders to end these and other violent and potentially destructive practices.[31]

Love and relationships

There is no shortage of scholarship on the economic vulnerability of girls and women to GBV. There is less literature focusing on emotional and relational aspects of vulnerability, including ideas about romantic love and relationships. There appear to be two dominant discourses around love, sex and relationships for girls and women. One is a romanticised idea of love and relationships, the kind of narrative in which being loved by a man, and him wanting to marry her is the ultimate goal of a girl or woman's life, and legitimises her as a woman. The other is a violent and dangerous understanding of relations between men and women. This violent undercurrent to ideas about love and relationships is often romanticised in popular books, films and television. While a girl or young woman is seeking an intense, all-consuming, passionate kind of love, she is also in grave danger from the person from whom she seeks this love. Linked to this is the belief that (sometimes violent) jealousy and control are an indicator of ardent love and/or passion. This idea of the violent, uncontrollable male figure feeds into hegemonic notions of violent and oppressive masculinities which are a driver of sexual and gender-based violence. In the visual products created by participants in the *Networks for Change*, the protagonist's boyfriend or love interest often uses the idea of love and the threat of withdrawing that love to coerce the girl into having sex with him.[32]

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[31] See Haffejee et al., 2020*
[32] See, for example, Moletsane, Wiebesiek & Treffry-Goatley, 2017*

The adult research teams problematized these understandings of romantic love, sex and relationships in discussions with co-researcher participants about their visual products, and encouraged them to think critically about discourses of girlhood and femininity, boyhood and masculinity that might contribute to their vulnerability to violence in relationships. To deepen our engagement with this theme, the Girls' Leadership Forum facilitated by Kari-Dawn Wuttunee in February 2019 explored what love means and the importance of self-love as resistance to violence. From the additional funding raised through the SAMRC-FORTE grant, two additional PhD students were recruited to explore understandings of love and consent with girls and young women in rural contexts.

The Inevitability of Violence

Even as they worked towards raising awareness about and engaged in advocacy and activism around addressing GBV with the aim of stimulating and/or facilitating social and policy change, there was an extent to which for the girls and young women in the *Networks for Change*, GBV was so normalised as to be seen as almost inevitable. It is in circumstances such as these that the value of the 'speaking back' cellphilm process is showcased. As described by Mitchell, Moletsane, and De Lange* (2017), "speaking back" involves ""practices that go beyond...practices of reflection" and 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?" (p. 49). The *Networks for Change* has provided an opportunity to theorize around the importance of speaking back - having participants critically engage with their own creative productions to ensure that stereotypes are not being unintentionally reinforced or re-inscribed. The process of creating one set of cellphilms and then a set of speaking back cellphilms has been particularly illuminating in terms of highlighting some of the beliefs and

assumptions about tradition, gender, relationships and communities such as the belief in the inevitability of violence that might otherwise go unexamined and unquestioned. Imagining a different response to an event, a different ending to a story, an entirely alternative reality in which a problem does not exist or is dealt with swiftly and justly, can give participants hope, but more than that, it can give them a sense that something can be done to address a problem, and the seeds of ideas about how to do this are sown. Reflecting on her experience of the speaking back process, one of the SIFs made the following observation

> I also learnt that if it happens that you see someone in a difficult situation, I can be able to help them. Like if a girl has been hit by a boy, we are able to talk amongst each other and find a solution on how to deal with the boy, what decision we can make. So we work, learn and teach each other and sometimes I might not know something but another person might know it and tell me.

Agency and Resilience

Important themes in all of the *Networks for Change* projects, the opportunity to explore and examine the concepts of resilience, agency, risk and vulnerability has drawn attention to the complex and nuanced relationship between these concepts, and the complex and nuanced relationship between experiences of risk, vulnerability, resilience and agency. Many of the co-researcher participants (and stakeholders and communities) in the *Networks for Change* understand agency as intrinsic individual strengths, resources and capacities that an individual either has or does not have, either draws on or does not draw on in order to survive and/or thrive particularly in adverse circumstances. Thus, in order to recover and move on from experiences of GBV, and thrive in spite of the adverse circumstances in which they find themselves an individual must exercise their personal agency by drawing on one's internal strengths, resources and capacities. This suggests that the girls and young women's

understandings of personal agency and the extent to and ways in which they can exercise that agency are very much shaped and limited by the social, economic, and political context in which they live. Our co-researcher participants seem to understand GBV as inevitable or beyond their control to change, so instead of trying to change their circumstances, they change their response to it, and from their perspectives, by so doing, they are exercising their personal agency.[33]

Ungar (2013, p. 256) argues that the "personal agency of individuals to navigate and negotiate for what they need is dependent on the capacity and willingness of people's social ecologies to meet those needs…". Understood in this way, personal agency is a necessary, but not sufficient condition for what is often referred to as resilience (i.e. the ways in which human beings cope with adversity such that they are able to not only survive, but thrive) to occur in the face of adversity. This overemphasis on personal agency places all of the responsibility on an individual to cope in the face of circumstances that are largely beyond her control; circumstances which make it very difficult for an individual to access the precious little resources that are available to support her. For the girls and young women in the *Networks for Change*, the overemphasis on personal agency places enormous pressure on the individual girl to rise above her circumstances and be successful in spite of them. A victim/survivor taking all of the responsibility for exercising her personal agency and thriving absolves perpetrators and structures such as the legal system of any responsibility for preventing or improving the situation, or of any accountability for failing to do so. In the visual data created by our co-researcher participants, there is a sense that boys and men are not expected to refrain from committing acts of violence, including sexual violence, and families, communities, university management, traditional leadership structures and the justice system are not expected to hold

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[33] See, for example, Wiebesiek & Treffry-Goatley, 2017*

perpetrators accountable for their actions.[34] It seems then that the co-researcher participants in the *Networks for Change* occupied a liminal space between an overemphasis on personal agency (from their own perspective and the perspective of society and their communities) and an inability to exercise this agency due to their social ecology. The tension between the overemphasis on girls' agency, and the belief that they must take responsibility for what happens to them and the consequences of the limited choices available to them was well illustrated by a comment made by a local politician in one of the South African research sites: *"[u]nfortunately, girls do not choose for themselves, but they do make a choice."*

To address this, using the visual products that they created, the adult research teams attempted to develop the girls and young women's understandings of the limits of their personal agency, and the importance of the role played by their social ecologies in constraining or supporting this agency. In spite of the lack of services and resources in rural communities, visual products like cellphilms, participatory asset maps, policy posters and action briefs have enabled us to identify structures such as families, schools, SAPS, local political leadership, university management structures, and traditional leadership as crucial structures in the social ecology of communities that can be harnessed in addressing GBV. We were also able to use the girls' visual products as tools for awareness-raising and advocacy around the limits of girls' agency and the need for their social ecology to change such that it is more supportive of girls and young women's agency and increases their ability to access the resources they require to thrive. For example, the GLC were able to meet with university leadership at NMU to draw attention to unsafe areas on campus, and ineffective security policies in university residences that

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[34] see Wiebesiek & Treffry-Goatley, 2017*

contribute to girls' vulnerability in these spaces and increase their risk of experiencing violence.[35]

6.3 Intergenerational Partnerships

Partnerships between the young co-researcher participants and the adult researchers were shown to be instrumental in the successes of the GLC, the YGLC, the GASVA and the SIFs. Both the girls and young women in the *Networks for Change* and the adult researchers brought with them to these partnerships valuable sources of knowledge, skills, and strategies. It was through co-researcher participants that adult researchers gained access to communities and the life experiences of the girls and young women living in them. Throughout the process of data generation and advocacy, activist and policy work, there were times when the adult researchers needed to defer to the knowledge and/or experiences of the co-researcher participants. There were times, too, when it was thought necessary or more appropriate for the adult researchers to take the lead, or at least appear to do so, in order to ensure that the well-being of the girls and young women was not in any way compromised, but also to gain access to places, spaces, and people to which the girls and young women might not have had access had they been working alone. These dynamics were observed time and again during the *Networks for Change* across the research sites. For example, in the partnership between the GLC and Professors De Lange, Moletsane and Mitchell, the girls shared their knowledge and understanding of GBV in communities and on university campuses with the adult research team who helped them first to package this knowledge in such a way that it would reach its intended audience, and then, through their positions of respect and authority at the university and in other academic and policy spaces, to gain access to their intended audience.[36] In this way, the adults in

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[35] See De Lange, Moletsane & Mitchell, 2015*
[36] See De Lange, Moletsane & Mitchell, 2015*

intergenerational partnerships can facilitate access to resources, hold social ecologies accountable, and support girls and young women's internal sources of agency and resilience.

Nowhere is the importance of these intergenerational relationships and partnerships more evident than when they are absent. This is well illustrated through a comparison of the two UKZN research sites, Loskop and Khethani. While the SIFs in Loskop were tirelessly guided, supported, championed in their work by *Thembalethu*, teachers and their principal, a number of their parents, the ward councillor, some community elders, and others, in Khethani the L4YWS were without consistent support from any adults in the community and had to rely entirely on the support of *Thembalethu* and the UKZN research team. It was that much more difficult for the L4YWS to stimulate and sustain the social change that they envisioned. Functional, supportive relationships and partnerships with local adults is particularly important when researchers live relatively far away from the 'research site.'

Mentorship

Across the *Networks for Change* sites in South Africa, mentorship emerged as an important aspect of the relationships that developed between researchers, collaborators, and girls and young women. The most common types of mentorship across the different projects in South Africa involved group mentorship largely through retreats and PVM workshops. These types of mentorship tend to be more adult-led. However, a kind of peer-to-peer mentorship developed quite organically – the girls and young women with whom we worked became an enormous and valuable support to each other and other young people in their communities. This kind of mentorship appears to have been more effective than more traditional, formal peer education programmes which tend, again, to be quite adult-led. Examples of this peer-to-peer mentorship include:

- Organised entirely by themselves, in 2018 the SIFs began to speak at school assemblies and in class to their peers and younger learners about HIV prevention and GBV.

- When one of the SIFs was physically assaulted by a boy because she refused to talk to him, she confided in the other SIFs who encouraged and supported her as they went with her to report the incident to our community partner and the ward counsellor. They were also a source of comfort and support when she was disappointed by her family's decision to accept the payment of damages as reparation for the incident. Reflecting on this incident during a PVM workshops, one of the SIFs stated that: "I also learned that if it happens that you see someone in a difficult situation, I can be able to help them. Like if a girl has been hit by a boy, we are able to talk amongst each other and find a solution on how to deal with the boy, what decision we can make."

- One of the L4YWS identifies as trans. The other L4YWS have been a consistent day-to-day source of support to her in a patriarchal, traditional, and often hostile environment.

These different types of or approaches to mentorship in the *Networks for Change* have been shown to be effective and useful in different ways at different times.

As co-researcher participants have stressed, in our sites what is understood as culture and tradition is often not protective, but rather the opposite. Much of the violence that our girls chose to focus their work on addressing, including EFM and the payment of damages, is perpetrated under the guise of culture and tradition. In reflecting on mentorship in the *Networks for Change* in South Africa, Naydene de Lange (2020, personal Communication) pointed out that "while it is important to acknowledge, learn from and respect one's culture and its implications, one should also be able to be critical thereof." She suggested that one of the focuses of mentoring going forward could be on "enabling or developing criticality among

Indigenous girls." It is important, in these contexts, that girls and young women feel confident to question and challenge aspects of their culture and their community's traditions that they experience as harmful and violent, as well as other unequal gendered (and racialized and economic) power relations that are pervasive in most communities.

Another issue that frequently arises is in intergenerational mentorship and intergenerational partnerships more broadly is the view of children (especially girls) in communities and sometimes by researchers and community practitioners, as passive and acquiescent. The associated emphasis on unquestioning respect for elders can, and often does, lead to young people finding it difficult to engage with adults in their lives about the issues that they are concerned about. It is not always considered appropriate for young people to speak out and/or ask questions (particularly about taboo topics such as sex and romantic relationships) as this is seen as disrespectful. Importantly, it also makes it difficult for young people themselves to view themselves as leaders and agentic. This can be so disabling for young people, and is something of which researchers and practitioners must be mindful of in intergenerational partnerships and mentorship relationships in this context.

There are many benefits to intergenerational mentorship. Adult involvement can be beneficial in a number of ways, for example, providing accurate information or advising young people on steps that need to be taken to resolve an issue or organise activist activities. As mentioned above, adults can also be instrumental in facilitating processes and/or access to the most appropriate resources, people and/or spaces that would otherwise be unavailable to young people. There are many examples of this. Professor De Lange and her colleagues were able to arrange for the GLC to present their work to management structures and advise them on how to approach the meetings to ensure the most successful outcome possible. Another example is

when the L4YWS, SIFs, and YGLC decided to organise awareness raising marches in their communities but were unsure as to how to go about arranging such an event with all the permits and permissions required. Further, adult research teams encouraged and supported and advised the girls and young women with whom we work on academics at school and university, and on plans for post-school or post-graduation opportunities, education and training. While these were all valuable contributions made by the adult research teams to support the girls and young women with we worked, however, in these intergenerational mentorship relationships it is crucial that adults are mindful that they do not become too instructive, thereby undermining the girls and young women's sense of independence and agency.

One of our most valuable learnings is that intergenerational mentorship relationships are not uni-directional. Adult research teams have learned so much from the girls and young women with whom we work and this is something that can be a greater focus in future work. Listening was another crucial element to effective and meaningful mentorship that was identified by *Networks for Change* partners. It is particularly easy for adult research teams to get caught up in teaching, advising and guiding, forgetting that listening is one of the most important aspects of communication and successful relationships.

In our work on intergenerational partnerships and mentorships, we came across a term in the context of corporate mentorship: mosaic mentorship. The. The metaphor of the mosaic is useful and the idea easily translatable. The different forms of or approaches to mentorship that we have engaged in in the *Networks for Change* have been shown to be effective, meaningful, and valuable, and we suggest that taking a multi-pronged approach to mentorship is the best way forward.

6.4 Community-based Policy-making

We have called the processes involved in the success of certain policy change efforts 'community-based policy-making'. In the *Networks for Change*, we found that a number of things are crucial to the success of the process:

- The process should be based on genuine and meaningful collaboration between researchers and co-researcher participants. Such collaborative relationships can enable accurate and nuanced identification and definition of the key issue(s) affecting participants and their communities, and facilitate the development of collaborative, sustainable and effective, context-relevant ways to address them.

- The voices of co-researcher participants should be foregrounded and privileged. The importance of this is illustrated by the Social Ills Fighters identifying and defining the issue of early and forced marriage as the form of violence with which they were most concerned and the issue on which they wanted to focus their work. The understanding of the phenomenon that we were able to co-construct with the SIFs drew heavily on their knowledge of their community and the dynamics around EFM. This nuanced understanding then enabled us to work collaboratively to address the issue in a responsive and context-relevant way that did not excite the suspicion or resentment of the community.

- Ethical practice, particularly Indigenous-informed ethics, must be a focus of the work.

- Every effort must be made to support co-researcher participant's and communities' sense of ownership of the work they are doing or involved in.

- It is sometimes necessary to work slowly with a structure or system to challenge or work towards dismantling it. More often than not, it is counter-productive and even destructive to attack a structure or system within a community too quickly and/or from the outside. That said, it is important to identify principles, values and issues on which

to stand firm and uncompromising.

6.5 Involving boys and Young Men

'What about the boys?' is a question that those of us who work in the field of Girlhood Studies are often asked, sometimes with undertones of resentment, even anger. The focus on working with girls and young women in the *Networks for Change* was as purposeful as it was deliberate. Disproportionately vulnerable to violence, Indigenous girls and young women in Canada and rural girls and young women in South Africa are among the most marginalised populations as a result of a combination of their age, gender, race, and geographic location. The absence of the voices of these girls and young women in policy spaces where decisions are made about their lives and which affect their lives, futures and well-being mirrors the absence of their voices from many spaces in their homes and communities.

Poverty, unemployment, poor infrastructure and service delivery affect everyone in the communities in which we work and other rural communities in the country. However, as Chant (2016) argues, the burden of poverty, unemployment, and a high burden of disease, is disproportionately carried by girls and women, who, in addition to these issues, must contend with the threat, experience and consequences of GBV in ways that boys and men do not. The *Networks for Change* data suggest that unequal gender power relations influence the nature of vulnerability that girls and young women face in this context. Girls and young women are especially vulnerable to sexual violence, particularly in resource-poor, rural communities where gendered cultural beliefs and practices continue to have a significant impact on their well-being. Sexual violence is deeply embedded in historical and structural inequalities and is driven by unequal gender power relations. These unequal power relations give rise to gendered norms and practices with which women contend daily as they negotiate their lives. In rural

communities, these gendered norms and practices are often a product of the so-called cultural practices, and belief systems that disempower girls and leave them with little control over their lives or their bodies.

In such contexts, given the pervasiveness of unequal gender power relations and the silencing and erasing of girls and their experiences associated with it, we wanted to create in the *Networks for Change*, safe and supportive environments where girls and young women's voices would be heard, valued and respected. Further, we stand by our conviction that in order to address sexual violence effectively in ways that are meaningful to those most vulnerable to it, they *must* be involved in and preferably lead the process.

Nonetheless, consistent feedback from girls and young women across the *Networks for Change* projects in South Africa was that in order to create sustainable social change, we must work with both girls and women and boys and men. We were pleased that this came up organically with each group at similar points in the research process. Again, we stand by our decision to work with girls and young women first, and are looking to build on the successes of the *Networks for Change* with the girls and young women leading the work with boys and men.

6.6 Reflections on the Design and Methodology of the *Networks for Change*

A key question we wanted to address in this partnership was: Can PVM transform and democratize the research process? Because we anticipated that the issues being addressed in the *Networks for Change* would be sensitive for individuals, and sometimes contentious and/or taboo in communities, we selected PVM as a methodology. Using PVM to work with the girls and young women, community partners, and other stakeholders in this project not only

contributed to transforming and democratising the research process, but also offered a number of benefits.

First, power relations are inherent in all research (indeed, in all social interaction). Navigating the inequalities across the different axes of power in the relationships between researchers and participants is delicate and complex. By creating a safe and supportive space for participants in which they feel comfortable, heard and supported, PVM is effective in contributing significantly to lowering the power gradient between researcher(s) and participant(s) (see also Mitchell & Moletsane, 2018). For example, just the difference in age between the university-based research teams and co-researcher participants in the *Networks for Change* plays an important role in the negotiation of power relations between adult researchers and younger participants in South Africa. In this context young people tend to be taught to unquestioningly respect and obey their elders. Central to the demonstration of this respect is not challenging or arguing with adults, deferring to them in all things, not speaking unless spoken to, and avoiding certain topics (sex, for example) at all costs (see, for example, Ngidi, 2020). Encouraging our co-researcher participants to engage in discussions with us, to question and challenge ideas and beliefs that were the norm in their community, was challenging initially, but, over time, they did feel able and comfortable to speak openly, ask question, and disagree with us.

Second, the issues being investigated and addressed in the *Networks for Change* are sensitive, sometimes contentious, even taboo. PVM allows co-researcher participants to create distance between themselves and the issue under study, making it easier to talk about difficult subjects. Co-researcher participants can also choose to communicate in part or entirely through their visual product without having to use words to talk about something they find uncomfortable or upsetting. This not only makes co-researcher participants feel more comfortable, but also

reducing the risk or re-traumatisation. Participants can also choose to talk about their visual artefact rather than their own personal experience or that of someone they know. For example, early on in our work together the L4YWS created visual products about rape. They discussed rape and other forms of sexual violence in their community through and by referring to their visual products. Without requiring them to answer questions about or share their own experiences, we were able to co-construct knowledge about the nature of violence in the L4YWS' community and the dynamics involved in the community's response to violence. As our relationship with the L4YWS strengthened over time a number of the girls did disclose their own experiences of sexual violence, sometimes for the first time. The university-based research team and our community partners were then able to facilitate access to treatment and support as necessary. This example demonstrates how PVM can mediate topic sensitivity but also, importantly, how the relationships formed through the PVM process can enable participation and become an important part of participants' support systems.

Third, PVM also allows for co-researcher participants to be actively involved in and even lead the process of choosing the issue(s) that are the most relevant or important in their lives, and in defining those issues. Further, because, through the PVM process, a space is created in which the voices of co-researcher participants are heard and respected, we are able to co-construct an understanding of the issues that affect our co-researcher participants and their communities from their perspective. As a result, it is more likely that our work will be based on and responsive to the real needs and contexts of the people with whom we work rather than on the assumptions that we might make about those needs and contexts. Doing so aids us in our efforts to avoid the "poor fit" between research and interventions designed to aid marginalised groups and the realities of their lives that sometimes limits the effectiveness and impact of such interventions (Campbell & Mannell, 2016, p. 1). A good example of this is how the SIFs

identified and defined the issue (EFM) on which they wanted to focus in the project. The process of community-based policy-making in which we engaged was focused on addressing this pressing need. This example also nicely illustrates how PVM can provide answers to questions that we as university-based researchers did not know to ask. Had we been using more traditional qualitative methods like focus groups and interviews in which the question-response format tends to direct the discussion, it is possible that EFM might not have been raised as an issue. Using PVM allowed democratic engagements in which participants were able to advance their ideas when researchers either overlooked or were unaware of the issues.

Fourth, PVM was also crucial to our efforts to engage policy-makers and powerful stakeholders in a way that was safe for our young co-researcher participants, but also ensured that their voices were heard. For example, the GLC used their policy posters and action briefs as tools for awareness-raising and advocacy in their meetings with university management at NMU about making campus safer for (particularly female) students. In Loskop, although the SIFs were not physically present during meetings with the traditional leadership, through their visual products, their voices were heard, and the community could not deny that, for the SIFs, EFM is a form of violence. Thus, we used PVM as a tool for inquiry, representation, and taking action (see Moletsane, 2018).

The above examples illustrate how through the use of PVM helped to democratise the research and development processes in the *Networks for Change* partnership. However, as is the case with any kind of research, there are limits to what can be achieved through PVM without the support and commitment of key stakeholders and structures. We were not able to influence or address the poverty in the communities in KwaZulu-Natal, the Eastern Cape, and the North

West which contributes significantly to girls' vulnerability to violence of various kinds and negatively affected their well-being in a number of other ways.

It is unusual for funding to be made available for this kind of research over a relatively long period of time and we were privileged to have had funding from the IDRC (and SSHRC for the *Networks for Change* in Canada), over a six year period. In this time, although we saw more change than we were perhaps realistically expecting, we saw less than we would have liked. Social Change is a long-term project and while the foundations laid and the progress made through the *Networks for Change* are significant and remarkable, more work must still be done.

6.7 Reflections on the Collaboration with Canadian Partners

Opportunities to reflect on the international partnership between ourselves (South African researchers and co-researcher participants) were dispersed throughout the six-year period of the project. These came in the form of project meetings, workshops, seminars, conference presentations, publications and through the 13 newsletters we published during the lifetime of the partnership. What enhanced these reflections was the participatory nature of our engagements together. As was the case in the research and development aspects of the project, we used PVM to facilitate reflection on the partnership, progress and emerging trends in the various sites, and the collective lessons we learned across sites and as a network.

First, through these engagements, we ensured that the voices of girls and young women were always at the centre of our deliberations and that they were allowed time to discuss issues and strategies without the adult researchers. For example, in the newsletters, many of the articles, poems and visual contributions were from/by the girls in both Canada and South Africa.

Linked to this, overall, our approach in the partnership enabled relationship building across sites and across borders. By the end of the project, it is safe to say that the girls in South Africa and Canada knew each other and the work done in each site and country. This enabled learning from each other. As we highlight in this report, one example of this learning from each other involves highlighting mentorships between older and younger women and girls, through for example, auntyships, a concept and practice we learned from our Canadian counterparts. In turn, the Canadian partners learned about the concept of *Ubuntu* and community, and the practice of community gatherings (for dialogue and debate) or Imbizo, where pertinent issues are discussed by the community. It is from this notion and practice that we named our final gathering Imbizo Intergenerational.

Finally, the examples we highlight in this report indicate that the *Networks for Change* has been a collaborative, collegial and mutually beneficial and educative space for all generations of co-researchers, co-researcher participants and partners in the project, not only within each country but across our two national contexts. To illustrate, while it became difficult for South African young people to travel to Canada to meet with their counterparts, a few did make the trip. For the final Imbizo Intergenerational in July 2021, which had to held virtually due to COVID-19 restrictions, the researchers, partners and co-researcher participants made various presentations in which we showcased our work (and in particular, the work of the girls and young women) and reflected on what we have achieved over the six years of the project. Importantly, we celebrated each other's work and achievements (for example, a number of the girls and young women had graduated high school and were now in universities or in employment).

6.8 Building on the Networks for Change in South Africa

The many valuable learnings, outcomes, and partnerships that developed from the *Networks for Change* over the six years of the partnership form the foundation for a number of, and indeed, were instrumental in getting several new funded projects for UKZN and involving some of the South African partners. These projects take forward ideas, issues, and recommendations that had their genesis in the *Networks for Change.*

Project 1. Girls' Clubs: Building the capacity of girls to address gender inequality and GBV in and around their schools and communities, 2021 - 2023

One of the learnings from the Networks for Change was that after school Girls Clubs are key to supporting girls in their fight against GBV in and around their schools. Funded by the Ford Foundation, in this project we seek to establish after-school Girls Clubs, led by champion teachers, that aim to teach learners about GBV and support them to engage in activities in the school and community to raise awareness about GBV.

Partners: UKZN, NMU, Thembalethu Care Organisation

Project 2. Contextualising Comprehensive Sexuality Education, 2021 - 2024

Through their visual productions, the girls and young women in the Networks for Change identified sexual and reproductive health and rights (SRHR) as a key area of intervention in the school, but that taboos, silencing and teacher reluctance were barriers to their accessing this information and services. The aim of this project, funded by the Spencer Foundation, are to understand the needs of rural adolescents in relation to their SRHR and to explore how comprehensive sexuality education (CSE) might be implemented in a way that is meaningful to adolescents and relevant to this context.

Partners: UKZN, NMU, Thembalethu Care Organisation

Project 3. Youth, gender and education: changing landscapes of work in rural South Africa and Nigeria, 2021 – 2023

During our 6 year period in the various communities we worked with in the Networks for Change, our observations and indeed engagements indicated that there were high dropout rates from school, and linked to this, high rates of unemployment among young people, particularly young women. Funded by the British Academy via the University of Sussex, in this project, we are working with young women in rural South Africa to better understand their experiences of education and work and how these experiences have affected their lives and influenced their plans for their future. The aim of the project is to explore ways to assist young women in their education and work so that they are better able to support themselves, their families, and communities.

Partners: UKZN, University of Sussex, Modibbo Adama University of Technology, Thembalethu Care Organisation

The work undertaken in *Networks for Change* at North West University has also contributed to on-going resilience research, for example the Resilient Youth in Stressed Environments (RYSE-RuSA) project (2019 – 2021). The project is a partnership between NWU, Dalhousie University, the Institute of Psychology and Psychotherapy in Moscow, and the Institute of Psychology of the Russian Academy of Sciences. UKZN continues to provide expertise and training in PVM to the research team in this project.

The strong partnerships that were built during the *Networks for Change* with organisations, individuals, and communities are also on-going as we continue to collaborate on projects and grow the Network.

Section 7. Publications and Outputs

Over the six years, a large number of project outputs have been produced by the *Networks for Change* aimed at different audiences including journal articles, peer reviewed book chapters, books, newsletters, policy briefs, and conference presentations.

7.1 Peer-reviewed Journal Articles

De Lange, N. & Moletsane, R. (2021). *"Everything is written there; there should be something that is going to follow":* A Girlfesto as a strategy for girl-led activism in rural communities. *Agenda,* https://doi.org/10.1080/10130950.2020.1832789 .

De Lange, N. (2019). Girls as "warriors": Addressing gender inequality in turbulent times in South Africa. *Neprikosnovenny Zapas. Debates about Politics and Culture*. In Russian, https://www.gorby.ru/userfiles/naydene.pdf

Moletsane, R. (2018). 'Stop the War on Women's Bodies': Facilitating a Girl-Led March Against Sexual Violence in a Rural Community in South Africa. *Studies in Social Justice*, 12 (2), 235-250. DOI: 10.26522/ssj.v12i2.1655

De Lange, N., & Mitchell, C. (2016). Community health workers as cultural producers in addressing gender-based violence in rural South Africa. *Global Public Health: An International Journal for Research, Policy and Practice*, *11*(5-6), 783-798. doi: 10.1080/17441692.2016.1170867

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De Lange, N., Mitchell, C., & Moletsane, R. (2015). Girl-led strategies to address campus safety: Creating action briefs for dialogue with policy makers. Agenda, 29(3), 118-127.

De Lange, N., Moletsane, R., & Mitchell, C. (2015). Seeing how it works: A visual essay about critical and transformative research in education. *Perspectives in Education*, *33*(4), 151-176.

De Lange, N., & Mitchell, C. (2014). Building a future without gender violence: Rural teachers and youth in rural KwaZulu-Natal, South Africa, leading community dialogue. *Gender and Education*, *26*(5), 584-599.

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Magudulela, N. (2017). Tackling sexual and gender-based violence on campus: An intervention at the Durban University of Technology. *Agenda, 31*(2), 99-108.

Mitchell, C., Moletsane, R. & Choonara, S. (2021). Girl-led 'from the ground up' approaches to policy dialogue and policy change. *Agenda*, 35 (1), 1-7. https://doi.org/10.1080/10130950.2021.1917209 .

Mitchell, C., & De Lange, N. (2015). Interventions that address sexual violence against girls and young women: Mapping the issues. *Agenda*, *29*(3), 3-12.

Mitchell, C., De Lange, N., & Moletsane, R. (2016). Me and my cellphone: Constructing change from the inside through cellphilms and participatory video in a rural community. *AREA, 48*(4), 435-441. doi: 10.1111/area.12142

Moletsane, R. (2018). 'Stop the War on Women's Bodies': Facilitating a Girl-Led March Against Sexual Violence in a Rural Community in South Africa. *Studies in Social Justice*, *12*(2), 235-250.

Moletsane, R. and Theron, L. (2017). Transforming Social Ecologies to Enable Resilience Among Girls and Young Women in the Context of Sexual Violence. *Agenda*, 31 (2), 3-9.

Moletsane, R. (2015). Whose Knowledge is It? Towards Reordering Knowledge Production and Dissemination in the Global South. *Educational Research for Social Change (ERSC), 4*(2), 35-47.

Msutwana, V., & De Lange, N. (2017). "Squeezed oranges?": Xhosa secondary school female teachers in township schools remember their learning about sexuality to reimagine their teaching sexuality education. *Journal of Education*, *69*, 211-236.

Ngcobo, N. (2015). Their Journey to Triumphant Activism: 14 young women speak out. *Girlhood Studies: An Interdisciplinary Journal, 9*(2), 101-106.

Ngidi, N., Moletsane, R. & Essack, Z. (2021). **"**They abduct us and rape us": Adolescents' Participatory Visual Reflections on their Vulnerability to Sexual Violence in South African Townships. *Social Science and Medicine*. 287 (2021) 114401

Ngidi, N. & Moletsane, R (2019). Engaging orphans through photovoice to explore sexual violence in and around a township secondary school in South Africa. *Sex Education,* DOI: 10.1080/14681811.2018.1514595

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Treffry-Goatley, A., de Lange, N., Moletsane, R., Mkhize, N. and Masinga, L. (2018). What does it mean to be a young African woman on a university campus in times of sexual violence? A new moment, a new conversation. *Behavioral Sciences,* 8, 67; doi:10.3390/bs8080067

Treffry-Goatley, A., Wiebesiek, L., De Lange, N., & Moletsane, R. (2017). Technologies of non-violence: Ethical participatory visual research with girls. *Girlhood Studies: An Interdisciplinary Journal, 10*(2), 45-61.

Treffry-Goatley, A., Wiebesiek, L & Moletsane, R. (2016). Using the Visual to Address Gender-Based Violence in Rural South Africa: Ethical Considerations. *LEARNing Landscapes, 10*(1), 341-359.

Wiebesiek, L. & Treffry-Goatley., A. (2017). Using participatory visual research to explore resilience with girls and young women in rural South Africa. *Agenda*. Vol. *31*(2): 74-86.

7.2 Guest Edited Journal Issues

7.2.1 Agenda Feminist Media

Mitchell, C., Moletsane, R. & Choonara, S. (under development 2020). What's policy got to do with it? *Agenda Feminist Media.*

Mitchell, C. & De Lange, N. (Eds.). (2015). Interventions that address sexual violence against girls and young women: Mapping the Issues. [Editorial]. *Agenda, 29*(3): 3-12.

Moletsane, R. and Violence and Women's Bodies. *Agenda*

Moletsane, R., & Theron, L. (Eds.). (2017). Transforming social ecologies to enable resilience among girls and young women in the context of sexual violence. [Introduction]. *Agenda, 31*(2).

De Lange, N., Mitchell, C, & Moletsane, R. (Eds.). (2015). Critical perspectives on digital spaces in educational research. [Editorial]. *Perspectives in Education*, *33*(4).

7.3 Books

Battiste, H., Daniels, A. and Maome, B. (eds.) (2021). *Circle Back: Stories of Reflection, Connection, and Transformation.* Participatory Cultures Lab, McGill University. http://www.networks4change.ca/wp-content/uploads/2021/09/Circle-Back-Book.pdf

Mitchell, C., Giritli-Nygren K. & Moletsane, R. (eds.) (in Press). *Where am I in the picture? Positionality in rural studies*. Toronto: University of Toronto Press.

Moletsane, R., Treffry-Goatley, A., Wiebesiek, L., & Mandrona, A. (eds.) (2021). *Ethical practices in participatory visual research with girls and young women in rural contexts*. New York: Berghahn Press.

Gaiza, S., Jiyana, Z., Lufele, M., Kamnqa, T., Mabhengu, Z., Maome, B., Mlobeli, L., Mntonga, A., Mohlomi, T., Mthethwa, H., Ntsethe, E., & Tshiwula, Z. (2019). *Dear Nosizwe: Conversations about gender inclusive teaching in schools*. Networks4Change.

Mitchell, C., & Moletsane, R. (Eds.). (2018). *Disrupting shameful legacies: Girls and young women speaking back through the arts to address sexual violence.* Leiden, Netherlands: Brill-Sense.

Gaiza, S., Jiyana, Z., Lufele, M., Mabhengu, Z., Maome, B., Mhambi, B., Mlobeli, L., Mntonga, A., Mohlomi, T., Momoza, W., Mthethwa, H., Ntsethe, E., Tshiwula, Z., & Kamnqa, T. (2018). *"Hamba, Thobekile": Rewriting the narrative of young indigenous African women in times of gendered violence.* Networks4Change.

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7.4 Book Chapters

Adam, M., & De Lange, N. (2018). Seeing things: Schoolgirls in a rural setting using visual artefacts to initiate dialogue about resisting sexual violence. In C. Mitchell & R. Moletsane (Eds.), *Disrupting shameful legacies: Girls and young women speaking back through the arts to address sexual violence* (pp. 139-154). Leiden, Netherlands: Brill-Sense.

De Lange, N. (in press). Going Public? Decolonizing Research Ethics with Girls and Young Women. In R. Moletsane, A. Treffry-Goatley, L. Wiebesiek & A. Mandrona (Eds.), *Ethical practice in participatory visual research with girls and young women in rural contexts*. New York: Berghahn Press.

De Lange, N. & Mitchell, C. (2018). Photovoice as visual methodology. In K. Tomaselli (Ed.), *Making Sense of Research* (pp. 177-186). Pretoria, South Africa: Van Schaik.

De Lange, N. (2018). Growing up Rural in South Africa: On Using Cellphilms to Engage Children's Idea of Social Spaces. In A. Mandrona & C. Mitchell (Eds.), *Visual*

Encounters in the Study of Rural Childhoods (pp.176-189). New Brunswick, New Jersey: Rutgers University Press.

De Lange, N. (2018). Gender and violence against women and girls. In E. Eloff & E. Swart (Eds.). *Understanding Educational Psychology* (pp. 348-355). Pretoria: Juta.

De Lange, N., & Mitchell, C. (2016). Building a future without gender violence: Rural teachers and youth in rural KwaZulu-Natal, South Africa, leading community dialogue. In B. Pini, R. Moletsane, & M. Mills (Eds.), *Education and the global rural: Feminist perspectives* (pp. 584-599). New York, NY: Routledge.

Haffejee, S., Banda, T., & Theron, L. (2018). Methodological reflections on a visual participatory study on resilience processes of African children with a history of child sexual abuse. In C. Mitchell & R. Moletsane (Eds.), *Disrupting shameful legacies: Girls and young women speaking back through the arts to address sexual violence* (pp. 289-312). Leiden, Netherlands: Brill-Sense.

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Wiebesiek, L. & Treffry-Goatley, A. (accepted). "Hey, Mlungu!": Positionality in participatory visual research in post-apartheid South Africa. In C. Mitchell, K. Giritli-Nygren & R.

Moletsane (Eds.), *Where am I in the picture? Positionality in rural studies*. Toronto: University of Toronto Press.

7.5 Conference Presentations

7.5.1 Keynote & Invited Plenary Addresses

Moletsane, R. (2020). Participatory Research as Building Resilience Among Girls in the Context of Sexual Violence Sexual Violence. Invited Lecture, University of New Mexico, USA, March 10, 2020.

Moletsane, R. (2020). 'Nothing About Us without Us': Participatory Research with Girls in the Context of Sexual Violence in Rural Communities. Invited Lecture: The Loren Leclezio Lecture, University of Cape Town, June 02, 2020.

Moletsane, R. (2019, May). *Nurturing Resilience among Young People in the Context of Sexual Violence.* Keynote Address at the South African Association of Child & Adolescent Psychiatry and Allied Professions (SA-ACAPAP) Conference, Johannesburg.

Moletsane, R. (2017, June). *Nurturing Feminist Remembering and Building Resilience among young people in the context of structural violence.* Keynote address given at the Pathways to Resilience IV: Global South Perspectives Conference, Cape Town, South Africa.

Moletsane, R. (2017, April). *Shifting the gaze and shifting the landscape towards gender equity.* Keynote address given at the National Agricultural Transformation through Stronger Vocational Education (ATTSVE) Conference, Adama, Ethiopia.

Moletsane, R. (2016, July). *Towards privileging the voices of rural girls and young women in AIDS activism.* Keynote address given at the 6th International Indigenous Pre-Conference on HIV and AIDS, Durban, South Africa.

7.5.2 Conference Papers

Brännström, L., De Lange, N., Gillander Gådin, K., Giritli Nygren, K., Mitchell, C., Moletsane, R., & Nyhlén, S. (2017, June). *Picturing reality and its gendered dimensions.* Poster session presented at the 35th annual conference of the International Visual Sociology Association (IVSA), Montreal, QC.

Coetzer, Y., & Theron, L. (2017, June). *Historically disadvantaged youth negotiating for resilience resources to navigate towards violence prevention.* Poster session presented at the Pathways to Resilience IV: Global South Perspectives Conference, Cape Town, South Africa.

De Lange, N. (2019, March). *Who is Going Public? Ethical Perspectives through a Decolonizing Framework*. Paper presented at the second International Girlhood Studies Association Conference, Notre Dame, Indiana.

De Lange, N. (2018, July). *Who is going public? Ethical perspectives through a decolonizing framework.* Paper presented at the 39th ISA World Congress of Sociology, Toronto, Canada.

De Lange, N. (2018, May). *Growing up rural in South Africa: On using cellphilms to engage children's ideas of social spaces*. Visual encounters: Rural childhoods Symposium. MittSweden University, Sundsvall, Sweden.

De Lange, N. (2018, March). *A new moment, a new conversation: What it means to be a young African woman in times of sexual violence.* Paper presented at the annual conference of the Comparative and International Education Society (CIES), Mexico City, Mexico.

De Lange, N., & Adam, M. (2017, June). *Seeing things: Girls using visual tools for policy dialogue on addressing sexual violence.* Paper presented at the 35th annual conference of the International Visual Sociology Association (IVSA), Montreal, QC.

De Lange, N., Moletsane, R., Mitchell, C., Nyamakazi, S., & Day, A. (2017, June). *"We are unsafe out on the streets, at home, we are not safe at all": Young rural school girls taking action against sexual violence.* Paper presented at the Pathways to Resilience IV International Conference: Global South Perspectives, Cape Town, South Africa.

De Lange, N. (2017, April). *Girls as 'warriors': Gender inequality in turbulent times in South Africa.* Paper presented at the Girlhood in the Turbulent Times: Gender Equality as a Cultural Norm and Social Practices International Conference, hosted by the Gorbachev Foundation, the Heinrich Böll Foundation, and The Journal of Policy Studies, Moscow, Russia.

De Lange, N., & Girls Leading Change. (2016, July). *Taking action: Dialogue with policy makers to address gender violence at a South African university.* Paper presented at the 6th International Indigenous Pre-Conference on HIV and AIDS, Durban, South Africa.

De Lange, N. (2015, June). *Girls leading change in addressing sexual violence at a university in South Africa.* Paper presented at the 10th international conference on Interdisciplinary Social Sciences, University of Split, Split, Croatia.

De Lange, N., & Geldenhuys, M. M. (2015, January). *Youth participation in social media: Enabling youth engagement and reflection.* Paper presented at the annual conference of the Education Association of South Africa (EASA), Mookgophong, South Africa.

De Lange, N., & Mitchell, C. (2014, July). *Community health workers as 'cultural producers' in addressing gender-based violence in rural South Africa.* Paper presented at the European Health Psychology Conference, Innsbruck, Austria.

De Villiers, D., & Theron, L. (2017, June). *Resilience in rural communities: Indigenous young women negotiate for better protection against gender-based violence.* Poster session presented at the Pathways to Resilience IV International Conference: Global South Perspectives Conference, Cape Town, South Africa.

Haffejee, S. (2017, June). *Resilience processes in sexually abused Black South Africa adolescent girls: Findings from a participatory study.* Paper presented at the Pathways to Resilience IV International Conference: Global South Perspectives, Cape Town, South Africa.

Haffejee, S., & Theron, L. (2017, June). *Factors that enable resilience processes in adolescent girls that have been sexually abused.* Paper presented at the Pathways to Resilience IV International Conference: Global South Perspectives, Cape Town, South Africa.

Haffejee, S. (2016, October). *Scoping review of resilience processes in sexually abused girls.* Poster session presented at the North West University Research Symposium, Vanderbijlpark, South Africa.

Mitchell, C. & Yamile, N. (2018, July*). On the ethics of ownership in participatory research.* Paper presented at the International Sociological Association World Congress. Toronto, ON.

Mitchell, C. & Moletsane, R. (2018, March). *Intersections, meeting places and divergences in girl-led approaches to addressing sexual violence in Canada and South Africa.* Paper presented at the Annual Conference of Comparative and International Education Society. Mexico City.

Mitchell, C., & Moletsane R. (2016, November). *Girl-led 'from the ground up' policy making: Arts-based methods in decolonizing knowledge about sexual violence.* Paper presented at the annual conference of the National Women's Studies Association, Montreal, QC.

Mitchell, C., De Lange, N. & Moletsane, R. (April, 2016) Poetry in a pocket: The cellphilms of South African rural women teachers and the poetics of the everyday. Paper presented at the American Educational Research Association. Washington, DC.

Mitchell, C., De Lange, N., Moletsane, R., Gillander, K., Giritli-Nygren, K., Nyhlen, S., … Lufele, M. (2015, September). *Seeing how it works – transnational dialogue on the use*

of the visual and digital media in girl-led 'from the ground up' policy making to address sexual violence. Presentation at the Sexual Violence Research Initiative Forum, Stellenbosch, South Africa.

Mitchell, C., Moletsane, R., & De Lange, N. (2015, April). *Girl-led policy dialogue in addressing sexual violence in South Africa: A case for arts-based methods.* Paper presented at the annual meeting of the American Educational Research Association, Chicago, IL.

Mitchell, C. & Moletsane, R (2015, March). *Indigenous Girlhoods and Sexual Violence: Colonial Legacies in Canada and South Africa.* Paper presented at the Comparative and International Educational Society Annual Conference, March 8-13, 2015. Washington, DC.

Mitchell, C., & Moletsane, R. (2014, April). *Seeing is believing, but who's looking? 'From the ground up' policy dialogue on sexual violence.* Paper presented at the annual meeting of the American Educational Research Association (AERA), Philadelphia, PA.

Mitchell, C., Moletsane, R., Macentee, K., & Wiesbeck, L. (2014, April). *'Technologies of non-violence' in Girlhood Studies: Digital literacy and social media in addressing sexual violence.* Paper presented at the annual meeting of the American Educational Research Association (AERA), Philadelphia, PA.

Moletsane, R. (2018, July). *The ethics of participatory dissemination: Reflections from participatory research on sexual violence with girls and young women in rural South Africa.* Paper presented at the 39th ISA World Congress of Sociology, Toronto, Canada.

Moletsane, R. & Mitchell, C. (2018, April). *Researching sexual violence with girls in rural South Africa: Some methodological challenges in using participatory visual methodologies.* Paper Presented at the Annual Conference of American Educational Research Association, New York City.

Moletsane, R., de Finney, S., de Lange, N., Mitchell, C. (2018, March). *Troubling North-South Dichotomies: Learning about Sexual Violence*. Panel Presentation at CIES Conference, March 25-29, 2018. Mexico City, Mexico.

Moletsane, R. (2018, March). *"It makes me feel like nothing!": Rural girls' experiences of community responses to sexual violence.* Paper presented at the annual conference of the Comparative and International Education Society (CIES), Mexico City, Mexico.

Moletsane, R., Wiebesiek, L., & Treffry-Goatley, A. (2017, June). *Challenges and opportunities in engaging communities in participatory visual research: A case study of a project in rural South Africa.* Paper presented at the 35th annual conference of the International Visual Sociology Association (IVSA), Concordia University, Montreal, QC.

Moletsane, R. (2017, February). *Gender and race as social determinants of health.* Paper presented at the joint international conference of the South African Medical Association (SAMA), the World Medical Association (WMA), and the School of Public Health (SPH), Johannesburg, South Africa.

Moletsane, R., Mitchell, C., & Smith Lefebvre, H. (2015, March). *Sexual violence in the context of colonial legacies in Canada and South Africa.* Paper presented at the annual conference of the Comparative and International Educational Society (CIES), Washington, DC.

Moletsane, R., & Mitchell, C. (2014, April). *Gender equity as policy: Privileging the voices of women and girls through participatory visual methods.* Paper presented at the annual conference of the Comparative and International Education Society (CIES), Toronto, ON.

Ngidi, N.D. & Moletsane, R. (2019, June). *Contradictions in Audience Responses to Girls' Images of their Experiences of Sexual Violence in and around a South African Township*

School. Paper Presented at the International Visual Sociology Association (IVSA) Conference, Saratoga Springs, New York.

Ngidi, N.D. & Moletsane, R. (2018, April). *Using drawing to examine sexual violence with orphaned learners in a South African township school*. Paper presented at the AERA Annual Meeting, New York City, NY.

Ngidi, N.D., & Moletsane, R. (2017, June). *Through the eyes of orphans: Using participatory visual methods to explore sexual violence in and around a township secondary school in South Africa.* Paper presented at the 35th annual conference of the International Visual Sociology Association (IVSA), Montreal, QC.

Ngidi, N.D. (2016, November). *Using participatory visual methods to explore sexual violence against orphans in and around school*. Presented at the National Institute for the Humanities and Social Sciences (NIHSS) Doctoral Conference, Johannesburg, South Africa.

Notshulwana, R. (2017, June). *Girls here and boys there: Participatory visual research as intervention to facilitate gender sensitive practice with foundation phase pre-service teachers in South Africa.* Poster session presented at the 35th annual conference of the International Visual Sociology Association (IVSA), Montreal, QC.

Treffry-Goatley, A., Wiebesiek, L., Mitchell, C., Moletsane, R., De Lange, N., de Finney, S., & Wuttunee, K. (2018, August). *Using participatory visual research to address sexual violence with rural and indigenous girls in South Africa and Canada: A transnational perspective.* Paper presented at the World Education Research Association Congress, Cape Town, South Africa.

Wiebesiek, L. & Moletsane, R. (2019, November). *"Vows for Cows": Understanding the practices of forced and early marriage in rural KwaZulu-Natal from the perspective of*

girls and young women. Paper presented at the 20th Annual National Child Abuse Conference, Pretoria, South Africa.

Wiebesiek, L., Moletsane, R. & Treffry-Goatley, A. (2019, July). *Participatory Visual Methodologies as an Ethical Approach to Research into Gender-based Violence in South Africa.* Oxford Global Health and Bioethics International (Ethox) Conference, 2019. Oxford, United Kingdom.

Wiebesiek, L., Treffry-Goatley, A. & Moletsane, R. (2018). *Using Cellphilms to Understand Vulnerability and Agency in Relation to GBV in Rural South Africa.* Paper presented at the American Educational Research Association (AERA) Conference. New York, NY.

7.5.3 Conference Panels

de Finney, S., Moletsane, R., De Lange, N., & Mitchell, C. (2018, March). *Troubling north-south dichotomies: Learning about sexual violence with girls and young women across Indigenous contexts in South Africa and Canada.* Panel presented at the annual conference of the Comparative and International Education Society (CIES), Mexico City, Mexico.

Girls Leading Change. (2016). *Women and girls: Leaders, activists and champions in the HIV response.* Panel presented at the 6th International Indigenous Pre-conference on HIV & AIDS, Reclaiming Indigenous Voices: Our Lives, Our Health, Our Future, Durban, South Africa.

Hart, L., Mitchell, C., Lamb, P., Schwab-Cartas, J., Moletsane, R., & De Lange, N. (2017, May). *What difference does this make? Participatory arts-based research and the politics of engagement.* Panel symposium conducted at the annual conference of the Canadian Society for the Study of Education (CSSE), Ryerson University, Toronto, ON.

Larkin, R. (2016, July). *Grassroots of experiences in HIV advocacy and healing.* Panel presented at the 6th International Indigenous Pre-conference on HIV & AIDS, Reclaiming Indigenous Voices: Our Lives, Our Health, Our Future, Durban, South Africa.

Larkin, R., & Ngidi, N. (2016, July). *Youth voices from the group up: Solidarity, strength and resilience.* Panel presented at the 6th International Indigenous Pre-conference on HIV & AIDS, Reclaiming Indigenous Voices: Our Lives, Our Health, Our Future, Durban, South Africa.

Mitchell, C., Smith, A., Moletsane, R., & Gonick, M. (2016, November). *Border crossings in girlhood studies: A case for transnational dialogues.* Roundtable presented at the annual conference of the National Women's Studies Association, Montreal, QC.

7.6 Briefing Papers

Girls Leading Change, & Booker, E. (2019). Girl Groups to Address Sexual Violence. Montreal, QC: Participatory Cultures Lab.

Treffry-Goatley, T., & Wiebesiek, L. (2018). *Ethics of participatory visual research to address gender-based violence.* Montreal, QC: Participatory Cultures Lab.

7.7 Completed Theses and Dissertations

Haffejee, S. (2018). *A visual participatory exploration of the resilience processes of Black African girls who have been sexually abused.* Unpublished Doctoral Dissertation, North West University.

Coetzer, Y. (2018). *Historically disadvantaged youth negotiating for resilience resources to navigate towards violence prevention.* Unpublished Masters Dissertation, North West University.

De Villiers, D. (2018). *Rural resilience and historically disadvantaged young women's negotiations for protection against gender-based violence.* Unpublished Masters Dissertation, North West University.

7.8 Artistic Performances

Gaiza, S., Jiyana, Z., Lufele, M., Maome, B., Mlobeli, L., Mntonga, A., … Mabhengu, Z. (2016, July). *Fourteen times a woman: Indigenous Stories from the heart.* Reading performed at Nelson Mandela Metropolitan University (NMMU), Port Elizabeth, South Africa.

Girls Leading Change. (2016, March). Presentation on the Girls Leading Change as part of the Women on Wednesday Series, St. Cloud State University, MN.

HEAIDS Education CoP. (2014, August). *Seeing, believing and acting for change: Integrating HIV and AIDS in higher education curricula* [Photo exhibition]. Presented at a meeting of the South African Education Research Association, Durban, South Africa.

7.9 Articles for Popular Media

Networks for Change and Well-being. (2017, November). Networks for Change and Well-being: Girl-led 'from the ground up' policy making to address sexual violence in Canada and South Africa. *The Adolescent Development and Participation Network.* Retrieved online:

http://www.comminit.com/adolescent-development/content/networks-change-and-well-being-girl-led-ground-policy-making-address-sexual-violence-can

University of KwaZulu-Natal. (2017, March). Article about the Leaders for Young Women's Success (L4YWS) featured in the Okhahlamba Local Municipality Newsletter.

Moletsane, R. (2017, March). 'Cultural' practices continue to force girls out of School: Time to act decisively. Brookings Institution. *https://www.brookings.edu/blog/education-plus-development/2017/03/07/cultural-practices-continue-to-force-girls-out-of-school-time-to-act-decisively/*

Moletsane, R. (2016). What can/should we expect in the education system in 2016. *The Mercury*.

7.10 Other: Network 4 Change Newsletters

Issue 1: June 2015

Issue 2: February 2016

Issue 3: September 2016

Issue 4: March 2017

Issue 5: September 2017

Issue 6: March 2018

Issue 7: September, 2018

Issue 8: March, 2019

Issue 9: October, 2019

Issue 10: March, 2020

Issue 11: September 2020

Issue 12: March 2021

Issue 13: October, 2021

7.11 Events

7.11.1 Conferences & Colloquiums

Gonick, M., de Finney, S., Flicker, S., & Moletsane, R. (2016, November). *Networks for Change and Well-being: Where are we now?* Dialogue symposium conducted at 'From the Ground Up' Policy Making Led by Girls and Young Women In Addressing Sexual Violence, McGill University, Montreal, QC.

Networks for Change and Well-Being. (2016, July 14-15). Project meeting and symposium attended by partners and collaborators from Canada and South Africa, including post-graduate students and junior researchers, representatives from UKZN's community partner organisations, the 'Girls Leading Change', and two participants each from the research site in Port Elizabeth and one of the research sites in KwaZulu-Natal, Durban, South Africa.

Networks for Change and Well-Being. (2018, March 6-7). *Colloquium on the use of participatory visual methodologies in addressing gender-based violence in and around post-secondary educational institutions.* Durban, South Africa.

7.11.2 Workshops

Girls Leading Change (2016, July). *Taking action: Youth voices on turning the tide of the spread of HIV.* Workshop conducted at the 6th International Indigenous Pre-conference on HIV & AIDS, Reclaiming Indigenous Voices: Our Lives, Our Health, Our Future, Durban, South Africa.

Moletsane, R. (2017, February). Introduction to participatory methodologies workshop presented to academics, researchers, post-graduate students of the Centre for Rural Health, University of KwaZulu-Natal, Durban, South Africa.

Moletsane, R. (2016, October). Participatory visual research methodologies workshop presented to academics, researchers, post-graduate students of the Occupational Therapy Department, University of KwaZulu-Natal, Durban, South Africa.

Moletsane, R., & Wiebesiek, L. (2017, March). Introduction to participatory methodologies Workshop presented to academics, researchers, post-graduate students of the School of Nursing and Public Health, University of KwaZulu-Natal, Durban, South Africa.

Moletsane, R., Wiebesiek, L., & Mzala Nxumalo Centre. (2017, August). Introduction to Gender-based Violence/Women's Day workshop conducted with110 female learners from rural and township schools in and around Pietermaritzburg, South Africa.

7.11.3 Summer Institutes

Networks for Change and Well-Being. (2017, June 18-22). *Speaking back.* Workshop presented at the Participatory Visual Methodologies Summer Institute, McGill University, Montreal, QC.

Networks for Change and Well-Being. (2016, February 18-19). Training institute attended by the post-doctoral fellows, PhD students, Masters students, and junior members of staff attached to the Networks for Change and Well-being project from NMMU, NWU, DUT, and KZN, Port Elizabeth, South Africa.

7.11.4 Media Events

Durban University of Technology (DUT) & Agenda Feminist Media. (on-going). Weekly radio programmes hosted on Radio DUT and Inanda FM.

7.11.5 Public Debates & Dialogues

Challenging rape and rape culture at DUT. (2016, May). Dialogue with DUT staff, students, and stakeholders hosted by N. Magudulela & Girls Against Sexual Violence and Abuse (GAVSA), Durban University of Technology, Durban, South Africa.

Foregrounding the voices of girls and young women in AIDS activism. (2016, July). Feminist dialogue hosted by R. Moletsane & Agenda Feminist Media, Durban, South Africa.

Magudulela, N., & Girls against Sexual Violence and Abuse (GASVSA). (2017, May). Participation in the dialogue *Fears, insecurities, and stereotypes: A dialogue on current issues of gender-based violence*, Durban University of Technology, South Africa.

Magudulela, N., & Girls against Sexual Violence and Abuse (GASVA). (2017, March). Panel discussion at the dialogue *A change in the context of violence: A dialogue across generations*, Durban University of Technology, South Africa.

The 2016 local government elections – A game of patriarchs? (2016, August). Feminist dialogue hosted by Agenda Feminist Media.

7.11.6 Other Events: Awareness March & Dialogue

09 August 2017 (Women's Day), Leaders for Young Women's Success (L4YWS) awareness march and community dialogue, Khethani, South Africa.

21 March 2018 (Human Rights Day), Social Ills Fighters (SIFs) awareness march and community dialogue, Loskop, South Africa.

21 March 2018 (Human Rights Day), Young Girls Leading Change (YGLC) awareness march and community dialogue, Paterson, South Africa.

7.11.7 Other Events: Policy Meetings

Magudulela, N., & Girls against Sexual Violence and Abuse (GAVSA). (2017, February). Joint meeting of KwaZulu-Natal universities with the Deputy Minister of Higher Education hosted by University of Zululand, South Africa.

Magudulela, N., & Girls against Sexual Violence and Abuse (GAVSA). (2017, February). Closed session with the deputy Minister to deliberate on SGBV on university campuses and possible solutions thereto, University of Zululand, South Africa.

Magudulela, N., & Girls against Sexual Violence and Abuse (GAVSA). (2017, February). Meeting and information session with Indlebe group at Diakonia to discuss how GAVSA can bring positive social change in the area of gender relations, Durban, South Africa.

Section 8. Problems and Challenges

We recognise that for such a large project taking place across two continents over six years and dealing with an extraordinarily sensitive topic with some of the most marginalised groups in the world with the aim of achieving the notoriously difficult goal of effecting social and policy change made more challenging by working from the ground up, we have been fortunate to experience relatively few challenges that we see as significant enough to warrant mention.

8.1 Obtaining Ethical Clearance

Obtaining ethical clearance was a challenge for a number of partners in the *Networks for Change* in both Canada and South Africa. In South Africa, the reasons for this challenge include a combination of research ethics committees (RECs) being unfamiliar with PVM, the young age of the proposed participants (being legal minors) who were therefore considered vulnerable, and the sensitive nature of the topic of sexual violence. The *Networks for Change* implementing partners chose to handle these issues in different ways. For example, having experienced challenges and delays with obtaining ethical clearance for Sadiyya Haffejee's doctoral study, it was decided at NWU that the Masters students would recruit older participants aged between 18 and 25. Having reached the age of 18 individuals are able to consent to participate in research and are not automatically considered vulnerable unless there are other associated factors, such as HIV status. Other partners persisted, responding to the REC's (often numerous, sometimes onerous) concerns and eventually obtaining ethical clearance. As mentioned in section 6 above, ethical practice was a major cross-cutting theme of the *Networks for Change*, and partners remained vigilant and mindful at all times of the paramount importance of engaging safely and ethically with partners and communities. Many of the experiences of the *Networks for Change* partners are discussed in detail in the forthcoming book 'Ethical Practice in Participatory Visual Research with Girls: Transnational

Approaches'[37] edited by Relebohile Moletsane, Lisa Wiebesiek, Astrid Treffry-Goatley, and April Mandrona which is the second volume in the Transnational Girlhoods series published by Berghahn and edited by Claudia Mitchell, Bodil Formark, Ann Smith, and Heather Switzer.

While the challenges and delays involved in obtaining ethical clearance resulted in delays in the start of many of the 5 projects, all affected partners were able to make up for any lost time and make good progress towards completing their research and project activities by the end of the project.

8.2 Administrative Set-up

The complex and sometimes opaque bureaucratic machinery at UKZN and some of the partner institutions also caused delays in the start of some of the *Networks for Change* projects in South Africa. Never having administered a project of this size and nature before, it took some time for the UKZN administrative functions including the legal department to establish the necessary sub-contracts with the other implementing partners. Human resources processes in an institution as large as UKZN are also slow-moving and somewhat complicated which resulted in a long delay in the appointment of the project co-ordinator for the *Networks for Change* in South Africa. Having no dedicated co-ordinator approximately a year-and-a-half contributed to the slow progress with the set-up and administration of the project until the co-ordinator was appointed and started work in February 2016.

8.3 Connecting girls and young women in Canada and South Africa

Attempts to have South African girls and young women travel to Canada and elsewhere to participate in meetings, conferences, or other international events were not always successful.

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[37] The book is scheduled for publication in 2021.

Among the barriers were the high cost of international travel from South Africa, the legalities of taking minors out of the country (stringent laws and regulations apply to prevent human trafficking), difficulties in acquiring the documents required for travel (including birth certificates and identity documents which are required for passport applications) as well as the expense involved. In spite of our best efforts, more than once, visa applications for the GLC for entry into Canada were denied.

Because many of the *Networks for Change* participants in South Africa had challenges with regularly accessing social media platforms due to poor network coverage, the high cost of mobile data, and sometimes limited access to smartphone technology, the potential of these platforms as a way for to them connect with their counterparts in Canada was limited. This made the challenges in arranging face-to-face meetings outside of South Africa was particularly frustrating. These 'connectivity issues' limited extent to which the girls and young women who participated in the *Networks for Change* in Canada and South Africa were able to connect affected plans to create and sustain transnational girl-led structures.

8.4 Tensions and Resistance in the Community

Khethani: Isibani Community Centre & Lack of political will and support

Unfortunately, since the beginning of the project *Isibani* has undergone a change in leadership, a restructuring process, and a shift in focus. As a result, the focus and objectives of the *Networks for Change* and *Isibani* were no longer so neatly aligned, and the partnership deteriorated over a period of approximately two years. As discussed in section 6 above, the partnerships between community-based organisations and structures and the *Networks for Change* research teams were crucial to the success of the projects. A comparison between Khethani and Loskop points to the fact that with the research team located two-and-a-half hours

away in Durban, without the support of a committed and consistent support structure like *Thembalethu* in their community, the L4YWS struggled to execute their plans in a consistent and sustainable way. While *Thembalethu* and the UKZN research team tried to fill this gap as much as possible, the situation was far from ideal.

Of course, there are other differences between these two communities that also contributed to the different outcomes achieved, including the high levels of migration in and out of the community, and lack of formal leadership structure in the community, a lack of political will to really engage with the challenges faced by the community. A further difference that the UKZN research team and *Thembalethu* observed is the number of school-going children who live in Khethani alone in rented rooms during the school term due to the distance of the family home (often located on commercial farms) from schooling. The lack of or more casual approach to parental supervision that we have observed in Khethani is also something that the L4YWS brought to our attention in relation to the poor discipline of and 'bad' choices made by young people about substance use, sexual activity and a lack of commitment to education.

In these circumstances the L4YWS have struggled to access services and support in or around their community, and successfully achieve some of their goals. Their determination and continued commitment to use the relatively few resources at their disposal to work towards community and policy change in the face of such persistent challenges is admirable.

Resistance to Change in Loskop

During the community engagement meeting that was the first official project activity in Loskop, the UKZN research team was welcomed to and given permission to conduct research in the community by a member of the traditional leadership. In the same breath, however, we

were told not to change anything. Being fortunate to have had the support of *Thembalethu* and the local ward councillor as well as the principal of the SIFs' school (among other stakeholders), this statement did not hinder the progress of our work in any way until we began to draw attention to and challenge the practices of EFM in the area, thereby initiating the process of community-based policy-making. After some initial denials and faced with the overwhelming support of his chief advisor for challenging these practices, the *Inkosi* acknowledged that EFM does take place in Loskop and that the practices may not, in fact, be in the best interests of the girls and young women involved or the community. The resistance of other members of the community, most notably the group of women responsible for planning the event known as *Ukuphuma Kwezintombi*, a number of traditional healers, and a number of the *iziNduna* was less easy to overcome. In fact, in one of our meetings to discuss the protocol at which the *Inkosi* was not present, when his chief advisor left the meeting briefly to attend to an urgent matter, a group of *iziNduna* left the room and were overheard by a member of the UKZN research team making statements about how we were crazy and trying to change their culture. While we were far from confident that we had won over these sceptics, we had hoped that persistence, continued engagement, and the powerful and moving stories of the SIFs and some of their mothers who experience EFM would eventually at least soften their resolve against change. For us, the fact that protocol was signed by the *Inkosi* with the support and agreement of the majority of the community stakeholders involved in the process, the continued engagement of the sceptical groups and individuals as well as the support that the protocol has received from other structures and organisations including the KZN Provincial House of Traditional Leaders were indicators that the protocol had a good chance of succeeding before our work was interrupted and put on hold by the COVID-19 pandemic discussed in greater detail below.

8.5 The Global COVID-19 Pandemic

The pandemic disrupted plans for the completion of project activities and the achievement of project objectives affecting UKZN, NMU and Agenda. Each of these partners had project activities planned for 2020, which had to be cancelled or postponed. This situation was particularly frustrating in relation to the interruption of the community-based policy-making process that was underway. A particular concern was that, with the loss of momentum at such a crucial time in the process and the shift of focus onto more immediate concerns related to health, safety, and food security, enthusiasm and support for the community and policy-change work that was proceeding with such promise will wain and attempts to revive it might be unsuccessful or take so long that the work is no longer sustainable.

The activities that had to be cancelled or postponed included:

at Agenda

- A joint feminist dialogue (UKZN and Agenda) on Comprehensive Sexuality Education as a 21st Century Skill which was schedule to take place on 26 March 2020.

- Since the nation-wide lockdown began at midnight on 26 March 2020, the radio journalism interns hosted by Agenda have not been able to produce their weekly, 60-minute segment called "The Real" which airs on Radio DUT and Radio Inanda FM.

at UKZN

- The *Networks for Change* Imbizo Intergenerational that was scheduled to take place from 29 June to 03 July 2020 in Durban, South Africa had been postponed. As a culmination of six years of work together in the *Networks for Change* project, this concluding event would have brought together, for the first time all of the girls and young women, community workers, activities, researchers, and policy-makers and implementers from across Canada and South Africa. Much planning had already gone

into the event including the securing of passports and other travel documents for Canadian partners, securing a venue in Durban, and the development of the programme.

- A meeting with the traditional leadership and other stakeholders in Loskop to plan activities related to the dissemination of and education about the protocol that was to take place in late March was cancelled. It is essential that the community is involved in the planning of these activities as they must be responsive, context-relevant, and appropriate.

- As agreed with the traditional leadership, stakeholders, and community representatives, a community dialogue to launch the protocol in Loskop was scheduled to take place in the first week of April.

- All other activities in Loskop related to the dissemination of and education about the protocol, including those at schools, with parents, with the South African Police Service and the Department of Social Development that were to take place between April and July.

- Workshops with the Leaders for Young Women's Success and the Social Ills Fighters to prepare for the Imbizo Intergenerational were scheduled to take place between 14 and 17 April 2020, along with several key informant interviews in both Loskop and Khethani, and a workshop with the women responsible for the *Ukuphuma Kwezintombi* event in Loskop.

- In partnership with the National Prosecuting Authority, a training workshop for the Traditional Leadership and other stakeholders in Loskop on GBV, human trafficking, and the implementation of the protocol and was scheduled to take place on 21 and 22 April 2020.

  at NMU

- a retreat in May to prepare for the Imbizo Intergenerational;

- participation in the Imbizo Intergenerational in Durban, 29 June 03 July; and

- a retreat to draw the project work to a close and ensure continuity through the gender club strategy.

Due to university guidelines and the nation-wide lockdown, it was not possible to complete the above-mentioned activities before 31 July 2020.

During lockdown, the project teams at UKZN and NMU continued with the analysis of the substantial amount of data that has been generated throughout the project. We also moved forward with the development and finalisation of publications. The UKZN research team has produced a draft policy brief on community-based policy-making to address forced and early marriage in rural communities. The project teams continued (and will continue) to provide support to the L4YWS, SIFs, GLC and YGLC. Since we were not able to hold the planned workshops and events in Loskop, Khethani and Paterson, we suggested to our co-researcher participants that they develop visual products like drawings, photographs, and cellphilms about the impact of COVID-19 and the lockdown on girls and young women in their communities. However, recognising that many people are dealing with multiple and compounding stressors during this time, we made it very clear that the girls are in no way obliged to produce anything at this time. We also made the girls aware of the opportunity to submit entries to the 2020 International Cellphilm Festival on the theme 'Well-being in the time of distancing' and encouraged them to submit entries. The YGLC submitted an entry called *Our experiences during the lockdown, SA 2020* which took third place and can be viewed here: https://internationalcellphilmfestival.com/.

The IDRC granted us a no-cost extension up to 31 July 2021 in the hopes that we would be able to complete the outstanding research activities. Unfortunately, the COVID-19 pandemic

in South Africa continued to disrupt research and teaching across the country. In an effort to draw the project to an appropriate close, we held a simultaneous final workshop in Port Elizabeth and Durban during which the two sites were able to connect via videoconference and held the final international event *Imbizo* Intergenerational on Zoom. Unfortunately, reliable access to the internet remains a challenge for many South Africans so not all of the GLC, YGLC, L4YWS, and SIFs were able to connect to the Zoom event.

Networks for Change doctoral students, Ndumiso Ngidi (UKZN) and Robin Notshulwana (NMU) have graduated. Lisa Wiebesiek has submitted her thesis for examination. Some of the on-going PhD students whose fieldwork was halted by the COVID-19 restrictions continued to work on desktop research for their studies and have undertaken fieldwork and data generation when COVID-19 regulations allowed for it. This means that they will need an extra year to complete their studies.

Section 9. Administrative Reflections and Recommendations

The administration and oversight of the grant was excellent. We have no recommendations.

Section 10. Acknowledgements

On behalf of the *Networks for Change* partners in South Africa, we would like to acknowledge all of the girls and young men and women with whom we have worked for giving so generously of themselves and their time. The results of this project are a reflection of their creativity, hard work, courage, and dedication to improving the lives of girls and young women in their communities and beyond. We would like to express our sincere gratitude to our community partners and collaborators for their invaluable advice, guidance, and support over the years. We would like to thank Ms Xolile Msimanga, in particular. Her contribution to the *Networks for Change* in South Africa has been substantial and invaluable. The adult researchers and our young co-researcher participants have all benefited from her knowledge, wisdom, determination, and passion. We would also like to thank the communities with whom we worked for allowing us into their lives and spaces, and for their generosity in engaging with us. We owe a debt of gratitude to stakeholders including Ward Councillors, traditional leadership, SAPS, the CGE, the NPA, schools (teachers and principals), community leaders and activists, parents and care givers, the KZN Provincial Legislature, the and Provincial Council of Traditional Leaders who have shared their time, knowledge, and expertise to support and improve our work. We are grateful to our partners and collaborators in Canada their support and for sharing their knowledge, insight, learnings with us.

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