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Doing Ethical Research with Girls and Young Women in Transnational Contexts

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In my community, there was a girl who grew up with no family. Her parents died because of AIDS, and she had to hustle for herself and her siblings. She bought a newspaper to look for a job and found something. They called her for her details and told her to prepare for her travel. The day came when she left for Johannesburg. When she got there, she was told to do prostitution. She tried to refuse, but then she thought of her family and their need for money. So, she did it for her family, and after a while, she started to earn well and bought some nice clothes. Two years later, she started to feel sick, and so she went to a doctor. The doctor told her that she was HIV positive, and she needed to return home to be treated by her family. After one month, she died after confessing to her family what work she had been doing!

—Digital story script, South Africa, 2016

This story was created at a digital storytelling workshop in 2016 by youth activist members of the group Leaders for Young Women's Success (L4YWS) in rural South Africa. Their production was part of an ongoing

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transnational study called "Networks for Change and Well-being: Girl-led 'From the Ground Up' Policy Making to Address Sexual Violence in Canada and South Africa."[1] Led by McGill University in Canada and the University of KwaZulu-Natal (UKZN) in South Africa, the Networks for Change (as the project is popularly known) uses participatory visual methodology (PVM) to address sexual and gender-based violence (GBV) across fourteen rural and urban research sites in South Africa and Canada. A number of chapters in this volume analyze work from some of these sites.

The participants' narrative in the digital story cited above captures some of the complex social and structural difficulties faced by many girls and young women living in diverse societies, but perhaps most acutely by those living in rural and Indigenous communities. Quarraisha Abdool Karim and Cheryl Baxter (2016) conclude that compared to the general population in South Africa, girls and young women living in rural environments carry a far greater burden of poverty, gender discrimination, GBV, and disease, including higher rates of HIV infection. This phenomenon is not peculiar to South Africa. Despite the numerous protective international treaties in existence and the national and international laws that aim to support gender equity and address GBV, the phenomenon continues globally.

Given these adverse circumstances, girls and young women, particularly those living in Indigenous, rural, and Global South communities, tend to be vulnerable to various forms of GBV. Consequently, university Research Ethics Boards (REB) and Research Ethics Committees (REC) are particularly stringent when researchers propose to work with these so-called vulnerable populations and often require the implementation of additional protective measures to reduce the risk of harm. While these measures are certainly necessary, they can discourage scholars from working with girls and young women and can hinder much-needed research. Consequently, as Astrid Treffry-Goatley, Lisa Wiebesiek, and Relebohile Moletsane (2016) remind us, many of the circumstances that result in girls and young women being disproportionately susceptible to harm remain unaddressed and the cycle of marginality and vulnerability endures.

However, as feminist scholars Leigh Gilmore and Elizabeth Marshall have argued, because conceptualizations of girls and young women as vulnerable often ignore their agency and personhood, we need to resist reinforcing a notion of girlhood that has "congealed into a single sad story in which imperiled girls await rescue, with limited hope or success. In this

story, girls appear in perpetual crisis and permanently vulnerable not only because of dire circumstances but also because of something intransigent and intrinsic to girlhood itself" (2010: 667).

Thus, there is an urgent need for research that strikes a balance between a recognition of the complex challenges faced by girls and young women in different contexts, and an acknowledgement of their voice and agency. Specifically, we need critical studies that can help us navigate the ethical challenges of working with girls and young women. These studies must focus on understanding their needs and be directly informed by this population's perspectives. Contributions to this edited volume address how such work might be done safely and ethically.

Internationally, there is consensus that research must involve working directly with girls and young women as both producers of knowledge and agents of change in their own lives (Kirk and Garrow 2003; Oakley 1994). Girlhood studies is a growing area of interdisciplinary research and social action, in which researchers work with girls and young women to understand and address critical issues in their lives. The overarching aim of this field of study is not only to understand the problems; it is also to transform the long-standing and paternalistic assumption that girls and young women are passive, incompetent, and/or inherently vulnerable research subjects (Clark and Moss 2011). Accordingly, scholars working in girlhood studies seek to engage with girls and young women in meaningful ways, approaching them as knowers, key research partners, and leaders in social development (Kirk et al. 2010; Mitchell and Reid-Walsh 2008; Schratz and Walker 1995).

As Claudia Mitchell argues, for research to enable girls' participation and create opportunities for their voices to be heard, it must use "girl-method" (2011: 51), a feminist methodology that involves research *for* girls, *with* girls, and *about* girls (see also Mitchell and Reid-Walsh 2008). Such research, located in various social and academic contexts, often uses participatory approaches to involve girls in collaborative research that focuses on the issues that impact on their lives. PVM, which includes creative and arts-based methods such as drawing, photovoice, digital storytelling, collage, and cellphilms, has emerged as a valuable way of drawing on the knowledge and experiences of communities and research participants to inform and guide research processes and social change. PVM has become popular for engaging young people in research since the methodology is usually fun to use and can help subvert power imbalances that can arise between adult researchers and young participants (Carter and Ford 2012;

Johnson et al. 2012; Mitchell and Sommer 2016). Internationally, scholars have shown how these arts-based approaches can help negotiate the terrain of challenging topics, including sexual violence and HIV infection, particularly in work that involves young people (Gubrium et al. 2016; Mitchell and Sommer 2016; Theron et al. 2011). By repositioning participants as co-researchers and challenging the unequal power relations that tend to arise between researchers and the communities with whom they work, this approach can contribute to the democratization and decolonization of research (Gubrium and Harper 2013; Mitchell et al. 2018).

Despite the reported advantages of using this approach in research, ethical dilemmas do arise. Using PVM often raises ethical questions regarding the gaze, or, put differently, who has the right to look and who is looked at. The methodology can also present ethical issues regarding how image production and dissemination practices might be used to maintain hierarchal power-relationships, present normative constructions of truths as universal, vilify those who are less powerful in various spaces, and marginalize their knowledges, histories, and stories. As Shannon Walsh (2014) argues, this is particularly true when researchers apply a participatory visual approach uncritically.

For example, in the pursuit of the aims of fostering more equitable research relationships and foregrounding the voices of our co-researcher participants, it is important that we carefully consider which visual methods, equipment, and software we use in our work. This will help to avoid recreating or reinforcing inequality and marginality. The technological affordances of digital methods are a central concern in a number of the chapters in this volume. For example, the ubiquity of the cellphone has led to digital media becoming more widely accessible and has encouraged PVM researchers to use digital methods in their work. While it is valuable for young people to learn digital media skills, the use of high-tech methods, especially in resource-poor settings, may exacerbate unequal power relations through the researcher's ownership of these tools and their proficient digital media skills (MacEntee et al. 2016; Wang 2000). However, as several chapters in this volume illustrate, PVM does not always require the use of expensive or high-tech tools.

Treffry-Goatley and colleagues (2016) have found that fundamental principles of participatory visual research (PVR) are sometimes at odds with formal ethics processes. For example, in PVR, there is an overt emphasis on participant autonomy. Thus, participants are characteristically understood as co-researchers and co-owners of the visual work and knowl-

edge generated in the project. However, as Rose Wiles et al. note, "the principle of respect for autonomy may present considerable difficulties for visual researchers in relation to confidentiality and anonymity" (2008: 6). For example, scholars cannot name participants or share their images without running into conflict with the protectionist discourse of formal research ethics. To address this, context-specific work that can help guide the ethical use of PVM with girls and young women is needed, particularly in research that involves rural and Indigenous communities.

The chapters in this edited volume engage critically with the ethical dilemmas encountered by participatory visual researchers in their work with girls and young women and the strategies they employ to address them. Research with girls necessarily invokes a range of legal and ethical commitments (Mandrona 2016). However, while research on girlhood in various contexts is relatively abundant, work that focuses on the experiences of girls and young women in Indigenous and rural communities is limited. This book builds on a 2016 themed issue of *Girlhood Studies: An Interdisciplinary Journal* titled "Ethical Practice and the Study of Girlhood." The issue focused on "the need for an ethics of girlhood studies." The guest editor of this special issue, April Mandrona, raises pertinent questions in her introduction to the volume. She asks, "What are the unique features of a girlhood studies ethics? . . . How might the changing socio-political forms of girls' lived experiences and the representation of these inform the meaning of constructs framed as being *in the best interest of the (girl) child* and in doing the *most good and least harm*?" (2016: 4, emphasis in original). Building on the concerns of this special issue of *Girlhood Studies: An Interdisciplinary Journal*, with the exception of one chapter that deals with young people in urban locations, our book considers ethical practice in participatory research with girls and young women at the intersection of rurality and Indigeneity and transnational girlhood. The chapters offer both practical and theoretical insights that can guide the ethical application of PVM in working with girls and young women in a variety of contexts.

Indigeneity, Rurality, and Transnationalism

The chapters in this book focus on understanding and addressing the various issues facing girls and young women in communities and institutions. Seven contributions are framed around the three key concepts of

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Indigeneity, rurality, and transnational activism, and how they influence ethical practices and formal ethical processes involving PVM with girls and young women in various communities. The setting of the study in chapter 9 is urban, and the participants in it are young women and men. We explain this inclusion below.

Indigeneity

Experiences and understandings of what it means to be Indigenous vary widely. For example, in Canada, the word "Indigenous" is defined by identity and minority group membership and refers to three distinct groups: First Nations, Métis, and Inuit. Each of these cultures is informed by its historical relationships to specific geographical locations. In South Africa, the term is associated with the Black African majority and the Khoisan, who also have different cultural heritages. Nevertheless, despite the complex and diverse nature of Indigeneity, there are overarching issues that affect Indigenous people and communities, including representation, identity, self-determination, sovereignty, and cultural and linguistic autonomy. Indigenous people are also connected by practices of solidarity, ongoing struggles against colonial and imperial forces, and designations such as the "Fourth World" (Hall 2003).

In particular, as Indigenous scholar Sandrina de Finney argues, unlike "the individualized, empowered postfeminist liberal girl" (2015: 169) that dominates girlhood studies literature, girls in Indigenous communities tend to focus on their communal and cultural relationships. With this focus, their efforts are geared toward tackling pertinent issues in their lives and the realities of people in their communities. Citing the work of Claudia Mitchell and Carrie Rentschler (2014), de Finney argues that girlhood scholars tend to ignore or, at best, pathologize Indigenous girls' desire for a different kind of girlhood. Thus, according to her, "the omission of Indigenous girls from girlhood studies creates critical gaps in our conceptualizations of girls' agency, materiality and political and cultural desires, while excluding Indigenous girls themselves from contributing to a vibrant scholarship of girl cultures" (2014: 169). Linked to this, as April Mandrona argues, scholarship that examines the "ethics of research into Indigenous girlhoods, self-governance, and responses to gender-based violence" is needed urgently. Such exploration will open up numerous possibilities for study, "including the ethics of recognition, truth-telling, and decolonization, as well as indigenization" (2016: 6). Thus, most of the contributions to this volume focus on Indigenous girlhood experiences and

on understanding how visual researchers, in particular, use PVM to work safely and ethically with girls and young women to understand pertinent issues in their lives. The rest of the chapters, which include non-Indigenous populations, illustrate how, in considering the ethics in our research, Indigenous and non-Indigenous issues are in conversation with one another. From this perspective, we believe that identity and corresponding marginalization are intersectional and complex, and that including multiple voices will enable us to better understand the ethical responsibilities of researchers working with girls and young women in various contexts.

Rurality

While urban areas are home to growing, often geographically scattered Indigenous populations, most Indigenous peoples still reside in rural territories. In particular, as the United Nations International Children's Fund (UNICEF) reports, the majority of the children (age 0 to 19) in the world live in rural locales (UNICEF 2017). Girls and young women from such rural communities tend to be vulnerable to GBV generally and sexual violence in particular. For example, in a World Health Organization (WHO) survey, Andrew Morrison, Mary Ellsberg, and Sarah Bott report that in "rural areas, the lifetime prevalence rates for physical violence range from 33.8 percent (Brazil and Thailand) to 61 percent (Peru). For sexual violence by an intimate partner, the rates vary from a low of 6.1 percent in urban Japan to a high of 58.6 percent in rural Ethiopia" (2007: 26). These high rates of violence are a function of the unequal gender norms that govern relationships between men and women and boys and girls and often lead to discrimination and violence against girls and women in rural communities (Amnesty International Canada 2004; Moletsane 2011; Treffry-Goatley et al. 2017). Compounding these challenges are specific environmental, socio-cultural, and economic forces (see Corbett 2007). For example, in their toolkit, "Violence on the Land, Violence on our Bodies: Building an Indigenous Response to Environmental Violence," the Native Youth Sexual Health Network (NYSHN) and Women's Earth Alliance argue that environmental violence disproportionately impacts the lives of Indigenous populations, particularly girls and women. Linking environmental violence to GBV, particularly sexual violence against girls and women, they argue:

> For Indigenous communities in North America, the links between land and body create a powerful intersection—one that, when overlooked or discounted, can threaten their very existence. Extractive industries have drilled, mined, and

> fracked on lands on or near resource-rich Indigenous territories for decades. Although the economic gains have been a boon to transnational corporations and the U.S. and Canadian economies, they come at a high cost to Indigenous communities, particularly women and young people. (2016: 2)

Such violence is not unique to North America. For example, femicide in Mexico and El Salvador is concentrated in the borderlands; and GBV against Black African girls is endemic in rural South Africa and can be linked to such environmental violence. Other challenges experienced by rural girls and young women include reduced access to services, educational opportunities, physical infrastructure, and technology (for example, connected mobile devices), and damaging unequal gender norms and practices (UNICEF 2017).

Our focus on rurality and Indigeneity stems from our interest in safely and ethically engaging with the most marginalized girls and young women so as to understand and address the various forms of marginalization they face, and the violence that is so often associated therewith. However, as Andrew Isserman suggests, the "separation of territory into town *or* country, urban *or* rural, leads us to define rural simply as homogeneous with respect to not being urban" (2005: 465–466, emphasis in original). In addressing this presumed binary, scholarship on rurality recognizes that there are ways in which rural and urban are not dichotomous, but are deeply connected and mutually informing. In South Africa, for example, rural and urban spaces are intertwined through the migration of people who carry traces of the places they encounter, and rural lives are fluid and represent multimodal connections across geography (Neves and Du Toit 2013). As seen in the work of Canadian filmmaker Amanda Strong, there is often a link between urban Indigenous people and their rural roots. Thus, while, for the most part, this book focuses on how girlhood scholars use PVM to ethically and meaningfully engage girls and young women in rural and Indigenous contexts in the research process, the chapter by Hayley R. Crooks reports on work located in an urban setting. In including this chapter, the book attempts to disrupt the prevalent conceptualization of rural and urban as dichotomous, and to illustrate how researchers might use PVM to work ethically with girls and young women to examine their experiences of GBV in an urban environment.

Transnationalism

Growing transnational networks of Indigenous activism and cultural production (and international pan-Indigenous movements) exist that inter-

rogate Indigenous structures and rhetoric through the use of visual media and narratives (Córdova and Salazar 2008). For example, the notion of "transrurality" (Mandrona and Mitchell 2018: 8) describes how rural places, although distinct, are also interconnected spaces through the widespread impact of globalization on cultures and spaces throughout the world. The notion of transnationalism brings focus to cross-boundary political, geographic, and relational spaces; emphasizes the agency of other actors besides state powers; and highlights direct linkages across international borders that allow for the flow of people, ideas, and creative practice (Ashutosh 2008; Blunt 2007; Featherstone et al. 2007).

In this collection, we are interested in breaking down traditional boundaries in research to embark on a transgressive process of scholarly dialogue and inquiry that positions girls and young women at the center of a transnational girlhood movement. Although commonly understood to refer to physical movement across national boundaries, as Catherine Vanner states, transnationalism "also encompasses communication and cultural transfer across nation-states . . . A transnational person, action, or idea is connected to various nation-states and contributes to all these spaces, highlighting an experience of mobility across states while recognizing the ongoing power of national borders" (2019: 116). Informed by Vanner's review of scholarship on transnational feminisms, this book disrupts the narrative of girls' universalized experiences around the globe. It seeks to "prioritize the voices of traditionally marginalized [girls and] women from [rural and Indigenous communities in] a critical counter-hegemonic call for global systemic change" (Vanner 2019: 117). In so doing, the chapters highlight the local experiences of girls revealed through the use of PVM, and the ethical dilemmas and solutions associated with using this methodology. The book also allows for a complex mapping of studies that use PVM to understand and address such issues as GBV and sexual violence across national and disciplinary borders. This mapping exercise builds on the pioneering work of girlhood scholars Jackie Kirk, Claudia Mitchell, and Jaqueline Reid-Walsh, who, inspired by feminist mapping, aim to identify and analyze potential points of "convergence among those studying girlhood . . . to discover what we can learn/lose by crossing disciplinary borders" (2010: 15). Through what we now think of as transnational feminist mapping, we aim to better understand girls and girlhood in national, transnational, and international contexts and learn more about the ethical use of PVM to address social issues affecting girls and young women in differing contexts.

This book contributes to the field of girlhood studies by sustaining dialogue about girlhood in a variety of spaces, including Indigenous, rural, and urban communities, and building a "discourse community that does not 'cut up' girls' lives, but seeks to establish an 'imagined community' among scholars, practitioners and activities" (Kirk et al. 2010: 15). This discourse community not only analyzes the ethical dilemmas that emerge when we use PVM with girls and young women but is also in dialogue about the strategies that work to address them. By highlighting the experiences of young people and the ethical dilemmas that emerge from using PVM, we aim to challenge the essentializing discourses that speak for them, particularly for girls and young women (Vanner 2019). In addition, by adopting a transnational feminist perspective in the chapters of this book, we seek to underscore the importance of analyzing the varied local experiences of engaging young people ethically in PVR and linking these to global experiences and structures of power.

In her introduction to the first book in the *Transnational Girlhoods* series, of which this book is the second volume, Ann Smith suggests that while in a literal sense transnationalism "has to do with how borders between Nation States are becoming less rigid and more porous rather than impermeable," the term can also function as "a way of describing a weakening of cultural and other ethnic imperatives" (2019: 1). Through an analysis of Tsitsi Dangarembga's *Nervous Conditions: A Novel* (1988), Smith explores how the protagonist, Tambu, can move across the border between the mission where she goes to school, a space constructed by English colonialism, and her rural village home. Smith believes that "[f]or Tambu these borders between what is acceptable in England and Africa and what is unacceptable are permeable; she accommodates the differences" (Smith 2019: 3).

In Smith's analysis of the transnational girl in *Nervous Conditions*, there are two borders or boundaries that are at various times, in various spaces, and for various people either permeable or impermeable. These are the border between the former colonial power and the post-colonial context, and that between the urban and the rural. The girls and young women who appear in the chapters in this volume cross similar literal and figurative borders.

As an exercise in engaging with the core concepts of this volume—Indigeneity, rurality and transnationalism—our aim in bringing together these chapters is to contribute to a deeper understanding of these concepts themselves, and the nuanced relationship between them as they

are and can be applied in our work. The diverse, sometimes seemingly contradictory understandings and experiences of Indigeneity and rurality across geography, space and place highlight the need to explore these understandings and experiences from a transnational perspective. As illustrated by the chapters in this volume, exploring the opportunities for "communication and cultural transfer" (Vanner 2019: 116) offered by the crossing of boundaries both transnational and between the Indigenous and the rural as identities, and as political, geographic, and relational spaces, provides insight into how we can ethically engage in research and activism with girls and young women, particularly in contexts of marginality.

As part of the Transnational Girlhood series, this book showcases reflective writing from various cultural and geographic contexts in which interdisciplinary scholars offer practical and theoretical discussions of how they work ethically with young people. The book offers concrete case studies and examples that might contribute to making the use of PVM safer and more ethical.

Introducing the Chapters in This Volume

This edited book presents contributions from participatory visual researchers whose work, in the main, involves girls and young women (as discussed above, one chapter focuses on work that included boys and young men, while another focuses on work that included trans and non-binary youth). These groups are often marginalized and excluded from the research process. The chapters explore the ethics of using PVM with young people to address various social issues, including sexual violence, in communities. Reflecting on the principles of autonomy, social justice, and beneficence evoked through this work, the authors engage with the ethical dilemmas they face in using PVM in their research with marginalized groups. Some, though not all, of the chapters discuss work undertaken as part of the Networks for Change. As discussed above, this transnational and transdisciplinary project aims to use PVM to better understand sexual violence experiences from the perspectives of girls and young women toward fostering and supporting girl-led community and policy change. With a focus on working with Indigenous girls and young women in Canada, and girls and young women from rural communities in South Africa, the Networks for Change has generated research and facilitated community

activism in diverse contexts. The work focuses on the central themes of this volume: ethical practice, Indigeneity, rurality, and transnationalism.

This first three chapters in the book focus on the ethics of using PVM in work with girls in a variety of rural contexts. In chapter 1, "Going Public? Decolonizing Research Ethics with Girls and Young Women," Naydene de Lange uses examples from her participatory visual work with girls and young women in South Africa to explore two questions closely related to the ethics of such research: "Who is going public?" and "Who allows the going public?" Arguing that REC guidelines have not yet been transformed sufficiently to address the use of PVM and, linked to it, the issue of participants sharing their visual productions publicly, she makes a case for university RECs to rethink what counts as ethical practice in various forms of research, including PVR.

In chapter 2, "Think/Film/Screen/Change: Negotiating Ethics with Rural New Brunswick Girls and Trans and Non-binary Youth," Casey Burkholder focuses on the challenges involved in seeking ethical approval for a research project that aimed to create cellphilms with girls and young people from rural areas who are transgender and/or non-binary. Burkholder discusses how ethical practice was built into the conceptualization and design of the study, while acknowledging that it is difficult to claim ethical practice in research that takes place on unsurrendered and unceded Indigenous land, in this case, of the Wolastoqiyik peoples. She concludes that the opportunities provided by an online activist transnationalism are diminished by the local concerns of the young people themselves. This is particularly true of disseminating the cellphilms to audiences unfamiliar with the specificities of being a rural girl or a trans or non-binary young person in New Brunswick, Canada.

In chapter 3, "Doing Ethical Research with Girls in a Transnational Project," authors Astrid Treffry-Goatley, Lisa Wiebesiek, Naydene de Lange, and Relebohile Moletsane draw on their experience of working with girls in rural South Africa. They reflect on how PVM can facilitate transnational connections between girls living in Canada and South Africa in a way that does not put them at risk of harm. They suggest that PVM can offer traditionally marginalized participants, including girls from Indigenous and rural communities, opportunities to engage directly in research and produce visual media about their localized experiences. However, the production of these visual texts and their potentially widespread public consumption may give rise to new ethical issues, particularly in contexts of presumed vulnerability and systemic marginalization.

The next three chapters focus explicitly on Indigeneity and explore the ethical dilemmas occasioned in working with rural and Indigenous girls and young women. In chapter 4, Anna Chadwick engages with the ethical and theoretical foundations of researching and "re-searching" (de Finney et al. 2018: 31) in a project conducted with Indigenous girls in northern Canada about sexualized violence. In "Alternative Imaginings: Re-searching Sexualized Violence with Rural Indigenous Girls," she reflects on work using arts- and land-based workshops with Indigenous girls and the ethical dilemmas she encountered as a racialized diasporic researcher in a settler colonial country.

In chapter 5, "Cellphilming and Consent: Young Indigenous Women Researching Gender-Based Violence," the Young Indigenous Women's Utopia with Katie MacEntee, Jennifer Altenberg, Sarah Flicker, and Kari-Dawn Wuttunee analyze how consent was negotiated during a project that used cellphilm as method to explore young Indigenous women's perceptions of and responses to GBV in Saskatoon, Canada, and how they sought to promote choice regarding anonymity and recognition. Of particular interest in the chapter is that the findings are explored in conversation with Canada's *Tri-Council Policy Statement: Ethical Conduct in Research Involving Humans 2014* (CIHR et al. 2014). The authors draw attention to the importance of ethical conduct for research with youth and Indigenous communities, as well as best practices gleaned from the academic literature on the ethics of PVM. They conclude that in order to develop a more ethical practice in PVM, it is essential to allow young women and their guardians to negotiate the terms of their involvement in research and to strategize accordingly.

In chapter 6, "Reflecting Critically on Ethics in Research with Black South African Girls," Tamlynn Jeffries and Sadiyya Haffejee reflect on the ethical challenges that arose in relation to the dissemination of their findings in a study that employed participatory visual techniques with Black adolescent girls living in a rural area in South Africa. They argue that the research processes in studies that employ PVM pose a challenge to RECs and draw attention to the need to reevaluate policies to incorporate its principles. They suggest strategies for addressing ethical challenges inherent in working with PVM, including prioritizing girls' voices in dissemination and social change agendas, and negotiating anonymity with girls while still foregrounding their voices.

In chapter 7, "Using Photovoice for Ethical Research with Teenage Mothers in Kenya," Milka Nyariro takes up the tensions between the re-

quirements of REBs in a Canadian institution and the ethical imperatives of participatory research in Kenya. She reflects on how she negotiated ethical tensions in a photovoice project with young mothers in Kenya. She argues that REBs should take into account the contextual variance between individual projects and acknowledge that ethical practice in research is not a stable, linear, or static process but a series of ongoing negotiations, reflections, interpretations, and experimentations.

In chapter 8, Jennifer A. Thompson turns our attention to the complexities of language and power in PVR in multilingual contexts. Drawing on her work using photovoice and participatory video with girls and young women in Southwest Cameroon, Thompson explores power relations between researcher and participant through a focus on the politics of language. Titled, "'Yu Ai Tron!' (Your Eye Is Strong!): Gender, Language, and Ethics in Cameroon," the chapter concludes that while language is critical to the dialogue that PVM seeks to stimulate, little research has been done that investigates the ethical and methodological implications of language in this kind of research. For Thompson, language offers a way of exploring the complicated enactments of power in PVM.

In chapter 9, "Participatory Video as Method: Ethical Conundrums of Researching Cyberviolence Targeting Girls and Young Women," Hayley R. Crooks reflects on the ethical issues that arose in a series of participatory video workshops with young people living in Montreal, Canada. The workshops focused on understanding and addressing cyberviolence in their lives. For Crooks, this collaborative filmmaking project explored understandings of cyberviolence and the strategies her participants used to address it. Crooks draws attention to the serious impact that this transnational form of GBV has on girls and young people living in an urban community in Canada. While the chapter does not focus on either rurality or Indigeneity, and her research includes boys and young men, it provides a unique focus on the pertinent issue of cyberviolence, a pervasive form of GBV that affects girls and young women living in diverse transnational contexts. Linked to this, focusing on GBV in online spaces, as the chapter does, further blurs the boundaries between rural and urban. While there are real historical inequities between spaces designated as rural and urban that continue to negatively affect the lives of girls and young women in these spaces differently, some of the issues transcend geographical context.

Concluding the book is a Coda that reflects back on what motivated us to edit a volume of this nature, including the ethical issues participatory visual researchers often encounter and the strategies they adopt to address

them. In the Coda, we also project forward, and in so doing, invite researchers to think seriously about the ethics of doing participatory visual research with girls and young women (and other young people) in rural and Indigenous (and other marginalized) communities.

Conclusion: Toward a New Ethics in Transnational Girlhood Studies?

The contributions in this edited volume offer a fresh perspective on how PVM can be used ethically in research with girls and young women and how these participants might become transnational girlhood activists. The chapters aim to challenge the exclusion of girls and young women from research, particularly those living in rural and Indigenous communities, and to interrogate the uncritical use of PVM in research with this population. These contributions highlight how girlhood scholars might safely and ethically engage with the most marginalized girls and young women to understand and address pertinent issues, including GBV, from the perspectives of those who experience them. Our recognition of the intersection of Indigeneity, rurality, and transnational childhood generally, and girlhood in particular, requires the development of new understandings of the ethical complexities involved in each of these areas. To do this, the chapters (with the exception of one which reports on a study undertaken in an urban context and includes boys and young men) engage with the ethical dilemmas encountered by participatory visual researchers in their work with girls and young women in a variety of rural and Indigenous contexts. Through this edited volume, we aim to contribute to the development of a discourse community that not only takes seriously an approach to transnational girlhood studies that is responsive to local environments, cultures, and experiences, but also seeks to use PVM ethically to address the marginalization of women and girls across the world.

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